

Happiness and uncertainty

When you dispense a term also encompassing and tenuous iris emp me that happiness should be discerned are first its categories. Certainly a p n historial onto-the term only powers in its fullness and undifferentiated whole significance prioritique designated. However, its phases than just use does not revoke, we can detect the appearance syncatégorimatique a generic term that may appear improper in his mind he was cross and transcend both that it inspires . Happiness and aspiration of each necessary and it is here that his analysis might appear difficult and futile. Abstract concept imprecise because it covers all principles of personal achievement in any field whatsoever. Concept as undivided, in that it derogates from any distinction. it can not be too as the separate sublimale a sense, always coming and yet already there in that same mode of being implemented or discount of the real. What are the categories that suspend and economic sense of what is the way of human existence ?

These categories correspond to No. be didactic analysis and onto-teleological circumscribe the same desired personal fulfillment and hence sufficiently accessible. They are those of Being, self-presence in the difference of being for others. The same method of re-realization implies this ontological scheme.

These few introductory lines will rvi s us identify what is at the discretion a state, a law, a principle. This study, in the same propensity to generate a philosophical aspect of the concept vast and rich, with that of uncertainty. Paradoxically study and fed many paradoxes and difficulties of thought, but that will feed, hopefully, the erudition of this present volume.

Happiness and uncertainty are two aspects that we will attempt to demonstrate, necessarily get involved. In the acceptance and understanding ' Happiness "We often judge wholly the concept. We forget too the circumstance, experience, luck, as many multiple and accidental situations that correct the idea that we have of Happiness. The ideal does not contradict fortune. Among this becoming existing, uncertainty seems to be the same path that needed to factuation of happiness even greater that it is always aware of itself.

In a first step, we will release any impulsive understanding of the idea of Happiness infatuated and indexed to that of one " welfare "To retain the discursive substance. Irrevocable power of meaning in on this side, Happiness enfeoffs all effective as possible in what subjects. We see it as historical and temporal deployment in that it stares at the harshness of the event here and now. Fleeing ostensible and it is the present as possible that signals acute. The other polyfacétisme enlists the unspeakable to what he is conniving then agreed in the event of tension. Tension experienced as renunciation of Being in its statement that deploys " I "Narrative and image excels toward" we "Underlying. We feed the statement and the dict withers, evaporates, inexorable passage. What is its starts ? It is this seal suspect dotted upcoming restrictive deployed imperceptibly in the direction. This notion, we see more and more, is polyfacétique and complex in its becoming com me in its ess e nce. Substrate mobilizes deployed it soars. Without cause or fi

na bility, it is the quiddity of being and meaning. Yet Happiness has its purpose and its foundation. It is exercised in the presence and attendance in the voltage of which we spoke earlier.

There is even a kind of adequacy of these two concepts because of their involvement. These seem coextensive with themselves. When one grows, the other adds to the idea, to the measure. However, it should now define this notion of uncertainty in its various angles. The commonly means uncertainty which remains the domain of f u aving in its negativity. Deployed as an expression of doubt and fashion, uncertainty is the ground, the crucible of a perfectibility of being and abandonment. It is thus that field to complete, this mental space to fill. Space as possible and / or probable in *dérilection*. Uncertainty contains all the formulations whose image is not proven that in doubt. This doubt which might be original if we took away from the Cartesian philosophy slag of a story included in the History of thought (a moment of this history) with its avatars. Heuristic and probably necessary first of all, not a single viewpoint philo s ophique but empirical implies uncertainty and bequeath to a dimension not only negative and unequivocally. In the sense that it either crystallizes a concealment, a stasis but is the catalyst of a passage. Allocated to the idea of Happiness, found operators to perceived uncertainty com me recurring operating a state fragility and full to be asked (in the paradox).

Thus, the uncertainty in its positive and negative amount only participates in the paradox subservient to the Happiness Index. We could not discern from it implies, but it is often associated with the idea of Happiness.

It is now necessary after attempting to identify the other concept (the uncertainty), to find " arrangements " happiness. Whereby the Happiness is exercised and finds sufficient and necessary function in its own *operators*. One speaks today of accession to Happiness, by doing an activity and accession to the best place (in particular sports competition). If the Happiness is linked to the idea of fullness (as stated before), it is also that of qualification. The well can we easily access this form of personal realization through and in the practice of an activity where we can enjoy life in one of its aspects. Sports, artistic, intellectual or e delicate approach " daily "There are several areas conducive to happiness. At this level of analysis we detect a level of media coverage of the feeling of happiness under the indirect method that does not necessarily remove its quality.

We realize that happiness is linked to the idea of duration. If, indeed, in a first direction the idea of happiness is often accumulated in the sense that luck, fortune uniquely related to that accident, one that interests us a philosophical and ontological point of view implies duration . Similar to bliss (emphatically), the happiness, the joy, the happiness as an assertion of Saint-Exupéry " could find its milestones and its limits in the creation "(*Citadel*, VII, Pleiades). Best loved words and the most used of the French language, he remains perhaps the least overused. Associated with the idea of uncertainty in the same way as we have outlined in Keynote, it is gaining new dimension because linked to a complementary and paradoxical notion that reinforces what is above all a state.

