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PHILOSOPHICAL TESTS

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 Re-alisation 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 (χρῆμα) 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 aphasis. 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 brake of becoming whose absence caused the tears of Heraclitus.

The Nietzschean philosophy, Heidegger asserts, consists in wanting to melt 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.

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, aboulie, "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 *Campos de Castilla*, 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 textos 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 Castilla* y *Nuevas canciones* de las hacia la vivacidad compilaciones of artículos de prensa forman that *Abel Martín* and *Juan de 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 leitmotivs siempre reafirmados, 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 racionios 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

Juan de Mairena between 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 has prosa marmorea, ciertamente "no privada

corrección of "pero" the sin gracia "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-seducer that instituted 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 complicidad 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 dialéctia 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 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 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 *Campos de Castilla* . 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 than 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 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 *Nuevas Canciones* 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 Hölderlin 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, *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 jardín
 - ¡El agua extra atadores! -
 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,
 ¿Estaré 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 *don Quijote Vida y Sancho* there 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 *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 de que no an integral skepticism has sucked instaurar también una doctrina evita caer are a dogmatism contradictorio:

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