IPOP 2

Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm

Edited by
Anna-Teresa Tymieniecka

الفلسفة

ISLAMIC PHILOSOPHY AND OCCIDENTAL PHENOMENOLOGY
ON THE PERENNIAL ISSUE OF MICROCOSM AND MACROCOSM

Islamic Philosophy and Occidental Phenomenology in Dialogue

VOLUME 2

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The World Institute for Advanced Phenomenological Research and Learning

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The World Institute for Advanced Phenomenological Research and Learning

I

In proposing as our theme the analogy between Microcosm and Macrocosm, it is not our purpose to enter into specialized historical studies of this theme and certainly not to rewarm ancient conceptions of it since overshadowed by the progress of knowledge. On the contrary, what is proposed is to take up this ancient topic as it has been transformed in the present day.

It happens that, without being highlighted as a philosophical/metaphysical object of investigation, the theme of the analogy between microcosm and macrocosm has acquired new pertinence in an age in which science has made enormous progress in inquiring into the infinitely small, in the realm of life in particular, and the infinitely great, in the expanding universe. Technological invention has allowed us to throw a bridge between these two infinities, "domesticating" some of the fears they provoke, and as secrets are unfolded striking significances are suggested.

These accomplishments surpass even the dreams that humanity has harbored since the times of Daedalus and Icarus and the Renaissance. Yet, these prodigious discoveries, while clarifying many an erroneous belief and offering undreamt vistas/possibilities for the conquest of cosmic forces to human advantage, do not yield definitive clarification of the many old and new questions the human mind raises. Nor do they offer the existential reassurance that human beings unavoidably seek.

Even as many great questions are being reformulated, new ones are thrown open. The now indisputable validity of the evolution of life on earth reinforces the search after its origin and that of the universe too. And the wealth of discovery does nothing to soothe human anguish over our unforeseen destiny. To the contrary, we have been stripped of the security of old beliefs about our place in the cosmos and not been given the support of a newly found significance for our lives. In losing old bearings and in facing a plethora of possible developments of life, human beings on planet earth feel themselves to be navigating on a fragile raft precariously afloat upon the onward rush of the infinite spheres.

The situation of life, of the human being, is not merely an academic question. The scientific discoveries being implemented in technology permeate our life conditions and penetrate the very fabric of individual human existence. The transformations in our everyday habits thus effected by our conquests of space and time, which habits we willy-nilly acquire in virtue of their practical validity, provoke a consciousness of our precarious individual, communal, societal situation. We do not know where we stand, where we come from, and where we are heading. Despite all of the assumed fraternization between the spheres of the universe in its course and the human universe of individual lives, we human beings in a sense stand in confrontation with the universe. Endowed with creative powers, the will to undertake, a directing mind, an unquenchable thirst for apprehending everything in that universe, for framing higher objectives, we see our situation as a challenge to our capacities.

But the great question is precisely that of what our situation is within the network of turbulent forces now in our ken. The foremost task before us is that of finding our human bearings in this mix of insights, conceptualizations, and life conditions. Amidst the play of life and cosmic forces we seek an interpretation of *the human-condition-in-the-unity-of-everything-there-is-alive* that is appropriate for our times.

II

An irrefutable conclusion to be drawn from numberless recent investigations of culture is that human awareness of and interest in the universe outside and within ourselves is a reflection of the dependencies and ties upon which the human condition is suspended. Since the beginning of recorded thought, humanity, even while struggling to survive in adverse conditions, has been filled with awe over the two extreme points of life for ourselves and all living beings, the points of birth and death. The point of surging into existence and the point of vanishing from it are related to each other essentially. We ponder as well the energies and resources had for meeting the challenges to carrying on vital existence between those points.

Our marveling at the realm of the heavens, at the majestic recurrent, seemingly unchanging revolutions of the orbs, is matched by our probing the changeable and indispensable conditions for life offered by nature here on earth. With those rotations come the waves of weather perilous and propitious, either dispensing the necessities of rain and sun or withholding them, as in drought, bringing now the joy of bounteous harvests and now the menace of wind and lightning. It is no wonder that reflection on the human predicament, on our circumstances, possibilities, dependencies, on the inescapable and the remediable factors of our existence, has induced us to ascertain and estimate the forces upon which all depends and to gain access to them.

It is no wonder that reflective inquiry has been stirred within three perspectives that are intimately bound up with human cares and marveling.

First of all, given our dependence on mysterious forces, on whether their manifestation be favorable, unfavorable, or indifferent, there is inquisitive concern

with how we may implore help, or temper dangers — given the way in which forces below and above seem to be in interplay or at least connected. There is awe before the birth of living beings, dread when facing indomitable death, and joy, pain, and suffering in between. These all release direct, personal attempts to appeal to sovereign forces for help, for strength to perdure, and for salvation.

Second, in marveling about the givenness without and within it, the human mind seeks to reach by understanding the *reasons* for all, the rational linkage of events, their causes, and first principles.

Finally, man enters into the investigation of reality at close range by concretely conceptualizing the nature of the forces directly at play in the processes of life, their laws and conditions. Then, after formulating rules for predicting the behavior of those forces and for handling them, we invent tools to extend our grasp.

Remarkably, these three avenues of the human mind–religious inspiration/mystical reflection, reflective/metaphysical speculation, and scientific inquiry – mutually influence and modulate each other. All three persist throughout history and in every culture as essential perspectives in which the human condition is envisaged.

In all three of these main lines of *the human interrogative logos,* the inquiry proceeding on the surface probes "below" and "above" the "ground" upon which the living being springs forth and to which it returns, into both the soil and the skies. Gathered in the human person are strands from both realms. Ours is a double dependence, and so we are the central point for inquiry into all. In each of us, as we like spiders spin our own web of life, are combined both benefices bestowed and determining forces, movements as mysterious and indomitable as those of the orbs, spelling out and completing our life horizon. We consider this "our universe." The planet earth and the myriad heavenly bodies are our macrocosm. We who gather in its life-promoting strands live aware of being the makers of "our universe," that is, of being empowered as "creators" to complete our own tiny but so complex world. In wonder, we consider ourselves to be a microcosm, the cosmos in filigree.

III

These three primordial/protogenic expressions of humankind are at the roots of all our cultures, having undergone innumerable transformations therein and even fallen into the shadows of our attention. Yet the human condition to which they refer and which they express remains the same throughout these shifts. And so it seems that Plato already gave the blueprint. Making an analogy from how individual living beings are proportionally fashioned, he conceived of the universe as an all-embracing living being, the prompting and directing forces of which he attributed to a macro psyche and reason referring ultimately to God and His providence. The three main points of reference for human reflection discussed above are suspended on this analogy of Plato.

From the Greeks on, in all three of the lines along which human thinking has evolved, the macrocosm-microcosm analogy has played an essential role as various metaphorical ways in which the human microcosm's participation in the

immeasurable cosmos/universe has been conceived.[1] In modern times, the analogy disappeared from direct sight in philosophical discourse, but the conjoined notions of microcosm and macrocosm still play a crucial role in our visualizing the human individual and his or her life, as well as nations and all humanity, within the circumference of the All.

The critical role of these conjoined notions has been corroborated by the progress of human reflection. Our understanding of them has been revolutionized, however, by the overthrow of classical conceptions by Copernicus and Darwin and their successors in scientific research. As new technologies uncover the workings of nature, the relationship of the cosmos and the human microcosm acquires unprecedented significance. The existence of this planet itself is at a crossroads. Here we touch the heart of the great discoveries of the world's composition. Here the chord is struck as far as finding our place in the universe and life goes, and of finding our prospects for the future.

The three lines of human inquiry — divine, metaphysical/philosophical, and scientific — have each taken diverse paths in their approach to reality. These mark the steps of cultural progress. We are here concerned with two cultural traditions that go back to Medieval prescholastic times and which have since separated — the Judeo-Christian and Greco-Arabic traditions. In both of them we find an essential emphasis on framing the human condition in terms of macro-cosm and microcosm. And both unfold all of the three perspectives described above.

Great thinkers like St Augustine, on the one hand, and Avicenna, on the other, have treated the main philosophical issues, i.e., time and timelessness, necessity and contingency, freedom and necessity, origin and ultimate destiny, etc., in the framework of this great analogy. Each has had enormous influence on the philosophy and culture of succeeding eras. But it is two particularly clear statements of the microcosm-macrocosm theme that exemplify our point of view that I wish to hold up for consideration here.

The first of these statements of this theme is in the Arabic tradition. This is the 10th century *Epistles of the Brethren of Purity*.[2] Here the macro - micro cosmic analogy was first applied literally and fully. Inspired by the teaching of the *Qur'an*, the research therein encompassed all fields of inquiry, even in a synthesizing spirit the Jewish Torah and the Christian canonical Gospels. There followed great contributions to the net of issues involved in the micro-macro-cosm metaphor, contributions made by Arabic as well as Christian scholars, for example, al-Suhrawardi (d 1191), Ibn Tawus (d 1274), Ibn 'Arabi (d 1240), St Albert the Great (d 1280), St Thomas Aquinas (d 1274), and St Bonaventure (d 1274). In the background of their predominantly religious/metaphysical — esoteric/mystical meditations, alchemy and cosmology play a role too.

The other statement of the microcosm - macrocosm theme relating all sciences and metaphysics with mysticism as well is in the Christian tradition. This is the corpus of works by St Hildegard of Bingen (1098–1179), a sister of the Benedictine order of the Catholic Church. Her works exerted enormous influence in her time and through the Renaissance, and are now being freshly appreciated. They cover the natural sciences, particularly medicine, and the communal life, and include too works of music and illuminated painting.

Though she was not a professional scholar or a philosopher, but a composer, healer, and prophet, she limned a vision received in personal mystical revelation of all creation as macrocosm and microcosm. We find in Hildegard of Bingen an illustration of the totality of knowledge, which even as it expands and goes in new directions, is yet integrated through the analogy of microcosm and macrocosm and yields one plurispherical vision of the Divine. This vision with its dense mysticism was carried through the Middle Ages and Renaissance and beyond in a current of inspiration — St Francis of Assisi, Mechtilde of Magdeburg, Meister Eckhart, Dante, Nicholas of Cusa, Marsilo Ficino, Giordano Bruno, and Novalis.[3]

As a psychologist Hildegard places the problems of the psyche in the conjunction of micro - and macrocosm, seeing the human body and the human soul as a miniature of creation, with the cosmos being within us as much as we are interdependent with all creation. This view is illuminated by her mystical vision of the cosmic Christ, Who brings spiritual principles into the human experience of life. In her manifold thought, Hildegard emphasized the communal nature of human life and put that into practice, founding several convents.

Hildegard holistically combines inspiration from science, psychology, music, art, social engagement, as seen in the light of mystical experience. There is a twofold trajectory in her thought. First, there is a mystical/metaphysical/religious attitude proceeding from and directed at individual and social human life. Second, there is the vision of informing metaphysics with science and science with metaphysics. Together these trajectories characterize the Judeo-Christian culture of the Renaissance, though after that point the second trajectory came to dominate thought.

The great turn in which science came to play the primary role in thought came with Copernicus' reversal of the perception we have of the relation between the earth and the sun. The overthrow of the Ptolemaic astronomy of the classical and medieval periods was highly dramatic. With Giordano Bruno (who was anticipated by Nicholas of Cusa, who had similar independent intuitions without being acquainted with Copernicus' theory), we move from a closed, finite universe — in which heavenly bodies automatically rotate with their spheres and the earth is at the center — to an open infinite universe in which the earth circles the sun with other planets in a universe that comprises many systems. Bruno sees the universe as infinite, but God as also infinite.

Let us emphasize that no matter where the emphasis falls, whether upon intellectual speculation, as it had in both the Arabic/Islamic and Western Classical/Judeo - Christian metaphysical traditions, or upon the vision opened up by Copernicus' theory and Galileo's discoveries, the human condition on earth remains the same. We see our lives in the same three perspectives — awe at and dread of the mysterious forces upon which we are dependent and which we seek to definitively perdure; the reasoning out of the linkages of events, causes, and first principles in their givenness; and the investigation of and concrete conceptualization of nature in order to predict and employ its forces. All the great questions remain.

When subsequent to the classical period of Arabic philosophy, Copernicus transformed the scientific view of the human being and the earth in relation to the cosmos, Arabic and Western thought may be said to have parted company only over whether the places given to each of the three perspectives have maintained

their proportions, that is to say, over the emphasis to be given to scientific knowledge. Even so we may discern the background influence of modern science in the thought of Mulla Sadra (d 1640).

I yield place to our authorities in Islamic philosophy as to the contributions made to the macrocosm-microcosm analogy in that tradition. In the West something of the same proportionality of intellectual concerns was maintained through the early modern period, when Leibniz, Descartes, Malebranche, and others were able to sustain an equilibrium and draw on both the discoveries in the biological sciences and the Christian perspective. Since then, scientific investigation has come to dominate Western intellectual life. To put it another way, contemporary science bedazzles us. Mystical and metaphysical ways of envisioning reality are washed out in this light, and there is even abroad the conceit that science can eliminate its others.

But all the great scientific discoveries made since the Renaissance and the subsequent differentiation of disciplines have definitely not canceled out the metaphysical issues that suggest the great unifying analogy of microcosm and macrocosm. On the contrary, they serve to enrich the vision and prompt further investigations.

Although the disproportionate place science holds in contemporary thought seems to hinder the acquisition of a proper and adequate vision of the All, scientific discoveries and scientific approaches have a great contribution to make in bringing that vision into focus. We have gained sharper, more demanding criteria for our cognitive grasp of the real and for our reasoning, as well as means for clarifying and legitimating our insights. Especially significant are the technological inventions in communication that humanity may use in common to share knowledge of the world. We have the opportunity to reinterpret our existence together.

We need not oscillate between solely mystical and solely physical explanations of reality. And we see now being set forth some intermediate and well-balanced metaphysical visions that encompass the now enlarged view we have of the universe and human life and the eternal truths, both those revealed and those flowing from the specifically human fonts of sacral experience. There is occurring a deeper enlightenment renewing the human mind. The popular following won by the metaphysical visions of Emmanuel Levinas and Martin Heidegger, Edith Stein, Jozef Tischner, Michel Henry shows that there has been a turn away from scientism. The growing interest in the West in Islamic metaphysics is a reflection of this shift.

All the same, in the cultural development of the West, the pendulum could not have swung further toward the scientific presentation of reality. The discoveries about deep reality in astronomy, physics, chemistry, biology have led to a reframing of the perennial questions and the proposal of answers in strictly scientific terms. Again there is abroad the conceit to replace ontology and metaphysics.

IV

But scientific advance has brought not only strictures and even accompanying prejudices to our engagements with life in the universe, it has yielded insights as

well. Human consciousness of our participation in life forces and in the networks of societal existence has been enlarged. We now recognize some profoundly congruent laws at work on our planet and in the cosmos. In our discovering essential laws governing the enormous expanse of the universe, the great analogy of microcosm and macrocosm comes into the center of our attention and becomes a point of departure. We are now situated to find coincidences between the data of mystical/esoteric experience known anciently and the data of theoretical/practical reason, between sapiential apprehensions and rationally derived truths.

In our present project of dialogue we are *in via,* attempting to find together new expression of eternal truths. We gather the sparks of ancient wisdom in new fountains of the palpitating spirit. And then we are witnessing a revival of Arabic/Islamic philosophy, of which the example is the foundation of the work in reviving and rejuvenating Islamic texts most recently invigorated by Henri Corbin as well as a transformation occurring in the Occident.

Reviving and rejuvenating Islamic texts has been an ongoing intellectual activity in the *Arab world* among Muslim thinkers since the 19th century; starting particularly with eminent Egyptian and Levantine scholars of the caliber of Rifa'at Tahtawi, Muhammad 'Abdou, Jamal al-Din al-Afghani, Rashid Rida, and 'Abd al-Rahman al-Kawakibi. This constellation was then followed by a generation of intellectuals and literati of the likes of Taha Hussein, or the reformist cum Islamist activists like Hassan al-Banna. Of the academicians of the 20th century, one could mention 'Abd al-Rahman Badawi, Ibrahim Madkour, and Sa'id Zayed, as being the most influential scholars behind the preservation of medieval Islamic philosophical manuscripts in the form of critical editions in Egypt. Major Muslim scholars based at American and European institutions of higher academic learning comprised leading figures like Fazlur Rahman, Muhsin Mahdi, 'Umar Farrukh, Abdel Hamid Sabra, Roshdi Rashed, and Fuat Sezgin. Among 20th century Islamists one could mention Seyyed Hossein Nasr, Mohammed Arkoun, Hasan Hanafi, Nasr Hamid Abou Zeid, Muhammad 'Abid al-Jabiri, Abdul Karim Souroush, Muhammad Hasan Fadlallah, Mohammad Shahrour, Tariq Ramadan, Abdou Filali Ansari, Radwan al-Sayyed, and William C Chittick.

Many Muslim institutions are also engaged in the activity of reviving and rejuvenating Islamic texts. Of these, we could mention: l'Institut du Monde Arabe (IMA, Paris); Kuwait Foundation for Arts and Cultures (Kuwait City); The *Furqan* Foundation, (Wimbledon, London); The Institute of Ismaili Studies (London); The *Aal al-Bayt* Foundation (Amman), and the Mulla Sadra Institute in Teheran.

We could also add a list of established European centers in the Arab world like: l'Institut Dominicain d'Etudes Orientales (IDEO, Cairo); l'Institut Français d'Etudes Arabes de Damas (IFEAD, Damascus); l'Institut Français d'Archéologie Orientale (IFAO, Cairo); and the Orient-Institut (Beirut).

As for the present state of philosophy in the Occident we detect an intrinsic renovative force. Beneath the "main current" of empirical, positivist, reductionist thought in the West, there are now tentative, now forceful attempts at a full comprehension of old and newly gained awareness of human experience.

The great resourcefulness that evolutionary theory is finding in nature in itself suggests just such an approach. The science of the evolution of the species, which was at first treated with suspicion, even furiously rejected, by metaphysical and

religious thinkers, actually provides us with a springboard for launching a new metaphysical synthesis of all knowledge.

Just such a project was that of the great French philosopher Pierre Teilhard de Chardin, a paleontologist in his specialization, who conceived of reality as an all-embracing evolution.[4] He discerned a discrete continuity in the cosmogenesis of the universe, the geogenesis of our planet, the biogenesis that then occurred on earth, the psychogenesis among living beings, all of which culminated in the emergence of human beings with reflective consciousness. This entire course he envisioned as occurring within the "Divine milieu," now grasped in human experience as creation's deepest principle (*arche*), which endows it not only with its initial trajectory but also directs it toward its telos or fulfillment in the cosmic/mystic Christ. Teilhard spoke of humanity's being prompted by divine direction toward an ultimate phase of evolution in which a "noosphere" would envelope the earth, with humanity then accomplishing its divine vocation in its achieving universal communion. In this vision of the divine origin, direction, and telos of evolution, science meets religious inspiration. Ultimately all creation is to be sacralized through its own activity, harmonized and completed from within, as all comes to its omega point in the Cosmic Christ.

We cannot omit from this brief account another contemporary synthesizing vision that is cross-cultural and spans religions in drawing its inspiration, namely, the "cosmotheandric" vision of reality of Raimondo Panikkar. In his synthesis of the great acquisitions of science with our contemporary consciousness of the development of human awareness, of the worldly and the sacred, Panikkar abandons the dualism that considers God to be "totally other." In this view God is constitutively related to the human and to the cosmic and functions as the *Mysterium conjunctionis*.[5] Each being has an abyssal dimension that is the divine, in which mystery the two other dimensions constitutive of reality, the human and the cosmic, partake. It is through analysis of the world in the light that science throws on its perceptible aspect that the three constitutive dimensions meet. Within a novel conception of the space/time expansion of the world, we find the subjacent insights yielded by new scientific inquiries. Panikkar, a scientist himself, offers a conception of the cosmos as a living organism, one close to that of Plato and the ancients. This leads to an intrinsically substantiated call for contemporary man to overcome blindness to the cosmic in the cosmos, to the human in human beings, and to the Divine in God and offers future prospects for the sacramentality of the world and the human.

And so we are witnessing a softening of that spirit in scientific inquiry which has been prejudiced against metaphysical and mystical elements. Dogmatism no longer hinders consideration of speculative total visions.[6] In the course of the 19th and 20th centuries, science came to no longer hinder metaphysical reflection. It has opened for investigation the entire register of human existential involvement: cognitive, communicative, creative, active, without suppressing human transcendent longings and esoteric imagination.

In return we in the metaphysical tradition have to do justice in the visions that we frame to science's expansion of knowledge and to the greater consciousness we consequently have come to have of the person within his or her condition. This is a matter, not only of setting up a sufficiently capacious framework, but also of

corresponding to the experience of how we have come to relate to the world and life, with the progression of our coming to know more about them and with the transmutation effected in the modalities of civilized life. Above all, a sense of open horizons must be sustained.

V

In this brief survey we have come back to where we started, namely, to our present project of in-depth dialogue between Islamic philosophy and Phenomenology of Life. To repeat what I expounded on in the preface and introduction to the first volume in this new book series, our aim is to engage in research that draws on the inherited metaphysical insights while taking into account all that informs and presses upon contemporary philosophizing. Why choose phenomenology and phenomenology of life in particular for this task? Phenomenology is in general the most mature fruit of Occidental philosophy at large, *and it has unfolded in awareness of scientific progress.* This has meant the correction of many erroneous approaches and has greatly specified the ways of human cognition and their respective principles of legitimation. Phenomenology has also greatly expanded the philosophical investigation of the communal and societal world, so vital to the completeness of any survey of the human place on earth.

Of the several lines along which phenomenology has developed, only the relatively recently developed phenomenology of life reaches the metaphysical and transcendent realm toward a sweeping evolutionary vision. Just this vision in process may be drawn into dialogue with the great Islamic philosophical traditions.

We have reached the significant point for this inquiry, namely, that even as the phenomenology/ontopoiesis of life is inspired by evolutionary theory, it in turn offers some important pointers for its further development. Phenomenology offers clarification to the endeavor of cognitively approaching the vast, infinite expanse by its distinguishing of the various cognitive realms and the cognitive approaches appropriate for each and by its devising the *ciphering* and language proper for each, even as it seeks the linkages among them. In its clarifying the central place of life, we have delineated life's proper relevancies, here to the earth/cosmos and there to the life - transcending realm of the Divine. And so we are poised to undertake together our great journey toward Truth!

Notes

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[1] See J McEvoy, "Microcosm and Macrocosm in the Writings of St Bonaventura," in *Studi di Vita e Mente* (Rome: Collegio di S. Bonaventura, 1973).

[2] See "The Microcosm/Macrocosm Analogy: A Tentative Encounter Between Graeco-Arabic Philosophy and Phenomenology" by Nader El-Bizri, Chapter 1 of this volume.

[3] On Hildegard of Bingen, see Heinrich Schipperges, *Hildegard of Bingen: Healing and the Nature of the Cosmos,* tr John A. Broadwin (Princeton: M Wiener, 1997).

[4] Pierre Teilhard de Chardin, *Le phénomène humain* (Paris: Editions du Seuil, 1955) and *Le Milieu Divin* (Paris: Editions du Seuil, 1957).

[5] See Anthony Savari Raj, *A New Hermeneutic of Reality: Raimon Panikkar's Cosmotheandric Vision* (Bern: Peter Lang, 1998).

[6] See my essay on this, "Ontopoiesis of Life as a New Philosophical Paradigm," *Phenomenological Inquiry* 22 (1998), pp 12-60.

