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## Diogenes and alexander the great

A dialogue between alexander the great and diogenes the cynic. What did diogenes say to alexander the great. Alexander the great and diogenes conversation.

P. Rutler nella serie di EWTN. Cristo nella città, ha menzionato questa piccola storia, ed è così bella che non ho potuto resistere a pubblicarla, se non altro per potervi fare riferimento più avanti. Alexander, di passaggio a Corinto, was curious di vedere Diogene, che se trovava lì in quel hora: lo trovò crogliolarsi al sole nel boschetto di Craneum, dove stava riparando la seu vasca. "Io sono", gli said, "il grande re Alessandro". "E io", rispose il filosofo, "sono il cane Diogene". Non hai paura di me?» continuò Alexander. "Sei buono o cattivo?" chiese a Diogene". Bene", says Alessandro. «And chi most aver paura di uno buono?» Alessandro ammirava la penetrazione e la libertà di Diogene e, dopo qualche Conversazione, gli said: «Vedo, Diogene, che tu hai bisogno di molte cose e sarò lieto di servirti; chiedimi quello che vuoi.» "Ritirati, dunque, un po' da parte", rispose Diogene, «mi stai privando del sole". Non c'è da meravigliarsi che Alessandro ser stupito di vedere un uomo così al di sopra di ogni preoccupazione umna. "Quale dei due è il più ricco", continuò Diogene: «Chi si accontenta del mantello e della borsa, o colui al quale non just un intero regno e che ogni giorno si espone a mille pericoli per extendo?» I cortigiani del re si indignavano che un così grande monarca onorasse così un cane come Diogene, che non si era neppure alzato da suo post. Alessandro lo percepì e, voltandosi verse di loro, said: «If non fossi Alessandro, vorrei essere Diogene». Tratto da:Vite degli Antichi FilosofiTradotto dal Francese di Fenelon con note e una vita dell'autoreda REV. GIOVANNI Cornack, 1842, pp. 227-228 Alessandro visit Diogene to Corinth - Diogene gli chiede di alzarsi dal suo sole (incisione) L'incontro di Diogene di Sinope and Alessandro Magno è uno degli aneddoti più discussi della storia filosofica. Ne esistono molte versioni. I più popolari la descrivono come una prova del disprezzo di Diogene per l'autorità, la ricchezza e il decoro.[1] Plutarco and Diogene Laartiur riferiscono che Alessandro and Diogene morirono lo stesso giorno, nel 323 a.C.[2] Sebbene questa coincidenza sia sospetta the original letter of the original letter of the questa storia sono estese. Secondo la leggenda, Alessandro Magno venne a trovare il filosofo Diogene di Sinope. Alessandro voleva esaurire un desiderio per Diogene and gli chiese che cosa desiderasse.[5] Secondo la versione narrata da Diogene Laartius, Diogene rispose: "State fuori dalla mia luce".[6] Plutarco fornisce una versione più lunga della storia: A quel punto molti statisti e filosofi vennero da Alessandro con le loro congratulazioni, ed egli si aspettava che anche Diogene di Sinope, che si trovavavava a Corinto, facesse lo stesso. Ma poiché quel filosofo non ha stuck la minima nota di Alexander e ha continuato a godere il suo svago nel sobborgo di Craneion, Alexander è andato in persona vederlo ed haIying in the sun. Diogene got up a little when he saw so many people come towards him, and stared at his eyes on Alexander. And when that monarch turned to him with the greetings of him, and he asked him if he wanted something, "yes," said Diogene. À «It's a bit out of my sun." [7] It is said that Alexander was so impressed, and thus admired the pride and the greatness of that man who had nothing but despise him, who told his followers, who laughed and taught of the philosopher as they were going: À "But in trouble, if I wasn't Alexander, I would like to be Diogene". [8] There are many minor variants of what Diogene is supposed to have responded to Alessandro. According to Cicero, Diogene replied to Alessandro with the words: À «Now removed at least a little 'from the sun».[9] According to Valerio Massimo, Diogenis replied: "To this later, for now I just want you to be in the sun". [10] The assertion of Alexander, À «If you were not Alessandro Magno, I would like to be Diogene", it also appears in other versions of the anecdote. [5] Arrian referred to the episode when he recorded similar meetings of Indian philosophers with Alexander who took place during Alexander's campaigns in his book The Campaigns of Alexander. Even in the Istmo he met Diogene of Sinope, lying in the sun, next to He with his squisher guards and his feet comrades, asked if he wanted something. But Diogene he said he didn't want anything else, except that he and the assistants of him rose from the sun. It is said that Alessandro has expressed