

Philosophical Essays

Patrick Duranton



Philosophical Essays

Patrick Durantou

Happiness and uncertainty

When one dispenses a word as globalizing and tenuous as empiricism Happiness, it is appropriate to discern there in a first time its categories. Of course, an on- Historian, the term alone nourishes in its plenitude and undifferentiated all the meaning Priorities. However, in its phases which a simple use does not revoke, we Can detect the syncategorematical aspect of a generic term that may appear Improper in his mind if he were not transverse and transcendent at the same time to what he inspires. The Happiness is the necessary aspiration of each and it is in this that its analysis could Appear vain and difficult. Abstract notion because it is unclear, it covers all principle Personal achievement in any field. The undivided notion also, in that it Derogates from any distinction. It can not too easily be separated from a sublime acceptance, Always yet to come and yet already in that same mode of being of realization or Of actualization. Which categories thus suspend the economy of the meaning of What is the way of human existence?

These categories correspond to our didactic and on-teleological analysis of circumscribing This same personal concretization desired and therefore accessible enough. They Are those of Being, presence to oneself in the difference of being for others. The very mode of Realisation implies this ontological scheme.

These few lines of introduction have helped us to identify what is The appreciation a state, a right, a principle. The purpose of this study is to Philosophical aspect of the vast and rich concept of Uncertainty. A paradoxical study, nourished by many aporias and difficulties of thought, but which Will, we hope, fuel the erudition of this volume.

Happiness and uncertainty are two aspects which we shall attempt to demonstrate, Are necessarily involved. In the understanding and understanding of "Happiness", we do not Often feel that the concept. We forget too much the circumstance, Experience, chance, so many pluralistic and accidental situations that correct the idea that We make happiness. The ideal does not contradict fortune. Among this existing fate, The uncertainty seems to be even this path necessary to the invoicing of a happiness All the more so because he is always conscious of himself.

As a first step, we will elucidate any preliminary understanding of the Happiness infatuated and indexed to that of sole "well-being" to retain its discursive substance. The irrevocable power of meaning in the below, the happiness infects all the effective of the possible To which it subjects. We envisage it as a historical and a temporal deployment in That he stared at the harshness of the test hic et nunc. Fleeing and ostensible it is the present as As possible. The other polyfotism enlists the unspeakable towards what it is Of connivance then of agreed in the test of its tension. Tension experienced as Renunciation of the Being in its statement which unfolds the "I", narrative and image, excels at the We "underlying. We feed the utterance and the dictation subsides, evaporates, inexorable flight. What's his start? It is this suspicious dotted seal coming from the restrictive, deployed Imperceptibly in the sense. This notion, as we see more and more, is Polyfacetic and complex in its becoming as in its essence. Substrate it mobilizes, Deployed it springs. Without cause or finality, it is the quiddity of being and meaning. However, Happiness has its reason and its foundation. It is exercised in presence and assiduity in the tension of which We spoke previously.

There is even a kind of adequacy of these two notions because of their involvement. These seem coextensive to themselves. When one grows, the other adds to the idea, the measured. However, this notion of uncertainty must be Angles. We commonly hear by uncertainty what remains of the domain of the fleeing, In its negativity. Deployed as an expression and mode of doubt, uncertainty is the terrain, the Crucible of perfectibility of being and abandonment. It is thus the field to be filled, Mental space to be filled. Space of the possible and / or the probable in the dereliction. Uncertainty contains all formulations whose image is only proven in doubt. This A doubt which would perhaps be original if we removed from the Cartesian philosophy the dross of a Narrative included in the History of thought (of a moment of this History) with its avatars. Doubt heuristic and necessary before anything else, not from a single point of view Philosophical, but empirical, which implies and bequeaths to uncertainty a dimension not Only and univocally negative. In the sense that the latter crystallizes not a Stasis but is the catalyst for a passage. Allocated to the idea of Happiness, there are Operators to the perceived uncertainty as a recurrent mode of a state in fragility and full to (In the paradox).

Thus, the uncertainty in its positive quantity and more only negatively participates in the Paradox subservient to the index of happiness. We can not discern the part Implies, but this often goes hand in hand with this idea of Happiness.

It is now appropriate, after attempting to identify the other notion (uncertainty), To find the "modalities" of Happiness. Through which Happiness exercises and finds operators sufficient and necessary in its own function. We are Days of accession to Happiness, by the practice of an activity and the accession to its best place (In sports competition in particular). If Happiness is linked to the idea of fullness (as Stated above), it is also to that of qualification. This makes it easy to access This personal embodiment by and in the practice of an activity where we can Savor life in one of its aspects. Sport, artistic, intellectual Delicate approach to the "everyday" can be so many areas conducive to happiness. AT This level of analysis we find a level of mediaization of the feeling of Happiness under The indirect mode which does not necessarily detract from its quality.

We realize that Happiness is linked to the idea of duration. If, in fact, Meaning first the idea of happiness is often accumulated in its acceptance to that of chance, Of fortune univocally connected with that of chance, that which interests us from a point of view Philosophical and ontological implies duration. Similar to bliss (with emphasis), to Happiness, as Happiness as in an assertion of Saint-Exupéry "could find its milestones and limitations in creation "(Citadel, VII, Pleiades). Best-loved words and The most used of the French language, it remains perhaps the least exploited. Associated to The idea of uncertainty in the same way that we have sketched it in the introduction, Is gaining in new dimension because it is linked to a complementary and paradoxical Reinforces what is above all a state.

We do not have to begin with these few pages of analysis the claim to exhaust The question as vast and timeless as the subject of this work. We will have Hopefully, helped to pave the way and open up prospects. We will adopt this time the views of G. Gusdorf (Treaty of moral existence), "Happiness is a future, Sometimes a past, much more rarely a present. "

Heraclitus

"To philosophize is to question what is outside of order" (M. Heidegger). Heraclitus, from the dawn of thought, upsets the usual beliefs of man on the world. In his life we know little except

that he renounces the reserved prerogatives To the elders, in favor of his brother. A symbolic fact; Despising the daily banalities, Heraclitus deviates from the path taken by the plebs indifferent to the mystery of life. What ' He out this way? Heraclitus contemplates the spectacle which is presented to his eyes. At the beginning was the war. From then on he devoted his contemporaries to the griefs, and his sarcasms were ferocious. They are Like asses, he proclaims (Frag. 9) for donkeys prefer straw to gold. They are Like dogs barking after strangers (Fragm 97). Those who do not question the Life, the universe (χρσμοσ) deserve only contempt. These mediocre men are alarmed Before the unknown, they reject it and are interested only in ephemeral things. Heraclitus is The man of the myth of Plato who turns away from the shadows which are agitating before him for a Quest for gold.

Cosmology-cosmogony(fire)

The first vision is tragic. "This world, the same for all beings none of the Neither gods nor men created it; But it has always been and is, and it will always be a fire Living, lighting up with measure and extinguishing with measure "(Fragm 30, J. Voilquin).

The cosmos has always been, no beginning it will always be; Because "the end says Heidegger, is the indispensable ransom of the beginning ". The thought of Heraclitus, as the Hegel in the "Lessons on the History of Philosophy" corresponds to the first moment (Movement) of thought, that of the understanding or abstract moment. Heraclitus contemplates, Is amazed by the worldly spectacle and casts a childish gaze on everything he perceives Syncretic way.

Thales, the "first astronomer" (Fragm 38) affirmed that everything is one, Heraclitus Respectful of the illustrious predecessor, takes up this idea with surprising acuteness. Mon () Which differentiates itself in itself, a formula that will make its way into the history of Philosophy that will serve as Ariadne's thread in Heraclitus. However, it should be The most difficult to state, as suggested by Mr. Heidegger and E. Fink in the literal transcription of the seminar devoted to the Ephesian. To identify this It is necessary to introduce what Heraclitus calls the ever-living fire. This living, eternal fire is the bond of all things, of all beings; Hegel develops The concept of the link ("Lessons on the history of Philosophy", volume 3): "The link is The subjective element, the individual element, the power, it extends on what is not its sound And is identical ". The fire in Heraclitus is the power, not the dunamis Aristotelian, but the original substance, that against which all things are exchanged (Fragm 90) and contain all things. In this gigantic trade fire is the The supreme value by which the world is destroyed or created in an eternal cycle. This Ambivalent is destroyed or created in an eternal cycle. This ambivalent character of fire, famine (Scarcity) and abundance (satiety) corresponds closely to the cycles distinguished by Empedocles Of Agrigento, the cycles of Love and Hate. When the One is born the Multiple, there is Superabundance, conversely when Multiple subsists One is the period of famine named previously.

It is by fire that everything changes, metamorphoses remarks G. Bachelard, the fire that Fascinates men.

The other name of the fire is Helios. The sun is the measured fire guarded by Diké and his Auxiliaries the Erinnyes (Fra 94). In this fragment 94 (according to the Diels (Krans) numbering) Is unveiled, the other dimension of fire, which is no longer, the destructive and governing element But he who does not cross his borders who do not devour all things (Fragm

66) The one who maintains himself according to the law, who hunts at night. Fire says abstractly is famine and Abundance, as it is presented to Heraclitus, having the breadth of a man's foot (Fragm 3), Is the only revealing power, which brings forth, in its splendor, all things. It is The original light which reveals the multitude of things of his own kingdom.

Nature-Wisdom

In Greek mythology, Apollo God of Light, Arts, Divination Occupies a privileged position. God of the light that reveals, god of the arts (technè in the strong sense Of revelations) that animates men, but above all God of Divination: "The God whose The oracle is at Delphi, does not speak, does not dissimulate: he indicates "(Fragm 93, trans. J. Voilquin). The Pythia which renders oracles in the name of God does not use an abstruse language And sibylline, she indicates, shows the way of wisdom to the Greeks, teaches them how the Dream is realized, but only an initiate of Orphism and mysteries (such as Heraclitus) knows this. This importance of dream and dream among the Greeks can not be exaggerated; It is in the The premonitory faculties are exerted on the individual that the latter accedes to the Beauty and order more easily than awake. Apollo the Solar God indicates by Through the prophetess, to men, the way of the wisdom of serenity, and Nietzsche affirms in the admirable "Birth of Tragedy", embodies the principle Of individuation. Its counterpart and its opposite is Dionysus God of the vine whose influence Marks the limit of Apolonism. Heraclitus, like all the Greeks of that period Athens is not yet at its peak seems to melt the two cults, the two visions of the world. Between Apollo the solar symbol of revelation and Dionysus who inspires communion Of all with nature in madness and drunkenness it is only a message: that of voluptuousness and Of the beauty of the world. In fact, there is an Orphic hymn that sings this unity: "You alone are Zeus, thou alone Orcus, thou alone Helios, thou alone Dionysus, thou God alone among all; Why So call you from all these different names? (Voilquin). Under these multiple Denominations hides the One, only wise the en to sophon (that many commentators Identify, in an inept way, with the Christian creator God) which is the "life force", which Expands or, according to Heidegger's expression, "the predominant which persists in One to blossom "(cf." introduction to metaphysics ", page 27), which is visible to man In the growth of plants, the birth of human life. This unique wisdom is The movement to appear, to emerge from the shadow (according to the dictum of the German romantics) But also of dieback, of senescence is therefore perceptible in aphasia. Heraclitus Indicates this process in fragment 32 ("One, only wise, wants and does not want to be named Zeus ") that can be assimilated to the fragment 65 cited above where it is mentioned Famine and abundance.

The Future

Heraclitus discovers, through an instinctive approach to physis, this eternal law of And the peril of the universe. Nature is not yet a mere object of science, as Will later say Aristotle (physical - TI), but what participates, like the Man in the game Of becoming.

Following the first vision of an uncreated world (the principle of causality That Aristotle will expose in the metaphysics being rejected of the presocratic thinkers therefore, the "The first moving motor", that of a world where "everything flows" () caves Heraclitus. Our Senses deceive us in relation to the knowledge of becoming, sight is a deceit (Fragm 46), he confesses, which leads us to believe in stability and rest, things of this kind world. Everything is subject to this eternal rule of birth, growth and death. This idea of becoming, Heraclitus expresses it precisely in the metaphor of fragments 12 and 49 a: "We bathe and we do not

bathe in the same river", and will find In Cratylus a poor defender (cf "Cratyle" in which Plato objects that if it were so we Could not establish a precise knowledge of every thing; Which will be taken up by Aristotle). The legendary cry of Heraclitus? The black mood of this character worthy of the Tragedies of Aeschylus reveals to us the misery of the human condition that the Greek world feels pessimistic. The lamentations of the Ephesian vis-a-vis the spectacle of the unrestrained flow of Life find their echo in Nietzsche in the philosophical misappropriation, which is the doctrine Of the eternal return of the identical. The ecstatic vision of Surlei, of a new cosmology, Denounces a metaphysical anguish of the father of Zarathustra analogous to that of the Ephesian, In the impossibility of establishing a fusion of being and becoming. These transports from Nietzsche In the sudden revelation that the earth was constituted an infinity of times, that every moment Is called to come back eternally are the consequence of a deep desire of rapprochement Of Being and of becoming. The thought of the eternal return of each moment we live is the The brake of becoming whose absence caused the tears of Heraclitus.

The Nietzschean philosophy, Heidegger asserts, consists in wanting to melt the The doctrines of Heraclitus and Parmenides, which are too often judged to be antinomic. Notwithstanding their apparent implication the cosmologies of the three great thinkers Presocratic Heraclitus, Parmenides, Empedocles complement each other; So it is hazardous to Reduce each of them by designating them by the innovations they offer: becoming - being - Cycle of Love and Hate. Each of these thoughts embraces the Truth () in one of its Moments. Each word offers one of its aspects in the sense that it is only one of the sayings, the Think and be. The alcheheia, the unveiling, is of the rapidity of the lightning, it is not given To men of eternal truth, so they stir up a lot of ground without result (Fragm 22). Who is looking for gold in vain?

The knowledge

The greatest scholars and scholars of the Greek civilization Hesiod, Pythagoras, Xenophanes and Hecataea (Fragm 40). These masters of theoretical sciences? These Travelers are mistaken who possess immense but useless knowledge. Heraclitus vilipend the Holders of great knowledge (polymathy) and refuses science. This refusal of science is Expressed in fragments 50 and 101 which mark the apogee of the Ephesian thought.

(Fragm 50). Heraclitus advocates self-seeking, after the rejection of any

A science that limits the individual. Fragment 101, which does not mean anything individualistic but Confirms the refusal of the illusion that are polymathy and history, reveals in this sense the Fragment 50. The "self-seeking" which confirms the rejection of science and its inanity, States in concomitance "I found myself as I am." To find oneself is Accept to assume his life, his destiny, his determinations. The divine (in the sense of perfect as The Greeks) that is in the being-Man is revealed in this acceptance and the Resistance to what drives us towards non-acceptance. Demonic character, strength Mysterious of man (Fragm 119), his divine side appear in the resulting tension Of feelings, of contrary affections, which assail him. Such is the meaning of Logos, Harmony of opposites, according to the hermeneutics of Heidegger the pose-collecting (die Liesende Lege), stable recollection. "To listen to the logos it is wise to say that everything is a " ; The wise Heraclitus affirms the identity of all things: good - evil, suffering - joy, Hate - love, because all participate in life. Without injustice we would not know what Is of justice (Fragm 23), everything lies in opposition. In fact, it proclaims that war Is the father of all things (Fragm 53) that without the quarrel there is nothing, the whole universe is The fruit of this war, of a fire which grows and decays.

Man must endeavor not to weaken, to contain the unleashing of the various Forces that tyrannize it to preserve its character of daimone.

Logic

This affirmation of the identity of opposites (which the later thinkers will judge, Too, as for the idea of the perpetual flux of things, becoming, characteristic of thought Of the insolent Ephesian) says Nietzsche urges Aristotle to accuse him of the "supreme crime against the Reason, of sin against the principle of contradiction" ("The birth of philosophy" P. 46). It is to escape the correlation between becoming-identity of opposites and Sophists (who admit that there is no false speech) that Aristotle Contradiction, negation of the principle of identity (Metaphys, book gamma, 3). It is the principle "The firmest" and constitutes the basis of logic: "it is impossible that the same attribute Belongs and does not belong at the same time, on the same subject and in the same relation. " Principle of principles ", which is above all a principle of determination which facilitates the Discourse and parries of the logical difficulties, mark the complete cure with those that Aristotle Called the "prior physiologists." The disdain of Heraclitus with regard to the order of the Concept and reason corresponds to the view, previously expressed, that it is only night Because the light of day has disappeared or the way is said above only because it is also below (Fragm 60). The truth suffers from these determinations, from this formalistic view Of the world seized as an object. What about Art if it obeys this fundamental rule of Aristotelian logic? He dies. Art must be outside of all logic it is a challenge to the logic. The invention of causality, of the contradiction of the dialectic whose whole history Of civilization is the consequence, plunges us into the measure of time and space and the Judgment of the act. The ante-Socratic thinkers refuse all this schema of logic (of Even later, Nietzsche) which is only a semantic smoke of the real. But outside these Principles, that of contradiction, which interests us more particularly, the language again. It does not disappear, it becomes other. The reading of the fragments of Heraclitus is certainly More difficult, but more so by the twenty-five or twenty-six centuries, of the fate of thought The value of the words used by the great thinker, Disdain and disrespect of the Greek syntax. To grasp its say and communicate it all Philological gymnastics and neologisms (of which Heidegger uses) are strictly required. With Aristotle the value of words escapes notably that of the key words of the Thought of Heraclitus: physis, logos. This last word loses its powerful and mysterious value, As Heidegger points out, to mean trivial speech or speech.

"This word (logos), men do not understand it" (Fragm 1); "They hear Understand and are like deaf people "(Fragm 34), he adds. It is Answer our first question: what is there out of the way from which Heraclitus departs? There is only one path. However, some men gain access to the divine Knowledge of this sacred path: thinkers, poets. Heraclitus, it should not be forgotten As Y. Battistini reminds us, is a poet, too.

His thought, flash that irradiates an ultraviolet, reaches us from the bottom of the ages. " All Which one can see is what I prefer "(Fragm.55), but his contemporaries do not want Nothing to see: the ultraviolet is harmful for low views. Last game of massacre of violence Unprecedented (forerunner in this field of Nietzsche, the hammered philosopher): "the Ephesians Adults all deserve death "(Fragm 12). Carefree of the show that is offered to them and of which They are part, aboulic, "vaguely present", they imagine, moreover, a beyond, Aspire to eternity and are not worthy of it: what awaits them after death is not what they Hope (see Fragg 27).

The truth (cosmology)

The truth is a dark beauty. Earth ? A tiny grain of dust, The incommensurable ether that produces a spark: Humanity. In the great game of Cosmos where everything becomes and must be agitated without which it "decomposes", the human condition Appears miserable, but Heraclitus tells us that there is a place between ignorance and Dementia, obedience and madness. There is only one serious philosophical problem, Says A. Camus, the problem of suicide. Heraclitus pleads for life and preaches Example to the death he accepts (even if the historicity of the fact that Doxographer regarding his sphinx attitude towards doctors at the critical moment is Suspect), wise until the last moment of his "sacred fire". In the thought of Heraclitus there Has this latent idea, through its rejection of the science which is misled in trifles, that the Search for the meaning of life takes precedence over all scientific questions.

To conclude, we will quote two lines from R. Char that could serve as a tribute to The Ephesian (the author of the "Hammer without word" being one of many admirers among Including Hölderlin, Hegel, Lenin, who sees in him the father of dialectical materialism):

"Just thanks to a man
If he holds the knell in check. "

Poesía y filosofía by Antonio Machado

The obra of Machado, poeta-philosopher, philosopher-poeta, impone más that a juicio reductor Of a talento of polígrafo and of a creatividad polimorfa, the cuestión of the esencia of lo Poético y in relación con ella, the one of the finalidad of filosofía.