The Microcosm/Macrocosm Analogy:
A Tentative Encounter Between
Graeco-Arabic Philosophy and Phenomenology

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> Everything in creation exists in you,
> And everything in you exists in creation
> (Khalil Gibran, 1883-1931)

Introduction

Many locked philosophical possibilities remain concealed within the folds of arrested intellectual histories, which, if unveiled, may eventually offer us new horizons for addressing recurrent universal questions that call for thinking. This state of affairs may engage us with an attempted interrogation of the potentials that remain suspended within the history of philosophy. In view of this, my inquest herein aims at being part of efforts that attempt to initiate a philosophical dialogue about the place occupied in the history of ideas by the Graeco-Arabic classical traditions in philosophy and science.[1]

    Being principally oriented in this endeavor by phenomenological directives, and expressing a *penchant* towards adopting phenomenological methods of investigation, I shall attempt to eschew the *conservative* strictures imposed by philological pursuits that are usually associated with *orientalist* modes of studying the Graeco-Arabic heritage, which occasionally censor original thinking in the name of avoiding *anachronism*. A more open hermeneutic reading of the Graeco-Arabic textual inheritance that is mediated by rational reconstructions may thus partly surpass these rather *unimaginative* restrictions that captivate most of the scholarly efforts of many classicists, mediaevalists, Islamicists or Arabists. Although the compiling of archives, the collection of bibliographical sources, the editing of manuscripts and the exegesis of texts, as well as the philological tracing of the development of concepts and the historiographical probing of their transmission, do all expand our knowledge and understanding of the history of ideas, nonetheless, these assignments do not sufficiently address the concerns of philosophers, nor do they genuinely desire the unfurling of original thinking. A phenomenological interrogation of the Graeco-Arabic heritage, and a tentative encounter with it, may thus complement the prolific phenomenological engagements with the history of philosophy, be it Ancient, Mediaeval or Early-Modern, and would furthermore

supplement the investigations conducted in the domains of classics, the intellectual history of ideas, the fields of Arabic and Islamic studies, with new insights that remain unsaid.[2]

In view of these guiding pointers, the topic selected for our line of inquiry herein, may, despite its limited scope, contribute to a potential recollection of what initially appear as being incongruent tenets in the history of thought. I shall thus attempt to elucidate some of the entailments of the classic microcosm/macrocosm analogy, in view of the prospective promise that historical and cross-cultural dimensions in thinking bear on the accentuation of the idea of universality. For, in many regards, the unfolding of phenomenological research does partly aim at letting the universal dimensions in thinking appear. Moreover, it may well be argued that phenomenology does partly generate its impetus as an intellectual project by way of advancing its thinking through a probing inspirational engagement with the history of philosophy, wherein it unfurls its philosophical potential through an interrogation of *beginnings*.

The notion of "*beginning*" (*Anfang*) did carry a profound significance within the course of development of hermeneutic and existential phenomenology. For, as Heidegger warned us, the advancement of the unfolding of *the essence of technology*, and its machination, did ultimately lead to our existential entrapment by the threatening *Ge-Stell* (en-framing) of modernity that converts beings into *Bestand* (standing-reserve). Confronted with this *closure*, philosophy itself appears as being a downfall from its primordial *beginnings*, wherein the question of *being* (*Seinsfrage*) suffers from *oblivion* in this degrading displacement. The history of philosophy is itself seen from this perspective as being a movement of *decline* "from the *first* to the *other beginning*" (*Vom ersten zum anderen Anfang*). It is in view of meditating on the entailments of *Anfang* that one aims at recollecting "what was held back in prolonged hesitation" and nonetheless "is here held fast, hinting" (*Hier wird das in langer Zögerung verhaltene andeutend festgeh alten…*).[3] Following this Heideggerian line, Jean Beaufret also addresses the question concerning beginnings by interrogating "the birth of philosophy," and the manner it remains a project of the Greeks in its initiation and future. As he puts it: "*les Grecs sont, en philosophie, nos débutants*;" yet, he also wonders whether philosophy has a beginning at all ("*la philosophie en effet a-t-elle vraiment une naissance?*").[4]

Phenomenology may partly articulate itself through the reception, assimilation, adaptive reconstruction, and hermeneutic integration of the unfolding of the creative human *logos* in a variety of co-entangled traditions in thinking. It is in this spirit that, by interrogating the Graeco-Arabic heritage in philosophy and science, phenomenology may partly reassert its premises, and hence founds new pathways for drawing inspiration from a history of ideas that in many regards has been absorbed within the folds of European thought as the tradition of the *other* within the *same*. Graeco-Arabic legacy has undeniably impacted Mediaeval Latin scholarship and has impressed itself in stealth or un-concealment on the imagination of the Renaissance thinkers, finding its way even to the beginnings of Early Modern European science and philosophy of the 17th century.

Having granted us some intriguing insights and interpretations of the history of "Occidental" philosophy, the maturation of phenomenology offers us significant pathways for a potential philosophical renewal that would mediate its openness to a *future* by way of reencountering the past anew. This is perhaps what may be learnt from the various *scenes of instruction* that were enacted through the inaugural methodic works of Edmund Husserl, the thought-provoking *questioning* of Martin Heidegger, the scientific acumen of Maurice Merleau-Ponty, the hermeneutics of Hans Georg Gadamer, the ethics of Emmanuel Levinas, the critical spirit of Jacques Derrida, the meditations of Paul Ricoeur and Michel Henry, or the heeding of the *logos* of life by Anna-Teresa Tymieniecka. It is in this regard that the line of interrogation to be offered herein may be seen as being a fraction of a broader project that aims at recollecting presently forgotten philosophical intellectual outlooks and arrested idioms, which, in the manner their internal rationalities carried history, would ineluctably present us with intuitions that fructify thinking in a techno-scientific age seen by some as being that of the "closure of metaphysics," the "end of philosophy." It is in view of these intellectual circumstances that I shall engage herein with a potential exploration of conceptual modes of correspondence between the Graeco-Arabic traditions and phenomenology, encouraged in this endeavor by the pioneering initiative of instantiating a dialogue between these intellectual projects that is becoming a concrete undertaking under the aegis of a contemporary phenomenologist like Tymieniecka.[5]

Graeco-Arabic Accounts of the Microcosm/Macrocosm Analogy

Following Ancient Greek cosmological outlooks, Plato pictured the universe in the *Timaeus* (30b) as an all-inclusive Living Creature, a *mega zoon*, that is endowed with soul (*psuche*) and reason due to the providence of God. This living macrocosm, which was fashioned as a round sphere (*sphairoeides*), embraces all living creatures (*Timaeus*, 33b), whilst being set forth to move in revolving motions (*Timaeus*, 34a).[6] The human body was itself construed as being proportionally constituted through a structural analogical similarity with the macrocosm. This matter is also confirmed in the *Philebus* (29) by way of Socrates' proclamation that the four elements that make up the universe are also replicated in us. Furthermore, a psychical resemblance between the *anthropon* and the *kosmos* is itself supposedly attested to in the motion of the human soul (*psuche*), which carries a constitutional potential of emulating the motion of the universe when aided by reason and in eschewing opinion. Like the cosmos, and the *Demiurge*, the human being is after all constituted within this outlook as being an *animal rationale*. We even encounter accounts of this picture in Aristotle's *Physics* (252b 26) and in the materialist Stoic depiction of the universe as a Living Being. Furthermore, the conception of *phusis* (*natura*), which is defined as being the first principle of motion in that in which it inheres, does also, through a consideration of the essence

of *kinesis* or *metabole*, point to what determines all beings with the exception of the *Prime Unmoved Mover*.

The analogical cosmology, which was also attested in the atomism of Democritus of Abdera, refracted itself in a relation that binds the microcosm with the macrocosm, and might have been itself an indicator of the profound historical human longings to detect cosmic patterns that may be interpreted in terms of *anthropomorphic* configurations of resemblance. The Platonist positing of the human being as a microcosm, that reflects the macrocosm in miniature, impacted subsequent Neoplatonic cosmologies and influenced the monotheistic mediaeval scholastic systems as well. For instance, Porphyry saw that self-knowledge was inherently a cosmic endeavor, in the sense that it led to knowing the universe. Such is the case with the Neoplatonic conception of the kinship between the human soul and the World Soul (*anima mundi*), its wisdom (*sophia*) and intellect (*nous*). One could even see the medical tradition of Claudius Galenus (Galen), which was integrated within Arabic medicine, as being itself impacted by this analogical thinking, as well as being impressed by the re-articulation of such picturing of resemblance in terms of the Greek notions of *anamnesis* and *mimesis*. Philo of Alexandria did also recognize the psychical likeness of the human to the Divine, which is mediated by his outlook on the cosmos and grounded by a religious bent on understanding the "making of the human being in the Image of God" (Genesis 1:26). The classical leitmotifs of the microcosm/macrocosm correspondence were also intricately articulated in the deliberations on proportion and harmony in the art theories of the Renaissance. One could even hold that Leibniz's *monadology* hints to the workings of a microcosm/macrocosm analogy in the sense that the "windowless" *monad* does ultimately reflect the Whole in spite of its strict self-enclosure. The analogical reasoning behind such pictures may have indeed survived the effects of the advent of modern science in the isolated views of some modernists; though it must also be said that in populist adaptations, such analogy does point to imaginings that are associated with astrological readings that have a confused bent on cultivating the occult.[7] One thus has to be guarded against literal interpretations of the microcosm/macrocosm association, given that, in many instances, this analogical relation was not posited in trivial forms within the majority of the classical cosmological models as some of our contemporaries might like to proclaim with un-reverent platitude.[8]

The stress on the irreducible oneness of the manifold may have furnished a foundation for accounts that draw similarities between the constitutional structure of the human living body and what is attested with other creatures and beings in life and nature. On the ontological level, this manifests itself in the contingency of human existence like that of all beings that are subject to generation and corruption. On the level of physics, the human body is like all bodies, in the sense of being a composite of matter and form that is also of the class of animals. On the psychical level, the human soul is endowed with reason that recognizes the workings of rationality in the unfolding of life. Even from the standpoint of modernity, humanity is seen as being governed by the *nomological* patterns that characterize living beings in biological and physical terms. The human being is a microcosm in the sense of being determined by the probabilistic laws of physics and biology that

regulate the macrocosm. The human being thus encounters itself everywhere in the life-world, in nature, and in the universe. In all of this, humanity is not necessarily standing face-to-face with what is *other*. One could say herein that the idealist posits the human subject as the basis for laying down the conditions of the possibilities of experiencing the phenomenal world, whilst the realist posits the human subject as being constituted by the very principles that determine the independent broader reality of the phenomenal world.

The *truth* pointed at by the *Delphic* injunction: "Know thyself!" which inspired Socrates and Plato, and was axial to Husserl's phenomenology, as well as implicitly grounded mediaeval and Renaissance conceptions of the microcosm/macrocosm analogy, also announced its monotheistic mystical possibilities in Ibn 'Arabi's (d 1240) meditations on the prophetic saying: "*Whoso knoweth himself knoweth his Lord.*" This utterance is itself followed by appealing to the prophetic affirmation: "*I know my Lord by my Lord*".[9]

Through a complex prose, that intermittently mixes assertions with arguments, Ibn 'Arabi re-affirms his thesis about the "unity of *being*" (*wihdat al-wujud*) and the associated belief in the *theophanic* exoteric (*zahir*, unconcealed) and esoteric (*batin*, concealed) multi-layers of Divinity. This matter is also put forth in his *Kitab insha' ad-dawa'ir al-ihatiyya* (*The Production of the Circles*),[10] wherein he asserts that the human being, who is fashioned after the universal Divine Form (*sura*), is destined to know *itself* through the knowing of God's creation. Knowing the world becomes a mode of knowing one's own self; hence, paving the way to spiritual journeying in quest of knowing God. For, it is in the *Divine Image* (*suratihi*) that the human being (*al-insan*) was created. However, resemblance (*al-mudahat*) herein does not lead to *anthropomorphism* (*tashbih*), nor does it compromise the radical *otherness* and incomparability of the Divine Essence (*al-dhat*) and Attributes (*al-sifat*);[11] for, as the revealed verse reads: "Say: *He is God, the One and Only; God the Implored-Eternal; He begeteth not, nor is He begotten; and there is none like unto Him [laysa ka-mithlihi shay']*" (*al-Qur'an*, CXII:1-4).

Ibn 'Arabi asserts that no-thing is like the Divine, for He is the Reality and Truth of all realities and truths (*haqiqat al-haqa'iq*). Knowledge in the mystical monotheist sense, like the version that is discussed by the devotional practices of Ibn 'Arabi, is thus of the order of an intuitive unveiling (*kashf*) that is not of the rank of rhetoric, dialectics, or demonstration. Nonetheless, the eminence of the human being in this outlook cannot be ignored, for the human being (*al-insan*) has been constituted with "the most excellent constitution" (*fi ahsan taqwim*) in the *Image* (*sura*) of the Creator.[12] Knowing the macrocosm would thus offer possibilities to knowing the microcosm, which in their turn may with Providence become pointers to potential uncanny pathways to knowing the Divine. Seeking thus brings the seeker to its selfhood, destined as such to belong to oneself out of *be-longing* to God.

Turning to a philosopher like Avicenna (Ibn Sina, d 1037), one notices that the affirmation of the existence of the *nafs* (soul) in his *De Anima* (*Kitab al-nafs*) reveals the self-evidence and immediacy of the convergence between the assertion of *being* (*wujud*) and that of thinking. One thus grasps one's self-existence without intermediary. Knowing that what exists is one's own *nafs*, does not take place

through a perception of appearances nor is it mediated by representations. It is rather a mode of knowing that depends on nothing else other than the *nafs* itself. What grounds the affirmation of the existence of the *nafs* is the self-knowing of the presence (*hudur*) of this *nafs* to its-self by virtue of its self-*presencing* that is marked by becoming.[13] Inspired by the Neoplatonist tradition, Avicenna asserts the workings of analogy in regulating the great chain of beings along a causal nexus. This matter is also attested to in his articulation of the ontological modalities of *being* (*wujud*), namely, necessity (*wujub*), contingency (*imkan*), and impossibility (*imtina'*), in terms of an account of causation that is fractionally mediated by the drawing of a distinction between essence (*mahiyya*) and existence (*wujud*).[14]

Based on Avicenna's modal ontology, we could state that the necessary (*al-wajib*) is that which cannot but be affirmed, given that its negation entails a contradiction. As for the impossible (*al-mumtani'*), it is that which cannot but be negated, given that its affirmation necessarily leads to contradiction. Accordingly, the necessary cannot but exist, whilst the impossible cannot exist.[15] When considering the case of contingency (*imkan*), Avicenna states that what is contingent (*mumkin*) could either exist or not exist, given that the affirmation or negation of its existence is not necessary, nor does it lead to contradiction. It is thus the case that nothing in the essence (*mahiyya*) of the contingent-in-itself (*mukin bi-dhatihi*) gives primacy to its existence (*wujud*) over its non-existence (*'adam wujudih*). The contingent-due-to-itself (*mumkin al-wujud bi-dhatihi*) is ontologically *neuter*. It is by moving from potentiality (*quwwa*) into actuality (*fi'l*) that the contingent due to itself becomes a *necessary existent due to something other than itself* (*wajib al-wujud bi-ghayri dhatihi*); namely, *due to* an existential cause (*'illa wujudiyya*) that is external to it and other than itself. For, based on Avicenna's adoption of Aristotle's account of the four causes (material, formal, efficient, final), the *'illa* (cause) does necessitate its *ma'lul* (effect) if not prevented from doing so by another *'illa* (cause). Hence, the causal nexus necessitates what it brings forth into actuality as an existent. Being a necessary existent due to something other than itself in actuality, the contingent due to itself in potentiality is that whose existence is other than its essence. Nonetheless, such a contingent does not have existence (*wujud*) "superadded" to its essence (*mahiyya*), as much as its existence is bestowed on it by the manner its form (*sura*) is refracted in matter (*hayuli*), hence leading to the causal generation of a composite (*murakkab*) of form and matter like all actual beings. However, when considering causation, Avicenna asserts that the causal chain cannot be infinite, nor can its series progress *ad infinitum*. For, effects cannot be their own causes nor can complexity (*tarkib*) be self-sustained, given that it consists of what is inherently dependent on what is other than itself. Moreover, the chain of causation is arrested in that which is uncaused. For, since there is that which is external to the series of causes and thus delimits it, there is then an *End* to causation, namely the *Necessary Existent due to Itself* (*wajib al-wujud bi-dhatihi*). After all the *Necessary* (*al-wajib*) is taken by Avicenna as being that Whose Essence is none other than Its Existence. Being Necessary, it cannot be caused, given that being caused is being dependent on something else. Yet, being Necessary is *necessarily being*; for, the negation of the necessary is contradictory

in terms. The Necessary cannot but be affirmed by necessity. It is what cannot but be. The Necessary as such "*Is*" by virtue of being What It is. For, Its Essence is none other than Its Existence, whilst all beings are marked by the distinction of their essence from their existence. As for the Necessary, Its Essence is that *IT IS*, that *It* is *Pure Being*, *esse*, *actus purus essendi*. All that could be uttered about the Necessary from a purely modal ontological standpoint is that: It Is: *il y a*: *existit*: *there-is*: *es gibt Sein*: *hunalika*.

It must be noted that, although Avicenna's *Necessary* (*al-wajib*) is seemingly akin to the *One* in the *Enneads* of Plotinus, it nonetheless is not *beyond being* as the *One* is polemically said to be. However, Avicenna's *al-wajib* is beyond *jawhar*, namely beyond *ousia* and the categories, but not beyond *al-wujud qua being*. For, Avicenna does not reduce *al-wujud* into *jawhar* in the manner that Plotinus and the Greeks seem to reduce *to einai* and *on* into *ousia*. So, in case we understand that the Neoplatonic *One* is *huperousia*, namely beyond *ousia*, and not beyond *being* as such, then a likeness between Avicenna's ontology and that of Plotinus becomes more evident. Otherwise, if we maintain that the use of *ousia* by Plotinus designates *being*, then Avicenna's ontology, which overcomes all forms of *ousiology*, including that of Aristotle, maintains that *being qua wujud* is not reducible to *jawhar qua ousia* and that *al-wajib* is beyond *jawhar qua ousia* but not beyond *wujud qua being*.

The Necessary Existent due to Itself (*wajib al-wujud bi-dhatihi*) is the Cause (*'illa*) of existence of all existents; namely the Source (*masdar*) of the existence of every *necessary-existent-due-to-something-other-than-itself* (*wajib al-wujud bi-ghayr dhatihi*). Avicenna's Necessary is Simple (*basit*) and One (*wahid*). For being the Necessary Existent due to Itself, It cannot depend on *differentia* (*fasl*) that would separate It from another Necessary Existent due to Itself, and without *differentia* It is none but One. Being *Pure Being* is itself seen by Avicenna as being a Pure Perfection and Goodness (*kamal wa khayr mahd*), hence, due to Its Nature (i.e. Its-Self; *dhatihi*), the One, the Necessary, emanates existence from Its-Self. It is due to this *Event* that all beings are effused, and are thusly dependent on the Source to which they turn back in the attempt to affect a return to It (*al-ma'ad*). They moreover participate in It by way of being existents, for, without such participation they would not be. From the standpoint of this modal ontology, all existents are gathered in the sameness of being beings whose existence is borrowed. They are all contingents in essence and their existence is granted as a gift. For, it is in terms of an analogical and gradational participation in *being* by way of the hierarchy of emanation that such beings ultimately are.

Given that Avicenna's Necessary Existent does in *religious* terms point to the One God, the theist cause and source of all existence, his metaphysics and ontology do become forms of theology *qua* sciences of divinity (*ilahiyyat*). After all, Avicenna did also question Aristotle's settling of theology on the grounds of physics, given that Aristotle addressed the notion of the Divine in terms of taking it to be the source and cause of motion. Seeing existence (*wujud*) as being more primary than motion (*haraka*), Avicenna unfolded his theology in the domain of *metaphysics*, whilst Aristotle partly retained his theology as captivated within a "less noble" and anterior cognitive order, namely that of *physics*. After all, the

Greek and Arabic spirit in philosophy did gain most of the determinants of its identity by way of articulating its position with regard to the question of Divinity. This matter was itself insightfully captured in Heidegger's elegant observation that: "*philosophy* of *a people* is what freely and uniquely comes over the people as much as what comes from within the people;" yet, he also added that: "a people is only *a people* when it receives its *history* as apportioned in the finding of its *God* ".[16]

Avicenna's philosophical legacy impacted the systems and debates of subsequent schools of Latin and Islamic scholastic thought. For instance, in the Muslim world, his outlook manifested itself in one of its mutated forms in what we encounter with Mulla Sadra's (d 1640) onto-theological conception of *tashkik al-wujud*; namely, a dynamic process that affirms the hierarchical structure of the analogy tying all existents, which reflects itself in various levels of intensity (*ishtidad*) in the participation in *being* (*al-wujud*). It is ultimately a notion that is modeled after an emanation scheme (*fayd*; *sudur*) and an onto-theological pattern that is influenced by the intricate adaptive assimilation of the Neoplatonic systems of Plotinus and Proclus in classical Islamic doctrines. According to this onto-theological and cosmological outlook, existents (*al-mawjudat*) are ordered along a chain of beings (*silsilat mawjudat*) that ends back in the Source (*al-masdar*), namely the Principle of all effusion (*mabda' kul fayd*). Based on an onto-theological illumination account of *light* (conceived as *nurr* rather than *daw'*), the motion of becoming within this analogical system is articulated in terms of self-individualization that takes expression as a mode of self-realization and self-perfection in seeking the Source. Existents are themselves metaphorically construed herein as being rays of the True and Real Light (*ashi'at adwa' al-nurr al-haqiqi*). The last in the emanation scheme eventually affects by way of the return to the Source the closing of *the circle of being* (*dayirat al-wujud*).

A more literal interpretation of the microcosm/macrocosm analogy is seen in one of the classical popularized accounts of *science* in Islam, which is represented by the lengthy, and rather repetitive, 10th century *Epistles of the Brethren of Purity* (*Rasa'il Ikhwan al-Safa'*).[17]   Therein, it is proclaimed that the human being is a *microcosm* (*al-insan 'alam saghir*) and that the world is a *macro-anthropon* (*al-'alam insan kabir*). From what has reached us of manuscripts, the *Epistles* of the Ikhwan consist of 52 tracts that gather in synoptic forms some of the principal aspects of the Graeco-Arabic sciences that were prevalent among the learned of the urban *milieu* of their epoch. These *Epistles* are divided into four classificatory sections, namely, the mathematical, physical, psychical and theological sciences. The devoted anonymous authors of these tracts, whose exact identity remains a matter of scholarly polemics, were apparently open to receiving the wisdom of plural pagan and monotheistic traditions. Besides abiding by the teachings of the *Qur'an*, those Brethren (al-Ikhwan) appealed to the Torah of Judaism and the canonical Gospels of Christianity, whilst also drawing heavily on diluted and selective versions of the legacies of Pythagoras, Socrates, Plato, Aristotle, Plotinus, Ptolemy and Porphyry. It is argued that their eclectic syncretism was perhaps motivated by some sort of an intellectual ecclesiastic inclination that longs for establishing an ecumenical spiritual refuge for their co-religionists in the aim of transcending

sectarian divisions in Islam. Written with a variegated idiom, the *Epistles* cover in simplified terms some of the technicalities of logic, mathematics, medicine, and physics, as well as present their reader with eloquent moral fables and aesthetically pleasing poetic verses and elegant parables.

In *Epistle* 26 (V.II), the Ikhwan affirmed the claim that the human being (*al-insan*) is a microcosm (*'alam saghir*). Their verbal assertions, which sporadically did not always pass by the intricacies of demonstration (*burhan*), were advanced as firm opinions concerning basic aesthetic constitutional dimensions of the beauty of the human being that rest on a summarized analysis of the harmony of formal proportions. Like what we attest with the sophisticated art theories and practices of the Renaissance, the Ikhwan were able, in less subtle and less handsome forms, to recognize the metaphysical, moral, and political significance of aesthetic ordering principles. However, based on their literal views, the body is seen as being a mere miniature reflection of the cosmos, wherein bodily limbs correlatively correspond with the parts that make up the wholeness of the universe. The patterns of similitude that animate their reading of the microcosm/macrocosm analogy do not only highlight the configurations of corporeal resemblance, but they rather also assert that the human soul (*al-nafs*) emulates the motions of a cosmic Spirit. Many of their accounts did ultimately rest on unhandsome interpretations of Neoplatonic schemata that explain creation by emanation. They also tangentially appealed to Pythagorean as well as Socratic directives in claiming that the "knowledge of one's self" is the access threshold to all the sciences. "Knowing the human being" (*ma'rifat al-insan*) becomes for them the key to knowing all the sciences (*jami' al-ulum*). Their interpretation of the analogy between the microcosm and the macrocosm is also indicated in terms of drawing forced structural similarities between the human limbs and the surface of the earth, its geography and living creatures.