his admiration for the conduct of diogene. It is therefore evident that Alessandro was not completely devoid of better feelings, but slave of the insatiable ambition of him. In his biography of Alessandro, Robin Lane Fox [11] fixes the meeting in 336, the only time Alessandro was in Corinth. The Alessandro Della History is not this great king, sovereign of Greece and Asia, but the promising but brazen son twenty-year-olds of Philip of Macedonia, who for the first time tries the courage of him in Greece. One of the students of Diogene, OneSicritus, yes later in Alessandro and will be the original source of this story, embellished with revisitation, which appears in Ptolemy (14.2), Arrian (Anabasis Alexandri, 7.2.1) and À «Plutarchà «Moralia, 331. [12] [13] Tusculanae disputationes 5.32.92; Valerius Maximus Dictorum Factorumque Memorabilium 4.3. Ext. 4; Plutarch Alessandro 14; and Diogenes Laartius 6.32, 38, 60, and 68. [14] The historicity of Plutarch's stories and others has been questioned, not least by G. E. Lynch in his article about Diogenes in the dictionary of Greek and Roman biography and mythology. Lynch emphasizes the problem that Alessandro was not given the title until he left Greece, and considers him a problem with the anecdote such that it (together with the idea that Diogenes lived in a barrel) should be « Canceled from the domain of history.À € à «[C] Considering such as peculiar material riches a person as diogene must have made available for funny stories," it continues, À «There is a need to ask if they have come up to us some of dubious genuinity À ». [15] A. M. PizzaGalli suggests that the story has its origins in the meeting between Alessandro and the gimnosophists in India, and has been in Buddhist circles [3] [16] there are considerable changes in fact between the reports. Some have Diogenes and Alessandro meeting in Corinth, some in Athens, and some in MetroÀÁÁn. Moreover, as noted previously, the version of the story of Diogene laartius is divided into two parts. At 6.38am is the request for Alessandro and that of Diogene À «Stand Out of My Light! Answer. Alexander's side at the followers of him is, however, at 6.32. At 6.68, D.L. He has a third version of the anecdote, with Alexander who responds to being "a good thing" to a demand for diogene. At 6.60, D.L. It still has a fourth version, this time with the two replacements "I am Alexander the Great King." "The dog is diogenized." [3] In his dialogues of the dead (13), Lucian imagines a meeting between Alexander and Diogenes in the underworld. The philosopher once again pierces Alexander's predictions and prescribes a shooting from Lethe's water. Interpretation of God Chrysostom Dio Chrysostom, in his fourth prayer on the Kingship, [17] He lives a simple moral to the anaecote: people who are naturally clear and sincere respect others as themselves, while cowards concern these people as enemies. A good king will respect and tolerate the candor of a morally sincere critic (although he must take care of determining which critics are truly sincere, and they are simply pretending sincerity), and Diogenes' commentary for Alexander is a proof of diogenes. His courage in risking the offensive Alexander, without knowing whether he would be tolerant of such behavior in advance, marks him as honest. [18] Interpretation of Peter Sloterdijk According to Peter Sloterdijk, in his criticism of the cynical reason, this is "perhaps the most famous anecdote of Greek antiquity, and not without justice". It affirms that "shows in a glance what antiquity includes for philosophical wisdom, not so much theoretical knowledge, but rather a unbridled sovereign spirit [... T] It is wise [...] turns back into subjective matter Principle of power, ambition and impulse of being recognized. He is the first one who is quite disillusioned to tell the prince the truth. Diogenes' response denies not only the desire for power, but the power of desire as such. [19] Samuel Johnson's Interpretation Samuel Johnson wrote about this anecdote. Rather than relate it to Diogenes' cynicism, Johnson reports the history of time, relating to removing the sunlight from Alexander to the destation of people's time by other people. [1] "If the charity opportunities are denied by Fortune," Johnson wrote, "the innocence should be vigilantly preserved. [...] Time [...] should, above all other types of property, to be free from invasion; yet there is no man who does not claim the power to waste that time which is the right of others." [20] Modern interpretations in 2005, Ineke Sluiter analyzed the proxemics of the meeting, observing that a common feature of the anecdotes it was