

# The fracture and the existential relation

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## ABSTRACT

The fundamental element of everything, of nature as well as life, is an existential relationship here called Intention. It is the culmination and fulfilment of the natural sciences and philosophy, and their foundation.

This research investigates intention and its three ingredients: the original I, being and the called I.

**Key words.** Intention, I, Being, consciousness, soul

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## 1. Introduction

The problem of the individual, of his essence and of his relations, arises from what is the oldest and most original question of philosophy, namely the relation between the one and the many.

There is no thinker or philosophical tradition that has not provided or at least attempted a response to this problem. Similarly, there is no discourse that implicitly or explicitly addresses this question without it having repercussions on the concepts of "I", soul, mind, body, and consciousness.

Before tackling these problems, it is useful to start with a brief overview of the path of Greek philosophy, from its first steps in the narrow horizon of Act to its crisis opened by the antinomies on the one, the many, and movement, resolved by Aristotle through the expansion of the ontological horizon of being with the introduction of the concept of Potentiality.

The same Act-Potentiality dualism, at the base of Aristotle's theory of Movement, is the ground for the presentation of that special relationship, central to this article, called Intention. It is special because it is not a logical relationship, but an existential one and, as such, transcendent. It is indeed the only relationship on which the entire physics, the entire philosophy, and religion are based.

In short, at the root of everything, as the building block and universal motor of everything, there is the existential relationship here called intention. Intention is the give-and-take relationship between two individuals within their world, a world in turn constituted by the multiplicity of the remaining intentions. The multiplicity of the remaining intentions, seen from the outside, as a whole, form the phenomenon that appears in the consciousness that is the background to the lived intention. The one and the many coexist and face each other like existence and phenomenon, existential geometry and Euclidean geometry, the existential relation and the logical relation, the soul and consciousness.

All of nature, in fact, is composed of individuals, made of energy, in existential relationship with each other whose purpose is the gift of a part of oneself to another belonging to one's own universal. It therefore operates in the period of transcendence, covered by a veil, but needs the act to emerge into consciousness even if only for a single instant; an absolutely necessary instant for the realization of what is desired, an instant in which, following the free decision, the individual unites with its other through the gift of oneself. To the "I", living its own intention, appears in the background, in the instant of the act reflected in consciousness, the phenomenon, represented by determined entities in logical relationship with each other. But the logical representation is only a snapshot of lived lives, it is only what appears seen from the outside. There is a fracture between the existential relationship, which is the living nature, and the logical relationship, which is only the external representation of what emerges in the instant of the act. The existential relationship, in turn, would make no sense without the more original fracture between an "I" and the other. The purpose of this work is to clarify this fracture and the existential relationship that derives from it.

Philosophy, like art, religion, and more generally life, as lived, is an existential relationship that is true insofar as it is a heroic quest for an Other on the foundation of faith. An insatiable, absolute, metaphysical desire, an inextinguishable fire, a heroic furor that drives one to pursue, risking one's own existence, someone unknowable and yet tirelessly sought, who each time hides behind the guise of an idea. A guise that each time you think you have finally grasped once and for all, only to find yourself holding a few meager fragments in your hands, because it is never completely yours, never completely given, because it is not something finite.

*Philosophy*, writes Levinas, *is made of questions and answers, which never satisfy the question that gave rise to them, but are always ready to give birth to it again.*

The reason is that what is embraced in the infinity of the soul cannot be nailed down once and for all in the finiteness of consciousness. And so the quest must start again each time from scratch, each time in search of a new encounter, because life can only be lived.

This metaphysical desire, this heroic quest, are abyssally different from finite desire and curiosity. This disappointing desire for the finite and this vain curiosity, which do not need faith and do not require risking one's own existence, but move based on calculation, are only the selfish desire to possess, use, and seize the world.

## 2. The Heroic Quest for the Other in the History of Philosophy

It is customary to divide the history of philosophy into two parts: an ancient or realistic philosophy<sup>1</sup>, for which the world we experience is reality itself: *consciousness*  $\equiv$  *phenomenon*  $\equiv$  *reality in itself*; and a modern philosophy, born from the fracture of Descartes' "res cogitans" and "res extensa", for which the content of consciousness is only representation or subjective idea: *subjective consciousness*  $\equiv$  *subjective phenomenon*  $\neq$  *reality in itself*.

If by "res extensa" is meant being in act, that is, the entity, insofar as it is completely given, determined, finite, observable, and measurable, that is, the object, it follows that the "I think", as radically other and opposed to the object, is the transcendent dimension: continuous, indeterminate, unobservable, infinite. The

<sup>1</sup> For example, common sense and classical physics are realistic

fracture operated by Descartes therefore refers to a fracture between Act and Transcendence.

It is thus possible to say that with Descartes, gnoseology is born, as the problem of the correspondence between subject and object now separated, and the problem of the "I".

Before Descartes, the problem of knowledge, as well as that of the soul, had actually already been addressed by the ancients, but insofar as it was addressed only within the horizon of the act, it was unable to escape the realm of the phenomenon, thus lacking that transcendent dimension from which the problem of the "I" arises.

In the philosophy of Intention, potentiality, as a transition between one act and another, space that opens between an "I" and its Other, is the transcendence capable of accommodating within itself the freedom, decision, and life of a person.

The fracture, which opens the necessary space for the existential relationship, is therefore not between two substances but between two persons, between two "I"s.

As is known, Aristotle, in order to resolve the problem of movement, had already broadened the horizon of philosophy, initially limited to the sole sphere of action, with the discovery of potency. However, Aristotle stopped only at the threshold of the new world that opened before him. Overcoming it required recognizing that potentiality, which is transcendence, is as such the time of the person and of his freedom. From here, the next step, recognizing the fracture existing between two "I"s, between a giving person and a receiving one, filled in the act of giving, would have been short.

Therefore, Aristotle's potentiality was the truly great missed revolution.

The ontological dualism of Descartes' "res cogitans" and "res extensa", although definitively deviating from the threshold of the new world at which Aristotle had stopped, had the great merit of highlighting the existence of a fracture, not the true one between two "I"s, but that of the boundary between the subject (the "I") and the object (its world), with all the problems of interaction between mind and matter that derived from it, giving rise to all modern philosophy.

### 2.1. Birth and Development of Realistic Philosophy in the Horizon of Act

The path of philosophy, moving from a place of origin, within a horizon, and in view of the unknown, advances not only and not so much by posing the right themes and the right problems, which represent intermediate stages, but especially when, having reached the apparent boundaries of its own world in vain, and just when it despairs that there may be anything beyond, it suddenly discovers, beyond the old boundaries, a new world, new lands, and new horizons.

Philosophy could not have been born otherwise than based on faith in the Logos, understood as the "universal law" that governs all things according to reason and necessity: «*Nothing happens by chance but everything according to logos and necessity.*» (Leucippus, fr.2)

Only if one and the same law, the logos, is the basis of everything, i.e., the flow of nature as well as the flow of human thought itself, with the human mind being in the image and likeness of the mind of the Cosmos (Nous), then it is possible, and therefore makes sense, to set out in search of it driven by love (Eros) for it.

It is therefore not wrong to say that philosophy is a heroic search for the Other based on faith.

With this faith, early philosophy moved within the horizon of being in act and towards the principles of physics, the archè.

Greek thought thus unfolded within the horizon of being in act, where being in act means everything that is observable, measurable, and representable. The entity insofar as it is completely given, determined, and therefore finite, in a completely given, determined, finite space and time. In Greek thought, consequently, the set of numbers was limited to only completely determined and finite numbers, that is, positive integers and their ratios given by rational numbers (excluding zero - the infinitesimal - and infinity).

In this context, one of the earliest known schools was the Pythagorean school. It is Aristotle who attributes to the Pythagoreans the doctrine that numbers (natural and rational) constitute the essence of all things. The entire universe is harmony and number, and without number, nothing would be possible to think or know. The knowledge of this complex universe of relations between numbers and things constituted for the Pythagoreans the pinnacle of learning. Among numbers, there are logoi, i.e., ratios. In ratios and natural relationships, the notion of harmony is central, manifesting especially in the realm of music. For the Pythagoreans, harmony arises from the relationship between opposites. The way of nature is to split being by positing two opposing principles that neutralize each other, the positive and the negative. In modern terms, the Pythagorean school was a quantum philosophy, as it reduced everything to unity, to the quantum, and to relationships between integers. At the foundation of such a theory was evidently the consideration that there could be no knowledge, i.e., measure, if nature were not a harmony of cycles with lengths and periods in determined numerical ratios. From the evidence of this always completely determined harmony, always fully in act, it follows that the archè is a single substance. If every measure or ratio of measures is determined, that is, finite, then it must be expressed by an equally determined number, that is, an integer or rational number, and this implies the existence of a single form of quantization, that is, a single unit of measure and therefore a single substance<sup>2</sup>.

From these two hypotheses about being, that is, everything determined and a single substance, it follows that number and numerical ratios are the only essence of reality. Being, therefore, manifests in discrete, atomic act, as the one, the quantum. It follows that every measurable quantity, such as matter<sup>3</sup> or a length or a duration of time, is quantized<sup>4</sup>.

The same paradox of Achilles and the tortoise by Zeno, a disciple of Parmenides belonging to the Pythagorean school, was

<sup>2</sup> The quantum is the unit of measure that makes possible the determined ratios and hence the harmony of nature. If there were more than one substance, and thus more than one quantum, i.e., unit of measure, irrational numerical ratios, i.e., undetermined, would arise, which is impossible in the horizon of act.

<sup>3</sup> We would say energy. This concept, in the modern sense, was unknown to the ancients.

<sup>4</sup> In the act, the measure of everything, and therefore also of speed, must be determined, that is, given by a rational number, the ratio between two integers, which is equivalent to saying that spatial length and temporal length are quantized with the same quantum of substance, i.e., energy. Note that, as recognized by the physics of Intention, the synthesis of space and time, thesis and antithesis, is not velocity but the path. Quantizing both space and time means that space and time are not two dimensions, although correlated as in special relativity, but a single and same dimension: the path. More generally, quantizing energy, space, and time based on the same unit of measure is equivalent to saying that these are a single and same dimension: Energy, space, and time are the same.

perhaps originally conceived to demonstrate, in the horizon of being in act, the quantization of movement: «*If, absurdly, time and space were divisible infinitely, Achilles could never catch up with the tortoise.*»

In other words, only if the substance of being is unique, it cancels itself out, and only its measure remains, which is the only meter, i.e., the one, and number and numerical ratios are the only essence of reality. The atomistic philosophy of Leucippus and Democritus was ultimately a materialistic and mechanistic derivation of Pythagorean philosophy.<sup>5</sup>

However, the concept of the atom in act, as we will see shortly with Parmenides, was very problematic<sup>6</sup>, but no more than the continuum in act.

Of this world, so well-ordered and based on the harmonic ratios expressed by rational numbers, the discovery of irrational numbers, not correctly interpreted, indeed decreed its end.

In reality, the discovery of irrational numbers in Euclidean geometry had only demonstrated that Euclidean geometry, or quadratic geometry (manifold) more generally, is the geometry of the apparent phenomenon but is not also the geometry used by nature.

More generally, however, it had demonstrated that the horizon of act, the seat of the phenomenon, is not sufficient to contain the reality behind the phenomenon. Indeed, as will be shown further on, natural relations, unlike the spatial relations of the apparent phenomenon, transcend the present moment.

But it was Parmenides who shook Pythagoreanism to its foundations, despite having been a disciple of the Pythagorean school, by demonstrating with his aporias the impossibility of the one in act, and thus of the many and the different, and therefore also the impossibility of movement and of physics itself in the horizon of act.

Parmenides had demonstrated that nature and intellect transcend the act, as they do not find their foundation in the act. Parmenides had actually demonstrated, once again, that the horizon in which his contemporary thought moved was too narrow, inadequate both to explain the foundation of Pythagoreanism, i.e., the one, and the appearances of the real world represented by Euclidean geometry that revealed the existence of incommensurable magnitudes (irrational numbers). However, Parmenides did not know how to go beyond this horizon, consequently, remaining faithful to this horizon, he reduced physics to mere appearance. Parmenides, whether he wanted to or not, nevertheless ventured into metaphysics.

## 2.2. The One and Plato's Parmenides

The act, that is, the determined, requires the one, the quantum, otherwise it would plunge into the indeterminate infinitesimal, that is, into its opposite. However, upon closer examination, the

<sup>5</sup> For both, the archè was a single quantized substance, thus in the form of atoms, although the concept of the atom was only logical in Pythagorean philosophy (the one) and metaphysical in atomistic philosophy (infinite material atoms, of a plurality of forms, incessantly in motion in an infinite universe). Pythagorean atoms aggregate geometrically (forming geometric shapes), those of Leucippus and Democritus informally (configurations comparable to texts composed of letters).

<sup>6</sup> An atomistic theory, in the horizon of act, besides having to hypothesize the existence of a void to allow motion, faced insurmountable difficulties: an infinite universe (if it were finite, it should have walls) consequently populated by infinite atoms; different types of atoms (only for the atomistic school) despite atoms having no parts; a mechanism of aggregation, necessarily by contact, between atoms that have no parts; irrational numerical ratios between atoms of different types.

quantum in act, which is the one, does not reveal itself in the act. It cannot be observed in act along its extension, during its period: the quantum represents precisely the extension that eludes the act, the extension that is veiled in the act. The quantum is not a determined and clear monolith, as the act would demand. The quantum is therefore only a determination of the extension of the time interval in itself obscure, indeterminate, outside the act. What appears in determined act, what comes to light, is only the point/instant of beginning, and the point/instant of end. In other words, the determined act, unveiled, is not founded in itself but needs the indeterminate, the veiling. The act, that is, the light, exists only in the instant, at the boundaries of the quantum's extension. The being in act, unveiled, which demands the quantum, thereby demands the possibility of veiling. It is veiled in the extension of the quantum, outside the Act, and then unveils itself determined in the instant at the boundary between one quantum and the next<sup>7</sup>.

In light of this, Plato's Parmenides, which takes place in the dead ends present in the narrow horizon of the Act, that is, of the finite, the determined, in the place where being (the one) is fully exposed, finds no way out, nor could it, which are instead present by raising one's gaze, as Aristotle did, to the broader horizon that also includes the sphere of infinite and indeterminate potency, where being (the one) is veiled.

The problem of being, of the one and the many, inaugurated by Parmenides, marks, with Plato's dialogue "The Parmenides", the birth of metaphysics and the source of all Western metaphysics: every branch of the analysis of the One has given rise to a philosophy.

## 2.3. The Emergence of Gnoseology and Ontology in the Horizon of Act

Any science is a science of being. There is a science that deals with being as it appears to us and is given to us in knowledge, and thus it questions the ways and limits in which it is possible to know it, and a science that deals with being as being, and therefore it questions the reality of what appears to us and is given to us. The former is Gnoseology, the latter is Ontology. The structure of being, the common terrain of Gnoseology and Ontology, is investigated by Ontology regarding its degree of reality.

In the horizon of the act, knowledge has two instruments<sup>8</sup>:

1. Thought: allows us to discover a priori truths. Its tools are:
  - (a) Intellect (nòus): knowledge of the infinite. It is the supreme cognitive faculty that allows us to grasp ideas by means of:
    - Intuition: immediate evidence of thought. It grasps Categories, universals, and first principles (axioms).
  - (b) Reason (diànoia): knowledge of the finite. It is the faculty that allows us to build theories by proceeding from axioms to theorems through logical concatenations by means of:
    - Logic: deduction.
2. Experience of the phenomenon: allows to discover the data. That is:
  - (a) to know the entities, by means of:

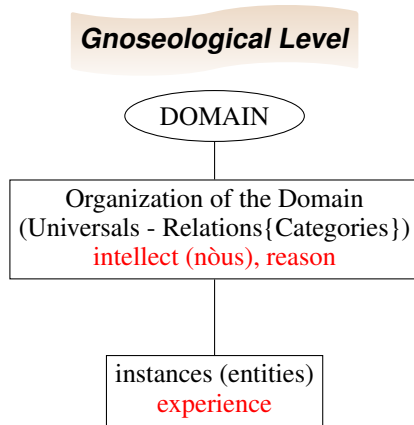
<sup>7</sup> It will take the advent of quantum mechanics in the twentieth century to discover that, according to the so-called uncertainty principle, the unveiling is always only partial and can be measured only by a classical observer (or classical measuring instrument)

<sup>8</sup> In modern philosophy, starting from the 17th century, this classification is revised in various ways.

- sensations: immediate evidence of phenomenon provided by the senses
- (b) to discover more or less probable relationships between entities by:
  - experiences: induction provided by Statistics

All this knowledge can be represented as a pyramid on three levels:

1. The Domain: the apex of the knowledge pyramid corresponding to a particular domain of being or, more generally, to Being in its entirety.
2. The organization of domain: the theoretical ontic level representable with an entity-relationship model, composed of abstract universals and relative relations. Abstract universals are typically organized in a hierarchical structure, while relations, which link universals together or predicate their properties, fall into Categories, which constitute the supreme classes of every possible relation/predicate: quality, quantity, place, time, action, passion.
3. The instances: the level containing the set of all entities, the concrete and contingent elements of each universal, identified by means of a *principium* and characterized quantitatively.



In realistic philosophy within the horizon of the act, the phenomenal world (experienced) is reality itself: through the senses, nothing else and nothing less than reality itself is given to us. Consequently, there is no clear and sharp separation between the gnoseological and ontological planes, nor a fracture between the “I” and the world: man was in harmony with the rest of creation.

However, insurmountable problems soon began to arise.

First of all the physical relationship that linked the parts of the whole. It makes no sense to hypothesize another world with which there is no real relationship. If there is no real relationship, it is nothing. Similarly, if the atom of Leucippus and Democritus were an absolute one, just like Parmenides’ being, it would make no sense to posit other atoms beyond the first. What then binds more atoms together in relation to each other, bringing forth a universe, if not the relation of being “part of” a whole, if not belonging to the same space? All entities are therefore united by the relation “part of” a whole, where this whole is space. But in the act there are only determined entities. This whole, this space, in the act is therefore a body, the body of an entity. The physical relation is contact. If space were not subsistent, if it had no matter, if it had no parts, how could it touch something? But if reason denies continuity in act, space must be composed of atomic parts. The relation that must bind atoms together must be a physical, real relation. But how can an atom, without parts, touch something?

Similar problems existed for motion. The act is the now. In the now, that is, in the instant in act, there is no transcendence, because the now is a photograph that stops time and everything in it appears still, finite, and determined. Zenon’s paradox asked: *If the continuous flow of time is a continuous flow of now, and in every now the arrow is still, how does the arrow move forward?*

To address these problems, Ontology was born with Parmenides. It refers to the representation of the structure of being proper to gnoseology, which for a realist corresponds to the structure of reality in a broad sense, if concepts and dreams and illusions etc. are included in the real, as such, and among its levels it seeks to establish a relationship of ontological primacy, which corresponds to the degree of reality par excellence, the level of the real in and of itself, and of dependence, which corresponds to a subordinate reality, the level of the real only for another.

If reason, for Parmenides, denies continuity in act, denies that movement can occur in act, and denies that, in act, multiplicity can be conjugated with being, how can reason be reconciled with experience?

It is not reconcilable, and indeed both Parmenides «...nor does habit, born of numerous experiences, force you along this path...to be things that are not»<sup>9</sup> and Plato, deny value to experience.

Thought itself is part of being «For it is the same thing to think and to be»<sup>10</sup> but its images may or may not correspond to an external reality.

Of the three levels of the gnoseological pyramid, only one has ontological primacy, has true substance, represents everything that is primarily real. The remaining levels have only a gnoseological value. From an ontological point of view, they are images of thought, which is real and therefore part of reality, but they do not have a corresponding entity in the external world: abstract ideas, shadows, illusions, appearances, phantoms, which find no counterpart in reality. Signs without any real meaning.

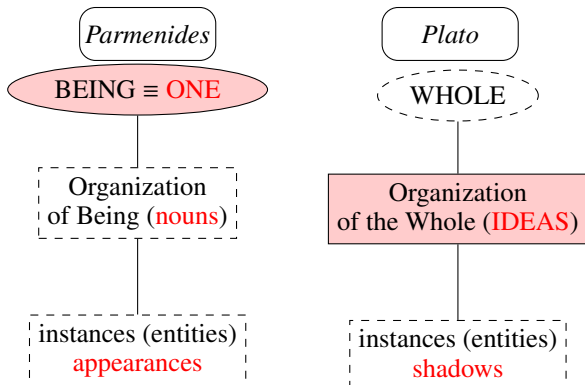
Of the three levels, only the one at the top, by construction, is the whole, the One—the identical—or the entire, whose other is absolute nothingness, the unrelated that neither makes sense to speak of nor to think about. The lower levels, on the contrary, are characterized by multiplicity, which implies the NOT—the different—and thus the entrance of the NOT into being. The position of reality in the gnoseological structure of being is therefore decisive for the reality of NOT-being.

If, within the horizon of the act, the intellect denies the reality of the world of experience placed at the bottom of the pyramid, only two solutions remain: that of Parmenides and that of Plato.

<sup>9</sup> Fr.7<sup>20</sup> *On Nature* by Parmenides

<sup>10</sup> Fr.3<sup>12</sup> *On Nature* by Parmenides

## Ontological Level



The difference between Parmenides and Plato lies not in the NOT, for both the NOT is the other, the different, but in Being: for the first it is the only one, for the second just an idea among others. Indeed:

- Parmenides: *«Mortals have settled in their minds to speak of two forms, one of which they should have left out, and that is where they go astray from the truth. They have assigned an opposite substance to each, and marks distinct from one another. ...all things have been named light and night;»* Everything that appears in phenomena, as well as everything that can be thought and said, is, and as such, it is being, and as such, it is identical and One. Therefore, everything is Being. Differences in appearance are illusions. The other of Being, that is, Not-Being, the absolute nothing, is unthinkable and unspeakable.
- For Plato, Being, as well as the Different, is just one of the five highest genera (the others are: rest, motion, sameness): *«Being and the Different extend to all the genera and reciprocally; the Different, insofar as it participates in Being, is through this participation, not being that Being of which it participates, but a different one, and since it is different from Being, it is, necessarily and most clearly, not-Being.»* Everything is identical to itself but different from the rest and participates in Being but is not Being. The other of Being, that is, Not-Being<sup>11</sup>, is therefore real.

For Parmenides, the highest genus, the One, is not merely a logical, abstract entity, but real, therefore, it is being. From this principle, everything follows by iron logic: *One ≡ Being ≡ Identical ≡ Space ≡ Thought*. In fact, if being is everything, there can be nothing else, that is, the different. Therefore, if being is the highest genus, being necessarily coincides with the one and the identical. It also coincides with Space as the container of everything and with thinking (mind) as it encompasses everything. A space where there is no place that differs from another because everything is identical (we would say today a hypersphere); without dimensions, as it can only be measured against itself; a degenerate one, as there is no multiplicity. If being is the highest genus and therefore one and identical, then the multiplicity of phenomena is only appearance. In other words, if the real is at the top hierarchical level, all the underlying levels on which phenomena and knowledge are expressed are phantoms, illusory. At the lower level, there is the world of appearances that arises from doxa thought and which is subject to justice, to

logic. This appearance arises from the illusory division of being into the opposites of Categories: light-darkness, full-empty, rest-motion, true-false. Since the world of doxa competes with the true-false category, we can split this second level into the region of true doxa and the region of false doxa.

If for Parmenides Being is, while ideas and physical entities are only names and phantoms, for Plato the opposite is true: for him ideas are reality while being is only a relation, one of the five categories that express the manifold in the ideal space-time placed in the hyperuranion. Plato therefore posits, as the level of reality, not the One of Parmenides, but the underlying level<sup>12</sup> where the multiplicity of Ideas and the relations that bind them are located. Since what is real is now the multiple and no longer the one of Being, inevitably, non-being is and parricide is consummated.

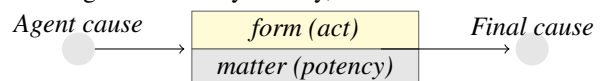
Understanding the phenomenon consists in recognizing (“reminiscing”) the contingent and concrete individuals, and their relationships, as “shadows” of universals and relationships between universals. Being has a kind of nothingness in itself from which the five Categories and therefore the world of ideas emerge, while the world of nature, imperfect and therefore on a lower level, is only a shadow of truth, that is, of the ideas in which it participates.

For Plato, Ideas are not only the final object, but also the condition of knowing. *«How to know something that is ignored?»* It cannot be sought because it is not known; it cannot be found, even by chance, because it would not be recognized. For Plato, the theory of reminiscence is the answer: we know, starting from the sensible, what our soul already possessed having contemplated the Ideas. One does not know what is ignored, but what is forgotten, what exists in us, deep in our soul, but which we must bring out through research and dialogue.

So in the present inquiry we must follow this method and advance from what is more obscure by nature, but clearer to us, towards what is more clear and more knowable by nature. Plato’s innatism was opposed by Aristotle’s empiricism, who at the beginning of his Physics outlined his method of inquiry: *«we must advance from what is more obscure by nature, but clearer to us, towards what is more clear and more knowable by nature.»* That is, we must proceed from what appears to what lies at the bottom, from the phenomenon to the foundation, because the phenomenon and its foundation belong to different domains, respectively to Physics and Metaphysics.

Finally, Aristotle emerged from the impasse due to the contrast between experience and intellect by addressing and resolving the problem of movement and multiplicity and thus restoring dignity to the world of experience.

He did this by introducing, into ontology, the potency-act dualism, and relegating infinite divisibility, and therefore the continuous, to the realm of potency, overcoming Zenon’s aporias. Now it was finally possible to align reality with the physical world, which was no longer a mere illusion or a meaningless shadowy reality, but had a cause and an end.



In reality, the door to a new world had opened. It would finally be possible to reconcile the reality of being, relegating it to the sphere of power, with the reality of entity and multiplicity,

<sup>11</sup> note that Plato does not discuss Parmenides’ absolute not-being, i.e. absolute nothing. That is, different Being, different Not-Being

<sup>12</sup> note that Plato also posits the One, which he identifies with the GOOD. Plato’s One, however, is not the All that excludes every other, but is the principle of multiplicity of which it is part.



relegating it to the sphere of act, and to give a foundation to the unveiling of being in act.