We do not have to start these few pages anal ys e claim to exhaust the subject so vast and timeless as the subject of this book. We will, hopefully, contributed to sprinkle the slopes and

open perspectives. We will adopt this time the views of G. Gusdorf (*Treaty of moral existence*) "Happiness is a future, sometimes a past, much more rarely now. "

" To philosophize is to question what is out of order "(M. Heidegger). Heraclitus said the dawn of thinking, disrupts the usual belief of man on the world. Of his life we know little except that he renounce the prerogatives reserved for the beloved, for his brother. A symbolic fact ; despising everyday banalities, Heraclitus deviates from the path that the populace indifferent to the mystery of life. What is it out this way ? Heraclitus contemplates the spectacle before his eyes. In the beginning was the war. Therefore he dedicates to public obloquy his contemporaries, his sarcasm are fierce. They are similar to the souls he proclaims (Fragm. 9) because donkeys prefer straw to gold. They are like dogs that bark at strangers (Fragm. 97). Those who do not question life, the universe ($\chi \sigma \varsigma \mu \omicron \sigma$) hardly deserve contempt. These poor men are alarmed before the unknown, they reject it and are interested only ephemeral things. Heraclitus is the man of Plato's myth who turns shadows that move before him to a quest for gold.

Cosmology - cosmogony (fire)

The first vision is tragic. " This world - one, the same for all beings no gods nor men created it ; but it has always been and is and will be an ever-living fire, lighting up with measurement and extinguishing with measure "(Fragm. 30, trans. J. Voilquin).

The cosmos has always been, no beginning it will always ; because " the end Heidegger says, is the indispensable beginning of ransom ". The thought of Heraclitus, as Hegel says in " Lessons on the History of Philosophy "Is the first time (movement) of thought, that of the mind or abstract moment. Heraclitus contemplates, is surprised worldly show and looks childish all things he perceives syncretic way.

Thales, the " first astronomer "(Fragm. 38) affirmed that all is one, Heraclitus friendly predecessor takes up this idea with startling acuity. Mon () Which differs in itself, a formula that will make its way in the history of philosophy that will serve breadcrumb Heraclitus. It should be noted however, that this ratio a / everything is more difficult u them to state as we suggest Mr. Heidegger and E. Fink in the literal transcription of the seminar on the E phésien. To understand this essential relationship it is necessary to introduce this e qu'Héraclit as the fire still alive. This living fire, eternal, is the connection of all things, of all beings ; Hegel and develops the concept of the link (" Lectures on the History of Philosophy "Volume 3) " the link is the subjective element, the individual element, the power, it covers what is not his way and goes the same ". Fire in Heraclitus is the power, not the Aristotelian dynamis but the original substance, the one against which all things are exchanged (Fragm. 90) and contain everything. In this gigantic fire trade is the supreme value by which the world is destroyed or created in an eternal cycle. This ambivalence is destroyed or created in an eternal cycle. This ambivalent nature of fire, hunger (famine) and abundance (satiety) closely matches the cycles distinguished by Empedocles of Agrigento, the cycles of Love and Hate. When the One born on Multiple ago glut conversely when the Many remains the One is the famine period named above.

It's on fire everything changes, metamorphoses remark G. Bachelard, fire fascinates men.

The other name of fire is Helios. The sun is the fire kept measured by Dike and his assistants the Furies (Frag. 94). In this fragment 94 (according to Diels dialing (Krans)) is unveiled, the other dimension of the fire, which is no longer, the destructive element and ruler but one that does not cross the limits that do not devour all things (Fragm. 66) short, one that continues under the law, which hunts at night. The fire is said abstractly famine and abundance, as it appears to Heraclitus, with the width of a human foot (Fragm. 3) is the only power unveiling, bringing to appear in its splendor, all things. It is the original light that reveals the many things his own kingdom.

Nature - Wisdom

In Greek mythology, Apollo, God of Light, arts, divination has a special place. God of light that reveals, Arts god (technè the strong sense of revelation) that drives men but especially God of Divination " The God whose oracle is at Delphi does not speak, does not hide : he indicates "(Fragment. 93, trans. J. Voilquin). Pythia making oracles in the name of God does not wear a n s Abscon pledge and cryptic, it says, shows the path of wisdom recs G, teaches them how dreams come true, but only an insider of Orphism and mysteries (as Heraclitus) knows this. The importance of the dream, the dream of the Greeks can not be overstated ; it is in sleep that prescient faculties are exerted on the individual that it accesses the Beauty and more easily awake order. Apollo Solar God says through the prophet, men, the path of wisdom serenity, and as Nietzsche says in the admirable " Birth of Tragedy "Embodies the principle of individuation. Its counterpart and its opposite is Dionysus God of wine whose influence marks the boundary of the Apol it ism. Heraclitus as all recs G this time when Athens is not yet at its peak seems to merge the two religions, two worldviews. Between Apollo Solar symbol of revelation and Dionysus that inspires communion with nature in all the madness and drunkenness is not a message : The pleasure and beauty of the world. In fact it is an Orphic hymn singing that unit " You alone are Zeus, Orcus you alone, you alone Helios, Dionysus You alone, you alone among all God ; why call you and all these different names ? "(Trad. Voilquin). Under these multiple denominations c ache the One, the only wise to en Sophon (as many commentators identify, inept way the Christian God creator) which is the " life force "Which extends gushing or according to the expression Heideggerian" the predominant that endures in a flourish "(Cf." introduction to metaphysics "P. 27) which is visible to humans in plant growth, the birth of human life. This unique wisdom is the movement to occur, output of the shadow (as the dict the German Romantics) but also decline, senescence is seen in the aphasis. Heraclitus says this process in the fragment 32 (" A The only wise wants and does not want to be named Zeus ") That can be likened to the fragment 65 previously mentioned which speaks of famine and abundance.