Esta cuestión surge in the adecuación del Ser, the Historia and the Intrahistoria. El Pensamiento poético of Antonio Machado queda como esa "ligazón" del hombre-Machado Con su creación y con a linkzo of the historia mundial. In este sendito, the obra of Machado es Ejemplar: "Hay hombres - decía mi maestro - that van de la poética has the filosofía; Otros, that Van de la filosofía has poetry. Lo inevitable es ir de lo uno a lo otro, in esto como en todo ".

De esta manera, from the análisis and the recensión de los primeros libros de poesía, hasta CamposdeCastilla,known luego de su hermano colaboración teatral con Manuel, los Ensayos, es conveniente ver qué necesidad y cómo is opera esta fusión de lo poético y del modo que el del pensamiento filosófico enriquecedor Juan de Mairena sigue siendo centro Of a nuevo acercamiento poético intercalado of referencias filosóficas.

In the examination sincrético y alternativo de las poesías y los texos filosóficos se dibujan In genereros literarios diferentes los temas esenciales of the obra del pensador. El metodo de Investigación: el escepticismo ('con el fin de conservar sólo lo que puede ser Conservado '); Los medios: el humor y ese don único of the imagen poética. Este análisis Global las primeras poesías intimistas (Soledades,Galerías)a los cantos de Campos Castillay Nuevascancionesde las hacia la vivacidad compilaciones of artículos de prensa forman that AbelMartínand Juande Mairena,permite captar las preocupaciones del poeta Filósofo, in variaciones sucesivas, that consisten in algunos main temas: el Escepticismo, el tiempo, el amor, el pacifismo.

Descubrir o volver to descubrir in Machado al cantor of los valores progresistas of the España republicana, implica, pues, el total reconocimiento of sus diversos escritos that Radical, a

pesar of the adversidad, in leitmotifs siempre reaffirmados, hasta el nada in that iba A hundirse el mundo.

El pensamiento filosófico se ha afanado - con el propósito of englobar the realidad of Forma sistemática - in producir, según esquemas aparentes por ser demasiado reductores Número de conceptos o menudo inadaptados. Desde los albores del pensamiento griego hasta Nuestros días, florecen sistemas salidos de pensamientos dogmáticos donde raciocinios y Argucias pretenden abrazar la Verdad. Los peligros of propagation of estos dogmas son tanto Más big - sobre todo desde hace algunas decadas en las que los medios by difusión son Numerosos y sofisticados - cuanto that is apoyan in verdades científicas. Así pues? Ante este Obstáculo, un pensamiento, por muy profundo y riguroso that sea, no obtiene, generalmente, a Los ojos de especialistas, críticos o comentaristas, and label filosófico if the forma of the Exposición, los vocablos empleados, las referencias literarias y filosóficas no responden a Criterios preestablecidos por esta inteligencia. Enviadas al banquillo de una actividad cuyo Requirements and Requirements and Behaviors Ignoradas o desconocidas del gran público, to the sombra de los grandes edificios del Pensamiento a menudo ideas nocivas como lo veremos más adelante in the Exposición. The obra filosófica of Antonio Machado sufre todavía of este descredito entorno a Los críticos, a pesar del interés of algunos comentaristas. Más than a simple poeta de evasión Machado a ha sabido adapted, con un tono inimitable, la meditación Of the great thinkers that han influenciado su reflexión sobre la realidad histórica del Momento. Conviene recordar, para mostrar su interés for filosofía, las aserciones del "Discurso de entrada a la Academia de la Lengua": "If algo is studied con ahínco fue más de Filosofía that of amena literatura. Y confesaros he con excepción de algunos poetas, las Bellas Letras nunca me apasionaron. Quiero deciros más: soy poco sensitive a los primores de The forma, a pulcritud y pulidez del lenguaje, a todo cuanto en literatura, no se recomienda Por su contenido ".

The estilo de los escritos filosóficos de Machado will contra costumbre casi ritual de los Pensadores filosóficos de instaurar una relación-truncada con el lector has spans of a lenguaje Por demasiado abstracto y finalmente vacío; Una preocupación capciosa de universalidad that No es otra that the de reducir lo real has a concepto a menudo inadaptado y / o to produce, to Esta manera, una divergencia a través de nuevas nociones y neologismos between el autor, el Texto y el lector. El corto diálogo imaginario presentado en preliminar, como en epígrafe, de JuandeMairenabetween el profesor y sus alumnos, sobre la Retórica, inaugurated the perfectamente obra de Machado y summarizes the intención del autor dirigida al lector in a diálogo teatral donde el doble del fenómeno plenamente jugando el efecto de distancia, transformed the declaración in "catchphrase" gracias a una sutil mayéutica. "Los acontecimientos consuetudinarios" is convierte in "lo que pasa en la calle" dentro de lo que como designa Machado-Mairena lenguaje poetic that juzgarse cándido puede ("naive") if este debe vocablo resumir simplicity profundidad there. The escritura of Machado rige por esta regla of simplicity that No excluye the exactitud y precisión of expresión nor el deseo de evitar soberano flores retórica efectos de estilo y cambio de una redundantes a total communion con el lector. In efecto, estos artículos no ninguna manera de ser pretenden de los Llamados de fondo, entendiendo tales como los más alejados of actualidad, los más abstrusos, of artículos especialistas, sino que ser como una tribuna pretenden filosófica donde is reconocen numerosos lectores sin acceso al generalmente "saber superior." Como corollary al diálogo Mairena there between a alumno of clase de Retórica y Poética, dirigiéndose a sus alumnos, por una vez in tono afirmativo pero sin dogmatism, Mairena precisa su gusto por una escritura

más menos y escrita hablada, opuesta a la prosa marmorea, ciertamente "no privada corrección" de "pero" sin gracia "de los Escritores contemporáneos.

La lengua de Machado está esa provista de gracia, pero sin useless ornaments esencialmente Seductora. Machado está por entero plus personajes Abel Martín y luego Mairena, sofista-seductora que instituyó una relación con tal la lengua del communion that lector anónimo estrictamente necesaria es para las comprender intuiciones y del argumentos poeta philosopher. No se trata in ningún modo of proselytism, el tono fundamentalmente escéptico de las reflexiones Mairena invalidaría este juicio Eventual, sino de una latent complicity that requires el texto, similar to the that was instituted in the escritura autobiographical. Además de Gracia is the simplicity of the prose machadiana, el tono ligero, el humor, the ironía, articipan en esta relación de seducción. En una escritura "hablada" - más viva - los epigramas poseen a giro sentencioso donde, como subraya J. Cassou, the locution vuelve is máxima, adagio popular than gusta ser repetido contrariamente a las los argucias Diccionarios, plagios del folklore condenados al olvido. Gracias a su tono y ligero propensión los personajes zetética that condicionan asentamiento el del lector. Sin embargo, en los Diálogos con sus alumnos Mairena, a diferencia de los texting platonic, queda la verdad in suspense: el lector're free to juzgar por la duda de los personajes permanent apocryphal there the consistencia del carácter de los interlocutores. The dialéctica de los characters in Juan Mairena es más voluntariamente "sofisticada" sutil that there en los diversos that Diálogos llevan has escena has Sócrates, incluso del influencia if the "gran" Platón es fuerte. Desprovista preciosidad of literaria, humoristic e IRONICA, the lengua de Machado, mejor que a topos donde will inscribe the perención, busca nuevas despejar perspectivas of convivencia humana abrir nuevos horizontes espirituales solucionar y los problemas serious that al amenazan mundo.

Aunque tardío, el interés por la Machado filosofía suscitado in parte por H. Bergson, acrecentó is a lo largo de los años. Hemos visto como anteriormente, Estudio griego con el fin leer los presocráticos, Platón y Aristóteles en el original y su licenciatura in obtuvo 1918. Adquirió a conocimiento sin fallas of the historia of filosofía; Siguiendo las huellas Mr. de Unamuno y del joven Ortega knew acercamiento a los thinkers existencialistas tales como S. Kierkegaard there, más soon, Mr. Heidegger, por su notable're there portunidad clarividencia. Los numerosos publicados artículos en los diversos periódicos that formarán Abel Martín, cancionero y Juan Mairena difundieron mayor has escala por las ideas ignoradas el hombre de la calle del conjunto de esos great thinkers contemporáneos y los siglos pasados (Spinoza, Leibniz, Kant, Schopenhauer), con ideas mezcladas intuiciones original. Este deseo de propagar regularmente reflexiones understated lyrical, política, metafísica, al estilo de una seria, es tanto más cuanto admirable that constituía a desafío al oscurantismo bajo los medios de oficiales the dictadura of Primo de Rivera. Estructura of the epigramática estos escritos responde a una voluntad of concision y claridad - the adecuación of imagen con la realidad los últimos meses del periodista philosopher es perfecta - como un lanzado desde el mensaje "Mirador de la guerra" that al Sucedió of cultural extinción there the social España has anterior 1931.

Ciertas personas pueden ver a la obra de misterio in Machado cuanto a las Desviaciones that su obra ha sufrido poética; a "misterio" that, como en el caso de Rimbaud y su abandono of poesía, mantiene el mito. No ha habido ningún of rechazo poesía in Machado, a sólo uso de expresión diversos mods in the forma detrimento estrófica clásica de los comienzos. A pesar de ciertos gustos pronunciados al salir de la adolescencia that ninguna biografía puede

desmentir, sería que el igualmente erróneo afirmar autor de teatro, el periodista-philosopher, orator y el académico estaban en germ in el joven poeta of Soledades . Es después de Soledades los "primúltimos" cantos del ego machadiano, cuando las afinidades is determinan Machado con la filosofía. en este punto vemos menos una obra censured estética in the machadiana that a corte y fenomenológico ético. From a abandono del yo a reconocimiento del nosotros, más que una single sustitución pronombres of personales, de una elevación del yo in términos has husserlianos intersubjetividad transcendental. De forma menos abrupta, poeta el, el sentido para analizar ético of conversión esta, por otra realidad optado ha - dueña más tarde de toda su obra -: the realidad del otro, Celebrando the armonía is the communion of todos. En los cantos of morning Soledades , el joven poeta Expresa afectos addition, pasiones, emociones ("sin anécdotas") en una poesía intimista, inaugural punto neceserio - apodíctico - primera etapa más hacia la poesía Madura y él mismo that calificará of "objetiva" of CamposdeCastilla. En este el Poemario lirismo machadiano s'ha dilatado there extendido a pueblo, a una tierra con that the comparte su destino hasta el final. No hay in absoluto a la obra viraje in Machado, Sino, al Conversely, una continuidad admirable a pesar de los cambios de forma o del nivel of expresión.

La creación del primer personaje apocryphal, Abel Martín, fue casi a concomitant of the las obras primeras teatrales. La mayor parte de ellas, como hemos visto, sound factura clásica revelan y las del preocupaciones creador:

1. profundizar the Problematica del otro in the encarnación,
2. presentar dialectic una de los sin negaciones characters or oposiciones,
3. hacer mejor su pensamiento comprender filosófico a través del efecto catártico of tragedia.

Algunas de las siete obras están más por Manuel influenciadas that por Antonio; sin embargo, puede descubrirse in casi toda la colaboración y el medio del segundón of expresión teatral mencionado of a teatro que no es situación Sino psicológico. Es Abel Martín, cancionero y JuanMairenadonde Machado desarrolla conceptualiza are the Problematica del otro, del amor, del "eternal feminine" Siguiendo los pasos de las intuiciones ontológicas there are theological donde afirma the heterogeneidad of substancia y su pananteísmo. De esta serie artículos Brota, como en una de las poesías of San Juan de la Cruz, una "Llama de amor viva" en el culto a la mujer, eterneo ídolo, y al prójimo. No obstante, if Machado convierte in colaboración con su hermano Manuel in autor de teatro y periodista philosopher, no por ello already lado de la poesía y las publica 1924 NuevasCanciones Para más componer soon tired of it escena de los medios de comunicación, the dispersión del talento creativo, excepto sobre algunas disgresiones problemas y of lyrical estética, es decir, los tres metafísicos problemas del otro, del tiempo y de Dios that implican una reflexión sobre la libertad, la muerte y el significado of redención de Cristo. El Mirador de la guerra , como el título indica, the era of a necesaria compilación crítico período de la historia española y mundial, the constatación del fracaso de una civilización cuyos idelas Iban has llevar por el camino del crimen has miles of hombres.

En los últimos años del poeta the poesía se hace militant, armed espiritual en tiempo borrascoso. Hubo Himnos that celebraron los resistencia contra las ejércitos republicanos blasfemias del enemigo. El poeta es el cantor of a pueblo, como Hyperion el héroe imaginario of Hölderin a guía that aleja durmientes a los de los humos para oníricos combatir al "Felon" y sus valores falsos. Las poesías guerra de las ilustran eminentemente TEORIAS algunos años

antes Poéticas afirmadas. Con ellas "estalla" el arte de combinatorio Machado as a - sin redundancias - a través forma contenido y el o the Exaltación desprecio of hechos históricos Precisos in cánticos inmortales Asociados para siempre has época, palabraeneltiempo como esta "Canción" compuesta apenas un año antes de su muerte, una pieza of AntologÃa:

There will subiendo la luna
sobre el naranjal.

Venus como una luce crystal pajarita:

Ambar berilo there,
tras of the Sierra lejana,
el cielo y porcelana
morada in el mar tranquilo.

Ya es de noche en el jardin

- ¡El agua extra atanores! -

y sólo huele has jazmín

olores los ruiseñor.

¡Cómo parece dormida

la guerra to mar March

Mientras Valencia florida

el bebe is Guadalaviar!

Valencia finas torres

suave y noches, Valencia,

¿Estare contigo,

Mirarte cuando no pueda,

crece donde la arena del campo

aleja y la mar of violet?

(Rocafort, mayo de 1937)

El skepticism

El pensamiento Machado es como un compuesto entramado of motivos diversos, expresados ya sea in sentencias cortas, ya sea in epigramas if a completan Formando todo diferenciado. No obstante exists in the hilo conductor obra que es el amor a la verdad. Esta pasión de la verdad, Analoga has proclaimed that Unamuno in donQuijoteVidaySanchothere that Machado has fascinated con su aserció famous "La verdad no es lo que hace pensar our sino lo our hace vivir "exists el poeta philosopher mezclada has intuición del misterio.

In the búsqueda de la verdad no hay ninguna duda es certidumbre are the ubiquitous. Ya in CamposdeCastilla, mucho antes de los trabajos that fueran publicados in prose, Machado escribía:

Confiemos

in that no será verdad

nada de lo que Sabemos.

At the afirmación socrática "sólo sé que no sé nada," Machado ASNA "incluso de eso no estoy seguro completamente. " If trata en este caso de que no an integral skepticism has sucked instaurar también una doctrina evita caer are a dogmatism contradictorio: "Contra los escépticos esgrime is a aplastante argumento" quien afirma that no verdad exist ? pretende that sea eso la verdad, incurriendo in palmaria contradicción ". Sin embargo, este argumento irrefutable no ha convencido, seguramente has ningún escéptico. Porque la gracia del escéptico consists los argumentos that the number convencen. Tampoco pretende él convencer a nadie "(JuandeMairena).

Hay una duda esencial Machado, como una por una dificultad in optar verdad, una permanent indecision, una práctica if one has the idea of pirroniana suspensión del juicio frente a la isostemía, es decir, la fuerza de igual razones opuestas. A effet, Machado saw al estilo de los escépticos griegos, del pirronismo, the naturaleza de las contradictoria soluciones that pueden ser propuestas a cada problema filosófico. A toda tesis puede oponerse una antithesis, cualquier argumento puede ser por otro demolished igualmente convincente. El filosófico skepticism, fundado por Pirron in the época in that aparecen las escuelas epicúreas estoicas yy y toma al that Machado has varios niveles prestado mucho su poesía, upheld the observación según la cual no hay nada in the historia del pensamiento that Surja scratch. Yes los primeros thinkers of Grecia, the philosophers jonios (Tales, Anaximenes, Anaximandro) No parcen preocupados apenas por las y los modalidades límites del conocimiento, sin embargo Heráclito testimonia ago por su relativismo sobre la imposibilidad of adquirir certezas absolutas; if pueden descubrir además de elementos crítica al conocimiento empírico afirmada por el hecho de experiencia that our sólo el cambio y la revela multiplicidad. El heraclitismo del pensamiento machadiano tiene su fuente en este reconocimiento of divergence between el pensamiento y lo moviente. The central idea del sobre el efesio abandono de los sentidos justificada por la imposibilidad ESTOS sober informarnos the esencia de alcanzar el ser será por varias retomada generaciones of antes de convertirse thinkers in uno de los argumentos sostenidos por los philosophers escépticos griegos. El del fundador atomism, Democrito, mostro su Desconfianza respecto al conocimiento sensitive juzgado oscuro, that Ponia el al conocimiento of razón, the dichotomy única presentada por el philosopher of Abdera, a saber, the constituyente realidad los átomos y el vacío por una parte al y realidad Constituida, there transitoria relational por otra, como implicando back conocimientos antinómicos al estilo de los eleatas. Como lo hace notar JM Gabaude in the compilación of lecciones Reunidas bajo el título EljovenyelMarxmaterialismTown , conviene considerar that "el mundo por los sensitive constituido átomos y el sí mismo exist vacío y no solamente por nosotros y no es otra COASA that los-átomos-y el vacío ". Según esta realidad (relational), the percepción debe ser pre-Venida pues por la razón. Democrito no duda of percepción. The físico-gnosiología democrítica sin ser una forma esencialmente escéptica es relativa de poner in tela de juicio sensitive el conocimiento (incluso if Democrito critica a los del adversarios conocimiento sensitive) that foreshadows tropos los los pirronianos philosophers. Entre las diversas INTERPRETACIONES posibles, Machado de las juzga the elaborción atomísticas of TEORIAS Democrito como "un gran acto poetic negativo, desrealizador" luego ANADE "creador in el sentido that atribuía mi maestro has esta palabra "preconizando como el medio skepticism defensa de frente a lo trágico the situación, a saber,

el hecho de que ser los átomos podrían sin nosotros y nosotros no podríamos que sin ser los átomos. La posición Machado es radicalmente subjetivista; según el poeta filósofo, no pueden ser los átomos sin nosotros puesto que en resumidas cuentas aparecen en nuestra conciencia "nuestra conciencia los engloba, junto con los colores del iris y las plumas pavos pintadas de los Reales "(Confer. Juan de Mairena, XII, "Sobre Demócrito átomos y sus").

Las referencias a Heráclito y Demócrito son numerosas en la metafísica de Machado. El primero de los citados inauguró una lógica poética de contrarios y una manera de pensar con conciencia de inestabilidad y del mundo del devenir vivaz en la historia universal del pensamiento que aporta Machado sus argumentos contra el eleatismo de numerosos filosóficos sistemas como el sistema cartesiano. Demócrito de los y su visión átomos y el vacío fascinan Machado por su amor a la verdad debido a su actitud eminentemente filosófica que supone semejante despertar a lo real. Los sofistas, si incluso debemos matizar nuestra opinión según las y los antiguos doxografías de Platón en Particular, Abren perspectivas interesantes de las que sirve el poeta. Protagoras es la sienta base del relativismo escéptico que inspiró los Diálogos machadianos. Los filósofos escépticos griegos thinkers in the filosofía Machado are great, no obstante la enseñanza Mairena del profesor imaginario no es didáctica y no se concierne TEORIAS expuestas por los discípulos de Pirron o por que no Sexto Empírico al que se cita. No hay una vuelta a la precisa filosofía griega en el pensamiento Machado sino una Evocación poética de Heráclito y Demócrito, y una huella permanente casi Platón y los escépticos thinkers.

Uno de los temas de gran reflexión Machado es el reconocer de la insuficiencia de la lógica y los límites de razón para alcanzar la verdad. En lo que concierne a la lógica, Machado pone en tela de juicio la vieja lógica aristotélica de la Humanidad que sirve desde hace siglos "para andar por casa" lógica como todo es sistema filosófico necesario considerar de crítica forma. Sea como sea? Machado entusiasma por esos edificios como humanos filosofía de Platón, el criticismo Kant el intuicionismo de Bergson, la fenomenología de Husserl y la ontología heideggeriana, pero preconiza una posición de Desconfianza. El acercamiento a la verdad divina tampoco puede con la realizarse razón y sola Machado propone un pascalismo mezclado de intuicionismo bergsoniano. Según nuestro poeta no hay nada como filósofo que el vital intuición y el corazón, al modo de Pascal, paliar para los límites de razón, alcanzar la verdad y lo captar real.