Above all, with the introduction of the ontological dualism potency-act and the Categories of being, all the necessary ingredients were already there, and Aristotle's teleologism appeared on the path from which the free will of the "I" and the structure of Intention could already be glimpsed.

But Aristotle did not dare to go down that path.

#### 2.4. *The Soul According to Plato and Aristotle*

Plato was the first in the history of philosophy to believe that the soul was both the source of life, as a motor (i.e., the principle of life, where life is conceived as self-motion), and the source of thinking, as mind (According to some scholars, these two apparently different faculties actually coincide because for Plato the soul moves the body through its thoughts). The soul is the essence of a person, being what decides, exists, and is capable of thinking even after the death of the body.

Aristotle spoke of entelechy in opposition to Plato's theory of Ideas, to support the idea that every entity develops from an internal final cause, and not from external ideal reasons, as Plato claimed to place them in the hyperuranium sky. Entelechy, literally "inner finality", is the tension of an organism to realize itself according to an internal principle, moving from potentiality to actuality. Aristotle conceived the science of the soul as part of the science of nature. In Aristotelian psychology, affects are inconceivable without the body; for example, anger was inseparable from hot blood (Aristotle, *De Anima*). The philosopher considered the soul in general as the actuality of the body, corresponding to its various operations (similar to sight for the eye). Thus, "the soul does not exist without a body and yet is not a body".

Aristotle defines the soul, in the first two chapters of Book II of *De Anima*, as the "form and first actuality of a natural body potentially having life", that is, as the vital principle that realizes and performs the potential functions of a body. In other words, the "passive" nature of sensation is denied. And so it is for all vital and biological functions, primary and secondary, simple and complex. It follows that, as such, in its functional dimension as the form of material body, the soul is inseparable from the body and does not subsist independently of the body. This is the famous Aristotelian "hylomorphism", whereby the soul is indeed the morphe, the form, of the hule, the matter, corporeal. No dualism of substances is therefore possible in Aristotle's psychology, nor can a "material" or "substantial" description of the soul be given autonomously, i.e., as something that generates or subsists by itself, autonomously from the body.

Just as the body, the soul is also structured. The soul exercises, first of all, a nutritive or vegetative function, which is proper to all living beings, including plants, and which presides over nutrition and reproduction; then a sensitive function, which belongs to all animals, and which deals with sensory perception, but also with appetites and impulses to movement and action. The highest faculty of the soul is nous, rational soul. As in nature as a whole, even in the soul and with respect to its faculties, it is appropriate to distinguish a formal and a material dimension. The intellect analogous to matter is conceived as pure receptive potentiality of intelligibles, that is, the contents of intellectual knowledge – the objects of the intellect –, and cannot coincide with any of them before actually thinking them. Aristotle repeats here that knowledge in actuality, that is, thought thinking, that is still intellectual activity realized, is identical to its object, which necessarily implies that it consists of identifying with its own

object. In other words, the intellect in actuality, the thought that thinks, thinking the intelligibles, becomes identical to them, thus differentiating itself from its only potential condition, which instead consists of the disposition not yet realized to receive the intelligibles. There is a certain analogy between "thinking" and "perceiving" on this level, in both cases there is a "suffering" of the action of the thought or perceived object by the corresponding function of the soul. But this analogy naturally has a limit because, while the sensitive faculty is connected to the senses, that is, to bodily organs, the intellective faculty is not "mixed" with the body nor does it have a specific physical organ.

Thus arises the question: how does this intellect analogous to matter, this intellect in potentiality, which is in potentiality, before thinking them, all its objects, i.e., the intelligibles, come to think? In other words, how does it pass from its potential condition to actual knowledge, to the thought of the intelligibles, to their actual possession?

Aristotle clarifies that There is one mind, the passive intellect, which is what it is by virtue of becoming all things, while there is another, the active intellect, which is what it is by virtue of making all things (the latter standing to the former, as e.g., an art to its material). But what is the nature of the active intellect and how does it intervene? In the answer provided, the "agent" or "active" intellect, separable, impassible, unmixed, immortal, and eternal, is compared to a kind of light that renders potential colors actual colors and therefore allows them to be perceived, as well as to an efficient cause that "produces" its effects, as e.g., an art to its material. Some important ancient interpretations have wanted to conceive the active intellect as an external principle, a divine intellect, even coinciding with the first unmoved mover mentioned in Book XII of *Metaphysics*, which would be responsible for the production of intelligible forms and their transmission to the merely passive or potential human intellect.

#### 2.5. *The Birth of Metaphysics*

At the beginning of Greek thought, there was no separation between physics and philosophy, the first philosophers were in fact called "the philosophers of phúsis", that is, lovers of knowledge regarding nature. It is with Aristotle, in his organization of philosophy, that the distinction between physics, knowledge regarding sensible bodies susceptible to movement, and metaphysics<sup>13</sup>, which is knowledge oriented towards "what is beyond sensible things", was born.

In early Greek philosophy, according to Heidegger, truth was understood as aletheia, unveiling, "that which is hidden from the veiling that conceals it". According to Heidegger, the truth of being is in fact inherent in never giving itself in its totality and completeness.

If unveiled being, that is, the entity, is the object of physics, being, in its veiling, is object of metaphysics.

In this primordial confrontation between the hiddenness of being and the finiteness of actuality, in Plato's thought, according to Heidegger, a radical change occurred. In Plato's conception, indeed, where true being is identified with eternal and immutable ideas, unveiling slips into the depths of oblivion in favor of truth understood as veritas, conformity of intellect-object.

Having identified being with simple present entities (things, objects, natural phenomena), philosophical thought entified being and, therefore, nullified it. By seeking "being" in "entity", Western metaphysics could only lead to nihilism. Consequently,

<sup>13</sup> Metaphysics includes several subfields, such as: Ontology, Gnoseology, Philosophical theology, ..

according to Heidegger, since the history of being consists of epochs characterized by a particular mode of unveiling of being, the epoch of Western metaphysics begins precisely with the epoch of Plato's oblivion of being which will last until the present day.

In reality, the hiddenness of being, in Greek thought, must have been an immature idea if it is true that this remained fundamentally relegated to the horizon of the actuality, and actuality and hiddenness are antithetical concepts.

In a certain way, Heidegger's ontological difference between being and entity can be likened to the ontological difference between Potentiality and Act, and similarly, the unfolding of being in entity can be made to correspond to the unfolding into act of potentiality. But not Aristotle's potentiality. For Heidegger's being to be likened to potentiality, the latter must be understood not in a reducible sense, as an imperfection of actuality, but rather as an abundance. Potentiality is the universal, the coexistence of all possible acts, before this universal is reduced to its instance, before this infinity is reduced to the real and finite act following the nullification of possibilities operated by decision.

Aristotle's soul, instead, was essentially actuality. Where potentiality is mentioned, it is assimilated to formless matter that needs to be formed by the active intellect. In this way, there is no trace of transcendence, the soul is practically all in act. Potentiality, the true seat of transcendence, is flattened to formless matter. Potentiality has no autonomy, its movement is only passive, the effect of an actual agent cause. It is not the living forge of thought and life, but it is degraded to inert passive matter that contains all forms but needs an external agent, in act, to be formed.

In other words, Aristotle's potentiality is not living transcendence, and without living transcendence, there is no "I", and there is no Other.

If the end is the cause of movement, and if the ends can be varied and even opposed to each other, Aristotle does not clarify what determines the choice: whether the decision is free or not. His potentiality is imperfection, not abundance compared to actuality.

In light of this, the forgetting of being, as the forgetting of potentiality, is in some measure also the forgetting of Aristotle's metaphysics.

The forgetting of Aristotle's metaphysics, never fully developed in its profound implications, begins with Descartes, who replaced the Act-Potentiality dualism with the dualism of "res cogitans" - "res extensa", and is brought to its completion with the birth of modern physics that begins with the denial of teleologism and Aristotle's concept of space and time.

## 2.6. *The Path of Realistic Philosophy after Aristotle*

The Neoplatonists partially approached the Aristotelian conception that the form of a body should also be immanent to it. Already in contrast to Plato's dualism between spirit and body, Aristotle had reunified form and matter into a whole called the "sinolo", an indissoluble union of matter and form. With Plotinus' Neoplatonism, this monism was extended on a macrocosmic level, in which every aspect of reality is made alive and interconnected by a common World Soul.

The central idea of Neoplatonism is that the entire cosmos derives its existence from a first principle, the One, not mechanically or with deliberate purpose, but through a spontaneous and necessary process of emanation called procession. In this process, lower realities, derived from higher ones, are in a state of ontological dependence on them: from the One emanates the

Nous, often translated as Intellect, which in turn emanates the Soul, which in turn emanates the Sensible World.

As a result, nature, generated by the infinite power of the One, is not a mechanical and accidental combination of multiple parts but is animated by an inner unity that obeys the laws it gives itself, self-determining and articulating itself into the manifold. This vitalizing unity was called the "world soul". According to this principle, the entire universe was conceived harmoniously as one great Organism, permeated by spiritual energies, where even seemingly inanimate objects possess their own life.

However, they found it reductive to identify the soul with entelechy, as the soul for them was something antecedent to the body and autonomous from it. For Plotinus, time, the «image of eternity» (Enneadi,I,V,7), is the movement through which the soul passes from one state to another in its life.

With Neoplatonism, the classical period definitively closes, and a transition period towards modern philosophy begins. In the horizon of act without transcendence, individual freedom, as well as the otherworldly nature of the gods, was inevitably weakened. Man was essentially seen as a member of his community and judged in light of his role, loyalty, and participation in social life, subject to higher forces such as destiny, fortune, or a divine plan that influenced the course of his life.

With the advent of Christianity, concepts such as faith, sin, redemption entered the stage, belonging not to the realm of the social anymore but to a personal relationship between man and God, in whose light the old concepts of responsibility and freedom acquired a new meaning, no longer relative to society but absolute: man is now alone before God, the necessary ground for the birth of the person and the "I". With Augustine, the elaboration of a doctrine of the "person" begins, which will mature with Thomas Aquinas. For Augustine, objective time per se does not exist; it exists only in the human mind: in memory it is the present of the past, in attention the present of the present, in expectation the present of the future.

In medieval Europe, particularly between the 9th and 15th centuries, Scholasticism emerged as a response to the need to integrate Christian faith with classical rational thought, especially Aristotelian and Neoplatonic. Monastic schools and the early medieval universities, such as those in Paris, Bologna, and Oxford, were crucial centers for its development. A fundamental goal of Scholasticism was the harmonization of faith and reason. The Scholastics sought to demonstrate that Christian faith and philosophical reason could coexist harmoniously. Thomas Aquinas, one of the most important Scholastic philosophers, attempted to synthesize Aristotelian philosophy with Christian theology. With the translation and arrival of Aristotle's works in Europe through Arab influences, Aristotelianism became a central element of Scholasticism. Scholastics such as Albertus Magnus, Bonaventure, and Thomas Aquinas used Aristotelian ideas to develop rational arguments in defense of the Christian faith. Famous disputes arose within Scholasticism about the nature of universals. Realists, like John Duns Scotus, argued that universals had objective reality, real existence, while nominalists, like William of Ockham, argued that they were only names or conventional concepts without real existence. By the end of the medieval period, Scholasticism went into crisis due to the excessive complexity of disputes and the perception of a lack of progress.

The birth of modern states, new geographical discoveries, the Protestant Reformation, inaugurated an age of profound economic, political, and social changes, and the Copernican Revolution brought down a whole series of assumptions and beliefs that had been operating for two millennia, leading to the affirma-



tion of a new critical spirit that questions what the ancients had affirmed about nature, man, and the meaning of the world.

The beginning of the Renaissance led to a renewed interest in classical works and the beginning of new philosophical approaches, marking the decline of the influence of Scholasticism. A synthesis between the Aristotelian and Neoplatonic conceptions is found in Tommaso Campanella, for whom nature is a complex of living realities, each animated and tending toward its own end, but on the other hand, all unified and harmoniously directed towards a common goal by the same universal World Soul, and in Giordano Bruno, who conceived God as so immanent to nature as to identify Him entirely with it.

The birth of the Scientific Revolution definitively ended dogmatic Scholasticism and the principle of authority based on *ipse dixit*, in the name of the experimental method and the free and autonomous pursuit of knowledge. It is the end of the Middle Ages and the beginning of the Modern Age.

## 2.7. *The Birth of Modern Philosophy with Descartes' (False) Fracture*

After the medieval and Renaissance periods, a new chapter begins with Descartes, and the "I", already highlighted with the free examination of the Lutheran religious revolution, becomes the pivot of modern philosophy: "But what, then, am I? A thing that thinks". Not surprisingly, the apperception, that is, the "perception of perception", or the maximum perception because it is located at the highest level of self-awareness, begins its period of incubation now and is then brought to light by Leibniz, highlighted by Locke, and finally by Kant.

Descartes, in light of his new mechanistic physics, rejects the dualism of act and potency, at the basis of Aristotelian physics, replacing it with the dualism between soul "res cogitans" and matter "res extensa". Thus, an important fracture is created in the idea that - in the classical tradition, first, and in the Christian one, later - had conceived man as a harmonious element with the rest of creation, the human mind (soul of man) as the image and likeness of the mind of the Cosmos (world soul), the perceived phenomenon equal to reality itself. Now, a mechanistic vision replaces an animistic one, and there is a radical fracture between "res cogitans" and "res extensa". With this change of perspective, man no longer recognizes himself as part of a whole, but begins with the surrounding world a relationship, at times exasperating, of antagonism.

It is precisely in light of this dualistic antagonism with the world (that is, to clarify, of this subject-object opposition) that the cognitive moment assumes a central role, as the only opportunity for the subject to exercise its sovereignty over the surrounding reality (which is thus 'objectified'). In the time span that connects Descartes to Kant, the exaltation of the scientifically cognitive moment develops and the objective, now that the internal and external have separated, becomes to answer the fundamental question about the *nature of knowledge* with Descartes' hope that men become "masters and owners of nature".

"The theory of knowledge is a theory of truth"<sup>14</sup>. Truth for moderns, as for classical philosophers, is enunciable, it is a truth-content, but starting from Descartes the search and formulation of such truth has become all internal, it is the process of an "I" seeing itself in the mirror, dialoguing only with itself because the objects of consciousness are, in the end, always and only thoughts.

Thus, modern gnoseology emerges with Descartes as phenomenism (or representationalism). Phenomenism, in all its variants, asserts the existence of a basic dualism: on one side reality (*res extensa*), on the other our images of reality (*res cogitans*). Ideas are mental copies, images more or less faithful to something that exists outside the mind.

Similarly, phenomenism is divided into two variants: rationalism and empiricism:

- Continental rationalism, a dominant philosophical position in Europe between the 17th and 18th centuries, upholds the Primacy of Reason, denying truth value to knowledge derived from experience. Consequently, starting from first principles, fundamental knowledge innate in the human mind (innatism), and through rational thought and logical deduction, it is possible to acquire certain and universal knowledge;
- British empiricism, emerging parallelly in Great Britain, upholds the Primacy of Experience, denying truth value to knowledge derived from reason and denying the existence of innate ideas. John Locke advances the theory of the "tabula rasa", that is, that the human mind is a "blank slate" at birth. Consequently, all ideas derive from direct observation and empirical experience of the world. The obvious consequence is Hume's skepticism: the concept of necessity and certainty arises from reason, to which, however, every truth value has been denied, while in experience there is only statistics.

Decidedly rationalistic are the philosophical systems of Descartes, Baruch Spinoza, Leibniz.

Descartes, through his method of doubting everything he previously believed in order to start from a blank slate, realizes that the one thing he cannot logically doubt is his own existence. Indeed doubting his existence would be self-contradictory because the act of doubting itself requires his existence: "I think, therefore I am" ("Cogito ergo sum"). Even if an "evil genius" were deceiving him, he must exist to be deceived. The "I", at last, (together with his clear and distinct knowledge of God) constitutes the absolute certainty and the foundational point on which to rebuild the edifice of knowledge.

He thus inaugurates a philosophy of the subject which finds its most radical expression in Kant and, even more so, in Fichte. The "I", the subject, the "Ego cogito", is an "I" in virtue of the fact that it has a relationship of knowledge with itself, and such a relationship is fundamentally of the same type as that which it has towards objects in the world. Certainly, there is the difference that objects in the world are extended, while the "I" is a thinking substance, without extension, but the relationship is fundamentally of the same type. In Descartes' dualistic system, however, the great problem of interaction between mind and matter arises, two ontologically separate domains. To solve this problem, at the end of his life, Descartes changed position by hypothesizing a privileged point, the pineal gland, where mind and body interact, becoming, in effect, interactionist.

The Ethics, the main work of Baruch Spinoza, is demonstrated by the geometric method, that is, deductively from axioms.

The problem of the interaction between mind and matter in Descartes, as well as the problem of individuation in Baruch Spinoza's system, which represents individual creatures as accidental modifications of a single substance, is solved in Leibniz's Monadology, which bases the deductions of his monadological philosophy on the two cardinal principles of the identity of indiscernibles and the principle of reason. According to the *principle of identity of indiscernibles*, according to which in Nature there

<sup>14</sup> E.LEVINAS, Proper names, p.21

are no two Beings that are perfectly equal, and in which it is not possible to find an internal difference, that is, a difference based on an intrinsic denomination, for Leibniz, the absolute space theorized by Newton would be a concept devoid of meaning. In fact, if space, as conceived by Newton, were an absolute and immutable entity, homogeneous and isotropic, that is, uniform in all directions and independent of the presence of matter, and time also absolute and immutable, flowing uniformly, independently of the events that happen in it, it would follow that a point in space would not differ absolutely in anything from another point in space, contradicting the aforementioned principle. In Monadology, therefore, Leibniz denies the substantiality of space and consequently of “res extensa” leaving only the original simple Substance, that is, the primitive Monad, which is God, who creates within it a universe of monads in turn composed of monads, each individual, and by the same principle, although simple, it is necessary that it has qualities that make it unique and different from every other, a principium individuationis.

The internal world of the monad, its quality, is the mirror of an external world, despite the complete closure of the internal world, that is, despite the fact that no external cause could influence its interior. This correspondence is guaranteed by the maximum Monad, which is God.

Although, by the principle of reason, the world follows a chain of deterministic causes and effects, each monad acts in accordance with its own internal nature, in line with the “pre-established harmony” which has ordained the best of all possible worlds.

Decidedly empiricist are the philosophical systems of the Englishman John Locke, the Anglo-Irishman George Berkeley, and the Scotsman David Hume.

John Locke, an empiricist who was in many respects indebted to Descartes’s theory, argued: *“Thinking consists in being aware that one is thinking (...). It is impossible for anyone to perceive without perceiving that he is perceiving (...). Thus, everyone is for himself what he calls “self”*”. When we perceive things in the world, we simultaneously perceive that we are perceiving, and it is this that makes each of us an “I”. Just as Descartes did, Locke affirms that we have an essentially cognitive relationship, perception, with objects in the world, and that we have exactly the same kind of relationship with ourselves at the same time as we perceive something in the world. We perceive our own perceiving something in the world, and it is this “perceiving our perceiving” that makes us an “I”. In this model, we have three factors that define the “I”:

1. one cannot be an “I” without being in relationship with oneself;
2. the relationship that the “I” has with itself, and by virtue of which it is an “I”, is of a cognitive nature, a relationship of self-awareness;
3. this knowledge relationship that the “I” has with itself, by virtue of which it is an “I”, is fundamentally of the same kind as the knowledge relationship that the “I” has with objects in the world.

However, this model poses a problem: in the relationship of cognitive nature with oneself, which makes an individual an “I”, the “I” is both the subject and the object of knowledge. But how can there be knowledge of anything without there being a distinction between the knower and the known?

According to Hume, considered the third and perhaps the most radical of the British Empiricists, the identity of the “I” is not justified by any experience, nor is there any argument that can prove it. If we stick to experience, indeed, we only detect

“bundles of perceptions”, whereas if we seek a logical argument, we must acknowledge that the idea of identity cannot coincide with that of the “I”. The “I” is indeed a composition of relations, but the notion of relation is not that of identity. We are nothing more than collections of different perceptions that succeed one another with inconceivable rapidity, in a perpetual flow and movement.

In the 18th century, Enlightenment, a form of rationalistic thought based on criticism, reason, and the contribution of science, gained prominence in Europe. Starting with Kant, the most significant representative of German Enlightenment, philosophical inquiry becomes self-reflective: the subject begins to subject itself to the Tribunal of reason, where subject and object coincide. From this inquiry, a foundation of ontic knowledge on itself, i.e., on first principles (rationalism) or empirical data (empiricism), proves impossible, and a new kind of transcendental (or ontological) knowledge that precedes and makes ontic knowledge possible is brought to light for the first time. Intellectual intuition concerns ideas, and for Plato, for whom being coincides with ideas, intellectual intuition is capable of immediately grasping reality. For Kant, on the other hand, for whom being is the noumenon beyond the sensible, ideas are consequently only abstractions made from concepts corresponding to sensible entities, in turn mere representations of an unknowable reality. In summary, for Kant, we human beings are confined to knowledge based on sensible experience and the Categories of our intellect. Conversely, intellectual intuition, both as a creative faculty, insofar as it is the immediate identity of being and thinking, and as a faculty of directly perceiving abstract concepts or truths, without the mediation of the senses, is considered to be beyond human limits and reserved only for God.

Kant therefore distinguishes:

1. transcendental knowledge, immediate, a priori, innate in the human mind, and which makes experience and ontic knowledge possible. This is given by:
  - (a) sensibility: essentially passive, it consists in the ability to receive data from the external world through the senses. Sensibility, modified by the external world, reacts by conferring a spatio-temporal order on the objects of experience thanks to the a priori forms of perception, which are space and time. Its instruments are:
    - sensible intuition: gives rise to sensible intuitions (color, sound, etc.)
  - (b) intellect: is instead active: synthesis. It is not a creative but only an ordering activity, a “legislator of nature”, which unifies the amorphous material from the senses based on universal and a priori forms such as Categories: substance, cause, relation, etc., allowing to distinguish individual objects and categorize them as, for example, fruit, tree, etc. Its instruments are:
    - transcendental apperception, or pure apperception, (or “I think”). This is what makes possible the unity and identity of consciousness through time and a unitary and coherent consciousness of experience.
2. ontic knowledge: scientific, metaphysical, speculative, moral knowledge. It is given by a faculty that is:
  - (a) Reason: whose weak point is that it starts from abstract ideas (abstractions of concepts synthesized by intellect) produced by intellectual intuition. Human knowledge, therefore, being totally detached from reality or the thing in itself, is entrenched in a substantially relativistic subjectivism, without a way out, in contrast to the supposed universal and necessary character of scientific knowledge. Reason is divided into:

- pure reason: seeks knowledge that goes beyond experience because it tends toward the absolute. In doing so, however, it falls into a series of contradictions, producing false and illusory knowledge.
- practical reason: based on experience and guides moral behavior and human actions. It deals with moral principles and free will.

This is Kant's Copernican revolution, which overturns the traditional approach by placing the objective order of nature as dependent on the subjective-transcendental structure of thought.

Kant defines the "I" as the original synthetic unity (or transcendental apperception) that orders and unifies the multiplicity of information coming from the senses. Space and time are a priori forms of human sensibility, structures of the mind through which we perceive the world, and likewise Categories such as causality, substance, and modality, which structure experience, are a priori and provide the conceptual framework through which the "I thinks" interprets the world. This implies the primacy of intuition over thought: human theoretical function will always be ancillary to intuition itself.

According to Kant, we construct the phenomenal object, but upstream of it, there still exists a thing-in-itself (noumenon), independent of the subject and its constitutive activity.

Towards the end of the 18th century, Kant's contemporaries were fully aware of the enormous importance of critical thinking and the Copernican revolution he brought about in gnoseology. However, many believed that with Kant, criticism had not reached its full formulation, as they continued to grapple with irreconcilable dualisms (sensibility/intellect, knowing subject/acting subject, noumenon/phenomenon), etc. Furthermore, if the noumenon or thing-in-itself was not to be placed in any relation with the human cognitive structure, it remained to be understood how it could inform the sense organs, which give rise to the phenomenon.

The transition to idealism consisted precisely in a progressive elimination of Kant's noumenal thing; not surprisingly, late 18th-century German idealism can be defined as the progressive attempt to identify the object with the subject, with a typically monistic shading: the ultimate goal, in fact, is to find a principle that can explain everything. It is necessary to overcome the series of unresolved dualisms left by Kant (primarily that of subject/object) by reducing them, like everything else, to a single principle.

With idealism, there is a shift from the privileging of the intellect to that of reason, namely the faculty of the infinite. As long as I believe, following in Kant's footsteps, that there are two principles of reality (subject and object) and two of knowledge (form and content) radically separated, this admission will mean that my knowledge is finite because there will always be something outside of me that I can never completely assimilate into my head: if knowing means, so to speak, introducing the object into oneself, framing it, for Kant we can only know what we have put into the world with the laws of our thought, with the inevitable consequence that I cannot have certain knowledge of what I have not put into the world. It follows that only finite knowledge will be possible. If, however, I admit that everything derives from the subject, as idealism does, i.e., if I admit that the subject does not construct (i.e., does not organize with the material forms it receives from the outside), then the world I see is a product of the subject, and precisely because I myself produce it, I can know it perfectly, totally, absolutely, without any limit.

For Kant, experience constitutes the limit and support of all valid knowledge, so while the intellect has a foundation because

it is based on experience from the senses, reason, based on intellectual intuition abstracted from experience, is up in the air. Conversely, for idealists, for whom the idea is reality, it is reason, based on intellectual intuition, that rests on reality, while it is the intellect based on the senses that is abstract. For the philosophers of German idealism, therefore – and, in particular for Hegel, – by reversing the principle of reality with respect to Kant, the intellect-reason relationship is reversed:

- The intellect represents an abstract faculty, which stiffens the oppositions present in reality and thought, transforming them into irreconcilable dualisms;
- Intellectual intuition, on the other hand, creates and knows reality, but it is reason, for Hegel, that is able to grasp the profound dialectical connection that exists between opposites (thesis-antithesis), which – continually entering into contradiction with each other and giving rise to continuous syntheses – cause that incessant movement which constitutes living reality.