In their *Epistle* 34 (V.III) the Ikhwan did reiterate some of their views concerning the nature of the microcosm/macrocosm analogy in the attempt to reinforce the claims set in *Epistle* 26 (V.II). They therein assert that the macrocosm (*al-'alam*) is a *macro-anthropon* (*insan kabir*). Being as such, the macrocosm is itself inherently similar to the microcosm, and both reflect one another. The Ikhwan thus purport that every being is subject to the workings of this analogy which offers a literal reading of "the great chain of *being*" that marks the Neoplatonic conception of *originary* effusion, whilst being aided in this by Pythagorean, Stoic and Socratic visions. The reductive analogical thinking of the Brethren also underwrites their accounts of numbers, arithmetical proportions, geometry, language, matter, plants and animals, embryology, astronomy and astrology. The Ikhwan's *naïve* over-reliance on the principality of the microcosm/macrocosm analogy offered us readings that force correlation configurations in unsubstantiated and crude ways. However, based on a general interest in the history of ideas, their views may still give us an insight regarding the traits of a populist assimilation of the Graeco-Arabic classical sciences within the 10th century urban *folk*-beliefs of the learned of Iraq, particularly among the urbanites of Basra and Baghdad. It may be pertinent here to assume that the syncretism of Ikhwan al-Safa' may have been a genuine expression of the diversity that characterized the variegated urban cultures of

the *Fertile Crescent* of Syria, from the coastline of the Levant and Palestine to the banks of the Euphrates and the Tigris, the great rivers of Mesopotamia. This *milieu* was heterogeneous in its constituency, and it developed from a multi-farious sophisticated civilization sequence that passed by Greek, Hellenic, Roman, Byzantine and Persian influences, which were integrated with the imports of the spread of Islam and the Arabic language. Indigenous Syrian and Iraqi Nestorians, Jacobites, and Syriac scholars, all contributed to the cultural prosperity of the Islamic civilization and were closely associated with its intellectual development. It is in such a Mediterranean/Near Eastern setting that the Greaco-Arabic legacy found its impetus, which gained ancillary thrusts in North Africa, the Iberian Peninsula, Sicily, and Southern Italy. This eventually led to an *epoch-making* transmission of knowledge to the mediaeval Latin context, which ultimately inspired the flourishing of the Renaissance and became partially echoed in early modern European philosophy.[18]

The *Question* Concerning the History of Philosophy

Although we might detect traces of an intellectual affinity between the phenomena and concepts that are pointed at by the related appellations: "*psuche*," "*anima*," "*nafs*," "*ego*," "subject," or even "*Dasein*," these utterances nonetheless matured within individual languages that carry their own particular history and rationality. And, even within the sphere of single linguistic traditions, the philosophical idioms are variegated and become marked by the specificity of the systems of thinking that flourish through them. It is in this sense that any account that takes the human being as being a so-called "microcosm" is itself mediated by linguistic articulations whose significance does not become fully manifest unless considered from the standpoint of the individuality of the thinker that gives them their determinate expression. In view of this, similarities may thus be reducible to mere *word-play* if one is not careful with regard to the manner certain terms and concepts gain their meanings from within the specific systems of thought of individual philosophers, together with the traditions that propound the development of their thinking, interact with it, integrate it, or transmit it. Accordingly, translation is ultimately a transformation of the signifying content. Hence, "*psuche*" is sub-jected to a transmutation when it is thought of as being "*anima*," and, this is also the case when both appellations are rendered as "*nafs*." The same may be said regarding the Greek terms: "*phusis*," "*aletheia*," "*ousia*," and "*logos*," which were subjected to a radical *metamorphosis* by being respectively rendered in Latin as: "*natura*," "*veritas*," "*substantia*," and "*ratio*." Translation is not a mere linguistic motility but is also a conceptual displacement, given that it does not describe a semantic transference of signification only but is also an intellective modification of the essence of concepts and what they point at. From this perspective, the microcosm/macrocosm analogy is itself heterogeneous, and it takes multifarious forms that in many cases do not display resemblance but through linguistic and cognitive reductions. However, this exacting state of affairs should not necessarily

prevent us from feeling at home in the history of philosophy, nor should it intimidate us by the denunciatory arraignment of *anachronism*. For, *archival* precincts do enclose thinking by forbidding encounters across intellectual traditions that were separated by history and moreover block the desire to be inspired by them.

A similarity in utterance or metaphorical picturing may not necessarily always reveal a commonality in meaning. One could even see dramatic modifications of conceptual issues in the shift from one epoch in thought to another. For instance, it is striking how the Greek *hupokeimenon*, and its associated verbal *hupokeimenai* (to underlie), which are closely associated with *ousia*, namely as a *substratum* or *that which already lies present at the basis of something*, is itself subjected to displacement with the Latin conception of *subjectum* that is eventually translated in modern thinking into *ego* and subject/self. The *ground* (*Grund or Begründung*; *le fondement*; *hupokeimenon*), which is not readily associated with humanity turns, through the linguistic and conceptual displacement from *hupokeimenon* to *subjectum*, into *ego*, transcendental subject, or arguably even *Dasein*. It is in this regard that our account of the microcosm/macrocosm analogy across traditions in thought does not amount to saying that the occurrence of seeming resemblance does necessarily point to universality. Herein, phenomenology does remain separated from the traditions in the history of philosophy that it endeavors to examine, and this is evidently the case with the perspective it may offer on the Graeco-Arabic legacy. Without this distinction in mind, *comparative philosophy* and *perspectivism* may run the risk of becoming trivial undertakings that do not heed the gravity of thinking and may lead to a trivializing de-contextualization of thought that betrays the seriousness of its determining historicity. Nonetheless, when certain concepts are displaced from one language to another, a new horizon for addressing old questions gets opened. It is in view of this that the articulation of the intricacies of the microcosm/macrocosm analogy across cultures points to the question of the meaning, truth, and place of our *being*-in-the-world. It is the question of *being* (*Seinsfrage*; *la question de l'être*) that is hinted at in this. As Heidegger asserted, philosophy may indeed be an inquiry into *being* (*Die Philosophie ist das Fragen nach dem Sein*). And this may perhaps be the mode by which we get emplaced within the *optics of life* in its gazing at itself. Therein, the perceived acts as the primary indicator of *my relation to the world* (*le rapport du je au monde*; *Ichbezogenheit auf Welt*).[19] We are thus situated in the middle of the debate between nature and humanity (*in der Mitte der Auseinandersetzung zwischen Natur und Mensch*; *au beau milieu du débat entre la nature et l'homme*).[20] And, it is a *naming* that reaches us from the oldest of old that still speaks to us. For, as Heidegger remarked, *the oldest of old follows behind us in our thinking, and yet it comes to meet us*. So, are we thus enticed to go to *the question* directly (*zur Sache selbst*), with the hope that the *Muses* might speak?

Perhaps in reflecting on the *mytho-poetic* historicity of the microcosm/macrocosm analogy we resemble artists and poets more than scientists, however this might not suit all branches of phenomenology; some do see the phenomenological movement in thinking as being *the science* of all sciences. Nevertheless, in analogical thinking, we are also engaged with a *mimetic* craft and captured by its configurations, which animate perception by *attractive* imaginings. It is maybe the

case that, by way of restoring a sense of wonder, we could awaken what has become a matter of habit for us. The uncanny may thus not be a novelty as such but a familiarity that has been subjected to a long history of repression, of oblivion and occlusion. Thinking may thus be a mode of recollecting and re-gathering what was left unsaid in the saying, un-thought in thought. And this calls for evoking the origin of philosophy whose principle is found in *wonder* (*to thauma*), and in contemplating the essence of the *wonderful* (*thaumasios*) as what is uncanny (*deinos*; *to deinon*); hence recovering the Socratic wisdom that was announced in Plato's *Theaetetus* (155c-d).

If philosophy is at its *end*, and if metaphysics is menaced by *closure*, will thinking find its future in displacing the *histories* of philosophy? For, such *histories* are also describable as being *epochs of the world*, and an *epoch* finds its lexical origin in the Greek appellation: "*epoche*." It is hence etymologically determined as that which has been suspended or placed between brackets by way of abstention. Such arrested histories, these *epochs of the world*, are also the great comings and goings of *the seasons of philosophy*; namely the markers of the advent and withdrawal of thought, its migration in the very unfolding of its maturation.

Heraclitus once said that nature likes to hide (*phusis kruptesthai philei*; *la nature aime se cacher*). But, would that thought not equally apply to the oblivion and abandonment of *being*, as Heidegger might have proclaimed, or to the *unsaid in the saying* and the *un-thought in a thought*? And, if this were indeed the case, then would not the veiled call for unveiling and the concealed for un-concealing? Hence, we strive to retrieve the oldest of old of thoughts by way of getting engaged in re-reading the *histories* of philosophy in view of unlocking what remains sealed of their possibilities. Would we not thus heed Heidegger's account of the essence of truth, of *veritas*, as *aletheia*, namely seeing it as belonging to un-veiling? And, in view of this state of affairs, would phenomenology not ultimately be a destining to renew philosophy in a techno-scientific epoch associated with *withdrawal*, *occultation*, and *closure*?

Phenomenological Accounts of the Microcosm/Macrocosm Analogy

Following the premises set at its inception as a movement in philosophy, phenomenology may primarily be seen as being an inquiry about essences and the elucidation of their existential *facticity* (*Faktizität* rather than *Tatsächlichkeit*). For, phenomenology is not a science that preoccupies itself with matters of fact (*Tatsachen*) that are derived from experience (*Erfahrung*), but is rather a science of the *a priori*, namely, an *eidetic* (*eidetisch*) science of essence, that deals with the *eidos*, with *Wesen*, as a new type of *object* (*Objekt* versus *Gegenstand*).[21] In this, phenomenology accords with the longstanding Platonist aspiration to unveil the truth of reality by inquiring about the *eidos*. Nonetheless, and as Husserl cautions, inquiring about essences in view of attesting the *eidos*, that is *letting it appear*, is itself a process that gets mediated by the workings of fiction and

imagination (*Phantasie*), which are the essential elements of phenomenology whose givens are not readily factual *cum* real.[22]

In principle, phenomenology is a transcendental philosophy that suspends our "natural attitude" in the unfolding of its research, thus calling for a radical alteration of *attitude* (*Einstellung*). It is also a philosophical movement that surges from the grounds of presupposing that the world is already here, thus inherently emphasizing our inherence in it by way of the unity of our *being-in-the-world* (*In-der-Welt-Sein*; *être-dans-le-monde*). For, as a mode of thinking, phenomenology endeavors to restore our immersion in the world in a pre-reflective manner, in view of reencountering it anew as what is *lived* (*Erlebnis*; *le vécu*), wherein the whole universe of science and of objectivity is seen from this perspective as being founded on the life-world (*Lebenswelt*).

In its most basic determination, phenomenology is a descriptive method that focuses on our experiences as well as being engaged with letting phenomena appear in the way they are, rather than being preoccupied with analysis and explanation. This line in research is principally motivated by *a call back to phenomena* wherein the world is already here before any analysis I would make of it ("*le monde est là avant toute analyse que je puisse en faire*").[23]   From a phenomenological viewpoint, subjectivity is intertwined with the world and is therefore marked by the unity of the structure of *being-in-the-world* through which the human being or *Dasein* knows itself ("*il n'y a pas d'homme intérieur, l'homme est au monde…c'est dans le monde qu'il se connaît*").[24]

Husserl's phenomenological reduction was meant to be a method that secures the return or accessibility to transcendental consciousness as an *epoche* (bracketing, suspension, or abstention).[25]   This reduction is furthermore aimed at disclosing the manner in which subjectivity is entangled with inter-subjectivity due to the situational character of the human condition and of selfhood. One of the main insights to be derived from this exercise in suspending-abstention, in the re-newing of wonder, and the bracketing of the natural attitude, is that the world that I distinguish from myself in finding my *self* is itself re-disclosed in my very own self. I am thus one with the world and the elements. However, although the *epoche* might be initially defined in terms of Cartesian doubt, it is not a methodic skepti-cism that questions the existence of the world, nor is it a sophism that negates worldliness. It is rather a mode of placing our judgments and accumulated opin-ions in suspension, namely, of putting them "*between brackets*" (*Einklammerung*; *une mise entre parenthèses*). I find myself as *being*-in-the-world, namely *Dasein*, the site for the unveiling of the essence of *Dies-da*, the *there*, the *tode ti*, *le ceci-là*, as that which is marked by the *In-der-Welt-sein*, *l'être-au-monde*, or more so: *être-le-là* namely *Da-sein/Da-seyn*. It is in view of this engagement in the world that the essence of the workings of intentionality shows us how "every conscious-ness is after all a *consciousness of something*," and equally, that every object is an *object of consciousness* that is filled with an intuitive content.

From a phenomenological standpoint, the subject carries within itself what is more than its mere *self*. For the subject is not solely a *cogitatio* or *noesis* but also bears within itself the object as *cogitatum*; that is an object in the subject mediated by a *noetic-noematic* structure. However, the *noema* is a transcendent element that

is constituted on the grounds of the lived *cum* perceived *hule* by way of *noetic* functions. It is the *hule* of the object that commands its appearance, whilst the distinction between immanence and transcendence shows that the *noema* is not included in the *noesis* as *hule*. The *noesis* rather constitutes the *noema* through *huletic* functions, wherein phenomenology seeks to unveil the *transcendent* sense that is concealed within the *immanence* of what is *lived* (*Erlebnis*; *le vécu*).[26]

The interpretation of the nature of the microcosm/macrocosm ancient analogy, within the course of development of Modern European thought, eschews the literal and allegorical readings, and translates itself into refined forms of Platonist and transcendental idealism that eventually develop into a phenomenology. It is in this regard that we may say that the thesis (*thetisch Setzung*) that supports such analogical thinking does ultimately belong to the *natural attitude* (*natürliche Einstellung*; *l'attitude naturelle*) that phenomenology seeks to place *hors circuit* (*die Ausschaltung*), *hors jeu* (*ausser Aktion*).

Nietzsche's inversion of Platonism, combined with the unfolding of Cartesian rationalism and British empiricism, along with the advent of Kant's transcendental philosophy, all led to the manifestation of the phenomenological maxim: "*to the things themselves*" (*zu den Sachen selbst*), as formulated by Husserl. It is in this conceptual context that transcendental philosophy found its highest determination in the constitutional role assigned by Husserl's phenomenology to the "transcendental *ego*." We nonetheless could safely assert here that Husserl grounds his philosophy on the unfolding of the ancient moral: "*Know thyself!*" After all, classical phenomenology, particularly of the Husserlian variation, holds that the intuitive originary givenness (*originäre Gegebenheit*; namely *une intuition donatrice originaire: originäre gebende Anschauung*) of phenomena is mediated by the workings of subjectivity and inter-subjectivity (*Intersubjektivität*) that lay down the conditions for the possibility of there being an experience. Any account of things thus passes by the manner in which they get constituted in transcendental subjectivity. This line in thinking, which builds on a *Gestalt* theory, and on the handed down philosophical traditions of Descartes, Berkeley, Hume, and Kant, subsequently presents the "life-world" (*Lebenswelt*) as the ground of our natural attitude, as well as seeing it as being the basis of our scientific and mathematical modes of conceptualization. After all, logic, mathematics, and science are construed as being idealizations of a pre-scientific perceptual experience. Husserl's shift in the *Krisis der europäischen Wissenschaften und die transzendentale Phänomenologie*[27] away from mediating phenomenological research through an appeal to the constitutive role of transcendental subjectivity, and towards a growing interest in the grounding character of the "life-world" (*Lebenswelt*), still retains a silent focus on the role of the human being in accounting for reality and its truth. This line in thinking, which originates from a transcendental tradition, or even an idealist project, sustains some of its main characteristics in Heidegger's *fundamental ontology*, as set in the existential analytic of *Dasein* in *Sein und Zeit* (*existenziale Analytik des Daseins*). Having said that, Heidegger's "*Dasein*," both as a coined verbal appellation and as a conceptual thematization, opens up a new phenomenological pathway to a renewed mode of thinking that is critical of classical ontology. It is in this sense that his thinking ultimately eschews

the construal of the *being* (*Sein*) of human beings in terms of metaphysical concepts of subjectivity or *egology*.

In section VII of *Sein und Zeit*, Heidegger presents "phenomenology" as a mode of inquiry that "*lets what shows itself be seen from itself, just as it shows itself from itself*." It is ultimately a mode of going back to phenomena prior to reflection.[28] Nonetheless, with Husserl, Heidegger, and Merleau-Ponty, the grounding, epistemological as well as ontological, nature of the Cartesian *ego cogito*, together with the Kantian and Hegelian divergent conceptions of consciousness, all get critically re-interpreted and re-invented without being entirely refuted. In some regards, knowing the world, things, space and time, is still ultimately construed from a phenomenological perspective as being primarily dependent on "knowing thyself," be it a "selfhood" that is construed as a "consciousness," a "*transcendental ego*," "*Dasein*," or as what is underlined by the "*life-world*." This asserts the conceptual unity of the Cartesian trinity line: *ego-cogitatio-cogitata*, or that of Berkeley's: *perceiver-perception-perceived*, as well as allegorically affirming what announces itself in the mediaeval theological conception of the unity of: *intellect-intellection-intelligible* (*al-'aql wa'l-'aqil wa'l-ma'qul*). After all, phenomenology was conceived as being "the secret aspiration of the whole of modern philosophy," and it still sustains the idea of a universal objectivistic rationalism as a magniloquent *mathesis universalis*.[29] It may even be asserted that Husserl picks up the project of transcendental philosophy from where Descartes stops and fails to continue.[30] One may have to affirm again that Husserl builds his phenomenological tradition by way of pushing the revived Socratic and Platonic moral: "Know thyself!" to the furthest limits of its potential unfolding. Even his phenomenological and *eidetic* reductions cannot be established without the *bracketing* of the natural attitude (*natürliche Einstellung*), which consists of the totality of our daily natural convictions and of everything given to us in immediate experience. In a sense, the natural attitude is subjected to some sort of an *Aufhebung* (leverage and suspension) by virtue of which it gets modified, and, with it, our outlook and comportment within the world get transformed. Consciousness is consequently posited in self-reflection as the absolute "basis of the entire constitution of our conceptualized world." The pure "I," as a pre-personal, anonymous, primal, and originary universality, thus underlies all positing and objectification (*Objektivierung*). It is ultimately designated as "life,"[31] that grounds the *ego* and is itself an un-dubitable (*indubitatum*) and unshakable foundation (*fundamentum inconcussum*). The world that is lived from the standpoint of my natural attitude is now transmuted into being a phenomenon, transformed thenceforth into a *world as idea*. After all, and based on the *noetic-noematic* structure of intentionality, the *noema* designates the "intentional content of the act of consciousness," wherein any object is an "intended object of the act of consciousness" rather than being an object *simpliciter*. The world itself becomes some sort of a correlate of consciousness. In classical terms, particularly in the *parlance* of mediaeval scholars, knowing the *microcosm*, the human subject, is still then a threshold that we may need to cross in order to know the *macrocosm*.[32] The call to "*know one's own self*," which pervades classical mystical literature, and underlies the analogical relation between the microcosm and the macrocosm, may still silently

announce itself, in more sophisticated, refined, and subtle manners, within the course of development of phenomenological thinking.

A phenomenological discussion of the nature of the *microcosm/macrocosm* analogy does inevitably lead us to post-Husserlian developments in *phenomenological research* as these get embodied in Anna-Teresa Tymieniecka's conception of the *ontopoiesis* of life.[33] On her view, physical and biological laws belong to the self-unfolding of the strategic and dynamic powers of the *logos* of life. It is from the ever-transforming-ground of the flux of life that surge all the matters of rationality, its beings, generative events, inventive processes, creative schema, and evolving origins. In view of this, the concreteness of "the Grand Project of life" gets philosophically addressed from the vantage point of our participation in the forces of the universe, wherein our living human beingness appears to our pondering mind as a *microcosmic* counterpart of a *macrocosmic* open horizon.[34] Based on this perspective, our living beingness, as a *microcosm*, is self-shown as being situated between the *macrocosm* and the openness of *the beyond* of transcendence. The creative rationale, as a *microcosm*, gets itself opened up to the infinite horizon of the *sacral* that finds expression in *inner-worldly* epiphanies and unveilings. Hence, the human *logos* points to its partnership in the constructive spheres of the concrete flux of becoming of the *logos* of life and its *ontopoietic* pulsating sequence that is spread in all living beings. Human creativity, as a rational *microcosm*, self-announces itself in the process of gathering the intelligibility whose origin is in life-nature. The *microcosm*, this human agent, brings significance to the *macrocosm* by way of the agency of the "*imaginatio creatrix*," which determines a resourcefulness that self-manifests itself as a human condition, which, in its turn, self-exhibits itself as a "creative *novum*".[35] The creative human breath thus emerges with the unfolding of its own aesthetic, intellectual, and moral meanings that are constitutive of the forging of the human *logos* within the workings of rationality in the enactment of life itself (*OL*, 9-12).

In refuting the *literal* representation of the *microcosm/macrocosm* analogy, Tymieniecka contrasts her phenomenological account of the "womb of life" with Plato's conception of *khôra* in the *Timaeus* (27d-28b, 50c-52d).[36] She holds that the "womb of life," as a "receptacle that gathers the All" in a generative outburst, initiates time-space where the self-patterning of the *logoic* synergy of self-individualization begins (*IE*, 105-107, 109-111). The "womb of life," which belongs to the "Grand Project of life," acts as the incipient "primal generative *matrix*" in which the forces of life interact with one another *dialectically*. Unlike Plato's *khôra*, the "womb of life" is not eternal, nor does it depend on modeling the paradigmatic *eidoi*, or necessitate the workings of a *Demiurge*. After all, no design is put forth ahead of the self-configuring *logos* of life, which acts as the absolute principle of *being* and *becoming*, and where no eternal ideas are placed prior to its self-individualization (*IE*, 108-113). From this zone of spontaneous self-organizing complex surging elements, which carry their constructive energetic potential within themselves, unfolds the oriented and concrete self-shaping *ontopoiesis*. Taking self-individualization to be the criterion of life, Tymieniecka moreover rejects the Ancient association of the measured regularities of the heavens with the workings of a "World Soul" (*anima mundi*). Consequently, she

eschews Plato's picturing of the universe as being an all-inclusive living creature endowed with reason, and her "concrete" tracing of the unfolding of the *logos* gets ultimately differentiated from the Platonist "speculative" cosmogony and diverges from its assumptions and entailments.

The regulative principle governing the self-moving *becoming in being* of the primeval *logos* is found in the balanced equilibrium of the interplay between the *impetus* of becoming and the necessity of *equipoise*. For, in its movement onward, the life-*impetus* does not spring forth randomly, given that the measuring sequence of its self-individualization gets modulated by the *equipoise* that meets its prompting. This inward-oriented *ontopoietic* becoming of the *logos* manifests itself in the orderings of the cosmos, nature, and the human spirit. Reason thusly accesses its own *logoic* inner workings, which point to the analogical circuits in life that encircle it or pervade it, by intuiting the constitutive self-shaping that is at work in the unfolding of the *logos*. Hence, we enter spontaneously into the workings of the *logos* through the very creative acts that participate in its circuits. Consequently, we come to account for the *logoic* action whilst being determined by it. The *logos* of life is seen in this as being the germinal source of the All that gravitates towards life's accomplishments in the universe, nature, and the human condition (*IE*, 35). The *logos* thus self-shows itself through its own life-workings that in-dwell within all living beings; whereby the most minuscule living entity gets harmoniously synchronized with the cosmic measures on which life's systems are based. This manifestation of rational life is shared with all living agents in the myriad ways by which they handle themselves and other beings.