El pensamiento poético-filosófico Machado puede definirse ambivalentemente como un review crítico fundamentalmente escéptico y una búsqueda de nuevos valores, la exhumación de algunos otros. El escepticismo esencial, "apasionado escepticismo" de Mairena que además una posición aconsejaba escéptica frente al escepticismo, participada como subraya Sánchez-Barbudo de oscuridad externa del thinker. El escepticismo filosófico por el pesar de la nobleza del modo de vida o propone que implica, padece de no pretender alcanzar la verdad. La circunspección espiritual Machado frente a las ideologías integristas cierto kinship también con el fenomenismo de Hume del juicio por la anorexia. Mairena No posesión created estar en ninguna de verdad que pueda revelar a sus alumnos pero sugiere posibilidades de vida. Enseña que la duda debe poética que consista primeramente en dudar su propia duda y no una duda in methodical similar to the Cartesian duda para la adquisición de certezas absolutas. La verdad en el sentido de griego aletheia, como entendía de velamiento No puede ser aprehendida. Are the aletheia if the apodera de nosotros. El decir poético-filosófico Machado teñido del Vitalo-intuicionismo Bergson es una de las exégesis metafísicas Western que ha suckado mostrar

sus límites con el late liberar el pensamiento de los contemporáneos of certezas nocivas. Su skepticism aware that a veces parece ser doctrinal, y como noted B. Sesé más cercano del G. Berkeley that del Augusto Comte, are a instrumento de verdad "el skepticism that lejos de aspirar, como muchos piensan has negar es todo al contrario el único medio de cosas ciertas defender, vendrá in nuestra ayuda ".

The metaphysics of finitude and the Cartesian spirit Mr. de Unamuno and R. Descartes

Dialogue " montestraslos" that we propose to discuss is faced some difficulties. Number of prejudice seem indeed related to reading texts in presence, a first analysis unabated. If the text is woven unamunien antinomies, unwinding of the Cartesian text in the expression (literary " in Unamuno), a hermeneutic not thwart that plan and the joint text beyond oppositions, differences conceal rich and conducive to thought. But the major difficulty undoubtedly lies in the same content. One can not indeed too detect apriorikinsip between Cartesian rationalism and "existentialism" unamunien. The ratioCartesian, full, holistic, built in single system of thought in history would, according to an exegesis too reductive, little base in the work of Iberian thinker. However, it is only spill the beautiful chapters of TragicSenseofLife or TheAgonyofChristianity, to understand how Unamuno than dogmatism and elevates his thoughts in a logical proversive. Certainly, our purpose is not to chisel which is scalable, but it remains that Christian existentialism, inspired in part by Kierkegaard, the Spanish thinker found its audience beyond the Pyrenees and in the Latin world, transcending rationalism Cartesian in many ways in the contradiction personal schema, heuristics, in Western history of thought.

The work of Miguel de Unamuno offers in some ways some similarities by R. Descartes we intend to analyze. The first cited author heterodox Iberian thought afrancesado extra, polygraph TragicSenseofLife, affleura in various places in the examination of interiority. If it was only classify the substance unamunien man and the personality of the philosopher Salamančan we would only enfeoff - mutatis mutandis - analytical "proversive". Proversive in that, like Descartes thought that a project feeds into a voltage present in both trials, novels, the theater, and poetry. edification project in continuity, without morals, a finished work, yet qu'asystématique, which offers a disambiguation underlying. Man unamunien, agonal much as his age, is universal, slope of the harshness of even otherness prolepsis a question of the author transmits to the future dashed. Without give in excessive synechism, it nevertheless inappropriate to prejudge the intention of the letter or attempt a bold relatedness. It remains true that the Cartesian project scientific domination of nature, the ontological concern of the French seem out ways find convergence with the philosophy of Unamuno of Christianity agonal. common rich spiritual and diffuse blooms, warned of tensions and "Differences" which appear to be linked in the text beyond prejudice.

Certainly we do not heurterons the "cuts" and differences between the two Thoughts. Agree that both "philosophical landscapes" seem a priori quite distant. However, it seems useful to jointly present the essential features.

One of the common characteristics is the culmination will. This work historian reveals the contribution of tradition that neither philosophers, despite the originality abyssal their thinking,

not be denied. Both yield thereby to posterity, as a sign of their importance. The archetypal patterns indicative besides their evil Opening default. The meditatio mortis unamunienne certainly bodes pathos of man-Unamuno differently from the author of Meditations. It is in this regard to compare congruous these two great figures from distant ages to discern much more common. The metaphysics of finitude, responding to without undue synecchism Cartesian idealism, echoing three centuries of Western philosophy in a system "Open". We do not unamunienne will draw up the list of agonal figures of history, free of inter-matheme or review, but we'll find there, next to Pascal and Kierkegaard, Descartes.

Expression of cogitare is not reductive, but it relies on Being in the project formulated as a story and / or plan. Narrative as reference plane and the plurality as connection to the unit. In this space-time interrelation as well as spiritual (sub- tense) unveils the extasis , apophantics project whose cathartic is proper unwinding. It can not be too analyze the question of identity to assert the uniqueness of the same reality from each other according to the Cartesian text economy.

The great interest of the confrontation of unamunienne thought and Cartesian project is not only one to compare a thought originally to modernity, however, that is our propensity to argue, but he also, beyond those cultural, compare two reflective modes. These non-normative reflective modes are proving much too inavertie a contradictory reading on decelerating. Both meet, notwithstanding, the even the will to change the reality of a time to meet historical necessity and that lay the foundation for a sustainable and necessary mark.

Milestones in the presence of ontologies, underpinned by a pre-reflexive infrastructure, are open onto-epistemology. thus we arrive at the final conclusion of the immediacy of the knowledge that the newsraises the question of techne and do. This issue of techne , so amply discussed in philosophical century, Descartes already "Evolutionary" not erect monolithic, but rooted in a reality in the making. The unamunienne metaphysics of finitude underlies so this same issue of techne

a long detour would be superfluous. However, it is appropriate to set out the similarities or overlap with the Cartesian ontology. If the Cartesian statement is vertical, the problem Unamuno's cross. Covered by the "pragmatism" and the propensity of concrete Salamancan, it draws in all historical currents all matters of age modern, so underlying, in the polygraph own style. What was so beautifully laid in 1637 is the operators in the restless soul of Unamuno, addressing defacto the question of Being against the nodal question of philosophy. We can not too go on about this comparative study overestimated nor the descendants of Descartes intiateur Unamuno, since it admired without restrictions the author of Speech method.

The question of cogito examined by Unamuno pointed a modern work. This review is addressed in a style viventielle movement, in which, without denying heuristic aspect of the Cartesian formula, Unamuno adds coextension onto-eidetic marked. The "I think I am" is inverted into a double expiry ontological. Being is prior, according to the structural scheme prereflective unamunien and coextensive with Noesis as an immanence "involution". Some will say that this is a question of method, but the fact remains that the features still posed Significant consequential of the two systems of thought.

Shaped following this study, we discuss posterity works involved. The Cartesian genius inaugurated the modern age and made procession without one lingers too, more as a school,

a "spirit" iconic. The work itself, like that unamunienne, can not suffer the ravages of time. The second is a today growing readership in Europe under the concern out of the author to integrate the thought philosophical in the novel as well as in the theater or in poetry.

To conclude this brief exegesis too, we will leave speak in what Unamuno seems to be the intimate sense of his thinking and brand a more conclusive link with its predecessor: "Any purported restoration of the past is a maker of the future, and if it past is a dream, something unfamiliar ... the better. As always, we go to the future ; one who walks go, even if he walks backwards. And who knows if it will not better as well! " ¹

Hope features in A. Machado

Aspects of poetic metaphysics of Machado

Number of philosophical works suffer from some disrepute and get the look critical, philosophical label "conventional" that requires rigorous the presentation of glossèmes affluent who do not necessarily imply the depth and relevance of the speech.

The philosophical writings of Machado suffer this disrepute, seem to disturb him "Serious-deep" some readers by the humorous and light appearance About Machado erected, as emphasized Pablo A. Cobos, dual purpose of obscuring the melodramatic and take distance vis-à-vis himself and his own thoughts in a skeptical perspective.

If the shape of the machadien presentation, vocables employees and literary references and Philosophical do not meet the established criteria by a keen intelligentsia dogmatism, Machado texts actually considered "unclassifiable" does not have a least indisputable philosophical interest.

This part of the work of Machado is even forgotten despite some interest commentators. Just remember the inaugural assertions of the input speech to Academy of the language to reverse the projects and the true intentions of our thinker:

" IfIstudiedsomethinghard,itisratheranamiablephilosophydiscipline literary.I mustadmitthatapart from a few poets, Belles Lettres never me passionate. Better yet, I am very sensitive to the form of kindness,purityand theeleganceofthelanguage,allthatliteraturedoesnotrecommendscontent. "

The work is not considered as a hybrid creation of journalist specialized or as the "product" of an escapist poet loving verbiage, but a point of view as the critical adaptation in an inimitable tone of meditation great thinkers who influenced his thinking; it is not enough in fact to consider Juan Mairena as a simple compilation of newspaper articles: if the publication originator part was done in several stages, successively in ELDiariodeMadridand EISol, all the harmony reveals the future intention of Machado to publish in extenso. The Birth of Juan de Mairena was a birth episodes.

The style of the philosophical writings of Machado, comparable in some facets declamatory style living and Unamuno (Confer Vida his Quijote y Sancho, San Manuel Bueno, martyr, and some parts of trials), therefore derogates from the usual almost ritual establish a truncated relationship with the reader through a speech by too abstract and finally empty for thought, a specious reasons of universality in a desire to reduce the real and produce a cleavage new concepts, neologisms between experience inferred the author, the text and the reader. The writ apocryphal dialogue presented in introductory Juan de Mairena between the teacher and

his students on rhetoric, symbolizes the project and Machado reveals the intention of the author in a dialogue which says machadian comes in "Slogan" by a subtle Socratic.

The "consuetudinaires events" becomes, "what happens in the street" in a descriptive poetic language similar in many ways to that of Walt Whitman (Confer to About unamunienne interpretation of "Song of Myself" in "Leaves of Grass" a poetry of objectified ecstasy).

Writing Machado is therefore governed by this simple rule does not exclude the accuracy and precision of expression and sovereign desire to avoid rhetoric and the superfluous style effects for a total communion with the player.

As a corollary to the dialogue between Mairena and a student of class and Rhetoric Poetic, Mairena addressing his students for once on an affirmative tone, its precise tastes for more writing and less spoken written in opposition to prose marmorean certainly "not without correction", but "no thanks" contemporary writers.

Language Machado, transparent, vibrant, is provided through this without ornaments but essentially useless seductress. By writing this 'spoken', are of epigrams an ominous turn when, as commented J. Cassou, "The phrase becomes maxim popular saying that we like to complain against quibbles dictionaries plagiarism Folklore doomed to oblivion" (Juan de Mairena preface, Gallimard).

The poetic thought of Machado, crossing - without excessive syncretism - by multiple streams that we will look, but still remain rooted in a some Hispanic tradition, colorful this unique approach of eternal problems, was constantly impregnated by the idea of the identity of the defense and the dissemination of culture. It is and move in the texts, traces of folklore, fantasy, inheritance philosophical thinker and the immediate present in the wake traced by Unamuno.

It is in this light that the collection were born Abel Martin song book of Juan de Mairena and epigrams of Juan de Mairena: "*forus, disseminate and defend culture are the same thing; increase in the world the treasure of human vigilant conscience.*" (Sobre la defensa y la difusion de la cultura.)

All the same writings of Machado is full of this conviction inherited from the Enlightenment, this desire to share and share of the poet:

- The drama of the ex-cathedra teaching professor apocryphal Mairena obeys the other hand the author worries away to escape the dogmatism and promote understanding by the cathartic effect to the understanding that propitiatory provide small imaginary scenes.

This desire to escape the dogmatism and advocate doubt is one of the hallmarks the thinker. The full skepticism of Machado is not intended to establish a doctrine and avoids and falling in a contradictory dogmatism "against the skeptics, brandished a crushing argument: who says that the truth does not exist, claims that this is the truth, thus falling into an obvious contradiction. However this argument is irrefutable surely convinced no skeptic. For the characteristic of skeptical is that the arguments do not convince. Him, either, it does not claim convince anyone." (Juan Mairena).

skepticism approach machadian

There Machado at a critical doubt as a "difficulty" to opt for a Truth joined Pyrrhonic idea of suspension of judgment against the isosthémie. This practice, motivated by the contradictory

nature of the proposed solutions about each philosophical problem, do not operate at a physical-epistemological level as in Greek skeptics and does not establish the limits and terms of knowledge.

The ideal loan Machado is at a negative poetic level. The laudatory text titled *Sobre Democritos y sus atomos* reveals the nature of skepticism machadiane denouncing any zetetic the appearance of theories expounded by the followers of Pyrrho or Sextus Empiricus. This indirect skepticism (desrealizador) works in the second degree.

The exclamatory about Machado in the aforesaid epigram dedicated to the founder of atomism and his vision of atoms and the void are prompted by the attitude poetic-such philosophical awakening presupposes a radically subjectivist view. There not in machadiane texts precise back to Greek philosophy but an evocation poetic relativist, Heraclitus, Democritus and a permanent footprint sophistry.

Mairena of Education does not however have the didactic aspect of a Protagoras. This land skepticism ("apasionado skepticism") double Machado advises a skeptical skepticism position and participates as highlighted A. Sanchez Barbudo (*Estudios sobre Galdos, Unamuno y Machado*) to the outer darkness thinker is antithetical to the Cartesian methodical doubt to acquire certainties absolute. The most important facet of this spiritual constituency Machado, facing certain ideologies, anorexia is the judgment in the manner of Hume's phenomenalism.

Say Machado poetic tinge of Vitalo-intuitionism of Bergson, exegesis of Western metaphysics, is to show their limits in order to free the thinking of contemporary novices certainties. Ultimately, conscious skepticism, which seems sometimes doctrinal becomes instrument of truth: " skepticism, which, far from aiming, as many think, to deny everything is rather the only way to defend certain things,

come to our aid"(Juan de Mairena).

Study of "rational policy" of B. Spinoza

"The man who is led by reason is freer in the city, where he obeys the laws, in a desert, where he would obey only himself. "

Baruch Spinoza

The bottom of the political thought of Spinoza B. is concentrated in the very interesting "Political Treatise" that exposes the functioning of the state and forth on the monarchy, the aristocracy and concisely (the work remained unfinished), on democracy.

Our philosopher presents the clearest way there and clearest along eleven chapters, his love of freedom, justice and equality.

This love of freedom, justice and equality appears clearly in the will Overall explain how a just society where, as suggested by the small preamble of the work, "the tyranny and peace remain inviolate."

This desire that emerges from the whole work, overrides all obstacles, all potential pitfalls, capable of annihilating a good monarchical or aristocratic society and cause of tyranny. It appears, thus, timely suggestions, fine explications on the functioning of the state, the rights of the sovereign and the people, of the monarchy and aristocracy.

This function of commentator, but more to political theorist seems to Spinoza difficult to use in that number of views, assessments, judgments can stray to the "land of Utopia," what politicians, experienced men, escape almost always. Hence hyphenation, hard to remove, between theory and practice in the political field.

The only way to escape the utopia is according to Spinoza, to conceive any kind of plan other than those that human history has given birth simply because "it is not possible to determine by thinking a regime that has not yet been tested to however can, tested or practice, do not fail" (Political Treatise, chap. I, para. 3).

cautious but realistic attitude which already reveals the concerns of the author of an exhibition the more applicable theoretical and less nonsensical (in the sense that flees often this abstraction in the explanation of the 'new' political systems).

The agreement with the practice thus remains the essential motivation that Spinoza did want to address anything that is new or unknown that can not be feasible.

Spinoza's theories are radical and aim to remove all idealism ratiocinateur to do that can stick and adequate. The lesson in realism we offer Spinoza is pushed to the extreme, to the point of considering the vices of the human soul as natural properties inherent in man, as simple "way of being" that must consider after analyzing them. The first work of political theorist is that a researcher, whose tool is the daily experience, to preserve impartiality do not judge the faults and vices of his contemporaries but guess their nature. It is necessary Above all, know the affections and passions of men causes of conflicts, discord, disorder. The state must guarantee the safety of every individual (as specify Rousseau later still in the "social contract"). Safety is the goal that must be propose to achieve the state of all possible ways against the disorder, Conflicts. Only reason can properly guide men they possess or have no power. The reason is as affections, passions, natural to the man. But the reason remains the property of man and goes with the freedom that is a virtue. This is the reason, says Spinoza, which enables man, alone among the other animals, awareness of his being, to keep, to stay independent, free vis-à-vis its neighbor. More that the same tool, the reason is a defense weapon that allows the individual to counteract deception, cunning, ambition another. The men, adds Spinoza, will have more power to "maintain their lives and grow their soul" and they will unite will have common rights "Bigger indeed will be the number of those who will be well united in a body, the more they have in common right" (chap. II, para. 15). Each individual has less rights than all the others combined that power imposed; thus we can say that common law (power of the number that is the public power) guarantees the nature of right of every individual. Has the task of ensuring the "thing public" that (or those) which, by the general will, holds (NEET) power. If it is about a meeting is called the public to democracy, if it is a few individuals privileged aristocracy and if the power is vested in a single, monarchy. The state regardless its form must be governed by reason; any act deemed just, unjust, emanate from vice or Virtue can not be that, depending on the reason. It is, moreover, the common will decided by law, the just and the unjust, fault, crime to punish "in a State otherwise (as in nature, that is), where the common law decides what is one and what at the other, that one is called just that has a constant will to give each his own, unfair on the contrary, one who strives to endorse what another" (chap. II, para. 23).

In the civil state, the natural right to live according to his own desires, his own complexion is, say limited. Limited because every citizen enjoying the protection and benefits offered by the

city is (also) about it, obeys him respecting the will of the sovereign and the common law.

Certainly, the individual remains master of his judgment but can not live fully according his own complexion and does not have the right to interpret or ignore the decrees of the city. Every citizen must submit to these decrees and common law without which we return to the state of nature. There is thus interdependence of every citizen and the City of that the first named has its security (and true freedom that did not offer chaos the state of nature) in the city and that the city would not exist without the will of all citizens. This is a common understanding aimed to ensure the welfare of all but over, foremost of all. The philosopher political theorist must specify to inhibit any risk of tyranny and violation of freedom by an Assembly, a sovereign, that the City is fruit of the common will of men, guided by reason, to keep, to be security, to escape the violence of the state of nature. Man is, perhaps, in essence, a social animal but it remains true that the fear and the need inherent in his being to rise culturally forced him to become civilized.

Spinoza subsequently studied the relationship between cities (power ratios) the state of war, the clauses of the peace treaties, etc.

These analyzes of what we can name the "foreign policy" of the city well that consist of interesting data is not provided in critical thinking political philosopher ours. Spinoza plans at most the attitude that every city must strive to take in the circumstances of conflict and peace to keep.

It is the sovereign belongs the decision to be in conflict as peacetime. He is the representative of public authority and in that sense everyone depends him. It governs, regulates, statue, determines the affairs of the city, decides the good, the bad, the just the unjust. The sovereign can safeguard its sovereignty by imposing respect but also fear. It can not fish, rape, stray into lust but becoming a example for all of his subjects. More generally, the individual must be master of himself same by reason alone, obey the law (civil law) that alienates the no.