that Alexander approached Diogenes, inverting the usual positions of royalty and componder in which the latter would be physically submissive. For such means, Diogenes communicates its cynical indifference to the Convention and status in a non-verbal manner. [21] Medieval restructure and reinterpretation of the 16th century Alexandre et Diogène Urbino Majolica in the Musée Des Beaux-Arts de Lyon The anecdote was popular among medieval scholars, because of his mention in the writings of the authors who were popular at that time: Cicero, Valerio Maximus and Seneca. VALERIUS MAXIMUS Comments "Alexander Diogenem Gradu Suo Diutius Pelere Temp", Celerius Darium Arms" (4.3. EXT. 4). Seneca says "Powerful Multo, multi locupletor fuit [diogene] Omnia Tunc Possice Alexandro: Plus Enim Erat, Quod Hic Nallet Accipere Quam Ille Plessis Dare.", and adds "Alexander Macedonum Rex Gloriam Solebat A NULLO SE BENEFICIS UCTUM". [22] These comments have been widely reproduced. Philosophical thought in the Middle Ages agreed with Seneca in particular: Alexander, who boasted that no one could overcome him when he came to freedom, was surpassed by Diogenes, who proved himself the best man by refusing to accept from Alexander everything except those things that Alexander could not give. The demands of Diogenes that Alexander returns the sun to him, is something that Alexander cannot give him first. 4 [22] Diogenes' response is circulated as aphorism in Western Britain in the firstbut it doesn't seem to have been understood or that it had become completely divorced from history. InDialogue de Rare Fabulis, "Do not stand between me and the light" is the response of the friend who refuses a request for help because "other works commit me". In another dialogue of Áf à € LFRIC Bata, the aphorism is used to mean "being a little further", the advice of a younger monk than an elderly using latrine. [23] The will is my man and my servant, and ever Hath Ben and Evere Schal. And it will be the capital, and has the Lordship of Thi Witt, so you never need to take Thi's work beats; Bot forto Ben a win in the good world, which ever Noght Milk, you are always the aliche of always ever, where you are not at their Reson in Winne. Confesoin Amantis, John Gower, III, 1280 - 1289 [4] A different version of the antichota, which included a new material, has changed the focus of history. This version has reached Europe through the Clericalical discipline and is also found in the remororum deeds. In it, the sunlight accident is pushed into a subordinate position, with the main focus instead of being on Diogenes that identifies Alexander as "the servant of the servant of him". In this modified anecdote, Diogenes claims to understand to parody this when the king meets Edgar, son of Louis the Pious, dressed with rags and says "Let me talk to this philosopher". [3] [24] The Henry Fielding Wikisource dialogue has an original text related to this article: a dialogue between Alexander Great, and Diogenes, the Cynic Fielding the anecdote as a dialogue between Alexander the Great, and diogeni the cynic, printed in his miscellanes in 1743. [25] [26] The fielding version of di story again uses Alexander as an idealistic representation of power and Diogenes as an idealistic representation of intellectual reflection. However, he portrays both men as unsuccessful. Both are verbally adept, and engage each other, but both are dependent on the support of others for their weight of argumentation. [25] Fielding does not love character, and in its version of the anecdote everyone serves to highlight the cruelty and wickedness of the other. [27] The false greatness of the conqueror is shown contrary to the false greatness of the philosopher does nothing, whose rhetoric is not brought to action. In the XXX chapter of the Pantagruel by François Rabelais (c.1532), the guardian of Pantagruel Epistemon had the head cut after a battle. After hanging up his head and returning to life, he tells his experience of the damned of hell: "Their property and their condition of living is but only changed after a very strange way; because I saw Alexander the Great there changing and patching on spikes and old stockings, for which he obtained but a very poor life."