But, ultimately, what is the "I"? It is not a thing, but rather an action, or, better, to use Fichte's words, it is an act, a single act that posits not only the form but also the matter of the object. How does the "I" think? The action of the "I" is triple and is expressed in the three principles:

1. The first principle, or the first act of the "I", is the thesis, or the position, the placing of something. The "I" posits itself.
2. The second principle, or the second act of the "I", is the antithesis, the opposition, the counterposing of something. The "I", as subject, actor of the process, opposes to itself a not-"I", or an object. The thinking "I", in order to realize itself, needs structures, needs barriers, or obstacles, otherwise it would be indefinite (and not infinite). However, it cannot find the obstacles outside of itself, since there is nothing beyond itself: not having them, it creates them itself and gives rise to the not-"I", to the world. The not-"I" is therefore the obstacle that the "I" unconsciously sets for itself in order to realize itself in the subsequent overcoming of that obstacle. The "I" has opposed to itself a not-"I". In the moment when it opposes a not-"I" to itself, "I" and not-"I" limit each other, spirit and nature limit each other, and by virtue of this 'struggle' neither of the two is infinite. They fragment, they become finite to each other, with the inevitable consequence that each of them splinters, multiplying. It is, so to speak, a game all internal to the "I": the not-"I" (object) becomes divisible giving rise to the world and its multiplicity; the "I", by breaking up, gives rise to individual empirical and finite selves, to multiple subjects, that is, to individual humans.
3. The third principle, or the third act of the "I", is the synthesis, the composition, the act of composing.

Ethical activity is fundamental in Fichte's philosophy. His is a subjective idealism, but it is also an ethical idealism. The "I" is a striving towards the infinite, an activity that can therefore be configured as freedom because what is without limits and external constraints is called infinite. Since it is an inherently infinite and free endeavor, its goal is the infinite realization of freedom. But in doing so, it must overcome the obstacles it has itself placed.

It is an ethical effort, an attempt to change reality by absorbing all its multiple contradictions: it is the "I" that tries to absorb the not-"I" within itself. It is a conception, also, of remote Neoplatonic (reality must return to the One) and Christian (love unites the Father and the Son) lineage: there is first a rupture and then a recomposition. With theoretical activity, what is produced

unconsciously is then recognized as the product of the “I”, with an absorption of the entire reality in the “I” itself. With ethical activity, the same thing is done, recovering what has shattered into myriad pieces (reality).

For Fichte, the “I” is the activity that self-constitutes through action, but it is also the power that self-limits to create the experience of the external world.

Schelling departs from Fichte’s philosophy, and even when he deviates from it, he maintains some connection with it. However, after an initial period of clear adherence to Fichtean philosophy, Schelling moves to his first autonomous phase (Philosophy of Spirit and Philosophy of Nature) by reasoning along these lines: according to Fichte, the self posits the non-self, i.e., the subject (spirit) posits the object (nature), through a process of remote Neoplatonic ancestry, all internal to the self, since there is still nothing outside of it. However, notes Schelling, if nature has been drawn out of spirit, then it will mean that nature, ultimately, has the same essence as spirit, or, in other words, it is spirit itself that manifests in a different way. Hence arises what Schelling, by fully developing embryonic concepts present in Fichte, defines as the spiritual character of nature, emphasizing that nature is a product of the “I” (whose prerogative is spirituality). Nature thus assumes the typical characteristics of spirit, and it follows that Schelling’s conception of nature will be vitalistic and organicistic in nature. Not surprisingly, Schelling was undoubtedly the philosopher who most expressed the romantic conception of living nature, which he also defines as petrified spirit: nature, in fact, is nothing but spirit manifesting in forms that are not properly its own.

Fichte insisted heavily on the fact that nature was not-“I” because he felt the need to pose an obstacle, something different from the “I”. Schelling, on the other hand, forces in another direction, tending to emphasize that the “I” (spirit) and the not-“I” (nature) are the same thing because one is the derivative of the other. It should be noted that the starting point of spirit is the endpoint of nature: with the positioning of the not-“I” by the “I”, we proceed from spirit to nature, but then nature goes from the less living levels (mechanics) towards an increasingly greater spirituality (biology). If for Fichte one started from the “I” and went on indefinitely, with Schelling, once the not-“I” is posited, one must return to the “I” from there. There is indeed a sort of circularity between nature and spirit because spirit posits nature, and nature brings forth spirit. It is therefore natural that in this panorama Schelling recovers Platonic and Brunian concepts such as that of the world soul, to emphasize that nature, as a product of spirit, is a living being in its own right.

For Hegel, as for Giordano Bruno, the One is the Living Spirit. If for Bruno its form is the material universe, for Hegel it is logic. In other words, while for Bruno the One unfolds in the infinite universe and in eternity (static vision), for Hegel, it unfolds progressively and according to its nature, which is dialectical Logic. For Bruno, therefore, the Universe is the living spirit in the explicit form, while for Hegel it is the product only at a certain moment, and therefore not true as only Logic is true. For Hegel, the “I” is thought, thought as subject. The concept of “I” corresponds to the moment when thinking and thought are present to thought as the same reality. Since the thought is universal, the “I” is also the existence of the universality of the abstract whole, the universal in and for itself. For Hegel, the “I” cannot be understood in an isolated or individual way, but rather as part of a dialectical process within a larger community. Hegel thus develops a complex analysis of the evolution of the human “I” through various historical stages, from the most primitive stages of sensory consciousness and self-consciousness to

absolute self-consciousness. Absolute self-consciousness represents the achievement of the “I” that is fully aware of itself and its relationship with the surrounding world. Hegel conceives space and time as intrinsic Categories through which the Absolute Spirit manifests and realizes itself. In the Encyclopedia of the Philosophical Sciences (1817), time, in dialectical relation with space, is specified as the “same principle of the “I” = “I” of pure self-consciousness”. His vision is deeply rooted in dialectics and in the concept of historical and conceptual development. Man ends up being, so to speak, a concealed God that can only be penetrated within speculative philosophical thought; he, progressively in history, recovers from alienation and realizes his self-consciousness.

Hegelianism presents itself as the ultimate stage of reality’s development and the final word of philosophy. Therefore, it’s not surprising that contemporary or immediately succeeding philosophers find in Hegel their main interlocutor and polemical idol.

Their specific way of relating to the idealist philosopher can be summarized with four terms: rupture (Kierkegaard), rejection (Schopenhauer), reversal (Feuerbach), and demystification (Marx).

The most serious accusation leveled against Hegelianism is that it turns concrete things into necessary manifestations of the absolute spirit. The main charge against Hegel is of having outlined an abstract vision of the world and human life, inadequate to explain the multiple aspects of the universe, particularly due to the leveling effect of Hegelian thought on all differences, which ended up erasing the specificity of human beings. The first two philosophers put “reason”, considered by Hegelian logical-panlogical idealism as the absolute arbiter of all aspects of the reality we experience daily, “into the attic”. The latter two, both characterized by a materialistic perspective that focuses on concrete reality, accuse Hegelian idealism of reversing subject and predicate, concrete and abstract. The idealist transforms the predicate into subject, thereby making the concrete a manifestation of the abstract.

Kierkegaard fights Hegelian totality in the name of the singular, i.e., the individual in its irreducible existential concreteness, which does not “resolve” into the infinite but stands alone before it (the sinful man facing God). Contrary to Hegel, who, by focusing on the rational and absolute essence of phenomena, levels all inter-individual differences and favors a generic and abstract view of humanity, Kierkegaard asserts the priority of existence over reason, the possibility of individual choice over abstract logic, and thus, re-evaluates human free action that, in living reality, faces an indefinite number of possible individual choices underlying human behavior. At every moment of his life, indeed, the individual is called to choose between different options that constantly place him in front of the anguish of making the wrong choice. It is this total openness to the possible, and not the ironclad path of Hegelian “idea” (guided by “dialectic”) toward the absolute, that constitutes in Kierkegaard the fundamental aspect of the anthropological vision of his philosophy.

Schopenhauer, considered the initiator of modern irrationalism, opposed Hegel’s rationalism, which regarded reason (idea) as the philosophical foundation of everything, asserting that “reality is devoid of rationality and not directed towards a final end”. For Schopenhauer, in total opposition to Hegel’s “idealistic monism”, every good philosophy is dualistic. Thus, he returns to philosophical discourse in dualistic terms: just as Kant had distinguished between phenomenon and noumenon, Schopenhauer distinguishes between representation (phenomenon) and will (the thing-in-itself, the noumenon of the entire universe).

Also for Schopenhauer, our mind is equipped with a priori forms; however, he reduces them to three: space, time, and causality understood as the principle of sufficient reason. The only absolute is Will: unique, eternal, purposeless. The blind will to live, without reason and without purpose, is the basis of all things, and the world we perceive is its representation. In other words, to Hegelian conception of reality as the necessary manifestation of the Logos or Reason, expression of a panlogistic optimism (panlogism = everything is reason), he opposes an irrationalistic pessimism founded on the dual conviction that: 1) the noumenon of the world is not the Idea but a will to live without reason and without purpose; 2) history is not a continuous progress but the incessant repetition of an immutable drama of pain (within which the biblical and Eastern maxim “there is nothing new under the sun” holds true).

In Feuerbach, there is a reversal of the predication relationship. The idea represents the predicate of a subject, while man is the subject. In Hegel, on the other hand, man was the predicate, while the idea was the subject that also manifests in the predicate (i.e., in man). Similarly, he says that it is not God who creates man but man who creates God. Theology is nothing more than inverted anthropology: man, characterized by will and rationality, projects his essence outside himself, projecting his desires, his will, onto God. Starting from the Hegelian assumption that every philosophy is its own time expressed in concepts but applying it to Hegelian philosophy itself, Feuerbach asserts that it is not possible to consider a single system as absolute, not even the Hegelian one. If time does not stand still, Hegelian philosophy cannot but be a particular and determined philosophy: indeed, it also does not represent an absolute beginning devoid of presuppositions but arose in a specific epoch and, as its expression, it also starts from presuppositions related to that epoch. The future epoch will have to realize this fact, so that even Hegelian philosophy will then appear as a philosophy of the past. In a way, the only philosophy that begins without presuppositions is one that posits total freedom of thought and is capable of questioning even itself. Philosophy, as freedom that wants to build itself and not just as the heir of tradition, must therefore move beyond Hegel, who never criticizes the reality of facts but only concerns himself with understanding it in its rationality and thus justifying it.

Contrary to the “philosophical union” between man and God of Hegelianism, the “materialist” thought is directed with sarcastic scorn, seeing it as a great illusion that now has no basis and has moved away from the true basis of existence, which is the economic one. Marx also aims to overturn Hegelianism, making it walk “on its feet” rather than “on its head”. He does not limit himself to placing the concrete and finite man at the center, but interprets the latter in socio-economic terms (i.e., as a reality inserted in specific historical processes of production and distribution of wealth), advancing the need for a radical demystification (= unmasking) of the idealistic concept of Spirit, aimed at highlighting the socio-political (and not simply logical-ideal) roots of the philosophical mystifications (= falsifications) of idealism. This demystification leads to a form of anti-theoretical pragmatism, exemplified in the famous thesis: “Philosophers have only interpreted the world in various ways; the point, however, is to change it”.

## 2.8. Contemporary Philosophy

After Hegel, there was a shift in attitude in philosophy, characterized by a certain degree of skepticism towards ambitious constructions of complex and totalizing philosophical systems, typ-

ical of German idealism, which aimed to encompass all spheres of knowledge. This change is partly due to the perception that such systems could be excessively abstract, dogmatic, or totalitarian.

The emergence of ideological and social conflicts, such as the rise of materialism, the ascent of scientific theories, and social tensions leading to significant political changes, prompted many philosophers to focus on more specific and concrete issues, rather than the construction of broad philosophical systems.

New philosophical directions emerged, such as existentialism, pragmatism, and positivism, which often diverge from systematic elaborations to concentrate on more concrete, personal, and practical matters. The crisis of metaphysics, highlighted in response to changes in scientific conceptions and post-nomological challenges, led many philosophers to reconsider the validity and efficacy of metaphysical systems.

The dominant tendency over time has been to overcome or reformulate traditional dualisms in new and more complex ways.

Finally, there is an attempt to overcome the problem of being by placing the relation with the other and ethics before it. This is the path of dialogism and Levinas.

Therefore, it is possible to identify two paths: one of ontological continuity, which includes phenomenology, existentialism, postmodernism, and the other, which is that of dialogical revolution and Levinas.

### 2.8.1. The Path of Continuity

For Kant, knowledge is the result of subjective synthesis, i.e., the a priori (transcendental) reunification of intuitive representations. Intuition, in turn, refers to the givenness of the object: while in the concept the object is thought, in intuition the object is given as a phenomenon. Through intuition, knowledge, while remaining in the subject-object correspondence relationship, opens the way to the pure presentation or manifestation of the object (as a phenomenon) to the subject. The goal of a new theoretical paradigm, phenomenology, is to make this object present as such and to establish the conditions that make its presence possible. To this end, Husserl introduces the “phenomenological reduction”, a method to suspend judgment on the objects of the world and focus only on the direct description of conscious experience. Husserl distinguishes between the act of consciousness (intentional act) (noesis) and the object to which the act is directed (noema), and phenomenology seeks to explore this relationship. The “I”, for Husserl, is the transcendental pole of all experiences, the one who performs acts of consciousness. The objects of consciousness are always intentional objects, meaning they are not physical objects in the external world, but rather objects as they appear in consciousness. Husserl introduces the concept of “suchness” (being-such), which is how objects appear in consciousness (the “I” is aware of its own “self-ness”), and he uses the concept of “eidos” to refer to the universal essences of things, apprehended in consciousness. Space and time are structures of consciousness.

While Husserl focuses on the description and analysis of acts of consciousness and transcendental structures, Heidegger, the main exponent of Existentialism, deals with the concrete existence of human beings in the world, addressing issues such as freedom and responsibility. Heidegger’s main work, *Being and Time*, is one of the most significant works of the twentieth century. In it, he attempts to place “the problem of being” at the center of philosophy, after a long neglect, i.e., the ontological question as the primary task of philosophy. For Heidegger, drawing on themes present in early Greek philosophies, being is *aletheia*,

disclosure, openness, something that brings entities to light, that provides a background. Being is not an entity but is the source and enabling condition of everything that exists. Truth reveals itself, and in revealing itself, it opens up, so that in it, humans and entities can meet. But if it is disclosure, there is also a hidden part. Since being needs humans as the endpoint of its disclosure, humans are the shepherds of being, the custodians of its revealed truth. The being of Dasein is being-in-the-world, which means taking care of entities. Care is indeed the meaning of Dasein's being. The "I" is always already immersed in the world, and the world is an existential, i.e., a structure of Dasein, and temporality is fundamental to understanding human existence. The significance of care is temporality, but not understood as an objective phenomenon (i.e., a succession of separate instants, as traditional ontology teaches), but in its most authentic and original sense, it is always in relation to the "project" of one's existence. The "I" realizes itself in time through its possibilities of being.

In contemporary gnoseology, the problem of the relationship between subject and object has disappeared. In contemporary physics, following the loss of the character of absoluteness or apriority of the concepts of space, time, causality, the constitutive principles lose their validity in favor of only regulative principles, up to excluding the possibility of a unified and definitive view of the world. The gnoseological problem has undergone a mutation that has brought it into the problem of the validity of procedures for ascertaining and controlling objects. There is no external reality to reach, but only methods of inquiry that constitute the entire gnoseological structure.

In parallel, around the mid-20th century, as a reaction to the difficulties and contradictions of the philosophy of the subject raised by behaviorism and Wittgenstein's heirs in the United States, by structuralism and post-structuralism in France, the endeavor to account for the subject appeared desperate, and it was believed necessary to abandon the very idea of subjectivity.<sup>15</sup>

### 2.8.2. The second path: that of the (true) fracture of the Copernican Revolution of dialogism and Levinas

The dialogical philosophy "is at its roots a movement of opposition". The primary object of this opposition is idealism. Ebner and Rosenzweig [to these we will also add Buber] develop their thought not only in a generic distancing from German idealism but also in an attempt to uproot the idealistic system and every form of idealism in a broad sense.

According to Friedman, Buber has brought about a radical break with the subject-object dialectic of traditional gnoseology and has initiated a new "Copernican revolution" (in the words of Karl Heim) through the distinction between I-Thou and I-It: *"the leap that leads to a new change in European thought, aiming beyond Descartes' contribution to modern philosophy"*. For Buber, man is not a substance but a dense network of relationships.

The I-It attitude is that of the world of cognitive experience, which always finds itself within the experiencer and not "between" him and the experienced world; the attitude of the fundamental word I-Thou is instead that of "encounter" and relationship, which have nothing as their object.

It can be concluded that for Buber, there exists a special form of knowledge between I and Thou, but it does not reduce Thou

<sup>15</sup> In recent years, however, there has been a renewed interest in subjectivity, following doubts about the correctness of previous approaches to the problem.

to an object among others; Thou cannot be comprehended within consciousness, as it only persists in relationship; as soon as I try to make it a concept or reduce it within my Categories, I lose it. The I knows or understands Thou only in the sense of a unique presence, accepted as it is. It is not an experience, nor knowledge in the traditional sense; Thou cannot dwell in the consciousness of the I in any way.

Levinas, in opposition to Heidegger, criticizes the Western philosophical tradition that has considered ontology as the primary philosophy. The life of consciousness, writes the Author, is knowledge, "a relation of the Same with the Other in which the Other reduces itself to the Same and sheds its otherness, in which thought relates to the other, but in which the other is no longer other as such, in which it is already one's own". Others, indeed, "come from a dimension of majesty", of transcendence, so that they escape the "wonderful autarchy of the 'I'", offering themselves instead in the epiphany of the face (whose expression is "an invitation to speak to someone"). The face, in the "absolute frankness of its gaze", summons the "I", as if it were a hostage, to its own responsibility, and this is perhaps only "a stronger name to say love". In this intrusion of the human into the ontological, lies the meaning of Levinas's philosophical speculation, which asserts ethics, not ontology, as the primary philosophy.

### 3. The Fracture and the Intention

The oldest and most original question of philosophy, the most fundamental question of being, is the relationship between one and many. Yet this question is poorly posed, it tries to relate, therefore to place on the same plane, two mutually transcendent moments: the moment of power, place of the one, holistic, temporally extended, veiled, comparable to the Parmenidean One, to the Heideggerian Being; the moment of the act, place of its parts, spatially extended, revealed. These two moments, mutually transcendent, are united by the free decision of an "I" which, as a bridge between them, is before and other than them, first and other than being. The decision reveals a relationship between two "I"s, whose destiny it establishes, realized through being. If the "I" is the bridge between two mutually transcendent moments of being, the being is the bridge between two mutually transcendent "I"s, between which an infinite abyss extends, which the decision attempts to overcome. This relationship is the Intention.

#### 3.1. Parmenides' Problem in Plato and its overcoming in the Intention

Let's take a step back.

The problem posed by Zeno concerns the continuum in action or, in other words, the infinite. It doesn't ask whether the sum of infinite terms can be equal to a finite one: we know well, from simple observation of reality, and today also from infinitesimal calculus, that it is so. The problem arises instead from the consideration that infinity, by its very definition, has no end. In other words, the physical operation of adding infinite terms is a process that has no end, by the very definition of infinity. Infinitesimal calculus makes a leap, it jumps directly to the conclusion when it finds that the result is a finite number, but it does not physically add each term one by one, otherwise it would never end. Similarly, motion, in advancing from the starting point to the endpoint, must make a leap, it cannot traverse in action the infinite points along the path, otherwise it would never end. The same applies to the passage of time, because time is the quintessential movement, the movement of the soul. Therefore,



both in mathematics and in nature, as well as in existence, it is necessary to jump over infinity, to jump from one act to another by surpassing in flight the infinity in between. This infinity that must be leaped over by moving from one act to the next is the infinity of potentiality.

The problem encountered by ancient philosophy arises precisely from the consideration that the act is finite and discrete. If physical relation is contact, in physics, that is, in act, there are no lines, trajectories, surfaces, or boundaries, and consequently, no contact. In act, there is no fullness of being, there is no whole that decomposes into parts in contact with each other. Parts without boundaries and without contact equated to unrelated, absolute ones, without being, unthinkable and inexpressible. Zenon's paradoxes demonstrated not only the impossibility of movement as such, that is, the impossibility of the trajectory, which will indeed prove to be unreal with the advent of quantum mechanics, but also the impossibility of movement as caused, since for the Greeks the cause could only be contact.

Aristotle's potency was the failed solution to the problem. The solution to the problem opened by Plato's Parmenides, which shows the impossibility of the coexistence of being and the quantum in the same horizon of the act, consists in relegating the infinity of being to the period of potency of an "I", and the quantum to the instant of the act of its consciousness.

The philosophy of Intention, in fact, asserts that there exists only the relationship between individuals. The "I" in existential relationship with the other in the context of the world (of the remaining relationships between individuals). Where the relationship is the mirroring of the other in oneself in the period of potency, a mirroring that is equivalent to an overlap, integration of reciprocal unbounded and infinite spaces, while it is the distance overcome, the separation cancelled, the taking place that reveals the mutual distance which however has already been overcome by the act of giving-receiving energy. In the act, a network of points, in potency an overlap of spaces, an overlap of waves of potency that conform and form the space of the idea of the universal of intention. Potency is the present whole, everything that is within reach at the moment of giving or receiving, the act is the instant of decision and its realization through the exchange of a part of oneself. The relationship of potency is overlap, coalescence, that of the act is distance and union through exchange. The relationship of potency is existential, that of the act is logical.

### 3.2. *The existence*

The "I" is the one without parts, which as such does not exist. To exist it must place the other, where the other is another "I" and where this placing is an intention. In the intention, the "I" is the not-other. The relationship between the "I" and the other, which opens to being, to existence, both the "I" and the other, is given by this NOT. The NOT unites them while it separates them. However, the relationship is not symmetrical, one is the first, the origin, the one who places, the other is the one who has been placed.

NOT and BEING are two aspects of the same substance which is the relationship. BEING is the veil that foretells the other, it is the hope in launching oneself towards the unknown other, it is the faith in waiting for the unknown other. NOT is the space that separates while it is overcome by the energy that unites. BEING is the period of potency, NOT is the instant of act.

In existing, the I becomes the whole made up of parts, the BEING and the NOT, the soul and the consciousness.

### 3.3. *The "I" and Being*

The "I" precedes Being but does not exist without Being. The "I" comes into existence and exists within the existential relationship here called Intention. There is no Being without the "I". Being is functional to Intention. Being is the power wave and the energy, namely the soul and consciousness, that the "I" receives within the intention that calls it into existence.

### 3.4. *The "I"*

The "I" exists with being. To exist means to be in relation with the other through being. Being is made for the "I". The "I" inhabits being and imprints itself upon it, shaping it by accepting or rejecting it. Being belongs to the special "I". Being is the gift of the special "I". The "I" does not exist without being, and there is no being without relation to the Other. To exist is a relationship between two "I" through being. Thus, with existence, the "I", being, and the Other are coexistent but not on the same plane. The relationship is asymmetrical; the special "I" is the origin, the one who possesses and bestows being by calling the other.

But the "I" is Not-Being. If being is all that is knowable, the "I" is the unknowable. The freedom of the "I", which consists in accepting or rejecting the gift of being offered by the Other, is expressed through decision. But decision involves thought, knowledge, and knowledge implies the mirroring of the Other. How can Not-Being mirror? How can the unknowable be known in order to be accepted or rejected?

In fact, it cannot. What mirrors, what knows, what is mirrored, what is known, is not the "I" but the being it wears. That is, the entity that is the body of the "I". A body that is the whole and its parts. As a whole, it is the wave of transcendent, holistic power that endures in the power of intention stretching between the act of birth and the act of death. Similarly, as composed of parts, in turn composed of ever smaller parts, each enduring the span of its own intention, the body, or rather the mind, is "a bundle of perceptions" and intentions that alternate and succeed each other with rhythms more or less frantic depending on their nature. Every act, with which the intention of a part is concluded, is like a spark: a quantum and a qualia. The "I" inhabits the whole, which is its transcendent and holistic soul, facing the frantic sparkling of the acts of its parts that constitute its consciousness.

### 3.5. *The Being*

If everything is one, if everything must have a common origin, then this common origin must be Being, and if everything must be traced back to a single cause, then Being is the Absolute.

But Being is not everything, is not absolute.

Being is relation, extension, space. Being is soul and consciousness. While it's true that from the beginning of philosophy we find Parmenides' sentence "thinking and being are the same", it is equally true that thinking is a dialogue with oneself, and in this self-relationship, thought is not the subject. Being is not an "I", nor is thinking. Rather, the "I" needs Being to think, to exist, because existence is to go out of oneself, and this going out of oneself is already a self-relationship. The "I" needs Being to establish a relationship, whether with itself or with another. The "I" is the "Not-other", the absolute principle of individuation.

In other words, if the one is not alone, then, beyond the "I" itself, there must be the absolutely other "I". For these two "I"s to relate, a space must open between them, and this space must be filled by a means, by a third. This third, which cannot be another

“I”, is Being, the space of relation that must be communication. For there to be communication, Being must become language, a message, so that each one may imprint it with oneself to give it as a reflective object to the transcendent subject.

If the entity is the present of the “I”, as close as possible, Being is as distant as possible, and between Being and entity there is continuity, as one passes into the other.

Being is not for itself, not presence, not substance, not an absolute. Being is communication, the means that unites two “I”s.

Being is the anything and nothing of potency that reveals itself in action as zero-sum energy. The zero that, in order to ensure life (anthropic principle), the original “I” decomposes into the multiplicity of forms.

### 3.6. Fundamentals

The world is a fabric of intentions. Intention is the building block of everything, but it is in itself unknowable. In fact it is an existential relationship, it can only be lived. Intention is the give and take relationship between one I and another through being.