the fate

Heraclitus discovered by instinctive approach of physis, the eternal law of the unborn and the dying of the universe. Nature is not a mere object of science, such as Aristotle will set out later (physical - TI), but participating as the Man in the game become.

Following the first vision of the uncreated world (the principle of causality in Aristotle expose the metaphysics of being rejected pre-Socratic thinkers, therefore, the " first movable motor "Of a world where" everything flows "() Caves Heraclitus. Our senses deceive us regarding the knowledge of becoming, the view is a deception (Fragm. 46), he confesses, that makes us believe in the stability and rest, the things of this world. Everything is subject to the eternal rule of the birth, growth and death. This idea of becoming, Heraclitus expresses precisely the metaphor of fragments 12 and 49a " We swim and we do not bathe in the same river we "And found in Cratylus a poor defender (see" Cratylus "Where Plato argues that if it were so we could not establish a precise knowledge of everything ; thesis which will be taken over by Aristotle). The legendary weeping Heraclitus ? black humor of this character worthy of the tragedies of Aeschylus reveals the misery of the human condition that feels pessimistic Greek world. The lamentations of the Ephesian facing the flow of unbridled spectacle of life are echoed in Nietzsche in philosophical diversion, what the doctrine of the eternal return of the same. Surléc ecstatic vision of a new cosmology, denounced a metaphysical anguish of Zarathustra's father similar to that of the Ephesian, in the impossibility of establishing a fusion of being and becoming. These Nietzsche transport in the sudden revelation that the earth is made infinitely many times, that every moment is forever called to return are the consequence of a deep desire for reconciliation of Being and becoming. The thought of the Eternal Return of each moment we live is the brake becoming the lack of which caused the tears of Heraclitus.

The Nietzschean philosophy, Heidegger says, is to want to melt the doctrines of Heraclitus and Parmenides that was too accustomed to judging contradictory. Notwithstanding their apparent diremption cosmologies of the three pre-Socratic thinkers Heraclitus, Parmenides, Empedocles complement ; so it is risky to reduce each by designating them by the innovations they offer Becoming - Be - cycle of Love and Hate. Each of these thoughts embrace the Truth () in one of its moments. Each floor has one aspect in that it is only one of the words, of thinking and being. The aletheia, unveiling, is the speed of lightning, it is not given to the eternal truth of Men, also in remu do they result many landless (Fragm. 22). Who seeks gold in vain ?

The knowledge

The greatest scientists and scholars of Greek civilization Hesiod, Pythagoras, Xenophanes and Hecataeus (Fragm. 40). These masters of science Héorétiques ? These flyers are wrong who have a huge but useless knowledge. Heraclitus vilifies the great knowledge holders (polymathy) and refuses science. This rejection of science is expressed in the fragments 50 and 101, which marked the height of the thought of the Ephesian.

(Fragm. 50). Heraclitus advocates to seek oneself, after the rejection of all science which limits the individual. The Shard 101, which means nothing individualistic but confirms the rejection of the illusion are the polymathy and history, reveals in that the fragment 50. " to seek oneself "Confirming the rejection of science and its Inani sets out concurrently" I found myself as I am ". Be oneself is to accept to take his life, his destiny, his determinations. The divine (as perfect as the Greeks understood) that is in the being-Man is revealed in the acceptance and resistance that pushes us towards non-acceptance. The demonic character, the mysterious force of Man (Fragm. 119), his divine side appear in the voltage resulting feelings, conflicting emotions that assail. This is the meaning of the word Logos, harmony of opposites, according to the hermeneutics of Heidegger laying-recueillante (die liesende Lege), the steady contemplation. "

Listening to the Logos it is wise to say that everything is a " ; sage Heraclitus affirms the identity of all things : Good - evil, suffering - joy, hate - love because all participate in life. No injustice we would not know what it is Justice (Fragm. 23) all reside in opposition. In fact, he proclaimed that the war is the father of all things (Fragm. 53) without that the quarrel is nothing, the entire universe is the result of this war, a fire that rises and falls.

Man must strive not to weaken, contain the unleashing of various forces that tyrannize the daimone to preserve its character.

