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Antonio Giangrande, orgoglioso di essere diverso. Si nasce senza volerlo. Si muore senza volerlo. Si vive una vita di prese per il culo. Noi siamo quello che altri hanno voluto che diventassimo. Facciamo in modo che diventiamo quello che noi avremmo (rafforzativo di saremmo) voluto diventare. Rappresentare con verità storica, anche scomoda ai potenti di turno, la realtà contemporanea, rapportandola al passato e proiettandola al futuro. Per non reiterare vecchi errori.

Perché la massa dimentica o non conosce. Denuncio i difetti e caldeggio i pregi italici. Perché non abbiamo orgoglio e dignità per migliorarci e perché non sappiamo apprezzare, tutelare e promuovere quello che abbiamo ereditato dai nostri avi. Insomma, siamo bravi a farci del male e qualcuno deve pur essere diverso! This book is the second greatly expanded edition of the previous booklet "Quantum Entanglement and the Collective Unconscious". It collects the best contributions published by the author in his blogs, social networks and sites in Italian, translated into English. The reader will be amazed at the originality of the arguments. From the happy marriage between quantum physics and Carl Jung's collective unconscious, a new metaphysics of the universe is born and a place emerges in which matter and spirit collaborate and are guided by cosmic synchronicities to lead man towards incredible evolutionary projects. Carl Jung and Wolfgang Pauli worked respectively in the field of psyche and in that of matter. These two sectors are considered absolutely incompatible with each other. In fact, scientific materialism denies the existence of any psychic component in the known universe. Despite the enormous distance between their disciplines, the two scientists established a collaboration that lasted more than twenty years. During that period they never stopped looking for a "unifying element", capable of reconciling, on a scientific level, the reasons of the psychic dimension with those of the material dimension. Unfortunately, they did not achieve this in their lifetime, but they were prophets of a new scientific interpretation of the universe. In fact, the evolution of knowledge in the field of quantum physics, and above all the experimental confirmations of phenomena such as quantum entanglement, re-evaluate their theories. Today the idea of a universe that is not divided into "material objects" emerges strongly. The universe is not divided but consists of a single reality, made up of spirit and matter. This is the reality that Jung and Pauli called "Unus mundus". Matter and psyche have equal dignity and together contribute to the existence of the universe. The editorial series "Cenacolo Jung Pauli" is a place of knowledge and study. We believe it is the most suitable environment to resume work from the point where Carl Jung and Wolfgang Pauli left off. We can affirm that, today, scientific topicality ennobles their research and projects them towards even more daring interpretations than they themselves had imagined. Carl Gustav Jung (1865-1961) was a Swiss psychologist and psychotherapist, well known for his theories on the collective unconscious and synchronicity. Wolfgang Pauli (1900-1958) is one of the fathers of quantum physics. About Pauli we can say that in the year 1945 he received the Nobel Prize for his studies on a basic principle of quantum mechanics, known as the "Pauli exclusion principle". Finished printing on June 2, 2022 Bruno Del Medico is a blogger, writer, editor, specializing in the dissemination of issues

related to social current events and the new frontiers of science. He is the author of many texts related to the recent pandemic and of a specialized series on quantum physics and metaphysics. "Luigi Pirandello is best known for his experimental plays, but his narrative production has not enjoyed the same degree of critical attention. O'Rawe's study represents the first major reassessment of this output, including the 'realist' novels, the historical novel I vecchi e i giovani (1909) and the autobiographical Suo marito (1911). The book identifies in Pirandello a practice of 'self-plagiarism' - constant rewriting and revision and obsessive re-use of material - and explores the relation of these overlooked modes of composition to the author's own theories of authorship and textuality. Drawing on a wide range of critical theory, O'Rawe repositions Pirandello as a major figure in the development of European narrative modernism." This book explores the relation between nationhood, literary culture and globalism in the context of the Cold War struggle over the legacy of European modernity, a struggle to represent diverse experiences of the political, after World War II and colonialism. This book argues that, during the Cold War, modern political imagination is held captive by the split between two visions of universality -- freedom in the West vs. social justice in the East -- and by a culture of secrecy that ties national identity to national security. The significance of Cold War political modernity is made evident in the staging of dialogues between post-1945 American and Eastern European novelists: Kundera with Roth, Coover with Popescu and Kis and DeLillo. ÉAmongst the apparent enigmas of life, amongst the seemingly most radical and abiding of interior antinomies and conflicts experienced by the human race and by individuals, there is one which everything tends to make us feel and see with an ever-increasing keenness and clearness. More and more we want a strong and interior, a lasting yet voluntary bond of union between our own successive states of mind, and between what is abiding in ourselves and what is permanent within our fellow-men; and more and more we seem to see that mere Reasoning, Logic, Abstraction,Ñall that appears as the necessary instrument and expression of the Universal and Abiding,Ñdoes not move or win the will, either in ourselves or in others; and that what does thus move and win it, is Instinct, Intuition, Feeling, the Concrete and Contingent, all that seems to be of its very nature individual and evanescent. Reasoning appears but capable, at best, of co-ordinating, unifying, explaining the material furnished to it by experience of all kinds; at worst, of explaining it away; at best, of stimulating the purveyance of a fresh supply of such experience; at worst, of stopping such purveyance as much as may be. And yet the Reasoning would appear to be the transferable part in the process, but not to move; and the experience alone to have the moving power, but not to be transmissible. Experience indeed and its resultant feeling are always, in the first