The “I” is the one without parts; being is multiplicity: the whole in potential that breaks down into its parts in act. This whole composed of parts is an individual (a universal).

The universal is the coexistence of the whole (one) and the parts (multiple), that is, of the one as potency, soul, and of the totality of its parts in act, as consciousness. The individual member lives in potency engaged in a vertical intention with his universal which at the same time is equivalent to the set of horizontal intentions with each other of the same universal. Similarly, the Act, which consists of an exchange of energy between the donor and the receiver that we call consummation, is at the same time the culmination of a vertical, evolutionary intention, between the universal and the individual, which materializes in a horizontal intention between the individual and his other. The act is both the completion of the evolutionary path with respect to the previous act and the concretization of one of the horizontal consummative intentions. The vertical (evolutionary) intention and the horizontal (consummative) intention, thus, reveal themselves to be only two points of view of the same intention. In other words, the individual evolves (vertical intention) by giving and receiving from another (horizontal intention).

Each intention<sup>16</sup> can be represented in its own linear space, one at the moment of giving and one at the moment of receiving, that extends between two triads of axes (the plane<sup>17</sup> formed by the real energy axis and the imaginary power axis, perpendicularly intersected by the time axis of memory) that face each other, and between which the historical reconstruction of the path of energy takes place. The space of intention is real only along the energy paths (axes of time and energy) that emerge from the historical reconstruction of memory. In other words, the points not touched by an energy path are unreal.

The intention is free, nevertheless the decisions are not indifferent, there are preferential choices, and so, from the multiplicity, defined paths and regularities emerge, temporal and spatial cyclicities, and therefore structured organizations of intentions that reveal hidden underlying formulas, patterns, rhythms, harmonies, in a crescendo of complexity and organization.

Reflection, as it is the holistic look at the multiplicity of the intentions of the universal, merges this multiplicity of individual

spaces into a generalized space of the universal, abstract. It is the space of Euclidean geometry or in any case of manifold geometry. In reflection, the three-dimensional Euclidean space emerges from the union of the multiple spaces of intentions, formed by three indistinct dimensions.

And this space in act reveals a form, an image, an idea, an organization. This form, this organization, is revealed in reflection, which looks not at the single intention, but at the complex of the intentions of the universal as a whole.

This gaze, as it derives from multiplicity, hides the temporal interval of potency, which then becomes rhythm, measurable time in act.

Special intentions allow homogeneous individuals to organize themselves into increasingly more complex individuals, respecting precise rules of balance, if not actual formulas (see for example DNA).

We call reflective everything that emerges holistically from a fabric of underlying intentions. For example, not only the body of reflective individuals (entities) is reflective, but also the phenomenon that appears in his consciousness and which, even before, was mirrored in his soul.

Intentions involving reflective individuals<sup>18</sup>, are themselves reflective, as energy is now a reflective object.

With reflective individuals and reflection, knowledge is born: Memory, knowledge, logic, evolution, mechanisms, particles, theories, are all reflective. Being is reflective. It is only the network of energy that flows in the fabric of intentions that constitutes the world. The ontological difference between Being and entity corresponds to the difference between potency and act.

Reflection is the consciousness that coexists with the potency of the whole. Thus, the true time of soul coexists with the measurable reflective space-time of consciousness.

An individual, more properly, is said to be reflective or classical when he acquires the ability to measure his space or, more precisely, since the only absolute is the path of energy, when he acquires the ability to measure the time of his wristwatch. That is, when its parts constitute a mechanism that carries out a cyclical movement with a constant period: in other words, a wristwatch. The possibility of a clock implies the existence of a universal natural rhythm. In fact, a cyclical movement has a constant period only in relation to a sample period. Only, that is, if cyclical mechanisms exist in nature with periods proportional to each other. The existence of a natural rhythm, in turn, implies the emergence, statistically, of a quantization of the period of fundamental intentions. This quantization, which emerges from statistics, reveals a preference, a NOT indifference. In other words, elementary or fundamental intentions are free, but not indifferent: they have an orientation, they mirror their universality and vice-versa<sup>19</sup>.

Complex individuals, as whole, are the wave of power given by the superposition of all intentions that continuously begin, continue and end throughout life (the period of power from the act of birth to the act of death), as they are composed of parts in intention with each other, they have a body made up of organs which correspond to a soul and a reflective conscience and they make reflective decisions that collapse into reflective actions.

A fabric of intentions, an agglomeration, does not in itself give rise to a one, to a wave of power. Thus a stone remains an agglomeration of atoms that are independent of each other al-

<sup>16</sup> For example the one between two electrons exchanging a photon, which QED deals with.

<sup>17</sup> it is the plane of the present in progress on which all the other potentially reachable or currently reached individuals find their place

<sup>18</sup> in physics, for example, correspond to classical objects

<sup>19</sup> If  $R_\omega$  is the Radius of universe and  $R_\alpha$  the Radius of its elementary parts, since  $R_\omega = MR_\alpha$  and  $R_\alpha = MR_\omega$  then  $MM = 1$  or  $M \equiv ()^{\pm 1}$  and since  $R_\alpha \neq R_\omega$  we have  $R_\alpha = R_\omega^{-1}$  and  $R_\omega = R_\alpha^{-1}$

though linked; a mechanism remains an agglomeration of pieces that are independent of each other although linked. More generally, the entity, as a simple agglomeration of parts, does not give rise to its own wave of power. Instead, a new wave of power is born, which overrides the waves of power of its component parts, when there is a relationship of mutual mirroring between the whole and its parts. In this special case, the new wave of power that emerges, as such, has the power to coordinate and govern the decisions of its parts and these, in return, will contribute to its final decision. This is the case of entelechies. Both the whole and the parts of an entelechy are entelechies, in that both acquire the power to decide, the whole as it is lowered into each of the parts and the parts as a mirror of the whole. All organisms free to decide are entelechies. All living organisms are certainly entelechies, super organisms could be: such as flocks of birds or swarms of insects or nations, or perhaps even galaxies and planets and ecosystems. Finally, even the ideas that form in the mind, as parts of the whole, are shadow entelechies of the real world entelechies.

For a given individual, intention occurs in a universe of possible others, of which one will be the one involved in the consummation while the others will form the background context. The individual therefore, through intention, is always connected with the entire universe and this connection is reflective perception. Perception is given by the boundless set of intentions that involve the surface of the bodies of the complex individuals present in our world with the cells of our senses. In perception, the power of each of the myriad intentions involving the cells of our sense organs collapses into the radiant energy of the Act which translates into consciousness into a bit of qualia. The image, the phenomenon, thus emerges in consciousness from the multiplicity of peripheral consumption and brings there the harmony and order present in the external world.

Knowledge, which is the revelation of an underlying harmony in the world, is not brought about by individual intentions, which seek only their immediate satisfaction, but emerges from the myriad choices made as a whole. It is therefore reflexive, and a content of the soul of a complex individual that is revealed in consciousness. It is the energy, the reflective object, which constitutes the gift of the fundamental intention that unites the creature's "I" with the special "I". The intention which is the dialogue between the special "I" and the created "I".

All contexts in which order emerges from apparent chaos, such as those studied by the Theories of Chaos, Self-organization, Thermodynamics, Complexity, Biological Evolution, reveal an orientation, a non-indifference, ultimately, a will, a purpose.

### 3.7. The Intention

The constitutive element of the whole, of nature as well as of life, is an existential relationship here called Intention. It is the culmination and fulfilment of the natural sciences and philosophy as well as religion. The value of the present work lies in the fact that every word, every sentence, every concept, finds its parallel in the corresponding metaphysics and in the physics of intention. It is precisely this parallel between existentialism and metaphysics/physics that constitutes the novelty and strength of this work. Intention unifies Aristotle's four causes and is the profound root of power-act dualism and of the principles of all philosophies that derive from Intention by impairment.

Thinking means listening to yourself while you speak. The place where one listens is the soul and the place where speaking takes place is the conscience, and one is the mirror and the

other the reflected image. A dialogue between the whole and its parts, between the inside and the outside. Mirroring and reflecting are moments of epistemology as much as of ontology. Intuition, thinking, perceiving are aspects of both epistemology and ontology.

The wave of power is the "res cogitans", the external multiplicity of acts that gives rise to the phenomenon is the "res extensa".

More clearly:

$$\begin{aligned} Res\ Cogitans &\equiv Res\ Extensa \\ Gnoseology &\equiv Ontology \end{aligned}$$

Intention has an external (physical) side which corresponds to an internal (cognitive) side.

### 3.8. The external side of Intention

The universal is a whole composed of parts which as such is a space. A Universal is a kind of currency and its totality, such that two individuals belong to this same universal if they possess this kind of currency and if they exchange this kind of currency<sup>20</sup>.

The individual, who belongs to a Universal and is "a part of" its Universal, is completely determined by its own quantity of currency<sup>21</sup>, and by its position in relation to the other within the common universal.

The exchange, that is, the giving-receiving of a quantum of this currency, is the relationship that binds two conjoined individuals and which we call "Intention".

Therefore we can define the Universal Relationship, the universal and sole relationship, which is the Intention, as follows:

**(External side) Thesis 1** *Intentional principle: Intention, within the space of a universal, is the relationship whose end is the energetic exchange between an individual and his other against the background of the remaining intentions.*

*For each individual, it is composed of the alternation of two phases, that of giving and that of receiving, each of which is constituted by two moments: the instant of the Act along the horizontal, spatial axis, and the period of Power along the vertical, temporal axis. More precisely:*

*For each individual, it is composed of the alternation of two phases, that of giving and that of receiving, each of which is constituted by two moments: the spatial instant of the Act along the horizontal axis, and the temporal period of Power along the vertical axis. More precisely:*

1. *ACT un-veiling: (PHYSICS) at the moment of Consummation, as a result of a decision, the individual donates/receives a part of itself to/from its other, which belongs to its own universal. This act takes place in the instant, that is, out of time. Although instantaneous, it breaks down into three logically distinct moments:*
  - (a) *Giver instantiation (particle): the donor materializes quantitatively determined by its energy and position;*
  - (b) *Radiation (radiant energy): the radiant energy, which binds the donor, from which it is subtracted, to the recipient, to which it is added, along the distance  $r^\diamond$*
  - (c) *Receiver instantiation (particle): the receiver materializes quantitatively determined by its energy and position;*

<sup>20</sup> In fundamental physics we are interested only in the fundamental form of universals, which is *Gravitational* mass or energy and its mirror in the other which is *Electrical charge*.

<sup>21</sup> The Schwarzschild radius  $R_\bullet$  for gravitation and the inverse  $R^\circ = R_\bullet^{-1}$  in the other for electricity

2. *POTENCY (power wave) veiling: (METAPHYSICS) at the Mirroring moment, which is the potency period between two Consummative acts, the individual mirrors in itself and is mirrored by each member of its universal. During this period the individual sinks undetermined into its space of the potency unfolding from the dissolving of its amount of energy*<sup>22</sup>. *This period takes place in the true time of life, that is, it is not measurable in itself. Nevertheless, it assumes a measure determined a posteriori, in the act, as the time*<sup>23</sup> *of memory in the reflexive historical reconstruction.*

The act of receiving and the subsequent act of donating mark the birth and the death of the individual whose life extends during the period of potency.

The thesis 1 founds the whole physics and is described in the Intention Physics (see Peluso V. (13 jan 2019), Peluso V. (12 feb 2021), Peluso V. (16 apr 2021), Peluso V. (30 apr 2022)).

The existence of a natural rhythm found in nature implies the emergence, statistically, of a quantization of the period of fundamental intentions. This quantization, which emerges from statistics, reveals a preference, a NON-indifference. In other words, elementary or fundamental intentions are free, but not indifferent: they reveal a higher level organizing intention, a purpose. They constitute the indispensable reflective building block for the generation of reflective mechanisms (individuals).

An aggregate of individuals does not constitute a new universal in itself. The process by which a set of intentions nest and stratify and organize themselves into components that give rise to a universal, which in turn becomes part or organ of a higher-level universal, and so on, giving rise to organisms and superorganisms up to the maximum organism, which is the entire universe, is called Communion. The universal is not an aggregate of power waves but is an epiond, that is, it is itself the power wave constituted by the fabric of extemporaneous power waves that alternate during its period. For a set of individuals to give rise to a whole, certain conditions must be met: relationships of mutual mirroring must be established between the elements and the compound. For example, two hydrogen atoms and one oxygen atom are needed to form a water molecule, an egg and a sperm cell are needed for the birth of a new animal, and so on. A new universal has its own power wave, which is one, which is more than the overlap of the parts and which walks on the power waves of the component parts without depending on any one of them in particular.

The universal consequently has a dual nature, it is a relationship between the whole and its parts. It has a body, that is, a compound formed by a fabric of intentions, and it is in turn an individual, a whole in intention. As such, it has a power wave that mirrors the organization of its body and the purposes and behavioral repertoires of its intentions. The peripheral parts, on the surface of the universal body, which delimit the universal from the external world, such as the skin, pupils, eardrums, are involved in internal intentions, typical of communion, and are involved at the same time in intentions with the external world, thus playing a role of interconnection between the universal and its world.

The entire being is an immense network of energy, and intention is the structure, also made of energy, to channel energy towards a purpose. Mechanism, process, organism, behavioral repertoire, represent the structure of the power wave of a univer-

sal that exists in intention and with a view to a purpose. For it, therefore, the Teleological principle applies:

**(External side) Thesis 2 Teleological principle:** *the universal is the power wave that coordinates and depends on the power waves of its parts thanks to a relationship of mutual mirroring. The universal, being in turn part of a superior universal, is a link in the entire evolutionary chain that connects the two extremes constituted by the elementary and the universe, one mirroring the other. Each universal thus represents a form of possible equilibrium with the universe of which it is a part.*

*The universal mirrors itself in the parts and determines their behavior and vice versa.*

*In the context of being in act, or, which is the same, in the context of zero (the act is quantitative determination whose total is zero), the principle of reason explains the evolution which, starting from the absolute simplicity of the beginning of history, has led to the complexity of the present. Among the countless possible results, the present one is due not to chance or necessity, but, by virtue of the free decision that determines the interactions, to an end.*

*The story of evolution is therefore a road that can be travelled in both directions but where, since at every step there was a free decision in view of an end, the true direction of travel is the teleological principle. The electron, in its interaction, makes a free decision but, as it is part of a universal of a higher level which it mirrors in itself, its decision is consistent with the will of the higher universal and so on up the chain. Even the electron, with its apparent randomness, contributes to the realization of a universal with which it is in harmony.*

*The universal is characterized not only by a typical quantity of energy, but also by a typical spatial configuration of the parts that guarantees a typical evolutionary behavior, suitable for conservation.*

*The power wave mirrors both the energy and the spatial configuration of the parts.*

*The potency of the entire derives from the potency of the parts, but it is the whole that binds and guides the decisions of the parts in view of its ultimate goal. When the wave of power of the whole comes to an end, its body, having its parts lost the unifying coordination, disintegrates.*

*The universal is thus, depending on the point of view (in itself and for itself, reflected in another, etc.), body, consciousness, phenomenon, soul, idea. In the period of power it can be represented as a wave of power that emerges from the superposition of component waves, all characterized and unified by the distinctive image that is the object of the reciprocal mirroring between the whole and each of the parts or, in other words, all united by the idea to which they give life. In reflection, that is, phenomenally, the universal manifests itself as an organized space, characterized by a distinctive currency of exchange, in which each component finds its place and its function.*

The composed power wave depends on the component power waves, but not on any one of them in particular: it is an epiond. Each component wave may cease or be replaced, or others may be added: what changes is its overall power, not its identity. A necessary condition for the constitution of an epiond is that all the component power waves mirror the composed power wave, bear its emblem within themselves, and vice versa.

The thesis 2 founds the life. Indeed, the secret of life is that the universal (which is always a concrete individual) is the superimposition of all its component members entangled with each other and determines and is determined by them. The universal

<sup>22</sup> its Radius R

<sup>23</sup>  $\Delta t^\circ = \Delta r^\circ + R$

is therefore two in one: it is the one and its parts, the soul and the consciousness. Every intention, that is, every wave of power, lasts the span of a lifetime, it is an existence that is born with the act of receiving and dies with the subsequent act of giving. The life of a complex individual arises from and lasts throughout all the myriads of component lives that follow and overlap during his existence.

The individual does not exist without relation to his universal (which is always a concrete individual) and vice-versa. Who is the first individual/universal? Who gives the individual the being? Who called him?

**(External side) Thesis 3** *Theological principle: The One that is one (I), Absolute, without parts, the “Not-other”, eludes being and knowledge and word.*

*The Absolute I, out of the desire to share its own happiness, out of the desire to love, must come out of itself, from its beatitude, and enter into existence.*

*The Absolute I enters into existence by becoming the original person who creates the other, the created I, intentioning it. The world is the intention between the original I and the created I, between two nothings that exist thanks to intention, and nature is necessarily movement because nature is being that cannot be held back by nothingness but only be reflected, received, and given, and this is the unfolding of life, the dialogue between two “I”s.*

*In the moment when from the component parts a new individual is constituted, its I enters at the same time in intention with the original I, and all the preceding history is preparatory to this new birth.*

Being is not an absolute, it derives from the original “I” and cannot precede the other. The intention between the special “I” and the called “I” is realized through being, that is, through the whole created from the big bang to the now. But the reflective time from the big bang to the now is nothing other than the historical reconstruction in the present instant. The intention is in fact timeless, it takes place in the timeless period of the soul and in the timeless instant of the now.

The universal is being, it is the composite, the whole, the knowable, but the I is not being, it is not composed of parts, it cannot arise from being. The I is the called, the recipient of being. Being, the universals, are the means of dialogue between the calling I and the called I. Thus, although every universal, as a wave of power, is *res cogitans*, it is not necessarily the ultimate terminal of an intention with the I caller. In other words, it is not necessarily the body of an I.

Even a cell or a nation is a universal, but it is not a I if it is not called. Only a special I can create an I by calling it.

The Absolute I, in order to love, must therefore come out of itself and exist: it must become the One who is, the special person who is the source of being, which is time becoming energy and space, creating the other by giving them a body, pulling them out of its own body, a space pulling them out of its own space.

Existence is indeed the intention between two persons. The creating I, therefore, needs the created I in order to exist. Both are a nothingness that has being, namely life: one is the first, the generated, the source of being, while the other is the creature that receives being.

Being is the space of the potential of individuals and the network of energy that interconnects individuals in the act. A world not related to ours in any way does not exist for us; it is nothing. A person cannot exist without being, because the person is a nothingness that exists by receiving being in relation.

But the person, being a nothingness, cannot retain being; it must continuously reflect it, receive it, and give it. Therefore, the person needs to be in a relationship of giving and receiving with an Other in order to exist.

BEING	
Act	Potency
reflection	mirroring
space	lived time
Logical relation	Existential relation
form	matter
history	movement, life
consciousness	soul
determined instance	Universal idea
reductionism	holism
discrete (quantum)	continuous
physics	metaphysics
quantity	quality
meter	mirror
finite	infinite
information	emotion

### 3.9. The internal side of Intention

The being is life. It is soul in potentiality and spirit that becomes consciousness in act. It is light, color, sound, smell, taste, sensations, feelings, moods, ideas, forms. The “I” is nothingness, the recipient of being in intention, which sinks into being becoming power, soul that conforms to the universal, in preparation for the decision that, in the spirit, will unite it with its universal. The “I”, immersed in the soul, is placed in front of consciousness, observing the phenomenon from the outside.

**(Internal side) Thesis 1** *Intentional principle:*

*An intention is cyclical and takes place between two conjoined individuals, one of whom is the universal of the other who makes himself his son. The intention consists of two moments connected by the decision that finds space between them:*

- *the mirroring moment of separation, in which the father and the son are distant and mirror each other in the period that precedes the consummation. In this period:*
  - *one yearns to give a part of oneself, one’s body, to one’s Universal. The donor does not see the other, he must have **hope**, moved by love he must go out of himself, he must jump in the dark towards the other he does not see to give him “I”.*
  - *the other yearns to receive a part of himself, of the body of these, from his Universal. The recipient does not see the other; must have **faith**, moved by love must listen, must be seduced by the other, open up to the other, welcome him.*
- *the moment of union in the spirit, of **joy**, that occurs in the decision through the gift of oneself, of one’s own body. At the moment of union, distances and times are cancelled.*

Similarly, the fabric of intentions, between the peripheral surface of the entities of the external world and the peripheral surface of the senses of the sentient individual, gives rise to the intuition of the form, which corresponds to the mirroring of the fabric of intentions, which precedes the perceived phenomenon, due to the reflection or actualization of the fabric of intentions. Mirroring always precedes reflection, in other words, the intuition of the intellect always precedes the perception of the phenomenon. Mirroring is relation, it is a corresponding for love,

it is a gift that must be accepted, it is the donor who offers his essence to the recipient even before his substance. Apperception, that is, the perception of perception, is the epionda in front of the reflection of its parts, that is, in front of the actualization of the component waves that gives rise to the phenomenon of consciousness.

Love, desire, dream, lack, loneliness, hope, faith, trust, confidence, joy, happiness, are all feelings of the soul in the period of power. They are inseparable from the structure of intention, of which they show the inside. They can only be amplified or reversed or distorted in the individual's interaction with the world. Contrary to sensory perceptions, which are determined and punctual (electrical phenomenon), they are indeterminate and persistent (gravitational space background).

Mood, feelings and emotions reflect the quantity and quality of the intentions one is involved in, and these depend not only on the context in act, but on the memory and on the type of universal we have chosen/forged and the intensity with which we love it. Memory places constraints on power. Indeed, in the period of potency, in view of our intentions, that is, our goals and aspirations, memory determines the interpretation of the present and expectations of the future. We memorize above all what we love, that it is relevant in the light of our intentions. Memory and emotions are therefore closely linked, as both are explained in the light of intentions.

In the internal side, the I replaces the individual, the idea mirrored replaces the universal as a set of individuals, the love replaces the mirroring. At last, the metaphysical desire replaces the difference of radii.

**(Internal side) Thesis 2 Teleological principle:**

*The universal is a living whole, which is part of the universe as a living entelechy, or of the soul of an individual of the universe as a living idea. It is in fact an idea-soul as a wave of power; a phenomenon-consciousness, which emerges reflexively from the parts, as a body.*

*The person is his consummative intention, which lasts in potentiality from the act of birth to the act of death, and which is composed of the myriad appetitive intentions that occur in act during the period of his life, structured in turn into component intentions and so on.*

*The space of potentiality corresponds to the soul of the person, and this conforms to the universal of which he becomes a son. Conversely, the continuous actualization of the myriad intentions that succeed over the course of his life constitutes the phenomenon of his consciousness that emerges on the surface against the background of the soul.*

In potentiality, there is no reflective time, there is no reflective "I", because they sink and dissolve into the living movement that is life, which is the expectation and preparation for the end that is the consummation, that is, the fusion through the gift of (a part of) oneself with the other.

Time-space and the "I", on the other hand, emerge and confront each other in the act of reflection. Time is the spatial time of the act, the given path of the historical reconstruction of memory. But this time is completely new in every act. Each moment is a whole new story from the beginning of time to the end of time; endowed with a certain coherence, with a principle of reason that emerges statistically, reflectively, from the countless multiplicity of the actualization of individual elementary intentions. Intentions of component individuals that mirror and are mirrored in increasingly complex composed individuals that determine and are determined by each other. For this reason, the teleological

principle and the principle of reason are the same: one mirrors the other and one determines the other.

**(Internal side) Thesis 3 Theological principle:** *The "I" is the void that receives being as called in intention, drawn into existence, by an Origin "I" that gives it being. The actualization of the component power waves within the sentient individual's power wave gives rise to the appearance of the phenomenon of consciousness. Light, colors, sound, sensations, are the result of the fusion in the act of each of the countless component parts with the special individual. The idea, which has previously mirrored in the soul, appears in consciousness in the form of sensations and thoughts thanks to the light that ignites in the fusion of the part with the special "I". The soul, corresponding to the holistic power wave, is the subject, while consciousness, which reflexively takes shape from the continuous fusion of parts with the special "I", is the object.*

**3.10. the time of the soul**

The so-called "Real Time", that is, spending, in progress, continuous and measurable, of life, is not real. It is only a phenomenal, reflective, not real time. In the period of potency there is the suspended time of life, in view of a decision, which is not measurable; in the instant of the act, there is only the historical reconstruction of the evolutionary path from the beginning of the creation that gives reason for the present state.

As with every universal, the creation of the universe, from the big bang to the now, is totally new in every instant. Every new instant is a new creation, it gathers the legacy of the previous creation to which it adds the new decisions of the present moment. Creation thus renews itself and evolves. For every individual in intention, there is only the present, which is all the potency within reach: that of giving (towards the so-called future) in the moment of giving, and that of receiving (towards the so-called past) in the moment of receiving.

And all this space, all this possible history that is being, is thought, is a superposition of spaces that can in turn be broken down into spaces and so on. It is holistic thought that can be broken down into multiplicities of thoughts that can in turn be broken down and so on.

**3.11. The two points of view**

To understand the individual for himself (the soul), his goals and his desires, we must put ourselves in his shoes, and these are determined by the intention in which he is involved within his universal.

For knowledge, which is measure, it is instead indispensable that the individual has a body complex enough to bring out the rhythm of the intention to be measured and to bring out the phenomenon, the reflected image that synthesizes in the instant and in the point the current configuration of space. Statistics is the foundation of the phenomenon and its knowledge.

Given the rhythm, in every instant it is possible to reconstruct the entire history of the intention, given by the series of previous consummations, which is reflected in the act of its present consummation, representing it in a space of the linear geometry of the intention. This space represents the horizontal path of the exchanged energy that intertwines between the two vertical paths that represent the evolution of the body of the two individuals involved, and its geometry is characterized by

$$\tau = t^\diamond + r^\diamond \quad \text{or} \quad 1 = \sin^\diamond \gamma + \cos^\diamond \gamma \quad \text{or} \quad mc^2 = E^\diamond + p^\diamond c$$



The individual itself, however, seen from one of its members, is in turn a universal composed of parts, a space made of places. A space of power illuminated by the continuous sparkle of the myriads of actualizations of the intentions that take part in it. These actualizations of others, seen from the outside as a whole, appear as events, points of a Euclidean space that is the theater of the observed phenomena, and its geometry is characterized by

$$\tau^2 = t^2 + r^2 \quad \text{or} \quad 1 = \sin^2 \gamma + \cos^2 \gamma \quad \text{or} \quad (mc^2)^2 = E^2 + (pc)^2$$

We therefore have two visions, two geometries. The existential one, of the individual for himself, subjective, photographed at the moment of the act, and the overall, objective one, of everything else seen from the outside and which appears in the background.