Logic

This assertion of the contrary s identity (that later thinkers judge, too, like the idea of perpetual flux of things, become the characteristic of thought of the insolent É p hésien) said Nietzsche pushes Aristotle to accuse him of " supreme crime against reason, sin against the principle of contradiction "(" Na wth philosophy "P. 46). It is to escape the correlation be-identity of contradiction and abuse of the sophists (who admit that there is no false speech) Aristotle establishes the principle of contradiction, negation of the principle of identity (Metaphys book gamma 3). It is the principle " firmest "And forms the basis of the logic " it is impossible that the same attribute belong and not belong together in the same s ujet and in the same respect. "" This principle of pe s princi "which is primarily a principle of determination that facilitates speech and pare the logical difficulties, mark the complete break with what Aristotle called the stream " earlier physiologists ". Heraclitus contempt for what is about the concept and the reason is the view expressed previously that it is night because daylight has disappeared or that the path is said high only because he e st also down (Fragm. 60). Truth suffers from these determinations, this formalistic view of the world grasped as object. What Art if he obey this fundamental rule of Aristotelian logic ? He dies. Art must be outside all logic it is a challenge to logic. The invention of causality, contradiction of dialectic whose whole history of civilization is the result, plunges us into the measurement of time and space and the judgment of the act. The ante-Socratic thinkers refuse all sohème of logic (as later Nietzsche) which is only a semantic smoke real. But out of these principles, that of contradiction ti on, that interests us especially, the language still exists. It does not disappear, it becomes another. Reading the fragments of Heraclitus is certainly more difficult but it is more by the twenty-five or twenty-six

centuries, the fate of Western thought, which veils us the value of words employed by the great thinker, as his disdain and disrespect of the Greek syntax. To enter his say and communicate all gymnastic philological and neologisms (Heidegger uses) are strictly necessary. With Aristotle the value of words including the words withers-key to *l'pensée* Heraclitus : *Physis, logos*. This last word loses its powerful and mysterious value, as Heidegger points out, never to mean that trivially speech or speech.

" This word (*logos*), men do not understand "(Fragment. 1) ; " they hear without understanding and are similar to the deaf "(Fragment. 34), he added. It is appropriate, then, to answer our first question : What does it out of the way in which departs Heraclitus ? There is only a single path. However, some men have access to the divine in the knowledge of this sacred path : Thinkers, poets. Heraclitus, it will not be forgotten as we remember Y. Battistini, is a poet, too.

SA thought that radiates ultraviolet flash, reaches us from the depths of centuries. " All we can see is what I prefer "(Fragment. 55), but his contemporaries want to see anything : UV is harmful to the low views. Last game of massacre of unprecedented violence (forerunner in this Nietzsche, the philosopher with the hammer) " É p hésiens the adults deserve death "(Fragment. 12). Heedless of the spectacle before them and which they are part, abulics " vaguely present "They think, again, a beyond, yearn for eternity and are not worthy : What awaits them after death is not pa sc e they hope (cf. *Fragm.* 27).

The truth (cosmology)

The truth is a dark beauty. Earth ? A tiny speck of dust in the boundless ether that produces a spark : Humanity. In the grand game of the cosmos where everything is and should be shaken or he " decomposes "The human condition appears miserable, but Heraclitus tells us that there is room between ignorance and insanity, obedience and madness. There is one truly serious philosophical problem, says A. Camus, the problem of suicide. Heraclitus pla i in favor of life and preaching Example facing death accept (even if the historicity of the fact that we reported a doxographe about the attitude of sphinxes face to doctors at the critical moment is suspect) wise until the last moment of his " sacred fire ". In the thought of Heraclitus there is this latent idea, through its rejection of science that goes astray in vate daughters, that the search for meaning of life infinitely bonus on all scientific matters.

Finally, we will quote two verses of R. Char which could serve as a tribute to the Ephesian (author of " Hammer speechless "Being one of the many admirers including Hölderlin, Hegel Lenin who saw in him the father of dialectical materialism) :

" Simply thank you to a man
If he holds in check the knell. "

Filosofía Poesía y Antonio Machado

La obra de Machado, poeta-philosopher, philosopher-poeta, impone más que a juicio reductor of a talento de polígrafo y una cre atividad polimorfa the cuestión of esencia de lo poético are relación con ella, the the finalidad filosof of í a.

Esta cuestión surge in the adecuación del Ser, the Historia y of Intrahistoria. El pensamiento poetic of Antonio Machado queda como esa " ligazón "Del hombre con su creación-Machado y con a linen cloth of the historia mundial. En este sendito, la obra es Machado ejemplar " Hay hombres - Decía mi maestro - that the van has poética filosofía ; otros, that the van has filosofía poética. Lo inevitable es uno de lo ir a lo otro, como en todo esto in " .

De esta manera, a partir del análisis y los recension primeros libros de poesía, hasta *Campos de Castilla*, luego de su colaboración teatral con su hermano Manuel, los ensayos, es conveniente ver por qué necesidad cómo y opera esta fusión of lo poetic y del modo de pensamiento filosófico del que el enriquecedor *Juan de Mairena* sigue siendo un nuevo centro de acercamiento poetic intercalado of referencias filosóficas.

En el examination syncretic alternativo y de las y los poesías texting filosóficos is dibujan in géneros literarios diferentes los temas de la obra del esenciales thinker. El método de investigación : El skepticism (" con el fin de conservar sólo lo que puede ser conservado ") ; los medios : Humor el único y ese gift of imagen poética. Este global análisis de las primeras poesías intimistas (*Soledades, Galerías*) a los cantos de *Campos de Castilla* y *Nuevas canciones* hacia la vivacidad de las compilaciones of artículos de prensa that forman *Abel Martín* and *Juan de Mairena*, permite captar las preocupaciones del poeta philosopher in variaciones sucesivas that consisten in algunos temas main : El skepticism, el tiempo, el amor, el pacifismo.

