

THE AGES OF LIFE: CHILDHOOD, YOUTH, AND ADULTHOOD

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Abstract. This paper recollects a topic that is very present through Kierkegaard's works: the reflections about the ages of life, childhood, youth and adulthood-old age. It highlights a continuity in the position on this issue despite the diversity of Kierkegaardian pseudonyms and their divergent positions. Childhood is seen as a time of innocence, unconsciousness and immediacy; youth, the age more appreciated by Kierkegaard, because of its openness to the demands of life and momentum to face life; adulthood-old age as a more psychological than chronological attitude, where people tend to settle down in the world, retaining the existential purposes they once had, thus returning to an unconsciousness of the spirit.

KIERKEGAARD AND THE SILENT COMMUNICATION OF LOVE

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Abstract. The focus of this paper is the idea that silence is not the absence of language, is not the opposition of it, even more, it is the origin of this one, it is the way how language makes itself understandable. Kierkegaard is, without exaggeration, the philosopher of silence. He understands very well that without silence the communication cannot be possible. In a society where the communication transforms itself in something trivial and vulgar, where the noise is the "new language", when our actions are noisy and superficial making us to lose ourselves in a succession of things that don't have any logical reason Kierkegaard return us to our inner life, where the silence transforms the words and gives them a special meaning. In silence, the man not only reflects about himself, but also through silence he recreates the language. The presence of silence relates us with emotional and rational aspects of our being, but at the same time, it makes us to understand who we are. In Kierkegaard's case, there is a connection between his ways of speaking or better say, his way of writing, and silence. Kierkegaard knew that the language needs silence to communicate because only in silence we can listen ourselves, only in silence we feel that something exists inside us, only in silence the eternity reveals to us; that is why it is a communication of love.

CONTEMPORANEITY AND THE ETERNAL MOVEMENT OF LOVE

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Abstract. This paper presents how the idea of contemporaneity in Kierkegaard's allows us to understand how every human being becomes himself in his unique calling to be actual in faith and love and, at the same time, how every other human being, in the temporal horizon of time, can be a possible repetition of himself. Contemporaneity is this dialectic of love to the neighbor where myself and the other establishes a relation of love becoming You -You. The You -You relationship transcends the limits imposed by the self-implicated in an I-I relationship, and the general duties imposed in the relation I-You.

KIERKEGAARDS BEGRIFF DER „STÄRKUNG IM INWENDIGEN MENSCHEN“ EINE PHILOSOPHISCHE METAPHER UND IHRE VORGESCHICHTE

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Abstract. This article deals with the concept of the “strengthening in the inner being”, a metaphor originating in Plato, Philo and the Apostle Paul and used by S. Kierkegaard in one of his *Three Upbuilding Discourses* from 1843. After discussing the tradition of this metaphor from Plato to Romanticism, it defines its kierkegaardian meaning by looking at Kierkegaard's description of the self as a relation that relates itself to itself, and which at the same time relates itself to God and eternity. Kierkegaard's key concept of concern (the concern of the human being about himself and about God, which leads to the “strengthening in the inner being”) replaces the traditional views of interiority and identity, which focused on the human “heart”, on the human reason or on the relationship between the individual and the state. I am also relating Kierkegaard's implicit theory of time and of the different forms of present to the Hegelian “unhappy consciousness” and to Franz von Baader's description of false and apparent time.

KIERKEGAARD: BETWEEN RIGHT AND LEFT HEGELIANISM

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Abstract. From a historical and speculative point of view, Kierkegaardian thought belongs to Post-Hegelian debate, concerning the justification of Christianity by Philosophy. In that context, Kierkegaard supports with Right Hegelianism the truth of Christian Dogmatic, and he supports with Left

Hegelianism the subjective and self-conscious foundation of the divine. At the same time, he refuses the speculative interpretation of religion proposed by the Right, and the destruction of Christianity acclaimed by the Left. Moreover, and on the one hand, Kierkegaard understood himself as a reactionary, defender of orthodoxy; on the other hand, as a revolutionary of inwardness. Thus, in an original position between Right and Left Hegelianism, orthodoxy and progress, Kierkegaardian thought seems to promote a new religious paradigm, which still inspires Post-modern Philosophy.

