



# **The Machiavellian Cosmos**

**Anthony J. Parel**

# The Machiavellian Cosmos

**Maurizio Viroli**



## **The Machiavellian Cosmos:**

**The Machiavellian Cosmos** Anthony Parel, Emeritus Professor of Political Science Anthony J Parel, 1992-01-01 In this highly original interpretation of Machiavelli's thought Anthony J Parel identifies a theme generally neglected in the scholarship of this sixteenth century political thinker Machiavelli's belief in the occult forces of heaven and humors Challenging the current tendency to view Machiavelli as a pioneer of modern political science Parel argues instead that a premodern cosmology and anthropology underlie Machiavelli's political works Parel shows that Machiavelli's world picture owes more to the astrological cosmology prevalent in the Renaissance than to the Aristotelian or Platonic or Christian world picture This astrological determination significantly affects Machiavelli's conceptions of history politics and religion and shapes his notions of virtue and fortuna It also has considerable impact on his ethical ideas the Machiavellian cosmos has no room for a Ruling Mind or for the Sovereignty of the Good and humans are left to pursue their appetites for riches and glory as best they can In a similar fashion says Parel Machiavelli's political anthropology is influenced by the ancient idea that body humors determine a person's temperament and behavior for he believes that humors compromise human autonomy and rationality According to Parel the theory of humors also affects Machiavelli's view of the body politic and his characterization of republics principedoms and *licenzia* and Parel explicates this in new readings of *The Prince* the Discourses and the Florentine Histories

**The Machiavellian Cosmos** Anthony Parel, 1992 In this highly original interpretation of Machiavelli's thought Anthony J Parel identifies a theme generally neglected in the scholarship on this sixteenth century political thinker Machiavelli's belief in the occult forces of heaven and humours Challenging the current tendency to view Machiavelli as a pioneer of modern political science Parel argues instead that a premodern cosmology and anthropology underlie Machiavelli's political works Parel shows that Machiavelli's world picture owes more to the astrological cosmology prevalent in the Renaissance than to the Aristotelian or Platonic or Christian world picture This astrological determination significantly affects Machiavelli's conceptions of history politics and religion and shapes his notions of virtue and fortuna It also has considerable impact on his ethical ideas the Machiavellian cosmos has no room for a Ruling Mind or for the Sovereignty of the Good and humans are left to pursue their appetites for riches and glory as best they can In a similar fashion says Parel Machiavelli's political anthropology is influenced by the ancient idea that body humours determine a person's temperament and behaviour for he believes that humours compromise human autonomy and rationality The theory of humours also affects Machiavelli's view of the body politic and his characterization of republics principedoms and *licenzia* and Parel explicates this in his new readings of *The Prince* the Discourses and the Florentine Histories

*The Machiavellian Moment* John Greville Agard Pocock, 2016-09-20 Originally published in 1975 *The Machiavellian Moment* remains a landmark of historical and political thought Celebrated historian J G A Pocock looks at the consequences for modern historical and social consciousness arising from the ideal of the classical republic revived by Machiavelli and other thinkers of Renaissance Italy Pocock shows

that Machiavelli's prime emphasis was on the moment in which the republic confronts the problem of its own instability in time which Pocock calls the Machiavellian moment. After examining this problem in the works of Machiavelli, Guicciardini and Giannotti, Pocock turns to the revival of republican ideology in Puritan England and in Revolutionary and Federalist America. He argues that the American Revolution can be considered the last great act of civic humanism of the Renaissance and he relates the origins of modern historicism to the clash between civic Christian and commercial values in eighteenth century thought. This Princeton Classics edition of *The Machiavellian Moment* features a new introduction by Richard Whatmore.

**The Machiavellian Legacy** J. Femia, 1998-10-19. What do classical elitists like Pareto and Mosca have in common with Marxists like Labriola and Gramsci? In this collection of essays, Joseph Femia argues that all four thinkers are united by the worldly humanism they inherited from Machiavelli. Their distinctively Italian hostility to the metaphysical abstractions of natural law and Christian theology accounted for similarities in their thought that are obscured by the familiar terminology of left and right. The collection includes critical essays on each of the four thinkers as well as an introductory chapter on their links with Machiavelli.

