

# Inno A Venere Lucrezio Analisi

## C. Graca

›Amicus Lucretius‹ Enrico Piergiacomi, 2022-10-24 Many scholars have studied the dialogue between the Epicurean tradition and Pierre Gassendi. However, no one so far has ever attempted to conduct a full analysis of the latter's specific reception of Lucretius. The book attempts to show that Gassendi was the first to discuss almost the whole *De rerum natura*, as part of an ambitious project. He sought to provide a Christianized version of Lucretius' theory or to develop an atomistic worldview "freed" from the many dangerous errors that were often imputed to atomism (impiety, debauchery, and irrationality). In particular, Gassendi developed a dialectical strategy that led him to recover a providential atomism, an Epicurean psychology that saves the immortality of the soul, and a Christian hedonism from the *De rerum natura*. The last goal was especially important. Gassendi here emerges as the culmination of a tradition of Christian philosophers, like Lorenzo Valla and Erasmus of Rotterdam, who have tried to merge Epicurean hedonism with the Christian religion. The volume could therefore attract both scholars of Antiquity and Renaissance/modern philosophy. It is also a rewarding reading for scholars of the reception of Latin poetry from a philosophical perspective.

**La fine del mondo nel ›De rerum natura‹ di Lucrezio** Manuel Galzerano, 2019-12-16 La fine del mondo costituisce uno dei temi centrali del *De rerum natura*, testo che rappresenta inoltre la nostra principale fonte sull'escatologia cosmica epicurea. Mosso dall'intento d'indagare questo aspetto cruciale (che non è mai stato in precedenza oggetto di studi monografici), questo libro propone un commento delle principali sezioni escatologiche del poema: i finali del primo e del secondo libro, i vv. 91-415 del quinto e la rassegna dei fenomeni meteorologici più violenti nel sesto. L'analisi delle fonti filosofiche e degli obbiettivi polemici permette di dare risposte alla questione del fondamentalismo di Lucrezio, ponendo inoltre le basi per un esame del suo peculiare sublime apocalittico. Le appendici forniscono ulteriori considerazioni sull'immaginario escatologico lucreziano, concentrandosi sul modello offerto da Empedocle, le strategie comunicative del poeta e la possibile influenza del trattato pseudo-aristotelico *De mundo*. Questo esame mostra che il poeta richiama dottrine e fonti filosofiche successive a Epicuro, senza però cadere nell'eclettismo: uomo del suo tempo, Lucrezio attualizza le dottrine del maestro, proponendole come risposta per le angosce della propria epoca.

*Materiali e discussioni per l'analisi dei testi classici*, 2005

*Lucrezio* Luciano Perelli, 1977

**Atlante della filosofia** Maurizio Pancaldi, Mario Trombino, Maurizio Villani, 2006 Dizionario enciclopedico su filosofi, correnti di pensiero, concetti, termini tecnici e testi principali della storia della filosofia occidentale. Comprende anche carte tematiche e schemi sulla diffusione delle teorie filosofiche e una cronologia dall'antichità al 2006. (ubosb).

*La natura* Caro Tito Lucrezio, 2013-09-05T00:00:00+02:00 Lucrezio canta la filosofia di Epicuro come verità liberatrice. La liberazione - da immaginazioni, desideri e timori vani (soprattutto degli dèi e della morte) - culmina nella felicità. Per raggiungere questo fine, mezzo primario è la conoscenza della natura. La natura è il tutto infinito. Consta di atomi e di vuoto. Gli atomi si muovono incessantemente per due generi di movimenti: costruttivi e distruttivi. La natura non ha una finalità antropocentrica; ma la condizione umana non è tragica: è drammatica: comporta possibilità di scelte e di esiti diversi. La poesia di Lucrezio svolge il pensiero in visione, spaziando fra l'infinito e l'infinitesimo, con vivido afflato.

