

ANNUARIO FILOSOFICO 41 (2025)

Elenco degli Abstract

EPISTOLARIO DI LUIGI PAREYSON

LUIGI PAREYSON

Lettera a Duccio Galimberti (a cura di Francesco Tomatis)

Letter to Duccio Galimberti

FRANCESCO TOMATIS

Pareyson e Galimberti: il dovere della libertà

Pareyson and Galimberti: the Duty of Liberty

pp. 7-22

The Italian philosopher Pareyson began teaching at the classical Liceo in Cuneo in October 1940. In Cuneo, Pareyson met the lawyer Tancredi (Duccio) Galimberti, with whom he became friends and formed, together with his colleague Leonardo Ferrero, the first Cuneo nucleus of the Partito d'Azione, an opponent of the fascist regime according to a democratic, republican and pro-European political line, in which traditional political ideologies were overcome. Tomatis presents here a critical edition of a letter sent in 1944 by the philosopher to the lawyer and politician, who had distinguished himself singularly in the fight against the German invasion of Italy and against fascism, proclaimed a national hero after his death on December 3, 1944. The letter reveals their shared interest in the philosopher Pascal and in existentialist questions in general. In his commentary, Tomatis reconstructs Pareyson's cultural, educational, and political activity during the Resistance period (1940-1945), also recalling his references to Galimberti's thought and action, particularly through the formation and command of the Giustizia e Libertà partisan groups.

Keywords: Pareyson, Galimberti, Pascal, Existentialism, Liberty, Duty, Europeism, Resistance, Partito d'Azione.

DUECENTOCINQUANT'ANNI DI SCHELLING

FRANCESCO TOMATIS

Necessità di Schelling

Schelling's Necessity

pp. 25-43

After a brief description of the difficult reception of Schelling's thought in the 19th and 20th centuries, particularly through the early interpretations of Engels and Kierkegaard, the author presents Schelling's late and final philosophical system, consisting of negative and positive philosophy, as a philosophy of liberty, an alternative to the dissolution of Hegelianism that had prevailed until then. Developing the interpretations of Tilliette and Pareyson, Tomatis identifies the 1839 Munich course (*Einleitung in die Philosophie. Über die höchsten Principien*) as the turning point in Schelling's final phase of thought, particularly through the differentiation between the necessary being *actu* and the necessary being *natura sua*. Finally, he analyzes some of the key issues in Schelling's thought that are relevant in contemporary philosophical debate: the search for a rational system open to liberty, through the amazement of reason, a non-objectifying philosophy of nature, a monotheism *quia talis*, capable of understanding other religious conceptions, an eschatological philosophy of history, and a philosophy of liberty.

Keywords: Schelling, Amazement of reason, Necessary being, Immemorial, Philosophy of nature, Liberty, Living God.

THOMAS LEINKAUF

Reflexionen zu Schellings Weltalter-Projekt mit Blick auf die Spätphilosophie

Reflections on Schelling's Weltalter-Project with a View to Late Philosophy

pp. 44-77

This article aims to show how, starting from the *Weltalter*, Schelling's philosophy takes on an increasingly markedly personal and theological character. All this comes from radical freedom. This explicitly theological (Christian) aspect of the philosophy of Schelling's centuries and his later years, together with his radical insistence on the starting point of the factual (of positivity) and action, was the hard, initially indigestible pill that between 1850 and 1950 almost no representative of the scientific community, be it positivism, psychologism, historicism, linguistic logic or hermeneutics, was willing or able to swallow.

Keywords: Schelling, *Weltalter*, Freedom, Positive Philosophy.

GIOVANNI ALBERTI

Metafisica dello spazio in Schelling

Schelling's Metaphysics of the Space

pp. 78-90

This article focuses on the Raumlehre expounded and professed by Schelling from 1836 onwards, up to the last texts published – after the author's death in 1854 – by his son Karl Friedrich August. The central and thematic focus of the works considered here is a renewed philosophy of nature, conceived and professed by Schelling as an ideal part of positive philosophy and made possible by the fundamental development of the theory of powers. In particular, the metaphysical dimension of space is examined here.

