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(Alize Bashirian I)

LA DIALETTICA IN PROCLO.



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Academia Verlag GmbH Jan 2014, 2014. Taschenbuch. Condition: Neu. Neuware - Scopo di questo lavoro è stabilire quale funzione il filosofo neoplatonico Proclo (V sec. d. C.) attribuisca alla dialettica nel quinto libro del suo Commento al Parmenide. Il libro contiene la prima traduzione italiana di questo testo, accompagnata da un'introduzione e da un commento. Nel commento si studiano i caratteri principali dell'interpretazione procliana, secondo cui la dialettica è un procedimento scientifico che permette di risalire dagli effetti alle cause della realtà. Per far questo essa si serve di quattro operazioni (divisione, definizione, dimostrazione, analisi), le quali trovano coronamento nel metodo ipotetico, che permette di individuare quali conseguenze derivino dall'attribuzione o dalla negazione di una proprietà a un oggetto. Secondo Proclo, tale metodo è la scoperta fondamentale di Platone: a differenza della logica aristotelica, esso possiede infatti una forte valenza metafisica, e costituisce la via per risalire fino alla causa di tutto, l'Uno. This work aims to determine what function the Neoplatonic philosopher Proclus (5th century AD) attributes to dialectic in the fifth book of his Commentary on the Parmenides. The first Italian translation of that text is provided, accompanied by an introduction and a commentary. The main characters of Proclus' interpretation are discussed, particularly his view of dialectic as a scientific procedure to trace effects back to their causes. To do so, dialectic uses the operations of division, definition, demonstration, and analysis. The capstone of these operations is the hypothetical method, a means of establishing what consequences derive from the hypotheses that an object possesses or does not possess a certain property. In Proclus' view, the discovery of this method is Plato's fundamental philosophical achievement, since unlike Aristotle's logic it has a strong metaphysical significance. This is why it represents the way to attain the cause of everything, i.e....



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