

## La Mistica Selvaggia Agli Antipodi Della Coscienza

Previously published in English: New York: Seaver Books, 1983.

The passions have long been condemned as a creator of disturbance and purveyor of the temporary loss of reason, but as Remo Bodei argues in *Geometry of the Passions*, we must abandon the perception that order and disorder are in a constant state of collision. By means of a theoretical and historical analysis, Bodei interprets the relationship between passion and reason as a conflict between two complementary logics. *Geometry of the Passions* investigates the paradoxical conflict-collaboration between passions and reason, and between individual and political projects. Tracing the roles passion and reason have played throughout history, including in the political agendas of Descartes, Hobbes, and the French Jacobins, *Geometry of the Passions* reveals how passion and reason may be used as a vehicle for affirmation rather than self-enslavement.

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Spanning a period of thirty years, a collection of eighteen short stories includes "Silence of the Llano," "In search of Epifano," and "Children of the Desert."

Purchase of this book includes free trial access to [www.million-books.com](http://www.million-books.com) where you can read more than a million books for free. This is an OCR edition with typos. Excerpt from book: I. INTRODUCTION. 1. THE SPECIAL PROBLEMS AND GENERAL IDEAS OF SCIENCE A DOUBLE fatality hangs over one who has consecrated his days to science. If he would contribute to the advancement of science, he must prepare himself first of all by a patient study of the thousands of details which constitute its technique; he must learn the results obtained by numberless laborers whose researches tend toward the same aim. He must master their conceptions and subject them to a new criticism. This work so engrosses the attention of the investigator that he has little time left for casting a glance over the branches of science which are developing beside him. Yet this necessity also weighs upon his soul. If on the one hand he ought to study special problems, on the other, he cannot exempt himself from considering the ends set before special research by rising to a general outlook which shall command the view of a broader scientific basis. This double necessity causes a conflict of tendencies, and this conflict in our system of production results in a loss of time and of work from which the intellectual world suffers. Most investigators, if they are not rightly directed, shut themselves up in a narrow circle and fall into a blind empiricism. Others lose themselves in the region of confused generalities, while a few finer spirits find the way for themselves, and often must win again by fresh efforts that which they should have a right to expect as the outcome of the completed work of their companions in labor. But the age of heroes, that of Descartes or Leibniz, whose genius opened all the doors of science, seems closed

## Read Free La Mistica Selvaggia Agli Antipodi Della Coscienza

forever The conquests of the past weigh upon the present and upon the future. And if it is permissible to hope that a happier use of our intellectual power...

Argues that affirming the irreducible differences between men and women can lead to more transformative politics than the struggle for abstract equality between the sexes. In *The Symbolic Order of the Mother* Luisa Muraro identifies the bond between mother and child as ontologically fundamental to the development of culture and politics, and therefore as key to achieving truly emancipatory political change. Both corporeal development and language acquisition, which are the sources of all thinking, begin in this relationship. However, Western civilization has been defined by men, and Muraro recalls the admiration and envy she felt for the great philosophers as she strove to become one herself, as well as the desire for independence that opposed her to her mother. This conflict between philosophy and culture on the one hand and the relationship with the mother on the other constitutes the root of patriarchy's symbolic disorder, which blocks women's (and men's) access to genuine freedom. Muraro appeals to the feminist practice of gratitude to the mother and the recognition of her authority as a model of unconditional nurture and support that must be restored. This, she argues, is the symbolic order of the mother that must overcome the disorder of patriarchy. The mediating power of the mother tongue constitutes a symbolic order that comes before all others, for both women and men.

Although not autobiographical in any usual sense, Valéry's novel is profoundly personal. *Monsieur Teste* reflects Valéry's preoccupation with the phenomenon of a mind detached from sensibility, yet he is also an ordinary fictional character. This volume includes "Snapshots of Monsieur Teste," excerpts from Valéry's *Cahiers*.

Erich Auerbach's *Dante: Poet of the Secular World* is an inspiring introduction to one of world's greatest poets as well as a brilliantly argued and still provocative essay in the history of ideas. Here Auerbach, thought by many to be the greatest of twentieth-century scholar-critics, makes the seemingly paradoxical claim that it is in the poetry of Dante, supreme among religious poets, and above all in the stanzas of his *Divine Comedy*, that the secular world of the modern novel first took imaginative form.