Descubrir o volver descubrir has Machado al cantor de los valores Progresistas of España republicana, implica, pues, el total reconocimiento sus diversos escritos that Radican, a pesar the adversidad in leitmotivs siempre reafirmados, hasta el nada in that iba hundirse el mundo.

El pensamiento filosófico s'ha afanado - con el propósito of englobar la realidad de forma sistemática - in producir, según Esquemas aparentes por ser demasiado REDUCTORES a o número de conceptos inadaptados menudo. Desde los del pensamiento dawn griego hasta nuestros of IAS florecen Salidos sistemas de donde pensamientos dogmatic raciocinios there argucias pretenden abrazar la Verdad. Los peligros of propagación estos dogmas of his tanto más great - sobre todo desde hace algunas Décadas in las los medios de difusión that his numerosos falsified there - cuanto if apoyan in verdades científicas. Así pues ? ante este obstáculo a pensamiento, por muy profundo y riguroso que sea, no obtiene, generalmente, a los ojos de especialistas, críticos o commentators, el label filosófico if forma exposición, los vocablos empleados, las referencias literarias there filosóficas No. responden has criterios preestablecidos por esta intelligentsia. Enviadas al banquillo de una actividad cuyo requisito sobreentiende el rechazo of presupuestos y prejuicios, obras enteras his ignoradas o desconocidas del gran público, has sunk the Los large edificios del pensamiento a menudo salpicados of ideas rocivas como lo veremos más adelante in the exposición . La obra de Antonio Machado filosófica sufre todavía de este disrepute entorno a los críticos, a pesar del interés de algunos commentators. Más que poeta of a simple evasion of

prendado verbalismo, Machado ha sabido adaptar, con un tono inimitable, los meditaciones de los grandes pensadores que influyeron en su realidad histórica: reflexión sobre el momento. Conviene recordar para mostrar su interés por la filosofía, las delusiones " Discurso de entrada a la Academia de la Lengua " " Si estubo algo con el idioma ahí fue más de filosofía que brought literatura. Y confesamos que he con algunos excepciones ó no poetas, las Bellas Letras apasionaron nunca me. Quiero más decirlos : Soy poco los sensitive Primores the forma, there was the neatness pulidez del lenguaje, there todo cuanto in literatura, no se recomienda por su contenido ".

El estilo de los escritos filosóficos Machado is contra los casi costumbre the ritual of thinkers filosóficos instaurar una relación -truncada n con el gold lect a través de lenguaje y finalmente por demasiado abstracto vacío ; una preocupación capciosa of universalidad que no es otra that of reducir lo real a concepto a menudo inadaptado y / o producir to esta manera, una divergencia a través de nuevas Nociones neologisms enters el autor, el texto y el lector. El corto diálogo imaginario presentado in preliminar, como en Epígrafe of *Juan de Mairena* between el profesor y sus alumnos, sobre la Retórica, inaugurated perfectamente la obra de Machado summary are the intención del autor dirigida al lect gold in a diálogo teatral donde el fenómeno del doble 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 retórica flores efectos de estilo y cambio de una redundantes a total communion con el lector. A effet, estos artículos no pretenden of ninguna manera ser de los Llamados de fondo, entendiendo como tal los más alejados of actualidad, los más abstrusos, artículos of especialistas, sino que pretenden ser como una tribuna filosófica donde is reconocen numerosos lectores sin acceso generalmente al " saber superior ". Como corollary al diálogo between Mairena is a alumno of clase de Retórica y Poética, dirigiéndose a sus alumnos, por una vez in tono afirmativo pero sin dogmatism, Mairena prev isa su gusto por una escritura *más hablada y menos escrita* , opuesta has marmorea prose, ciertamente " No privada of corrección " pero " sin pardoned the " de los Escritores contemporáneos.

La lengua de Machado está esa provista of gracia, pero sin useless ornaments esencialmente Seductora. Machado está por entero plus personajes Abel Martín y luego Mairena, sofista-seducitor that institued una relación con tal la lengua del lector as the communion anónimo estrictamente necesaria es para las comprender intuiciones there argumentos del poeta philosopher. No se tra ta in ningún modo of proselytism, el tono de las fundamentalmente escéptico reflexiones Mairena invalidaría este juicio Eventual, sino de una complicidad latent that requires el texto, similar to the that was institued 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 to d ucción. En una escritura " hablada " - más viva - los epigramas poseen a giro sentencioso donde, como subraya J. Cassou, the locution is vuelve máxima, adagio popular than gusta ser repetido

contrariamente a los diccionarios, plagios del folclore al condenado olvido. Gracias a su tono y ligera propensión zetéica de los personajes que condicionan asentamiento el del lector. Sin embargo, en los Diálogos Ma ir ena con sus alumnos, a diferencia de los textings platonic, la verdad queda in suspense : el lector're free to juzgar por permanent duda de los personajes apocryphal are the consistencia del carácter de los interlocutores. The dialéctia de los characters in *Juan de Mairena* es más voluntariamente " sofisticada " there sutil that in los diversos Diálogos that llevan has escena has Sócrates, incluso del influencia if the " gran " Platón're f u erte. Desprovista of preciosidad literaria, humoristic e IRONICA, the lengua de Machado, donde mejor that a topos to inscribe the perenció n, n busca despejar uevas perspectivas of convivencia humana, abrir los nuevos horizontes espirituales solucionar serious problemas y al mundo that amenazan.