Lucrezio, poeta dell'angoscia Luciano Perelli, 1969

Le Georgiche di Virgilio e la coltivazione di Luigi Alamanni Filippo Caccialanza, 1892

Letteratura comparata Didier Souiller, Wladimir Troubetzkoy, Gianni Puglisi, Paolo Proietti, 2004

**Poetica nuova in Lucrezio** Leonardo Ferrero, 1949

**La biblioteca filosofica** Maurizio Pancaldi, Maurizio Villani, 2015-10-14T00:00:00+02:00 La filosofia filosofica raccoglie dall'antichità ai giorni nostri i testi fondamentali della filosofia occidentali, quei testi che hanno rivoluzionato il nostro modo di pensare. All'interno di un ordinamento che segue un criterio cronologico, il lettore è condotto attraverso un linguaggio accessibile ma rigoroso a entrare in contatto con le vette della speculazione filosofica greca, latina, medievale, tedesca, francese, inglese e italiana. Idee, definizioni, concetti spesso solo orecchiati e mai prima contestualizzati in una presentazione organica ma sintetica dell'opera da cui sono scaturiti. Una lettura da affrontare tutta d'un fiato oppure saltando da un'opera all'altra alla ricerca di un proprio filo conduttore. In questo senso la presenza di indici alfabetici degli autori e delle opere consente al lettore di scegliere i percorsi di ricerca più adatti ai suoi interessi.

**Vichiana**, 1978

*La letteratura latina del primo periodo augusteo (42-15 a.C.)* Antonio La Penna, 2013-09-02T14:12:17+02:00 «In quest'opera sulla letteratura latina dell'età augustea le persone degli autori sono al centro della trattazione. Al centro, però, non significa in un divino isolamento. È ovvio che ogni opera nasce in un periodo storico determinato. È ovvio anche che ogni opera nasce in una cultura, con le sue tradizioni letterarie (generi, luoghi comuni, maniere stilistiche), artistiche, religiose; ma nasce attraverso l'esperienza di una persona determinata, in una società che ha le sue strutture, i suoi costumi, i suoi valori; ed è attraverso il crogiuolo di una persona determinata che tutte le esperienze arrivano all'espressione letteraria e artistica»: Virgilio, Orazio, Cornelio Gallo, Tibullo, Propertio, Sallustio, Asinio Pollione, Livio, sono i protagonisti di queste pagine di letteratura latina raccontata da un maestro indiscusso degli studi antichi. Il periodo preso in esame è quello che

segue alla uccisione di Cesare con la costituzione del secondo triumvirato, un organismo costituzionale istituito per legge, che segna un'altra grave frattura nella storia di Roma. Nonostante sia un'epoca di grandi cambiamenti è possibile però rintracciare nella cultura e nella letteratura i fili di continuità col ventennio precedente. La fase successiva, che corrisponde alla costruzione del regime, è distinta dalla prima e coincide con la nascita della classicità latina.

**La peste: il Male?** Remo Viazzi, 2021-05-13T00:00:00+02:00 Questo libro, muovendo dalla descrizione della peste di Atene narrata da Tucidide e Lucrezio, tratta il tema del male e della fede. Fede nell'uomo, nella meravigliosa infinita fortuna che tutti gli uomini hanno. Esseri senzienti in questo universo che è un miracolo esista e ci permetta ogni giorno di agire per il bene. Analizzare un Male così pervasivo come la peste, tuttavia, aiuta a comprendere questo infinito bene (l'esistenza dell'universo, della vita, della nostra umanità) in definitiva aiuta a dare la giusta dimensione al male stesso: elemento necessario per la comprensione del bene, elemento minimo, rispetto alla positività dell'esistenza, elemento da combattere ogniqualvolta lo si incontri, con l'atto e con l'intenzione. Questo per noi è resilienza.

Da Epicuro a Lucrezio C. Graca, 1989

*Scritti classici e cristiani offerti a Francesco Corsaro*, 1994

*Studi e problemi di critica testuale*, 1978

**Miscellanea**, 1920

I motivi profondi della poesia lucreziana Guido Bonelli, 1984

**Strutture semiologiche nel De rerum natura di Lucrezio** Carmelo Salemme, 1980

Reviewing **Inno A Venere Lucrezio Analisi**: Unlocking the Spellbinding Force of Linguistics

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