Auerbach's study of Dante, a precursor and necessary complement to *Mimesis*, his magisterial overview of realism in Western literature, illuminates both the overall structure and the individual detail of Dante's work, showing it to be an extraordinary synthesis of the sensuous and the conceptual, the particular and the universal, that redefined notions of human character and fate and opened the way into modernity. CONTENTS I. Historical Introduction; The Idea of Man in Literature II. Dante's Early Poetry III. The Subject of the "Comedy" IV. The Structure of the "Comedy" V. The Presentation VI. The Survival and Transformation of Dante's Vision of Reality Notes Index

"Non esiste da un lato una piccola mistica, marginale, incompleta, nebulosa, e persino degenerata o patologica, e dall'altro una Grande Mistica, l'unica autenticamente religiosa, la strada maestra che condurrebbe alla conoscenza di Dio (...) la mistica selvaggia comprende, già da sola, tutta la mistica. Fin dal suo iniziale manifestarsi che sconvolge gli schemi percettivi, rimette in questione tutti i nostri postulati sociali, morali o religiosi, e lascia fluire in noi una marea di stati affettivi, il fenomeno mistico si dimostra pura primitività per sua stessa essenza. Per quanto varie possano essere le modalità che favoriscono l'emergere dell'esperienza mistica (droga, trauma emotivo o pratiche di preghiera e di ascesi), essa fa identicamente naufragare la persona

## Read Free La Mistica Selvaggia Agli Antipodi Della Coscienza

sociale, le sue credenze, i suoi ideali e la sua rispettabilità (...) Ma se mai si potesse incontrare un vissuto mistico allo stato puro, e vero che esso sparirebbe dal nostro campo di rappresentazione qualora lo lasciassimo sussistere, volatile com'è, vergine di interpretazione (...) Selvaggia può diventare allora (...) l'interpretazione del fenomeno mistico, non il fenomeno stesso. Il problema posto dalla mistica selvaggia è dunque prima di tutto di ordine culturale e storico. Laddove gruppi sociali omogenei (tradizioni iniziatiche o vere e proprie Chiese) hanno saputo mettere a punto, generazione dopo generazione, tecniche di induzione e codici di deciframento dell'esperienza estatica, il fenomeno 'mistica selvaggia' non compare praticamente mai, oppure si trova confinato ai margini dell'esistenza individuale o sociale (...) In compenso, esso riemerge e torna a estendersi ogni volta che i codici si offuscano e perdono la loro efficacia. E quanto si produce nei periodi di transizione storica e di crisi religiosa. Una cosa è lamentarsi dell'attuale dilagare del sentimento oceanico nelle sue forme più fruste e spesso più distruttive, altro è potersi servire di argini e canali capaci di contenerne la futura espansione selvaggia."

Towards the end of her life, the French philosopher and mystic Simone Weil (1909-43) was working on a tragedy, *Venice Saved*. Appearing here in English for the first time, this play explores the realisation of Weil's own thoughts on tragedy. A figure of affliction, a central theme in Weil's religious metaphysics, the central character offers a unique insight into Weil's broader philosophical interest in truth and justice, and provides a fresh perspective on the wider conception of tragedy itself. The play depicts the plot by a group of Spanish mercenaries to sack Venice in 1618 and how it fails when one conspirator, Jaffier, betrays them to the Venetian authorities, because he feels compassion for the city's beauty. The edition includes notes on the play by the translators as well as introductory material on: the life of Weil; the genesis and purport of the play; Weil and the tragic; the issues raised by translating *Venice Saved*. With additional suggestions for further reading, the volume opens up an area of interest and research: the literary Weil.

This collection of eleven essays originally appeared in France thirty years ago and created a literary whirlwind on the Left Bank. Cioran writes incisively about Western civilizations, the writer, the novel, mystics, apostles, and philosophers. *The Temptation to Exist* first introduced this brilliant European thinker twenty years ago to American readers, in a superb translation by Richard Howard. This literary mystique around Cioran continues to grow, and *The Temptation to Exist* has become an underground classic. In this work Cioran writes about Western civilizations, the writer, the novel, about mystics, apostles, philosophers. For those to whom the very word philosophy brings visions of arduous reading, be assured: Cioran is crystal-clear, his style quotable and aphoristic. "A sort of final philosopher of the Western world. His statements have the compression of poetry and the audacity of cosmic clowning"—*The Washington Post*