Whilst the measure of the *logos* of life is immanent within itself, its unfurling is infinitely transformable through the dynamic interplay of *impetus* and *equipoise*, of *force* and *shape*, of *repulsion* and *attraction*. Herein, one might be invited to *tangentially* draft some configurations of resemblance or project patterns of concurrence between Tymieniecka's line in thinking and what is encountered in Hegel's speculative philosophy. Even though their methods, hypotheses, inferences, or explanations differ, and although the potential commensurability between their systems may not amount to being more than a "verbal similitude," one would not fully ignore the *dialectical* character of impetus/equipoise, of *repulsion*/*attraction*. This state of affairs does bring to mind Hegel's epoch-making opus, *Die Wissenschaft der Logik*,[37] where he argued that the One repels the many and renders them *determinate* in their *being* through a mutual exclusion, whereby, by negating the other, the same returns into its-self. In this, *repulsion* passes into *attraction*, and both are entangled into an equilibrium that gets transgressed in the dialectical *Aufhebung*, where any "*limit*" is subjected to an associated "*ought*" of being surmounted. Whilst *repulsion* is taken to be a mode of positing the many as "a coming-out-of-itself," *attraction* puts forward the One as "a self-positing-unity." Coinciding with Kant's meditations on this dynamic procession, Hegel reconfirmed that "the shaping of matter" resulted from the coming-together of the opposite and self-subsistent centrifugal and centripetal forces that correspond with *repulsion* and *attraction*.[38] Following the Hegelian *dialectics*, these energetic circumstances describe the self-movement of *Spirit* (*Geist*), the principle of life and *logos*, wherein its advancement was expounded in *Die*

Phänomenologie des Geistes with regard to the forms of *consciousness* (*Bewußtsein*), and was further systematized in *Die Wissenschaft der Logik* in terms of tracking the self-unfolding of the *Notion* (*Begriff*). Expanding the horizon of what is entailed by these historic insights, Tymieniecka points to the manner by which the principle of self-individualization gets set forth in the interplay of *repulsion* and *attraction* (*IE*, 109-111). However, she does not advocate any form of a Hegelian totality, and her focus is directed towards the vital modalities that allow the differentiation of living beings from each other in their becoming. For, although nature-life is conceived as being self-generating, and may indeed contain its final cause within itself, this would not subsequently entail that life, in its eventful procession from within, is closed-in on itself (*IE*, 102-103). The open basic work of life rather proceeds constructively by way of the concrete workings of the *ontopoietic* design that underlies the *morphogenetic* self-shaping processes, wherein self-individualization orients the rational diversification in life-enactment "from the cell to the highest creative works of the human spirit" (*OL*, 12-15). It is through the self-surging outburst of the primeval *logos* of life that all the workings of rationality in the cosmos, nature, and human beingness get revealed. It is here that the agency of the living being emerges as a primordial prototype that grounds transcendental consciousness. After all, it is through the self-individualizing character of life that a *measure* is founded, and it is by way of the *entelechial ontopoietic* design, which asserts the *unity-of-everything-there-is-alive*, that the common good of life is served (*IE*, 623-624, 636-639). In turning towards its self-interpretation-in-existence the *logos* is in consequence self-manifested to itself through its own constructive strategies in the orbit of life. In view of this, the very affirmation of the essential *unity-of-everything-there-is-alive* in the unfolding of the *logos* of life does ultimately demand "a perspective on the All." It is in the spirit of this thought-provoking call for a great vision of the grand spectacle of life that Tymieniecka's "dialogue" with multifarious traditions in thinking unfurls, including her notable endeavor to confer with Islamic thought.

Notes

[1]   The *appellation* "Graeco-Arabic" that is used herein is a lexical designator that refers to the textual classical traditions in science and philosophy, which were written in the Arabic language, the *lingua franca* of the mediaeval Islamic civilizations, together with their associated technological practices. A further emphasis is placed here on the traditions that have been inspired by the Greek heritage and its assimilation, adaptive interpretation, and innovative expansion within the course of development of the history of ideas in mediaeval Islam. The stress on language (Arabic) and classics (Greek) is set forth as a mode of highlighting the lexical and idiomatic dimensions of a particular legacy in science and philosophy, that is part of a universal civilization sequence, which developed and prospered within the context of Islam, and was assisted in this by a variety of religious, ethnic and linguistic practices and philosophical outlooks. To talk about the "Graeco-Arabic" heritage does thusly heed the commonality that gathered the intellectual input of Arabs, non-Arabs,

Muslims, Christians, and Jews, in integrating the Greek and partly Graeco-Roman legacies within the advent of the cultural projects of the Mediterranean/Near Eastern originary forms of *Abrahamic* monotheism.

[2]   This paper is part of a broader personal endeavor to interrogate themes in the Graeco-Arabic history of philosophy and science, using phenomenological methods of investigation. It is in this regard that I have attempted to read Avicenna's (Ibn Sina, d 1037) ontology from the standpoint of Heidegger's phenomenological critique of metaphysics, as well as to investigate Alhazen's (Ibn al-Haytham, d 1039) theories of vision, light and place while being informed by Merleau-Ponty's and Husserl's phenomenological perspectives on perception and space. In view of these efforts I highlight the following published and forth-coming works that reflect this line of thinking: Nader El-Bizri, *The Phenomenological Quest Between Avicenna and Heidegger* (Binghamton NY: SUNY Global Publications, 2000); Nader El-Bizri, "Avicenna and Essentialism," *The Review of Metaphysics* 54 (June 2001) 753-78; Nader El-Bizri, "Avicenna's *De Anima* between Aristotle and Husserl," in *The Passions of the Soul in the Metamorphosis of Becoming*, Anna-Teresa Tymieniecka (ed) (Dordrecht: Kluwer Academic Publishers, 2003); Nader El-Bizri, "La perception de la profondeur: Alhazen, Berkeley et Merleau-Ponty," *Oriens-Occidens: sciences, mathématiques et philosophie de l'antiquité à l'âge classique* (Cahiers du Centre d'Histoire des Sciences et des Philosophies Arabes et Médiévales, CNRS 5) (Forthcoming); Nader El-Bizri, "La phénoménologie et l'optique géométrique," *Actes du congrès de la Société Internationale d'Histoire des Sciences et des Philosophies Arabes et Islamiques* (Forthcoming).

[3]   These insights appear in variegated fragments in many of Martin Heidegger's works, like *Sein und Zeit*, *Einführung in die Metaphysik*, and primarily in the *Beiträge zur Philosophie (Vom Ereignis)*.

[4]   See Jean Beaufret, "La naissance de la philosophie," in *Dialogue avec Heidegger: Philosophie Grecque,* vol I (Paris: Minuit, 1973) pp 19-37.

[5]   The new book series entitled: *Islamic Philosophy and Occidental Phenomenology in Dialogue* published under the general editorship of Anna-Teresa Tymieniecka has been supplemented by a variety of international phenomenology congresses sponsored by *The World Phenomenology Institute* presided over by Tymieniecka. Of the latest gatherings that supported this notion of *dialogue*, we would note the 52nd Phenomenology Congress in Rome (2002), and the 53rd Phenomenology Congress in Istanbul (2003). It is in this latter event that an earlier abridged version of this paper was presented *in absentia* as part of a roundtable discussion.

[6]   Plato, *Timaeus*, (tr) RG Bury (Cambridge MA: Harvard University Press, 1999) Loeb Classical Library, 8th reprint.

[7]   One could mention 15th/16th century Renaissance scholars such as: Nicholas of Cusa (d 1464), Giovanni Pico della Mirandola (d 1494), Marsilio Ficino (d 1499), and Giordano Bruno (d 1600). See for instance: Ernst Cassirer, *The Individual and the Cosmos in Renaissance Philosophy* (Philadelphia: University of Pennsylvania Press, 1963). A similar fascination with the microcosm/macrocosm analogy is attested in the works of da Vinci. For, one could see that his rendering of the *homo bene figuratis*, in the proportioning of the *Vitruvian* representation of the ideals of the human figure, may have itself been closely connected with the classical *picturing* of the *anthropon* as being a miniature of the *kosmos* at large. For further particulars, refer to: Robert Zwijnenberg, *The Writings and Drawings of Leonardo da Vinci: Order and Chaos in Early Modern Thought* (tr) C A van Eck (Cambridge: Cambridge University Press, 1999). One could also note the 16th century collectors' "cabinet of curiosity," and the works of the likes of S T Coleridge (d 1834) or Rudolf Steiner (d 1925) with his Vienna lectures of 1910 on the macrocosm and microcosm.

[8]   In attempting to address the entailments of this modern *ailment*, I refer the reader to some of my reflections on this question in Nader El-Bizri, "Religion and Measure," *Phenomenological Inquiry* 27 (October 2003) 128-55.

[9]   Refer to Ibn 'Arabi, *Whoso Knoweth Himself: From the Treatise on Being (Risalat'ul-wujudiyya)* (tr) T H Weir (Abingdon, Oxon: Beshara Publications, in Association with the Muhyiddin Ibn 'Arabi Society, 1976), pp 3-5.

[10]   Ibn 'Arabi, *La production des cercles (Kitab insha' ad-dawa'ir al-ihatiyya)*, annotated translation from Arabic into French by Paul Fenton and Maurice Gloton, based on the Arabic edition prepared by H S Nyberg (Paris: Éditions de l'éclat, 1996).

[11]   I have attempted elsewhere to address the intricacies of the *ignotum per ignotius* polemical explications of the question concerning Divine Essence and Attributes in the context of classical Islamic theology. I therefore direct the interested reader to an upcoming publication of a chapter that I have recently drafted as per the following reference: Nader El-Bizri, "God's Essence and Attributes," in *The Cambridge Companion to Islamic Theology*, Timothy Winter (ed) (Cambridge UK: Cambridge University Press, forthcoming).

[12]   *Op cit*, Ibn 'Arabi, *La production des cercles*, pp 1-4.

[13]   I have also discussed the particulars of this matter elsewhere. I refer the reader to *op cit*, El-Bizri, "Avicenna's *De Anima* between Aristotle and Husserl."

[14]   For further particulars, I refer the reader to *op cit*, El-Bizri, "Avicenna and Essentialism;" *op cit,* El-Bizri, *The Phenomenological Quest Between Avicenna and Heidegger*, chapters 4 and 5.

[15]   Based on "*possible-worlds* semantics," one could say that there is a [virtual] world where "a tree *instantaneously* becomes a book" is an imaginable happening. Although it is from a testimonial and experiential standpoint impossible, thus *existentially impossible*, this *event* may still be represented in fiction or cinematography. As for "a squared-circle," it is by definition a *logical impossible* in all *possible-worlds*, for it cannot even be imagined or depicted in any form whatsoever.

[16]   Martin Heidegger, *Beiträge zur Philosophie (Vom Ereignis)*, Gesamtausgabe vol 65 (Frankfurt am Main: Vittorio Klostermann, 1989), sections 15 and 251.

[17]   Ikhwan al-Safa' (The Brethren of Purity), *Rasa'il Ikhwan al-Safa': The Epistles of the Brethren of Purity* (Beirut: Dar Sadir, 1957), in 4 volumes, hereafter to be noted as *Epistles*. These sets of tracts had a wide circulation and reception in the history of ideas in Islam, primarily within Shiite circles in general and Ismaili *coteries* in particular.

[18]   Vide supra, note 1.

[19]   See Jean Beaufret, *Approches de Heidegger, Dialogue avec Heidegger,* vol III (Paris: Les Éditions de Minuit, 1974), p 131.

[20]   *Ibid*, p 43.

[21]   See Edmund Husserl, *Idées directrices pour une phénoménologie, Ideen I* (tr) Paul Ricoeur (Paris: Éditions Gallimard, 1950), sections 2-3; hereafter to be noted as *Ideen I*, followed by the section numbers.

[22]   *Ibid*, sections 4 and 70.

[23]   Maurice Merleau-Ponty, *Phénoménologie de la Perception* (Paris: Éditions Gallimard, 1945), p iv.

[24]   *Ibid*, p v.

[25]   In order not to replicate the efforts that I have made elsewhere in addressing some of the particulars of Husserl's *epoche* I refer the reader to *op cit,* El-Bizri, "Avicenna's *De Anima* between Aristotle and Husserl," pp 74-78.

[26]   *Op cit*, Husserl, *Ideen-I*, section 97.

[27]   See Edmund Husserl, *The Crisis of European Sciences and Transcendental Phenomenology* (tr) David Carr (Evanston: Northwestern University Press, 1970).

[28]   Refer to *op cit*, Merleau-Ponty, *Phénoménologie de la Perception*, p iii; Martin Heidegger, *Sein und Zeit*, Gesamtausgabe vol 2 (Tübingen: Max Niemeyer, 1977), section

[29]   *Op cit*, Husserl, *Ideen I*, section 62.

[30]   See *An Introduction to Husserlian Phenomenology*, Rudolf Bernet, Iso Kern, and Eduard Marbach (eds) (Evanston: Northwestern University Press, 1993), p 66.

[31]   Refer to Husserl, *Ideen I*, *op cit*, sections 31-2; Jaakko Hintikka, "The Phenomenological Dimension," in *The Cambridge Companion to Husserl*, Barry Smith and David Woodruff Smith (eds) (Cambridge UK: Cambridge University Press, 1995), p 89; Hans Georg Gadamer, *Truth and Method* (trs) Joel Weinsheimer and Donald G. Marshall (2nd edn, London: Sheed & Ward, 1989), p 244. I have also addressed related issues in: *op cit* El-Bizri, "Avicenna's *De Anima* between Aristotle and Husserl."

[32]   The *microcosm/macrocosm* analogy might find an elegant artistic and literary expression in the manner the characters of sophisticated novels, imaginative fiction, or intricate drama, unfold as individual perspectives on the *All*, namely with every character, a unique outlook on the world gets opened up. As if it were the case that the character constituted in these fictional spaces is indeed a telling representation of our individual *situational* encounters within the world and the unique modes of integration within life.

[33]   This original conception of the *ontopoiesis* of life is mainly set forth in Anna-Teresa Tymieniecka, *Impetus and Equipoise in the Life-Strategies of Reason: Logos and Life, Book IV* (Dordrecht: Kluwer Academic Publishers, 2000), p xxxiii, hereafter to be noted in the body of the text as *IE*, followed by the pagination.

[34]   I refer the reader to Tymieniecka's "Introduction" in *op cit*, *The Passions of the Soul in the Metamorphosis of Becoming*, pp xxix, xxxvi, xxxviii.

[35]   See Anna-Teresa Tymieniecka, "Origins of Life and the New Critique of Reason: *The Primogenital Generative Matrix*," in *Analecta Husserliana LXVI*, Anna-Teresa Tymieniecka (ed) (Dordrecht: Kluwer Academic Publishers, 2000), p 7, hereafter to be noted in the body of the text as *OL*, followed by the pagination.

[36]   See Nader El-Bizri, "*'Qui êtes-vous Khôra?'*: On Receiving Plato's *Timaeus*," *Existentia Meletai-Sophias*, 11: 3-4 (October 2001) 473-490; Nader El-Bizri, "*Ontopoiesis* and the Interpretation of Plato's *Khôra*," in *Analecta Husserliana*, Anna-Teresa Tymieniecka (ed) (Dordrecht: Kluwer Academic Publishers, forthcoming).

[37]   GWF Hegel, *Science of Logic* (tr) AV Miller (Atlantic Highlands NJ: Humanities Press International Inc, 1989), pp 173-84.

[38]   The reference is made to Kant's *Übergang von den metaphysischen Anfangsgründen der Naturwissenschaft zur Physik* (*Erklärung und Zusätze*).

The Microcosm/Macrocosm Analogy
in Ibn Sînâ and Husserl

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"What is below is like what is above,
What is above is like what is below"

Introduction

The microcosm/macrocosm analogy was very important in both Medieval and Renaissance philosophy, whether Christian, Jewish or Islamic. This analogy, at least as found in the Western tradition, has its roots in Neoplatonic philosophy and permeated not only speculative philosophy but also natural philosophy, alchemy, and the hermetic tradition, especially during the Middle Ages and Renaissance. It is, then, not surprising to find this analogy in the philosophical writings of one of the most important thinkers of the Medieval period, the Persian philosopher Abû 'Ali al-Hysayn ibn Sînâ. In fact, one of the central features of Ibn Sînâ's cosmological theory is the notion that the human soul is a microcosmic manifestation of the macrocosmic realm. He explicitly endorses the notion that the structure of the human soul manifests the structure of the universe. His view concords with traditional views on the relationship between microcosm and macrocosm, that is, he claims that the microcosm reflects and is dependent upon the macrocosm.

Although the microcosm/macrocosm analogy lost its importance in mainstream philosophy with the advent of modernity, suggestions of it can be still be found in the writings of some modern and contemporary philosophers. In fact, I will argue that an analogy between microcosm and macrocosm is implicit in the phenomenological writings of Edmund Husserl, in particular those writings pertaining to egological constitution, transcendental intersubjectivity, and the constitution of the *Lebenswelt*. I argue here that, in Husserl's writings, the microcosm is represented by transcendental subjectivity, whereas the macrocosm is represented by the world. I also argue that the relationship between microcosm and macrocosm in Husserl's writings changes as one moves from Husserl's pre-1934 work to his last work, *The Crisis of European Sciences and Transcendental Phenomenology*.

This essay will begin by examining the microcosm/macrocosm analogy as it is developed in the writings of Ibn Sînâ and will, then, move to a discussion of how this analogy can be read into the work of Edmund Husserl. The discussion of

Husserl will be somewhat longer and more involved because the presence of the microcosm/macrocosm analogy in Husserl's thought is not explicit, as it is in Ibn Sînâ's work. The essay will discuss Husserl's work prior to the *Crisis* and will show that, in this phase of his thought, the relationship between microcosm and macrocosm is reversed such that the macrocosm becomes dependent upon the microcosm. After this, I discuss the changes to the microcosm/macrocosm relationship that are found in the *Crisis* and argue that, despite these changes, Husserl's implicit position still breaks with traditional thought on the microcosm/macrocosm analogy.

Ibn Sînâ's Analogy Between Microcosm and Macrocosm

In order to understand how the microcosm/macrocosm analogy is manifested in Ibn Sînâ's cosmology, it is important first to understand his metaphysics and theory of creation. According to Ibn Sînâ, there is no duality in God, that is, in God, essence and existence are one. God is the transcendent, perfect, and necessary Being whose goodness overflows and who, thereby, creates the universe through a necessary process of emanation. The absolute perfection of God logically necessitates that God cannot directly produce material being but can only produce a being like God. Therefore, the first being to emanate from God is what Ibn Sînâ calls the First Intelligence, located in the outermost celestial sphere, closest to God. The First Intelligence is necessarily existent by virtue of its cause but only possibly existent by virtue of itself. Therefore, in the First Intelligence, there is a separation of essence and existence, and it is thus that duality is introduced into the universe. From this First Intelligence emanates the Second Intelligence, from which emanates the Third Intelligence, and so forth. Each intelligence or celestial being is one step further away from God's absolute perfection and is, therefore, less perfect and less powerful than the intelligence from which it emanates. "What an intelligence emanates depends on its nature and power. As intelligences succeed one another, their power diminishes".[1] This theory is clearly Neoplatonic. In the *Enneads*, Plotinus tells us that

the One… overflows, as it were, and its superabundance makes something other than itself. This, when it has come into being, turns back upon the One and is filled, and becomes Intellect by looking towards it…. Resembling the One thus, Intellect produces in the same way, pouring forth a multiple power – this is a likeness of it – just as that which was before it poured it forth…. So it goes on from the beginning to the last and lowest, each [generator] remaining behind in its own place, and that which is generated taking another, lower rank.[2]

For Ibn Sînâ, the last intelligence to be emanated is the Tenth Intelligence (*Wâhib al-Suwar*). "[B]ecause the [Tenth Intelligence] stands low in the hierarchy its power is no longer sufficient to emanate eternal beings like those emanated by the intelligences above it".[3] Instead, this Tenth Intelligence or Active Intellect, as Ibn Sînâ also calls it, emanates prime matter to which it gives form. "[I]n [Ibn

Sînâ], the active intellect… emanates both the matter of the sublunar world and a range of natural forms appearing in sublunar matter ".[4] The Tenth Intelligence, therefore, is directly responsible for the creation of the material universe of generation, corruption, and death. The Tenth Intelligence or Active Intellect, however, also emanates the different kinds of souls that inhabit the material world. These are the vegetative souls, the animal souls, and the rational souls. Additionally, the Active Intellect plays a mediative and instrumental role in the acquisition of human knowledge by illuminating the human intellect and, thereby, permitting it to abstractly grasp concepts and essences. "For [Ibn Sînâ] the human soul acquires the intelligibles as emanations from the active intelligence, the last of [the] series of celestial intelligences that emanate successively from God".[5]

When we examine the structure of the macrocosm as described by Ibn Sînâ, we notice that every degree of perfection is represented therein, from the absolute perfection of God to the absolute imperfection of prime matter. There is one species in the sublunar world, however, that encompasses all the elements of both the material and the celestial spheres: humanity. The human being, for Ibn Sînâ, is a microcosm that reflects the structure of the macrocosm. One aspect of the human being that reflects the sublunar macrocosm is the body. The body, as belonging to the realm of material things, is composed of the four elements of classical cosmology: Earth, air, fire, and water. The human being is related to the material world through its senses, both internal and external. Although the animal faculties of common sense, imagination, apprehension, and cogitation permit the human being to receive impressions and to abstract from these impressions, it is the rational soul that connects the human being to the Agent Intellect which, in turn, illuminates the rational soul with concepts and essences. Because in human beings there is a perfect balance among all the elements and because the rational soul permits human beings to ascend towards the celestial spheres, Ibn Sînâ considers humanity to be the most perfect of all sublunar creations. Human beings, therefore, are located between the material universe and the celestial spheres and contain within themselves the nature of all that exists in both the material and celestial worlds. Once again, one notices here the influence of Plotinus who tells us that

the sense-world is in one place, but the intelligible world is everywhere. Everything then which a soul of this kind has here below is there in the intelligible world; so that if one takes 'things in the sense-world' to mean 'things in the visible realm', there are not only the things in the sense-world there, but more; but if one means 'things in the universe', including soul and the things in soul, all of the things are here below which are in the intelligible world.[6]

In the *Kîtâb al Shifâ*, Ibn Sînâ holds that bodies are passive principles, whereas souls are active principles. That is, the soul is that which gives life or animation to the body. In other and more Aristotelian words, the soul is the entelechy of the body. However, although the soul is the entelechy of the body, Ibn Sînâ explains the higher activities of the soul by maintaining that the soul must be immaterial and independent of the body.[7] In the *Kîtâb al-Najât*, Ibn Sînâ develops this idea in more detail by claiming that the soul is divisible into three parts. Just as that the various parts of the macrocosmic chain of being must be arranged in a hierarchical

relationship of most perfect to least perfect, the three parts of the microcosmic human soul are arranged hierarchically, although these parts ultimately form a unity. Thus, only the third part of the soul is involved in higher activities.