As sovereign, the subject is free as much as he was in a state of nature, "the city admits in its power to limit other than that man observes the state of nature "[...] observing this limit is not obedience, rather it is freedom human nature "(Chap. 4, para. 5). The City remains concomitantly guarantor of security and freedom of citizens that as the state of the nature of man (wise) or stupid animal fighting for their conservation, the City proposes to combat actions harmful to certain subjects (or that possible, all) inspired by human nature. The City, moreover, can not remain that "for itself", without taking into account any External assessment: "there for her to other property or other harm than it decreed to be itself a good or bad [...]. " It is therefore the only sovereign to judge right to interpret, to abolish, to change the law or even rape.

However, if the violation may cause the indignation of many citizens, the City, said Spinoza, is dissolved and suspended the law ...

The company described by the Politicus Tractatus seems to be of limited size. Spinoza was for many, inspired by territorial units comparable to cities merchant in his native Holland. In these small states, social relations are easier in other states at the larger scale. Companies whose inspired Spinoza still to the measure of man, the risk of conflict, reduced domestic quarrels, stability the largest city. In short, the unity of the city becomes for that very steadfast; longer exists in a city of internal cohesion, more citizens are free and powerful company. For Spinoza

as Machiavelli says J. Prepositet ("Spinoza and human freedom") it is freedom that is the real strength of the states. A people is free, the more powerful and able to defend itself against external aggression.

From this perspective, freedom becomes more than a right granted to each prerequisite not for the defense and the balance of a state.

Freedom and reason are the words highlighted in the *Tractatus Politicus*. In addition, one seems inseparable from each other; there is interdependence between the two terms more than any other work of political theory imply one another. Spinoza, the reason is inevitably synonymous with joy, fulfillment of the individual, it is the true good (*Ethics*, chap. 4) which is opposed to the passions that tear men, make them captives of themselves. Man can not be master of himself as guided by reason "and therefore the best rule of life to keep oneself as much as possible, is one that is established according to the provisions of the reason, the result is that all the best that is either a man or a city, is what he does as he is most completely its own master" (*TP*, chap. 5, para. 1). Meanwhile, the city founded and governed by reason is more powerful ; men live in peace, laws remain inviolate.

The originality of Spinoza policy speech in the *Tractatus Politicus* consists two innovations. The first is the introduction of the modern idea of social contract (idea will make its way especially with JJ Rousseau). The second, which could be correlated to the previous association is the problem of the origin of the state of a philosophy human existence. In the *Tractatus Politicus*, remain the remnants Treaty Theological policy in the analysis of the foundations of authority. More than a political treaty, it is thus a philosophical political treatise; the philosopher can only become a political theorist, his views on life in general should base its same policy.

The whole point of the *Tractatus Politicus* lies in this association, this decision awareness of the vices and human virtues which forms the bulk of the problem Spinoza. Spinoza therefore, the problem of the origin of the state remains inseparable from philosophy of existence that involves a global vision of the world. From there finding affects, passions, vices inherent in man, Spinoza founded a capable of inhibiting political conflicts, quarrels implied "character" human. In the work will reign no pessimism that could lead to cynicism non-absent in that of Machiavelli, but only an unbiased, objective, which is the tool theoretician. The other part of the *Tractatus Politicus* addresses the three regimes, monarchies, aristocratic and democratic; it is a real in-depth analysis (in The first two mentioned), which has caused controversy, that concerning the evolution of political thought of our philosopher.

Some, in fact agree in thinking through reading the detailed description of operation of monarchy and aristocracy Spinoza toward the end of his life has tipped to strict conservatism.

It is not so, although the author of *Ethics* seems pronounce his preference for mediate term of the triad explained in this unfinished work. The reader can only suffer the lack of consistency of the third strand to democracy, but everyone knows the very strong taste of our philosopher to the freedom he found in the foundations metaphysical.

Reading the *Politicus Tractatus* encourages us, not to conclude but open interesting perspectives on the philosopher and the work, to quote this statement of Alain ("Spinoza"): "Spinoza, the strictest and safest thought leaders, is the model of the free man."

The right is the power, freedom is more than a right power ...

The idea of peace in modern times

Peace in the history of contemporary philosophy appears as by interlacing as a frame where confrontation leads to a political philosophy often factual. It is a rich and ambitious theme that unfortunately not exhaust its scale speculative given the plurality philosophical reasons qu'essaimé always actual relevance of the question. Drawing on the many and varied sources, we can actually find in the same ideational exacerbated by the fact that it exceeds all the more sense of abundance. Paradox, or, as taught Dean Alain Guy about a master election, Miguel De Unamuno ² , which also feeds well the creative imagination that sharpens critical thinking, peace between two wars we seems truly bring, better than the time of armed conflicts which deplete the century their desolate lots and back, a process of ingenium and human values which should be specified, beyond their axioms, a more representative set of conquer the sense of humanity and progress.

Producer of uncompromising quality, contemporary philosophy in its aims main ideas to develop a pedagogy of peace that underlies axiologie noematic pragmatic and adapted to the complexity of reality. European predecessors of Education or Anglo-Saxon who initiated this debate ancestral and always through timely analysis faithful and their options at a Western tradition or Eastern at home Max Scheler noted a perennisphilosophiawhich now becomes a witness time.

This true philosophical meta-language that contemporary thinkers feed is, since the UN created date in 1948, about a source of exams lucid without denying the protest aspect of the present world situation and perpetuates anthology of reflections of the world philosophical tradition. Somehow, we can observe and especially since the development of French philosophy sixty years as stated by Tom Rockmore ³ about Dufrenne, I quote: "If it For us it is a human and not God, the main problem is to think philosophy in terms of human being so as to make it necessary for men and women. "

In this vein, in the redaction of deleterious and hawkish notions by concern for future readability, philosophy she makes a connection with what it says to become in these times sophia-a testimony?

Refusing amalgam of Lyotard and meta-narrative, Derrida's estate Beaufret, or uncovering anti-humanist, contemporary philosophical project is far to exhaust the plurality of access to the problems of peace often by original goods heuristic (ludismes Spanish, etc.).

This issue, long crucible of Utopia, found new operators in the history of the philosophy of the XX th century in response to movements too scientific the previous century eradicating the issue or the ignorant.

The groundwork laid, they make suitable setting of a particular system thoughts poured into the concreteness of the conflicts that we know or armed peace recharged in a reactive pacifism, are neither more nor less identified in confrontation then the development of bellicosity of avatars and that of a real metaphysics of peace.

As we can see, philosophy, during the last century bruised, comforts the idea of peace in educational concepts, culture, or individual freedom and the wants his defenders advocating, like a Machado, the adequacy of the distribution and the defense of a vigilante culture.

Both in terms of a metaphysical examination, onto-axiological and ethical or political, the issue of peace is revealed through a philosophy of salvation, wisdom fullness, or good. It grows not only in the basis the individual and his sociability consequently the notion of poiesis, free will, freedom, will and representation. In the question of identity so often debated with that of the subject is revealed the new dimension, subsequent thereto, the same who, by that the recognition of otherness remains the nodal aspect of human value and parousia of less intrinsic before social or citizen.

On the trail of a plural and heritage plurivocal all philosophies Contemporary found their own ways in our time if encountered. On inspirations varied, some authors in an original perspective, as stated previously, bold, knew and know the importance of the contribution of philosophical thought in the concert and the communication speed planetary now we know today. This adaptation, until recent years, particularly in the framework of French-language philosophy companies realize the significant interest and the constant concern to place today in tradition or out of tradition thought to level of reflection that is continually updated why the contradiction there is little or no can not be that the fact but also relational.

According to them, the path of modern thought since the Enlightenment until these recent years attests to the increasing quality and proved the peace discourse or reflection and the consequences that derive philosophers like those previously mentioned and others.

We can not conclude without recalling the work within companies Toulouse and American whose incessant effort of its approaches is a nice enough eg opening and monitoring of these issues that harmonize philosophy and the idea of peace.

The paradigm shift (second part)

"Make revolution everywhere" thus spoke Sainte-Beuve of the Cartesian method. It is Descartes formulated the great paradigm that would dominate the West, the disjunction the subject and object, mind and matter, the opposition of man and nature. Whether to form a paradigm of complexity, a new method can be born, incarnate, walk, progress, then it might be "make revolution everywhere," including the notion to become flattened revolution, conformist and reactionary.

Edgar Morin (Method, Vol. 1, The Nature of Nature)

This world, our vast and terrible world, here for the first time we are part.

Carl Sagan

Everything leads us to end the vision of a non-human nature and not of a man natural.

Serge Moscovici

Science moves, evolves, with the change of conceptual models guiding all speech. In many scientific fields we can see changes paradigms that more than mere "reforms" interesting the closed world of men Science, open new perspectives for humans in general. These changes paradigm in anthropology, biology, astrophysics, sociology (etc.) reveal horizons unexpected and upsetting vision that man has of himself and of the whole universe. Therefore a particular paradigm shift does not affect only one area but can cause upheavals in the way of thinking, raise questions philosophical and even affect the world of art or poetry. That is to say the importance of the topic that interests us and we will address mainly by study the exciting work of Edgar Morin, "The lost paradigm: human nature." After the first component that analyzed the new conceptions of the universe, this study therefore proposes to hold forth on what we now call human nature. He This is therefore a broad issue affecting more or less directly anthropology, biology, sociology and philosophy. To introduce in the first place, the work of Edgar Morin it is worth noting its rich documents and information various and by that very competence of the author, but above all clarity, clarity of text, easy approach due to the choice of non-ludicrous expressions. Moreover, the many digressions, accounts of experiences do not interfere with the fervent reader scientific theories neglected in a timely manner for the benefit of comments, criticisms Edgar Morin. Before addressing the direct study of the "Paradigm Lost" is nature human it is necessary to point out that behind the sociologist, the researcher what originally Morin, hides an analyst, a remarkable observer of nature and consequently rights.

The Edgar Morin project is to establish that man, more a descendant of primates, final stage of a long evolution, is primarily a primate (albeit endowed with reason) that has build cultural stronghold but everything suggests that it remains natural. Edgar Morin is therefore working to inhibit, destroy the myth of Man only cultural demonstrating that there is no hyphenation, no difference in nature / culture. The Culture can not be an "independent kingdom" of nature simply because its ruler is 'cultural'. Since the dawn of civilization man thinks, as highlighted Morin, "extra-natural or supernatural" by his many creations and domestication primates. The philosopher who has contributed most to this belief is no doubt René Descartes whose project

for the improvement of the human condition to "make ourselves masters and possessors of nature "(Discourse on Method, Part VI) is originally upsetting all our natural atavism. Indeed, Morin notes that "since Descartes, we think against nature ensured that our mission is to dominate, to control, the to conquer ". The Human destiny is no longer dependent on nature, man was able build a cultural universe based at the expense of "virtues" of nature. The man, continues Morin, is subject in a world of objects and so "over-natural." Nature has always formed among philosophers a subject of meditation (especially in "physiologists" Presocratics, Plato, Aristotle, Rousseau), and human nature for remained much uncertainty, abstruse thing unknown. The latter, because elusive, obscure, became assimilated to matter that only the form (which can be here, history or culture) - Set. Human nature is so for some (JJ Rousseau, for example) a paradigm lost forever, for others, a pure chimera fruit utopian theories of metaphysicians unconcerned about reality.

Breaking cultural insularity of the man remains a company in the sense difficultueuse that the philosophy of non-natural man has since Descartes, everywhere widespread.

Some outstanding minds have nevertheless tried to open breaches in the wall that between nature and culture, human and natural disorder reigns, human society and packs or animal hordes. The painter Braque, to name one, alleged, that on one of its paintings featured an imaginary light, he respected the reality making himself part of the Nature (his whole ego, to use a Kantian term which presupposes its imagination, sensitivity ...). The fact remains that was formed from the "Humanist myth of the supernatural man" kind of antinomy / culture, human / animal a paradigm. Morin says he is inept to consider antithetical natural duality / culture human / animal simply because the man can not be made of dual way, ie, bio-natural and psychosocial. The man says Edgar Morin, is "a bio-psycho-all sociological ". If, indeed, as we have seen previously, human nature, 'Biological being of man "is a material that forms the culture, where does Asks Morin, culture? Anthropology begs the fundamental question. As stated Friedrich Hölderlin, the essential problem was to approach nature poetically and grasp the essence of "natural", "the Ideal relayed Nature" (Hyperion) by the same token, abstractly said that nature has risen to the status of culture where reign the Ideal. Culture according to the German poet and an ideal of human nature which is the desire to own rise by the reflexivity of his will (will of the will confer Nietzsche). By myth the extra-natural man, we could observe there are twenty years of strict separation Triad Man Culture, Life-Nature, Physics and Chemistry in three independent levels:

Man - Culture Life - Nature Chemical Physics

Morin notes that the past twenty years the breaches were made that demolishing the old paradigm of a disorderly nature of a non-natural man and disorganized life. There is first the "biological revolution" that confronts notions order and disorder by considering life as a complex and self-organizing.

All living machines are then perceived as reliable, capable of regenerating, reproduce, in which various interactions made-in-game reveal their complexity. There is, can we say a logic of living in uncertainty, chance, disorder that opens perspectives and causes a breach to the "destruction" of the paradigm that we captious interested, "the logic of living is undoubtedly more complex than our understanding applies to things, although our understanding is a product of this logic. " The knowledge of this logic of living as a product of the logic of our understanding tends already to reduce the gap between with the human paradigm extra-

natural, man (culture) and nature. More than offering new perspectives epistemological, this knowledge opens new horizons revealing metaphysical the unity of living (mind-body) in its complexity "as the" biological revolution " just begun. The old paradigm is crumbling, the new is not made. But the notion of life is now changed: it is, implicitly or explicitly linked to ideas of self-organization and complexity. "The new ecological theory modifies it, the notion of nature. Nature no longer offer the eyes of scientists, where chaos reigns of the fittest but appears as a global organization. The beings of the community alive, notwithstanding the chance and uncertainty seems self-regulated (balance rate reproduction and mortality rates from random interactions), hierarchical, based as in human societies over the competition. In short, the overall unity of living beings (Ecosystem) appears through these complex foundations as self-organized. It is the whole idea of nature, by "ecological revelation" exchange "ecology, or rather the *écologie* is a science born. But it is already a capital contribution to the theory of self-organization of life, and in terms of anthropology, she rehabilitates the concept of Nature and rooted there man. Nature is not disorder, passivity, environment amorphous; it is a complex totality. The man is not a closed entity with respect to this complex totality: it is an open system in relation to independence / dependence organizer in an ecosystem. "

Ethology, said Morin, opens biologism "up" in the student animal behavior in the wild. It upsets the idea of animal whose behavior was hitherto regarded as governed either by reflex or by instinct conservation, survival, backup or playback. It is not so ; The behaviour animal is organized and organizer that animals communicate and express themselves in diverse and complex messages. The communication system between animals reveals a more hierarchical society, organized relatively complex way rules appear rigid.

The ultimate "breach" that allows to remove the hyphens between the three levels aforesaid and cause an epistemological welding and thus change the paradigm of extra-natural man is that offered by the "bio-sociological revelation 'that interests straight man. Human sociology is not unique in the world of the living. He are, as everyone knows, ant societies, bees, but certainly recognized considered perfect example of *antisociété* based solely on the rule of obedience instinctive. Moreover, these cases were considered exceptional, case in which not reveal an animal sociology.

Groups of animals, packs, hordes, troops show more than single herd instinct, a real society organized in complex ways. The man has not invented the hierarchical structure of the group communication; sociology, Morin says, loses its insularity and became the coronation, the perfect result of the general sociology. And human social order is not to oppose the corporate mess animal. This "bio-sociological revelation" makes change not only the idea of society but also the idea of monkey and human mind. The company primates is seen as one that led, through a long evolution of men. As well as Human Physiology "comes" from that of primates, the social body derives companies animal.

These various "revelations" or revolutions thus upset the nature of ideas, society, animal and especially human. Man is no longer the complacent demigod in his but rationalized world becomes bio-cultural, animal scientist who rediscovers his roots natural, which stops thinking against nature. The long analysis of animal societies, the animal behavior in parallel with human behavior leads to Edgar Morin this conclusion: "that dies today, it is not the notion of man, but insular notion of man cut off from nature and his own nature. "

This return to the lost paradigm is human nature remains a fairly good example change of

paradigm itself revealing of scientific developments while entire ...

Political Ideologies and Human Rights

The project of a problem on the issue of political ideologies and Human rights is no less a subject intended to categorize the different types ideologies throughout history and geopolitics in their acceptance of core values. Form which is of current typology face of globalization, the various contexts socio-economic and structural. It is in this eternal problem of sovereignty and freedom of axiological and moral conflict which finds its culmination in the impossibility of legislate or manage the foundations of political power with the common good. It is not be over index the "trade down" of politics and law by a specious idea and high state. The ideology fits into this paradox now dominates the field booked an elitist thinking. These persist beyond the turmoil, shock socioeconomic and creep rained tendentiously to the problem with a increased acuity. They question the role of the intellectual in society, media to our way of thinking. It was in this meeting between the world of thinking Today respect for individual freedom and matching of Human Rights that will now pose such a problem to decide on the values of the world tomorrow.

Political science

The field of Political Science taught a field of investigations profuse and varied in the development of issues concerning public affairs. extended in the social area, legal, historical, geo-political and even philosophical them questioned by asking theoretical and practical problems for the development of a knowledge constantly updated in both Institutes, Universities by studying specialized.

In Western Democracies and Third worlds since the fall of the Empire Soviet announcement of the end of ideology was able to illusion. These drawing in all social strata that keep him a crucible not lend anything to the age of Globalization other forms of mass political thoughts. Political Parties of mass like unions where Schools of thought inspired the work of representatives.

Towards the discovery of death, temporality, and nothingness anxiety M. de Unamuno

1) Therelationshiplife-death

Life and death are closely related both empirically and conceptually. Sure empirically that all life leads to death. From a conceptual point of view, the concepts of life and death imply each other in some way. The concept of "Death" is generally understood as opposed to "life" or at least in relation to it by reference to the final limit of life. The philosopher focuses on human death. The man is to be able to question the death. The man is being one aware of his own death and therefore able to anticipate it. There is no However, to say with certainty if this feature is specific to it. The other fact particularly humans is that death is deeply linked to his life, it is part of his vital project. Man is the animal that keeps its dead and the only one who theorizes about death and tries to understand, perhaps, also, the only one which does not conform to death considered as total annihilation. The man is the problem of death by urgency to understand his own life to give it meaning. Life, normally (at least in a theoretical level) does not necessarily mean death, it could indeed be a life unending. But man confronts in daily experience the death of his similar and they deduced his own death. Philosophers have raised

the question as center of the analysis. It is impossible to understand the life of the design of the Christian philosophy regardless of the meaning of death as the gateway to a another life. It is from the XIX th century that the concern for the problem of death gradually acquired importance in the same philosophical thought in authors as Dilthey and Simmel, whose own philosophical tendencies were lands on a ontology of life that could not be agreed as stated in its connection with Heidegger the death.

Heidegger sees the mortality constitutive of the being of Dasein; for the German thinker, death is being constitutive of Dasein is being-towards-death. The death is always imminent for Dasein. It is a clean event at Dasein. Death is, Heidegger, the most special opportunity.

One possibility when human life begins. Before Heidegger and Dilthey, Mr. de Unamuno affirmed the same things, obsessed with the problem of death. according to Unamuno, life should consist, in addition to a meditation on death, in preparation for death. Unlike Spinoza, for Unamuno the object of knowledge is not life but death, while that of science is life. He says in "Sobre la europeización" ("on Europeanisation ") science says," he must live "and is seeking ways to extend the life, the increase of the aid, to expand, to make it bearable. Knowledge says, "must die ", and seek ways to prepare for it well. According Unamuno there no truer freedom than that of death for which assumes that life and death to complement each other. Unamuno frequently not as calmly accept death and considers consistent with Senancour an injustice sometimes as a punishment. The unamuniennes ideas Avelina Lafuente notes that life is "dying" and that death is his supplement were taken a few decades later by researchers in medicine and in psychology who saw the presence in the life of "irreversible process" of death. The Death can be designed either as dialectically opposed to life is as intrinsic to she. Unamuno reminds us Lafuente identifies two realities.

