



# **As raizes medievais do pensamento moderno (ebook) (Portuguese Edition)**

*Alessandro Guisalberti*

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Uma exposição surpreendente num livro surpreendente. Porque esta segunda edição do livro AS RAÍZES MEDIEVAIS DA FILOSOFIA MODERNA apresenta na sua capa uma bela pintura de Raimundo Lúlio pregando a judeus, cristãos e muçulmanos? A pergunta faz sentido, pois no interior da obra o nome do famoso polígrafo catalão do século XIII aparece só uma vez, quando, ao insistir em que a Modernidade tem fortes raízes na filosofia e na cultura da Idade Média, ressalta como ponto principal a "inteligibilidade do mundo". O professor Ghisalberti esclarece admiravelmente dois aspectos dessa inteligibilidade: a predisposição da mente humana para conhecer a realidade tal como ela é, sem alterar suas estruturas constitutivas, e a capacidade do homem para instituir um modelo de saber rigoroso, uma epistemologia forte, que constrói processos argumentativos, demonstrativos e conclusivos que alcançassem a plena evidência científica. Conclui-se assim, diz o professor, que a racionalidade da ciência moderna tem suas raízes na forte paixão pela verdade dos filósofos e cientistas medievais, na sua grande fé na lógica e na investigação metodologicamente correta no plano da pesquisa empírica. Basta lembrar o peso que tiveram, para os mestres da ciência do Renascimento e da revolução científica moderna, a scientia experimentalis de Rogério Bacon, o princípio de verificação empírica, ou navalha de Ockham, e a arte combinatória e a mnemotécnica de Raimundo Lúlio. No último Congresso sobre a Inter-culturalidade que teve lugar em abril de 2011 na cidade de Palma de Maiorca, o professor Ghisalberti explicitou ainda mais este ponto. A paixão pela verdade tem uma instância universal e é patrimônio de todas as culturas, daí a fecundidade do diálogo entre elas. Com efeito, Lúlio não refutou globalmente as teses das doutrinas árabes e judaicas, e reconheceu em Avicena, Averróis e Maimônides o mérito de terem proposto um caminho de conciliação entre um pensamento profundamente não religioso como o de Aristóteles e uma visão teológica, como a muçulmana ou a hebraica, que tinham muitos pontos em comum com o cristianismo. Com Lúlio chegou-se a uma grande valorização da razão sem que isso representasse um obstáculo à concepção teológica.

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