The first [part] is the vegetable soul, which is the first entelechy of a natural body possessing organs in so far as it is reproduced, grows, and assimilates nourishment. The second is the animal soul, which is the first entelechy of a natural body possessing organs in so far as it perceives individuals and moves by volition. The third is [rational] soul, which is the first entelechy of a natural body possessing organs in so far as it acts by rational choice and rational deduction, and in so far as it perceives universals.[8]

The human soul has, in fact, an affinity with celestial beings by virtue of receiving the images contained in the celestial sphere through its faculty of imagination. This capacity for reception of images and forms from the celestial sphere confers a dual status upon the faculty of imagination, since it can orient itself both towards the body and towards the heavens. "The imagination is not originally oriented towards the sensible; it gathers the images received from the celestial sphere in order to project them to the common sense, so that they can be apprehended. This capacity of the imagination to receive forms originating in the celestial world confirms the ambivalent status of this faculty which, although corporeal, is sometimes oriented towards the soul's place of origin".[9] This intellectual and spiritual connection with the celestial sphere is, indirectly, a connection with God. As Ibn Sînâ states, "[t]he intentions of all the things that exist in the world, past, present and future are present in the wisdom of the Creator and, in a certain way, in [that] of the intellectual Angels, they are also present, in a certain way, in that of the souls of the celestial angels. Human souls have a greater affinity with these angelic substances [than with the intellects] of sensible bodies".[10]

For Ibn Sînâ, ultimately, the soul is the essence of the human being. Human nature is essentially spiritual. Ibn Sînâ makes this clear in his famous 'flying man' argument in which he tells us that, even if a man were suspended in empty space, with no bodily sensation or perception, that man would still have knowledge of his own existence.[11] Thus, if the essence of the human being is the soul and if the soul is at the intersection of the material world and the celestial world, then the human being is at the intersection of the material and celestial worlds. It is for this reason that the human being, as a microcosm, can be said to contain all that is contained in the two macrocosmic worlds, the celestial and the material. Once again, we hear echoes of *The Enneads*, in which Plotinus tells us that

the Soul is many things; and each of us is an Intellectual Cosmos, linked to this world by what is lowest in us, but by what is highest to the Divine Intellect. By all that is intellective we are permanently in that higher realm, but at the fringe of the intellectual we are fettered to the lower.[12]

Yet, the rational soul inevitably seeks to ascend to the higher realms, to unite itself with all the elements of the celestial macrocosmic sphere, and to become closer to God. The goal of the rational soul is to unite itself with the higher celestial sphere and, ultimately, with the Necessary Being.

[E]verything that exists desires its perfection; some sort of an ontological love. Yet such ontological love (*un amour ontologique*) intensifies and gets elevated by the souls that are… endowed with speech …. [Ibn Sînâ]'s fundamental intuition is accounted for in terms of the vital flux (*élan*) of ontological love (*amour ontologique*) of every being that exists for its source and in the desire of every intellectual being to encounter its First Principle.[13]

This ontological love that it has for its source guides the human soul toward greater knowledge and, ultimately, towards unity with God through immortality.

[O]ne yearns to apprehend all the levels of [the celestial] hierarchy, one is aroused to enter into relations with them and to share in their exaltedness…. For it is the human soul that receives a reward, since it survives the perishing of the body and is unmolested by the passage of time. It is the soul that is brought back after death. By death I mean the sundering of the soul from the body, and by resurrection, the linking (*muwâsila*) of the soul with those spiritual substances, and its reward and bliss is this resurrection.[14]

For Ibn Sînâ, human beings must elevate themselves intellectually and spiritually without, however, neglecting the requirements of the body, which is the other half of the microcosm that is humanity.

[T]he perfection of the soul, although purely intellectual, cannot be achieved by intellectual means alone. The exigencies of the practical life may in no way be neglected. One may not forget that the soul is a unity so that it can only reach its real perfection out of both of its facets. It has to realize the elevated disposition… with respect to the lower, before it can fully ascend to the high peaks of the beatific Vision.[15]

For Ibn Sînâ, the body and the soul originate together. In fact, "the body… contributes the appropriate moment for the temporal origination of the soul".[16] Further, to the extent that "sensory, imaginative, and bodily faculties are useful… in order to acquire intelligibles",[17] the body's mediation "is necessary for the soul's attainment of its first perfection or entelechy".[18] Thus, the mortal body serves the soul since it is, in part, through its actualization in the body and its way of being in the world that the soul acquires immortality. Upon acquisition of the first perfection, however, the soul no longer needs the body in its acquisition of the second perfection and its further ascension towards immortality. In fact, Ibn Sînâ claims that the body, at this point, can

become a hindrance by distracting the soul from turning to itself and the divine world, as it should if it wishes to acquire its second perfection. Once the soul has acquired its first perfection it no longer needs the body to perform its own proper activity…. The body, then, is an instrumental cause for the soul's activities… and a very temporary one at that since it is no longer required once the soul has reached its first perfection.[19]

We see from this that, ultimately, the microcosm/macrocosm analogy has religious significance for Ibn Sînâ. One can argue that this analogy allows Ibn Sînâ to develop a philosophical elucidation of what is already prescribed in the *Qur'ân* since, for him, religion and philosophy never contradict each other and both laymen and philosophers must respect Qurânic laws.[20] In fact, for most philosophers

who traditionally embraced the microcosm/macrocosm analogy, this analogy had very strong religious significance. It is no accident, therefore, that this analogy was and still is embraced within many spiritual traditions.

As mentioned, many philosophers of the Middles Ages embraced the microcosm/macrocosm analogy, which also enjoyed a central role in the work of some of the most important Renaissance thinkers, such as Marsilio Ficino, Giovanni Pico della Mirandola, and Leonardo da Vinci. In fact, da Vinci's 'Vitruvian Man' is a perfect illustration of the importance that philosophers, artists, and scientists attached to the notion that the human being is the cosmos writ small, that humanity is a microcosm that contains within itself and, therefore, mirrors the structure of the macrocosm. However, the microcosm/macrocosm analogy lost its importance in mainstream Western thought with the rise of modernity, though it has retained a central role as a foundational principle in some marginalized and esoteric traditions such as, for example, contemporary hermeticism. Despite the loss of a central role within mainstream Western philosophy, I wish to argue that this analogy can be extracted from the writings of one of the 20th century's most important philosophers, Edmund Husserl. I will argue, however, that the analysis of the relationship of microcosm to macrocosm that can be extracted from Husserl's writings is very complex and, ultimately, breaks with traditional thought on this subject.

The Reversal of the Microcosm/Macrocosm Analogy in Husserl

At this point, I wish to examine exactly how the microcosm/macrocosm analogy is implicitly found in Husserl's thought. I will argue that, in Husserl's work, transcendental subjectivity can be understood as the microcosm, while the world can be understood as the macrocosm. Once these concepts are understood in this manner, we find that in Husserl's pre-*Crisis* writings, the microcosm/macrocosm relationship is reversed, in that the macrocosm reflects and depends upon the microcosm as a result of having been constituted by the latter. That is, in Husserl's early work, the world is constituted by transcendental subjectivity. In his last work the *Crisis* (1934-1937), on the other hand, the *Lebenswelt* becomes the absolute foundation of all egological constitution. Therefore I will argue that, in the *Crisis*, there is a mutual dependence between microcosm and macrocosm. I will also argue that, despite this change, Husserl's views in the *Crisis* are still a departure from the traditional understanding of the relationship between microcosm and macrocosm as found, for example, in Ibn Sînâ. In order to make better sense of these claims, I will first examine Husserl's theories concerning the nature of intentionality, egological constitution, and transcendental intersubjectivity as they are discussed in Husserl's work prior to the *Crisis*. I will then discuss the notion of the *Lebenswelt* in the *Crisis*, and examine the important changes that distinguish this last work from Husserl's previous writings.

Let us begin by briefly examining intentionality, which is the general theme of objectively oriented phenomenology. Husserl arrives at his theory of intentionality

after having performed a methodological bracketing or parenthesizing of all onto-logical assumptions about the world and nature. This phenomenological reduction or epoché, once performed, allows for an examination of phenomena as they are given and allows for a pure description of the essential structures of consciousness and experience. "We perform the epoché – we who are philosophizing in a new way – as a transformation of the attitude which precedes it not accidentally but es-sentially, namely, the attitude of the natural human existence which, in its total historicity, in life and science, was never before interpreted".[21] Once this reduction is undertaken, intentionality is revealed as the essence of consciousness and experience. "Intentionality is an essential peculiarity of the sphere of mental processes taken universally in so far as all mental processes in some manner or other share in it…".[22] Intentionality is what characterizes *consciousness* and unites mental processes as the stream of *one* consciousness. To say that all consciousness is intentional is to say that all consciousness is directed, that is, all consciousness is consciousness *of* something. In further describing the nature of consciousness, Husserl maintains that it is divisible into subjective and objective poles. The subjective pole of consciousness is that which is directed towards the objective pole, that is, the 'object' of consciousness. The subjective pole of consciousness, through a series of noetic acts, synthesizes and gives form and meaning to given and unstructured hyletic data. It constitutes the 'object' of consciousness as experienced. Thus, perception and experience are not mental states but are, instead, activities. The essential dynamic of consciousness is that it projects itself towards something which itself is not a 'thing' but is, instead, a cor-relate of the accompanying intentional act. This intentional noetic process is also called 'egological constitution,' because it is through this process that the tran-scendental ego constitutes the 'object' of experience by structuring and giving meaning to otherwise meaningless data. This activity of meaning-bestowal, there-fore, is one of the central functions of intentionality or egological constitution.

When describing the being of consciousness, Husserl adopts a position that is reminiscent both of Cartesian reasoning and of the 'flying man' argument made by Ibn Sînâ. Husserl tells us that

it becomes evident that while the being of consciousness, of any stream of mental proc-esses whatever, would indeed be necessarily modified by an annihilation of the world of physical things it [sic] own existence would not be touched…. Immanental being is therefore indubitable absolute being in the sense that by essential necessity immanental being nulla 're' indigent ad existendum. In contradistinction the world of transcendent 'res' is entirely referred to [actual] consciousness.[23]

It is clear from this that, while for Ibn Sînâ God is absolute being, for Husserl consciousness is absolute being. For Ibn Sînâ, all existence emanates from God while, for Husserl, all existence acquires its meaning from consciousness. For Husserl, 'transcendent' being is being as "manifested" in consciousness, whereas 'transcendental' being is consciousness itself. 'Transcendent' being is, therefore, a correlate of 'transcendental' being, that is, of absolute consciousness. For Husserl, all relationships are rooted in the relationship between these two regions of being,

between consciousness and that which is manifested in consciousness, that is, between 'transcendental' and 'transcendent' being.

The world, for Husserl, is not annihilated by performing the epoché and discovering intentionality as the essential feature of consciousness. Instead, the world is revealed as acquiring meaning as an object of experience, as an object constituted by transcendental consciousness and, thus, as a correlate of consciousness.

> [The] 'phenomenological epoché' and 'parenthesizing' of the Objective world… does not leave us confronting nothing…. [I]t can… be said to be the radical and universal method by which I apprehend myself purely; as Ego, and with my own pure conscious life, in and by which the entire Objective world exists for me and is precisely as it is for me…. The world is for me absolutely nothing else but the world existing for and accepted by me in such a conscious cogito. It gets its whole sense, universal and specific, and its acceptance as existing, exclusively from such *cogitationes*.[24]

The structure of this constituted world conforms to the structures of egological genesis. For Husserl, spatio-temporality is an essential characteristic of what it means to be a world and time is the universal form of all egological genesis.

> The *universe of subjective processes*, which are the "really inherent" consciousness-constituents of the transcendental ego, is a universe of compossibilities only in the universal *unity-form of the flux*, in which all particulars have their respective places as processes that flow within it. Accordingly even this most universal form which belongs to all particular forms of concrete subjective processes… is the form of a motivation, connecting all and governing within each single process in particular. We can call it furthermore a *formal regularity pertaining to a universal genesis*, which is such that past, present, and future, become unitarily constituted over and over again, in a certain noetic-noematic formal structure of flowing modes of givenness…. That a Nature, a cultural world, a world of men with their social forms, and so forth, exist for me signifies that possibilities of corresponding experiences exist for me, as experiences I can at any time / bring into play and constitute in a certain *synthetic style*…. This involves a firmly developed habituality, acquired by a certain genesis in conformity with eidetic laws.[25]

In his discussion of egological constitution, Husserl distinguishes between two forms of constitutive genesis, active and passive genesis. These two constitutive processes are distinguished as follows. Passive genesis concerns what is presented in experience, whereas active genesis concerns what is produced from what is presented in experience.

> In active genesis, the Ego functions as productively constitutive, by means of subjective processes that are specifically acts of the Ego…. Ego-acts… on the basis of objects already given… *constitute new objects originally*. These then present themselves for consciousness *as products*…. In any case, anything built by activity necessarily presupposes, as the lowest level, a passivity that gives something beforehand; and, when we trace anything built actively, we run into constitution by passive generation…. Thanks to the aforesaid passive synthesis… the Ego always has an environment of 'objects'.[26]

According to Husserl, eidetic laws of constitution govern passive and active genesis. One of the laws governing passive genesis is association which, Husserl makes clear, is a "matter of *intentionality*" [27] and in which belong coexistence and succession. Association is, thus, intrinsically connected to temporality as the basic form of egological constitution. "In the developed ego, this many-leveled structure is conserved as a persistent form-system of apperception and consequently of constituted objectivities – among them, the ones belonging to an Objective universe having a fixed ontological structure". [28]

Up to this point, this analysis has restricted itself to transcendental subjectivity's constitutive acts. The cultural lifeworld or *Lebenswelt* is not, however, solipsistic. It is constituted by a community of monads in accordance with the eidetic laws of egological genesis. Husserl admits that "[t]he transcendental constitution of such objects (cultural objects, for example), in relation to intersubjective activities, presupposes the antecedent constitution of a transcendental intersubjectivity". [29] Therefore, in order to escape the seemingly inevitable solipsism entailed by the notion of an absolute consciousness, Husserl describes how the existence of other egos is established. The challenge in explaining how intersubjectivity is possible is that, according to Husserl, other egos are never directly given to me in experience. He writes that

properly speaking, neither the other Ego himself, nor his subjective processes or his appearances themselves, nor anything else belonging to his own essence, becomes given in our experience originally… if what belongs to the other's own essence were directly accessible, it would be merely a moment of my own essence, and ultimately he himself and I myself would be the same. [30]

Husserl, however, finds a way of solving the problem of the existence of other egos by saying that, although other egos' experiences are not immediately and directly presented to the self, they are given to the self through appresentation. We perceive the behavior of the other's body, we are aware of a similarity between his body and our own, and our expectations concerning the other's behavior are fulfilled. Through the perception of this directly given evidence, we become acquainted with those aspects of the other's experiences that are not immediately given to us. Through empathy, we constitute and thereby experience the other as another human being.

It is clear from the very beginning that only a similarity connecting, within my primordial sphere, that body over there with my body can serve as the motivational basis for the *"analogizing" apprehension* of that body as another animate organism…. The experienced animate organism of another continues to prove itself as actually an animate organism, solely in its changing but incessantly *harmonious "behavior"*. Such *harmonious* behavior (as having a physical side that indicates something psychic appresentatively) must present itself fulfillingly in original experience, and do so throughout the continuous change in behavior from phase to phase…. The *first determinate content* obviously must be formed by the understanding of the other's organism and specifically organismal conduct…. it is quite comprehensible that, *as a further consequence*, an "empathizing" of definite contents belonging to the *"higher psychic sphere"* arises. Such contents too are indicated somatically and in the conduct of the organism toward the outside world… higher psychic occurrences

… have furthermore their style of synthetic interconnexions and take their course in forms of their own, which I can understand associatively on the basis of my empirical familiarity with the style of my own life….[31]

Husserl maintains that, when I am aware of another self, I am not merely aware of another ego. I am also aware of that other ego as experiencing the same world as I. "It is implicit in the sense of my successful apperception of others that their world, the world belonging to their appearance-system, must be experienced forthwith as the same world as the world belonging to my appearance-systems; and this involves an identity of our appearance-systems".[32] It is thus that, when constituting another ego that experiences the same world as I, I thereby constitute a community of egos that serves as the ground for the constitution of the world.

The transcendental ego establishes in itself – not arbitrarily, but necessarily – a transcendental *alter ego*. In this manner, transcendental subjectivity is expanded to become *intersubjectivity, to become an intersubjective transcendental community, which, in turn, is the transcendental ground for the intersubjectivity of nature and of the world in general*….[33]

Interestingly, whereas the sociologist begins with community as a fact upon which human relationships are grounded, Husserl reverses this and begins with the ego and maintains that "community proceeds from… 'pairing' of body to body, which represents the first encroachment beyond the sphere of ownness".[34]

We see here that, in Husserl's pre-*Crisis* work, there is a methodical progression from the awareness of other egos to the constitution of a transcendental inter-subjective community to the constitution of a common world, a progression from solipsism to community to lifeworld. There are a number of steps in this progression from transcendental subjectivity to world.

As the *first* of these, there is to be distinguished the constitutional level pertaining to the 'other ego' or to any 'other ego' whatever – that is: to egos *excluded* from my own concrete being…. Accordingly*, the intrinsically first other… is the other Ego*. And the other Ego makes constitutionally possible a new infinite domain of what is 'other': an *Objective Nature* and a whole Objective world, to which all other Egos and I myself belong… an *Ego-community*, which includes me, becomes constituted (in my sphere of ownness, naturally) as a community of Egos existing with each other and for each other – *ultimately a community of monads*, which, moreover, (in its communalized intentionality) constitutes the *one identical world*…. Consequently, *the constitution of the world essentially involves a 'harmony' of the monads*: precisely this harmony among particular constitutions in the particular monads; and accordingly it involves also a harmonious generation that goes on in each particular monad.[35]

Therefore, macrocosm or objective world acquires its meaning through and is, therefore, dependent upon a series of intentional acts on the part of the microcosm or transcendental subjectivity.

[T]he world as it is for us becomes understandable as a structure of meaning formed out of elementary intentionalities. The being of these intentionalities themselves is nothing but

one meaning-formation operating together with another, 'constituting' new meaning through synthesis…. All the levels and strata through which the syntheses, intentionally overlapping as they are from subject to subject, are interwoven form a universal unity of synthesis; through it the objective universe comes to be – the world which is and *as* it is concretely and vividly given…. In this regard we speak of the 'intersubjective constitution' of the world, meaning by this the total system of manners of givenness… and also modes of validity for egos; through this constitution.[36]

Because the objective world is constituted by transcendental intersubjectivity, it is transcendent only in the sense of being manifested in consciousness. It is not transcendent, however, if by this term we mean that the world is independent of consciousness.

By virtue of the mentioned communalization of <constitutive intentionality>, the transcendental intersubjectivity has an *intersubjective* sphere of ownness, in which it constitutes the Objective world…. I can recognize that the Objective world does not, in the proper sense, / *transcend* that sphere or that sphere's own intersubjective essence, but rather inheres in it as an 'immanent' transcendency. Stated more precisely: The Objective world as an *idea* – the ideal correlate of an intersubjective (intersubjectively communalized) experience… is essentially related to intersubjectivity… whose component particular subjects are equipped with mutually corresponding and harmonious constitutive systems.[37]

Thus, although for Ibn Sînâ, as for all other Medieval and Renaissance philosophers who embraced the microcosm/macrocosm analogy, it was the microcosm that reflected and was dependent upon the macrocosm, in Husserl's pre-*Crisis* work, this relationship is clearly reversed, since it is the macrocosm that depends upon the constitutive acts of the microcosm.

[T]he in-structure is *reversed*, for now subjectivity transcendentally characterized is not in the world, but rather the world is discoverable only 'in its immanence'. As a consequence the world I am in is the world that is in me: 'I can *enter* no world other than the one that gets its sense and validity in and *from* me, myself'…. We have the world not as a single whole but as nexus of significance, and our approach is always from *within*.[38]

[T]he sense commonly expressed in speaking of being is reversed. The being which is first for us is second in itself; i.e., it is what it is, only in 'relation' to the first… Reality is not in itself something absolute which becomes tied secondarily to something else; rather, in the absolute sense, it is nothing at all; it has no 'absolute essence' whatever; it has the essentiality of something which, of necessity, is only intentional, only an object of consciousness, something presented [*Vorstelliges*] in the manner peculiar to consciousness, something apparent as apparent.[39]

Once again, rather than the microcosm reflecting the structure of the macrocosm, the macrocosm is constituted by the microcosm and is, therefore, a reflection of the essential structures of the latter. The process of intersubjective constitution operates by the eidetic laws of egological active and passive genesis such as, for example, fundamental temporality.

[S]patio-temporality (as 'living,' not logicomathematical) belongs to its own ontic meaning as life-world. Our focus on the world of perception… gives us, as far as the world is concerned, only the temporal mode of the present; this mode itself points to its horizons, the temporal modes of past and future. Recollection… exercises the intentional function of forming the meaning of the past…. Likewise, in expectation… is found the meaning-formation from which arises the ontic meaning of that which is in the future.[40]

We see that, in Husserl's early work, he begins

by isolating what is most simple and, therefore, most fundamental, and [proceeds] to explain what is complex and inessential on that basis… we learn first about hyletic data… and [eventually] we work up to a full description of intentional life in its rich variety, which includes… the experiences of other people. Perhaps the most radical change Husserl's thought finally undergoes is the rejection, in its entirety, of this approach.[41]

In fact, in the *Crisis*, the *Lebenswelt* acquires a foundational significance for Husserl and becomes the "sole datum with which phenomenological analysis must begin".[42] While up to this point the process of egological genesis has operated from the transcendental ego constituting transcendental intersubjectivity to transcendental intersubjectivity constituting objective world, in the *Crisis*, the *Lebenswelt* becomes the foundational structure of all constitution.

We, in living together, have a world pre-given… as existing for us and to which we together belong, the world as world for all, pre-given with this ontic meaning…. Straightforward experience, in which *the life-world is given*, is the ultimate foundation of all objective knowledge…. Each thing that we experience… and this includes ourselves… gives itself, whether we notice it or not, *as* a thing in the world.[43]

Thus, the dependence of macrocosm on microcosm is altered in the *Crisis*. Here, neither microcosm nor macrocosm is primary. Rather, there is an interdependence between the two, because they are now mutually constitutive.

Individual physical objects, persons, properties, facts, values, numbers, hyletic data, and so forth, are merely dependent moments abstracted from the prior *Lebenswelt* in its entirety…. In placing the intersubjective community of conscious beings at the very centre of his philosophical concerns, and in then applying to that community concepts such as 'horizon', 'habituality', and 'praxis' which he had earlier applied to the isolated ego, Husserl came to recognize the constitutive role played by such factors as culture, tradition, common practise and, especially, history in determining the everyday life of that community, and hence in directly determining its life-world. The life-world shared by the members of a given society, the environment which they take themselves to be inhabiting, is essentially a reflection of the culture they have in common. But this culture or civilization is manifest primarily in the *dispositions* of the individuals and institutions that belong within it, and is, moreover, a phenomenon whose determinants are largely *historical*.[44]

We see here, then, that the structures used by transcendental intersubjectivity to constitute the world are a factor of traditions and culture, that is, of the lifeworld. Yet, the lifeworld is itself constituted by the community of monads of which it is the lifeworld and by the individuals making up that community. Therefore,

microcosm and macrocosm now mutually constitute each other and are, therefore, interdependent and mutually reflective. Thus, individuals both constitute and are constituted by the community, culture, and environment that they inhabit. Communities both constitute and are constituted by the world in which they find themselves. And, the lifeworld both constitutes and is constituted by the community of monads and individuals therein. All of this occurs, of course, within the context of history which is both a product of and an influence upon the constitutive actions of individuals, communities, and cultures.

Husserl's conception of the relation between microcosm and macrocosm in the *Crisis*, then, is a holistic perspective and is far superior to the atomistic and solipsistic view adopted in his earlier work. Despite this change, however, we note that throughout his writings the relationship between microcosm and macrocosm strays from the traditional conception as it is found in Ibn Sînâ and other philosophers. For these philosophers, the microcosm is a reflection of and dependent upon the macrocosm. In Husserl's writings, on the other hand, there is an implicit rejection of this traditional way of understanding the relationship between microcosm and macrocosm. In his pre-*Crisis* work, the relationship is completely reversed so that macrocosm is constituted by and depends upon microcosm. In the *Crisis*, on the other hand, the dependence of macrocosm on microcosm changes in such a manner that the two become interdependent. Here, we no longer begin with a solipsistic transcendental ego but with an ego that is, from the beginning, immersed in a community and a lifeworld that it helps to constitute. Despite this shift, however, by implicitly maintaining that microcosm and macrocosm are mutually reflective and completely interdependent, the *Crisis* continues to breaks with traditional thought on the nature of this relationship.

