

“Quanto dicono i poeti...” (Aristot. Metaph. I)
La divina theoria come forma argomentativa strumentale al
philosophos logos

Giulio A. Lucchetta

Connecting to theos, the greek term theoria means the large and complete vision of truth that contains all the events; this is the way in which Aristotle recreated the historic background of the development of philosophy. My purpose is to examine a known argument about the existence of gods in order to qualify the eminence of wisdom as theoria, i. e. an exhaustive view of all the different beings and the way to speak about them. The hypothesis is that god's overlook is a kind of logic argument close to the paradox and it works only to banning the freedom knowledge because it was fought by gods. The problem, rised from the lies of poets, regards the truth of divine revelation: the argument, that appears also in Plato's Phaedrus, is connected with the god's speech in the Poem of Parmenides. But according the interpretation that Aristotle gives of the eleatic theoria of being, Parmenides, in order to explain to the humans the necessity to recognize false perception of sensible phainomena, is forced to use falsehood in his speech.

Keywords: *gods, wisdom, theoria, language, falsehood, Parmenides, Heraclitus.*

1. *Forme argomentative in Metaph. I 1*

Un tema caro al mio maestro Enrico Berti è il rapporto con il divino nella *Metafisica* per cui non manca occasione di mostrare che, se pur Aristotele manifestasse una certa accondiscendenza verso la religione ufficiale politeistica, la via filosofica lo portava ad asserire l'unicità del motore im-