Keywords: Schelling, Space, Nature, Metaphysics.

ANTONIO CARRANO

La vita oltre la vita: Schelling e Fechner

Life beyond Life: Schelling and Fechner

pp. 91-118

Addressing the permanence of life is different from addressing the immortality of the soul, the term of which, moreover, appears, in relation to survival, in a cosmic dimension, which is unknown in the case of immortality, since it necessarily implies reference to a vision of nature intended to spiritualize it. From this perspective, Schelling's and Fechner's reflections, despite the different assumptions from which they arise, represent similar approaches to the theme of the permanence of life, beyond death: approaches that together have contributed to defining the particularity of the "German Weltanschauung".

Keywords: Philosophy of Nature, Life, Death, Spirit, German Weltanschauung.

ADALBERTO COLTELLUCCIO

Lo Schelling maturo come fonte dell'ontologia della libertà di Pareyson

The Mature Schelling as the Source of Pareyson's Ontology of Liberty

pp. 119-148

This essay focuses on one of the main sources of Pareyson's ontology of liberty, namely the mature and the late Schelling. The author does not want to deal exhaustively with the comparison between Schelling and Pareyson, a complex subject that cannot be examined here. Rather, he means to identify two very important conceptual nodes of the philosophy of the last Schelling, that will be made own by Pareyson's thought: 1) the conception of God as "free to be and not to be", 2) the idea that the divine abyss contains the paradox and the contradiction in classical-Aristotelian sense.

Keywords: Divine Abyss, Liberty-to-be-and-not-to-being, Past-never-Present, Paradox, Principle-of-non-contradiction.

QUESTIONI ATTUALI

FÉLIX DUQUE

El novísimo hechizo del roble y de la peña

The Newest Spell of the Oak and the Rock

pp. 151-169

The essay offers a theological-political reading of the various figures mountains have assumed in the Western imagination, using the theme to formulate extremely penetrating critiques of post-capitalist ideology. Tracing Western history, the essay shows how mountains have, over time, assumed different positions in the cultural, political, religious, literary, and, finally, comics and film imagination, moving from sacredness to tourist exploitation, to exaltation in a new, sinister form of ideological sacralization of command.

Keywords: Political theology, Mountain, Cultural landscape, Hiking.

MASSIMO DONÀ

Dalla verità del tempo al tempo come verità. La Trinità e i paradossi dell'immutabile

From the Truth of Time to Time as Truth. The Trinity and the Paradoxes of the Immutable
pp. 170-186

Are we sure that the eternal belongs to an “other” dimension than the temporal one familiar to human beings? And which therefore excludes modification and unfolding... which are instead typical of the things of this world? Or – as becomes clear by virtue of the Trinitarian enigma – does true eternity manifest itself in a “dynamism” which alone appears legitimated to manifest the true Immutable and its true “life”?

Keywords: Time, Trinity, Identity.

INTERPRETAZIONI DEL PENSIERO GRECO

DAVIDE MONACO

La metafisica concreta di Aristotele. Su alcune recenti interpretazioni italiane

Aristotle's Concrete Metaphysics. On Certain Recent Italian Interpretations

pp. 189-213

The article examines the meaning of Aristotelian metaphysics in light of contemporary interpretations by Enrico Berti and Massimo Cacciari, in critical dialogue with Martin Heidegger's onto-theological reading. Against Heidegger's reduction of metaphysics to a theology of the supreme being, Berti reclaims its autonomy as first philosophy, grounded in the inquiry into the principles of being as such, rather than into being as a supreme genus. Cacciari, following and radicalizing this perspective, conceives metaphysics as a continuation of physics rather than its overcoming: a concrete metaphysics, capable of thinking together the natural and theoretical dimensions. In this sense, the Aristotelian reflection allows one to move beyond the division between scientific and philosophical knowledge, restoring unity to the experience of thought and to the theoretical vocation of philosophy.

Keywords: Aristotle, Enrico Berti, Massimo Cacciari, Metaphysics, Heidegger, Science.