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To

ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

These two fragments of novels, Ingeborg Bachmann's only untranslated works of fiction, were intended to follow the widely acclaimed *Malina* in a cycle to be entitled *Todesarten*, or *Ways of Dying*. Although Bachmann died before completing them, *The Book of Franza* and *Requiem for Fanny Goldmann* stand on their own, continuing Bachmann's tradition of using language to confront the disease plaguing human relationships. Through the tales of two women in postwar Austria, Bachmann explores the ways of dying inflicted upon the living from outside and from within, through history, politics, religion, family, gender relations, and the self. Bachmann's allegiance to the twin muses of memory and history, as well as her perception of fascism as not being limited to the context of the war but also existing within the intimate relations of everyday life between husbands and wives, brothers and sisters, psychiatrists and patients' are supremely evident in *The Book of Franza*. Here, Bachmann follows a woman who escapes from a sanatorium and, after years of silence, sends her brother a cryptic telegram. Rightly suspecting that she has fled her sadistic husband -- a renowned Austrian psychiatrist whose intimate relations have merged with his studies of concentration camps -- her brother finds her in their childhood home. Together they travel to Egypt, where Franza slowly begins to regain her bearings. But Franza's desire to cleanse herself by journeying into the heart of the desert's void ends in tragedy, as she becomes the victim of a horrible act of violence. Unlike Franza, who attempts to flee her past but fails, the heroine of *Requiem for Fanny Goldmann* makes no attempt to escape her history. This novel tells of the demise of a Viennese actress who is manipulated by a younger, ambitious playwright to advance his career. Deception follows disloyalty; the final treachery comes when the playwright portrays her in a novel, which secures his fame and, in Fanny's eyes, robs her of her future. Caught in a perpetual stasis, Fanny suffers in total obscurity, as her present is stolen from her as well. Whether analyzing the place where the self begins and the power of history ends or the ways in which women are forced to be complicit in their mistreatment at the hands of men, Bachmann's critical approach to the human psyche is unparalleled. Mesmerizing and profound, *The Book of Franza* and *Requiem for Fanny Goldmann* constitute the final evidence that Ingeborg Bachmann is the most important female German-language writer of the postwar period.

*LE CONTRE-CIEL* is a powerful and transcendent collection of poetry. Rene Daumal presents, in the form of easily digestible verse, a stirring and provocative meditation on life, death, and the afterlife. *LE CONTRE-CIEL* ('The Counter-Heaven') marked the start of one of the most daring and inventive careers in all of French literature. Written when its author was only twenty-two, it was honoured with the prestigious *Prix Jacques Doucet*, awarded by the reigning triumvirate of French letters, Andre Gide, Paul Valery, and Jean Giraudoux. *LE CONTRE-CIEL* is an exploration of, among other things, death as a beginning to life rather than end, a means of shedding superficial identity and experiencing understanding and awareness - concepts that Daumal later developed in his two great prose masterpieces, *A Night of Serious Drinking* and the posthumously published *Mount Analogue*.

## Read Free La Mistica Selvaggia Agli Antipodi Della Coscienza

Leo is an Italian writer in his thirties. Thomas, his German lover, is dead. On a plane to Munich, Thomas's home town, Leo slips into a reverie of their meeting and life in Paris, nights in Thomas's flat in Montmartre and a desperate, drug-induced flight through the forests of northern France that spells the end for Leo and Thomas languid, erotic life together. Leo travels to find anonymity. Structured in three musical movements, *Separate Rooms* is a story of ideal love, broken by absence and separation. When Thomas was alive, he and Leo had separate rooms in order to preserve the urgency of their passion. Now, Leo faces solitude, the impossible striving of memory to recreate life and the hostility of a prejudiced world. *Separate Rooms*, Tondelli's last book, is a powerful novel of the strength of love and the trauma of death.

In this seminal and provocative work, Nemo returns to the Old Testament and the Book of Job to examine a variety of themes, including personal suffering, the problem of evil and the phenomenology of anxiety. A book filled with biblical insights and remarkable conclusions.

*Hedda Gabler* is a play written by Norwegian playwright Henrik Ibsen. Ibsen was present at the world premiere, which took place on 31 January 1891 at the Residenztheater in Munich. It is recognized as a classic of realism, nineteenth century theatre, and world drama. The title character, Hedda, is considered one of the great dramatic roles in theatre. Hedda's married name is Hedda Tesman; Gabler is her maiden name. On the subject of the title, Ibsen wrote: "My intention in giving it this name was to indicate that Hedda as a personality is to be regarded rather as her father's daughter than her husband's wife."

A biography of the acclaimed writer and social commentator traces the evolution of the controversial and provocative man who wrote such groundbreaking works as *The Armies of the Night*, *The Prisoner of Sex*, and *The Executioner's Song*. Reprint.