2) Different attitudes to death. The "meditation mortis" our time and Unamuno

Attitudes to the problem of death and designs vary among individuals one time or another, in different countries or different cultures and societies. The attitudes can also vary in the different stages of human life. these attitudes can be synchronic and diachronic. From a synchronic point of view, a man called "primitive" culture, will face the problem of death in a way different than a man of the 'industrialized' countries where life expectancy is greater. There is also differences among primitive peoples that anthropologists identified explain the death or by external agents to natural causes (men, objects) or by following offenses to the gods. It also exists in industrialized countries differences between countries by religious, cultural. Differences also vary by social group (we do not see death the same way to the city or fields).

On the diachronic perspective, there are variances according to the steps of the life of the individual or according to historical periods.

There are times, indeed, in the life of the man or preoccupation with death seems not to exist and others where it is vivid and present. In childhood the human being seems not aware of the problem of death. "The child says Unamuno, feels immortal - I would say better - it is out of death and immortality: he feels eternal because he saw the whole time that passes. " Unamuno speaks of a "spiritual puberty" that do not necessarily coincide with the physiological puberty when one becomes aware of fundamental human problem. In "Niebla" he called that moment "second birth "or" real birth ". During youth and maturity (especially during the first),

we think, in general, little death, or at least, it is not the problem of dramatically (except in times of crisis). In old age, rather the problem arises drastically even anguished by individual and personal beliefs. We becomes aware of the passage of time and the imminence of death. It is however other periods where "one does not detach from the gaze of the Sphinx," where man confronts the mystery of the final destiny. These periods often coincide in transitions youth to maturity, for example. At other times the human being seems to have completely forgotten the question. The man finally has no equal interest to the problem of death in all historical periods and did not face the same way. In history of philosophy, for example, the problem is to a certain thinkers decisive, for others it is forgotten. Periods of crisis and decay promote the resurgence of this problem. According to the J. Marias "meditatio mortis" is a themes characteristic of our time (just see the importance of this theme in the existentialist thought, inaugurated in "Being and Time" in 1927). Unamuno was originally of this philosophical tendency by his interest in the concrete man and the problem of death. Unamuno is, therefore, a thinker of our time.

3) Unamuno faces death

Unamuno was hit by several near deaths, including that of his father when he had not six. That of a college friend afflicted him later. He witnessed, at sixteen, to the first time, the death of someone, his paternal grandmother. Avelina Lafuente omits not to report the tragic event that darkened his maturity, disease and the death of his Raimundo son which led to a serious personal crisis in 197. Two loved ones Unamuno also died before his mother and wife who inspired him many poems - His favorite phrase means - can not explain how all "Encounters" with the death of Unamuno this concern is perhaps a trait race as emphasized A. Guy, perhaps similar effect of pathological anxiety fruit of his neurosis that make any manifest the importance of psychological and temperamental factor in relationship with Unamuno, with the problem of death. The family and religious education have contributed to the formation of this character if unamunien predisposed to experience the problem death acutely and anticipate one way or another.

4) The imaginative anticipation of death

It seems qu'Unamuno felt this need, particularly intense, anticipating, as evidenced by his literary work, death. Unamuno assist us in Most dramas or news as in "Paz la guerra" to the death characters. Unamuno often sits death to sleep sometimes requires a walk to the early ages of the individual life. Among all the characters news or unamuniens dramas ("Paz la guerra", "El Otro", "La tia Tula", "Nada menos that todo un hombre ") remains a common point: the radical solitude of the dying and another manner of one who remains. According Marías, in his book "Miguel de Unamuno" the vision more fruitful de Unamuno about the problem of death is its interpretation as loneliness which is neither analyzed nor themed, barely suggested. Serrano Poncela sees this aspect of death felt like poetic intuition, constant radical presence in Unamuno of loneliness by the peculiarity of each death whose experience can be reiterated. He also sees the appearance agonist in anguish immortality revealed by various processes. Besides the imaginative anticipations of death offered by characters unamuniens, Unamuno expressed other personal experiences in his poems and autobiographical works with the attempt to imagine the death of another, as a process reported to his own eventual death. Fernández y González explains the spiritual crisis 1897 by the emotion of death and anguish of nothingness.

5) contingency, finitude and temporality

For the Basque thinker limitation, finitude, contingency are the characters essential to the human being. Man carries in itself, by its ontological constitution, possibility of death. Unamuno is aware of the precariousness and the free man on Earth. Contingency The idea of human beings as the initiative of Leibniz and before Heidegger's reformulation was imposed on him as stated in one of the protagonists of "Niebla": "For it need be he was God, the world and nothingness? "Why should there be Something ? The most radical contingency form here the way for any kind of need. But Unamuno can not accept free of human existence. He looked for a way give life but to endless life, always struggling against death and against the same life quota. Unamuno which considers "that" the spring of living is the anguish of survival time and space, are confronted with the sensation of its own limit - we are beings whose existence unfolds between limits - and concludes that the awareness of oneself itself is nothing but the awareness of his own limitations. Unamuno was a being who rebelled against his condition and sought infinitude. It is in this sense says Grangel that the confrontation with the finitude motivates confused anxiety to survive, to save bodily annihilation implied death. Clearly the issue of annihilation confused with Unamuno. If he rebelled against the contingency of the human being, he had more reason to do against finitude to more serious consequences. In his rebellion, he called an infinite being, contrefigure this lonely man on earth God. As thinker concerned about the time and finitude, says Lafuente, Unamuno was a man of his time and a precursor. Time he held the irreversible and fleeting appearance. This theme nodal in thought unamunienne was often placed in opposition to the concept of eternity. Eternity, paradoxically, it is the abyss of endless peace, absence of becoming, it does not lead us into the future.

Unamuno, although he was interested in his own roots, he showed nostalgic in his elegies. If Unamuno emphasizes the dimension of the future of human life, This is due to the particular structure of the latter he called "Vector". Life is in Indeed, facing the future with their essential constitution.

6) The shadow of nothingness and anxiety

As Pascal saw the man caught between two infinities, its own finitude radical and its higher aspirations, Unamuno regarded man as torn between two opportunities / threats of death as total qu'annihilation and aim to prolong its existence in time and extend into space, and to be forever the whole being. Man can realize its annihilation, its own empty (Emptiness), but from her, wants to exist as fully as possible. There are two extreme contraposés, fullness and nihilité (empty), and between them stands the human existence aware of its own ontological limits. The problem is posed in Unamuno to be concrete (because it is human life is at stake) and not to the pure metaphysical level (at this that death implies). This is the man who is torn between being and non-being. The research unceasing ways of salvation, of survival is always accompanied with Unamuno, terror nothingness. From a religious perspective it appears in "Diario intimo", another aspect Human nothingness, the need to "annihilate" in God to annihilate nothing. The author speaks then a more terrible nothingness as eternal death, referring to his time intellectualist and atheist, he says: "I flirted with the nothingness, the ideational destruction of everything I reduces the smallest phenomenon; I wanted to do my nothingness the center of the universe. "

At about the same time the accents of hope echoing in "Diario" absent "if there is no end in

creation, everything is really absurd ..."

Saturated scientism and disillusioned by his political ideals? it was thought that the science and progress were of no use if its "single issue" was resolved or worse, if the destiny of man is nothingness. J. Marias believes in the significance of this unamunienne concern nothingness qu'Unamuno "smelled and felt like nobody, the imminence of the problem and took home, life and significance of fullness. " other as P. Turiel, says the author, doubt the sincerity of Unamuno when he talks about his horror of nothingness. L. Granjel notes that death is often perceived, in Unamuno, as annihilation. The author considers for his part that if Unamuno had at one time a propensity to see death as the ultimate end, in other writings he rejects design death as nothingness and never accepted that death was a definitive annihilation. As J. Marias points out, Unamuno, "clung to hope." But the hopes and desires are not reality.

Hence the agonistic attitude of Unamuno and the appearance of anxiety. Avelina Lafuente qu'Unamuno analysis that feeling, unlike Kierkegaard conceptualizes but not we present and we described as the feeling. In this sense as L. highlights Quintas "anxiety sometimes in Unamuno has the character of a limited experience evoked by Heidegger. " On the other hand, anxiety Unamuno is closely linked, as Kierkegaard and Heidegger, to nothingness. The terrible possibility of nothingness that threatens man is one of the most direct causes of anxiety already aroused by finitude, contingency, temporality, the imperfection of human life. According to Unamuno, man can not accept his own condition, torn between reason and who says no sense that says yes, among the nothing and everything. His desires are real but also the threat of nothingness. It is in this fear of the radical contradiction of being that underpins the desire for immortality and agonism which is the essence of ethical life in general of human life. Anxiety is a factor fundamental for taking self-consciousness. Mariás added that it was in anguish that "proves the authenticity of the life of nature facing the triviality" or to paraphrase Heidegger appearance and everyday life. Anxiety can lead ultimately to God, it may encourage the tragic man trying to transcend desire and so vehement survival. Avelina Lafuente recounts later psychological interpretations or psychosomatic phenomenon, especially in terms of data neurosis caused by disappearance of the son of the philosopher Unamuno What would the inability to face with the maturity Life hardness everyday. The author then analyzes compared the anguish Unamuno and Kierkegaard and Heidegger. Anxiety unamunienne, a point of view external is antithetical to that of Kierkegaard which leads us to the fall while in otherwise it deifies in Unamuno. Compared to Unamuno, Heidegger, for whom anxiety is also a gateway to be when die man (the man Heidegger) leaves daily and meeting itself, redeveloping the design of the unamunienne anguish as setting situation authenticity of man in the tragic sense of life. In these two thinkers, the author points out, anguish and nothingness are closely related but if Heidegger is the anguish that reveals nothingness in Unamuno the process is reversed: the nothingness of the problem leads to anxiety. Furthermore, Unamuno, with anxiety as companion tried transcend his own precarious situation and find some ways of hope.

7) **Totheovercomingofdeath.Hopeofsurvival?**

Unamuno always concerned about the problem of death has never resigned to trying to make sense of life, death or the "secret of life", the "only question vital ". This question is what "become my conscience, your conscience, that everyone when we die. " The human being needs to know if death is or is not Ultimately, if it ends completely the existence or whether on

the contrary it will continue to exist in one way or another after the time limit of our life on earth. Unamuno was asked about his individual destiny, "why do I know where I came from and where I am going? For not wanting to die all over and want to know if I will die permanently or not. The desire for immortality is innate in humans. It may be the source of any reflexive or human knowledge, is not it true base, the opening point of any philosophy although the philosophers perverted by intellectualism does recognize the not ? "Men do not face all the same way the gaze of the Sphinx. Some to avoid or attempt to avoid it, others claim to find a solution to the problem developing arid systems and calling for reason, and others, on the road scientism equate the death of man with that of any living being by eliminating possibility of survival. Disagree with these three attitudes, Unamuno calls those morons defending the last mentioned. In truth, immortality anxiety is inherent in man, whose essence is the "conatus", the "do not want to die."

Unamuno examined in "The tragic sense of life" the various solutions proposed by religion and philosophy that we examine.

1) Thesonandtheovercomingofdeath

In many dramas and news, Unamuno considered fatherhood and motherhood as a way to extend life. There is talk, too, in Unamuno spiritual descendants.

a) Thesonoftheflesh

Unamuno has frequently raised the issue of the continuation according to its concern for immortality. There, in Unamuno says Lafuente, a relationship close between birth and death. Many female characters die after birth to a new human being, but it is precisely this new being which makes the Death has been exceeded in some way. The problem of non-paternity according affects Unamuno's and women religious who suffer from paternity and maternity what suffers as Unamuno Don Quijote (Quixote). That is why, says Gautrand qu'Unamuno assured himself of immortality by flesh and M. Azaola spoke of "the victory of thinker in one of five battles against death. "

b) Thesonofmind

The son of the flesh materially extend our being. But man also wishes leave this world a spiritual heritage. Referring to this issue, critical talk "Disciples", but the term seems inappropriate because it refers to those who follow a theory or doctrine of a master. Unamuno does not only refer to how think, but also to the feelings, character, personality etc. This theme appears in two new, "Love and Pedagogy" and "Abel Sánchez" in which each one of protagonists wants compensate its non-paternity trying to "fashion" ler a soul. "

The most significant example of spiritual motherhood is undoubtedly told Lafuente, that of Gertrude in "tia Tula" still battling in his unsatisfied desire to be a mother and viriginale integrity concern accompanied by a fear of men.

She finally adopt five children: spiritual motherhood will be the solution to this conflict. We can now ask the question, if Unamuno, himself, has left "spiritual son".

Opinions differ on this. Some critics as Azaola respond negatively, others like Gautrand otherwise, qu'Unamuno largely assured his descendants spiritual by his teaching, his works and speeches.

c) The carnal and spiritual on both

As the son of the flesh also inherits personality traits, these are a double perpetuation: material and spiritual. Parents, at least, make every effort for that to be. In "Love and Pedagogy", "El pasado que vuelve" and in the text "The agony of Christianity"? Unamuno poses the case of a failure or not spiritual match between parents and their offspring.

2) Survival in the memory of others

The other way to "stay" in this world is to live in the memory of others.

a) In the memory of the closest

We live in a first step, in the memory of the closest beyond death time. These, indeed, keep a memory more or less bright, as the case of those who have gone forever. The missing remains "present" some time among its loved ones and contemporaries who knew him. It can thus influence their actions.

This issue is, moreover, closely related to that of survival in son although here the perspective is broader. We find, says Lafuente this idea in several dramas and novels in the work of Unamuno.

b) History. Glory. The Quixotism. The Herostratism

The son, friends and contemporaries of the same country or from abroad eventually die one day or the other and disappear with them the memory of such an individual who has survived a some time in their memory ... The temporality that this form of survival is ephemeral. However, there is another dimension of human life that makes the man can hope for survival: History. Man can indeed survive long, through the even centuries, through his works that leave a deep mark in the history of Humanity and lead to glory. Unamuno, the author points out, has long been obsessed with these questions that appear constantly in all his work. Among all forms of creation that can exceed temporality, Unamuno, says the author, chose literary creation which is more sustainable. In this sense, the interpretation of unamunienne Cervantes' hero is curious. Initially, the Quixote is a thinker symbol of Spain not an abstract symbol but a summary and a vivid concretion realities. One so real that gives immortality to its author. However, the great originality of Unamunien Quixote is the concern of immortality in his effort achieve glory symbolized by Dulcinea are looking many other characters Unamuno. The Herostratism is the manifestation of the desire for fame brought to the extreme. The aphorism that best reflects this attitude would be: "the question is to give talk" ("The question is to give talk").

This attitude is particularly inked among young writers, says Unamuno, whose primary objective is to become famous. What is below this problematic is the fear of nothingness, the concern of the problem of death. Unamuno says Lafuente, appeared affected by this issue of celebrity in his youth but doubted then the validity of this form of immortality. He analyzed other types of immortality.

3) collective immortality and transmigration

a) The collective immortality

If we perpetuate son on this earth and if through history and their works some individuals

survive, the other way to escape death would survive collectively and totally.

We saw the problem between Unamuno be yourself and be just and at the base this conflict unamunien the desire to prolong life indefinitely. Individual immortality and collective immortality clash here dialectically Unamuno hesitating between one and the other or wishing the same time. It is difficult to explain this theory unamunienne infinite and universal consciousness whereby be other is to be a be unique which one can detect a certain pantheism or panentheism but where it is difficult to differentiate the world and God. In the background the hero is none other than the collective soul individualized. Speaking "collective spirit," Unamuno refers to a human group determined (a country, a people, a region) or to humanity in general, but we can not determine the degree of seriousness of Unamuno when he suggests a universal consciousness and he flirts with pantheism. This served to give a pictorial illustration of immortality.

b) Metempsychosis

Unamuno sometimes referring to the belief in the transmigration of souls and the reincarnation.

Unamuno never expose this doctrine as in some religious currents determined from antiquity (Pythagorean example) or in some thinkers contemporaries who have reformulated their way (Nietzsche, for example) but has simply treated or alluded to in the poetic mode as in the article "el If acabo curso "or" Andanzas visiones españolas there. " To in "The Tragic Sense life "or in the drama" El hermano Juan "of reincarnation and transmigration of souls. But ultimately reminds us AC Lafuente, Unamuno has never raised the issue of accurately and we also know at what level the thinker believed in metempsychosis. He believed the contrary and took more seriously proposed to immortality Christianity.

4) The individual immortality of Christianity

If Unamuno has won various "battles" against death in the words of Azaola it has nonetheless considered fame, his spiritual contribution to the collective spirit, offspring as pale reflections of immortality. He strived to wonder what was to become its concrete and individual self of man of flesh and bone. It is thus turned to the religion of his childhood in search of a good answer. Traits essential immortality promised by Christianity and especially the Catholicism is the other world after death, eternal life, beyond time. Death is conceived as a kind of gateway to the other world. The conception of life is strongly conditioned in the theoretical and practical aspect by the prospect of that other life. The concept of soul, on the other, is fundamental Christian doctrine. By principle, the corruptibility of the body does not necessarily mean the definitive annihilation of human being. Moreover, this body will be united again to the soul which he separated the death. This other world, reminds us Lafuente is not disruptive but coextensive with Being and blade.

Being in Aristotle

The substrate (or ousia) falls under the order of the identical to itself in the thought of Aristotle. The substrate or Latin gasoline has an equivalent in all of ancient Greek thought. The ousia is the cause and reason of his own essence. The essence of gasoline is its definition (orismos), the substrate identical to itself of legein. Being, and this is where the question seems eluded us in the thinking of pre-Socratic [is] therefore still pending to the same extent and efficiency

as its preemption or perception. The Aristotelian question of percipere joined in that even those few years later argumentèrent E. Husserl in the Logical Investigations and the intimate sense of time, then L. Wittgenstein and the *Blues Brown Cahiers*. Perception and no one can dispute related to the notion of time. This concept is essential to any proper understanding and development a theory of knowledge and training in general sciences. Aristotle, therefore, reveals the importance of the sense of time, in particular through the question of perceiving, hearing (listening), the feel, etc. These elements of knowledge and perception are indeed inextricably linked to the internal sense of time.

The question of Being in Aristotle raises important issues since operates the genesis of Aristotelian inquiry. How Aristotle it induces the body of logical schemas through the question of Being qua being and why it solve? The second echoing the previous what is Being qua being and how can we proceed with the study and analysis? A third would be concluded in the previous to ask what is Being? What does it mean? In these ontological problems evaded by Aristotle insinuates a train of thought which only one as powerfully later in Scott's work through including the question of being and of individuation which interposes less readily than it seems.

Aitéologique conduct the study reflects the concern come to be the instance of Being as areas become according to the change in the order which it proceeds. It's here Although a clean highlight the clarity of Aristotelian rhetoric, but worth otherwise underlined the need to update its demonstration escapes in its principles essential and fundamental. It is of Being qua being that it is namely to be as it is in its essentiality as in his extenséquéité (how he conceives and remains or becomes).

Then uncross the Aristotelian analysis of its force majeure which is the quintessence Being even a show which would however be a subject of knowledge but no longer sufficiency in the abstract but being himself with his qualities reduces homoeomerous noun to its negative expression.

The question of Being as a being has in it and the meaning of the question of legein joint than the Notion. Ask Being qua being is already establishing its Concept at least set it up as an object of knowledge.

As we realize this ontological question is epistemological in its foundations as its foundations. Tending to involve the Notion of Being one of its attributes, crystallization cognitive substrates assigning to its Notion proposal to be yourself. The articulation of the notion to Eidos is about the simple. That Notion of the geinos Agenda multiple according to its kind. Legein is based in Concept as with the eidos and geinos with mathesis in the order of the same (basic and the self-identical) and multiple by mimesis in the order of its own kind.

