

differente opinione, un contraddittorio che necessita acribia e anche una puntuta analisi delle relative fonti e non certo il presente discorso da intendersi solo come inquadramento generale – anche se con tutta la dignità ed autorevolezza che, in via di consolidata storica consuetudine, ogni nunzio merita che gli si accordi – del necessario e, ormai, non più rinviabile dibattito.

Massimo Morigi, luglio-25 dicembre 2016

separata da questo breve studio ho tentato di mettere in luce con una certa precisione ciò che lo ritengo ancora valido ed attuale nel suo atteggiamento di fondo. Ciò che importa a questo proposito è anzitutto ricordare Lenin nella sua vera peculiarità spirituale, senza considerarlo come un pensatore ruminante sul piano della teoria di Marx e di Engels e neppure come un geniale e pragmatico "politico-realista". Nel mondo più concreto si potrebbe formulare questo ritratto di Lenin come segue: la sua linea teorica poggia sul fatto che egli consideri qualsiasi categoria – per quanto possa essere assolutamente filosofica – dal punto di vista della sua efficacia all'interno della prassi umana e al tempo stesso porta l'analisi concreta della situazione concreta data di volta in volta, su cui si basa costantemente ogni suo azione, in una connessione organica e dialettica con i principi del marxismo. Così egli non è nel senso stretto del termine, né un teorico né un pratico, ma un profondo pensatore della prassi, un uomo il cui penetrante sguardo è sempre rivolto al punto in cui la teoria trasforma nella prassi e la prassi nella teoria. Il fatto che la corrente storico-spirituale di questo mio vecchio studio all'interno del cui ambito si muove questa dialettica, però ancora in sé i tratti tipici del marxismo degli anni venti, altera indubbiamente alcuni elementi della filioscenza intellettuale di Lenin, dal momento che soprattutto nei suoi ultimi anni di vita egli sviluppò molto più di quanto faccia il suo biografo la critica del presente, ma riproduce anche i suoi fondamenti fondamentali in modo sostanzialmente corretto, poiché l'opera teorico-pratica di Lenin è anche oggettivamente inconfutabile dal momento prepararsi del 1917 ed associata alle loro conseguenze successive. Oggi io credo che il tentativo di cogliere la personalità specifica di questa grande personalità risuoni una sfumatura non del tutto liberica, ma non per questo completamente errata, attraverso l'illuminazione compiuta a partire dalla normalità degli anni venti, e: György Lukács, *Storia e Coscienza di classe*, cit., pp. XXXV-VI. Gramsci, a differenza di Lukács, non ebbe la felice sorte di essere abbandonato a lungo per vedere il fallimento del regime che scaturiva dalla Rivoluzione d'Oro; ebbe però la fortuna di consegnarci un pensiero che giganteggia, forse anche per la sua eccezionale ecumenica personale, su tutti questi colori, fra questi indubbiamente Lukács, diendo fondamentali contributi per la fondazione di una filosofia della prassi che superò sempre definitivamente con tutti i positivismi e meccanicismi (e, conseguentemente, con tutti i pseudo-socialismi liberal-liberisti) che hanno sempre tenuto le ali e coloro che vollero cogliere il vero dell'insegnamento di Marx (e, ovviamente, della dialettica di Hegel) fra i giganti di quel modernismo occidentale che felicemente sapeva far evolvere l'idealismo in una filosofia della prassi marxista qui solo sfuggita Karl Korsch e il suo Marxismo e Filosofia: autore ed opera che trovarono una foto più completa dinamica in *Classi ed Repubblicanesimo Geopolitico*). Il confondimento dialettico-strategico del Repubblicanesimo Geopolitico, forse immediatamente ma, si spera, anche con la consapevolezza di Fernando di Charron, a questo aspira.

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