**Machiavelli** Maurizio Viroli, 1998-07-30. *Founders of Modern Political and Social Thought Series*. Editor: Dr. Mark Philp. Oriel College, University of Oxford. *Founders of Modern Political and Social Thought* presents critical examinations of the work of major political philosophers and social theorists, assessing both their initial contribution and continuing relevance to politics and society. Each volume provides a clear, accessible, historically informed account of each thinker's work, focusing on a re-assessment of their central ideas and arguments. *Founders* encourage scholars and students to link their study of classic texts to current debates in political philosophy and social theory. This launch volume in the *Founders of Modern Political and Social Thought* series presents a critical examination of Machiavelli's thought, combining an accessible, historically informed account of his work with a re-assessment of his central ideas and arguments. Maurizio Viroli challenges the accepted interpretations of Machiavelli's work, insisting that his republicanism was based not on a commitment to virtue, greatness and expansion, but to the ideal of civic life protected by the shield of fair laws. His detailed study of how Machiavelli composed his famous work *The Prince* presents new interpretations, and he further argues that the most challenging and completely underestimated aspect of Machiavelli's thought is his philosophy of life, in particular his conceptions of love, women, irony, God and the human condition. Viroli demonstrates that Machiavelli composed *The Prince* and all his works according to the rules of classical rhetoric and never intended to found the modern science of politics, aiming rather to continue and refine the practice of political theorising as a rhetorical endeavour taught by the Roman masters of civic philosophy. Viroli's Machiavelli is a serious challenge to contemporary methods of doing political theory, which will be essential for advanced students of the history of political thought.

Augustine and Politics John Doody, Kevin L. Hughes, Kim Paffenroth, 2005-01-01. The study of Augustine's political teachings has suffered from a history of misreadings, both ancient and modern. It is only in recent years that the traditional lines of Augustinian pessimism have been opened to question.

Scholars have begun to explore the broader lines of Augustine's political thought in his letters and sermons and thus have been able to place his classic text *The City of God* in its proper context. The essays in this volume take stock of these recent developments and revisit old assumptions about the significance of Augustine of Hippo for political thought. They do so from many different perspectives examining the anthropological and theological underpinnings of Augustine's thought, his critique of politics, his development of his own political thought and some of the later manifestations or uses of his thought in the Middle Ages, the Renaissance and today. This new vision is at once more bracing, more hopeful and more diverse than earlier readings could have allowed. *Machiavelli, Leonardo, and the Science of Power* Roger D. Masters, 2016-10-14

In recent years Niccol Machiavelli's works have been viewed primarily with historical interest as analysis of the tactics used by immoral political officials. Roger D. Masters, a leading expert in the relationship between modern natural sciences and politics, argues boldly in this book that Machiavelli should be reconsidered as a major philosopher whose thought makes the wisdom of antiquity accessible to the modern and post modern condition and whose understanding of human nature is superior to that of Hobbes, Locke, Rousseau, Marx or Mill. Central to Masters's claim is his discovery based on previously untranslated documents that Machiavelli knew and worked with Leonardo da Vinci between 1502-1507. An interdisciplinary tour de force, *Machiavelli, Leonardo and the Science of Power* will challenge, perplex and ultimately delight readers with its evocative story of the relationship between Machiavelli and da Vinci, their crucial roles in the emergence of modernity and the vast implications this holds for contemporary life and society. *Machiavelli and the Politics of Democratic Innovation* Christopher Holman, 2018-08-08

Presenting a detailed reinterpretation and reconstruction of the political thought of Niccol Machiavelli, *Machiavelli and the Politics of Democratic Innovation* uses original readings of Machiavelli's texts to develop a new theoretical model of democratic practice. The book critically and creatively juxtaposes certain concepts drawn from Machiavelli's work in order to produce new political insights. Christopher Holman identifies two unique ideas in Machiavelli through his rearrangement of Machiavellian concepts. The first, drawn primarily from *The Prince*, is an image of the individual human being as a creative subject that seeks the exteriorization of desire via political creation. The second, drawn primarily from *The Discourses on Livy*, is an image of the democratic republic as a form of regime in which this desire for creative self-expression is universalized, all citizens being able to affirm their psychic orientation toward innovation through their equal access to political institutions and orders. Such institutions and orders, to the extent that they function as media for the expression of a fundamental human creativity, must be arranged so that they are capable of continual interrogation and refinement. In the final instance, a new ethical ground for the normative defense of democratic life is constructed, one grounded in the orientation of individual beings toward novelty and innovation. *Machiavelli* Menno Spiering, 1996 *The Cambridge Companion to Machiavelli* John M. Najemy, 2010-06-24