FRANCESCO MARINO

Contemplazione, interpretazione, rivelazione. Plotino e l'ermeneutica di Pareyson

Contemplation, Interpretation, Revelation. Plotinus and Pareyson's Hermeneutics

pp. 214-248

The connections between Luigi Pareyson's philosophy and the Neoplatonic tradition have been highlighted by several studies, including recent ones, which have explored them especially with reference to the ontology of the inexhaustible and the ontology of freedom – that is, the last two phases of the Italian philosopher's thought. This article, by studying in detail the references that Pareyson makes to Plotinus in certain sections of *Estetica. Teoria della formatività* (1954) and in some pages of *Verità e interpretazione* (1971), aims to verify the meaning and role that these references have within the context of Pareyson's hermeneutics: these are, in fact, the places where the philosopher develops his theory of interpretation. From the comparison between the two authors, the problem of the relationship between the ineffability and the inexhaustibility of truth, of the principle, of God will emerge. Pareyson will always prefer inexhaustibility, without ever abandoning ineffability; therefore, this preference will need to be carefully verified. Thus, for example, he will feel the need to integrate Plotinus with Schelling. In conclusion, to propose a possible solution to the problem of the relationship between silence and word, Pareyson's theory of the symbol will be discussed and explored.

Keywords: Plotinus, Schelling, Pareyson, Hermeneutics, Neoplatonism, Ineffability, Symbol, Interpretation, Inexhaustibility, Language.

FILOSOFIA CLASSICA TEDESCA

MATTIA MEGLI

Scienza, intelletto, ragione. Jacobi e la questione della razionalità

Science, Understanding, Reason. Jacobi and the Problem of Rationality
pp. 251-273

This paper examines the image of the eye of reason and the metaphor of the philosopher as a cyclops in F.H. Jacobi's thought. These ideas play a significant role in Jacobi's critique of the intellectualistic model of rationality. The arguments I intend to develop can be summarized as follows: (1) to show Jacobi's critique of the image of reason as a torch (Fackel); (2) to highlight the idea of the philosopher's monocular wisdom (einäugige Weisheit); (3) to point out how Jacobi's philosophical proposal represents an alternative way of understanding reason through the image of the eye (Auge).

Keywords: Jacobi, Science, Reason, Eye, Understanding, Rationality.

IVES RADRIZZANI

Difesa di una lettura esistenzialista di Fichte, ovvero: il Fondamento dell'intera Dottrina della scienza come decostruzione sistematica dell'illusione trascendentale paradigmatica contenuta nella presentazione dei principi

A Defense of an Existentialist Reading of Fichte, or: the Foundation of the Entire Doctrine of Science as a Systematic Deconstruction of the Paradigmatic Transcendental Illusion Contained in the Presentation of the Principles
pp. 274-282

My contribute aims to defend an existentialist reading of Fichte, reading the Foundation of the Entire Doctrine of Science as a systematic deconstruction of the transcendental illusion contained in the presentation of the principles. According to the exegetical model retroactively proposed by Fichte in the Initiation to the Blessed Life, the first version of his system, following the method proper of scientific exposition, would start from the false in order to lead to the true contained in it. We will decipher the subtle dialectic between truth and falsity that underlies the Foundation of the Entire Doctrine of Science, i.e. identify the element of falsity contained in the presentation of the principles. In other words, we need to determine the ontological status of the first principle, once it has been properly understood as an "idea of reason" in the Kantian sense, and introduced solely as a principle of explanation of consciousness. If the Foundation was read as a formidable war machine against the illusions of metaphysics, would it still leave room for metaphysics? And should the apparently ontological argument developed by Fichte after the Atheismusstreit necessarily be interpreted in terms of a betrayal of the model of transcendental philosophy elaborated by Fichte during his Jena period? A reflection on the status of nature and of the social ontology deployed in the Doctrine of Science nova methodo on the basis of the results of the first version of the system would allow us to establish a link between the different phases of Fichte's production and to clarify the possibility and the limits of an ontological discourse within a resolutely transcendental philosophy.

