

N. 10/2012 (II)

La Rivoluzione interiore

The Inner Revolution

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1. SAGGIO/ESSAY: Frédéric Gabriel

Communautés du silence: clôtures, intériorité, règles et traditions monastiques à la fin du XVIIe siècle - Communities of Silence: Fences, Inwardness, Rules and monkish Traditions at the End of XVIIth Century

The exploration of the 17th century outside from the cartesian's perspective (that is, far from the invention of the subjectivity), allows analyzing it by an apparently opposed feature: the role of silence. In this article I will follow some guiding questions about the relationship between silence, inner identity and theology. Through the direct reading of originals texts, I will try to show how the silence – once “regulated” – came away from the individual, becoming the “place” where men could meet the *Verbum Dei*, and how it will be interpreted as one of the most effective knowledge-tool not only in the prayers, but in philosophy too.

Keywords: Silence, Identity, Theology, Preyers, 17th century

2. SAGGIO/ESSAY: Giancarlo Angelozzi

*I Gesuiti e la confessione
The Jesuits and the Confession*

From the very first Christianity to the *Concilium* of Trento, the regularization of confession crosses centuries of arguments and controversies. Its determination proceeds at the same time with the confessor's figure, who had a very professional and specialized tasks, and with the idea of *poenitentia*. It is in this extremely confused context that the revolution of Ignazio from Loyola will be decisive: once detached from the generical practice's shape it had, the confession will become the syntax of a self-examination and self-discovering path.

Keywords: Confessor, Ignazio from Loyola, Concilium of Trento, Confession, Jesuits

3. SAGGIO/ESSAY: Karmen Mac Kendrick

Humble knowing: the Epistemological role of Humility
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Teresa of Avila's emphasis on humility, grounded in bodily finitude, is well known and much discussed. This paper argues that it is essential to her epistemology, first as a way of avoiding overconfidence in uncertain knowledge, and second as a reminder to trust in true knowledge; i.e., knowledge that comes from God. That this emphasis has genuine epistemological and not just religious value is demonstrated by close parallels in the epistemology of early modern philosopher René Descartes, for whom we can only find truth by restraining the will to rush to assertion.

Keywords: Humility, Knowledge, Epistemology, Descartes, Teresa of Avila

4. SAGGIO/ESSAY: Risto Saarinen

Weakness of Will and the Gift of Grace: Martin Luther's Contribution
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This paper starts with a discussion of Aristotle's *akrasia*, or "weakness of will" in the Reformation period. The discussion is then connected with the cultural distinction between "gifts and sales", arguing that Martin Luther employs theological concepts as prominent examples of the so-called "gift mode". Finally, the issue of "appropriation" (*Aneignung*) is addressed: if grace is pure gift and as such not dependant on the efforts of human will, how can Protestants claim that they participate in the realm of grace?

Keywords: Martin Luther, Will, Grace, Appropriation, Protestants

5. SAGGIO/ESSAY: Nicolas Weill Parot

Pouvoirs lointains de l'âme et des corps: éléments de réflexion sur l'action à distance entre philosophie et magie, entre Moyen Âge et Renaissance - Distant Powers from Soul and Bodies: Elements of Reflection on the Action at a Distance between Philosophy and Magic, between Middle Ages and Renaissance

The article aims at giving some lines of thought concerning the action at a distance from the Middle Ages to the Renaissance. It suggests a typology of actions at a distance depending on whether the mover and that which is moved are souls, inanimate bodies or animate bodies. But a fundamental distinction must also be taken into account: between an action at a distance in the strict sense (i.e. without any *medium*) and that which can be understood in a broader sense. Several medieval explanations are set out and the implications of the new Renaissance frameworks are addressed (e.g. the animistic models of action). The article ends with an approach of the debates concerning magical actions at a distance within the theological and philosophical frames of the

Middle Ages (notably the commentators of Aristotle's *Physics* following Jean Buridan or Albert of Saxony) and the Renaissance.

Keywords: Middle Ages, Renaissance, Action at a distance, Body, Soul

6. SAGGIO/ESSAY: Koen Vermeir

Castelli in aria. Immaginazione e spirito della natura in Henry More
Building Castles in Air. Imagination and Spirit of Nature in Henry More

Stories of the maternal imagination, imprinting images on the fetus or deforming it, were commonplace in the early modern period. The recent secondary literature has discussed theories of the maternal imagination in relation to animal generation and heredity, but has ignored the broader context of theories of the powerful imagination. In this article, I will show how a curious story about a cherry, imprinted on the skin of a fetus, was used by the Neo-Platonist philosopher Henry More as an occasion to explore stronger powers of the imagination, which could act outside the body. On the one hand, theories of a powerful imagination, as advocated by Pomponazzi and Vanini for instance, were used to naturalize wondrous phenomena and to deny spiritual action in the world. In contrast, for More, stories about preternatural wonders provided empirical proof for the activity of immaterial spirits. More denied that a material imagination could have strong powers, and he argued that it was only due to the assistance of the Spirit of Nature that the human and demonic imagination had the stunning powers that were attributed to them. Studying Henry More's account allows us to recognize strikingly different views of the human mind that held sway in the early modern period, as well as the importance of theories of imagination for contemporary debates about witchcraft, atheism and materialism.