A vivid portrait of this extraordinary thinker assessing his place in Western thought since the Renaissance. Western Political Thought Robert Eccleshall, Michael Kenny, 1995. This is

a guide to the vast amount of literature on the history of political thought which has appeared in English since 1945 The editors provide an annotation of the content of many entries and where appropriate indicate their significance controversial nature and readability *Conflict, Power, and Multitude in Machiavelli and Spinoza* Filippo Del Lucchese, 2011-10-20

*Conflict Power and Multitude in Machiavelli and Spinoza* explores Spinoza's political philosophy by confronting it with that of Niccol Machiavelli Filippo Del Lucchese conducts a study of the relationship between Machiavelli and Spinoza from a perspective at once philosophical historical and political The book begins by showing how closely tied the two thinkers are in relation to realism Del Lucchese then goes on to examine the theme of conflict as a crucial element of an understanding of Machiavelli and Spinoza's conceptions of modernity The book concludes with an examination of the concept of multiplicity and plural expressions of politics namely Machiavelli's popolo and Spinoza's multitudo Overall the Machiavelli Spinoza axis offers a fruitful perspective through which to analyse the relationship between contending ideas of modernity from a historical point of view and provides an original point of departure for discussing some key theoretical political and juridical notions that have resurfaced in contemporary debates *Machiavelli and the Problems of Military Force* Sean Erwin, 2022-06-16

Central to Niccol Machiavelli's writing is the argument that a successful state is one that prefers to lose with its own arms arma propriis than to win with the arms of others arma alienis This book sheds light on Machiavelli's critiques of military force and provides an important reinterpretation of his military theory Sean Erwin argues that the distinction between arma propriis and arma alienis poses a central problem to Machiavelli's case for why modern political institutions offer modes of political existence that ancient ones did not Starting from the influence of Lucretius and Aelianus Tacticus on the Dell arte della guerra Erwin examines Machiavelli's criticism of mercenary auxiliary and mixed forces Giving due consideration to an overlooked conceptual distinction in Machiavelli studies this book is a valuable and original contribution to the field *Seeking Real Truths: Multidisciplinary Perspectives on Machiavelli* Patricia Vilches, Gerald Seaman, 2007-07-30

The thought and influence of Machiavelli have had a significant impact on a variety of academic disciplines including political science and government history literature language theatre and philosophy Rather than inscribe Machiavelli within the boundaries of a single academic approach tradition or discourse this volume assembles multidisciplinary perspectives on his writings on government on his creative works and on his legacy The result is intended to appeal at once to generalists seeking baseline knowledge of Machiavelli and to specialists who are interested in critical views of Machiavelli that use a broad lens and that approach their subject from different angles Contributors include Susan Ashley Salvatore Bizzarro Julia Bondanella JoAnn Cavallo Salvatore Di Maria Marie Gaille Nikodimov Eugene Garver Joseph Khoury William Klein Sante Matteo Gerry Milligan RoseAnna Mueller John Roe Gerald Seaman Charles Tarlton Patricia Vilches and Mary Walsh *Machiavelli's Three Romes* Vickie B. Sullivan, 2020-01-15

Machiavelli's ambiguous treatment of religion has fueled a contentious and long standing debate among scholars Whereas some insist that Machiavelli is a