Keywords: Existentialism, Transcendental Philosophy, Transcendental Illusion, Conscience, Ontology.

MATTEO RATEGNI

L'evoluzione del concetto di proprietà in Hegel tra Berna e Jena (1795-1802)

The Evolution of the Notion of Property in Hegel between Bern and Jena (1795-1802)

pp. 283-304

Between the 18th and 19th centuries, the debate on property in Germany became particularly heated, fuelled both by the reception of theoretical innovations (Locke) and by the outbreak of momentous historical events. The general aim of this article is to show the complexity of the evolution of the concept of property in Hegel's thought, from his early years (starting in Bern) to the Essay on Natural Law. The specific aim is to highlight, in this context, the role a usually overlooked text, namely the translation of Jean-Jacques Cart's letters on the political situation of the Canton of Vaud. Starting in Bern, the theme of property recurs constantly. The Hegelian path is not linear: it begins with an attempt to understand the role of private law for the genesis of the separation (paragraphs 2 and 3). Parallel to these attempts, Hegel studies the history of the Swiss canton of Vaud, with the intention of translating the pamphlet written by the Girondin Jean-Jacques Cart, which had been published in Paris, in French, in 1793. Cart's work opened up a different perspective for the young Hegel. In the translation, including the glosses that Hegel wrote for the German edition, property plays a radically different role than in other writings: it is a legal instrument for the protection of rural populations and the bourgeoisie, as well as for the political delegitimisation of aristocratic privileges of feudal origin. Far from being a symptom or cause of separation, property is here rather a legal instrument that asserts the revolutionary necessity for a State based on reason and justice (paragraph 4). In the drafts for the Reichsverfassung, probably written shortly after the publication of Cart's translation, it is possible to trace back the coexistence of the different conceptions of property developed in previous years. The stratification of contrasting meanings is not reconciled even in the subsequent Essay on Natural Law, which sees the consecration of property as a universal element and at the same time establishes a series of social mechanisms to isolate the political danger of disintegration that the property-owning class – the bourgeoisie – represents for the state (paragraph 6).

Keywords: Private Property, Hegel, Jean-Jacques Cart, Constitution of Germany.

PIERFRANCESCO STAGI

Il pericolo e la salvezza. Vattimo interprete di Hölderlin

The Danger and the Salvation. Vattimo as Interpreter of Hölderlin

pp. 305-331

In his interpretation of Hölderlin, Vattimo discusses the relationship between poetry, thought and the history of being, arguing, like Heidegger, that poetry is not only an artistic expression but a fundamental way of approaching the essence of language and reality. Through his interpretation of Hölderlin, Vattimo proposes that the history of being develops in the proximity between thinking and poetry. Poetry thus becomes a non-foundational means of knowledge, as opposed to a scientific and technical approach that reduces reality to a manipulable mechanism. Vattimo criticises contemporary scientific thinking, which limits itself to cataloguing reality, excluding the emancipatory function of the word “poetic”. The essence of metaphysical knowledge is found not in a return to an ideal past or a technological future, but in the understanding of nihilism as the essence of metaphysics. The poet becomes a model of post-metaphysical thought, capable of applying artistic rules to ethical and social action. According to Vattimo, Hölderlin’s poetry plays a fundamental role in thinking about the end of metaphysics, offering a way to access the sacred through language. It does not seek to express the whole, but hybridises with silence, allowing the divine to be spoken without compromising the sacredness of language. Furthermore, Hölderlin represents a model of post-metaphysical thought, capable of establishing a new way of inhabiting the boundaries of metaphysics without falling into foundationalism.

Keywords: Poetic Language, Emancipation, Post-metaphysical Thought, Heidegger/Nietzsche, Nihilism, Anti-foundationalism.

