

La Pizia E Socrate

Ying Liu

Propheten und Prophezeiungen Matthias Riedl,Tilo Schabert,2005

Descrizione Della Grecia ... Nuovamente Dal Testo Greco Tradotta Da A. Nibby. [With a Map.] Pausanias,1817

La filosofia delle scuole italiane ,1876

La Filosofia delle scuole italiane conte Terenzio Mamiani della Rovere,Luigi Ferri,1876

Antologia di filosofia. Atlante illustrato del pensiero Ubaldo Nicola,2003

L'Anabasi Xenophon,1905

La rivincita del paganesimo Riccardo Campa,2015-06-01 Un viaggio alla scoperta delle radici della nostra identità Quali sono le radici profonde della civiltà moderna? Alcuni anni orsono la Chiesa cattolica domandò all'Unione Europea di riconoscere nella costituzione le radici cristiane dell'Europa. La richiesta fu respinta. Il rifiuto opposto dalla quasi unanimità dei paesi europei sta ad indicare non soltanto che viviamo ormai in una società secolarizzata e post-cristiana, ove i seguaci di Cristo sono soltanto un gruppo di cittadini tra gli altri, ma che non è nemmeno così pacifico che i valori e le istituzioni che costituiscono l'ossatura della Modernità siano innanzitutto un'eredità del messaggio evangelico. Questo libro intende dimostrare che, se proprio vogliamo andare in cerca delle radici storiche della Modernità, dobbiamo guardare altrove. Ci sono infatti buone ragioni per interpretare l'emersione della Modernità come una rivincita del paganesimo. I germi della democrazia, della mentalità scientifica, della libertà di commercio, della tolleranza religiosa, dell'agonismo sportivo, delle belle arti, dell'edonismo, della libertà sessuale, della bioetica laica, e di tanti altri tratti della Modernità, sono infatti più facilmente rintracciabili nel mondo pagano e, in particolare, nella civiltà dell'Antica Roma o dell'Antica Grecia, che non nel Medioevo cristiano. L'AUTORE: Riccardo Campa è un sociologo e filosofo italiano che vive e lavora a Cracovia. È conosciuto soprattutto per i suoi studi nel campo dell'etica della scienza e del transumanesimo e, precisamente, per la sua difesa dell'idea di evoluzione autodiretta. Svolge ricerche sia nella veste di Professore associato di Sociologia della scienza e della tecnica all'Università Jagellonica di Cracovia, sia nella veste di Presidente dell'Associazione Italiana Transumanisti, della quale è fondatore.

La prima tetralogia platonica, cioe' l'eutifrone, l'apologia di Socrate, il critone ed il fedone Plato,1877

Platone. Il Simposio e l'Apologia di Socrate. Traduzione del prof. F. Tarducci Plato,1874

Carmide. Sulla temperanza Platone,2015-09-03 In aggiunta ai numerosi dialoghi di Platone già pubblicati nei Testi a fronte, una nuova collana di undici titoli con una nuova traduzione di Giovanni Reale. Undici dialoghi cosiddetti «socratici» in quest'ordine: Teagete, Ippia minore, Ippia maggiore, Ipparco, Amanti, Carmide, Lachete, Liside, Eutidemo, Alcibiade primo, Alcibiade secondo. Spesso trascurati dal grande pubblico, perché perlopiù aporetici, e apparentemente non conclusivi sul problema trattato, sono stati studiati da specialisti, peraltro condizionati, a partire dall'Ottocento, da pregiudizi ermeneutici, che hanno talvolta deposto a favore dell'affermazione della loro povertà teoretica e della negazione della loro autenticità. Giovanni Reale ha capovolto tali convinzioni e dimostrato come, sulla base delle nuove scoperte dell'ermeneutica, della tecnologia della comunicazione nel mondo antico e delle nuove interpretazioni dell'ironia socratica, tali dialoghi si rivelino tra gli scritti più freschi e innovativi di Platone. Platone ha compreso, come nessun altro filosofo, la portata rivoluzionaria della domanda di Socrate sul «che cos'è» e il metodo dialettico-confutatorio con cui dalla domanda si dipana la trattazione. Questo nuovo approccio ha comportato un mutamento radicale del modo tradizionale di «pensare per immagini e per miti» traghettandolo nel nuovo modo di «pensare per concetti», che si imponeva come una necessità storica. Bisogna curare in primo luogo e soprattutto l'anima, se vuoi che siano in buona salute sia la testa sia il resto del corpo. E l'anima si cura con certi incantesimi, e questi incantesimi sono i bei discorsi.

Ortografia Enciclopedia Universale Della Lingua Italiana Antonio Bazzarini,1835

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Critica delle rivelazioni Terenzio Mamiani della Rovere, 1880

Dizionario enciclopedico delle scienze, lettere ed arti compilato per la prima volta da Antonio Bazzarini, 1835

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La Scuola cattolica, 1916

Eutidemo. Sull'eristica Platone, 2015-11-20 In aggiunta ai numerosi dialoghi di Platone già pubblicati nei Testi a fronte, una nuova collana di undici titoli con una nuova traduzione di Giovanni Reale. Undici dialoghi cosiddetti «socratici» in quest'ordine: Teagete, Ippia minore, Ippia maggiore, Ipparco, Amanti, Carmide, Lachete, Liside, Eutidemo, Alcibiade primo, Alcibiade secondo. Spesso trascurati dal grande pubblico, perché perlopiù aporetici, e apparentemente non conclusivi sul problema trattato, sono stati studiati da specialisti, peraltro condizionati, a partire dall'Ottocento, da pregiudizi ermeneutici, che hanno talvolta deposto a favore dell'affermazione della loro povertà teoretica e della negazione della loro autenticità. Giovanni Reale ha capovolto tali convinzioni e dimostrato come, sulla base delle nuove scoperte dell'ermeneutica, della tecnologia della comunicazione nel mondo antico e delle nuove interpretazioni dell'ironia socratica, tali dialoghi si rivelino tra gli scritti più freschi e innovativi di Platone. Platone ha compreso, come nessun altro filosofo, la portata rivoluzionaria della domanda di Socrate sul «che cos'è» e il metodo dialettico-confutatorio con cui dalla domanda si dipana la trattazione. Questo nuovo approccio ha comportato un mutamento radicale del modo tradizionale di «pensare per immagini e per miti» traghettandolo nel nuovo modo di «pensare per concetti», che si imponeva come una necessità storica.

Epimenide di Creta e le credenze religiose de' suoi tempi : studio storico-critico-filologico Giuseppe Barone, 1880

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