Keywords: Henry More, Imagination, Nature, Neo-Platonism, Generation

7. SAGGIO/ESSAY: Kathleen Perry Long

Music and Meditative Practices in Early Modern Alchemy: The Example of the Atalanta fugiens

Current research in neuroscience suggests that music can have a profound effect on brain function, in particular a therapeutic one in cases of brain injury or neurological disorders. This article proposes that some early modern philosophers were open to the possibility of "magic" in the sense that music and its effect on the emotions was seen as a potential cure for many ills, mental disorders in particular. This period does, after all, see the beginning of sustained interest in melancholy and related disorders. This essay offers the example of Michael Maier, court alchemist to Rudolph II of Prague and to other European leaders, whose work uses music and meditative practices in the context of political upheaval and widespread war, and poses the question of whether Maier hoped to solve social or political ills by means of these practices.

Keywords: Michael Maier, Music, Alchemy, Atalanta fugiens, Meditation

8. SAGGIO/ESSAY: Maurizio Scandella,

L'immaginazione come causalità ideale: la psicologia di Spinoza
Imagination as ideal Causality: the Spinoza's Psychology

the paper discusses some aspects of Spinoza's psychology as they are presented in the second part of the *Ethica*, considering their relation to the ontology of causality presented in the first part. The mind appears then as a determination of the activity of the universal thought, to which corresponds a determination of the motion (the body), which expresses the same causal aptitude. If thought is ideal causation, all kinds of knowledge express the power of the mind in a necessary way: the relation between imagination and intellection is therefore not a simple opposition between inadequateness and adequateness; besides, knowledge cannot be reduced to a subjective matter, because it involves the ontological level of thought as attribute of the *causa sui*.

Keywords: Imagination, Spinoza, Ethica, causa sui, Psychology

9. SAGGIO/ESSAY: Marco Matteoli,

Intelletto, immaginazione e identità: la forza della contractio nel Sigillus sigillorum di Giordano Bruno - Intellect, Imagination and Identity: the Strength of the contractio in the Giordano Bruno's Sigillus sigillorum

The *Sigillus sigillorum* (London 1583), even if conceived as part a of a tryptic about mnemotechnical art, is a work of Giordano Bruno that reveals an independent theoretical worthiness. Its genesis and composition is a typical expression of Bruno's *peregrinatio*, that is the art to gain the core concepts of its revolutionary philosophy proceeding from memory. The *Sigillus sigillorum* develops a comparison with the theories of Marsilio Ficino towards the faculties of the soul, the connection between soul and body, and generally about knowledge means. In this work, basing his thought about organic relationship between phantasy, memory and intellect, Bruno exposes not only his gnoseology, but an exhaustive close-examination of cognitive powers that ground and legitimize it.

Keywords: Giordano Bruno, Mnemotechnic, Peregrinatio, Sigillus sigillorum, Intellect

10. SAGGIO/ESSAY: Pierre Caye

Couleur et composition dans la théorie de la peinture à l'âge humaniste et classique (Ludovico Dolce et Roger de Piles) - Colors and Composition in the Theory of Painting in the humanist and classical Age (Ludovico Dolce and Roger de Piles)

The theoreticians of painting in early modern period, Ludovico Dolce, Roger Piles and Félibien, distinguish this art in three kind of clump: invention (or composition), drawing and colouring. This sort of partition on its part is yet based on the preliminary basic division between theory (conception) and practice (composition) on the one hand, and realization (drawing and colouring).

If the distinction between drawing and colouring does not effects the theory, maybe we can suppose a *petitio principii* deriving from materialistic thesis: it totally excludes indeed the initial conception to demonstrate its absence or uselessness. The aim of my article is to show the reason why we have to keep this element together with that of planning, even if, in the end, it will disclose its erasure.

