

“La place d’autrui”.

Etica filantropica e immaginazione morale in Leibniz

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This article identifies an intermediate position in Leibniz’s moral thought between deontological and sentimentalist morality. Whereas in his early writings obligations towards others are derived from obedience to God, Leibniz later comes to conceive of “charity” towards others as a state of mind that arises spontaneously in those whose intellect can identify convergences between different interests (“perceiving harmony”) and imagining feelings and judgments of other agents (“putting oneself in the other’s place”). On this basis, Leibniz would be able to outline an “ethics of recognition” (rather than a kind of “ethics of law”) which has original characteristics and clearly anticipates the later philosophies of “dialogue” or discourse, although never emancipated from the theological dimension and rather proposed as an interpretation of evangelical precepts. In the last part of the essay, the author also examines the limits of this approach, based on the attempt to universalize a model of relationship that is originally and typically interpersonal.

Keywords: *Charity, Wisdom, Moral Recognition, Leibniz and Pufendorf, Prospectivism.*

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Nelle opere di Leibniz, non vi è una teoria della “simpatia”¹. La parola compare, ma – come nella filosofia antica – solo in contesti *cosmologici*². Tutti gli esseri creati sarebbero “simpatetici”, ovvero essi formerebbero una *connexio rerum universalis* in cui tutto ciò che accade ad uno tra loro verrebbe percepito da ogni altro³. A questa tesi, Leibniz attribuisce una serie di compiti logici e metafisici volti a

¹ Dove non sia altrimenti indicato, le citazioni da scritti di Leibniz sono tratte dall’Akademie-Ausgabe: Gottfried Wilhelm Leibniz, *Sämtliche Schriften und Briefe*, Darmstadt 1923..., con la sigla A seguita da numero di serie, di volume e di pagina.

² Sulla concezione antica della simpatia, cfr. Thomas Leinkauf, *Eros und Sympathie bei Plotin*, in Roman Alexander Baron, Alexander Kludies, Thomas Micklich (eds.), *Sympathy in Transformation. Dynamics between Rhetorics, Poetics and Ethics*, W. de Gruyter, Berlin 2018, pp. 19-37.

³ Cfr. ad es. lo *Specimen Inventorum de admirandis naturae arcanis* del 1688: «Itaque quod Hippocrates de corpore Humano dixit, de ipso universo verum est, omnia conspirantia et sympathetica esse...» (A VI 4 C, p. 1618). Altrove Leibniz usa *sympnoia* per caratterizzare la tesi attribuita a Ippocrate.