### 3.12. *The Uniqueness of the Structure of Intention*

The intention is unknowable and the self is unknowable, but the self, in order to exist, takes on the guise of being and it is in this guise that it appears and is known by the other in the intention. And it is thanks to being that we can know and represent the structure of the intention.

Anything that exists exists in intention, and the structure of intention is unique and remains unchanged regardless of the level of complexity of the individuals involved. In fact, there is not a single physical process, or of our daily life, that does not represent an intention or a particular aspect of it.

Intentions, starting from the elementary ones, nest and structure themselves, giving rise to organizations of an increasingly higher level, according to a hierarchical scale of complexity that goes from the elementary to the entire universe as a whole. In particular, the individual, as such, exists in intention with the other individuals who are members of his own universal.

The universal is born from the intention of a minimal set of parts, but then it is the universal itself that presides over the generation, development and organization of its parts. In particular, Communion is the intention of the part with the universal, which subsumes the totality of the intentions of the part with the remaining parts.

With each act of giving-receiving, proper to the intention, the individual evolves, that is, passes from one state to the next, and makes his history. Each act is free, but not indifferent, and from the statistics of the decisions of a population of individuals an order emerges, a harmony that characterizes the organization of a universal.

### 3.13. *Reflection and consciousness*

When the level of complexity of the organized individual exceeds a threshold limit, the interaction between the parts takes on its own characteristic rhythm. We call reflective all individuals above this threshold (which in physics are called classical).

With the emergence of the reflective individual, the phenomenon and knowledge become possible, and in fact arise.

Transversal to the intentions of natural processes, in fact, there is the phenomenal intention, or reflection, which gives rise to the appearance of the image of the observed reflective individual (object) in the reflective consciousness of an observer. The phenomenal image, in fact, emerges holistically from the spatial arrangement of the pixels lit by energy of the myriad parts of the sense organ of the observer in intention with the parts of the external world, in particular of the observed object. This image, as revealing a harmony, corresponds to a universal in the mind

of the observer, that is, to an idea that has its own wave of power and which appears each time in a specific form in consciousness.

The wave of power of the reflective individual, as the universal of his ideas, generates, develops and organizes the ideas that populate his consciousness.

In his intention with the special Self, ideas are the images of the other that the self forms in consciousness from time to time. In the lifelong supporting intention, the individual lives countless extemporaneous intentions, each of which is, in the final analysis, a modality of intention with the Other, a search for the other from time to time in different forms.

### 3.14. *Transcendence and Fracture*

Transcendence is immanent to Being and indicates the period of potency that, in intention, opens between one instant in act and the next. Transcendence is the entire life of each "I", as its life is the time span from the act of birth (conception) to the next act which corresponds to its death. Transcendence is thus the wave of power of the individual in intention and his soul.

The fracture is instead the radical, infinite chasm that opens between one "I" and another. All being is unifiable and must be unified, but every "I" is irreducibly other than being and other than every other "I".

Common Being is precisely the sign of the relationship between the "I"s that share a common origin. The common origin of all "I"s is the special "I", who personally calls each of them giving them being.

### 3.15. *The person*

An entelechy is a wave of power that contains within itself the principle of its own realization, the final goal toward which it tends to evolve.

In a broader sense, everything that begins, evolves and ends according to its own nature, such as a planet, a galaxy, a star, a river, is an entelechy. Artefacts, on the other hand, are simple aggregates of power waves.

Entelechies, such as natural bodies, are parts of the original entelechy which is the universe. To the extent that an entelechy is instead the recipient of the intention of the special self, as is the case with a living organism, it has an I and is therefore a person.

The person, or also the entelechy, is the I that has being. It is the wave of power that emerges from the organized structure of a myriad of intentions that involve the parts of the body, which continuously follow one another in the arc of the life of the person that extends from the birth to the death of the body. The global wave of power is the conductor that holds together and organizes all the parts, and upon whose disappearance the parts of the body disintegrate.

The body is being. The wave of power of the whole is the soul, the sparkle of the actualizations of the parts is consciousness. The "I" is the recipient of being, upon which it has decision-making power.

When a power wave of an entelechia arises, for example from the encounter of an ovum with a spermatozoon, it, as such, is the result of the intention between its "I" and the special "I". In fact, everything mirrors everything, and the being of the "I" mirrors the being of the special "I" and vice versa. It is therefore already in intention with the special "I" from which it borrows its own "I". The "I", therefore, arises because it has accepted to love. It has responded to a call. The "I", in itself, is unknow-

able. But it, thanks to being, is free to mirror, that is, to love, and therefore to decide.

### 3.16. *The Sentient Individual*

The sentient individual is a microcosm within the world of which it is part as matter and from which it has separated itself as a sentient individual who places itself in front of it and makes an image of it reflected through the senses.

The senses, located on the surface of the body, mirror the surface of the world while being mirrored in the body, as they are part of both.

In the exchange of energy that occurs in the act, there is a fusion between the two individuals in intention. Since energy cannot be retained but can only circulate, and each individual receives energy from another at the same instant they donate it, and since the source of the energy is the special individual, it follows that behind the received energy there is always, ultimately, a fusion with the special individual.

The sentient "I", which lives in potentiality, witnesses the actualization of its parts (cells) from which the phenomenon of consciousness originates. Colors, sounds, and sensations derive from the fusion of the parts (cells) of the sentient "I"'s body with the parts of the special "I"'s body (the universe), and through these, the special "I" is mirrored in the soul of the sentient "I" in the form of concepts, giving rise to transcendental apperception. Mirroring is both passive and active at the same time; it is a loving correspondence, a gift offered and accepted.

The concept, which first mirrored in the soul, appears in consciousness in the form of sensations and thoughts thanks to the light that ignites in the fusion of the part with the special "I". The special "I" therefore calls us into existence with the act of birth and keeps us in existence with the continuous dialogue that arises in the soul and emerges in consciousness.

### 3.17. *The Knowable*

Ontic being is everything that is knowable and is unifiable down to the zero from which it unfolded. The key to understanding being is the structure of intention: only based on it does being make sense and become knowable.

The wave of power of a person is the whole of a set of waves of power, each corresponding to an intention, that is to a universal, to a self "as". There is no understanding, knowing, without intention. For the "I", understanding, knowing, is inhabiting the self corresponding to the concrete concept, to the concrete universal.

### 3.18. *The Use of the Concepts of Universal, Form, Idea*

Although they are not entelechies, all the ideas and concepts that appear in a mind are waves of power.

Universals are the infinite moving away of the waves of power of entelechies, or of the corresponding ideas. Moving away is in fact the direction that goes from the particular to the general.

A concept is a wave of power and as such can be applied to any other concept. Waves of power, in fact, interact by overlapping and merging even if they retain their own identity. Thus, an operator or a mathematical function are waves of power, and numbers and elements and axioms of geometry are waves of power.

In the act, the same terms become abstract concepts attributed to the entities: classifications, sets of belonging.

In short, they are ontological in the period of power, epistemological reflected in the act.

On the contrary, emotions, feelings, love, faith, hope, generosity, audacity, patience, the idea of beauty, of justice, the passage of time, distance, desire, are expressions proper to the structure of intention.

### 3.19. *Intuition and Reason*

Intuition is the emergence of the idea present in the soul into consciousness; it is instantaneous, translating from the ontological plane of the soul to the gnoseological plane of consciousness. Reasoning, on the other hand, is the application of logical operators to the data of consciousness, that is, it is the merging of power waves, since an operator, a concept, is a power wave. Therefore, phenomenology studies the translation from the soul to consciousness, the image of the other first mirrored in the soul and finally emerging in consciousness.

The act is like the electric arc that strikes between two bodies of opposite charge, like lightning between the cloud and the ground. First, the electric field grows as the two bodies polarize, then the arc strikes, modifying the state of the two bodies. The myriad of intentions between the cells of our sense organs and the atoms of the external world brings an image of the external world into our soul, which is realized in consciousness as a phenomenon, leaving an imprint on the soul, thereby modifying it.

Speculation is mirroring the other, the desired, in the soul. To speculate is to dive into the depths of the soul, into the immensity of infinite space, like a free diver. One must emerge into consciousness to take a breath, to bring to light a fragment of the desired with which one has struggled. It now appears as an idea, a concept. A concept that we have now grasped, that we can now inscribe into memory as a sign and keep under the vigilant eyes of reason. Speculative thought resides in distance, in depth, in vertical intention, where the other is mirrored. Its emergence into consciousness is intellectual intuition. It is the opposite of vigilant thought, sensible intuition, reason, which resides near the surface of consciousness, in horizontal intention. There, where signs appear, where the surface of entities of the external world is mirrored. Because consciousness is only the sign, the qualia, which need the depth of the soul to be filled with meaning. Meaning lies in distance, in depth.

Therefore, to speculate is to delve deep to grasp the other and capture a fragment with which to construct an image to be placed in front, under the eyes, as a sign in memory.

### 3.20. *The Foundation of Mirroring*

The individual mirrors its universal out of love. Mirroring  $\equiv$  loving. Mirroring structures the potency forming the body. But what is the relationship between mirroring and structuring?

In intention, the individual sets a goal, aims to unite with the universal it already loves and mirrors. The goal, if transcended from the contingent appetitive one, is always the union with the universal chosen as its ultimate end. Once the goal is set, potentiality is no longer fullness, no longer indifferent. The goal, with its necessities and alternatives, structures the space of potency.

### 3.21. *The Principle of Reason Reflects in the Teleological Principle*

Communion is based on the mutual mirroring between the universal and its members, and the mirroring, from a purely logical point of view, is symmetrical. Communion is therefore the logical elevator that allows one to go from the bottom constituted by the elementary parts up to the entire universe and vice versa.

Given these two extremes, the real direction of travel therefore depends on the real starting point, that is, on the real cause. If the real starting point is the elementary (foundation), the universal derives from this thanks to the principle of reason, if vice versa the real starting point is the universal (the purpose), the elementary derives from this thanks to the Teleological principle.

But mirroring is based on purpose, on a Teleological principle. It can't be anything other than the Anthropic Principle.

### 3.22. *The Incompatibility Among Universals*

Intentions nestle. In fact, among the intentions that lead to the same individual, there is a hierarchical order: one is consummative, and all the others are appetitive, subservient to this one. Just as intentions are structured hierarchically, so too are universals and therefore purposes. Each intention, universal, or purpose establishes its own judgment on the world: two different universals cannot share the same judgment on the world; if they did, they would be the same universal. Even if there is agreement on many things, there will always be differences on others, so what is good for one will be harmful for the other. Each universal places itself at the center of the world and becomes its form in potency, the measure, the yardstick of judgment in actuality.

### 3.23. *The Individual as Mirror and Meter*

The individual, within intention, within the scope of a universal, is both a mirror and a meter. In potency, the individual is a mirror of the universal because the universal is the end that, as such, shapes the space of potency in its image. In actuality, the individual is a meter, as the history of one's intention, reconstructed from memory, has its own measure as its "quantum".

### 3.24. *The not and the no*

The NOT operates on being, the NO on the Other.

The "NOT" manifests in action and is inherent in the finitude of being, and it is this very finitude that constitutes the foundation of charity. The "NO" lives in potentiality and is expressed through the negation of the Other, which is the negation of the ultimate purpose of charity.

The NOT operates on being and gives rise to diversity and difference. The NO is spoken to the Other and gives rise to nullification, rejection, separation, opposition.

In the NOT, there is the quantitative difference, which gives rise to multiplicity, space, number, and the qualitative difference, which gives rise to essences. The NO, on the other hand, is selfishness, the refusal of the gift, of the Other, and leads to reducing the other to oneself. Hence the root of violent action, of war. The NO is indeed the expression of the entirely human need to incorporate into oneself all elements such as the sky, nature, things, and then men themselves. Violent action, for Levinas, is precisely that in which one relates to others as if one were alone, ignoring the face of the other, avoiding their gaze. Violent action "does not consist in being in relationship with the Other, on the contrary, it is exactly that in which one is as if one were alone"

(E.Levinas 2014). War primarily consists of an agent's attitude towards their opponent. In battle, I do not approach the opponent by looking them in the face, but "*I blindly hurl myself against it*" (E.Levinas 2014). War is therefore not the clash between two agents, but the attempt of one party to impose itself on the other.

The universal of the special "I" coincides with the totality of the living. Now, every universal that does not coincide with the Foundation is partial, it has its origin in a NO. Every nullification operated on the Foundation wave results in a corresponding amputation of the world, if not in its falsification. Disharmony arises with the NO, with the rejection of a more or less extensive part of the whole. Our universal is reduced to a fragment of itself. It is the emergence of nationalisms, racisms, selfisms, and indifference towards those who do not fit into our fragment of the universal, obtained by mutilation, which has now broken harmony and is in conflict with the whole, and which therefore can turn into hatred towards those who hinder it. It is the rise of opposition, rebellion, schism, and hatred.

The NO is the origin of disharmony, but its possibility is also the foundation of our freedom and our authenticity.

### 3.25. *Ethics and Ontology*

Ontology deals with being, ethics with nothingness. Nothingness is the decider, the free one. Ontology deals with the NOT, ethics deals with the NO. Ethics comes before ontology both because the "I" is the subject of being, and because the "I" is the pole of intention in which being is only instrumental.

## 4. Metaphysics

Metaphysics, in its etymological sense, represents knowledge oriented towards "that which is beyond sensible things".

Kant insisted that the thing-in-itself is unknowable

*[...] that our rational cognition applies only to appearances, and leaves the thing in itself uncognized by us, even though inherently actual.*<sup>24</sup>

since we can only say that it is the foundation of everything we experience, which is why it is impossible to rationally establish any metaphysics (understood as the science of what lies beyond sensible appearance).

In reality, being is all that can be known and there is no aspect of being that is unknown to us. The thing in itself does not escape this rule: the thing is a phenomenon from the outside, a soul in itself. Metaphysics is reflected in physics: they are the inside and the outside, the soul and the consciousness of the world of which we are part as beings.

The unknowable, the absolutely other, is only the I.

If sensible things are in the act, in consciousness, metaphysics is in the transcendence of potency.

The Absolute "I", in order to intention the created "I", must go beyond itself and exist: it must become the One that is, that has being, that is a person. Matter, which is potency, is the spirit that unites the Creator "I" with the created "I" that materializes in the space of intention. The quantization, that sets the building block with which our world begins, is of form, adhering to a teleological principle.

<sup>24</sup> Immanuel Kant, Critique of Pure Reason, Hackett Publishing Company, Inc. INDIANAPOLIS/CAMBRIDGE, 2009, p. 24.

#### 4.1. *The beginning*

Existence begins with intention, and intention begins with Nothingness and Being. Nothingness is not the negation of Being, but is the otherwise than Being: the I that poses and the I that is posed, the I that gives and the I that receives. Being, on the other hand, is the means of the relationship, the space that separates and the energy that unites, the positive and the negative. The positive-negative dyad extracts the quantum from zero, and with this gives shape to the universe that hosts existence, that dresses and gives shape to intention. The quantum, produced in view of life, cannot have any other foundation than the anthropic principle, the creation of a world where the existence of living beings is possible. The quantum is the very energy of the universe  $R_\omega$  that is reflected in its element  $R_\alpha$  as the inverse  $R_\alpha = R_\omega^{-1}$  from whose equilibrium emerges the foundation of the baryonic world that is the electron.

#### 4.2. *Space, Justification, and Method of Metaphysics*

Metaphysics as a science is possible because it represents the inner aspect, the counterpart, of the external physical reality. Therefore physics and metaphysics must correspond as the outside and inside of the individual's intention. For the reflective living being, the external aspect of the relationship is the universe with its physical laws perceived through the senses in the act of consciousness, while the internal aspect of the relationship is the "I" and its soul.

In Intention, Metaphysics reigns in the period of Potency, where the soul serves as a mirror that founds the subsequent instant of the Act, finite and determined, where Physics reigns, and consciousness serves as a meter.

Living beings experience both levels: the physical as a phenomenon in consciousness and the metaphysical as explored by existentialism. Metaphysics is the transposition of the physics of action onto a higher level, which is the level of potency. The "I" is metaphysical, and the Other is metaphysical.

For an entity, one can inquire why it is the way it is and explain the reasons by retracing events from a specific point in the past and reconstructing the entire history, all the events that have contributed to transforming matter from its initial state to its final state. Probabilities of these events occurring can also be calculated.

However, these questions do not apply to the "I". The "I" does not derive from the transformation of a pre-existing substance; it is not an entity. The "I" is metaphysical and transcends being.

Therefore, the method of metaphysics is to draw a parallel between physics and metaphysics and to found physics on metaphysics, on a higher level where we ourselves exist.

#### 4.3. *The internal and the external of the being*

The self could not live in a world devoid of meaning because the self lives by meaning. But the element of meaning, of thought/perception, are qualia. From a reductionist point of view, everything that the self thinks, perceives, are qualia and nothing else. The consciousness lives by qualia.

What is the difference and relationship between power wave, energy, sign, qualia, ideas? They are the bridge between soul and consciousness.

Being is not presence but movement, connection, as a wave of power or energy. In intention, we perceive the wave of power as love, faith, hope, joy, which accompany the idea in the fore-

ground against the background of all the other waves of power that stir in the soul and form the mood. On the other hand, in parallel, we perceive energy as the qualia that ignite consciousness, as well as color, sound and all the other sensations that form the designs that trigger the waves of power. The waves of power that we inhabit in the soul are understanding ideas, concepts, meaning. Thinking is inhabiting a wave of power in the soul. In parallel, the qualia, which are the interior of energy, are the matter of the signs that appear in consciousness. Signs par excellence are words, images, harmonies in general. The signs, made of qualia, emerge from the harmonic relationships of the measures found in the manifold of intentions that populates consciousness. The sign respects logical rules and logic is the epistemological instrument of consciousness. The sign, in turn, is recognized when it triggers the waves of power of the intentions that correspond to it and that live in the soul and that correspond to the meaning. There is no sign without meaning and vice versa. There is no idea that inhabits the soul without its sign appearing in parallel in consciousness and vice versa. Sign and meaning are two concomitant aspects of the idea, of the concept, one in the soul and the other in consciousness.

Recognizing a sign, understanding a situation, is going back from the sign that appears in consciousness to the wave of power of the intention that corresponds to it in the soul.

It is possible to associate a sign, a name, a stimulus, to each wave of power that corresponds to one of our ideas, so that we, seeing the sign, or hearing the name, or perceiving the stimulus, recall the corresponding wave of power. Vice versa, the waves of power that inhabit the soul rise up into consciousness, translating into the corresponding signs.

In consciousness, energy is the support of the sign, and the sign is born from harmony, from the numerical relationship in multiplicity. The sign is nothing but a harmony of qualia.

### 5. The Mystery of the "I"

The problem of the "I" plays a decisive role in the understanding of Being and its rank. At any moment an individual can refer to himself as an I. What this I is and what its relationship to being is one of the fundamental problems of philosophy.

#### 5.1. *The problem of I in philosophy*

The relationship between the one and the many could not fail to leave its mark on the question of the self. Here, it is contextualized first of all in the relationship between God or nature and the individual, and secondly in the relationship between the individual and his multiple expressions, activities and personalities. Immediately after, the relationship between the I and matter, that is his body, arises.

Among those who believe that the self is a manifestation of a unique substance, God or nature, there are those who have proposed a multiplicity of different selves, each being a part (Leibniz, Bruno, ..) or a mode (Spinoza, ..) of the whole, and those who instead believe that all is in all, a single and same self in each self (open individualism). Of these, apart from a few who considered the self as a moment in a dialectical process (German idealism), almost all considered the self as a substantial, enduring entity. Like these, those who have considered the selves as a creation of God or as participants of the Ideas (Plato). Almost all of these argued for its immortality and often for metempsychosis. The idea is that if the self is an independent, immaterial substance, it is not subject to physical decay and can exist beyond bodily death.

Conversely, philosophers who deny the substantiality of the self typically reject its immortality. Without a core, enduring substance, there is no basis for the self's existence beyond physical death, nor its continuation and preservation as an identity: the self of now is different from that of yesterday or years ago or that of tomorrow. Among the various theories there are: Bundle theory of self (Hume), Self as a matter of psychological continuity (John Locke), Self as a narrative center of gravity (Aaron Sloman), Self as merely syntactic (Daniel Dennett), etc.

For Levinas, «*Being and Time, Heidegger's first and principal work, perhaps always maintained but one thesis: Being is inseparable from the comprehension of Being; Being already invokes subjectivity. But Being is not a being. It is a neuter which orders thought and beings...*»<sup>25</sup>.

Heidegger says: «*Man obviously is a being. As such he belongs to the totality of Being—just like the stone, the tree, or the eagle. To “belong” here still means to be in the order of Being. But man's distinctive feature lies in this, that he, as the being who thinks, is open to Being, face to face with Being; thus man remains referred to Being and so answers to it. Man is essentially this relationship of responding to Being, and he is only this. This “only” does not mean a limitation, but rather an excess. A belonging to Being prevails within man, a belonging which listens to Being because it is appropriated to Being.*»<sup>26</sup>.

«*And Being? Let us think of Being according to its original meaning, as presence. Being is present to man neither incidentally nor only on rare occasions. Being is present and abides only as it concerns man through the claim it makes on him. For it is man, open toward Being, who alone lets Being arrive as presence. Such becoming present needs the openness of a clearing, and by this need remains appropriated to human being. This does not at all mean that Being is posited first and only by man. On the contrary, the following becomes clear: Man and Being are appropriated to each other. They belong to each other.*»<sup>27</sup>.

Heidegger calls “existentials” the essential characteristics of being-there, distinguished from the “categorical” characteristics proper to other entities, things.

1. being-there does not have a stable substance and is not characterized by a static essence that establishes, once and for all, what it is: it is what it is only in the fact of existing, in its concrete existence in the world as it appears from time to time. It is not even the particular case of a universal genus because it is characterized by being-always-mine, indicating the human being in its singularity and concreteness;
2. “existing” derives from the Latin *ex-sistere*, “to stand out”: being-there is not exhausted in any given situation, it is always “outside” of every situation in the sense that it surpasses it towards other possibilities. It is constitutively being-able-to-be, it is not a stable essence but a having-to-be its own being: one must decide for one's own possibilities each time, and in every decision, one's being is involved;
3. standing-out also has another fundamental meaning: the existence of being-there is not that of a subject closed in on itself but that of an entity that ontologically is outside-of-itself because it is in relation to other entities and with the world. Being-there, that is, is constitutively being-in-the-world.

<sup>25</sup> E. Levinas, *En découvrant l'existence avec Husserl et Heidegger*, 2e ed. Paris: Vrin, 1967

<sup>26</sup> Heidegger, *Identity and Difference*, Verlag Günther Neske, Pfullingen 1957, 6a ed. 1978

<sup>27</sup> Heidegger, *Identity and Difference*, Verlag Günther Neske, Pfullingen 1957, 6a ed. 1978

Now, entities, things, appear in the phenomenon that appears to consciousness, they are present in the present moment, whereas existentials transcend the current moment.

The existential condition of man proposed by Heidegger is incomplete, it only reflects the point of view of man in the Intention, it does not grasp its entire structure. The Other with whom man relates, seen from infinite distance, appears as something impersonal, like the world, even more, like Being. Charity, which is the sense of intention and which presupposes the other, is transformed into the most impersonal Care towards the things of the world. The I, which is the unknowable, not substance but otherwise than being, the pole of intention and its “*conditio sine qua non*”, is denied precisely because it is not substance.

If Intention is the principle of everything, then Heidegger's correspondence of man with Being is the Intention's correspondence of man with the soul of an original I.

## 5.2. Preliminaries

How can one explain the meaningful order of the world and the existence of the person?

It doesn't make sense to demonstrate that everything can be explained through reason to deny the existence of a design. Teleology and the principle of reason are one and the same. The anthropic principle supports both the argument of underlying design, i.e. of an intention, and the neutral necessity of Darwinian selection among the infinity of possible universes.

If the “I” were also universal, if the mystery of the “I” as a person did not exist, then it could be used the neutral necessity of Darwinian selection or the Everett's theory of parallel worlds and so on. But all these theories are fundamentally incapable of explaining the mystery of the “I”, as this is placed on another level, a different level from that of being.

Being is the domain of knowledge and theories, but the “I” is outside of being.

If Intention were not the building block of being, or if Intention did not entail a free decision (neither random nor deterministic), it could undoubtedly be said that being is the absolute and the whole, and that consciousness and the “I”, whatever is meant by “I”, are merely epiphenomena of being, and useless at that.

The ability to decide freely and voluntarily, however, implies a decision-maker who has power over being, who has decision-making power over the wave of power. Who logically precedes being. We call this decision-maker “I”. Initially, two paths remain open: either the decision-maker is being itself, that is, the wave of power itself, or the decision-maker is a third party, external to being.

If the mystery of the “I”, of its origin, did not exist—it is this mystery which will be illustrated below—it could undoubtedly be concluded that the “I” is an aspect of the wave of power. That the “I” is an attribute of the entity or of a privileged entity such as man. That being itself, therefore, is capable of willing and deciding.

Primarily, if the self is part of being, then there is no true otherness, no true fracture between the self and the other. We are both beings, aspects of the same being.

However, the mystery of the “I”, as detailed in the following paragraphs, excludes this case.