Keywords: Painting, Composition, Ludovico Dolce, Roger de Piles

11. SAGGIO/ESSAY: Francesco Piro

È sufficiente un solo senso interno? La psicologia dell'immaginazione nella prima età moderna e le sue difficoltà - Is enough only one Internal Sense? The Psychology of Imagination in the first Modern Age and its Difficulties

As several contemporary scholars already pointed out, the reduction of the Medieval “internal senses” to only one internal sense, usually identified with imagination, was one of the trends which most evidently characterize the early-modern philosophical psychology. But this trend was not universally widespread and met some puzzling inner difficulties. On the first side, one can find some pieces of Medieval accounts on inner senses even in typically modern contexts such as showed by the persistence of the “estimative power” in some of the early-modern doctrines of human passions. On the other side, even full-blooded “reductionists” often were aware of the hard points of their enterprise. In fact, it was not clear how one could engender all the different psychological performances usually attributed to the non-intellectual inner senses starting from a pure passive and physiological faculty as imagination was usually seen. This difficulty is widely discussed by those late-Scholastic commentaries to *De Anima* which, even following the “reductionist” wave, try to save at the same time the assumption that the sensitive soul has a proper kind of knowledge. This paper will discuss some of those commentaries, focusing mainly that composed by Antonio Rubio (1548-1615) in 1611, which expresses analytically both the reasons and difficulties of reductionism.

Keywords: Internal senses, Psychology, Antonio Rubio, Scholastic, De Anima

12. INTERVISTA/INTERVIEW: Giacomo Scarpelli

Ingegni e Congegni
Minds and Devices

Giacomo Scarpelli has got the leading role in this interview, based on his book *Ingegni e congegni. Sentieri incrociati di filosofia e scienza*, published by Storia e Letteratura in 2011. The author dialogues with several authorities in science, literature and philosophy, but we are just going to delve into his cues about the idea of *theatrum mundi*, sign, and direct human operation on reality.

Keywords: Science, Literature, Philosophy, Theatrum mundi, Sign

13. SAGGIO/ESSAY: Augustin Udias

Jesuit scientific tradition and Ignatian spirituality
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From its foundation by St. Ignatius in 1540 and linked to its educational work, the Society of Jesus has maintained a continuous and institutional involvement in the natural sciences unparalleled by any other religious order in the Catholic Church. Because its foundation coincided with the beginning of modern science and the educational work in colleges and universities, mathematical and experimental science was soon introduced in their programs. Thus the Jesuit scientific tradition was established. This tradition can be explained by the characteristics of Jesuit or Ignatian spirituality, a mystique of service, understood as a service to God through the apostolic ministry to men. At its core is the emphasis of “finding God in all things” and seeking in their work the greater glory of God. This leads Jesuits sometimes to unconventional work on the frontiers an example of which is scientific work. Jesuit scientists found an affinity between scientific work and their spirituality and try to integrate both together in their lives.

Keywords: Jesuits, Scientific tradition, God, Ignatius, Spirituality

14. SAGGIO/ESSAY: Cesare Catà

In pellegrinaggio verso il sé. La Sapientia come conoscenza interiore in Charles de Bovelles - In Pilgrimage towards the Itself. The Sapientia as interior Knowledge in Charles de Bovelles

The anthropological ideal of man as “homo faber” defined by the French philosopher and pilgrim Charles de Bovelles (1479-1567) constitutes an original and relevant moment in the development of the modern conception of interiority. Following in the footsteps of Marsilio Ficino, Nicholas of Kues and his mentor Lefèvre d’Etaples, Bovelles deepens the neoplatonic conception of microcosmos and theorizes a definition of *sapientia* as a real knowledge of the human essence. In his thought is originally described a notion of personal ego as an image of divine truth. Charles de Bovelles represents an intriguing example of the new reflection on human personality developed in Europe in XVIth century, and shows several connecting points with contemporary psychology.

Keywords: Charles de Bovelles, Sapientia, Neoplatonismus, Microcosmos, Homo faber

15. SAGGIO/ESSAY: Nunzio Allocca

Anatomia comparata e fisiologia dei sensi interni. L’animismo di Claude Perrault e la storia naturale degli animali nella prima Académie royale des sciences di Parigi - Comparative Anatomy and Physiology of interior Senses. The Claude Perrault’s animism and the natural History of Animals in the first Académie royale des sciences of Paris

In January 1667 Claude Perrault submitted to the *Académie royale des sciences* of Paris a *Projet pour les expériences et observations anatomiques*, preamble to the *Mémoires pour servir à l'histoire naturelle des animaux* (1671-1676) and to the *Essais de physique* (1680-1688), aiming at a radical methodological renewal of physiology and comparative anatomy, based on clear distinction between “facts” and “hypotheses”. By affirming a causal role of the soul in the functional regulation of all life processes, Perrault frees himself from the Cartesian hypothesis of living automata. This move is not the symptom of a bizarre and incoherent mixture of animism and mechanism. Instead, it responds to one of the most debated issues in the second half of the 17th century science of life: the need to find a principle of integration and control of the organic processes, which cannot be revealed by simply breaking down into pieces the body machine.

Keywords: Claude Perrault, Anatomy, Physiology, Living automata, Body