The plurality of the four Aristotelian efficient causes comes from efficiency even. The four causes are in Aristotle substances and fields that create and remain awaiting Being. The substrate which is its own essence is assimilated entereesse indirectly to energy and unifying sense proversif. Being as being derived Aristotle as energeia proversive that induces these "cosmériques components" according to the logical scheme of physis in motion or in order of the same and identical to itself the change to the purpose. Be identical to itself is unlike the first causes substrate the subject, a close link moving the goal as final cause. most admirable in the Aristotelian notion remains therefore this double language or Eidos pouring the

ontological substrate of proving the cause and the cause itself even (Being qua being).

Greek thinkers inaugurated a long philosophical tradition continued in the Scholastic powering the modern age philosophy. This cognitive philosophiae illustrated into the Delphic sentence "know thyself" (Cogni seuton) and lemma and its famous Pythagorean idea "Man is the measure of all things" is propagated in the Western world. This is where the greatness of philosophy that through ages and its representatives that some have propagated and increased knowledge and theories of knowledge that allowed in the contemporary meaning of ours practices, ideologies, theories, scientific useful and sufficient for the development and progress human and scientific. The Greeks conquered and established the order of fact and able to pass thought their routes.

The variants to the problems of Greek thinkers that are differentiated according their operators and their logical schemas. The onto-eidetic concept is invariant fashion according ambivalent about it foreshadows. The other concept or noematic time constitute critical aperture to "model" logic. As also suggested by the assertion Parmenidean remains famous "being is" the ancient hypothesis provides unfailing all onto-epistemological propitiatory drift to the affirmation of the mathesis and noesis. Affirmation of the subjectivity of the thinking body and the position of the philosopher world. Because Being is obviously highlights as Heidegger also a concept that should ask and stumbling block to analyze all metaphysics and all ontology as well as a principle which varies its categories.

As we see Greek philosophy was released myths and religion insulation to determine the logical patterns of thought and consideration to the personal reflection by affirming and philosophy of the sphere and concomitantly wisdom and knowledge and matheme. The protagonists were able to draw from mythology and learn from the polytheistic pagan religion and to complete, illustrate, in the interests both heuristic and educational but also fideist respectively deist and essential traits for autoaffirmer to as "philosophiae perennis" and metaphysics. Regardless of the approach was of each of the pre-Socratic to Aristotle and his successors, they were able to borrow fine tradition and pledge their train of thought of a grind "deist" or monotheist Plato "and Aristotle. This train of thought related to observation, introspection, duly tending towards interiority and consciousness as to the claim yet poorly defined subject or at least the identity of the same.

It is necessary to observe that, as Hegel we can place two or three moments in the history of ancient Greek thought. The first is the one who leads Thales to Socrates; the second from Socrates to Plato and finally the Platonic-Aristotelian moment exceeding its own limits by the greatest influence on the following centuries represents in the history of philosophy with neo-Platonism (Plato) and Proclus, Sextus Empiricus-, skeptics and other schools yet. Therefore eminently necessary it appears that these "moments" on Vector identity of history they concede contrast with economic, commercial, political and philosophical and determined that our illustrious thinkers arise in determining whether and are part of the philosophical tradition syncretism in a harmonious logical-epistemological thought.

It turns out, however, that through the examination we can do questions which are reflected in Greek thought from Thales to Aristotle and their questions more the specific Orismos, of being, of time, of becoming, of the Cosmos and the chore nothing never exceed scientific paradigm or Mnémotique. This aspect or rather the concept of paradigm, also appears in the history of Western thought that fortuitously and more recently a paradigm is certainly a word

borrowed from the Greek language (Paradeigma) that need to reposition and thereby assigns a categorization philosophical reflection. Paradigm is to listen as a model (scientific or thought) example, modality, principiae. Now it appears that no relevance in the analysis pre-Socratic philosophical thoughts that Plato and Aristotle would equate this aspect, but truly an attempt (Aristotle) or epistemological approach (cognitive but not scientific).

AnstedUniversity

The Ansted School of Human Sciences

PHILOSOPHY

Master and Doctorate Program

Professor Patrick Durantou

What is Philosophy?

This issue is already a philosophical issue; That it means clustering to interrogating about the definition of philosophy is already philosophizing. Do you think Philosophy is to have wisdom concept, an experience or a science?

What is to philosophy today? We will take examples into the history as well as into our eachday life.

Philosophy and philosophers

Do we philosophizing good to make philosophy? Nowadays What means clustering to philosophize. All During the history of philosophy we Observed que le great philosophers Both made great books and great works Surely consequently.

We will interrogate aussi the history of western philosophy to see the process of a philosophical work.

Bibliography:

Plato: The Republic

R. Descartes Discourse on the method

GWF Hegel: Phenomenology of Spirit

F. Nietzsche, Thus Spoke Zarathustra

M. Heidegger: Being and Time

A. Kenny: History of Philosophy (4 t.)

Dictionary: The Cambridge Dictionary of Philosophy

Philosophy in the contemporaneous world

We will see how philosophy in our contemporaneous world is as yet has preeminent humankind in a technical world. The different philosophical domains contemporaneous years The Therefore specialties Seems to be Nowadays adapté to our world. THUS we will study, this question and to examining in the various dominant ways of thinking it.

The colorgeography

Today, color has become widespread medium of expression in life current and proliferate at the speed of large production lines. Ready-to-wear Automotive, through the furnishings and linens, all product consumer goods industry invites the consumer to color glass.

Caused by the essential thrust of marketing, "the color of seduction", the color that sale, has become a modern sociological reality.

The press, audiovisual, street scenery, our daily environment more current carry insistent that changes color and is constantly renewed. elementary visual phenomenon, its evolution has quickly transformed our behavior unconscious.

A world away from marketing that analyzes market segmentation and the various consumer typologies (in whom we see attitudes and expectations vis-à-vis the specific color to each country) the simple observation of the color landscapes and urban architecture requires to find that emerges ambiances colors the obvious features. The light, geology, the general environment of a site are all factors that combine socio-cultural behavior of a population, resulting in what we called "The color of geography."

"It's local color" is not a new term. What is new is informed analysis of the observation made and their impact on decisions concerning color, which exert their effect on society and the environment, heritage and his culture.

The color development in the housing of the architecture is a phenomenon that arose in France in the 1960s with the emergence of large assemblies and more dramatically in the 1970s with the creation of new cities. until the beginning the century in this particular area, there was little question of color, except in few exceptions and in the monumental and sacred architecture.

Indeed, it might be urban or rural, the color of the house had itself to the most natural way, through the building materials that were found locally.

From the very ground they built the house, the basic materials fussent– they stone, earth or wood, each had their own color and texture. When the facades were covered with plaster, they adopted the harmonious coloring natural pigments based on iron oxide. The progressive development, in time and duration, village or city, helped to create a dominant color that made identity and website feature. This led arose, naturally, a sober and coherent architecture, in perfect visual match to its environment, that let the story and that the city of Siena in Italy is undoubtedly one of the examples more relevant.

A targeted strategy 2000

After rising in the inner habitat, color now reached the building facades, large equipment, factories; brief all areas of space Architectural and consequently the components of manufactured building industrially.

What now of color in the current context where the synthesis of materials, glass, plastic, metal, concrete in all categories have replaced those of the past? The globalization of production, rapid transportation, real-time communication quickly transformed the methods of design and creation of products. In focused strategy 2000, any industry, to be effective, is facing the need to combine the parameters of technology and design, the color is one of key aspects.

The colors of standard systems proliferate in the United States, Europe and Japan, all wiser and better than each other, plus now the variations of color per million allowed by the computer screens. instruments beautiful for research and color communication, the fact remains that these are just tools at the service of creation and of informed choice. each program request from the architect, the designer, or colorist, in the analysis of the site, qualities of method and sensitivity that will update the most appropriate harmonies color geography.

It was in Japan in 1961, then graduated from the Ecole Boule and Ecole Nationale Of Decorative Arts, Jean-Philippe Lenclos follows the School of Architecture courses Fine Arts Kyoto. Deepening his

research in France, he gives the lemma his theory on the concept of "color theory" according to which each place produces behavior in the field of the use of color. Participating in group or personally in various exhibitions, it is also working with urban works in component coloring blueprints. In 1978, that creates Lenclos J.-P. 3D color workshop, design office specialized in the design and implementation for environment, architecture and industrial products.

" Colours of France" in 1982 and "Geography of color," published in Tokyo decline the theoretical path of Jean-Philippe Lenclos. Within the 3D workshop Color, the application of its creed consists of the color in the service of heritage, architectural space and the living environment. The spirit: return messages past by finding the color quality of the traditional, valuing the image corporate, defense of local color to the harmony of the landscape. In design industrial goods, it seeks to define the ranges in perfect harmony with the product design, marketing objectives and markets. In the end it is to take account a "new cultural dimension and sensitive to the perception of a product industrial . "

Press Articles

All for our rights ... a right for all!

The great humanitarian fresco, which began last Tuesday continues at pace multiple meetings that the organizers of this celebration, the Clus UNESCO and Amnesty International, offer the public with their partner associations and moults artists. Tuesday evening conference on the theme "Sports and Human Rights", it was heated ... Last night "Tolerance and Intolerance of the XII th to the XX th century" tonight "Languages of Europe, Occitan, Esperanto "... here for discussion. There will also be exhibitions, film screenings. We inform you below cons:

Conference "Sport and Human Rights"

A torn ethics

The debate was fueled in CREPS before yesterday, as part of the conference "Sports and Human rights ". Sport as a political or economic issue, subject to the rules of (The) power (s) is a reality that no one has thought of denying. The practice is not yet not that ... some people have attached themselves to remember.

This is the CREPS Lespinet that took place within the framework of the 40 events e anniversary of the Universal Declaration of Human Rights, the first meeting organized on the theme "Sports and Human Rights". This roundtable brought together before a renowned sports assistance, MM. Jean Fabre, this Stade Toulousain, Marc Bichon CREPS and doctor of the national team ice hockey, André Dandine frame Regional Rowing and Pierre Fuster, physiotherapist at the Seoul Games. Mr Fabre emphasized in Opening the two key aspects of elite sport today: sport as an element of culture and sport show. This last aspect of competitive sports do leaves not insensitive economic and political environments; the "coloring" extra-sporty What sponsorship taints, too, the social round of number of clubs in the only perspective of professionalism that is, confession J. Fabre, "a response from others ". To conclude on this first witness, J. Fabre did not fail to remember the spirit that presides over the destinies of the great club of Toulouse, in the Stadium Toulouse is a tradition and that "a leader is the guarantor of a culture, a tradition of the ethics of a club. "

Ethics and doping ...

The problem of doping concerns, though some disciplines seem more affected others, all sports. It should be pointed out Mr. Bichon, to develop, to not to penalize athletes in the quest for medals, a real anti-doping policy that should not stop at a few top athletes (if Ben Johnson was little city by stakeholders). Alongside the career plan advocated by J. Fabre, instances Leaders should necessarily go towards the adoption of a health plan, to fight against certain shortcomings: a single anti-doping laboratory in France now. The third topic of discussion after the money and media coverage of sport, Doping concerns the politicization of sport and the boycott of problems. Some do neglect the importance and validity of the boycott against countries that violate the rights more fundamental. Certainly not among the many athletes present nor organizers of this discussion evening in cheerful rhythm, like us, believe there is a link narrow between the exercise of the sport and the sports ability to become a citizen respectful of Rights and Duties of Man.

René Cassin Exhibition Centre Alban Minville

The dignity denied

René Cassin, principal instigator of the Universal Declaration had faith in humanity. From this principle, proclaimed and co-signed by many countries, what is left today ? The UNESCO Clubs and Amnesty International, makers of the exhibition traveling, continue to carry the torch of human dignity ... A whistle in the melee...

It was forty years ago, in December 1948, was approved by the community International, the Universal Declaration of Human Rights.

This beautiful piece inspired models of the late eighteenth th century, the main editor R. Cassin was aimed to open a new path, to preserve the human injustice, arbitrariness, intolerance. This code of 30 items was nothing less than a set of lemma universal propositions in the context of an international law based on respect for people. The hope of a new era was quickly disappointed.

At impact and euphoria, quickly succeeded among some of the signatory countries even the charter, the fear of open or non transgressions. The dispute over especially here than elsewhere, is about facts. According to Amnesty reports International, in over half of the world, people are imprisoned by crimes of opinion, women and children are tortured by government agents. The violation of these fundamental rights is daily.

Thus, according to Amnesty International officials, UNESCO Clubs and other associations of Toulouse, organizers of the 40 th anniversary, this celebration will have "nothing arrogant or triumphalist" but more than just denounce, the common tendency is to awaken everyone to become aware of the existence This text and its individual and collective responsibility to become a reality. He Rather, a resolute approach to preserve and to awaken the human treasure vigilant conscience.

Nothing less than the spirit of René Cassin and co-signers of the Declaration: "We now have a lever to lift the weight of the sins, let us make use of them ... "

Le Journal de Toulouse, December 8, 1988.

The bow and the lyre

It is in the associative part of "Midi singing" we could enjoy the fair talented creators unknown to the general public, poets, artists of various genres, as well as mastery of oratory Dean Emeritus Alain Guy of the Faculty of Philosophy of the University Toulouse-Le Mirail.

The meetings of the literary society, the "Midi sings" derogate in a burst friendly, climate moulton companies or phalansteries full of Parisianism and conformism. Its activities include the confirmation of original talents of the region Midi-Pyrenees and promotion in various poetic contests or exhibitions, open to public. The "Midi sings" finds its full role in the poetic animation encouraging and provoking artistic creation in general and especially literary, providing a favorable platform for the dissemination of the culture of our region.

To illustrate this approach, the organizers usually present, as culminating in a conference that week was also an opportunity to reward (If still possible), once again, the merits Alain Guy, professor of philosophy.

Alain Guy, Dean Emeritus of the Toulouse-Le Mirail University, is a major specialist, not only in France but in the world of philosophy and the Iberian Iberoamerican. His teaching career was also exceptional precocity, that surprisingly punctuated recognitions: to quote, that of Knight of the Legion Honor, that of Commander of the Order of Isabella the Catholic (highest Spanish Honours) in addition to those of Doctor Honoris Causa of several universities Foreign. A tireless researcher and effectively inspired by the Iberian philosophy, Lusitanian and its echo in Latin America, its approach is to discover the true and the promulgation multiple streams of thought transpyrénéens our neighbors. The master was the creator of the Iberian Centre of Research and philosophy Iberoamericana, instigator fruitful exchanges between various universities as geopolitically as opposed USSR and Brazil or Argentina.

In his historicist work, a progressive and heterodox content views metaphysics and ethics, Alain Guy gives us his passion for ideas and men from Age of Arab domination until the last current trends. Latest books demonstrate more than ever after the great authors of studies (Vives, Unamuno, Ortega, etc.) in the same concern for rigor in the exegesis of a greater openness to the problems of South American continent.

The conference organized by the "Midi sings" was an opportunity to make a Alain Guy review, interpret and classify the works of women philosophers. The method historian investigation is timely to the attention of many authors of this continent as prima materia of the Latin American reality, revealing women thinkers of life and everyday problems. The meeting ended with the surrender of the Paul Cup Voivenel the recipient, an ardent defender of a culture whose defense is the same its wider dissemination.

Association the "Midi sang"

"Seeing and Understanding"

The association "see and understand" works like other similar associations governed by the 1901 law to educate and guide children to the high immigrant population Toulouse, but especially in these celebrations of time to organize and run various activities and rides to entertain young and old. Its means: a hundred educators and with regional bodies. The enemy is boredom.

In the premises of this association everyone strives to plan, manage different activities offered

by the centers to develop retail near daily outings.

Its founder, Gilles Bronnert, directs the play centers and leisure since 1981.

Educators, insured by experience, promote mixing and integration everyone in the group despite cultural difficulties, attitudes are similar: the total, several hundred young people who are involved with the help of the town hall Toulouse, leaders and educators of this generous association, dynamic and ambitious of our city.

French mail of Tarn-et-Garonne.

The enemy is boredom

The "See and Understand" association operates like other associations similar governed by the law of 1901, to educate and guide children to the high population immigrant from Toulouse, but also, particularly in this holiday season, to organize and conduct various activities and rides to entertain young and old. His means: a hundred educators and with regional bodies; the enemy = boredom.

The premises of the association "see and understand" the 16 of Caraman street beyond, in this holiday season, activities. Each strives to plan, manage various activities offered by the three major centers where the association work in Toulouse (Bourbaki The Faourette, Reynerie-Mirail) to develop retail outlets close daily. Its founder, Gilles Bronnert, directs the play centers and entertainment from twenty years in Toulouse, "Seeing and Understanding", founded in perspective harmony between the communities, little meeting today the debut of problems. The association resolutely work with the same beliefs as those officials SOS Racisme, their life philosophy is the same: "Racism comes from failure Learn to live with others. "

Educators, insured by experience, promote mixing and integration everyone in the group. Holiday camps, under the aegis of the association are composed half of immigrants and French; despite cultural differences, thinking approach. This work in immigrant areas, which offers additional centers cultural, pledged pragmatism officials and educators, aimed not only at surround youth cited during leisure time ensuring presence Standing on the ground, including at night or on weekends, but also to guide them.

The choice of officials to deal with the needs and demands, is first that of mass education in the fight against youth boredom out of time school. But - this is the originality of the particular contribution of "Seeing and Understanding" - the association offers, in a constant presence, a daily after-class tutoring and guides to young immigrants unusual interests, to "the life of the city" opens outwardly.

The program for this school holiday period, besides the usual activities such as drawing, sewing, computers, video or various sports activities every home of the three major centers operates "Seeing and Understanding" (which came recently added April 1 e to Reynerie), many ski trips and hikes, swimming, visits to Aqualand and La Ramee, as well as numerous tennis tournaments, Brazilian basketball and football (futsal, queen discipline from the center of the Reynerie- Mirail, UFOLEP champion).

It is, in this case, a real plan of Education and Recreation offered several age groups and open to all. According to G. Bronnert and officials that we met, the association specifically works

with great flexibility and "Here we do not refuse a young because he has no card." In addition, certain activities like hiking, can be improvised in a few days to asks young cities. A total of several hundred young people who are involved, with financial support from Social Action Front, the municipality of Toulouse and of the Council General among the most important, responsible and generous educators of this association, dynamic and ambitious in our city.

"Seeing and Understanding".

Whythe daysteals

The poetic and artistic events organized under the aegis of the company, "The Midi Sings" lack neither sparkling nor flavor. This company aims to her words president, Mollé and general secretary, Mrs. Canal Fournié, promote poetic and artistic expression in general in the Toulouse region by organizing meetings like yesterday, Hall Steward dedicated to the works of declamation Toulouse poets and conferences.

There is nothing here of some Parisian literary cacophony or a discussion living room. It is in a perfect eurhythmy that artists and poets came declaim their to no limitations whatsoever for the contents or form with great verve poetic. There is no mention among the participants that Mr. Sorel, a real character, born with century author of a vibrant and colorful poetry that combines voice and gesture, "because there are rumors the edge of the clouds. "

The second part of this beautiful afternoon poetic and artistic was moderated by Mr. Monastié, professor of history, in a conference devoted to the works and articles Late last century around representatives of symbolism. On a didactic tone, but without dogmatism, this is a rich and fertile period in the Arts and Letters was mentioned: Mallarme to Valery. In good storyteller, besides the biography and works of poets symbolist, Mr. Monastié revived the life of the late XIX th century marked the Boulanger. In this evanescent discussion in the words of the speaker, we traveled as a die not abolish chance, the first poetic festivals magic offered by the optical E. theater. Raymond, precursor film before Méliès. It is after this meeting, the leaders and members of this society were active made an appointment for next poetry contests and a series of conferences in the too little known quality of the works of our poets Toulouse.

Living Poets' Midi Sing. "

Philosophy

The center of Iberian and Ibero-American philosophy of Toulouse, fully justified its vocation of multi-cultural melting pot.

The center of Franco-Hispanic and Latin American communication was founded in 1967 under the CNRS Mr Dean Emeritus Alain Guy. For his contribution to the exegesis of the history of Spanish philosophy and titles, MA Guy, its founding director, participates in recognition of philosophy from across the Pyrenees in France and abroad.