### 5.3. The Transcendent Question

According to Heidegger, philosophy, or rather metaphysics, begins with wonder in the face of the world, which gives rise to the question:

#### 1. *Why are there beings at all instead of nothing?*

But Being is not absolute, it is founded on the "I". Without relation, neither the "I" nor being would exist. Being is on a different plane from that of the "I". The question about being, in the opposite direction from being to the "I", becomes:

#### 2. *Why do I exist?*

The word "I" can have multiple meanings. The I "in me", the most intimate, the deepest, that inhabits the soul, unknowable, reflects itself by objectifying in its consciousness as I "for me" and in the consciousness of others as I "for others". The question about the "I", therefore, can be formulated according to an increasing backward movement towards the deepest "I", as follows:

#### 3. *Why am I "for me" precisely this I "for others"?*

#### 4. *Why precisely am I "in me" this I "for me"?*

Of the last two questions, the first narrows it down to a particular ontic "I", asking why I am precisely that one among the many; finally, the last looks at the transcendent "I", that of the soul: it is the transcendent "I" that looks at itself, that questions its own origin. It is a latent, deep, primordial question that cannot be formulated or understood in consciousness. It springs from the soul, and when it surfaces in consciousness, it has already lost its charge. The question is not about the character I am in existence, the social identity I assume, but it is the question of a mysterious identity antecedent to existence, of a mysterious identity that did not exist and that now, with its immense wonder, exists as an "I". Wonder arises from realizing that the "I" is a person. The "I" is not an entity like any other.

In the relationship that links two terms through the verb "to be", for example, "A is B", the first term of identity indicates a concrete entity, the one placed in front, while the second indicates a universal, a concept, an abstract idea. Thus, the identity "Rome is Rome" can be translated into "Rome does not belie itself, it is always up to its name, it is consistent with its fame, it is consistent with its idea".

Likewise, in the identity "I am I", the first term of identity indicates the concrete subject, the one immediately in front, namely, me, while the second indicates a concept, an abstract idea, the concept I have of myself. However, both terms, as they are in a logical relationship, are present in consciousness where there is no "I". The relationship names the "I" but observes it from the outside. The "I", in fact, is transcendent; it does not appear but lives remaining always outside consciousness in act.

The question "Why precisely am I this "I" ?" is therefore understood, if one does not pay due attention, in the common way in which a logical relationship is understood, namely by placing both terms outside the true "I". In this way, the true "I" hides once again. Even understanding identity as a co-belonging between being and thinking, between the entity and the concept, the transcendent "I" is not perceived.

The question, instead, intends to take a step back, interrogating the "I" outside of consciousness, where the true "I" resides. Wonder arises when the true "I", the one that feels when we think, the one that observes when we see, can no longer hide by retreating but enters and places itself in the relationship which

is now existential. The question then becomes transcendent, and it becomes the wonder in the face of the evidence of existing. The "I" of consciousness, my "I", is nevertheless an "I" like any other; it has nothing special. It could very well have arisen from nothingness out of horror at anonymity, or because an impersonal being brought it into play. The transcendent "I", on the other hand, is not. The transcendent "I" is a person; it rejects this explanation by asking, "Why should I" be the one brought up into play by an impersonal Being? "Why should I" be the one who arose from nothingness by himself? "Precisely I as a person? Ridiculous". I am a person, who as such lives in transcendence, not an entity, not an abstract possibility. No one knows me because I am not a knowable thing. Yet I exist, because I am face-to-face, in dialogue, in intention with a special "I".

### 5.4. The "I" is not a Substance, it is not Being

The wonder at the existence of a world (rather than nothingness) soon turns into wonder at the existence of my particular "I", unique and incomparable with that of others. If I am not the only existing "I", the question "Why precisely am I this "I" ?" is inevitable. The question is not why I am this person rather than someone else like Tizio, Julius Caesar, or Napoleon; the question is why do I exist as a person.

Indeed, the wonder arises from an assumption commonly and more or less consciously made about the "I", namely, that the "I" is born by chance, along with the body and according to nature. However, it soon becomes apparent that the coming into the world of the personal "I" has no explanation as the birth of an entity, which is the transformation of something already existing. In other words, the abyss, the incomparability between two "I", has nothing to do with the finite difference between two entities. Indeed, unlike entities, personal "I" are not comparable. They are not knowable.

The "I" is not matter, not body, not nature; it occupies a different plane. If it is born together with the body and is unique, who decided it? Who generated it? Only an "I" can generate another "I". Not the "I" of the mother or father, as living beings do not have this power, and not even nature, which is on a different plane.

The "I" is not in the determined state. In the state of the moment, there is only consciousness. The "I" is instead the "I" of transcendence. The ultimate substance of an entity is common to all entities. If the "I" were an aspect of this substance, an aspect of being, then it would preexist forever and would be the same for everyone. It would always be the same "I" that each time engages in a particular "I".

The "I" does not derive from an abstract DNA. Two identical twins share the same abstract DNA (the same formula) but not the same "I".

There is no body without wave of potency and vice versa. There is no wave of potency without "I" and vice versa.

### 5.5. The "I" is Called

The question "Why precisely am I this "I" ?" is the most elusive, ambiguous, and enigmatic among all possible questions.

Indeed, the "I" is not a possibility. A book, a painting, an entire universe, is a possibility that has been realized or could be realized; for the "I", however, the discourse is different. We are accustomed to the idea that each individual possesses their own life, that is, a perception of the external phenomenon from their own point of view, and thus their own emotions and thoughts.



This “I” of others, seen from our point of view, from the outside, as a simple different perspective from ours, seems reasonable and natural. In reality, the “I” is not simply a point of view. In this “I” lies the true mystery, so well hidden that it has escaped in its absolute importance to most of philosophy. Our “I”, in itself, is absolutely the most enigmatic, mysterious, and elusive thing.

When we think of the “I”, we always think of a general I that includes our “I” and that of others. In this way, the “I” is seen from the outside, and the mystery escapes. The “I”, which is outside of being, by its nature, looks at being from the outside, and thus, by also looking at the totality of “I” or the generic I from the outside, ends up confusing the “I” with being.

For example, with Levinas, one could hypothesize that the “I” is the hypostasis that emerges from the anonymity of the “*There is*” for enjoyment, or, with Heidegger, that the “being-there” is the nothingness brought into play by Being. If this explanation of the “I” or being-there seems acceptable and not the emptiest, it is because we are considering the “I” from the outside, the “I” or being-there of any other, including ours, believing that this external position is correct, allowing us to consider it in its generality.

The situation is reversed instead if I consider the “I” from within, that is, my “I”. If from the outside it seems acceptable that the generic “I” could have arisen from nothing because it was brought into play by Being, or could have arisen from nothing for enjoyment, if I look at things from my inside, this false appearance of reasonableness falls away and the mystery of an “I” appears in its abyssal depth: “*Why precisely am I this “I” ?*”. The second “I” is the “I” seen from the outside, associated with an individual, with his body, not at all problematic; the first, however, is what, by its nature, never poses itself but hides and escapes.

What hides is the Person who gives, not Being. Who nullifies, not accepting the Other in his truth, is the person who receives. It is not enough to say that it is the abyssal bottom, because even so, we would still be looking at it from the outside, and the mystery would not be seen. The person is outside the realm of possibilities; it is who has power over possibility, who decides on possibility. The mystery is that I am a person, incomparable with a very remote, infinitesimal possibility, but still a possibility that has come true. In this case, the surprise would be the banal surprise at the realization of a rare event, not the surprise at the inexplicable that is the “I”. The true “I”, however, is inexplicable: as it is not founded on being, cannot arise from anything else, as temporally arisen, cannot arise from itself. Abysmally different from uniqueness, because even so, we would still be looking at it from the outside, and the mystery would not be seen. The mystery is instead that that uniqueness is really “*I!*”, that behind the mask of that concrete and external “I” there is really “*I!*”. When the mystery is glimpsed, it is a sign that even the last retreat of the “I” in front of being has fallen and the “I” finally finds itself facing itself, discovers itself.

If the problem of the “I” is elusive, it is precisely because the “I” constantly poses itself externally and in front of being, while the recognition of the problem requires the “I” to pose itself in front of itself, to look inside.

The mystery is that my “I” is not a possibility but a person, and a person cannot arise from itself.

But the “I” in itself cannot be reflected or mirrored, because it has no form, no quantity, it is not being. To exist means to be in intention. The “I” that exists, therefore, clothes itself in being and it is only through its garments, as an entity, that it can be known and can be reflected. Knowing the other, in itself, is thus an infinite journey without end.

In intention, the “I” became the dual of the special “I” from which it emancipated itself, is free to correspond. A person is such because wanted and called personally by another person, a special person who wanted to call “*me!*”, calling me by name. I exist because now, between me and Him, there is a personal relationship.

### 5.6. The “I” is Other than Being and Prior to Being

The “I” is not a possibility. The “I”, therefore, is not Being. But the “I” is also not alien to Being; on the contrary, the “I” is immanent in Being. The subject and the object are part of the content of consciousness. The “I” is outside of consciousness and in front of it.

The relationship between the “I” and Being is thus one of reciprocal transcendence.

Being is said to be the most general concept of all: indeed, anything can be said to be. But if it is the most general concept, it cannot be defined, since a definition requires the exhibition of the genus within which the object to be defined is distinguished by a specific difference; but being, being the most general concept, cannot be included in a broader genus. Similarly, from the opposite side, anything can be said to be other than the “I”. The “I” is indefinable.

This all appears obvious if one considers that categories and concepts pertain to the entities present in consciousness, but Being and the “I” are outside of consciousness and prior to consciousness.

The “I” and Being, though different, coexist. The “I”, in fact, is not; the “I” has. But this having is not a physical relation between two entities, like a body having two arms or a tree having leaves, but a metaphysical relation, the relation that announces or presents a gift coming from elsewhere to an “I” that thus enters into existence.

Being is everything that is relatable and knowable. Being exhausts its space; it is the maximum genus; there cannot be anything that does not fall within being. Similarly, an “I” is what excludes the other from it. If the “I” is not being, if the “I” does not fall within ontology, the “I” must be placed on a plane other than that of Being. Between the “I” and Being, the difference is not ontological, as it is between Being and entity, but not-existent, as the “I” and Being belong to inherently unrelated spheres. Similarly, the difference between one “I” and another “I” is inherently not-existent, untenable, unthinkable.

The “I” is indeed other than being, it is NOT being. This “NOT” does not distinguish and separate two realities present on the same plane and therefore relatable, but distinguishes between two planes, two realities, unrelated and unrelatable, but which are related by a third, by a special “I”. Being is the means, the spirit with which the special “I” calls and relates to the called “I”. The called “I” can thus enter into relation with the special “I” and, through it, with other called “I”, through being. Being is the gift, the message, the knowable; the “I” is the Unknowable.

God creates the other by intentioning it, mirroring in it. This image that mirrors in the act of forming a wave of power is immediately after the “I” which is now other than the special “I”, existing, free. For nothingness, with reference to the “I”, one must understand, therefore, not the nothingness of Parmenides, whose not-existence is a tautology, but the not-entity as otherwise than being.

Between the two planes, that of the “I” and that of Being, a metaphysical relation is established in which primacy belongs to the “I”. This existential relation, without which neither being nor “I” could exist, is intention.

## 5.7. The absolutely other

The Absolute is one and enters existence by becoming intention.

Being is not an absolute. It is what extends between two selves, of which it is power in the period and quantity in the instant.

What persists in the intention, which resists time, is not being, but the intentional self. And this intentional self is not being. It is this intentional self, as recipient of being, that lives being from within. Life that is a search in the darkness of the other, in the period of existence that extends between the light of birth and that of death.

One of the key concepts of Intention is that everything mirrors and is mirrored in everything.

Now, Leibniz's monad resembles in some respects the wave of power of intention. It also reflects and is reflected in the entire universe. Monads are also simple indivisible substances, and there is a hierarchy and a structure. The differences are however much greater.

The monad (*res cogitans*) is the element of the compound (*res extensa*), whereas, in the intention, the wave of power is the power of the compound. Therefore, *res cogitans* and *res extensa* remain, in the monadology, two radically separate entities whereas, in the intention, they are points of view of the same substance. Thus the soul is, in the monadology, only one, the most perfect, of the infinite monads that compose the body, whereas, in the intention, it is the wave of power of the entire body. The monad is complete in itself, an I and a soul in harmony with the universe that it reflects in itself, whereas there is neither being nor I without intention. Monadology is only metaphysics, where, in intention, metaphysics and physics mutually mirror and complement each other.

In intention, the agreement of the soul and the organic body does not occur by virtue of a pre-established a priori Harmony, but, moment by moment, by virtue of the entanglement, proper to Communion, which is the relationship between the parts and the whole. Above all, the monads are not born and do not die, while it is precisely with the birth and death of the parts that the consciousness arises in which the whole (the soul) perceives sensations.

Even more challenging is the idea that what is mirrored in everything is the Self, and that therefore the Self is unique and the same in everyone. This is the view espoused by Erwin Schrodinger:

*It is not possible that this unity of knowledge, feeling and choice which you call your own should have sprung into being from nothingness at a given moment not so long ago; rather this knowledge, feeling, and choice are essentially eternal and unchangeable and numerically one in all men, nay in all sensitive beings. But not in this sense — that you are a part, a piece, of an eternal, infinite being, an aspect or modification of it, as in Spinoza's pantheism. For we should then have the same baffling question: which part, which aspect are you? What, objectively, differentiates it from the others? No, but, inconceivable as it seems to ordinary reason, you — and all other conscious beings as such — are all in all. Hence this life of yours which you are living is not merely a piece of the entire existence, but in a certain sense the whole; only this whole is not so constituted that it can be surveyed in one single glance.*<sup>28</sup>

In fact, this conception provides the simplest and most immediate explanation of the mystery of the "I".

<sup>28</sup> "The Mystic Vision" as translated in *Quantum Questions: Mystical Writings of the World's Great Physicists* (1984) edited by Ken Wilber

However, it does not explain existence, which is based on metaphysical desire. Only the other, the absolutely foreign, provides a reason for the metaphysical desire expressed, for example, by Levinas:

*The other metaphysically desired is not "other" like the bread I eat, the land in which I dwell, the landscape I contemplate, like, sometimes, myself for myself, this "I," that "other." I can "feed" on these realities and to a very great extent satisfy myself, as though I had simply been lacking them. Their alterity is thereby reabsorbed into my own identity as a thinker or a possessor. The metaphysical desire tends toward something else entirely, toward the absolutely other.*

*... The metaphysical desire does not long to return, for it is desire for a land not of our birth, for a land foreign to every nature, which has not been our fatherland and to which we shall never betake ourselves.*

*... Desire is absolute if the desiring being is mortal and the Desired invisible. Invisibility does not denote an absence of relation; it implies relations with what is not given, of which there is no idea. Vision is an adequation of the idea with the thing, a comprehension that encompasses. Non-adequation does not denote a simple negation or an obscurity of the idea, but—beyond the light and the night, beyond the knowledge measuring beings—the inordinateness of Desire. Desire is desire for the absolutely other.*

*... To die for the invisible—this is metaphysics.*

*... This absolute exteriority of the metaphysical term, the irreducibility of movement to an inward play, to a simple presence of self to self, is, if not demonstrated, claimed by the word transcendent. The metaphysical movement is transcendent, and transcendence, like desire and inadequation, is necessarily a transascendence.*

*... Thus the metaphysician and the other can not be totalized. The metaphysician is absolutely separated.*<sup>29</sup>

*... Intersubjectivity, is neither a cognitive relationship nor a relationship between two different freedoms standing side by side. Knowledge is always a relation immanent to the subject ("it is essentially a relation with what is equated and encompassed, with what suspends alterity, with what becomes immanent, because it is within my measure and within my reach").<sup>30</sup>*

## 6. The "I" and Being in the Intention

Nature is a "principle of motion and change", but what moves is always and only a kind of energy ("currency"). Being is the space of potentiality and the network of energy that interconnects individuals.

This network of interconnected individuals to which we belong is our world, an individual not related to our world does not exist in all respects, is nothing for us. An individual of the world is nothing that instead exists because it is in relation (intention) with the world from which it receives being.

The Universe and its elementary parts are primitive<sup>31</sup> and are the mirror of each other. The Universe is both a primitive individual, the principle, and a whole that emerges from the communion of its parts and which therefore has a wave of power. As primitive individual, the Universe is the person that we call the special "I". Reflective individuals, on the contrary, have a wave

<sup>29</sup> E. Levinas, *Totality and Infinity*, Duquesne University Press, Pittsburgh 1969

<sup>30</sup> E. Levinas, *Ethics and Infinity*, p. 75.

<sup>31</sup> aggregates, as such, do not have their own identity as they remain only masses of simple individuals

of power that emerges from the Communion of the parts which constitute its organic body, and borrow an “I” from the intention with the special “I”. The reflective individual, however, cannot intention the nothing and pose it in turn as another “I”. Only the special “I” is the one who has the power to pose the other.

In the moment of reflection, the “I” withdraws from being and becomes the nothingness placed in front of being in action, the “I” in front of the phenomenal world. In the moment of the potency of an intention, the “I” sinks into being and becomes the nothingness that shapes being, the living idea, the wave of power toward a decision. With the passage in act of the multiplicity of its parts, the special “I” shows itself as qualia through energy, and appears to the created “I” as a phenomenon, in the form of the universals it seeks.

Being in potentiality is the indefinite positive-negative dyad. Being in act is the zero split into its positive and negative pole. The wave of power is the synthesis of nothingness and being, of the “I” assuming being and shaping it. Being in act is energy, light, color, sound, thought.

The universal in potency is infinite; it is the ontological idea. The idea in action is the finite, the gnoseological idea, the concept. The idea of intention is the image that the “I” forms of the Other in seeking it and intentioning toward it, which has nothing to do with the static and self-sustaining ideas of Plato’s hyperuranium.

### 6.1. *The Special “I”*

The special “I” is, in the universe, the “I”-origin. As origin, it is the furthest “I” of all, it is the most general “I”. It can be imagined as the entire humanity or, even more so, as the entire living universe. As it mirrors itself in every speck of dust, it is the closest thing to us. It is constituted within us and entrusted into the hands of our deepest “I”. The special “I” not only gives itself to us as being to bring us into existence, but it also surrenders itself into our hands. We can live or die together.

### 6.2. *Dualisms and the Fracture*

According to Kant, the subject can only know the forms present a priori in its consciousness through which it organizes and represents the material it receives from the external world, but not the material itself.

The late 18th-century idealism was precisely the progressive attempt to unify the object with the subject by reducing everything to a single principle, completely eliminating the rupture. Having done this, even the monism of idealism, in turn, proved unsatisfactory: Levinas’s face of the other, the irreducible concreteness of the individual with his freedom, claims a substantial otherness that cannot be absorbed into a single principle.

The structure of the Intention, finally, by founding it, demands that otherness already claimed by Levinas.

### 6.3. *Vertical and Horizontal Intention*

Each individual is in intention with every other individual of the common universal or, equivalently, is in intention with the universal itself. Intentions, therefore, can be seen from two different perspectives:

- Dialogue: horizontal, existential, it is the real intention, the intention that is realized in action between two particular individuals of the same universal along the spatial axis of giving or receiving of the individual. It is perceived in

consciousness as a phenomenon of the external world with which one interacts;

- Communion: vertical, phenomenal, it is the intention seen in the potency between the part and the whole. It is the relationship between the creature and a common origin placed at the beginning of time, which places and maintains it along the temporal axis of giving or receiving of the individual and determines its evolution. Since vertical energy, along its path, is informed by the individual’s memory and intention, it matures in the soul and is perceived in consciousness as thoughts, emotions, and moods from one’s own internal world.

For the receiving donor couple, both the components coexist and actualize themselves in the same instant. Giving-receiving, in fact, is part of evolution and vice versa. With giving or receiving, there is inevitably a change, and change is evolution.

The overlap of myriad intentions organized among them gives rise to a new organism corresponding to a higher-level individual: a universal.

Each non-elementary individual, that is, each universal, is an “I” that, being composed of parts, distinguishes itself from its parts by acquiring:

1. Reflective consciousness: the universal stands outside and in front of the weave of the actualizations of its parts. A weave that composes reflection, namely the phenomenon.
2. Mirroring soul: the universal is the overlap of the power waves of the set of its parts that compose the idea of the universal.

Consciousness is mediated by the body, namely by the soul. Intention is indeed characterized by a soul (in potentiality) and by a body (in action) that merges with the special “I” in the spirit (in the energy passage), giving rise to consciousness. The weave of actualizations composes the signal that translates into the phenomenon in consciousness. There is continuity between soul and consciousness so that consciousness is only the surface of the soul.

In reflection, each of the two individuals placed in front mirrors the image of the other in which their own image is also mirrored. Therefore, in addition to the image of the other, one sees one’s own image as it is mirrored in the other and so on recursively because each is the other of the other.

Thus, as the person we face changes, the image of ourselves in us changes: in us, there is the dual of the figure we make with the other person. This figure is a mediated figure between us and the other. Between how we present ourselves, how much of ourselves we are willing to show and in what form, and how the other is willing to see us, how much of ourselves they are willing to accept. This dual is also the reflection of the reflection. That is, I see myself reflected in you who are reflected in me. I know that you know that I know. This is why we can see ourselves with the eyes of the other. We can see ourselves with the eyes of God.

We do not accept the other person entirely; by intentioning with them, we have already confined them within the limits of a species, the “as” implied by the particular intention, we have already amputated them until they become a tool useful for our particular intention. The image we form of the other is what remains of his nientification.

### 6.4. *The “I” in Intention*

A natural body has a soul. A soul corresponds to a power wave whose duration is the very life of the natural body. A natural

body is a physical body that has its own nature, namely a form and an intrinsic principle of movement. As argued by Hume, a man is a bundle of different perceptions that succeed one another with inconceivable rapidity. This does not imply that there is no “I”, as Hume claimed, because the subjects of all these intentions, in their multitude and succession, form a unity by mirroring in themselves the same idea, the idea of the soul or of the “I” of the individual. A necessary condition for the soul is to arise as a whole in which each element mirrors the whole and vice versa.

The “I” is not the soul but the “I” of the soul. God creates the “I” by intentioning nothingness, calling it by name, and in this intention gives it the spirit that materializes in a body and in a soul. Vertical intention, namely the relationship between God and the creatures of the world, is always a co-creation, a gift that can be accepted or partially or completely denied. The one who decides is the “I”, and decision after decision forges its soul. The only justification of the “I” is freedom and the task of decision inherent in intention. That is, being founded on nothingness and the possibility of nullifying.

The space and time of being are the same: in potentiality, they are the idea, the place, the universal that matures, that is forged in the present at hand; in actuality, they are the instance of the universal.

The multiplicity of intentions of being, which constitute the body-world of an “I”, actualize frenetically. Although these bundles of intentions involve an “I”, it is involved as a body-self, as parts constituting the personal “I”, not as the personal “I”. The body-self is external to the personal “I”.

The “I” as “I”, the personal “I”, is always in potentiality and exists as a mirror of God. The intentions that involve the “I” as “I” are only those between one “I” and another “I”. In these cases, the “I” is in potentiality. The “I” indeed is in potentiality from birth to death. The intention therefore concerns the “I” in potentiality and materializes in actuality as the body-self.

The “I” arises as the overlap of a myriad of vertical intentions that compose its body-world and at the same time is involved in the contingent horizontal intention bundles that place it in relation to its world. However, all these intentions are external. Although they are part of the life of the “I” and even when they are part of the intentions undertaken directly by the “I”, they are seen from the outside because they concern parts of the body-world; they are intentions that concern the “I” as body-self.

### 6.5. The Quadripartition of Being

The relationship between physics (or actuality) and metaphysics (or transcendence) is the same as that between consciousness and soul. In intentionality, therefore, being reveals itself from its two perspectives, internal and external, and in its two moments, physical or in act and metaphysical or transcendent or in potency.

	<i>Internal (spirit)</i>	<i>External (Energy)</i>
<i>Act (space)</i>	consciousness	body
<i>Potency (time)</i>	soul	power wave

In intentionality, the two individuals reflect each other. Each individual’s dual perspective is further split into “I” and other.

	<i>Internal</i>		<i>External</i>	
	<i>the subject</i>	<i>the other</i>	<i>subject</i>	<i>the other</i>
<i>Act</i>	myself	idea	space	entity
<i>Potency</i>	“I”	one	time	being

### 6.6. The Origin of the “I”

The transcendent “I” stands before consciousness as self-consciousness. The “I” is the one, while consciousness, and even before that, the body, is the set of parts that correspond to it. The power wave is just a physical aspect, the space of power, of a soul that corresponds to an “I” capable of love, that is, of mirroring.

The existential space of the “I” is intention. In intention, the “I” is free to mirror its other towards which it tends and towards which it places itself in relation.

The “I” is not a particular of a universal; it is the recipient pole of the fundamental intention of the Special “I”. The “I” is nothingness individuated by the intention of another “I” that places it as its interlocutor, mirroring in it. The “I” must pass through the period of potentiality, during which the decision of its life matures, preserving itself. Therefore, the “I” is the transcendent “I” of potentiality that, over the course of its life, manifests in actuality every time and only as a particular contingent aspect.

The transcendent “I”, throughout its life, lives myriad intentions simultaneously, from those that succeed at a dizzying pace to those that last for years, from unconscious ones that involve parts of the body, like breathing, heartbeat, to those that require will and conscious decisions in pursuing life’s myriad projects. All these intentions, taken individually, actualize not the “I” as “I”, in its entirety, but only parts of the whole, that is the “I” as engaged in a particular contingent task. The “I” as “I” is transcendent for the entire duration of its life.

But it cannot begin from an intention with itself; for its origin, it needs another “I”, but a special “I”. The other who places the created “I” cannot be on the same level. A created “I” cannot found another “I”: the founded one would vanish with the death of the founder or if the founding relationship were to cease. It is therefore necessary to postulate a special, original, absolute “I”, which places the created “I” by intentioning it and giving it the energy/spirit that becomes its mirroring body/soul.

The one arises from the relationship of two parts that have the power to constitute communion, that is, to constitute a universal, an entelechy. The constitution of the entelechy, which was previously only an abstract possibility, simultaneously places communion in relation to its universal, and thus to the universal of its universal, and so on to the original one, which is the universe. It is from this relationship with the original “I” that the “I” of the creature is born, a nothingness intentioned by the special “I” that acquires the power to correspond to the love that is given to it or not.

For example, when a sperm fertilizes an egg, a new entelechy is born in the same instant in relation to the original one.

