

Mil Y Una Muertes

La muerte, desdicha fuerte Pamphlets on Protozoology (Kofoid Collection) Death, mummies and ancient rites History of the Conquest of Peru, with a Preliminary New of the Civilization of the Incas A New Spanish Reader ... Laws Passed at the Session of the General Assembly of the State of Colorado Southeys Common-place Book Common-place Book Textbook of Medical Physiology Spanish Idioms with Their English Equivalents Embracing Nearly Ten Thousand Phrases A Volume of Oriental Studies Anales de la Sociedad Española de Historia Natural Senate documents Transactions of the first Pan-American Medical Congress v.1 Address ... at the Opening Exercises of the Academic Year Transactions of the first Pan-American Medical Congress v.2 R.C.E.I. Catalogue of Printed Books Boletín Bernardo T. Arriaza William Hickling Prescott Mariano Velázquez de la Cadena Colorado Robert Southeys Robert Southeys Arthur C. Guyton Sarah Cary Becker Thomas Walker Arnold University of Santo Tomás British Museum Instituto Geográfico Argentino

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la muerte es uno de los umbrales de la vida humana entre la cuna y la sepultura transcurre nuestra existencia y una reflexión completa y profunda sobre el ser humano no puede dejar de lado tan acuciante problema aunque quizá cabría mejor denominarlo misterio siguiendo la conocida distinción de gabriel marcel entre problemas y misterios los problemas se resuelven los misterios dan que pensar y en torno a ellos gira nuestra vida el misterio del nacimiento es una dicha y el de la muerte una desdicha como cantó manrique y reza el título de presente volumen o no es una desdicha el conjunto de textos que se recogen aquí no pretenden ser una advertencia parenética sobre la cercanía de la muerte memento mori pues al fin y al cabo a morir no se puede aprender mori non discitur ya que al igual que el nacimiento sucede de una vez por todas sin posibilidad de ensayo previo entonces qué pretendemos arrojar un poco de luz renunciar a pensar en la muerte es renunciar pensar algo tan propio del hombre que mentar a los mortales vale por decir seres humanos la marca que distinguía a los humanos de los dioses para la grecia clásica cuna de la filosofía era precisamente la mortalidad pero aquí no se trata sólo de pensar la ignorancia de la hora fatal mors certa hora incerta sino que la muerte de alguna manera corona la vida finis coronat opus e incluso como quería petrarca quizá una muerte hermosa honre toda una vida un bel morir tutta una vita onora si la filosofía consuela de algo como pretendía boecio es precisamente de la mortalidad porque se convierte

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