The Spanish philosophy is woven currents and influences through its various rich history and, in this respect a characteristic polyfacétisme. Just, in fact, see, for retaining the master's warnings, flowering schools of thought in this last half century, to conclude the lively intellectual activity.

The primary objective of the Centre is as well to organize monthly meetings, open to all at the

former Faculty of Taur (near the Saint-Sernin basilica). These meetings allow meetings of prominent speakers, in their respective countries and have the opportunity fruitful exchanges.

The Centre also publishes an annual review to opine that, if cultural oblivion is its own "magic", the defense and the dissemination of culture must and wants to be a single same thing...

Poetry of Friedrich Hölderlin: Appear from the poetic

Nature

Among the poems of Hölderlin, many are dedicated to Nature. In Hölderlin, nature has a soul, she is living in which the poet is inspired, where the triumph life where love flourishes. By nature we mean what grows, develops even the withers, which withers. The Greeks and heard (Heraclitus, Parmenides, Plato), Nature is what grows, what emerges, this gushing, out of the shadow of darkness for light.

The field of "natural" is the unveiling and concomitant fulfillment. The being of entities that appear in the visible things, the Nature as understood Hölderlin, is the real source of inspiration for poets. harmony growth projects the unity of Nature, timeless line, perfect order (Conf. The "Physis" Aristotle) in which the Beautiful shows. The conflict between art and Nature (if there really is a contradiction) is absorbed in the knowledge of this "Projection" of the beautiful in the eyes of the poet. The eyes of the poet betray the unity of all ("All is a "Thales) of Nature, by the same, harmony which is also that of the poem. Of as versification has its laws, nature has its own structure, hence the parallelism. Nature has a soul, nature is the realm of the sacred. Among the Greeks, Sacre appears on holidays where joy overflows when offerings to the Gods; nature, Hölderlin is in a party where the sacred is expressed, joy resounds in the heart and torrents forests. Everything lives, everything flows in this "infinite where time has no hold."

" In communion with all beings,
Happy escaping to the solitude of Time
Such a pilgrim who returns to the paternal palace,
I threw myself into the arms of the Infinite."

Nature is the domain of the Sacred because it is all presence and beauty. The being of Nature is omnipresent "top of the ether to the bottom of the abyss," this omnipresence issuing the poet of all education and makes captive in its power.

"Those I see you surrounded with a favorable climate,
you smart high that not only by a master,
but by the miraculous presence and gentle caress,
Nature of power in its divine beauty.."

Nature is all power in his omnipresence because beautiful and divine. The poet his approach is freed from his master who inculcate knowledge, science Hölderlin by the voice of Hyperion misunderstanding, "What have I been able to avoid the threshold of your schools! Science that I followed at the bottom of its labyrinth, which I expected, in the blindness of Youth, confirming my purest joys, Science has corrupted everything. " Escaping science, the dummy, which is only a lamp in daylight for Truth, the poet collects from nature, his "miraculous presence." The embrace of the poet in the wonderful presence of nature is placed in essence, is how Nature is educator.

" But now is the day! I waited, I saw it coming,
this sacred vision can inspire my word!
For Nature itself, more ancient than the ages
and greater than the gods of the East and the West,
awakens to the sound of gunfire .."

The exclamation of the coming of the day of the dawn, is an invocation to the field appearing in Nature. The feverish expectation of openness to the natural visible, the awakening to Light

expresses enthusiasm for the perceptible clarity. Dawn is a sacred vision verb that inspires the poet, it is a solemn moment, though steady for millions years, one of the show of nature. This awakening of nature beyond all calculation time, Nature is more ancient than the ages because it was before, before it enters the human conspicuity that man procrastinate. It is in this sense that it is greater than all the gods of the East and West in its sacred seniority. Being Nature in its antiquity is sacred according to its order, harmony, in full measuring its omnipresence clarity in the area of openness to things visible ...

Idealism

The projection of the Idéa in total worldview as liberation, pacification, progression, etc. the poet opens the doors of revelation. The Idéa as a demonstration spiritual strength, moral, humanist is the area where the poet is sovereign in the Spirit opens to him. The Idéa includes the trinity (the triad of poetry in general): Spirit, meaning work. The Idéa covers the circularity of the Spirit of the senses of the work (of achievement) in its irresistible presence. The Idéa is what governs how and thinking say the being-there of the man. The being-there (Dasein) idealizes his presence in a being idealism.

Being in Hölderlin is in no way an existential but an ideal, as can be say that the madness of the German poet, is it due to an "excess of being" in the region of ideal. Beauty, Harmony, Love, Freedom, Fatherland, Poetry is the poet idealized in a holding be. These ideals are as universal presences abstraires who decide the destiny of the world. The Idéa rules the world in its eternal and présentéité total. The Idéa is of divine essence - and nature - and supplants it in his supremacy. "The Ideal relayed nature, by the very fact that nature has risen to the status of "Culture" where there is the Ideal. Subsequently Nature, the state of Nature, has also become of achievement (myth of the Golden Age). There is thus complete reversibility Ideal-Natural in their temporality. The production of "worldly power" is idealization of what is. The poet idealizes as he is a poet, he meditates in the abstract and absolute (cf. Hegel). The Idéa is the prototype of the poet utensil that guides the reader through the steps to follow, the line of action to take. In Hölderlin, the Idéa does not belong, as in Plato, at any intelligible world, but is part of the real world the show, the phenomenon. in a sense, the poet phenomenalizes any phenomenon in the field of the Spirit. The phenomenon of the Idéa governs the world as the world appears in the own vision of the poet. The poet "makes the world" as he idealizes: such are the prerogatives of every great poet who reproduces, ideally, things open to the visible.

Of the three great idealism that shook Western thought (idealism Plato, Kant and Hegel), that of Hölderlin, especially in his early poems, is the most optimistic. Optimism, serenity which aspires to the ideals of Humanity, Freedom, Peace, Love - who did not go astray in an unseemly bliss -.

Love

The most traded issue - after that of Nature - by Hölderlin, is that of Love. Love (die Liebe) is not only considered in terms of two beings who love, but takes a true cosmic dimension that has some relation to the cycles Hate and Love distinguished by Empedocles.

Certainly, the importance of love is not that of a cosmodicée as in the work of Agrigento admires Hölderlin, value set, can it be said, almost theological. Hölderlin, through his many poems, seems to influence the reader to think that the world is love, that the destiny of the human being-is marked by love. Love is the master destiny of the human Dasein in that it

changes the vision of the world, he metamorphosis it.

" Faithful to the holy laws of love,
The universe expands released his sacred life."

Hölderlin addresses the fact of love as a law, law of the Almighty who orders the men loving, holy law because emanating from him. In fact, the universe (cosmos) is seized by this law, "flourishes" freely in and through it. The universe lives in that love. This gigantic animist vision shows (points toward) the universe as existing long sense as a mortal. The being of the vast universe is love, because the universe expands he is faithful to the holy laws, because prescribed by God of Love. The vision of Love is like the world total; of the mutual attraction of smaller atoms to that of larger planets, everything is love, understanding, harmony. Besides the incommensurability kingdom of Love, Hölderlin tries to show its durability. as Etienne affirm the decades later, "eternity is the joy of the moment," Hölderlin seems to agree with the assertion: "Eternity is love."

"When we so loved, we will, I am sure
It goes on the sacred path that leads to the Gods. "

Love in all its power and its eternity (timelessness due to the fading of the time) "leads to the gods." Love is divine.

The approach of "domain" Love made by F. Hölderlin's all platonic. only feelings emerge the memory of Diotima that seems to be a legend, a mystical figure who tears chastely the mists of memory of the poet. Point of sensuality, lust in the work of German poet as in those of Sade, Baudelaire and H. Miller, but refinement of heart, enthusiasm content by tenderness.

" *To live is to love* ," seems to say Hölderlin.

Poetry / 'doing' divine poetry

"What remains, however, is that based poets."

The being of the foundation as a gift is exercised in the free use of language. this free use remains as it opens the way to be. The revelation that is the tell-thinking of poet founded a donation by speech.

The poetic word is what remains as it remains in the opening to be of being.

This opening, the aperture of the divine is revealed as lightning in a vision Heraclitus tuned mortals. The divine seizure - the preserve of poets - remains as it is the only "in poetry reign essential superiority of spirit by against all that is pure science "(M. Heidegger -" Introduction to metaphysics ").

The foundation of by the poetic word is the same poetic essence. The game poetic language reveals concomitantly the being of being, its beauty, and true "place" of Being Human "is poetically man dwells on this earth." The challenge of poetic is more than any other key (except perhaps the philosophical issue), it is the Human Habitat. The poetic founding what remains - single - refers reveals Human Habitat. The man lives on this earth as he is a poet and nothing else. The poet man accessed by divine love between the two earth-sky - Earth! I love you ! "Sun God"). The poet lives in the land as everyone lives in a place. The possession of a "here" in the perception of "now" and the proximity of beautiful suggests what is more

poetic: to live on earth in the quadripartite heaven-earth, divine-mortal.

Also Hölderlin is he proclaims as later Nietzsche "son of the soil". The gift the poet is to be in the proximity of the gods, mysterious and dark forces of nature to capture the beauty of the world by founding what remains. The being-always work poets is the consequence of the intense life they led, their earthly adventure.

" Awake, O poets, wake from sleep
those who are still sleeping, give us laws give us life!
triumph: Heroes! You only have, like Bacchus, conquest right . (" To our
poets ")

With Hölderlin, the poet is no longer the unloved, the rejected, the outcast, the accursed, at Rather, he is the hero, the conqueror or the legislature. The poet awakens those sleep, the poet remains to clarity, to light, that of truth. The revival of secular, sleepers qu'implore Hölderlin to poets, is the right to life. hymns creators life, the poet must draw from their slumber, their apathy, their aboulie, mass uninitiated to this great science of poetry. As were Sophocles, Virgil, Dante or Shakespeare, the poet is a hero, at the forefront of the whole society. he gives life because he loves life, he recreates, transforms it, disclose or suggest the wonders of the world. The poet captures the essence of beauty in the real that do not perceive the sleepers, the poet is standing, awake, lonely facing the blind mob. The poet is also a dreamer, a dreamer happy /

" So effortless live a beautiful image
dreamy, happy and poor - the poets - (" To a bride ")

This dreamer qualifier is the most used to describe poets. The poet is the one leaking reality to the dream (see G. de Nerval), which escapes the cruel reality. It is nothing, on the contrary the poet's work is it the result of an internal struggle in the ego (for take a Kantian term) each:

" Why,softenedheart,wantingtotakemyfireelement,tomewhocannot that live in the struggle? "

The fight is the sine qua non of any poetry. After rejecting all daily trifles, all the platitudes, the poet undertakes alone on a road sown pitfalls. All dangers threaten: the danger of literary failure, impotence creative, madness (even madness of the author, on this reading Nietzsche or Arthaud). The poet's life is an endless struggle against the non-being, all that is contrary to life, the grip of necessity. The need, the poet rejects it and the one that kills the spirit, making blind which is the domain of beauty, as the poet is it poor, but happy.

The other prerequisite is enthusiasm for everything that awaits the presence: " Iaspiretothe
greenfieldsoflifeandheavenenthusiasm. "

Heaven enthusiasm (Beigeisterung) is that of the poet, joy for life, beauty. The poet awakens the God that is in him to do the impossible of creation (cf. Rimbaud).

Hölderlin judge that poets fall Almighty God. They are the mediate term between divinity and ordinary men "is very high that we face" ("Poet of Vocation"). The sovereign God is manifested in the poets who sing his glory in the "always new hymns."

Sing, sing always very high for that divinity is expressed in their songs. The creative spirit seizes poets "unexpectedly" to a song that all glory the beauties of creation burst as lightning.

The divine is in every poet or more each poet carries with it the seals of divinity.

"... Asforthe poet, he stands in-between, between these, the gods, and this one, the people [...] . But it is first and only in this in-between that which is decided is the man and which is established its existence. " (M. Heidegger - "Approach Hölderlin.")

The poet stands - like a titan - in-between gods - people as it has the largest "see" (Shen) and greater "feel" (Fühlen) real. His approach real, its sharpness is the most refined among the masses. His dreamlike way to grasp the reality and permanence of its presence in what everyone called the real, convergent to the pure divine essence of poetry. The meaning of the poet recreate "what is placed there as such (ousia), "offering to the presence - natural - transforms the metamorphosis. These prerogatives are those of a god; to possess, it is necessary to be listening in the availability of the Being of being, the divine. In contemplation of the divine being "for death "of the poet vanishes, the poet is captive of his contemplation in the absence of the dyad subject-predicate. In contemplation, the poet enters the divine, the field of timeless, transfigures his being in recognition of the natural hidden presence that is the thing God who is revealed in the inner self of the poet. From the people, the mass of non-insiders, the poet rises in the region of the gods, represents the causes of hyphenation time; thus speaking of Rimbaud C. Baudelaire says, "is the Baudelaire first light, king of poets, a true God "(Letter to P. Demeny).

Nietzsche, the announcement coming supermen coinciding with the time new can be likened to the "second age of the world" mentioned in Hölderlin "Hyperion". The "small number" which includes poets, artists "who have a two "are the next supermen who will open a new era for humanity whole.

Promoted to God, the poet is subjected to danger, that of solitary confinement in thinking, lack of social relationships and made difficult uses. Every poet is a solitary, a hermit of the Spirit, without the often muddy paths of everyone, that is why it has an "aristocratic spirit". This quality, this privilege may, however, turn into danger. The danger, the supreme danger in isolation inside is forgetfulness of life, activity. That is why the poet must engage in letters of his time. Hölderlin detects this danger and, ambivalently, its annihilation: "Who thought in the deepest loves what he is most alive ..." (trans. A. Preau).

Poetic activity after admiration, contemplation is one of the most thought deep penetrating the being of each thing. Here is drawn the antinomy, the quarrel between the meditative thought and life. This opposition is inhibited by Hölderlin when it involves Socrates: the poet who thought in the deepest loves what he is most alive. The remoteness of life, even the lack of it in the thinking activity is resolved in meaning that the deeper causes in thought "what is most alive." The conflict between the facts of thinking poetically (not dreaming) and living is absorbed.

Two figures seem to possess the characteristics mentioned above; these two figures correspond to that of the poet - in absolute terms - describes. The first is a fictitious figure, the Hyperion, hero of Hölderlin, "the hermit of Greece," sometimes exalted by the unity of the Nature, Ancient Greece, Love, sometimes desperate war, the absence of the beloved. The other figure is that of Empedocles, or philosopher physiologist Presocratic, poet before all but doctor or miracle worker.

This last character is adored by Hölderlin who sees him as a forerunner in its vision and poetic

approach to nature, the cosmos in its terrifying cosmicité where cycles of Hate and Love succeed.

"... But what to say? It takes you to see him, him! One moment! and then leave! Myself I avoid - Terrible, a being in habit that any metamorphosis. " (The death Empedocles - trans. R. Rovini.)

Terrible is also the figure of Hölderlin Heidegger says it is the "poet of poet "(Approach Hölderlin).

Hermeneutics and Interpretation

CHEZ M. Heidegger and Ricoeur P.

followed by

HERMENEUTICS D'A. MACHADO

Hermeneutics and Interpretation

M. Heidegger and Ricoeur

Issues relating to the hermeneutic tradition and relate to ontology Twentieth century as well those of hermeneutics and interpretation. What predominates in Husserl's philosophy and Heidegger we will find him posed in other Milestones for example in the work of Paul Ricoeur. However are present among all of them this ontological-theological movement or lexical theological and that of philosophy classic without which this historical connection can not be observed.

In the work of Heidegger, the question of hermeneutics makes sense to through the issue of being so powerful in *Being and Time*, but before date of 1927 release. According to Heidegger, as pointed out rightly G. Vattimo ⁴ , "language is the Occurrence of being "and the call" is the language that meets the being-there is always historical, "are we able to say, Heidegger poses the same, the relationship to be boils in relation to the language that historically it turns out that we are possessed and we have.

Taking the word of Hölderlin, the master of Fribourg notes that the dialogue which bases history between response and speech of the past is about the same.

Heidegger's philosophy that wants to get out of metaphysics up the language in center of his concern: "the language we quote the author, gives being to the thing." According to a terminology borrowed from phenomenology is, one might say, in the language and in his reflection that we arrive to the "same things". Yet further insists Vattimo ⁵ , *if Way to Language* (one of the later writings), can serve as a "final phase" of his philosophy, reflection on language is not a reflection on language reality-report the ability of language to describe things or reflect on an aspect of the being-there of man, but remains the commentator of the words "eminent form experience the reality itself. " Thus Heidegger he endorsed the verse from a poem Stefan George 1919 ⁶ : "No thing is where the word almost." This deployment word which Heidegger takes the concept of Geviert or Fourfold ⁷ , Is neither that of the presence metaphysics or instrumentality of *Sein und Zeit*, but the directions constitutive of the world that *éploie* which the temperature of a cross always be the word emphasizes the opening of the event to be Geviert (borrowing formulation F. Hölderlin). Heidegger specify the meeting of thought and idealize. The thought listening poetic language and it is a fundamental vocables ⁸ of Heidegger's work,

hermeneutics. This word, as we briefly mentioned in the beginning is linked as largely in Paul Ricoeur the theological origin of speculation Heidegger to have an ontological character otherwise much more assertive.

Below (in the same book) Gianni Vattimo reminds us that the tradition Schleiermacher philosophical and Dilthey used this word to refer to the doctrine of the interpretation that in the first place of "texts" specific (Scripture, laws, classical literature) and any written or spoken discourse. By extension in Heidegger knowing that the being of things and the being of the being-there are primarily in language, the existence same is hermeneutics that is to say, interpretation, meeting, says the author, language.

In the usual perspective variant as discussed leitmotifs, if interpretation is raised the sign to the meaning, that is to say the word to the thing it means but if it is not more information but provides the instrument to be things, listening rules of language and hermeneutics change. Late Heidegger conceptualize this notion contraposed to metaphysical thought and the principle of reason sufficient. What we can provide the foundation (Grund) dénantit the subject to which everything had been confined and takes off his own background ⁹ . Heidegger's thought reaffirms thought hermeneutics. Heidegger's hermeneutics is a hermeneutics that offers the possibility to interpret the speech without annihilating. In Hegel's metaphysics the subject is only before himself until Being and Time the mind is; "Let the other be other" ¹⁰ . So Heidegger answers the call transcends and hermeneutic thinking satisfied otherness. Finally and before continuing the second analysis component of this issue hermeneutics and interpretation, it is worth noting the concern of authenticity in Heidegger's ontology in the sense "no metaphysics" to be.

A book holds our attention, it is the essay entitled On Interpretation with subtitle essay on Freud and published by Paul Ricoeur ¹¹ . The author presents an analysis philosophical work of Freud in which he examines the issue and psychoanalytic that of language in what he wants to be like a debate with its founder. This book us interested in more ways than one as it consists of a few chapters of a writer exegesis offers another view after Heidegger and the end of metaphysics and which determines a different hermeneutics under the stained post-metaphysical terms of a critique of philosophy in his later productions. According to Ricoeur, therefore, as in time and Story ¹² : "unity of human speech today problem." Thus established is of Nowadays a "great debate" on the language that with philosophy, phenomenology religion, psychoanalysis is invited. What makes us look with Freud says Ricoeur correctness, not dreamed the dream but the text of the dream narrative and reading that wants substitute another text again according to our philosopher, would be like the "word primitive desire " ¹³ . The semantics of desire is based on the dynamics that denote discharge notions, return, investment (etc.) through an alliance between reality and necessity by which desire is the central motif of me pleasure seeking the useful, the pattern of the reality of me in the "economic task of the ego" ¹⁴ .