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

Ciertas personas pueden ver a la obra de misterio in Machado cuanto a las Desviaciones that ha sufrido su obra poética ; a " misterio " that, como en el caso de Rimbaud y su abandono of poesía, mantiene el mito. No ha habido ningún rechazo of poesía in Machado, a sólo uso de expresión diversos mods in the detrimento forma estrófica clásica de los comienzos. A pesar de ciertos gustos pronunciados al salir de la adolescencia that ninguna biografía puede desmentir, sería igualmente erróneo afirmar que el autor de teatro, el periodista-philosopher, orator y el el académico estaban are in 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 fenomenológico ético there. From a abandono del yo a reconocimiento del nosotros, más que una single sustitución of pronombres personales, de una elevación del yo in términos husserlianos has the transcendental intersubjetividad. 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 - : la

realidad del otro, Celebrando the armonía is the communion of todos. En los cantos morning of *Soledades* , el joven poeta Expresa addition afectos, pasiones, emociones (" sin anécdotas ") en una poesía intimista, inaugural punto neceserio - apodíctico - primera etapa hacia la poesía más Madura there that él mismo calificará of " objetiva "of *Campos de Castilla* . En este el Poemario lyricism machadiano s'ha dilatado there extendido a pueblo, a una tierra con su destino comparte that the hasta el final. No hay in absoluto a la obra viraje in Machado, Sino, al contrario, una admirable continuidad a pesar de los cam b ios forma o del nivel of expresión.

La creación del primer personaje apocryphal, Abel Martín, fue casi has concomitant de las obras primeras teatrales. La mayor parte de ellas, como hemos visto, sound factura revelan clásica 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 Juan Mairena* donde Machado desarrolla there conceptualiza 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, con colaboración su hermano Manuel in autor de teatro y periodista philosopher, no deja por ello de lado la poesía y publica 1924 *Las Nuevas Canciones* para componer más soon tired of escena y los medios de comunicación, the dispersión del talento creativo, excepto algunas sober disgresiones problemas of lyrical y estética, es decir, los tres problemas metafísicos del otro, del tiempo y de Dios that implican una reflexión sobre la libertad, la muerte y el significado of the redención de Cristo. *El mirador de la guerra* , como el título indica, era the compilación necesaria of a período crítico of historia española y mundial, the constatación del fracaso de una civilización cuyos idelas Iban has llevar por el camino del crimen has miles de hombres.

En los últimos años del poeta the poesía se hace militant armed espiritual en tiempo borrascoso. Hubo Himnos that celebraron los resistencia ejércitos republicanos contra las 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 oníricos para combatir al " Felon " y sus valores falsos. Las poesías guerra de las ilustran eminentemente TEORIAS Poéticas algunos años antes afirmadas. Con ellas " estalla " el Machado combinatorio of Art as a - sin redundancias - forma contenu a través of Exaltación o el desprecio of hechos históricos Precisos in cánticos inmortales Asociados para siempre a la época, *palabra en el tiempo* 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 violeta ?
 (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 completan Formando a todo diferenciado.

No obstante exists in the hilo conductor obra que es el amor a la verdad. Esta pasión de la verdad, Analoga has that proclaimed Unamuno in *gift Vida Quijote y Sancho* there that fascinated a Machado con su famous aserció " La verdad no es lo que our hace pensar sino lo que 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 *Campos de Castilla* , 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 of an integral skepticism that has no sucked instaurar una doctrina y también evita caer in a dogmatism contradictorio " contra los escépticos esgrime is a aplastante argumento : " quien afirma that no existe la verdad ? 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 "(*Juan de Mairena*).

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 noted al estilo de los escépticos griegos, del pirronismo the contradictoria naturaleza de las soluciones that pueden ser