This classic explores the symbolism of classical architecture. A milestone in relating mysticism to design, it shows the correlation between mythology and the design of St. Paul's Cathedral, the Taj Mahal, the Palace of Versailles, and other architectural masterpieces. This delightful book describes the symbolism of real-world architecture, as well as architecture described in fiction, myth and folklore. Lethaby believed that architecture reflected the macrocosm. He speculated that many of the seemingly ornamental details of classical buildings actually represented aspects of the land, the sea and the sky. This is one of those books like the *Golden Bough* or the *White Goddess* (albeit shorter and a less challenging read) that will turn you on to the mythopoetic side of reality, no matter whether you agree with its conclusions. Published at the height of the McCarthy era, Norman Mailer's audacious novel of socialism is at once an elegy and an indictment, a sinuous moral thriller and an intellectual slugfest. Wounded during World War II, Mike Lovett is an amnesiac, and much of his past is a secret to himself. But when Lovett rents a room in Brooklyn, he finds that his housemates have secrets of their own: One betrays a husband no one ever sees; another may have been a Communist executioner. Combining Kafkaesque unease with Orwellian paranoia, *Barbary Shore* plays havoc with our certainties and delivers its effects with a force that is pure Mailer. Praise for *Barbary Shore* "A work of remarkable power, of amazing penetration, both into people and the determining forces of American life."—*The Atlantic Monthly* "Vibrant with life, abundant with real people . . . [Mailer has] a scintillating skill in observation, a mature sense of meaning."—*The Philadelphia Inquirer* "This book is nothing short of amazing."—*Newsweek* "*Barbary Shore* [is] about the kind of country—and what you might call the psychic territory—that American war heroes were returning to."—*The Guardian* Praise for Norman Mailer "[Norman Mailer] loomed over American letters longer and larger than

## Read Free La Mistica Selvaggia Agli Antipodi Della Coscienza

any other writer of his generation.”—The New York Times “A writer of the greatest and most reckless talent.”—The New Yorker “Mailer is indispensable, an American treasure.”—The Washington Post “A devastatingly alive and original creative mind.”—Life “Mailer is fierce, courageous, and reckless and nearly everything he writes has sections of headlong brilliance.”—The New York Review of Books “The largest mind and imagination [in modern] American literature . . . Unlike just about every American writer since Henry James, Mailer has managed to grow and become richer in wisdom with each new book.”—Chicago Tribune “Mailer is a master of his craft. His language carries you through the story like a leaf on a stream.”—The Cincinnati Post

Interprets Mailer's fiction in much the same way as Freud analyzed the meaning of dreams in *The Interpretation of Dreams*. Applies the theories of human development and personality elaborated by such post-Freudians as Otto Fenichel, Melanie Klein and Erik Erikson and considers Mailer's own use in his fiction of the hypotheses of Freud and of Wilhelm Reich.

This survey of Dostoevsky's literary achievement is a key text of criticism on the great Russian. Originally published as *Mirosozertsanie Dostoevskogo* in 1923, Berdyaev surveys the philosophy and testimony of Dostoevsky thematically, by analyzing the themes of man, love, Russia, revolution, and other topics. This new edition includes an index.

One of the most popular and widely read books of the Middle Ages, "Physiologus" contains allegories of beasts, stones, and trees both real and imaginary, infused by their anonymous author with the spirit of Christian moral and mystical teaching. Accompanied by an introduction that explains the origins, history, and literary value of this curious text, this volume also reproduces twenty woodcuts from the 1587 version. Originally composed in the fourth century in Greek, and translated into dozens of versions through the centuries, "Physiologus" will delight readers with its ancient tales of ant-lions, centaurs, and hedgehogs and their allegorical significance. An elegant little book . . . still diverting to look at today. . . . The woodcuts reproduced from the 1587 Rome edition are alone worth the price of the book. Raymond A. Sokolov, "New York Times Book Review"

In this work, acclaimed Jungian James Hillman examines the concepts of myth, insights, eros, body, and the mytheme of female inferiority, as well as the need for the freedom to imagine and to feel psychic reality. By examining these ideas, and the role they have played both in and outside of the therapeutic setting, Hillman mounts a compelling argument that, rather than locking them away in some inner asylum or subjecting them to daily self-treatment, man's "peculiarities" can become an integral part of a rich and fulfilling daily life. Originally published by Northwestern University Press in 1972, this work had a profound impact on a nation emerging self-aware from the 1960s, as well as on the era's burgeoning feminist movement. It remains a profound critique of therapy and the psychological viewpoint, and it is one of Hillman's most important and enduring works.

A Dostoevskian psychological novel of ideas, *Novel with Cocaine* explores the interaction between psychology, philosophy, and ideology in its frank portrayal of an adolescent's cocaine addiction. The story relates the formative experiences of Vadim at school and with women before he turns to drug abuse and the philosophical reflections to which it gives rise. Although Ageyev makes little explicit reference to the Revolution, the novel's obsession with addictive forms of thinking finds resonance in the historical background, in which "our inborn feelings of humanity and justice" provoke "the cruelties and satanic transgressions committed in its name."

## Read Free La Mistica Selvaggia Agli Antipodi Della Coscienza

This book forms a grand synthesis of Benamozegh's religious thought. It is at once a wide-ranging summa of scriptural, Talmudic, Midrashic, and kabbalistic ideas, and an intensely personal account of Jewish identity.

[Copyright: 64a881ff4e9ae8dc52411cfbba91aa4](#)