LEARNING FROM EXPERIMENT: CLASSIFICATION, CONCEPT FORMATION AND MODELING IN FRANCIS BACON'S EXPERIMENTAL PHILOSOPHY

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Abstract. This paper investigates some examples of Baconian experimentation, coming from Bacon's 'scientific' works, i.e. his Latin natural histories and the posthumous *Sylva Sylvarum*. I show that these experiments fulfill a variety of epistemic functions. They have a classificatory function, being explicitly used to delimitate and define new fields of investigation. They also play an important role in concept formation. Some of the examples discussed in this paper show how Francis Bacon developed instruments and technologies for the production of new phenomena, using them subsequently to define new concepts. In some other cases, experiments can also play an important role in modeling natural phenomena. In examining the role and functions of Baconian experimentation, this paper uses common topics in philosophy of the scientific experiment. With this, it attempts to bridge the gap between the more historical Baconian studies and the contemporary philosophy of science. My examples are chosen with two purposes. On the one hand I intend to show that Bacon was fully aware of the diversity of epistemic functions experiments can play in the process of discovery. On the other hand, these examples are also chosen with the purpose of illustrating a somewhat more general claim, namely that a thorough investigation of Bacon's natural and experimental histories can unveil a more complex picture of the relations between theory and experiment than it has been usually assumed.

KNOWLEDGE AND CERTAINTY IN THE FOUNDATION OF CARTESIAN NATURAL PHILOSOPHY

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Abstract. One of the most appealing features of Descartes's natural philosophy was its origin in a strong-justificatory metaphysical foundation. In this essay, I discuss his passage from the certainty of his metaphysics to the knowledge of the existence of bodies and the establishment of a natural philosophy that is 'more than morally certain'. This discussion is made in connection with the way Descartes's ideas were developed by some of his early philosophical heirs, such as Jacques du Roure, Gerauld de Cordemoy, and Jacques Rohault. My interest is to analyse how each of these Cartesians unwrapped the argument for the existence of bodies and how their solution to this problem reveals new paths for solving Descartes's quest for certainty in natural philosophy.

MELANCHTHON AND THE CONCEPT OF *UNIVERSAL EXPERIENCE*

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Abstract. The paper presents an analysis of the concept of 'universal experience' (*experientia universalis*) occurring in the natural philosophy of the German Reformer Philip Melanchthon (1497-1560). The philosophical and the theological basis for Melanchthon's treatment of universal experience is discussed and some of the sources of this notion are uncovered. Nonetheless, the link between universal experience and observation is explored and, against recent scholarship, it is argued that Melanchthon is one of the first authors of the early modern period who used the term 'observation' (*observatio*) in an empirical context.

UNE PHILOSOPHIE DU CHRISTIANISME: LE *TRAITE TRIPARTITE*

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Abstract. By emphasizing the philosophical dimension of a Gnostic treatise, the *Tripartite Tractate*, this essay proposes an answer to the following question: is a Christian philosophy possible? We interpret the Trinitarian theology of the said treatise, along with the myth of the fall of the Logos. The *Tripartite Tractate* is based on some traditional Platonic-Aristotelian doctrines, which it integrates into its philosophical theology. By confronting such philosophical theology with the Plotinian metaphysics of the One, there arises the key idea of the *Tripartite Tractate*, i.e. the idea of a transcendent-immanent God. Thus, with regards to this treatise, we can speak of a Christian philosophy.

THE ESSAYS ON THEODICY BY LEIBNIZ AFTER THREE HUNDRED YEARS

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Abstract. The present discussion is generate of the book *Lectures et interprétations des Essays de théodicée de G.W. Leibniz*, edited par Paul Rateau, and published at Franz Steiner Verlag, in the excellent series of *Studia Leibnitiana Sonderhefte*, in order to see if it is possible to have new lights on Leibniz's *Theodicy*.