instance, coloured and conditioned by every kind of individual many-sided circumstances of time and place, of race and age and sex, of education and temperament, of antecedent and environment. And it is this very particular combination, just this one, so conditioned and combined, coming upon me just at this moment and on this spot, just at this stage of my reach or growth, at this turning of my way, that carries with it this particular power to touch or startle, to stimulate or convince. It is just precisely through the but imperfectly analyzable, indeed but dimly perceived, individual connotation of general terms; it is by the fringe of feeling, woven out of the past doings and impressions, workings and circumstances, physical, mental, moral, of my race and family and of my own individual life; it is by the apparently slight, apparently far away, accompaniment of a perfectly individual music to the spoken or sung text of the common speech of man, that I am, it would seem, really moved and won. And this fringe of feeling, this impression, is, strictly speaking, not merely untransferable, but also unrepeatable; it is unique even for the same mind: it never was before, it never will be again. Heraclitus, if we understand that old Physicist in our own modern, deeply subjective, largely sentimental way, would appear to be exactly right: you cannot twice step into the same stream, since never for two moments do the waters remain identical; you yourself cannot twice step the same man into the same river, for you have meanwhile changed as truly as itself has done, _____: all things and states, outward and inward, appear indeed in flux: only each moment seems to bring, to each individual, for that one moment, his power to move and to convince. Reprint of the original, first published in 1867. Luigi Groto, detto il Cieco di Adria (1541\--1585), ha goduto presso i contemporanei di un'ampia fama, nonostante il ruolo minore riservatogli nella storia dalla critica letteraria. Gli scritti raccolti in questo volume studiano la diffusione e la ricezione dell'opera del Groto nelle letterature europee, in un panorama che spazia dalla Spagna e dal Portogallo fino ai Balcani e a Creta, passando per l'Inghilterra elisabettiana e per le terre ducali d'Austria e di Baviera. Ne emerge una nuova dimensione del Groto come interprete paradigmatico del Manierismo e importante precursore del Barocco, nonché la prova di strette convergenze con Shakespeare. Peter Iver Kaufman shows that, although Giorgio Agamben represents Augustine as an admired pioneer of an alternative form of life, he also considers Augustine an obstacle keeping readers from discovering their potential. Kaufman develops a compelling, radical alternative to progressive politics by continuing the line of thought he introduced in *On Agamben, Arendt, Christianity, and the Dark Arts of Civilization*. Kaufman starts with a comparison of Agamben and Augustine's projects, both of which challenge reigning concepts of citizenship. He argues that Agamben, troubled by Augustine's opposition to Donatists and Pelagians, failed to forge links between his own redefinitions of authenticity and "the coming community" and the bishop's understandings of grace, community, and compassion. *On Agamben, Donatism, Pelagianism, and the Missing Links* sheds new light on Augustine's "political theology," introducing ways it can be used as a resource for alternative polities while