We are what we mirror in corresponding to the energy/spirit that is given to us, and our body is the historical result and the means of our mirroring. The action of the “I” is exerted on the energy/spirit that is given to it in the founding intention with the special “I”. The mere temporal sequence of states that constitute memory in actuality, obtained from historical reconstruction based on the reflective image in actuality, since it is discontinuous, does not guarantee the individuation of an entity, that is, recognizing its identity despite its evolution; it cannot guarantee the identity and preservation of an “I”, whether one’s own or another’s. This possibility is instead proper to the mirroring transcendence that, being continuous, never interrupts the relationship of the created “I” with itself and with the other. In temporality, given by transcendence, a special “I” founds and maintains the created “I”.

The cognitive relationship with oneself is the relationship of the transcendent “I” with the empirical “I” engaged in a particular contingent task, constructing its history. The empirical “I” is therefore knowable as an entity of the body-world, but the transcendent “I” is not knowable because it is pure mystery in intention with the creating “I”.

Everything that has a power wave has an “I”; it is a creature. The power wave is holistic, it is like the One of Parmenides, like Leibniz’s monad, volcanic like the Heidegger’s Being. But this whole, this soul, is constantly faced with the whirlwind actualization of its parts that give rise to its consciousness.

### 6.7. Difference and Identity of the “I”

Each “I” is different from every other “I”. Between one “I” and another, there extends an infinite abyss, as evidenced by the fact that I, no matter how much I may empathize and identify with you and mirror you in myself, can never overcome the limit of my “I” and your “I”. I cannot be you and vice versa, meaning we cannot exchange “I”. Even in reflecting you, I reflect your body, which speaks to me of your history, but not the mystery of your deeper “I” that lies behind it.

But it is also true that each “I” is identical to another. Evidence of this is that otherwise, I could not mirror you in myself, I could not understand you, empathize with you. So, what is the nature of this difference and identity?

Identity stems from the fact that each “I” is created from nothing by the intention of the same unique God. Each “I” mirrors within itself, despite all the veils and distortions inherent in its being nothing, the same and only God. In you, I can recognize, despite all your distorting negations, the deepest aspect of myself. Everything we have, everything we are, comes from the same unique God.

The difference lies in the fact that each intention is different and unique. Each “I” thus generated, unique, being free to mirror God, mirrors Him within itself according to its own will.

In every created “I”, the creator “I” and the created “I” are at play. It is the creator “I” that entrusts itself to the created “I”. The “I” arises by accepting the intention with which it is called by God. By responding to His call.

God is mirrored in the totality of “I”s; to deny even a single “I” is to deny a part of God.

### 6.8. God in the Hands of the Creature

God, as the Absolute One, is ineffable and unthinkable. However, God must be charity because out of love, He exits himself and enters into existence, becoming a person, that is, a nothingness that has being which He gives to His other by intentioning it. Existence is indeed the intention between two persons. Having entered into existence, becoming a person, He must go through the period of transcendence by entrusting himself to the creature He created by intentioning it.

The Absolute God generates God who has being, who becomes a person, who is born, dies, and identifies in intention with His creatures. Being is His body (as entity, universe) and His soul (as wave of power), which He gives to His creatures by intentioning them. Being is thus also our body-world, our memory, our consciousness, our intellect, our reason.

If veiledness is part of truth, who/what veils: being or the individual? For the individual in intention, indeed, the other appears as being. Now, in vital intention, it is nothingness, that is,

the receiving individual, that negates. It is the individual who therefore veils being by not fully accepting it.

In summary, the Absolute “I” is the one without parts and outside of being, ineffable, who, through the intention, enters into existence by going out of himself and becoming a person to be able, in turn, to finally posit the other to oneself, the created “I”, giving it being. The created “I”, by receiving being, also receives a soul, a body, and a world, and is free to mirror the special “I”, free to correspond.

The creative “I” enters into existence at the beginning of time and remains in potentiality until the conclusive act at the end of time. During this entire temporal arc, myriad intentions take place among its parts, organizing and stratifying, giving rise to all the ones (entities) that arise potentially as sets of parts, and so on, and which in turn are involved in intentions at all levels. By intentioning them, He creates all temporal creatures who have the power to accept or reject Him.

The relationship of intention is unique and gives rise to all interactions in nature, such as gravitational interactions, which involve matter in potentiality, and electrical interactions, which involve matter in actuality, and which specialize in Coulombic, weak, and strong interactions, depending on where they occur.

## 7. The Entelechy

### 7.1. Space

Imagine a space in which both energy and every entity is free to move in any direction but with a single and identical step. The instant is universal and at every instant every individual has moved one step. For each individual, the plane of the present at hand orthogonal to the time axis of memory (or evolution) constitutes a trio of axes. In such a space the concept of path is essential while the concept of speed is still stranger. If individual A throws a ball to another individual and so on and finally the ball, after a complex path, returns to individual A, the path taken by the ball has, due to the fact that the step is fixed, exactly the same length as the path taken by individual A, and the closed path, the union of the path of the ball and the path of individual A in the opposite direction, is equal to zero. More generally, any closed path is equal to zero and space is irrotational. In other words, any path that connects two points is made up of the same number of steps. From the hypothesis that all individuals started from the same point of origin, it follows that each individual is an integer number of steps away from every other. From the hypothesis that each individual always advances along his own path without ever retracing his steps, it follows that, along any path, time and space are synonymous of number of steps.

Along the energy path the geometry is characterized by:

$$\tau = t^\diamond + r^\diamond \quad \text{or} \quad 1 = \sin^\diamond \gamma + \cos^\diamond \gamma \quad \text{or} \quad mc^2 = E^\diamond + p^\diamond c \quad (1)$$

However, to measure and historically reconstruct the path, the memory present in the image is necessary, and for the birth of memory it is necessary a wristwatch, that is, to prepare a path between two poles placed at a fixed distance of one step and a mechanism that counts the number of steps (bounces) that occurred between two different instants.

If a distinctive sign and a wristwatch are placed on each individual, and if photons depart from each individual in all directions (with the only allowed step) that carry the image (the spatial configuration of its parts) of the state of the entity, including its wristwatch, frozen at the moment in which the photons departed and preserved along the various stretches and rebounds

until they are received by an observer, an image is obtained, recursive by nature, complete with clocks and positions, from which it is possible to reconstruct the memory of the past.

The time axis represents the path of evolution. The distance between two individuals will remain unchanged if the respective time axes are parallel, vice versa it will vary depending on the angle formed by these. The greater the angle, the faster they approach or move away. This is how the concept of speed was born. Now it is assumed that the angle of inclination between two individuals is not arbitrary but depends at every instant on their respective Radius. We have, in other words, two planes: one is the potential plane of Radius-space ( $Rr^\diamond$ ), in which the angle  $\gamma$  is given by the ratio between Radius and distance  $V^\diamond = \frac{R}{r^\diamond} = \sin \gamma$ , the other is the phenomenal or momentum plane of space-time ( $r^\diamond t^\diamond$ ), in which the same angle  $\gamma$  is given by the ratio between distance and time  $\frac{p^\diamond}{mc} = \frac{r^\diamond}{\tau^\diamond} = \sin \gamma$ . The two planes are the soul and the consciousness. The first is hidden but is reflected and revealed in the second.

## 7.2. Energy

Being is not an absolute.

This means that:

1. the total amount of energy in act must be equal to zero. Matter is therefore a number whose sum is zero: the number of positive individuals corresponds to an equal number of negative individuals.
2. being derives from the original I and cannot precede the other. This means that the time elapsed from the Big Bang to the appearance of the living creature, or of the present, is only a historical reconstruction carried out in the present act;
3. being must serve a purpose. This means that the positive-negative dyad extracts from zero a determined number  $\aleph$  of elementary individuals. This number is the fundamental measure of the universe, its unique parameter, and respect the anthropic principle.

In the historical reconstruction of the act, the absolute is the path. This means that:

1. the positive and the negative indicate only the direction of travel, not the energy;
2. since in the period of potency, the gravitational mass of each individual is mirrored in the totality of the others end vice-versa, and since the mirroring of the mirroring must be the return of the identity, its operator is the inverse. When energy finally manifests itself in the act, the gravitational radius  $R_\bullet$  of the individual, thus, is reflected in the other and appears as the electric radius  $R^\circ$ , the inverse of the gravitational one ( $R_a^\circ = 1/R_{\bullet b}$ );
3. The individual, at last, acquires energy by distancing himself from the other, and does so at the expense of the space that opens between the two and which consequently acquires a corresponding negative energy such that the total is zero. In other words, it is possible to demonstrate the fundamental *Principle of equivalence between inertial - not inertial systems*, which states that every relationship between a sender-receiver pair, at any moment, respects the rule "Momentum" = "Potential" = "sin of the Lorenz's rotation angle  $\gamma$ ", that is:

$$V^\diamond = \frac{R}{r^\diamond} = \frac{r^\diamond}{\tau^\diamond} = \frac{p^\diamond}{mc} = \sin \gamma \quad (2)$$

where the Radius is:

$$R_p = \frac{p^\diamond}{mc} r^\diamond \quad \text{for Inertial systems} \quad (2a)$$

$$R_{\bullet a} = \frac{G}{c^2} M_a \quad \text{for Gravitational fields} \quad (2b)$$

$$R_a^\circ = \frac{Q^2}{4\pi\epsilon_0} \frac{1}{M_b} = \frac{1}{R_{\bullet b}} \quad \text{for Electric fields} \quad (2c)$$

The universe is a body, its soul is gravitational, its consciousness is electric. The body of the individual is part of the body of the universe, his soul is part of the soul of the universe, his consciousness is part of the consciousness of the universe, but the I of the universe is absolutely other than the I of the creature. Being is reflected in the entity, just as power is reflected in the act, just as the soul is reflected in consciousness, just as gravitation is reflected in electricity.

Being  $\equiv$  Power  $\equiv$  Soul  $\equiv$  Gravitation

Entity  $\equiv$  Act  $\equiv$  Consciousness  $\equiv$  Electromagnetism

From the (2) in the form:

$$\frac{R}{r^\diamond} \frac{r^\diamond}{\tau^\diamond} = \sin^2 \gamma \quad \text{that is} \quad \frac{R}{\tau^\diamond} = \sin^2 \gamma \leq 1 \quad (3a)$$

in the gravitational realm of cosmology, where  $R = R_\bullet$ , we have:

$$R_\omega = \tau_\omega \quad \text{when} \quad \sin \gamma = 1 \quad (3b)$$

in the electrical realm, where  $R = R^\circ = 1/R_\bullet$ , we have:

$$R_\bullet \tau \geq 1 \quad \text{or} \quad \Delta E \Delta \tau \geq 1/2\hbar \quad (3c)$$

and since,  $mV^\diamond r^\diamond = mR^\circ = 1$  corresponds to  $p_r^\diamond r^\diamond$  from afar in the process of approaching/removal, while to  $\frac{p_\phi^\diamond}{n} r^\diamond = \frac{L}{n}$  in the orbital motion, or, in other words,  $p^\diamond r^\diamond = (p_r^\diamond + p_\phi^\diamond) r^\diamond = \sin^\diamond \lambda + n \cos^\diamond \lambda$ , we have:

$$p^\diamond r^\diamond \geq 1 \quad \text{or} \quad \Delta p \Delta x \geq 1/2\hbar \quad (3d)$$

## 7.3. The Mechanism and Existence

The potency, which becomes energy in action, is the being. The being, as the quantity of energy of an individual, is the gravitational mass  $R_\bullet$ , which mirrors in each other as its inverse, which is electricity  $R^\circ = \pm R_\bullet^{-1}$ , and which, as a reflection in another, acquires a positive or negative sign depending on the direction of the temporal axis of these on the line of the present. Electricity and gravitation are therefore both manifestations, one the reflection of the other, of being. Gravitation manifests in potency, electricity in action. Gravitation is the background, the space, the blackboard; electricity is what appears on it, the phenomenon, the pencil that writes.

A mechanism has potency but is not a whole, not a wave of potency, it is only what emerges from an aggregate of potencies whose forms combine to form the constraints from which the potency of the mechanism emerges. In a mechanism, each component part stands for itself, and its behavior is independent of the behavior of the other parts and of the whole. Dependencies are only artificial or accidental.

A wave of potency, on the other hand, emerges when the component parts are no longer independent but each mirrors



each other and the whole, and vice versa. In this case, the component waves of potency give rise to a wave of potency that is one and that is not merely the sum of the parts. A one, a wave of potency, exists as an existential relation. The first intention is with the originating "I", which does not found it, but places it as a free "I", the recipient of the being that it gives and on which it can decide but not retain. A wave of potency is made to mirror, that is, to love, but it is free to accept or reject this love.

#### 7.4. Free Will and Love

The intention relationship implies decisions which in turn imply free will.

Free will is nothing other than the freedom to love. Loving is mirroring.

To mirror, one must have a soul. Consequently, it is one thing to build machines capable of autonomously making increasingly successful decisions, once they have been assigned a scale of values, it is quite another to endow them with a soul and free will, i.e. make them capable of love and free to choose their own object of one's love. If they have a soul, if they are therefore capable of loving, they are thereby in relation with the special Self.

#### 7.5. World's Entelechy and Living Entelechy

The whole world is a living Entelechy, a single individual with a gravitational soul and an electric consciousness. But there is no individual without intention, and intention involves two individuals: a giver and a receiver.

The Universe is alive, and with life the other is born. It was born as a living mechanism, as an individual person, which leaves the immediate world, of which, as a person, it is no longer an immediate part, reflecting the world itself through mechanisms, which are its own sense organs, and which now, expelled from the world, has only its own reflected representation of the world, towards which it can relate through its body (entelechy). This same potency, limited to a body (a mechanism), can in turn interact on the representation of the external world. The individual person is therefore a new level, the first level that comes out of the immediacy of the world and is outside of it. Its body immediately belongs to the external world but, as a reflexive mechanism, is the bridge between the person and the cosmos with which he is always in relationship.

A living individual is made up of a communion of parts and therefore has a power wave and a consciousness. Its power wave is not simply a superposition of the component power waves but is a new unity and has the power to interact with the parts, govern them, and depend on them. It has sense organs to perceive the world and organs to act upon the world. By means of its sense organs, it reflects the world and creates its own image of it. It is thus a microcosm that is no longer immersed in the world but positions itself in front of and enters into dialogue with the world. By reflecting the world through the senses, it can nullify the image of the world and choose what interests it from the world.

#### 7.6. Entelechy, the One and its Places, and the Idea

One that is, whole, universal, place, form, idea, entelechy, are all different ways of indicating the same thing.

As is well known, the elementary intentions of nature are in themselves hidden, veiled. Nevertheless, there could be no

knowledge or measure, that is, clocks and meters, if nature were not an harmony of cycles (cyclical intentions) with lengths and periods among them in determined numerical ratios.

Both in the period of potency and in the instant of the act, individuals are in relation to each other. This relationship is the Reflection in the instant of the Act, it is the Mirroring in the period of Power. Mirroring is the foundation of reflection and this is the foundation of knowledge. Now, reflection is the unveiling of what is veiled in power. Mirroring does in potency what reflection does in the act. Mirroring and reflection are dual, one is the form (the universal) and the other is its fulfilment (an instance).

What matures in the potency, and is still veiled in every elementary act, is finally revealed in the reflective phenomenon that appears taking place in the present instant. The reflection appears as an image and the image emerges from the organization, i.e. spatial arrangement, of the other intentions in the background. Reflection is the image that emerges from the enormous number of underlying consummative acts, where each of these acts corresponds to a pixel. When, in the statistics of large numbers, the randomness due to the freedom is cancelled out, the phenomenon becomes deterministic and its rule is revealed by the image, since it is an epiphenomenon which carries epiknowledge, such as the number of elapsed cycles marked by a counter. Memory, knowledge, logic, evolution, mechanisms, particles, theories, are all reflective.

Every reflecting individual in the intention is both a mirror and a wristwatch: a mirror in the period of potency, and a wristwatch in the historical reconstruction that occurs in the instant of the present in action. The mirrored world in the period of potency leaves the place to the historically reconstructed metric world of the instantaneous act. The instant, which is not time and has no movement, has instead in itself the representation of the movement that unfolds as space and time of the MEMORY.

In the realm of intentions between the whole and its parts, and among the parts themselves, the whole is a space. A space is structured; it has its equilibrium positions where the parts can find their place. These positions constitute specializations of the relationships that the parts must respect with the whole, that is, among themselves. Each part has its place and its role, meaning its particular function. *Places have "a certain potency", since each of his elements is "carried to its own place, provided that nothing interferes"*(Phy IV 1, 208b10-12). Each part is in turn a place, and so on recursively until the elementary logical part. The whole is thus an organism.

The one that has being, with being, becomes a space for its parts, and a space has many positions, each with its specific power, and these different powers must harmonize to constitute a unity. The parts, in turn, as ones that have being, are places and so on recursively until the quantum of matter, which is not a property of matter but of the one, that is, of the form. The one, that is, the form, the universal, thus resolves into a configuration of quanta that have no extension but only logical, formal properties.

The one, in turn, does not exist by itself but only as a pole of an intention since it is intention that is the foundation.

The quantum cannot be other than the mirror of the universe, and since both cannot have other characteristics besides being one, and since both are the multiplicity, that is, number, the number of the universe is the sum of the number of the individual quantum times the number of quanta, and the number of the universe times the number of the individual quantum equals one.

In the act, timeless, the realm of physics, of the finite and the determined, of the intellect of logic and measurement, movement

cannot exist except as a historical reconstruction of memory, reflected entirely in the present moment. Physical time, therefore, must necessarily have an absolute beginning (the big bang), because the infinite cannot reside in the present act. The universe, that is, the set of elementary individuals, must therefore have a finite amount of energy  $R_\omega$  and a finite time  $\tau_\omega$ , such that:

$$R_\omega = \sum_1^N R_\alpha = NR_\alpha \quad \text{where } R_\alpha = R_\omega^{-1} \quad (4)$$

$$\tau_\omega = R_\omega \quad \text{from the (2) when } \sin \gamma = 1 \quad (5)$$

from which  $N = R_\omega^2$ . We then have  $N$  parts  $R_\alpha$  (the obscure matter) which together form the entire universe  $R_\omega$ .

The first quantum thus determined is the quantum of energy from which, according to the (2), arises the electron and the stars and the galaxies and the entire scale of the universe.

That is, according to the (2), for  $\tau_\omega = R_\omega$ , we have the gravitational harmonic relation:

$$R_{part} : R_{whole} = R_{whole} : R_\omega \quad (6)$$

from which derives:

$$R_\alpha : R_{\bullet e} = R_{\bullet e} : R_e^\circ \quad (6a)$$

$$R_{\bullet e} : R_e^\circ = R_e^\circ : R_\omega \quad (6b)$$

$$R_e^\circ : R_{star} = R_{star} : R_\omega \quad (6c)$$

$$R_{star} : R_{galaxy} = R_{galaxy} : R_\omega \quad (6d)$$

$$R_{galaxy} : R_{cluster} = R_{cluster} : R_\omega \quad (6e)$$

$$\dots \quad (6f)$$

All form thus derives from the number that corresponds to the measure of the universe. In the measurement of the universe and in the logic of the intention's equilibrium, all form is implicitly contained in potentiality, namely the entelechy that is the universe and all the entelechies that find their place within it, starting from the electron that lays the groundwork for electrical interaction.

Gravitation is the necessary power ground, from which matter in act is born, upon which the electric relationship can arise. That is, the blackboard is gravitational, the pencil electric. Nevertheless, despite their peculiar differences, inertial, gravitational and electric relationships follow the same universal geometric schema and can be treated in a unified way.

With electrical interaction, gears are shifted and the organization of matter becomes much more complex; in particular, the foundations of life are laid. Living entelechies stand in contrast to the remaining entelechies that are parts of the universe's entelechy, which is also living. Behind every living entelechy, there is an "I". Within intention, within the limits of potentiality, the space of freedom for created "I" opens up.

The one possesses being; being is form, idea. Thus, the one is both being and "I".

With structure, the reflective individual is born, capable of reflecting internally, where reflection is a holistic phenomenon arising from the sum of acts continuously taking place among the intentions that affect the vast multitude of parts. What exists potentially through mirroring resides in the soul and, through reflection, passes into action, appearing as phenomenon.

The individual, mirroring, and soul have a holistic nature; they appear as ideas and as qualia. They are the special "I" manifested through being.

The power wave is the transcendence of an individual. With the multitude within the whole, the power of individual parts

elides, and the result is the mechanism. A mirror and a clock are mechanisms. A mechanism is such when the alternatives of the power of the whole reduce to unity so that power translates into necessity.

We start with a known sample intention, for example, an atomic oscillator, which can be considered a reflective emergence and, thus, deterministic. With this assumed as a unit of measurement, any other intention can be measured.

Similarly, even though at the quantum level a mirror can reflect a photon in any direction, on average, over a sufficient number of photons, it will reflect according to the classic and well-known laws of reflection.

Memory, phenomenon, emerge reflectively, as the stabilization of a sufficient number of free intentions, but only within certain limits, according to classical and predictable laws. If freedom were absolute, not somehow constrained by a choice among finite possibilities, there could be no mirrors, clocks, memory, or knowledge.

In summary, though free, the finiteness of its freedom ensures that every intention is inherently, in potentiality, in its transcendence, a clock and a mirror.

From the average of a sufficient number of intentions emerges the mirror and the clock, and thus the knowable phenomenal world and the intellect that knows it.

### 7.7. The Primacy of the Universal over the Elementary

Everything that happens in physical processes is based on the principle of reason, and the principle of reason is necessary for a comprehensible world, i.e., for conscious interaction with living creatures.

From a physical point of view, in the physical creation of the universe, the Top-Down and Bottom-Up processes are indistinguishable because, according to the principle of foundation, every reflective entity must find its foundation in underlying primitive entities, and according to the teleological principle or the final cause, the path is the same but traversed in the opposite direction.

The principle of reason (top-down), which explains the current order of the universe, can be reversed into the teleological principle (bottom-up), according to which everything has occurred with a purpose.

The principle of reason, in its backward path, stops at the border that separates the logical zone occupied by the reflective fabric of intentions from the veiled zone of free elementary intentions. Both the emergence of the phenomenon and the emergence of a harmony from the fogs of free elementary intentions proceed hand in hand with reflection.

However, the physical universe is not the end but only the means for dialogue with the called "I". It's as if nature and physical laws were an alphabet and a vocabulary with rules for sentence structure and composition of discourse for dialogue with the living "I".

A reflective individual has a reflective view of the world, mediated through their reflective sense organs, and makes reflective decisions and acts through their limbs (or extensions of their limbs). In the smallest movement of a limb, the decision must coordinate an enormous cascade of ever more elementary movements, ultimately coordinating the movement of an immense number of electrons and energy exchanges. The reflective individual, in realizing their idea, must coordinate the result of an immense number of elementary intentions' collapses.

The creation of a painting, a piece of music, requires a reflective imagination, which, if feasible, presupposes a corresponding

power and, if realized, goes hand in hand with a reflective collapse mode of the power wave.

Likewise, the creation of a world requires a holistic, reflective, global vision, and a collapse mode of power wave that is equally reflective.

From these, the primacy of reflection, that is, of the universal over the elementary, can be deduced.

### 7.8. *The Space and Time of the Soul*

The time of the soul is the transcendence of the “I”. The time of power given to the individual for their decision, which actualizes with death.

### 7.9. *The Space and Time of Consciousness*

Representation, whatever it may be, as the work of the intellect, photographs its object in the instant in act. The geometry of nature concerns the existential relationship between two individuals, a donor and a recipient, and thus the historical reconstruction of the singular path of energy between them. It is the geometry of a single relationship space.

Euclidean geometry, on the other hand, deals with spatial relationships (form) emerging from the manifold. It is the geometry of an abstract, generic, universal space, arising from the overlap of all spaces of all possible intentions.

The former takes place in the primitive space of the relationship, founded by the historical plane of the linear path of energy, consisting of the individual’s temporal axis (entelechy) and the orthogonal axis of energy exchange (energeia), and the axis of power (dunamis) orthogonal to this.

The latter, on the contrary, occurs in a three-dimensional space where all dimensions are indistinct, emerging from the overlap of the primitive spaces of the multiple involved relationships.

The former, that of nature, concerns the means, namely the unfolding of the existential relationship historicized; the latter, Euclidean, concerns the end, namely the emergence of the idea from the manifold, the universal towards which it tends.

In more detail, Euclidean geometry, representing not the history of a possible path but the image of the form assumed by the manifold, is quadratic and, with the addition of a temporal dimension, represents movement in act (thereby deceiving itself: in the act, there is no movement, but only, as St. Augustine would say, the present of memory, that is, the information of the past and future prospects). Since space and time are two dimensions independently, everything, even energy, has a speed given by the spatial variation divided by the temporal one.

The geometry of nature, on the other hand, representing the history of the linear path of energy bouncing from one individual to another, is linear and there is no velocity for energy because space and time are both measures of the only representable reality, which is its path. (Velocity is the angle formed by the temporal axes of the two individuals in intention. In geometry according to nature, unlike Euclidean geometry, the path is quantized, and any ratio is expressed by an integer or rational number, and there are no irrational numbers). In more detail, the potential, measured in the energy plane as the ratio between the Radius and the spatial distance, is identically reversed at the moment measured in the phenomenal plane as the ratio between the spatial distance and the historical time.

## 8. Gnoseology

### 8.1. *Ideas, the Soul, and Consciousness*

The relationship of the soul with consciousness is the relationship of the one with its parts. The soul is the one in potentiality that, throughout its life extending from the act of birth to the act of death, witnesses the whirlwind actualization of its parts, which is consciousness. The one emerges from the totality of the parts, and each of them mirrors the one and is mirrored by it. The one is the “I” that is called into existence in intention to be part of the special “I” from which it receives energy with mirroring and which it can accept or nullify.

One in act  $\equiv$  Point  $\equiv$  Element  $\equiv$  Individual.

Multiplicity in act  $\equiv$  Space  $\equiv$  Universal of the entity  $\equiv$  Idea of the entity  $\equiv$  Form of the entity.