propuestas a cada problema filosófico. A toda una tesis puede oponerse antithesis, cualquier argumento puede ser por otro demolished igualmente convincente. El skepticism filosófico, fundado por Pirron in the época in that aparecen las escuelas epicúreas there are estoicas y al that Machado toma prestado mucho has varios niveles de su poesía, upheld the observación según la cual no hay nada in the historia del pensamiento that Surja ex -nihilo. If 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 the divergence between el pensamiento y lo moviente. The central idea del sobre el efesio los sentidos abandono 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 fundador del atomism, Democrito, mostro su Desconfianza respecto al conocimiento sensitive juzgado oscuro that el Ponia al conocimiento of razón, única the dichotomy presentada por el philosopher of Abdera, a saber, the constituyente realidad los átomos y el vacío por una realidad y parte al Constituida, there transitoria relational por otra, como implicando back conocimientos antinómicos al estilo de los eleatas. Como lo hace notar J. Mr. Gabaude in the compilación of lecciones Reunidas bajo el título *El joven Marx y el materialism Town* , conviene considerar that " el mundo sensitive constituido por los átomos y el vacío exists sí mismo y no solamente por nosotros y no es otra COASA what átomos los 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 en tela de juicio sensitive el conocimiento (incluso if Democrito critica a los del conocimiento adversarios sensitive) that foreshadows tropos los los pirronianos philosophers. Entre las diversas INTERPRETACIONES posibles, Machado juzga the elaboración de las TEORIAS atomísticas of Democrito como " un gran acto poetic negativo, desrealizador " luego ANADE " creador, en el sentido that mi maestro atribuía has esta palabra " preconizando el skepticism como medio de defensa frente a lo trágico the situación, a saber, el heco of that los átomos podrian ser sin nosotros y nosotros no podriamos that sin ser los átomos. The posición Machado es radicalmente subjetivista ; según el poeta philosopher, los átomos no pueden ser sin nosotros puesto that in resumidas cuentas aparecen in nuestra conciencia " nuestra conciencia los encompassed, junto con los colores del iris y las pintadas plumas de los pavos Reales ." (Confer *Juan de Mairena* , XII, " Sobre Democrito átomos y sus ").

Las referencias has Heráclito there Democrito his numerosas in the metafísica poética Machado. El primero de los citados inauguró una lógica poética of contrarios y una manera to think con conciencia of inestabilidad y del become del mundo vivaz in the historia universal del pensamiento that Aporta has Machado argumentos contra el eleatismo of numerosos sistemas filosóficos como el sistema cartesiano. Democrito y su visión de los átomos y el vacío fascinan

Machado has en su amor a la verdad debido has actitud eminentemente filosófica that supone semejante despertar a lo real. Los sophists, incluso if debemos matizar nuestra opinión según las los doxografías antiguos y en particular Platón, Abren perspectivas interesantes de las if sirve el poeta. Protagoras sienta based relativismo del escéptico that inspired los Diálogos machadianos. The influencia de los thinkers escépticos griegos in the filosofía Machado are great, no obstante la enseñanza del profesor imaginario Mairena no es didáctica y no a las concierne TEORIAS expuestas por los disciples of Pirron o por que no Sexto empirical al quoted. No hay una vuelta precisa has filosofía griega en el pensamiento Machado sino una Evocación poética of Haráclito Democrito y, y una huella permanent casi Platón y los escépticos thinkers.

Uno de los temas of large reflexión Machado es el reconocer the insuficiencia of lógica y los límites of razón para alcanzar la verdad. In the lo que concierne lógica Machado pone in tela de juicio la vieja lógica aristotélica of the Humanidad desde hace is sirve siglos " para andar por casa " lógica como todo es necesario considerar filosófico sistema de forma crítica. Sea como sea ? Machado entusiasmo por esos edificios como humanos filosofía of the Platón, el criticismo Kant el intuicionismo Bergson, the phenomenology is the hursseliana ontología heideggeriana, pero una posición preconiza of Desconfianza. El acercamiento a la verdad divina tampoco realizarse puede con la razón y sola Machado propone a pascalismo mezclado of intuicionismo bergsoniano. Según nuestro poeta no hay nada como philosopher intuició the n vital y el corazón, al modo de Pascal, palliate para los límites of razón, alcanzar la verdad y lo captar real.

El pensamiento péptico-filosófico Machado puede definirse ambivalent forma como a review crítico fundamentalmente escéptico y una búsqueda de nuevos valores, the exhumación of algunos otros. El skepticism esencial, " apasionado skepticism " of Mairena that además una posición aconsejaba escéptica frente al skepticism, participated como subraya Sánchez-Barbudo of oscuridad externa del thinker. El skepticism filosófico, a pesar the nobleza del modo de vida o propone that implica, padece of no pretender alcanzar la verdad. The circunspección espiritual Machado frente a las ideologías integrist tiene cierto kinship también con el fenomenismo Hume del juicio por la anorexia. Mairena no cree posesión estar en ninguna de verdad that pueda revelar a sus alumnos pero sugiere possibilities vida. Enseña the duda debe poética that consist primeramente in dudar su propia duda y no una duda in methodical similar to the Cartesian duda para la adquisición of certezas absolutas. La verdad en el sentido de griego alezeia, entendia of como no puede ser-velamiento aprehendida. Are the alezeia if the apodera of nosotros. El decir poetic filosófico Machado teñido del Vitalo-intuicionismo Bergson exégesis es una de los metafísicos Western that has sucked mostrar sus límites con el late liberar el los pensamiento contemporáneos of certezas nocivas. Su skepticism aware that a veces parece ser doctrinal, y como noted B. Sesé más cercano del G. Berkeley that Augusto del 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 rational mind M. de Unamuno and R. Descartes