... "After this, those who had been great lords and ladies here, they obtained but a poor expelled who lived there. And, on the contrary, the philosophers and others, who in this world had been altogether indigenuous and willing, were great lords in turn. I saw Diogenes there put out more pompously, and in great magnificence, with a rich purple dress on him, and a golden scepter in his right hand. And, that is more, now and then make Alexander the Great mad, so enormously he would abuse him when he had not well patched his breeches; for him he paid his skin with sound bastinados." Visual arts of the 16th century Flemish painting Flemish-German Renaissance painter Marten Van Valckenborg represented the anecdotal allegory of 350BC Alexander, approaching the famous Diogene cynic philosopher. Ref. Oil painting on wood, Alexander the Great Diogenes visiting, about 1585, private collection. Alexander the Great Diogenes visiting Marten Van Valckenborg, 1585, in [Private Collection] Marten Van Valckenborg.jpg La rencontre La rencontre de La rencontre de Alexandre et de Diogène de Sinope by Pierre Paul Puget, 1660, in the bas-relief of the Louvre Puget Museum, depicted on the right, is widely regarded as a chef d'oeuvre. [29] Etienne Maurice Falconet described him as "a sublimate error of Puget". [30] Daniel Cady Eaton, art historian and professor of History and Art Critic at the University of Yale, observed that the work is not in line with anecdote, with Diogene portrayed as an old pitiful extending his arms and Alexander portrayed as mounted on a horse with a hand in the chest in mocker. The horses are too small for the knights, and the chain with which the dog is kept is "very enough for the anchoring of a ship". [31] Eugène Delacroix wrote of the work: If the great Puget had the most common sense of how much he had of the intensity and science that fill this work, he would have perceived before starting that his subject was the strangest sculpture he could choose. He forgot that in the mass of men, weapons, armor and even buildings, he could not introduce the most essential actor; that is the ray of the sun intercepted by Alexander; without which the composition makes no sense. [31] Victor Duruy made the same point, writing: [...] est malgré la science qu'il y montra, une preuve de l'impuisance de la statueire à rivaliser avec la peinture. Combien sont lourds ces nuages et ces drapeaux de marbre qui flottaient si bien dans l'air libre d'un tableau! Et où est le principal acteur de cette scène, le rayon de soleilqu'Alexandre intercepte? 32 Others, like Gonse, praised Puget: I do not succeed in proclaiming the bas-relief of Alexandre de Diogène one of the mostof modern sculpture. Everything that is rarer and more difficult in the art ofThere are united as a miracle: plastic concentrated effect, lights and shadows game, selections of floors, ease of modeling; nervous, fine, lively and run indescent. What else can you say? There's a minor detail that is not treated with a wonderful assurance. [31] Alexander and Diogenes Edwin Landseer, 1848 in the Tate collection and Diogenes Alexander Landseer Edwin Landseer Alexander and Diogenes presents the meeting between the twain as between two dogs. [33] Alexander is a white bulldog with a military collar that looks down hard on Diogenes, represented as a butterfly scruffy dog in a barrel. [34] [35] Landseer was inspired to create the painting when he met two dogs in the street, observing one another from inside a barrel, and was recalled the meeting between Alexander and Diogenes. [36] The painting itself was to become the inspiration for dogs anthropomorphic Disney's Lady and the Tramp. [37] Charles Darwin and Briton Rivière agreed with each other that the hair of the dog Alexander were inaccurately represented. [38] References ^ a b Liang Shiqiu (2007). "On Time". At St. Joseph M. Lau; Howard Goldblatt (eds.). The Columbia Anthology of Modern Chinese Literature. Modern Asian literature. translated by Tam King-fai (2nd ed.). 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Mox de ceteris, intermediate velim to only mihi non obstes." Valerius Maximus, Facta et dicta memorabilia, 4.3e.4 ^ Fox, Alexander the Great in 1973: 71. ^ ^ Robin Lane S.L. Radt (1967). "Zu Plutarchs Vita Alexandr". Mnemosyne. 20 (2): 120À 126. doi: 10.1163 / 156852567x01464. ^ Henry Fielding (1972). Henry Knight Miller (ed.). Miscellanies. Oxford University Press US. pp. 226. ISBN 978-0-19-812435-1. ^ G. E. Lynch (1853). "Diogenes". Dictionary of Greek and Roman Biography and Mythology. 1. London: John Murray. pp. 1021-1022. ^ A. M. Pizzagalli (1942-1943). "Influences Buddhist legend of Alexander". Reports of the Lombard. 76: 160 154A. ^ Dio Chrysostom, Oration 4 ^ David Konstan (2004). "ParrhA is: Ancient philosophy in opposition." In Albert A. Anderson; Steven V. Hicks; Lech Witkowski (eds.). Mythos and logos: how to find the love of wisdom. book series of valuable investigation. 155. Rodopi. pp. 20à € 21. ISBN 978-90-420-1020-8. ^ Ross Posnock (2010). 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