There are two types of universals or ideas:

- Phenomenal idea: it is relative to the Euclidean geometric shape and the physical properties of an entity and logical relations. They find their foundation in horizontal interaction with the external world, forge in the soul, and manifest in consciousness.
- Existential idea: it is relative to the existential structure of intention. For example, faith, hope, love, charity, care, selfishness, altruism, courage, beauty, justice. They find their foundation in vertical interaction and manifest in the soul.

Categories represent only being in Act. They are the Categories of reason with which relations are categorized.

Potency is expressed through moods: love, joy, hope, trust, etc. What is its language? Potency has no language because its content is ineffable; it expresses itself by bringing about the appropriate mood and from there indicating through a metaphor, a referral to some parallel but more familiar situation. Art, music, can be called languages of potency.

All ideas take shape in the soul. The act is only the conclusion of intention that is prepared in the potency of the soul. Consciousness is the phenomenal revelation of the concepts that take shape in the soul. In consciousness, the sign is manifested, but this sign would be powerless if it had not already taken shape and if it did not resonate in the soul as an idea. In the soul, ideas resonate more or less intensely, depending on how strong the emotion was, how strongly the experience of consciousness has impressed them in memory, how much time has weakened them. The “I”, based on the context of the external world and its mood and objectives, decides which ones to evoke and actualize, bringing them to consciousness. The thought of thought occurs in potency, that is, in the soul. Deciding and happening are one and the same. The moment of deciding coincides with the moment of the act.

The “I” is invisible and unknowable, but the “I” reveals itself through being. Being is the being of an “I” that is nothing and therefore cannot hold onto it. Energy is color, sound, smell, taste, sensation. The power of the body is the soul, in potency emerge moods such as joy, hope, love, faith. The nothing “I” acts on the wave of power of its body nullifying the power. Nullifying parts of power is equivalent to distorting the mirroring. The nullification performed by the “I” immediately determines the act, which determines the body-world, which in turn determines the soul, and so on in a continuous circle that settles and historicizes in the body-world. The other and God manifest themselves through the energy mediated by the body-world, which collects the history of past intentions representing the result. Although the “I” as “I” is hidden, invisible, it manifests itself through the

“I” as a body, which is its history. This manifestation must be understandable, it must be word.

The person is “I”, soul, and consciousness, which from the outside is body-world, waves of power, and particles. The world is reflected through the body and soul in consciousness, which the “I” objectivizes by distancing itself, withdrawing into nothingness. In acting, the “I” expands into the soul, i.e., into the wave of power of its body, merging with the object. In knowing, the soul becomes the mirror of the world, in acting the soul merges with the world.

The world, as a whole, as the soul of the creating “I”, is in potency and mirrors its power in the soul of the created “I” (the “ontological pre-understanding of being” according to Heidegger).

The world, as parts, as the body of the creating “I”, is in act and reflects its energy in the consciousness of the created “I”.

Knowledge, therefore, is compatibility between act and potency.

The person is the whole, and the organs and every cell of their body are the parts. The soul is the power of the one, the wave of power of the whole, which arises in the act of conception of the person and ends in the act of their death. Consciousness, on the other hand, is the phenomenon that emerges from the actualization of the multiplicity of its structured cells in its organs. Consciousness is therefore external to the “I” that dwells in the soul but in the same way is part of the soul, it is the actualization of parts of its soul that modify its body and therefore its soul. Conversely, the parts of its soul, which mirror the whole of its soul, realize their intentions by acting on the body and the world. The soul is the whole, which as such is in potency; consciousness is the phenomenon that emerges from the cloud of acts corresponding to the bundle of intentions that in every instant concern the parts of the whole. Potency, i.e., the soul, is a coalescence of being and nothing, consciousness is a coalescence of phenomenon and “I”, the “I” facing the phenomenon. The potency of a universal, over the course of its period, witnesses the myriad acts of its component intentions that together give rise to the phenomenon. Reflection, or rather the reflected image, is precisely the emergence of the image of the universal from the myriad acts of its component intentions. For a universal, therefore, soul and consciousness coexist. The soul is the matter, consciousness the form, the soul the depth, consciousness the surface. And the soul is a living power, which resonates with consciousness, which forms and informs, which receives and transforms, and which creates the images of consciousness.

Consciousness presupposes an “I” and an intention. Consciousness is a hybrid word that implies and unifies the “I” recipient of the phenomenon and the phenomenon. Consciousness is the phenomenon lived by the “I”, the gift received in intention with the other. The phenomenon is the object and the “I” the subject.

Even an observer is in intention with the observed. Without intention, there is no understanding, that is, there is no representation. Representation is for the purpose of intention and is one with understanding.

I cannot see without intention. Only by intentioning can I recognize and represent the external world phenomenon. So there is no understanding of perception without the “I”. Being present without intention means not being actually spectators either, as we would be devoid of understanding.

Intention demands its own “I” and the mirroring of the other, on both ends of the relationship. The other is, as an entity, as a world or its part, founded in God who mirrors in the “I” as the ontological pre-understanding of being. The “I” of the organism,

that is, the “I” of the main power wave, mirrors in and mirrors in itself all the component and transitory power waves corresponding to the myriad intentions that unfold simultaneously in every instant and that have a beginning and an end within the period of its life. The “I” is present always and only in the intentions where it is necessary to make decisions, and to the extent that decisions are necessary. So, while driving along a familiar road and at the same time participating in an engaging conversation, the “I” is more present in the conversation, where the need to make decisions is more strongly felt, than while driving in autopilot mode.

## 8.2. Understanding to the Extent of Immersion in the Universal

Understanding an intention means knowing its universal. To know the universal, it is necessary to mentally immerse oneself in its shoes. Through reflection, we observe the other from the outside, their form and the form of their behavior. But to understand the why behind each decision, we must put ourselves in their shoes, in their “in-as-much-as” and in their situation.

To design a mechanism, both points of view are needed:

- In the first, consummative one, we immerse ourselves in the particular intention, in the shoes of the individual component (individual) who carries out the movement within the whole, to glimpse the conditions that make the task possible and necessary.
- In the second, reflective one, we stand outside to design/realize the necessary form of the whole glimpsed in the consummative moment.

This is, for example, the moment of designing a process, an automatism. In such cases, the “I” immerses itself in the shoes of each individual component, only for the time necessary to see the possibilities that arise in that situation, immediately after, it takes itself out to make use of what has been learned by giving shape to the universal. The consummative-appetitive “I”, therefore, enters and exits the objects placed in its designing. The two points of view must be perfectly compatible with each other. In one, it is inside a certain consummative situation to explore its possibilities within the universal, in the other, it is outside to realize/design, reflecting, the appropriate form of the universal as a whole.

Understanding a person, their history, their situation, means being able to put oneself in their place and feel the emotions that guided them in their decision. While knowledge, as reflective, is transmissible through representations from one being-there to another, understanding requires immersing oneself in an intention, it is strictly individual: each “I” must understand on its own, through its own emotions. The most we can do is represent clearly the objects involved with their characterizations and their history. But we, as beings capable of love, must understand. Understanding an entity, therefore, means being able to put oneself in its place, share its sense, feel its possibilities, and emotionally share its decisions. I can only decide as capable of emotions. Each possibility is associated with an emotion. Choice entails an emotion.

Being-there now observes its own universal not from the outside, reflectively, with the eyes, as it did before choosing it, but from the inside, with the soul. It observes with the eyes of its universal, judges with the measure of its universal, and pulsates with the heart of its universal because it immerses itself in it. But of this universal, to seek it, recognize it, choose it, it must

have already had an ontological pre-understanding, or better, a pre-ontological knowledge.

### 8.3. *Ontological Precomprehension*

The ontological pre-understanding is the structure of intention, which is our very foundation, the ground of our existence.

*“Knowledge of the essent is possible only on the basis of a precursory, experience-free knowledge of the ontological structure [Seinsverfassung] of the essent. But finite knowledge (and it is the finitude of knowledge which is in question) is essentially a receptive and determinative intuition of the essent. If finite knowledge is to be possible, it must be based on a comprehension [Erkennen] of the Being of the essent that precedes every receptive act. Finite knowledge requires, therefore, a non-receptive (and apparently non-finite) mode of cognition, a kind of creative intuition”*.<sup>32</sup>

Before appearing as a phenomenon of consciousness, the entity presents itself in the soul. The mirroring that precedes reflection is the corresponding of the recipient to the intention of the giver. Reflection only occurs afterward. The knowledge of the entity occurs in consciousness, whose content is the reflection of the myriad of acts that forms the phenomenon.

It is useful to distinguish between two types of reflection. The first, reflection in itself, is the evolutionary one that emerges from vertical intentions that enact each individual particle and gives rise to the phenomenon itself, which determines the entity in itself and its movement, independently of an observer. The second, reflection in the other, instead emerges from horizontal intentions that connect the particles of the entity’s surface, through reflected light, with the observer’s visual organ. Before realizing in action, however, intentions are already in potency. The phenomenon of reflection, which occurs in consciousness, is therefore preceded by the corresponding idea (entelechy) that becomes present in the soul where it is in incubation throughout the period of potency.

Reflection is a cascade of intentions that connects the surface of the entity, through our visual organ, to our consciousness. Before realizing in action, however, intentions are already in potency. The idea therefore precedes in the soul the phenomenon that appears in consciousness. Now the “I” learns to know every entity when, in the intention that lives as “I”, the entity itself is offered as a gift. In this intention, the entity’s universal unifies the giver, the object of the gift, and the recipient. In receiving an apple, the giver, as a consumer of apples, offers me, as a consumer of apples, a part of his being, namely an apple. The receiving “I” must mirror the apple within itself, become an apple. This mirroring is part of the same structure of intention in which being manifests itself.

The “I” is not an entity, is not being, is not an object of knowledge. We can understand the choices of another “I” by putting ourselves in their shoes, but we cannot truly know them. We can understand them by analogy because we share the same origin, because both of us are held in intention by the same special “I”.

### 8.4. *The Phenomenon and Gnoseology*

If everything is in potency, life is in potency, and there is no intelligence and understanding without potency, potency without act would remain powerless, nothing. Potency without act would

be like Parmenides’ One: a world of ghosts. A being that remains such without ever becoming anything.

Light, color, sound, and the entire world of the senses arise with the act, namely from the fusion with the special “I” that occurs in the act. Without act, there would be no history, no memory, no phenomenon. The act carves the world, establishes memory, and makes history.

Potency and act are the externality of intention. Reflection brings to light the concrete potency of the individual as a communion of parts, and it does so as a phenomenon in Euclidean geometry. If we can see and know, it is thanks to the phenomenon. However, the phenomenon cannot help but invariably reveal the ongoing intentions among reflective individuals, endowed with reflective possessions that exchange part of their possessions, with that possession being the currency of intention.

### 8.5. *Memory*

At the roots of intellect lies the ability to recognize identities and differences. Both recognizing (connecting) the same individual through two different moments and comparing two different individuals placed at different points in the same moment are mental operations that require the capacity for reflection.

More precisely, memory is the historical reconstruction starting from the data present in the image produced by recursive reflection.

The image, the idea, which constitutes the content of memory has its origin in the reflection that translates into the phenomenon that constitutes consciousness. In order to be elaborated, however, it must become a wave of power, that is, it must acquire its own autonomy, distance itself from the act. In the act there is the immediate data, the image not yet understood, the matrix of memory. As one moves away from the immediate impression, the energy of its wave of power, initially zero, increases in step, the data is transformed into an image and enriched with ever deeper meaning.

Comparing in fact requires bringing the two terms into contact. The image, as a wave of power, is a shaped space. Recognizing is therefore an operation based on the superposition of two spaces, a wave of power that operates by superimposing itself on the superposition of two waves of power.

Being is what is knowable and what is knowable is the form, the idea, a shaped space. However, being is not presence, it is not substance, it is not absolute, it is the current that oscillates between power and energy and that flows between a donating self and a receiving self to whom it is destined. The form, in particular, is a wave of power, a shaped oscillating space. The data is in the act, in the river of energy, but the understanding, the intelligence of the phenomenon present in the act, is in the power. The more the distance from the rigidity of the act increases, the more depth and energy the wave of power acquires.

An entelechy is a wave of power present in the universe to which corresponds, through the reflection that is established between the matter of its body and that of the brain of an observer, an image in the conscience and therefore in the soul a wave of power that takes hold and acquires energy by distancing itself from the image of the conscience.

The wave of power is a space that is born new every instant, that is reborn every time by inheriting and making its own the history of the previous instant. Every time like a new copy to which it adds the decisions of the present. A space that evolves by reproducing itself every time by copying and adding to the present.

<sup>32</sup> Martin Heidegger, *Kant and the Problem of Metaphysics*, INDIANA UNIVERSITY PRESS, BLOOMINGTON, 1965

The soul of the living is therefore a microuniverse that is part of the universe and that reflects the universe that is reflected in it.

Thinking is inhabiting spaces, navigating them, approaching them, distancing oneself, merging them, separating them and bringing them to the light of consciousness to modify their form and from there begin the journey again.

If the realm of experience and physics is the act, that is, it is knowable by the intellect, then it is necessary for reflection and the resulting memory to be all present in the act and available both to humans and to nature. That is, memory, always entirely in act, is the common factor for intellect and nature in their operations. Nature's memory is the cosmos, human memory is their brain, their body-world.

It is this same memory that is utilized by an "I" that stands outside it and places itself in front of it, distancing itself. This standing outside, distancing oneself, is residing in the potency indispensable for life and understanding. It is precisely in the distance of potency that the "I", looking at the phenomenon, can see, and by listening to the voice, can understand.

### 8.6. *The Immediate Source of Thought*

Thought springs from a gaze, but the individual is free to turn the gaze. The gaze always has another as its object, whether a vertical intention or a horizontal intention, which appears mediated as an idea. The idea is indeed the result of what is given and what is accepted. Turning the gaze and accepting are one and the same and are expressions of freedom. From what has been said, all ideas, although transformed through the nullification of parts, arise, either directly or reflected from other created individuals, from the origin or special individual.

For Aristotle, as already in Plato, on the one hand, there is intuitive-intellectual thought (or noetic), capable of grasping the universal essences of the realities that surround us, abstracting them from their particular and sensible aspect; on the other hand, there is logical-syllogistic thought, which from those first principles deduces conclusions consistent with the premises, descending to define and categorize the manifold. Intuition on one side, logic on the other: the former is in potency, the latter in act.

### 8.7. *The Path of Thought*

Thought springs from the soul and manifests in consciousness. The emergence of consciousness, which is the phenomenon, is the internal aspect of the physical interactions of electrical nature that occur externally. The power wave corresponding to our existence is the internal aspect as the soul that manifests as consciousness in the act, and it is the external aspect as matter and interactions. If consciousness is therefore the internal aspect of electrical interactions, the soul is the internal aspect of gravitational relationships. Soul and consciousness are therefore the internal aspects respectively of external gravitational and electrical relationships. In potency, the soul expands and covers the entire universe. In act, it transforms it. Transforming the external world is transforming the internal memory.

In thinking, existence follows a path. The thought that emerges and manifests in consciousness is only the result of an underground journey that occurs in the soul. Thinking and speaking, if we neglect everything concerning the articulation of the phonetic apparatus, are the same. In consciousness, the thought manifests as voice, as spoken words that are heard. Thinking is therefore like a dialogue between the soul and conscious-

ness. The soul rebounds on consciousness. The soul transforms the world and in turn is transformed by it. In bringing to consciousness, existence modifies the external physical world and therefore memory. From this new position, the path of thought will move towards the next step towards a desired destination. Thought, therefore, occurs in the soul, is transcendent, and manifests in consciousness. In the soul, it has no words but aims for words, moving from one fixed point to another through the infinity of the indefinite. In this journey, starting from the current physical-mental position, the soul expands as much as the forces allow. It has only a finite amount of energy to spend.

A key role in thinking is played by memory and its organization, where the behavioral repertoire and knowledge find space, with the agenda standing out in importance. Thanks to the agenda present in memory, I can decide, through thought, the next steps to take, such as repeating a phrase or giving a specific speech to an interlocutor. Through thought, I can even decide the subject of my next thoughts and, since thinking is equal to speaking or acting, I can also decide to repeat something in memory within thought. Memory, being matter, body, keeps track of the path taken in thinking and the next steps towards the goal and in any case of all planned activities. It is therefore the continually changing foundation of thought.

### 8.8. *The Infinite Idea*

In intention, the individual relates to the other. The other is a dark, invisible pole of attraction, which nevertheless dresses itself in an idea in the period of potency, which becomes a concrete instance in the instant of the act. The other can be a false other, a finite reflection of ourselves, or the true, unknowable, infinitely alien other.

The idea that materializes into an act in a finite, determined instance is itself a finite idea. This idea is therefore only indefinite but not infinite. The infinite idea never materializes into an act because it would contradict itself. A finite universal is a set of possibilities, finite instances of a finite idea. Without an infinite idea, a work of art is perfect in itself, finite, does not indicate an unattainable beyond, does not tend towards infinity, but only represents itself, reflects only its own author. Without an infinite idea, an absolute, beauty remains something subjective and relative.

Without an infinite reference, everything becomes relative to the person or more generally to the culture and the prevailing epoch. By epoch, we mean the context of the world, that is, the universal with which the individual relates and of which the individual's world is a part, whether it be the couple, the social group, the country, or all humanity. The universal is indeed a super-individual that conditions and is conditioned by the decisions of its members.

The infinite idea is therefore a chimera; it is by definition unrealizable in the act, but it is the guiding star and the inspiring principle of religion, art, and the sense of life for a man. It is inevitable that art, thought, and values change with the epochs, but they have in infinity a fixed point and an open sky. A work of art inspired by an infinite idea is never finished, never ceases to speak, transcends its epoch and its author. Beauty becomes universal only in reference to an absolute, to an infinite.

Man needs to relate to the infinite. The infinite is the absolute reference that gives dignity to the person, life, and art.

## 9. Ethics

### 9.1. Good and Evil

Good is what does good, evil is what does harm. The tree is known by its fruits. Good, which involves hope and harmony and happiness and joy, is therefore the fruit of true charity that comes from universal love. Evil, which involves despair and discord and unhappiness and anger, is instead the fruit of the falsification of charity that comes from the denial of universal love.

### 9.2. The Nihilation of NO: the Sin

Sin is an error, but not a logical error. Logic is what makes the seed sprout into the reflecting tree. Sin is an error of the seed. But the only seed is the seed of God, the seed is God himself, and God is Charity. Any different seed, then, must have been obtained by defect, through a maiming of the true seed. This maiming occurs when we tear the truth from the innocence in which it is placed. It happens in our hearts, when darkness descends upon its structure.

There, in our hearts, we must choose which side to stand on, between the life of love and the death of sin.

Intention imposes a choice, a either-or. To give oneself to others, one must die to oneself. But only by dying to oneself, giving one's life, will one find true life in encounter with the Other. Conversely, in wanting to save oneself, enclosing oneself in one's own selfishness, in one's own nothingness, one finds true death.

Sin is an error of the seed. It is the darkness that falls upon the structure of charity and covers it, first in part, then until it suffocates it completely, until death.

Oriented towards death, the individual places idols as their own universal. If their universal is an idol, then they are inclined towards the conquest of worldly, material goods, and there are not enough material goods for everyone.

In the economy of love, the finiteness of material goods is precisely the prerequisite for the possibility of charity: charity is indeed giving to others what they need out of love. In the deceitful economy of death, on the other hand, the meaning of life is reversed, and the scarcity of material goods becomes the reason for their perfidious value. The instrument of charity has been transformed into an instrument of nothingness.

The "I", driven by false love towards idols, dominates, subjugates, subtracts, kills, steals, rapes, and this impresses with a false strength, cheating, deceiving, falsifying, boasting, suggesting.

Thus, man becomes what he desires and what he offers, man becomes the universal to which he turns when giving and when asking.

### 9.3. The Falsification of the Structure of Intention

In the structure of intention, the four Aristotelian causes coincide. The structure of intention envisages that the donor, having become part of the same universal as the recipient, as such, belonging to the same universal and endowed with the same energy, gives a part of themselves to their other who is in need.

Structure of Intention		
	<i>Donor</i>	<i>Recipient</i>
potential	<i>offer</i> with hope	<i>ask</i> with faith
act	<i>give</i> freely	<i>accept</i> with gratitude

Taking care is a reflective form of intention. The giving-receiving of intention is the consummative act (elementary), while taking care is the form that emerges from the multiplicity of intentions. Responsibilities, rights, duties, and laws are all reflective forms of intention that betray a progressive lack of trust in gratuitousness, a lack of faith or hope.

The sense of intention can be reversed by nientifying parts of its structure. Thus, the true value of a good can be reversed into a perverse value: pride, arrogance, presumption, avarice, indifference, irresponsibility, ingratitude, pretension, arrogance, protest, murmur, complaint, dissatisfaction, independence, self-sufficiency, isolation, jealousy, envy, vainglory, vanity, prevention, distrust, suspicion, fear, contempt, repulsion, aversion.

If love requires dying to oneself, its falsification views this dying as defeat. Therefore, receiving becomes demanding, arrogating, requiring, ordering, a prey, loot, spoils, the spoils of the strong, the victor over the vanquished. And giving likewise becomes being slaves, being tyrannized, robbed, harassed, deceived, subjugated, a tribute of the weak and the loser.

Thus, the weakness of others, their poverty, becomes the purpose of the perverse, the premise for their submission. The perverse delights in the insufficiencies of others and fears and envies their strength. They appropriate the talents they have received as a gift for the benefit of all and turn them against others, using them to defeat others.

The end justifies the means, or in the terms used here, the universal justifies the activities. Now, if the universal has been amputated, the end is affected by nientification, and the means cannot but be nientifying.

### 9.4. The Nientification of the Universal

Placing a limit to one's universe is the mutilation of love. To love others as kinsfolk, or as fellow countrymen, or as members of a certain group, defined by certain characteristics, is a mutilation of love, of one's own nature. Our nature is to be sons of God, universality. By not loving the remaining part, we have mutilated this universality. We have said no, we have denied, we have placed a division within the world.

### 9.5. Nientification of Organization

Organizing for a purpose other than humanity is the nientification of humanity. For example, the nation-state when it positions itself above the individual, the commercial enterprise, fashion, race, beauty standards. The common factor in all these worlds is to introduce, more or less explicitly, a measure of man. The measure is the index that reveals compatibility with a purpose; it is a mask through which man emerges amputated. Man is immeasurable; man is infinite. Any measure is a severe amputation. One can measure his height, his sight, his hearing, but as a body, not as a man.

### 9.6. Nientification of the Group

In every human group, starting from the family or a group of friends, man is accepted more or less integrally; he is amputated if not falsified. The group grants some to expand to very large limits, to others almost nothing: it is the group that regulates the space of each individual, shaping their face.



## 9.7. Nientification of the World

If sin is an error, truth is innocence.

I have often imagined the pure form, and this is how I see it: without reflexive time. Reflexive time adds to things the reflection of our passions, and in this way, in them, we see ourselves, and we are sinners. Sometimes I happen to see it in a vintage photo, sometimes in a ruin of the past. All these cases have one thing in common: objects, detached from the context of our daily lives, have lost their symbolic and emotional content; they have ceased to be mirrors in which we inadvertently reflect the passions that agitate us, the thousand distortions and falsifications of the truth with which we have learned to judge the world. In a photo of a city today, we see the luxury of a car, the chaos and pollution caused by traffic, the dirt of overflowing waste from the dumpster, the misery of a street where we would not want to live, the sparkle of a first-class hotel, a fashionable dress, or the figure of a successful manager or that of a worker or that of an entrepreneur or an employee. But in a vintage photo, it's different; there, a house, a man, a dress, become timeless and are seen without the emotional contaminations that reflect our judgments about the world, and the innocence placed in them, which we otherwise cover, is left free to live and manifest itself in its infinite beauty. Can you imagine the beauty of the world in the eyes of Love? And this beauty, we destroy in our hearts.

## 9.8. The Price of the Other

Sin is the breaking of symmetry (which is not equivalence), of mirroring and reflection in the relationship. Sin, in other words, is the breaking of the mirror. Without this rupture, the special "I" would have remained enclosed in itself as in the German idealism of the 19th century. The possibility of sin is the price that God must pay for the opening to the other, for alterity. The possibility of sin is precisely what makes us human, and it is our only and deepest originality.

Different from sin is the sense of sin.

The freedom of being-there consists in the possibility that belongs to nothingness, of opening oneself more or less to the Special person, that is, of mirroring it more or less integrally, more or less faithfully, of making an image of it that is one's own and that one has chosen. The special person thus manifests itself in being-there through the world and continually questions it, constantly waiting for an answer. And the answer of being-there consists in the fidelity with which it mirrors it, since to mirror is to love. With loving, being-there relates to the object of her/his love. But since being-there is finished, the greater the object of her/his love, the greater the feeling of the inadequacy of her/his love, the greater is her/his feeling of sin.

## 9.9. Forgiveness and the Restoration of Harmony

Love = giving life; Forgiveness = transforming death into life.

Forgiveness is not seeking justice or demanding justice to be served, with justice meaning the compensation for the harm suffered. Forgiveness is also not giving up on justice, ignoring the offender, or forgetting everything. By simply forgetting and moving on, there is no forgiveness, no healing for the offender. Either their sin was not truly a sin, or they remain in their state of sinfulness. True forgiveness is healing; it is overcoming both the wound received and the wound inflicted. It is not the denial of denial; it is the nullification of nullification achieved by reversing hatred into love. Hatred, which stemmed from a reversal of love, is itself reversed, and love is restored. Forgiveness means giving

as a gift, transforming into a gift, what the other has taken away (nullified).

To nullify evil is to forgive. This is done by erasing sin, giving the erasure of sin as a gift. Forgiveness is a two-way process: the offended must have the strength to offer forgiveness to the offender, and the offender must have the strength to accept it.

If charity begins with faith, the original sin was a lack of faith, like a quantum fluctuation that broke the fragile harmony of nothingness and led to the explosion of evil in the world. The only way to restore the lost harmony is through forgiveness.

Sin can now only be eliminated through forgiveness. The universe awaits forgiveness.

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