Notes

1   Herbert A Davidson, *Alfarabi, Avicenna, and Averroes on Intellect: Their Cosmologies, Theories of the Active Intellect, and Theories of Human Intellect* (Oxford: Oxford University Press, 1992), p 76.

2   Plotinus, *The Enneads*, volume V, with an English translation by A H Armstrong (Cambridge MA: Harvard University Press, 1984), pp 60-61.

3   *Op cit*, Davidson, p 76.

4   *Ibid*, pp 29-30.

5   Michael E Marmura, "Avicenna's Proof from Contingency for God's Existence in the *Metaphysics* of the *Shifâ*", *Mediaeval Studies* 62 (1980), p 342.

6   *Op cit*, Plotinus, *The Enneads*, volume 5, p 317.

7   Ibn Sînâ, *Avicenna's De Anima, Being the Psychological Part of 'Kitâb al Shifâ'*, edited by Fazlur Rahman (London: Oxford University Press, 1959), p 11.

8   Ibn Sînâ, *Avicenna's Psychology*, an English translation of *Kitâb al-Najât*, Book II, Chapter VI with historico-philosophical notes and textual improvements on the Cairo edition, edited by Fazlur Rahman (London: Oxford University Press, 1952), p 25.

[9]   Meryem Sebti, *Avicenne. L'Âme Humaine* (Paris: Presses Universitaires de France, 2000), p 80. The original citation reads: "L'imagination n'est pas originairement orienté vers le sensible; elle accueille des images reçues des spheres célestes pour les projeter ensuite dans le sens commun, afin qu'elles puissent êtres appréhendées. Cette capacité du monde céleste confirme le statut ambivalent de cette puissance, qui, bien que corporelle, s'oriente parfois vers le lieu d'origine de l'âme."

[10]   Ibn Sînâ, *Traité de l'âme du Sifâ (Kitâb al Shifâ)*, as quoted in *Ibid*, p 81. The original citation reads: "Les intentions de toutes les choses existantes dans le monde, passées, présentes et à venir sont présentes dans la science du Créateur et dans [celle] des Anges intellectuels d'une certaine façon. Les âmes humaines ont une affinité plus grande avec ces substances angéliques [qu'avec les intellects] en raison des corps sensibles."

[11]   *Op cit*, Ibn Sînâ 1959, p 16 and p 255.

[12]   Plotinus, *The Essence of Plotinus: Extracts from the Six Enneads and Porphyry's Life of Plotinus*, based on the translation by Stephen Mackenna, compiled by Grace H Turnbull, foreword by The Very Reverend W R Inge, DD (New York: Oxford University Press, 1948), p 90.

[13]   Nader El Bizri, "Avicenna and Essentialism", *The Review of Metaphysics* 54 (June 2001), p 763.

[14]   Ibn Sînâ, as quoted by Lenn E Goodman, *Avicenna* (London: Routledge, 1992), p 168.

[15]   Jules Janssens, "Ibn Sînâ's Ideas of Ultimate Realities. Neoplatonism and the Qur'ân as Problem-Solving Paradigms in the Avicennian System", *Ultimate Reality and Meaning: Interdisciplinary Studies in the Philosophy of Understanding* 19 (1987), p 261.

[16]   Thérèse-Anne Druart, "The Human Soul's Individuation and Its Survival After the Body's Death: Avicenna on the Causal Relation Between Body and Soul", in *Arabic Sciences and Philosophy*, vol 10 (2000), p 273.

[17]   *Ibid*, p 261.

[18]   *Ibid*, p 263.

[19]   *Ibid*, pp 262-64.

[20]   *Op cit*, Ibn Sînâ 1959, p 446.

[21]   Edmund Husserl, *The Crisis of European Sciences and Transcendental Phenomenology*, translated and with an introduction by David Carr, Northwestern University Studies in Phenomenology and Existential Philosophy (Evanston: Northwestern University Press, 1970), p 151.

[22]   Edmund Husserl, *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy: First Book*, translated by F Kersten (The Hague: Martinus Nijhoff Publishers, 1983), p 199.

[23]   *Ibid*, p 110.

[24]   Edmund Husserl, *Cartesian Meditations*, translated by Dorion Cairns (The Hague: Martinus Nijhoff Publishers, 1973), pp 20-21.

[25]   *Ibid*, pp 75-76.

[26]   *Ibid*, pp 77-79.

[27]   *Ibid*, p 80.

[28]   *Ibid*, p 81.

[29]   *Ibid*, p 78.

[30]   *Ibid*, p 109.

[31]   *Ibid*, pp 110-20.

[32]   *Ibid*, p 125.

[33]   Edmund Husserl, *The Paris Lectures*, translated and with an introductory essay by Peter Koestenbaum (The Hague: Martinus Nijhoff Publishers, 1975), p 35.

[34]   Paul Ricoeur, *Husserl: An Analysis of His Phenomenology*, translated by Edward G Ballard and Lester Embree, Northwestern University Studies in Phenomenology and Existential Philosophy (Bloomington: Northwestern University Press, 1967), p 135.

[35]   *Op cit*, Husserl, *Cartesian Meditations*, p 107.

[36]   *Op cit*, Husserl, *The Crisis of European Sciences and Transcendental Phenomenology*, p 168.

[37]   *Op cit*, Husserl, *Cartesian Meditations*, pp 107-08.

[38]   Edmund Husserl, *Cartesianische Meditationen*, as quoted in Don Welton, *The Other Husserl: The Horizons of Transcendental Phenomenology* (Bloomington: Indiana University Press, 2000), p 346.

[40]   *Op cit*, Husserl, *Cartesian Meditations*, pp 112-13.

[41]   *Op cit*, Husserl, *The Crisis of European Sciences and Transcendental Phenomenology*, pp 168-69.

[42]   David Bell, *Husserl* (London: Routledge, 1990), pp 228.

[43]   *Ibid*.

[44]   *Op cit*, Husserl, *The Crisis of European Sciences and Transcendental Phenomenology*, pp 109-251.

[45]   *Ibid*, pp 228-29.

Hermann Lotze's *Microcosm*

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Opening

Lotze's *Microcosm*[1] was published in three volumes, in 1856, 1858 and 1864, respectively. It was soon one of the most widely read philosophy books of the time. It was translated into French and Russian immediately, into English in 1885/87, and into Italian in 1911/16. The book saw six editions in Germany alone by 1923. Its last editor, Raymund Schmidt, wrote in his preface "Lotze will never be a modern [author] again, we shall never evidence a neo-Lotzeanism or something of the sort, but [his *Microcosm*] will always be read as a part of the education of young philosophers and for deepening the education of every thinking man".[2]

Unfortunately, this prophecy proved false. After the Great War in the English-speaking world, and after 1929 in Germany, Lotze (1817–1881) was almost totally forgotten. My guess is that the reason was the analytic-continental divide in philosophy,[3] which reigned for the last eighty years with almost uncompromising insensitivity. Forgetting all other styles of doing their discipline, philosophers enthusiastically sided with one of the two camps. This, of course, is highly ironical, since Lotze can be considered the grandfather of both analytic philosophy and phenomenology.[4] My hope is that with the end of the schism—now on the horizon—Lotze's philosophy in general, and his *Microcosm* in particular, will experience the revival they surely deserve. Here I shall revisit this work with the aim of excerpting from it interesting points for the reader of today. I shall do this in two steps. In Part One I shall describe the leading ideas, the method(s), and the history of the work. In Part Two I shall pass through some of its particular themes.

Part One

Set-Up and First Characterization

The incidental reader of Lotze's *Microcosm* today will be surprised by the freshness of this work. Its very content is exciting. It shows a book which discusses

themes which are today almost forgotten; or it puts prima facie alien themes side by side, inspiring deep insight. Briefly, in *Microcosm* Lotze charts a map of philosophy which is rather alien—in an exciting way—to contemporary philosophers.

The three volumes of the book discuss, respectively, the Body, Man, and History; or, the physiological person, the social person, and society as such. In the volume on the psychological person, her stream of consciousness is discussed (in the second book on Soul). The first volume ends with an examination of life in its different forms. In the second volume on man, first her relatedness to and differences from other animals are investigated. It follows an analysis of mind in which a special stress is put on a person's sensuality and feeling of pleasure and pain. This analysis prompts Lotze to make consumption (*genießen*) a central concept in anthropology. His discussion of man continues in chapters on language and thinking and on knowing and truth. Finally, the author examines man in his macrocosmic (terrestrial and cosmic), as well as in his microcosmic (in his relation to other people in family and society) environment. In the final volume, on history, Lotze examines progress, different cultures and forms of life, private and political economy, different forms of work and leisure, and art. The volume ends with Lotze's philosophy of religion.

We can see *Microcosm*, among other things,[5] as a book in popular philosophy. An example of this is Lotze's examination of the differences and relatedness between man and woman:[6] The corporal needs of women are less than those of men. Women get accustomed to new environments more easily, whereas men eliminate the traces of their early education and formation only with much effort. Further, the intellectual capacities of the two genders are not substantially different. Rather, more often than not they use them for different purposes, and with different attitudes. Roughly, men's knowledge and will are directed to the general, those of women to the whole. Men like analysis, mechanical explanations, women have preference for the living, for coziness (*Gemütlichkeit*), for the beautiful, for closed wholes. Women are good at bringing order in space, men in time. Property is what is important for men, while women often live wastefully. To a woman's heart the truth has another meaning than for men. Women are inclined to accept appearances; they have predilection for surrogates.

Being an essay in popular philosophy, the book was a break in what Schopenhauer had called *Kathederphilosophie*, the university philosophy that dominated post-Kantian Germany. The latter was rather scholastic, far away from the general conversation of mankind. I deem it enlightening to see *Microcosm* (1856–64) as the middle member of a chain of books which appeared in mid-nineteenth-century Germany, the other two members of which were the second volume of Schopenhauer's *The World as Will and Idea* (1844), and Nietzsche's first philosophical book *Die Geburt der Tragödie aus dem Geiste der Musik* (1872). All three books were essays in popular philosophy.

The Place of the *Microcosm* in Lotze's Philosophical Development

The place of the *Microcosm* in Lotze's philosophical development was judged differently in the literature. Some authors (for example, J E Erdmann, E W Orth) believe that this was his most important book.[7] Others hold the contrary opinion: the book was only a popular statement of his philosophy which was developed on a more theoretical level in his *Logic* (1874) and *Metaphysics* (1879).

We can get a more objective perspective on this point if we trace out the place of this book in his philosophical development. To cut a long story short, a key for understanding this book-project is the fact that Lotze had earned two doctorates, in two fields: medicine, and philosophy. Further, he became a *Privatdozent* (received a *venia legendi*) in these two disciplines and even practiced as a medical doctor for a year in Zittau. Lotze's career in philosophy can be seen as being programmed by this double qualification. It is true that he chose academic philosophy as a profession. However, the influence of his medical training was felt all the time, in two respects. First, his overall philosophy was permeated with striving for scientific exactness: Lotze criticized any whiff of mysticism or speculative inspiration. Secondly, he devoted many academic years to—more or less philosophic— studies in medicine and physiology. A result of his efforts in this direction was his grounding works in psychology which give reason to celebrate him today as one of this field's founding fathers.

We can see this trait of Lotze's work simply by making a quick review of his publications. At first Lotze published, at the age of 24 and 26, respectively, his 'small' *Metaphysics* (1841) and 'small' *Logic* (1843), in which he charted his philosophical program. His *Habilitation* in medicine was published in the same period under the title *Allgemeine Pathologie und Therapie als mechanische Naturwissenschaften* (1842). In the next ten years Lotze worked on problems lying on the edge between medicine and philosophy, in particular, on the relation between soul and body. The results of these studies were published in two books: *Allgemeine Physiologie des körperlichen Lebens* (1851) and *Medicinische Psychologie oder Physiologie der Seele* (1852). In these years Lotze also published extensive essays on "Leben. Lebenskraft" (1843), "Instinct" (1844), and "Seele und Seelenleben" (1846).[8] In the late 1840s he published important works on aesthetics: "Über den Begriff der Schönheit" (1845), "Über Bedingungen der Kunstschönheit" (1847), and "Quaestiones Lucretianae" (1852).

Microcosm marked a new period in Lotze's philosophical development. In this monumental work, he made a synthesis of his ideas advanced so far: of the logico-metaphysical ideas of 1841–43, of his psychological ideas of 1842–52, and of his aesthetic ideas of 1845–52. This means that—and we are going to see this in the lines to come—the book was not simply a popular treatise. It also developed most serious (deep and technical) logical and metaphysical ideas in a form that was unknown in his theoretical project from 1841–43.

Shortly after Lotze finished *Microcosm*, he started his *System of Philosophy* which consisted of his 'large' *Logic* (1874), and 'large' *Metaphysics* (1879). The third part of the system on *Ethic/Aesthetics/Religious Philosophy*, remained unfinished. Roughly, the difference between these two book-projects can be set out

thusly: whereas *Microcosm* was something of an encyclopedia of philosophical deliberations on human life —private and pubic—the *System* was an encyclopedia of the philosophical disciplines.

Three Traditions of Microcosmic Studies

Surprisingly enough, the very term 'microcosm' was used only three times in the book, and not in its body but: (a) in the Introductory Remark to the whole work; (b) in the Conclusion to Volume One; and (c) in the Contents of Book Six, Chapter One—interestingly, in the chapter itself he did not made use of it. In (b) and (c) Lotze speaks of the microcosm as 'the lesser world'. Now, why was Lotze so shy about speaking of *microcosm*? My guess is that this was a measure taken against the danger that his work might be conceived in the old German tradition of micro-cosmic studies *à la* Paracelsus and Jacob Böhme.

In this connection I should remind the reader that there are, at least, three traditions of microcosmic study. (1) The first one, much more popular than the other two, accepts that men—or other lesser monads—and universe "are constructed according to the same harmonic proportions, each sympathetically attuned to the other, each a cosmos ordered according to reason. By an imaginative leap, the universe itself [i]s thought to be, like man, living and conscious, a divine creature whose nature it reflected in human existence".[9] This idea stresses the unity of all life and thought in the world. Many philosophers connect such an idea of microcosm with the idea of the World Soul, which, in this or that way, controls, or animates, particular (lesser) souls. The Orphic, Gnostic, Cabbalistic and Hermetic traditions made use of it, connecting it with mysticism, pantheism and the occult.

As already noted, this idea of microcosm was considered a hallmark of German philosophy, of what was called *philosophia teutonica*. Nicholas of Cusa, Jacob Böhme, Agrippa of Nettesheim, Paracelsus, Leibniz, Herbart, and later also Max Scheler, all accepted a kind of micro-cosmology which claims that the lesser worlds are controlled by the big world which, in turn, leads the life of the lesser worlds. Lotze's project had a different focus and goal.

(2) Cosmos also means *order* in Greek. So microcosm can in addition signify "any part of a thing, especially a living thing, that reflects or represents the whole it belongs to, whenever there is a mirroring relation between the whole and each of its parts".[10] On this principle are built many sciences—and pseudo-sciences. I would like to remind the reader here of Astrology which claims that the fate of a person, in a period of time, is influenced by her co-relation to such macro-worlds as planets, stars, constellations, etc. In contemporary medicine such microcosmical relations are ubiquitous. Two examples: (a) in neurology, parts of the brain represent different parts of the body or its abilities (speech, orientation); (b) the main idea of acupuncture is that small parts of the surface of the human body are representatives of inner organs of the body.

(3) Finally, in Greek, cosmos means a *unity*, ordered according to certain principles. As we shall see in the lines to come, it is exactly in this sense that Lotze spoke of microcosm. He investigated how the microcosm of the human

world—physiological, private, social—is ordered; and he discovered that it is ordered exactly like the macrocosm. With the purpose of elucidating this point further, I shall turn back to the history of Lotze's *Microcosm*.

Before doing this, however, I must mention a puzzling moment in this work which quasi refutes our thesis. In the Conclusion to Volume One, Lotze speaks of microcosm in the following sense:"that perfect picture [*vollkommenes Abbild*] of the big reality, the lesser world, the *microcosm*".[11] In order to elucidate this place of Lotze's *Microcosm*, I shall compare it with another one, in which the author specifies that the man is not a picture (*Abbild*) of nature, but rather a living *point* which receives innumerable perceptions from the world, not in order to reflect it in the same form, however, but in order to be stimulated from it according to her own disposition (*Naturell*).[12]

The History of Lotze's *Microcosm*-Project

The history of Lotze's *Microcosm*[13] is long and well-documented. Already in 1844, the author suggested to his editor, Hirzel, a book-project for an *Anthropology and Natural History of Human Race*—this in connection with a project for an encyclopedia of medicinal sciences. Soon, however, Lotze gave the idea up. His reason was that the theme of this project lies between medicine, philosophy, theology, and natural science, and so was an unfeasible task. Six years later, in 1850, Hirzel tried to persuade him to bring the project back to life, but Lotze refused. Surprisingly enough, during his visit to Göttingen in the winter of 1852–53, Hirzel convinced him to undertake it. Hirzel's new idea was to end the book with a Chapter on the "Developing History of Human Culture". Lotze agreed immediately and in a March 8, 1853 letter to Hirzel drew up a plan for his new book.[14]

Lotze, however, needed much time in order to call it *Microcosm*. Indeed, the title *Microcosm* appeared first, in relation to this project, in his letter to Hirzel from October 2, 1854, where he also noted: "I am not sure it is [the title] silly, or rather good".[15] As a matter of fact, he embraced the metaphor of *microcosm* as a method for investigating in anthropology when writing the already mentioned *Allgemeine Physiologie des körperliches Leben* (1851) and *Medicinische Psychologie oder Physiologie der Seele* (1852). He realized that the analysis of microcosm in the light of the cosmos is logically much more strict than the deduction of the forms of life from the logical forms as accomplished by the speculative natural science of Hegel and Schelling.[16] What was important to him was that the microcosm works according to the *order* of the macrocosm: they follow the same mechanism—not that we can make conclusions about the microcosm in analogy with the macrocosm, or vice versa.

This approach shows, with formal precision, the way the microcosm repeats the indefinite idea of the macrocosm. More to the point, it demonstrates that "if we understand the organism as a microcosm, then, according to Lotze, we can grasp the importance of life through a trait of its behavior, which must in fact express only a formal expediency of [it . . .], without necessarily determining or imagining its content".[17] This trait of its behavior was its mechanism or order.

Ontological Approach

In the section above we have already seen that central to Lotze's *Microcosm* is order, the social order in particular. Here I would like to note that such an approach to examining society was embraced only in recent years. Its first champion was Eric Voegelin who created an extensive review (in five volumes) of human history from the point of view of different levels of order adopted in it.[18] Quite recently, another author declared the concept of social order, together with that of social practices, central to social philosophy.[19] This point suggests that Lotze's *Microcosm* has a strong ontological stance in the sense that the book shows "a concern with ontological structure".[20] More precisely, in the book Lotze examined the development of human life according to the type of order, or ontological (geometrical) volume in which it is involved. Here is an example of this approach.

The savage changes passive, prolonged leisure with extremely intensive strain. In contrast, the settled peasant lives a rhythmic series of small portions of work and leisure. Her heart melts with the nearby landscape, making a home (*Heimat*) of it. She grows more patient as she gets accustomed to awaiting the reaping of the crop, following the four seasons, the rhythm of the nature. Such things teach the mind to feel involved in the consequential, but branched, lawfulness of nature.[21]

Family life also changes the mind. In the family house; the person is isolated from outer perceptions and concentrates on intensive contact with family members. The walls of the house enclose a new realm of human imagination. A sequence of intertwined periods of joy, suffering, hope, and memories follows.[22] In the wild life of savages, men and women accomplish their typical work separately: men go hunting, women stay home to bring up the children. Genders develop and manifest their true abilities, men's power and women's soul, only in their work together, in mutual complementation realized in more developed society.

Something similar can be said about the different generations. Indeed, whereas in the wild life, the new generation separates from the old immediately after physical maturity, the new generation of settled society often develops tasks and projects started by the old one. The result is interwoven souls, with common interests, but also with different characters and direction of imagination. This leads to conflicts of wishes, hopes, and fears, but also to spiritual enrichment. There is no surprise about this: the members of any family have a chorus of endlessly rich interests, only a small part of which comes to the surface of consciousness.[23] The "drama of life", however, would be colorless if the family remained at home. The family needs glances and evaluations from the outside; it needs the recognition of other families, of society.[24]

Ecological Stance

Besides the ontological approach, the book also has specific ecological orienta- tions. Indeed, we must not forget that Lotze planned his *Microcosm* as a super-

structure to Herder's *Ideen zur Geschichte der Menschheit* (1784/91), and to von Humboldt's *Cosmos* (1845/62), both written, at least in part, in geographic terms.

Here is an excerpt of Lotze's ecology:

The shaping (*Gestaltung*) of the ground and the coloring of the sky immediately reflects on the temperament and the national imagination of the denizens of every country. On the other hand, all revolutions in human history had as a consequence a radical change in the life of the earth".[25]

Nevertheless, direct conclusions from cosmic to human life, or vice versa, are not reliable. You cannot infer the underdevelopment of the black race from the brightness of the sun in Africa, or the monotony of tropical life; or the fact that the black continent has too few inlets; or too small a number of navigable rivers, or just a few mountains. At the same time, Lotze underscores "how advantageous for the heart the simultaneous overview of huge spaces is; what a pleasure the ability to review a multiplicity of different objects in their reciprocal positions, as if embedded in a secure mesh of relations, is".[26] Geography influences spiritual dispositions (*Naturell*), not by what it is, but by how it affects the still uneducated heart. Most important in examining such influences is to reveal the mediating steps.[27]

Concluding this section, I would like to note that the ecological approach in social philosophy has been explored in depth only in recent years. According to Barry Smith, the central concept of social philosophy is that of the niche in which the object fits.[28] Another recent author is more concretely ecological. He defines human civilization "as a type of relationship, a relationship to the natural environment, recrafted by the civilizing impulse, to meet human demands".[29] The main thesis of this author is that all civilizations collapse because they have handled their environments so roughly as to have broken them.

Theoretical Liberalism

Lotze was against the hasty (apparent) satisfaction of our theoretical needs and expectations through one-sided theories. Instead, he introduced a method of discussing different views (*Ansichten*) on the subject under scrutiny. He even claimed that his final solutions were nothing but views which satisfy "needs of the heart". That phrase had a sense of both a pathological finding and a critical standard.[30] Incidentally, this point can be comfortably interpreted in the sense of Freud and Wittgenstein. Here I mean Wittgenstein's claim that philosophical obsessions are similar to mental neuroses, which need therapy consisting in realizing the true use of language.

From here it follows that values are equipollent. Lotze treats every epoch of human culture as developed around a particular value[31]: a) the Orient developed a taste for the colossal, b) the Jews for the elevated, c) the Greeks for the beautiful, d) the Romans for dignity and elegance, e) the Middle Ages for the fantastic and characteristic, and f) Modernity for the critical and inventive. These orientations and achievements are on a par with one another.[32] Especially in political philosophy, the acceptance of the plurality of values was unique in German philosophy at the

time. So from Herder [33] and Kant we can easily find anti-Semitic judgments—not from Lotze.

The Kernel of the Project: Reciprocal Analysis

The declared objective of Lotze's *Microcosm* was a "reflection on the meaning of our human being [*Dasein*]".[34] The urgency of this task was a consequence of the scientific and industrial revolution of the beginning and the middle of the nineteenth century. That revolution dramatically changed the way in which humans imagine the cosmos and universe. It eroded the unity of God and humanity. Traditional mythology proved inconsistent. As a consequence, the world started to seem alien, cold, immense. A substantial change in religious belief followed. Lotze saw danger in the numerous attempts (on the side of the mechanic philosopher–scientists like Georg Büchner, Heinrich Czolbe, Franz Fick, Jacob Moleschott and Karl Vogt) to prove that the microcosm of human beings is merely mechanical, or materialistic.[35] His objective was to disprove such attempts and to make people feel at home in the world again. This objective motivated Lotze to articulate his conception "in completely popular form".