Man desire masked advance: the language is most often distorted: it is equivocal. The symbol under Ricoeur under the Freudian angle is this double region meaning, the interpretation is understanding. The hermeneutic of Ricoeur's theory rules governing exegesis, that is to say, "the interpretation of a single text or set of signs that can be considered a text " ¹⁵ (" it is through the act of interpreting the symbol of the problem is part of a language philosophy, " ¹⁶). Through a historical review of the field of investigation, the philosopher instructed the

question as posed by Ernest Cassirer ¹⁷ with the definition the "symbolic function" as a general function of mediation of consciousness (Which built its universe of perception and discourse). The symbolic in Cassirer's the common denominator of ways to objectify reality. Ricoeur and to argue: it unique problem that Cassirer designated by the term symbolic, we discussed: it is that of the unity of language and articulation of its multiple functions in a single grip of speech. In Philosophy of symbolic forms , the problem of E. Cassirer is: "how man produced a sense of direction by completing a sensible", as Ricoeur is from the specificity of the hermeneutic problem.

But the symbolic function is this: to mean something other than what is said. This is not the same duality in the symbol in the sign where two factors come component unit of meaning: structural duality of the sensible sign and meaning it takes (the signifier and the signified) in de Saussure's terminology and intentional duality of the sign (signifier / signified - sensitive and spiritual - and the thing or the object signified). Words concludes Ricoeur, express meanings through which they mean something. In the symbol of duality, of higher degree, the meanings superimposed relationship as to the direction: there is evident sense not ceasing return a hidden meaning, and in the dream and the mythical. The interest is the epistemology of symbol. In the poetic imagination "image - verb that crosses the image - representation, it is a symbol, "Bachelard ¹⁸ stated that" poetry put in the state language emergence ".

The link to interpretation is certainly superimposed but is organically linked to thought symbolic, "the riddle does not block the intellect but the causes."

"Reflection on the symbol came out of a philosophy of language and reason has a symbolic logical sense "renchérira Christian existentialist philosopher the further develop in the same opus and what further we will see his expression of the concept of interpretation.

Following the study of symbol, happens the question of interpretation and his notion. Yes Aristotle's notion seems purely verbal. The Hermeneia is "the meaning of sentence in the logical sense, declarative proposition (true and false): "Say something something that is interpreted " ¹⁹ . Another tradition being considered by Ricoeur, that of Scripture holy, worthy of attention in that tradition of scriptural exegesis is a science. He suitable for this level count in whole various forms: firstly, hermeneutics as restoring a sense addressed the other as demystification where would rank psychoanalysis. Ricoeur here talking about dual urgency of our "modernity" of crisis of language: listening and phenomenological school of suspicion (which include Marx, Nietzsche and Freud), the third way would be a philosophy of reflection that remains to elaborate. Until then in the second part of the presentation of the question hermeneutics and interpretation in the relatively recent history of philosophy Western view through the analysis of Ricoeur of the Freudian interpretation giving rise to an approach them, we said it alone "use of reflection symbol makes due to the use of the symbol for reflection has been taken into account. " What defines Ricoeur as the root of the hermeneutic problem is this and remains posed by the existence of symbolic language that uses reflection and reverse the poverty of thinking that calls for reflection.

In other places, Ricoeur, in the preface to Oneselfasanother, defends against the accusation of crypto-theology: he sets a thing is "to answer a issue in the sense of solving a problem posed another answer a call within the meaning of match the manner of existence proposed by the "Great Code" ²⁰ ". It also notes some "complicity" ²¹ despite the controversy he will engage in other words with Heidegger's Sein und Zeit including Time and Narrative III where he

supports the axial position attention in the ontology of Dasein.

Continuing our reflections hermeneut remark as symbolic logic "Despairs of natural language, even where hermeneutics believes in its implicit wisdom. One and the other hermeneutics, says the author, posed the only question of confidence: "The dispossession of consciousness in favor of another way home may it be understood as an act of reflection even as the first gesture of reappropriation. This issue we judge with Ricoeur in the manner of metaphysical negativity Heidegger ²², more prominent and radical than that of "the" coexistence (we quote Ricoeur) of several styles of interpretation and that the whole crisis of language which the cutting is hermeneutic conflict " ²³. This conflict, these three crises (think crisis, interpretation crisis crisis of language) will be absorbed together in thinking by the "grace even ends Ricoeur, hermeneutics of harsh discipline. "

A hermeneutics. Machado

How to discern in hermeneutics work and an analytical proversive sediment conducive to thought and to eurythmic search? We agree to it bring in the folder structure that we present an approach to overcoming as we tend also to define the Iberian and Latin thought in general rather than the profuse and divergent speculation.

It is through the issue of respect to its foundations selfhood, its extended Axial the issue of same and otherness intersects various heuristics notions not only in respect of philosophy but also an ontology to ethics nullifying not concern the subject (cf. Heidegger whose authors of our first work Machado as heterodox thinker and Mr. de Unamuno recognized relevance) "actors" projects self-protruding through the necessary escape solipsism implied by this same characterization to the otherness. The various notions of what their questions are philosophical operators through communication issues, convivence to and moral situation of the subject or its provisional negation (in the same overflow as sublimation particular).

The famous assertion of Ignacio de Loyola had been used as an epigraph to our work: "Study as if you were to live forever." This results in an ethical, moral, a modus vivendi that fall in no way that problems of the ages of history. In this underbody of the history of philosophy we do not will use commercially in the best sense of the terms post hoc ergo propter hoc fallacies two to detect those are not unproblematic not "time" but our time is that of always. This is truly a crystallization problems. Catholic reflection Unamuno and related reflection Machado philosopher poet like a Ruben Dario or Ortega y Gasset flush in full modernity of the problems religere to those lexical-philological other historicist of convivence that we can not evade. What these two creators would know the lie as I have stated in some publications, lies in this historicist perspective of almost univocal progress despite the appearance of polyfacétique any major work, another way a response to the proposal Hegelian judgment the history of philosophy. Hegelian dialectic historicist exceeded - not not at this level of the neo-Nietzschean and Heideggerian tradition of the late fashion philosophize - the various systems is totalizing and neither the concept (Begriff) in its frame resulting in marked generic prevention and resolution. Denote this antilogie and dialectic relativism such as operate both authors afrancesados as other Latin current US stems from an interpretation of history and of Western thought that lies in the economic and binding aspect.

We identify in fact the current contractual and validated aspect of each work each moments, fate without moving constantly; response to problems at a specific time in interrelation.

Certainly at the religere "reflected" Unamuno and Krausism "pile" of Machado took over a significant escalation of internal wealth polyfactétisme no confusion can not as easily pass though the recognition accompanied as the index other than we will present knowledge and each other in that they were of "pura sepa" Iberian and moreover afrancesados.

It should however not remain subservient like Unamuno in a isostémique tension. It appears we need rather to identify the importance and disseminates sharp poiesis of the philosopher correlate with matheme the religere another level

the ratio of latent or manifest acartisme and judge of heterodoxy. The Requisite of poiesis is confirmed in our thinking through the cathartic effect of the philosopher rises as rational to the irrational in a double quintessential membership of sophia the poetic. According to its original frame hardly varied from the time pre-Socratic.

In a historical and logical schema event to the reality of each system of thought, we can not borrow from the retrospective entirety, without losing either to news and various influences. Mathesis notes in consideration for this order are self-assimilating in accumulated and ongoing. The religere often in parallel with the idea of revelation and scriptures comes in multiple suits sustainability.

Among our analyzes compared those philosophies of Unamuno, Machado, of the Metaphysics of Descartes and finitude Unamuno in his skepticism of the Iberian all in relation to the Greek heritage, we deduce without early syncretism and avoiding synechism in common belonging to a generation (the 98 first cited) or trans-historical confluence without duplication as well from the perspective of the mathesis that of poiesis.

Without discrediting the original difference philosopher whose Greek antiquity was to enclose with discernment and transition between Sophia / Wisdom and sophia / know a whole discordant field of investigations, ambivalence seems by successive touches transcode in the choice of their theory and their praxis. Sophia is of the order of intimacy, of individual and content as it claims; in the order of the direction of its mathesis orismos is to continue in efficiency, in the progressive extension. It contains a formula in scalable quantum inclined to transparency and the obstacle and progressive. Thus is develops and / or unravels the paradox common to Spanish authors (including mystic, St John Cross, St. Teresa of Avila, etc.) that best reveals that In adjecto the attraction to this they leave the least appear (philosophy and literary genre in general).

Besides the diversity of thematic rich in both writers as in Iberian philosophy where there is a metaphysics of peace, a Christology, sometimes playfulness in the margin (see the issue of double common to both literary authors presented in epigraph), we develop the complex problem of personal identity and communication with others. Diversity and relatives accompanied the two writers in concerns the angst, the democratic passion, the sense of their neighbor and essential contrasts in their options on the fate and the absolute. This research expressed in particular at the Congress as I have observed and found echo the attraction for about fifteen years for this question of otherness and identity. Succeeding the illustrious interests predecessors since Derrida, Lyotard JF, Lacoue Labarthe, Serres and others, we can see a certain propensity outside perhaps radiation often below other schools and foreign systems of thought for this question of otherness (see Paul Ricoeur, A. faucet, etc.).

We record ourselves fully in these currents and this way of philosophizing that I hope

gentlemen will catch your attention.

"Hoy es siempre todavía" "Today is always again "

The famous bends to rise not nothing he is declaiming carefully. He rather inaugurated a transition. Small jewel brevity and harshness it contains, in fact, perennial lineaments as a dove soaring in a motley nothing of time because her flight irradiated years of his forehead and slow as the hand weaves a time. Proversif that as perhaps a maxim, it provides a kind of bad to be some remnants of tinted nostalgia of forgetting. concealment of the verse is melancholy. Notwithstanding it comes in proportion to a concealed tension any profusion.

It is certainly think, in this contemporary poetry anthology; G. there Becquer already approaching with Dario R. and JR Jimenez, and the best of Italian Futurism. This is the occurrence of a mature poetry. Beyond the generation of 98, his participation in various publications, the first publications of Soledades and Galerías, Machado wrote this octosyllable at the height of his poetic art. One can think here in the plateau of Soria, the rough and desert plains, landscapes and men eagerly breaking adversity to augur favors.

In such prosody dénantie obviated any time quantum, reflected the unalterable an experience which marks the expiration. That's the expiration obscures any assumption the author of Soledades therefore takes the irrefutable force of the sonnet. Spouses terms chosen in their direction limit only add to the power of the poem. It should however not detect the sonnet an elegiac tone but also denote the cathartic appearance a propensity agonal unamunienne as concealment. We are not worth develop a particular syntactic chrématiotique and it is nonetheless true that the machadien richness of tone is consistent with the effect of a poet whose hypersthésie is notable. Loan of almost idiosyncratic sensibility, this poem evokes without excess loss being loved but with delicacy and paradox contains a force that exceeds to the limit of human flying a route nothing spheres vacuum. Thus a "jussion" as one developed earlier must necessarily include a transcendental analytic related to the isotropy of the triptych in question. Without producing too much digression it we seem necessary to make clear that of course one of the words is not the negat but on the other, and we will not have to keep repeating it, are complementary.

"Ahora es siempre todavía"

The study of this verse Machado necessarily implies its context poético-philosophique, analysis of its author intrahistore the same exegesis of a piece of history of contemporary Spain. Whereupon it would be these four words arouse more a simple paradox crossed the first meaning of the word "Now" on the left to suspension (as if to emphasize in reference complement this presence irrevocably Perennis). But their only induced analogue interpretation makes the pregnant sense of tripartite Three levels of the three adverbs. These interpenetrating to form, according to sense of community and / or a break with each other to combine in an all completing the signified. This game signified / signifier that does nothing occult in this double-opposition connection, follows the intimate music of the verse, its deeper meaning, to the poetic vibration machadienne. At a first level of poetic perception arises a double sense, possible ambiguity that the "still" suggests. That is the true magic that operates the machadienne poetry than letting this triple opposition to the direction of adverbs contradictory, ambivalent their outstanding harmony. This first double meaning makes manifest one hand melancholy, otherwise an impulsive way in many ways an expectation (terrible)

disappointed, finally also a kind of fervor that haloed exaltation we will devote further analysis in other places.

The notion of time in the work of the operators is machadianne through the feeling of exaltation. It is indeed in the poiesis of the excel feel "parousique" hypostasized in the ontological trinomie rational temporality. If Machado and reiterates subsumes instant as the logical modes of time, it is precisely to trace of smell in a cathartic momentum. We can detect here some atavistic data triumphant Romanticism which we will present the further, so he borrows chosen in raising the issue not principled (metaphysical one might note) but onto-epistemological. In the poetry of A. Machado reigns supreme to any other mode feeling under various categories unresolved expressions all fiefdoms.

The memory is presence to the things and beings of a revitalized locurence which is nothing Unless testimony establishment of the past in the present. In addition to the categories of the expression of feelings that are as pages to the beloved, Nature, Earth, Country and its people remain the terms of introspection: sadness, joy, nostalgia, regrets, happiness, melancholy ... Our poet seems to play the palette of feelings with a notable alacrity in writing a propensity, a strong momentum of expression endemic as almost always in the Latin.

In a first phase, prosody machadianne indistinct his moral virtues, limited emphasis unspoken that had been augur a heuristic facet. On the second more inaugural moment, worms of Don Antonio quicken to a plenary and binding edge: currently has a full time present and / or whole evokes the concealment of a tripartite in letter and in deed. Actus love forcie the crucible of suffering, beautiful letter in his recollection of gasoline.

In a third stable moment in terms of power possible, worms Sevillian appear offered to enrolled after signs the power of things as well sensitivity and generality of beings. This is called a first transparency hope, a hope that warns one of fury, the other noise, to contemporary times.

The ultimate response occurs by an inalienable cross the power of silence in his fragility if talking but if inclusive of a trinity, parousia to be violence, finitude, it supplants, magnifying the person of a power which the mind sometimes flush with infinity. The poet declares: We are make as speech are stuff "and we think echoing this assertion of H. Miller, "It is not death that causes us at every step, but life... "

Abandoning Mairena with a propensity for metaphysical love abréaction apocryphal, Machado directly develops a true poetic. If there remains a residue of metaphysics in an aggregate humor in this poetic it is nothing less than materia prima concession to the essence of the original poïen the author of Nuevas Canciones is yet entered reminiscent of Jorge Manrique, or roughly Calderón loosed in eterna principae metric, poetic logic imprint of Scholastic Late in atavistic metaphysical proportion of Aristotle where time emotion mixed with a lyricism innovative, adds to the epistolary effect.

1) The work of the poet opens the aperture a transcendent "moments of his psyche, "living in time, fleeing, fluid and evanescent, so that it becomes time Rest without borders with a certain richness of tone. As stated by P. A. Cobos: "It's the whole time in the at-present." It is however in the work of this linear and exponential defined in the previously stated tripartite metaphysics poetics of similar copyright in some aspects to that of JR Jiménez following:

Kind

Sphere

I intimacy	personal
II Objectivism	Popular
Metaphysics III	Cosmic

2) Second reading: "Hoy es siempre todavía"

This famous line of work consists of three machadienne monosyllabic adverbs, bisyllabic finally trisyllabic formed strong and tonic or serious vowels that accelerate or assertonique slow down until a final climax to the intensive emotional stress.

3) Third Reading: It would be akin are analytically word "Still" (todavía) as a strophic limit and figured in a sort of neutrality. It is and a grammatical point of view may want to singifier time a present suitable, dummy, or choséifié. The paradoxical appearance is even more enhanced by the the term closing fallacy, grammatically seems to designate the "today is still always "or" always now "or" today is still always ".

4) One can "open" the word evento the limits that confined him. Therefore reflected another form (objective that one) makes the word today some fluctuation Standing in the word always, and the word comes another contingency:

Today: time of being in the world manifest to all

Always: Time *παντα* (Aeonic) divine

Encore: psychic time (lived duration), the staff.

5) At an objectification, the Today is a "now", as the According to P. A. Cobos, an "in-between time" in linear time ahead and post Aristotelian. Today is a present is a quantum consisting of the World, temporal quantum of the efficient updating of the World, his time. It becomes this in-between a "no longer" a "not yet", the renewed and ongoing day.

The aforementioned triptych opens its cadence that suggests to heuristically meaning lineament. A study of that of spouse Phones Noumena in the fullness of a multidimensional analytical eon suits our time machadien by correspondence. As a maxim erected in apophthègueme composed of the words which their expiration educated notwithstanding a certain fluidity, it proceeds from an ambiguity.

This sort of recurrence remains the essence of poiesis, with a text Contemporary musical assistant, accuracy and aura. The triptych has so irrefutable modern apogogiques virtues without performance of an ancestral tradition present in the West since the Greeks and Virgil.

This is what modern perfume, borrow its appearance should rétrospéctif to report here, in the wake of most texts of contemporary poetry. sense of recurrence, polysemy provertive only one language is not enough to define the rich machadien verb.

This is what we will please us to continue this diverse study in this full understanding of the sustainable dimension engineering machadien inaugurating the XX th century in a poetic impression of paradoxes but marrying poetry with the eurhythmy métabiographie.

Continuing our analytic journey and try and substantiate this famous triptych in another facet: we are décèlerons unsuspected poetic power. Today is the time in the world of Nature. Still time to the living God. Still has a positive meaning. The third term is as stressed P. A. Cobos,

the Key to this poetic arc. It enfeoffs and buttressed meaning of the verse:

- a) Today is always: tautology where one destroys the other terms and restricted. Door significant.
- b) Today is always still: full sense vocables correspond. total match and returns from one to the other terms. Amphibological meant.

Destitute of Poetry machadienne transpires that no poets contemporaries manages to draw in simplicity and proximity to the player. A kind of "Yourself singing" prospective and well proversif only too willing to melancholy as "word essential in Time. " This is basically to the maxim in machadienne it is marked with the seal of time, evokes, creates, suggests the flow, the flow of becoming, or has become an allegiance to Time.

It can not be detected in these three words, the direction of tearing, a "aeternum valle ". We have previously warned of a negative direction reader without giving them where either a structural semiotic disappears.

However the true meaning of the poem irrevocable fills in this verse is nothing less than that of a voltage or linear Perennis and transcendental concomitantly. Where no one could see in this beautiful poem so rich that melancholy and gloomy reverie, the poet carves forcefully in what is seen as a spiritual experience catharsis from which crysalides are those of an assumed continuity. The poet trace, sign, line, pursuing a fate even more to what will be a unanimous recognition; AT. Machado is a modern writer who already had to suffer criticism of his time: the classics of past centuries had less to suffer from some of the unwanted cyclotémiques scribblers. It is in this poem that we feel best experience machadienne poetic. Reviving a romance and intimacy debut there remains a major lyricism.

NOTES:

1. Cf. The Tragic Sense of Life
- 2 Cf. Miguel de Unamuno, Peace in the war .
- 3 Bulletin of the American Philosophy Society.
- 4 See G. Vattimo, Introduction to Heidegger , Ed. Cerf, Paris, 1985.
- 5 . Ibid., P. 140.
- 6 Cf. Stefan George, word, in Das Neue Reich, p. 139.
- 7 See Unterwegs zur Sprache, p. 22-24.
- 8 Ibid., P. 95 and p. 96.
9. See the thing , in Essays and Lectures, Ed. Gallimard, Paris, 1958.
- 10 / What are challenging thinkers like Levinas or E. JL Marion.
- 11 . See Paul Ricoeur, Deinterpretation, Ed. du Seuil, Paris, 1965.
12. See Ricoeur, Time and Narrative , vol. 3, Ed. du Seuil, Paris, 1991.
13. Cf. On Interpretation, p. 19.
14. Ibid. Part Three, p. 292.
- 15 Interpretation , chap. I, 1.
- 16 Ibid.
- 17 Ernest Cassirer, Philosophy of symbolic forms .
- 18 Bachelard, The Poetics of Space .
- 19 See Aristotle, De Hermeneia.
- 20 See Ricoeur, One self as Another , Ed. du Seuil, Paris, 1990.
- 21 See Ricoeur, Memory, History, forgetfulness , Ed. du Seuil, Paris, 2000.
- 22 See above.
- 23 Ricoeur, Deinterpretation, Ed. du Seuil, Paris, 1965.