Dialogue " *montes tras los* " that we propose to discuss is facing some difficulties. Number of prejudice seem indeed related to reading texts present, a preliminary analysis unabated. If the text appears unamunien woven of contradictions, unwinding of the Cartesian text in the same expression (literary "in Unamuno), a hermeneutic not thwart that plan and the joint text by - 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 *a priori* kinship between Cartesian rationalism and " existentialism " unamunien. The *ratio* Cartesian, full, holistic, built in single system of thought in history would, according to an exegesis too reductive, little base in the work of the Iberian thinker. However, it is only spill the beautiful chapters of the *Tragic Sense of Life* or *The Agony of Christianity* , to understand how Unamuno than dogmatism and elevates his thoughts in a logical proversive. While our purpose is not to chisel which is scalable, but it remains that the Christian existentialism, inspired in part by Kierkegaard, the Spanish thinker who found his audience beyond the Pyrenees and in the Latin world, transcends Cartesian rationalism 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 with that of R. Descartes we intend to analyze. The first city heterodox author of the Iberian thought *afrancesado* moreover, polygraph *Tragic Sense of Life* , affleura in various places in the examination of interiority. If it was only classify the human unamunien substance and personality of Salamancan philosopher, we would only subservient - *mutatis mutandis* - analytical " proversive ". Proversive in that, like Descartes, a project feeds the thought into a voltage present in both trials, the 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 the same otherness that prolepsis question its author forwards to the future dashed. Without going into excessive synecism, it does not yet appropriate to prejudice the intention of the letter nor a bold attempt relatedness. It remains true that the scientific Cartesian project of domination of nature, the ontological concern of the French seem in many ways to find a convergence with the philosophy of Unamuno an agonal Christianity. Common rich spiritual and diffuse blooms, warned of tensions and " différences " 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 the two " philosophical landscapes " seem *a priori* rather distant. However, it seems useful to jointly present the essential features.

One of the common characteristics is the culmination will. This work of historian reveals the contribution of tradition that neither philosophers, despite the abysmal originality of their thinking, not be denied. Both yield thereby to posterity as a sign of their importance. The archetypal

patterns prejudice also hurt their opening fault. The *meditatio mortis* unamunienne certainly bodes pathos of man-Unamuno differently from the author of *Meditations*. It would be in this congruent to compare these two great personalities belonging to distant ages to discern much more common. The metaphysics of finitude, responding without excessive synechism the Cartesian idealism, echoing three centuries of Western philosophy in a 'system opened'. We do not unamunienne will draw up the list of agonal figures of history, devoid 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 expressed as a narrative and / or plan. Narrative as reference plane of plurality and as a connection to the unit. In this space-time interrelation as well as spiritual (underpinned) unveils the *extasis*, apophantics project whose cathartic is the proper course. 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 the one to compare a thought originally to modernity, however it is our propensity to argue, but he also, by - beyond the cultural, com pa rer two reflective modes. These non-normative reflective modes do not also reveal a contradictory reading inavertie the decelerating. Both meet, notwithstanding, the same will to change the reality of a time to meet historical necessity as well as 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. And it leads to the final term in the immediacy of knowledge whose *actus* preose the issue of *techne* and *do*. This question of *techne*, so amply discussed in philosophical century, Descartes already " evolutionary " not erect monolithic, but rooted in a reality in the making. The metaphysics of finitude unamunienne behind so the same issue of *technè* a long detour would be superfluous. However, it is appropriate to set out the similarities or overlaps with the Cartesian ontology. If the Cartesian statement is vertical, the issue of Unamuno's cross. Covered by the " pragmatism " and the propensity of concrete Salamancan, it draws in all historical currents all the questions of the modern age, so underlying, in the style polygraph. What was so admirably asked in 1637 is the operators in the restless soul of Unamuno, addressing *de facto* the question of Being against the nodal question of philosophy. We could not go on about this comparative study overestimated nor the descendants of Descartes initiateur Unamuno, since it admired without restrictions the author of the *Discourse on Method*.

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

Shaped following cett e study, we discuss posterity works involved. The Cartesian genius inaugurated the modern age and made procession without one lingers too, just one school, a "

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

To conclude this brief exegesis too, we will leave Unamuno speak in what 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 will in the future ; one who walks go, even if it works to reculo n s. And who knows if it does not get better and ! " [\[1\]](#)

Hope features in A. Machado

Aspects of poetic metaphysics of Machado

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

The philosophical writings of Machado suffer this disrepute, seem to disturb the " serious-deep " some readers by the humorous tone and appearance of light about Machado erected, as Pablo emphasizes A. Cobos, dual purpose of obscure the melodramatic and take distance vis-à-vis himself and his own thinking from a perspective sc ep tick.

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

This part of the work of Machado is even forgotten despite interest from some commentators. Just remember the inaugural speech assertions entered to the Academy of the language to reverse the projects and the true intentions of our thinker , " *if I studied something hard, it is rather the philosophy that amiable literary discipline. I must admit that apart from a few poets, Belles Lettres have never fascinated me. Better yet, I am very sensitive to the shape of kindness, purity and elegance of language, all that literature does not recommend its content .* "

The work is not considered as a hybrid creation of specialized journalist nor as the " product " of an escapist poet loving verbiage, but from a certain point of view, as the critical adaptation in an inimitable tone of the meditation of the great thinkers who influenced his thinking ; it is not enough in fact to consider Juan de Mairena as a simple compilation of newspaper articles : if the publication principes part was done in several stages, successively in *El Diario de Madrid* and *El Sol* , harmony all reveal the future intention of Machado to publish in extenso. The birth of Juan de Mairena was a birth episodes.

Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below