Lotze's first principle was *mechanicism*, which claims that all processes and movements—physical, biological, psychical, bodily, social, ethical, cultural—are accomplished in a way that can be described mechanically. Further, mechanical processes are realized in *interaction* (*Wechselwirkung*). In a sense, mechanism and interaction are two sides of one thing—they always go together.

Accepting this principle, Lotze eschewed any reference to 'deep' explanations (such as *vitalism* in the philosophy of biology), interpretations, and other sorts of *speculation*.[36] Here he meant above all Hegel's intellectualism, which claimed that we can deduce facts of reality from general forms. In contrast, Lotze insisted that, when theorizing, we are obliged to recurrently refer to reality and to experiment. On this point, he was, without a doubt, influenced by his education as a medical doctor.

However, the mechanism is not the final solution in science—it is only its means. Moreover, mechanism contains in itself the indication of something higher.[37] It can also be understood as the way in which purposes realize themselves in the world. On the theoretical side, mechanism is simply a method of research; it is not a fundamental explanation of life and mind. Indeed, our ideas of forces and natural laws of science do not say how the things in nature really function. To understand this, we must connect them with the realm of the trans-sensual (*Übersinnliche*).[38] It is precisely the trans-sensual realm, the "higher and essential being", which places us in a position to understand the processes in these mechanisms.[39] Lotze himself called this conception 'teleomechanism'. But what exactly does it mean?

Now, contrary to his contemporary anthropology, Lotze did not seek to explain man in terms of the devices which men produce. Rather, for him, the keys for understanding the human race are the results of human education and schooling (*Bildung*), as they were developed in history. This means that his philosophical

examination started backwards, from the history of culture, to logic and metaphysics.[40] Its method was that of regression analysis.[41]

So, it is from the history of culture that Lotze tried to understand how science, mathematics and logic function. More precisely, he believed that the main educational goods (*Bildungsgüter*), which cannot be substituted by science, are generally conveyed by poetry and religion. They supply a "higher perspective on the things", or the "point of view of the heart". This means that the *mechanism* which science explicates is not the only key to understanding the world; it is even not the most important key. Science became a science with a human face only as a unity and in connection with the historically developed values and forms of schooling and education.

But how exactly can the history of culture command the shape of logic, metaphysics and science? The answer is: through the *ideal* ethical value, logical validity, and aesthetic worth. Being identifiable magnitudes, these *idealities* serve as concepts of orientation. The spatial order is also such an ideality. Following Kant, Lotze claims that they pertain to the original mental reality, not to material reality. However, they need matter in order to be explicated. That explains why we do not have a priori notions of *bad* and *good*, as well as of *blue* and *sweet*.[42] We understand them only in experience, as "secondary thoughts" (*Nebengedanken*). Further, in the same way, we derive from experience validities and values. It is of utmost importance that such idealities are at work already in our sensual life and in our feelings of pleasure and displeasure. We find them further in ethics, aesthetics, science, mathematics, metaphysics and logic.

We must remember, however, that "the scientist can go after an worldview-philosophical orienting only when he reaches problems of foundations and bounds".[43] Up to this point, the mechanism is *sine qua non* for understanding the processes in the world. We must thus see the construction of the world (*der Weltbau*)[44] only, and exclusively, in mechanical terms; there is no exception to this rule. At the same time, we must know that the meaning of this understanding is only secondary.[45]

In this sense Lotze was convinced that the quarrel between materialism and idealism is quite superfluous. It is a quarrel about meaning: Idealists see too much meaning in reality, while materialists see no meaning in it at all. Lotze was convinced that aesthetics and religion (poetry and religious faith) are completely compatible with the calculationism of the materialists. All fears that the acceptance of the aesthetic elements in science and philosophy will make exact scientific concepts vague are in vain. On the other hand, the acceptance of the mechanism as a main principle cannot erode the comfort that we seek in philosophy—in particular, it does not invalidate the belief in free will, as many speculative philosophers believe it does. On the contrary. It only "increased the poetical appeal of the world"[46] since it made the spiritual effort to achieve the trans-sensual more strenuous.

Lotze's Anthropological Revolution in Philosophy

Lotze did not introduce anthropological investigation in philosophy. It was started in the sixteenth century, in an effort to renovate theology. During the next three centuries, anthropology became a favorite subject among German university philosophers—including Kant. In his anthropology, however, Lotze did not follow Kant. Indeed, already in his small *Logic*, he abolished Kant's discrimination between theoretical and mundane philosophy.[47] In fact, he developed his anthropology exactly in order to converge the two disciplines into one. Lotze made this the center of his interest in the concrete person, situated in a concrete environment.

More to the point, the main objective of the *Microcosm* was the investigation of the concrete man with her imaginings, dreams and feelings. Lotze considered these elements — as expressed in poetry and art — as constitutive to a human person and her life. This explains the central role that the concept of *home* (*Heimat*) plays in the ontology of the book. The related concept in its philosophy of mind is feeling, or *heart* (*Gemüt*), as different from *mind* (*Geist*) and *soul* (*Seele*).[48] Now, despite the fact that the concept of *heart* was introduced in the wake of German mysticism (of Meister Eckhart and Jacob Böhme),[49] Lotze used it in a quite realistic sense. Heart is what makes us long for home. The longing is a result of our needs which we strive to satisfy. Life consists, above all, in *consuming* (*genießen*) goods. This point of view on human life is, of course, close to hedonism.

We can conclude that the main objective of Lotze's investigation was to reach a maximally true account of reality.[50] It is no surprise, therefore, that Lotze's *Microcosm* greatly influenced young philosophers of the time such as Wilhelm Dilthey. Indeed, on Christmas 1858, the latter (then 25) noted in his *Notebook*: "The second volume of Lotze's *Microcosm* had really grasped me. This is a marvelous book."[51] Apparently, Lotze was attractive to Dilthey with his realism which puts stress on the individual and her concrete life.[52] From this starting point, Dilthey developed his philosophy of life.

In this sense Lotze argued that Kant's question "what can I know?" cannot be answered in isolation; it can be only answered in terms of concrete persons.[53] Only when we embrace this perspective can we also grasp the depth and the importance of metaphysical problems. Lotze's revolution in philosophy consists in the fact that he started to discuss metaphysics in an anthropological perspective; he thus made philosophy anthropological. This means that Lotze did not simply shift from metaphysics to anthropology. Rather, his anthropology became philosophy proper.[54]

Part Two

In part two of my paper I shall review the major individual themes of Lotze's *Microcosm*. My objective will be to demonstrate the way he treated specific problems in the book.

Language and Ethics

Starting with his small *Logic*, Lotze made enormous efforts to elaborate a convincing philosophy of language. His first step in this direction was to connect language with logic. In particular, he claimed that logic begins with exploring language forms.[55] The reason for this assumption was that exactly the living, unconscious spirit of language throws a bridge between the immediate sensitivity and the logical and metaphysical definition of the forms.[56] His next claim was that all forms of metaphysics exist through the forms of language.

Lotze criticized the understanding of language as picturing. Language does not make pictures of reality but is something of a *method*, of a rule for cognitive (mental) acting. In fact, the whole relation between microcosm and macrocosm is understood by Lotze in this intensive manner. The microcosm is quasi a language of the macrocosm, and at the same time, a place for understanding the possibilities of speaking about the macrocosm.[57]

As a matter of fact, even the pictures by perceiving are not pictures proper. Be this as it may, the language of perceptions is our language as such. We use this language also for conveying truths of a higher order: truths of science, mathematics, logic, etc.[58]

Ethics. Lotze's predecessor at the Philosophy Chair in Göttingen, J F Herbart, embraced the explanatory style in philosophy. His starting point was the given: i.e., he opened his philosophical explorations with analysis of the appearances and of the objects of inner and outer experience which are given in immediate consciousness.[59] The being was for Herbart real—beyond and independent from the world of ideas. From here followed a strict division between theoretical and practical philosophy—reality and values, being and ought, are independent one from another.

Lotze's answer to Herbart was: it is true that we cannot make conclusions from being to ought; we, however, can make conclusions from ought to being. That is why, as he put it in his small *Metaphysics*, metaphysics starts from ethics. Of course, ethics is not presented in metaphysics in substantial form. Rather, it is a *judgment* about which possibilities of ordering of the relations between the things correspond to an ideally presupposed order.[60] In this sense, there is no knowledge without presuppositions: "Every person, every generation poses questions not just to the being in its reality in itself, but in connection with the sense and value, in which the being confronts them through the life and history".[61]

This form of intuitivism explains why Lotze avoided Kant's formalistic grounding of the categorical imperative. Instead, following Fries, he accepted a psychological basis of the maxims of ethics. He, more precisely, claimed that we draw our moral principles from the immediate certainty with which we consider something as true or good.[62]

Soul and Body

According to Lotze, the *soul* is a scientific assumption; it is connected with the Principle of Explaining psychical phenomena which brings into being the 'consciousness' as a theoretical construction. This means that soul is not a substance. It appears as a substance only because of its connections to memory.

The way in which phenomena are explained in physics is not appropriate for the psychical world.[63] Indeed, we cannot say why we feel the effects of the light-waves as color, or of the sound-waves as tones. In this sense Lotze criticized Herbart's explanation of the interaction of ideas in mind with their strength. Such an account is borrowed from the physical conception of force. In truth, the content of ideas is more important than their intensity.[64] For example, a faint noise can distract our attention from a loud din.

About the relation between soul and body, Lotze assumed a form of *occasionalism*. However, his occasionalism is rather practical—differing from the metaphysical version of Malebranche. This means that it is not a positive theory about the relation between body and soul—in fact, Lotze denies the possibility of its knowledge. His occasionalism is rather a methodological theory about how, despite this ignorance, we can gain the main concepts of the theory about the relation between body and soul which are necessary by investigating the composition of its elements. When taken in isolation, these elements are obscure and vague.[65]

Lotze's occasionalism anticipated the today widespread (especially in America) understanding of the psychical as a function of the physical. He further conceived this function as a form of interaction—in particular, as based on a causal connection which is the presupposition of all interactions.

In order to explain how matter is connected with mind, specifically by perceiving space and movement, Lotze introduced his famous conception of local-signs. What we directly see when perceiving a movement are only patches of color. What helps us to perceive the fact of movement is the *strain* which we make in order to perceive the movement. Lotze calls exactly this stimulus *local sign*. It is a means of transforming sense-perceptions into space-values. This transformation occurs as a conveying of signals, not of energy.

This means that for the connection of mind to matter it is not a fruit of reflection but of activity (in this assumption Lotze followed Kant again). Indeed, the process of space-perceiving is an activity of reconstruction of the external objects, and events, in consciousness.[66] It is not simply a matter of grasping. Ostensibly, this conception was another blow against the purely mechanical understanding in philosophy.

Philosophy of Nature

As a young man Lotze was a close friend with Ernst Friedrich Apelt, a pupil of Jacob Friedrich Fries. Lotze even visited Fries in May or June 1840 in Jena. Soon he was made acquainted with Fries' system which, similarly to that of Weiße, "became an occasion for productive criticism and, in this sense, was important to

Lotze".[67] Fries' philosophy, to remind the reader, formally followed Kant, but in fact was even more "mechanical" and calculative than Herbart's philosophy was. Lotze criticized him as too formal a philosopher who forgets the deep problems. However, if philosophy wants to be the spirit of its time, and she must be this, she cannot be based on formal schemes alone.[68]

Specifically, Lotze criticized Fries' (and Kant's) dynamic understanding of matter. It conceives of the matter simply as an interplay of powers. In this way physical properties disappear. Against this understanding, Lotze embraced a form of atomism.[69] Above all, atomism is important for the Principle of Individuation. Besides, Lotze was convinced that the order in the world cannot come into being from a purposeless and planless beginning—from an atomless gunk.

Lotze did not understand atoms as they were understood in antiquity: as last elements of reality which have different forms, but the same substance. "Atoms were thus [understood] not [as] simple elements, but [as] indivisible systems with many parts".[70] In contrast, he conceived of them as the logical atomists later have done: as the ultimate building blocks of the world which are idiosyncratic and remain unmodified in all compositions and divisions. Further, Lotze's atoms were punctual (*unräumlich*), without extension. To be sure, extension is possible only where there are many points which can be easily identified and differentiated. The extensionless atoms find their mutual place in space through their *powers*. Through their *resistance*, they create the impression that they are impermeable and that they fill up the space.[71]

The most important characteristic of the matter is the ability to *suffer*.[72] Indeed, only if two essences mutually effect their respective sufferings can they be their respective interacting causes.[73] At the same time Lotze was adamant that the concepts of *suffering*, *effecting*, and *interaction* are only—although inescapable—scientific metaphors.[74] We must not conceive of them literally.

In questions of *space*, Lotze criticized his teacher Weiße again. Among other things, the latter made use of two categories: interaction (*Wechselwirkung*) and space, which he considered completely different. Lotze, in opposition, was convinced that the two coincide. For Weiße, the interaction is the condition of space.[75] In contrast, Lotze differentiated, not between interaction and space, but between extension and place. 'Extension' refers to an infinite multiplicity of possible directions. Only the place makes these possibilities concrete, putting them into three coordinated directions.[76]

We have already mentioned that following Kant, Lotze claimed that space and time (and also movement) are subjective forms of intuition; so these forms cannot be deduced from a third one. That is why the categories of space and time, together with the category of being, pertain to the beginning of philosophy. Space and time are thus pre-forms of the being, as well as instruments of thinking.[77]

Zoology, Anthropology

We have already noted that Lotze's problem in *Microcosm* was to fix *man's place in nature*.[78] His main principle was that we cannot prefer forms over facts—as

Hegel had once done. Lotze also criticized Hegel's ladder-model of natural history, which claimed that we can entail the value and importance of every species from its range on the ladder of evolution. Indeed, this claim is scarcely of any cognitive value.

Instead of formal ranging of living species, Lotze advances a comparison of their figures (*Gestalten*). More to the point, he classified animals not according to their capacity to think (as Herder did), but according to their physical performance and forms of consumption (*genießen*). "To know the man means, above all, to know his [her] destination [*Bestimmung*], the means which [s]he has in disposition to achieve it, as well as the hindrances that [s]he must overcome in this effort".[79] In this kind of anthropology, the ability to use the arm, and later also instruments was most important in the history of man.[80]

The most essential difference between man's *mind* and that of animals is that men refer to their tradition: in language, science, technique, morals, as well as in practical habits and in judgments of everyday life.[81] The very difference between the mind of animals and that of man arises not because of a difference in the elements which they contain; in fact, here and there the same mosaic-stones (*Mosaikstifte*) enter into the picture.[82] Rather, that difference results from the way in which we combine them and use them.[83]

Getting back to the tradition of the German Enlightenment in rehabilitating the importance of sensuality, of feelings, and imagination (*Phantasie*), in matters of pure anthropology, Lotze again criticized the intellectualism of the German Idealists. On this point he was criticized by many of his contemporaries, including his friends, the "speculative theists" I H Fichte and C H Weiße. These two found in the *Microcosm* too little idealism and too much realism.[84]

Social Progress

Achieving progress is not a matter of finding a new order but of reaching a "systematic complete harmony" in this or that particular culture. It could be achieved, for example, if the rules of *social conduct* are transformed into a system of rights and duties of an objective spiritual organism.[85] This society could be contemplated as a work of Nature, "or rather not simply of Nature, but of the Moral World Order [*sittliche Weltordnung*] which is independent of the individual".[86]

Lotze was not sure that the apparent progress of the human race made in the first half of the nineteenth century really meant an increase of humanity in society. It is true that today we understand nature much better than one thousand years ago. This, however, is mainly due to the fact that the professional work which men now perform requires new kinds of plans and so makes people sensitive to the value of success (*Gelingen*).[87] The progress itself is connected to the following specific characteristic of humans: they have absolutely no envy of future generations and are even ready to sacrifice themselves for them.[88]

It is true that such progress increased the power of man over nature. But it is questionable whether this was profitable for human life. The point is that parallel

to the extended domination over nature, man also became increasingly dependent on it. Above all, the new way of life created new consumption needs. Perhaps many new needs are superfluous; they, however, cannot be eliminated through mere insight into this truth.[89] The disapproving stance on this matter, taken by Rousseau or Diogenes of Sinop, is attractive and plausible only as a critique, not *per se*. Indeed, the natural state, which they propagated, can be seen as a state of innocence, but also one of barbarism.

As a solution to this conundrum Lotze accepts that there is a constant human way of life which repeats itself practically unchanged—with purposes, motives and habits of the same form. This is the course of the world (*der Weltlauf*), the same always-green shoot from which colorful blossoms of history shoot up all the time in cycles. The true goods of our inner life increase either only slowly, or perhaps they do not increase at all.[90]

Of course, we are inclined to think that there is one direction of progress which leads to final ends. This, however, is not necessarily the case. It is true that the "higher world" is now more clear to us than five centuries ago. However, the strength with which the heart clings to it remains the same. Lotze's objective is to find out—in the nature of human heart and mind—the available means with whose help Providence works in history.[91]

The most interesting characteristic of our time is the division of work and the (protestant) phenomenon of profession. An important effect of this development is that life is now divided into work and leisure. Unfortunately, leisure is now shorter than man had once hoped it would be. This makes the man of today doubt whether his official life is the true life.[92]

Every profession stimulates the heart to embody a peculiar temperament, specific direction of imagination, a perspective on the world, a way of judging, specific habitus. Of course, the monotony of professional life has its disadvantages. Nevertheless, the colorfulness of different ways of existence (*Existenzarten*) makes modernity one of the most interesting epochs of human history.[93]

Philosophy of History

A central subject of *Microcosm* is the history of man and society. What is the sense of human history? Lotze is inclined to see history in a spiral development. Many achievements of society disappear without a trace; these, or something similar to them, are reintroduced by new societies. That point reveals Lotze's perspective on history as rather gloomy—a contraposition to the glorious picture of history, delivered by the mainstream historians of the time.

In particular, Lotze criticized modern rationalism in history (of Leopold von Ranke and Johann Gustav Droysen) which overestimated both facts and forms. Instead, he praised the poetic approach to history.[94] Indeed, poetry and history have much in common: above all, they are both creative. The danger of a joint approach of this kind is the inclination to accept that the events of history are effects of ideas.

The ideas of history are to be conceived, not in their meaning for today, but exactly as they were embraced, felt, and consumed in the past. The historian

must find out how the problem was seen by concrete agents, in different times, and at different geographic sites.[95] By the way, this understanding of history proved a threat to Lotze's *Microcosm*-project: he soon found out that the part of the book which treated history could fill several volumes. Faced with this problem, Lotze decided to end the book, practically, unfinished.

Further, mainstream history speaks about heroes and their actions, but is silent about the means helping these actions came through into life. She is silent about the inner changes of heart, the world view, the joys, and consumption of life on the side of the agents.[96] Even poetry leaves many uncovered gaps in the description of the quotidian hustle and bustle. Paradoxically, stories of the distant past appear more plausible if they are drawn up through a few leading features. We are inclined to think that in the past people's words were only carved in stone, were motionless formations (*Gestalten*), etc.[97]

Lotze discussed two conceptions of history in more specific terms:

(1) Lessing's thesis that the purpose of history is the education of humanity. This conception is not that bad since Lotze too was convinced that the purpose of human spiritual life consists in the richness of harmonic education. Besides, it considers education as concerned with the concrete, living person.

(2) Hegel's thesis that history is a development of the idea of humanity; every development is a realization of this idea. All things which do not conform to this idea are declared superficial.

The first problem with Hegel's thesis is that no one can say where humanity, or the world-spirit (*Weltgeist*), is. The second, even more serious problem is that this conception neglects the individual life of persons.[98] Further, it neglects women and writes history of the male society only.[99] Besides, a big part of humanity leads an a-historic life. This fact is totally neglected by Hegel and his friends. Thirdly, Lotze criticized Hegel's claim that the world-spirit can lead the agents of history unconsciously. This is a form of mysticism which disagrees with the spirit of scientific philosophy that Lotze respected most.

Political Philosophy

In Chapter 5 of Book 8, "The Public Life and Society", Lotze discussed social rationalization, power, bureaucracy, national values, sovereignty, and international relations. Above all, he defended the enlightened, hereditary monarchy. Indeed, under present conditions it offers "the greatest security for steady development"—and that is what is important in political life.[100] Further, being a proponent of the concrete man, with his feelings and imagination, Lotze defended paternal patriotism. He preferred the love for the fatherland over the love for the state.[101] Lotze criticized the view that the State itself should exist for its own sake alone. He also distrusted parliamentary representation and party politics.

Lotze repudiated Plato's model of the state in the form of a human body and accepted instead the political equilibrium achieved as "the result of the reciprocal action of unequal forces".[102] In matters of international law, he, the defender of plural values, was a proponent of a cosmopolitan balance of sovereign states:

"The increasing relations between the different divisions of humankind changed in great measure the significance of the political boundaries and gave new stimulus to the idea of cosmopolitanism".[103]

Lotze disparaged those critics of modernity who claimed that its proponents only defend their desire for material well-being. Further, he adhered to the principles of the classical bourgeois liberalism but criticized the "Manchester liberalism" in what today is called the *paradox of liberalism*: Liberalism (Lotze did not use the term) fails to show how an isolated human being can be a subject of rights. Indeed, right is a reciprocal, and so *collective*, concept: "one's right is what the *others* feel for us as a duty".[104]

Lotze criticized the concept of natural law of the mainstream Western philosophers and had sympathies with the historicist conception of law of Leopold von Ranke and Friedrich von Savigny. He used to say that "the beginning of all legitimacy is illegitimate, although it need not be at the same time illegal".[105]

Philosophy of Religion

Religion was for Lotze a form of feeling of life (*Lebensgefühl*) in which the awareness of the fragility of the human race is connected with a conscience about a lay profession. Men know how modest their life-tasks are and nevertheless are happy to pursue them. This is a belief which follows the consciousness and the inner voice, and which, nevertheless, is exactly as certain as the knowledge we receive through the senses.[106]

Lotze criticizes the claim of the Enlightenment (e.g., of Hegel) that religion is only a product of human reason. If that was the case, then it would be possible to replace religion with philosophy. In truth, however, reason alone is not enough to grasp religious truth: we learn it through revelation which can be thought of as the historical action of God.[107] Lotze also criticizes Fries who compared religion, which starts from unproven truths, to science which is also ultimately based on unproved axioms we believe. Indeed, whereas the axioms of science are general and hypothetical judgments, the propositions of religion are assertoric.

Historically, the world-religions started in the Orient, where the world (*die Welt*) was seen as a whole for the first time: it develops according to general laws. In the beginning, the Occident accepted this belief. Soon, however, it started to consider the world as something unfinished, giving opportunities to the individuals to form it according to the specific purposes of everyone. The future was seen as formless, so that human action can change reality in an absolutely new way.[108] Embracing this view, the believers abandoned quietism and embraced *vita activa*. Reducing the horizons of human imagination to the practical tasks of the earthy world, the need to connect it with the transcendental waned. The result was the belief in progress and a turn away from God. From now on Godhood was considered mainly in moral terms. The dogma and the cult waned.

Pagans, in their most developed form of antiquity, believed in reason, in self-respect, and in the sublime. Lotze called this stance "a heroism of the pure reason". In the pagan mind, nature plays a central role. Unfortunately, pagans

failed to foster humaneness. This was the historical achievement of Christianity: a totally new understanding of the moral duties. Of course, pagans recognized moral duties too. However, they understood them as having the same necessity as natural laws have. In contrast, Christianity—especially Protestantism—taught its believers to carry out duties following their personal conscience. Because it established this immediate connection to God, Christianity made it possible for individual Christians to pursue their own values of preference. These are independent from the provenance of the individual and from her actual place in the society. In this way, the respect for persons' dignity was secured.

