

Jean de Ripa : chemins de l'infini actuel

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Abstract: John of Ripa is proposing that actual infinity is really created, and it is an intrinsically coherent concept. The use of the *super*-adjective is a groundwork of John of Ripa's analyses: the syntactic use comes from one of the most famous translations of the Dionysian corpus, by Robert Grosseteste. Pseudo-Denys is the father of the Latin mystique, even if it is possible to show his subtle analytical structure: Jean appears formalized, but as Denys he tries to say the unspeakable of God – a way of speaking I assume from Lacanian approaches that I use to stress John's ultimate goal. John gives to the word *immensitas* a new meaning, unusual in the Latin of XVth century: *immensitas* is a super-infinity; *immensitas* is related only to God; *immensitas* is a different sort of infinity from the actual infinities, some of them bigger than others, that are really present in our actual world. It is worth noting the limits of a contemporary lecture of John of Ripa's analyses that not fully assumes the strength of formalised uses by John about actual infinity. I propose that only by using the formal contemporary developments coming from Frege and Cantor we can really appreciate without misleading points the medieval metaphysics of John of Ripa. In this way, we stress one problem in John of Ripa analyses: the absence of bijective relation to show the cardinality of infinity. But the actual infinities and the *immensitas* are sound objects of his metaphysics.

Keywords: John of Ripa, Pseudo-Denys, Actual Infinity and (Absolute) Super-Infinity, Imagination, Repetition, Formalisation of Natural Language, Formal Ontology, Cardinality.