Christian others maintain he is a pagan Sullivan mediates between these divergent views by arguing that he is neither but that he utilizes elements of both understandings arrayed in a wholly new way In this illuminating study Sullivan shows Machiavelli's thought to be a highly original response to what he understood to be the crisis of his times      **Political Philosophy of Niccolo Machiavelli** Filippo Del Lucchese, 2015-04-08 The Political Philosophy of Niccolo Machiavelli is a clear account of Machiavelli's thought major theories and central ideas Geared towards the specific requirements of students who need to reach a sound understanding of Machiavelli's ideas it is the ideal companion to the study of this influential and challenging philosopher      **Machiavelli and Empire** Mikael Hörnqvist, 2004-11-25 Mikael Hörnqvist challenges us to rethink the overall meaning and importance of Machiavelli's political thinking Machiavelli and Empire combines close textual analysis of The Prince and The Discourses with a broad historical approach to establish the importance of empire building and imperial strategy in Machiavelli's thought The primary context of Machiavelli's work Hörnqvist argues is not the mirror for princes genre or medieval and Renaissance republicanism in general but a tradition of Florentine imperialist republicanism dating back to the late thirteenth century based on the twin notions of liberty at home and empire abroad Weaving together themes and topics drawn from contemporary Florentine political debate Medicean ritual and Renaissance triumphalism this study explores how Machiavelli in his chancery writings and theoretical works promoted the long standing aspirations of Florence to become a great and expanding empire modelled on the example of the ancient Roman republic This is a distinctive and important work      The Self at Liberty Duncan Ivison, 1997 Duncan Ivison sets out to map a subtle but significant addition to the political discourse on liberty Using the political theories of Niccolo Machiavelli John Locke John Rawls and Michel Foucault Ivison contests one of the most famous distinctions in contemporary political philosophy Isaiah Berlin's distinction between negative and positive liberty Ivison explores a gradual shift of focus from the individual acting in accordance with authentic desires and beliefs to the actions of a self at liberty One indication of this shift is an increasing tendency in the early modern period to ally liberty closely with ideas of security and stability Liberal conceptions of government assume that the free choices of individuals are necessary to maintain a liberal political order with efficient markets and an effective rule of law But free choices and actions along with their intended and unintended effects risk undermining some of the conditions that make such an order possible Being free stands in contrast classically to being constrained by the intentional actions of other people Ivison presses the relation between intentions and constraints a bit further and investigates what happens to our conceptions of liberty when attention shifts from negative constraints to various enabling conditions      **Machiavelli in Love** Haig Patapan, 2007-11-01 Haig Patapan argues that at the heart of modernity is a new view of love that accounts for important aspects of modern politics and philosophy including its conception of power constitutionalism and beauty By examining Machiavelli's epistolary poetical and political works Machiavelli in Love reveals his understanding of love and its theoretical foundations for a modern politics founded on fear      The Plebeian Experience

Martin Breugh, 2013-12-10 How do people excluded from political life achieve political agency Through a series of historical events that have been mostly overlooked by political theorists Martin Breugh identifies fleeting yet decisive instances of emancipation in which people took it upon themselves to become political subjects Emerging during the Roman plebs' first secession in 494 BCE the plebeian experience consists of an underground or unexplored configuration of political strategies to obtain political freedom The people reject domination through political praxis and concerted action therefore establishing an alternative form of power Breugh's study concludes in the nineteenth century and integrates ideas from sociology philosophy history and political science Organized around diverse case studies his work undertakes exercises in political theory to show how concepts provide a different understanding of the meaning of historical events and our political present The Plebeian Experience describes a recurring phenomenon that clarifies struggles for emancipation throughout history expanding research into the political agency of the many and shedding light on the richness of radical democratic struggles from ancient Rome to Occupy Wall Street and beyond



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## **Table of Contents The Machiavellian Cosmos**

1. Understanding the eBook The Machiavellian Cosmos
  - The Rise of Digital Reading The Machiavellian Cosmos
  - Advantages of eBooks Over Traditional Books
2. Identifying The Machiavellian Cosmos
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an The Machiavellian Cosmos
  - User-Friendly Interface
4. Exploring eBook Recommendations from The Machiavellian Cosmos
  - Personalized Recommendations
  - The Machiavellian Cosmos User Reviews and Ratings
  - The Machiavellian Cosmos and Bestseller Lists

5. Accessing The Machiavellian Cosmos Free and Paid eBooks
  - The Machiavellian Cosmos Public Domain eBooks
  - The Machiavellian Cosmos eBook Subscription Services
  - The Machiavellian Cosmos Budget-Friendly Options
6. Navigating The Machiavellian Cosmos eBook Formats
  - ePub, PDF, MOBI, and More
  - The Machiavellian Cosmos Compatibility with Devices
  - The Machiavellian Cosmos Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of The Machiavellian Cosmos
  - Highlighting and Note-Taking The Machiavellian Cosmos
  - Interactive Elements The Machiavellian Cosmos
8. Staying Engaged with The Machiavellian Cosmos
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers The Machiavellian Cosmos
9. Balancing eBooks and Physical Books The Machiavellian Cosmos
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection The Machiavellian Cosmos
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine The Machiavellian Cosmos
  - Setting Reading Goals The Machiavellian Cosmos
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of The Machiavellian Cosmos
  - Fact-Checking eBook Content of The Machiavellian Cosmos
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

### 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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