supplementing Agamben's scholarship and scholarship on Agamben. Hügel's *The Mystical Element of Religion* features a critical but largely appreciative philosophy of mysticism. The author's "three elements of religion" are his most enduring contribution to theological thinking. The human soul, the movements of western civilization, and the phenomena of religion itself he characterized by these three elements: the historical/institutional element, the intellectual/speculative element, and the mystical/experiential element. This typology provided for him an understanding of the balance, tension, and 'friction' that exists in religious thinking and in the complexity of reality and existence. It was an organizing paradigm that remained central to his project. The effort to hold these sometimes disparate dimensions together was structurally and theologically dominant throughout his writing. The main subject of Hügel's study are the life and teaching of Catherine of Genoa (1447-1510), the Italian Roman Catholic saint and mystic, admired for her work among the sick and the poor and remembered because of various writings describing both these actions and her mystical experiences. Contents: The Three Chief Forces of Western Civilization The Three Elements of Religion Catherine Fiesca Adorna's Life, up to her Conversion; and the Chief Peculiarities predominant throughout her Convert Years Catherine's Life from 1473 to 1506, and its Main Changes and Growth Catherine's Last Four Years, 1506-1510 Catherine's Doctrine Catherine's Remains and Cultus Battista Vernazza's Life Psycho-physical and Temperamental Questions The Main Literary Sources of Catherine's Conceptions Catherine's Less Ultimate This-World Doctrines The After-Life Problems and Doctrines The First Three Ultimate Questions The Two Final Problems: Mysticism and Pantheism, the Immanence of God, And Spiritual Personality, Human and Divine Back Through Asceticism, Social Religion, and the Scientific Habit of Mind, to the Mystical Element of Religion This book is a treasure house of Italian philosophy. Narrating and explaining the history of Italian philosophers from the Middle Ages to the twentieth century, the author identifies the specificity, peculiarity, originality, and novelty of Italian philosophical thought in the men and women of the Renaissance. The vast intellectual output of the Renaissance can be traced back to a single philosophical stream beginning in Florence and fed by numerous converging human factors. This work offers historians and philosophers a vast survey and penetrating analysis of an intellectual tradition which has heretofore remained virtually unknown to the Anglophonic world of scholarship. Hügel's *The Mystical Element of Religion* features a critical but largely appreciative philosophy of mysticism. The author's "three elements of religion" are his most enduring contribution to theological thinking. The human soul, the movements of western civilization, and the phenomena of religion itself he characterized by these three elements: the historical/institutional element, the intellectual/speculative element, and the mystical/experiential element. This typology provided for him an understanding of the balance, tension, and 'friction' that exists in religious thinking and in the complexity of reality and existence. It was an organizing paradigm that remained central to his project. The effort

to hold these sometimes disparate dimensions together was structurally and theologically dominant throughout his writing. The main subject of Hügel's study are the life and teaching of Catherine of Genoa (1447-1510), the Italian Roman Catholic saint and mystic, admired for her work among the sick and the poor and remembered because of various writings describing both these actions and her mystical experiences. Contents: The Three Chief Forces of Western Civilization The Three Elements of Religion Catherine Fiesca Adorna's Life, up to her Conversion; and the Chief Peculiarities predominant throughout her Convert Years Catherine's Life from 1473 to 1506, and its Main Changes and Growth Catherine's Last Four Years, 1506-1510 Catherine's Doctrine Catherine's Remains and Cultus Battista Vernazza's Life Psycho-physical and Temperamental Questions The Main Literary Sources of Catherine's Conceptions Catherine's Less Ultimate This-World Doctrines The After-Life Problems and Doctrines The First Three Ultimate Questions The Two Final Problems: Mysticism and Pantheism, the Immanence of God, And Spiritual Personality, Human and Divine Back Through Asceticism, Social Religion, and the Scientific Habit of Mind, to the Mystical Element of Religion Many progressives have found passages in Augustine's work that suggest he entertained hopes for meaningful political melioration in his time. They also propose that his "political theology" could be an especially valuable resource for "an ethics of democratic citizenship" or for "hopeful citizenship" in our times. Peter Kaufman argues that Augustine's "political theology" offers a compelling, radical alternative to progressive politics. He chronicles Augustine's experiments with alternative polities, and pairs Augustine's criticisms of political culture with those of Giorgio Agamben and Hannah Arendt. This book argues that the perspectives of pilgrims (Augustine), refugees (Agamben), and pariahs (Arendt) are better staging areas than the perspectives and virtues associated with citizenship-and better for activists interested in genuine political innovation rather than renovation. Kaufman revises the political legacy of Augustine, aiming to influence interdisciplinary conversations among scholars of late antiquity and twenty-first century political theorists, ethicists, and practitioners.

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