FILOSOFIA CONTEMPORANEA

FRANCESCO SIMONCINI

Franz Rosenzweig, o dell'eroe tragico

Franz Rosenzweig, or The Tragic Hero

pp. 335-363

The paper investigates the figure of the tragic hero in *The Star of Redemption*, seeking to evaluate its epochal (i.e., historical-philosophical) significance even beyond Rosenzweig's own intentions. Touching on the themes of muteness and silence, myth, the Dämonisches, and sacrifice, a comparison is undertaken that involves not only the fortune of this Denkfigur – for example, in Walter Benjamin – but also the relationship of “sacrificial Bewährung” between Rosenzweig's work and his own biography. What emerges is the idea of a “dialectic of myth” inextricably linked to the end of the “Jewish-German symbiosis”.

Keywords: Myth, Tragic, Judaism, Bedeutsamkeit.

MATTIA ZANCANARO

Una lettura modale dello statuto del vivente nella riflessione di Martin Heidegger

A Modal Reading of the Ontological Status of Life in Martin Heidegger's Thought

pp. 364-379

The aim of this paper is to investigate Heidegger's reflection on the status of living beings through the lens of modal ontology. In the first section of the text, we elucidate the modal inclination pervasive in Heidegger's body of work. Beginning with the program of *Sein und Zeit*, he introduced the primacy of possibility over actuality and the conception of being as pure potentiality. As we follow the modal perspective to its logical consequences in the subsequent sections, the paper highlights that, beyond the specific terms Heidegger explicitly addresses, his writings bring to the fore two pivotal aspects. Firstly, the shared structuring process of organisms and bodies between animals and humans becomes evident. Secondly, it becomes apparent that the organs of humans and animals, due to their distinct ontological functions, exhibit corresponding differences at the physiological and morphological levels.

Keywords: Modal Ontology, Possibility, Actuality, Life, Animal.

ATTILIO BRUZZONE

Caduta e riscatto. Con Paul Ricœur per una dialettica della dottrina agostiniana del peccato originale

Fall and Redemption. With Paul Ricœur Towards a Dialectic of the Augustinian Doctrine of Original Sin

pp. 380-409

The issue of sin is inseparable from the problem of evil, which pervades the Holy Scriptures and the entire work of Saint Augustine. Evil and sin find their most emblematic synthesis in the myth of the Fall, which Augustine then indelibly codified in the aporetic mythology of Original Sin. This paper aims to critically analyze that mythology by focusing both on the Bible and the philosophical path of the Bishop of Hippo. In this regard, Paul Ricœur's acute interpretation of original sin and the «symbolism of evil» plays an essential role. The core of Augustine's mythological doctrine is the short-circuit of an evil which strikes humankind from without (*malum physicum*), after having already – since the bad inception of Adam and Eve – infected it from within (*malum morale*). When evil is conceived both as an involuntary fruit of Adam's primal guilt and as an exclusive result of human will, every man becomes automatically executioner and victim, guilty and innocent: i.e. the voluntary/involuntary perpetrator of evil. Deliberate or unintentional, sin is therefore the inevitable fate of humanity: committed by Adam at the beginning of time, it is reproduced in his descendants, always causing new evil in a vicious circle with no escape. With and beyond Ricœur, this essay advocates dialectics as a paradoxical logic of myth, in order to adequately address the uncanny paradox of the doctrine of original sin.

Keywords: Fall, Original Sin, Evil, Paradox, Voluntariness/Involuntariness, Myth, Dialectics.

NICOLÒ GERMANO

Il filosofo, la morte. Carlo Angelino e la “verità” del pensiero antitetico

The Philosopher, the Death. Carlo Angelino and the “Truth” of Antithetical Thinking
pp. 410-425

The essay offers a comprehensive reconstruction and at the same time an interpretation of Carlo Angelino's (1938-2022) Denkweg, starting with the fundamental theme of death. Set in the contemporary nihilistic context of a widespread, and ambiguous, disinterest in the horizon of death, the article shows the prominence accorded to it by the Genoese philosopher. Through this recovery, in fact, he succeeds in prospecting an unprecedented post-metaphysical ethical-religious thought, based on the inescapable personal responsibility (to which the dual truth of death hints), theoretically built on the antithetical turn against the tautological path taken by Parmenides.

Keywords: Carlo Angelino, Italian Thought, Nihilism, Postmetaphysical Thinking, Philosophy of Religion.