It is beyond doubt that, historically, Christianity realized the best schooling (*Bildung*) ever. Christianity, however, is not only a teaching.[109] It requires a faithfulness to the historical process realized through revelation. That is why Christian dogmatics must be preserved and cultivated.[110] Of course, in the holy scriptures there are many ambiguities. These, however, result from the fact that the people of past times, when these scriptures were written down, had different notions about the world, law, and order than we today have.

We must look upon Christian dogmatics as putting questions about the purpose of human life, not as giving answers. Lotze was confident that every new generation would return to these questions. Of course, dogmatics can be criticized: indeed, the critical Protestant theology was, historically, the best way to interpret God. But we must not cast Christian dogmatics away as obsolete.

A main idea of Lotze's *metaphysics of religion* was that "all the processes in nature are only understandable through the continuant involvement of God; only this involvement arranges the transition of the interaction [*Übergang des Wechselwirkungs*] between different parts of the world".[111] Apparently, Lotze's concept of God is a religious expression of the concept of metaphysical substance.[112] God is the foundation of reality; not in the sense of pantheism, however, but in the sense of creative power which is unthinkable without a living personality with its will—the *person* of God.[113]

The reason for this is that Lotze's starting point in philosophy—the concept of *humanity*—does not have a generic character; we can grasp it only in terms of particular individuals, or persons.[114] This means that the person is the highest concept of the mind. The consequent carrying out of this concept leads to a full-fledged concept of God–person. God is something of an ideal of persons, their standard. We cannot prove Him, but we must believe in Him.

Epilogue

In the lines above I have tried to outline the main ideas of Hermann Lotze's *Microcosm* as they can be of interest to the reader of today. I found that this work is most illuminating to the correct understanding of Lotze's development as a philosopher. It worked out in detail some theses already formulated in his earlier works, *Metaphysics* (1841) and *Logic* (1843), but in rudimentary and rough form. In the *Microcosm* Lotze thus made them sophisticated enough that he could use

them with elegance and precision in his *System of Philosophy* (1874/9). In particular, the author elaborated the inner connection between philosophical logic and anthropology, logicizing in this way, many intimate problems of the human soul, mind, and action. His convoluted and intensive program was filled with so many ideas that it could give inspiration to the leading world-philosophies of the twentieth century: (1) Analytic Philosophy; (2) Phenomenology; (3) Pragmatism; (4) Hermeneutics; and the (5) Philosophy of Life.[115]

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Notes

[1]   The book's subtitle is: *Ideas towards a Natural History of Humanity: Essay on Anthropology.*

[2]   Schmidt 1923, pp vii–viii.

[3]   For an alternative guess see Stambovsky 2003.

[4]   For Lotze's influence on the early analytic philosophers see Milkov 2000; for his influence on Husserl see Hauser 2003. By the way, Husserl prepared an extensive manuscript on Lotze's *Microcosm*, which he intended to include as an Appendix to his *Logical Investigations* (see Husserl 1895/7) Unfortunately, this manuscript is still unpublished.

[5]   What these other things are we shall see in §§ 9 and 10.

[6]   Lotze 1858, pp 381–89. Here, and in what follows, Lotze's *Microcosm* is quoted according to his sixth edition (Lotze 1923).

[7]   Max Scheler has called it "a classical monument of the philosophical literature" (see Scheler 1997, p 133).

[8]   All three works were published as contributions to R Wagner, *Handwörterbuch der Physiologie mit Rücksicht auf die physiologische Pathologie*, 4 volumes (Braunschweig: Vieweg, 1842/53).

[9]   Levy 1976, p 122.

[10]   *Ibid.*

[11]   Lotze 1856a, p 452.

[12]   Lotze 1923, p 362. See also § 11, paragraph 2.

[13]   For a detailed discussion see Pester 1997, pp 201–02.

[14]   Lotze 2003, pp 229–30. On the formal side, Lotze accepted this project "since it requires multifarious reflections, and this is very good for someone like me who is habituated to more abstract range of thoughts" (p 230). Apparently, Lotze sought a change in the style of this work—and this change was fruitful indeed.

[15]   *Ibid*, p 257.

[16]   Pester 1997, p 150.

[17]   *Ibid*, p 204; pp 151f.

[18]   Voegelin 1956/87.

[19]   Schatzki 2002.

[20]   Smith 1994, p 3. This, according to Barry Smith, is one of the characteristics of Austrian philosophy. This is not a surprise if we keep in mind that Austrian philosophy, or the School of Franz Brentano, was massively influenced by Lotze.

[21]   Lotze 1923, p 428.

[22]   *Ibid*, p 429.

[23]   Incidentally, this point of *Microcosm*, repeated in Lotze's later works, made him interesting to the psychoanalysts. Sandor Ferenczi, for example, found out that in his *Psychology* (Lotze 1881), Lotze formulated, in a theoretical way, propositions which "manifest such an agreement with the psychological conception of psychoanalysis, reached in an empirical way, that we can consider their author as one of the forerunners of Freud's ideas." (Ferenczi 1913, p 238)

[24]   Lotze 1923, p 435. The struggle for recognition is a Hegelian theme, recently rediscovered in Axel Honneth's *Kampf um Anerkennung: zur moralischen Grammatik sozialer Konflikte* (Frankfurt: Suhrkamp, 1992).

[25]   Lotze 1923, p 349.

[26]   *Ibid*, p 353.

27   *Ibid*, p 356.

28   Smith 1998.

29   Fernández-Armesto 2002, p 14.

30   Orth 1983, p 378.

31   Lotze's examination of the relation between men and women, discussed in § 2, shows the same theoretical attitude.

32   Lotze 1864, Book 7, Chapter 5.

33   "The Jews are like a parasitic plant, which attached itself to almost all European nations, and more or less drew from their juice". Herder 1784/91, p 437.

34   Lotze 1856b, p 304.

35   *Ibid*, p 308.

36   It deserves notice that Lotze was critical to speculations in philosophy in exactly the same sense GE Moore and Bertrand Russell were at the beginning of the 20th century.

37   Ueberweg 1916, p 272.

38   Lotze 1856b, p 306.

39   *Ibid*, p 305.

40   In this sense Microcosm was a philosophy of history. It, however, is not to be confused with the historical theory of the time (of Leopold von Ranke, Johann Gustav Droysen) which Lotze severely criticized. See on this § 16. *Ibid*, pp 310–11.

41   See 1874, § 208; 1879, pp 179 f; Misch 1912, p xciv; Lehmann 1931, p 144.

42   Lotze 1864, p 241.

43   Pester 1997, p 219. This point was followed by both Gottlob Frege and Ludwig Wittgenstein in their discovery of the region of silence beyond the foundations of calculative logic.

44   The idea that we can understand the world only if we understand its construction was embraced by Bertrand Russell and Rudolf Carnap. See Bertrand Russell, *Our Knowledge of the External World* (London: George Allen & Unwin, 1914); Rudolf Carnap, *Der logische Aufbau der Welt* (Berlin: Weltkreis, 1928).

45   Lotze 1856b, p 310.

46   *Ibid*, p 306.

47   Lotze criticized the division between "speculative knowledge" and "general bourgeois knowledge" already in his small *Metaphysics*. (1841a, p 17)

48   It is curious that in his review of *Microcosm*, Lotze's teacher, Christian Weiße, ignored Lotze's use of heart (*Gemüt*) and instead spoke of mind (*Geist*). (see Weiße 1865, passim) This fact shows how unusual the use of this concept was at the time.

49   See Lasslop 1974.

50   To this purpose he also introduced, and widely used, the concept of coloring: "An immense color intensity of our lively, concrete world examination grants an endless occupation" (Lotze 1923, p 383). Today we connect the concept of coloring mainly with Frege who, apparently, borrowed it from Lotze.

51   Quotation according to Pester 1997, p 255.

52   On the joint program for new, concrete philosophy of Lotze and Dilthey, see Orth 1984a, 1984b.

53   Cf. with a similar conception, but developed in completely different key, of Karl Marx, who was only one year younger than Lotze.

54   Orth 1986, p 43.

55   Lotze 1843, p 40.

56   *Ibid*, p 82. Cf. with Wittgenstein's *Tractatus*, 3.1: "In a proposition a thought finds an expression that can be perceived by the senses".

[57]   Orth 1986, p 48.

[58]   Lotze, 1856a, p 304. Cf. with Strawsons's claim from his *Individuals* (London: Methuen, 1959) that the material bodies, identified in space and time, are the basic individuals; every other individual can be identified referring to them.

[59]   The German Idealists refused to see the world as given. For them, it was a problem. Pester, p 119.

[60]   *Ibid,* p 133.

[61]   *Ibid*, p 134.

[62]   Lotze 1923, p 287.

[63]   Cf. with Gilbert Ryle's criticism of the uncritical use of physical concepts in psychology as developed in his *The Concept of Mind* (London: Hutchinson, 1949).

[64]   Lotze 1856a, pp 238 f.

[65]   Lotze 1852, pp 77 f.

[66]   Lotze 1856a, pp 328 f. Cf with Bertrand Russell's conception of external objects as "logical constructions" developed in *Our Knowledge of the External World*.

[67]   Pester 1997, p 42. "[Lotze] drew important concepts of maxims, values and even rational induction from Fries" (Woodward 1996, p 5).

[68]   Lotze 2003, "Letter to Apelt, 25.6.37", pp 89 f.

[69]   Fichte and Schelling were also against accepting atoms into the philosophy of nature. Kant himself was not so clear on this point. In *Monadologia physica* (1756) he said that monads are not in space, rather, they fill the space. But in the *Critique of Pure Reason* (especially in its second edition) Kant was more atomistic.

[70]   Lotze 1856a, p 39.

[71]   Here and in the next paragraph we see examples of how Lotze used microcosmic metaphors in the world of cosmos. *Ibid*, p 402.

[72]   A concept widely used by Lotze's fellow countryman Jacob Böhme (both come from Upper Lusatia (Oberlausitz)), more than two centuries before him, in his *Aurora oder Morgenröte im Aufgang*, Dresden, 1634.

[73]   Lotze 1864, p 574.

[74]   This point of Lotze's reminds us of Wittgenstein's claim that even his similes, with the help of which we tried to abolish philosophical illusions, are misleading (TS 213, p 418). Wittgenstein came to this conclusion in the second half of the 1930s when he realized that his conception of language as a calculus, that he held in the early 1930s, is misleading.

[75]   Lotze 2003, "Letter to Apelt 18.2.37", pp 85 f.

[76]   See Pester 1997, p 110.

[77]   See Lotze 1841b, pp 103 f.

[78]   This theme is central in Max Scheler, *Die Stellung des Menschen im Kosmos* (Darmstadt: Reichl, 1928).

[79]   Lotze 1923, p 72.

[80]   On this point Lotze was close to philosophers of the Enlightenment like Benjamin Franklin.

[81]   Lotze 1923, p 262.

[82]   Cf. with my *Kaleidoscopic Mind: An Essay in Post-Wittgensteinian Philosophy*, Amsterdam: Rodopi.

[83]   Lotze 1923, p 266.

[84]   See Weiße 1865, pp 289 f.

[85]   Lotze 1923, p 424.

[86]   *Ibid*, p 443.

[87] Lotze 1864, p 363. Cf with Ernst Tugendhat, *Egozentrizität und Mystik: eine antropologische Studie* (Munich: Beck, 2003).

[88] Cf. with Walter Benjamin, *Über den Begriff der Geschichte*, 1942. In: *Gesammelte Schriften*, R Tiedemann and H Schweppenhäuser (eds), vols 1, 2, 1974, pp 693 f.

[89] See how Lotze's discussion relates to burning issues today.

[90] Lotze 1923, p 345.

[91] *Ibid*, p 346.

[92] Lotze 1864, p 281, pp 245–47. It is astonishing how close these lines are, written by Lotze 150 years ago, to the *conditio humana* of today. The problem was discussed, for example, in Robert Nozick, *The examined life: philosophical meditations* (New York: Simon and Schuster, 1989).

[93] Lotze 1923, pp 437–38.

[94] *Ibid*, p 46. Cf with Sebastian Haffner, "Was ist eigentlich Geschichte?" In *Historische Variationen* (Munich: Beck, 2003), pp 23–30 (1st edn 1985).

[95] Cf. with Robin Collingwood's philosophy of history as developed in his *The Idea of History* (Oxford: Clarendon, 1946).

[96] Lotze 1923, p 343.

[97] *Ibid*, p 344.

[98] This stance was developed in the 1920s, and later, by Marc Bloch and his friends from *Annalen*.

[99] Lotze 1864, pp 47 ff. On this point Lotze appears as a predecessor of the feminism of today. One author had recently noted that "[t]he book [*Microcosm*] probably had following among educated women". In support of this surmise he also referred to the fact that it was translated into English by two women: Elizabeth Hamilton and EE Constance Jones. (Woodward 1996, p 17).

[100] Lotze 1864, p 444.

[101] In this way he quasi opposed to the today fashionable principle of "constitutional patriotism" (of Jürgen Habermas).

[102] Lotze 1864, p 423.

[103] *Ibid*, p 436.

[104] *Ibid*, p 427.

[105] *Ibid*, p 417.

[106] Lotze 1923, pp 447 f.

[107] Lotze 1864, p 546.

[108] *Ibid*, p 331.

[109] Many of Lotze's contemporaries, say Leo Tolstoy (1828–1910), claimed that Christianity is nothing but a moral teaching. We can discover similar claims also by Kant.

[110] In this Lotze was followed by his contemporary Albrecht Ritschl who was against the conservative-Lutheran and confessional theology of the time. Ritschl criticized both Luther and Melanchton, who made concessions to the dogmas of the church, losing in this way the moral essence of Christianity. His theology, however, also opposed rationalism and was for a "positive evangelical teaching". Above all, it rehabilitated the old idea of the Kingdom of God, putting it at the center of theology (see Neugebauer 2002, p 27). Ritschl believed that, reformed this way, theology would be made to correspond to the spiritual needs of modernity.

[111] Lotze 1864, p 364.

[112] See Pester 1997, p 335. By the way, "Lotze's endeavour to lead all things back, in their interaction, to an underlying community of entities, which, in its turn, is based on an

infinite mental and personal substance, was defined as teleological monism." (Kettern 1993, p 272).

[113] Lotze 1864, pp 587 ff.

[114] *Ibid*, p 52.

[115] For his helpful comments on the material contained in an early draft of this paper, I would like to thank Reinhard Pester.

Connection of Microcosm with Macrocosm in Max Scheler's Philosophy: Man, Logos and Ethos

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Prefatory remarks

The aim of this essay is to show the meaning of the microcosmic dimension in human personal life. It is the author's complex attempt to grasp the connection of the "microcosm" with the "macrocosm" in the philosophical work of Max Scheler.

Scheler began his reflection on the notions "microcosm" and "macrocosm" and their mutual connection on the ground of phenomenological philosophy. By reason of his linking the notion of "microcosm" to the question of culture (*Bildung*), i.e., by his framing the process of the "microcosm" in the individual human person, this notion acquires the "right of citizenship" in the Schelerian ethics of values, phenomenological psychology, sociology of knowledge, philosophy of religion, metaphysics of the "becoming" of Being, and philosophical anthropology. Other questions, such as the experience of the phenomenon of human humanity (its functionalization), or the beingness of *logos* and of *ethos* in concrete human persons are also viewed here in the light of the "microcosm"-"macrocosm" link.

Scheler himself tied the introduction ("picturing") of man as "microcosm" with reference to "macrocosm" to the great European philosophical tradition reaching back to Democritus of Abdera, Aristotle of Stagyra, and extended by Saint Thomas Aquinas and Nicholas of Cusa in the Middle Ages, by Giordano Bruno, Thomas Campanella in the Renaissance, and by Leibniz, Goethe, and others in modern times.

Earlier attempts at realizing the idea of the human microcosm had as their fulcrum historical types of humanity such as: "*homo sapiens*"/"*homo rationalis*", "*homo faber*", the "Superman". In Scheler's opinion, the right conception of humanity was that of the total man ("*All-mensch*"), with reference to one-sided. In other words, in the concrete individual man, the rational aspect is interwoven with the irrational side, and by analogy, his human nature ("constant") "interweaves" his human condition ("inconstant").

In Antiquity, Pindar proclaimed a maxim: "Become how you are". It has lost nothing of its currency, as it is continually lived out in the consciousness of contemporary man, consciousness, it is essential to mention, that constantly

constitutes a structural unity of 'I'-'world'-'God' in man himself. Moreover, concomitant with the individual and free human person conscious that "*homo est quodammodo omnia*" and the challenge that represents, there is also the noble task of undertaking concrete efforts in the matter of shaping one's own microcosm. Primary is the question whether the concrete human person does not proclaim in himself the "indwelling" of the "*ordo amoris*", which is the pioneer of rational as well as ethical humanity.[1]

The Question of the Connection of the Notion of "Microcosm" with that of "Macrocosm" in the Philosophical Thought of Max Scheler

Introduction[2]

As a philosopher/phenomenologist, Max Scheler undertook to seek the unity of man and world. He had already perceived that man as well as world can be presented as dynamic structures. In that connection, a certain sense was gathered, I believe, of the question of the "picturing" of Being in Scheler's thought. And so, the increasing consciousness on the part of the philosopher of the theme of the evolution of man and of the world *ipso facto* prompted reflection on the matter of the dynamic, process "status" of Being. Apart from a static "status" of the category Being in Scheler's "earlier" period, one can speak, then, of a "becoming" Being in the thinking of the "later" Scheler.[3]

In an essay called "Zur Idee des Menschen", which was included in his *Vom Umsturz der Werte*, Scheler gave a preliminary qualification of man as one who is some "between", some "border" of life and its eternal "coming" beyond itself.[4] Or else, he is a "gate" through which grace permeates. Moreover, man is as a "stage", a "movement" between life and God.[5]

In my mind, such a qualification of man is imprecise. But Scheler did not persist in his efforts to arrive at a more and more proper qualification of man, this "microcosm" having reference to the "macrocosm".

The Desire of Man To Be a "Microcosm"

According to Scheler, man as a "cosmomorphic" essence is in possession of sources of a cognition of all that contains the idea of cosmos.[6] That is why man desires to become a "microcosm", i.e., to participate in the All.

Man's Participation in "Ontic" Sense

The philosopher states that the Cosmos is in the first place of the nature in man as the so-called cosmos of man. Beyond the Cosmos there is, then, only God and

nothing else.[7] And so, Scheler is mindful of the relative character of so-called empirical notions of man, for instance, as regards the questions of his descent, his philo- and onto-genesis, all of the developing human forms, in other words his body-psyche, social and historical essence, etc. In his mind, we also deal with such essential notions of man as that of "the human person", "human dignity", "humanity", etc. Considering the "place" of man in the All as the subject of my analytical considerations, the person cannot be limited to empirical notions of the individual only. In connection with this, there appears the question of the person's participation in the "macrocosm", as he is comprehended in the "ontic" perspective, in his "ontic" sense.

An Issue of Knowledge

In this context of my analysis, there appears the question of the definition of the notion of "knowledge" here and now. Man as a "microcosm" is an essence who realizes in himself the essence of all kinds of being. Hence, I believe, human knowledge plays a distinct and important role in defining the connection of that "macrocosm" and the "macrocosm".

The Definition of the Notion of Knowledge

For "*knowledge is an ontological relationship*, one which assumes that entity and part are forms of being. In this relationship, one being *partakes* in the circumstance of another, without causing this circumstance to change. What is 'known' becomes 'part' of the person who 'knows', but without displacing the other person and without itself changing in any way. This ontological relationship is established without reference to space, time, and causality".[8]

Thus, "Knowledge can … be found only where circumstantial existence occurs not only *extra mentem*, that is, *in re* outside of the spirit, in the physical shape, the thing, but also, and simultaneously, *in mente*, as *ens intentionale* and as object of knowledge".[9]

So the desire of the concrete human being to be "a microcosm" is, *eo ipso*, connected with participation in the All ("the macrocosm"). That is why "the 'cultured man' finds that even as *experiences* of all kinds *happen* to him, they take on shape, form, and order, and fit into a meaningfully organized *world unity*, a 'microcosm'".[10]

The Definition of the Notions of "Microcosm" and of "Macrocosm"

Man as a "microcosm" "binds" himself in *amare*, *contemplare*, and *velle* in the intentional sense with the essence of the macrocosm.[11] By turns, the macrocosm is, however, the way of *amare*, *contemplare*, *cogitare*, and *velle* "*in Deo*".[12]

According to Scheler, all microcosms, i.e., all individual "personal worlds" are parts of the macrocosm. Therefore, as human persons, each is "rooted" even in the Being of the Divinity. So, the Schelerian idea of the microcosm does not admit the

ultimate reduction of the world to the man and vice versa. For instance, a pain in one's arms can prompt reflection on the theme of the very essence of pain in the world in general. On the one hand, we have the vital relevance of man to his surroundings (*Umwelt*) in his experiencing concrete pain; on the other hand, we see his spiritual relevance to the world in his ideation of pain.

The philosopher gave us another definition of "microcosm": "Man, as a physical, as well as a psychic and noetic being, is an instance where all known *types* of principles are applied: mechanical, physical, chemical, sociological, psychological, and also noetic. Noetic principles express this essence of rational spirit, therefore also of divine spirit, if it exists".[13] With that, "We can also say man is a microcosm, i.e., 'a miniature world', because all essential aspects of being—physical, chemical, living, spiritual—are found in and intersect in man. Thus, the ultimate source of the 'great world', the macrocosm, can also be studied in man…. And for this reason *the being of man as microtheos is also the primary access to God*".[14]

Man Is Not the Summation of Life and of the Spirit, but is Identical in "Part" with God and His Attributes (of "Drive" and "Spirit")

For Scheler, man is defined not only as "microcosm", but also as "*microtheos*",[15] "*mikroon*",[16] "total man".[17] And so, "this ideal for man is, if it must have a name, the 'total man', not the 'superman' conceived separately from the masses and from all democracy. Through the idea of total man, superman and subman are to become human".[18] But "total man, in the absolute sense, is hardly close to us. It is the idea of a man who contains and has realized *all* his essential capabilities. Indeed, he is as far from us as God who, in so far as we grasp his essence in spirit and life, is nothing but the *essentia* [essence] of man, only in infinite form and fullness. However, every age of human history knows a *relatively total man*, a *maximum* of participation in the highest forms of human existence. This is also true for us".[19]

According to the philosopher: "Of course, what we see today does not as yet approach even a relative realization of total man. It is only an introduction, the overture to such an evolution. If re-sublimation has succeeded, up to a point, if we again take the vital values to be *self-evident*, those values which modern times, especially the trend of thought since Descartes, have buried under intellectuality and mechanistic attitudes, we have yet to re-establish a new *equilibrium*, so that the spirit and spiritual values will regain the importance befitting the *nature* of man. Only then will we have made a step ahead toward total man, i.e., toward the man of *highest tension between spirit and drive*, idea and sensuality, who is *also* the man with an organized, *harmonious integration* of these two forces into *one* form of existence and one kind of action. Only then shall we have overcome that fatal and even infamous romantic decomposition, that disunity of the idea and reality, of thought and action which is the disease of all intellectual life in Europe…".[20] For, "The man who is most deeply rooted in the darkness of earth and nature, and of the '*natura naturans*', which produces all natural phenomena, '*natura naturata*' the man who, *simultaneously*, as a spiritual person in his consciousness of self, reaches the utmost heights of the luminous world of ideas, that man is approaching

the idea of total man, and, therewith, the idea of the substance of the very source of the world, through a constantly *growing interpenetration of spirit and drive*. 'The person who has had the deepest thoughts, loves what is most alive' (Hölderlin)".[21]

And then, understanding man as "microon" joins us, *sensu stricto*, with all ways to be and to create oneself. So we find, says Scheler, "man as a 'spiritual living being', a "microcosm" [implicitly a "microon", MPM], a creature capable of 'guiding' and 'directing', i.e., of controlling and releasing his drives and conceptions (the ascetic of life) according to principles of action which are, *simultaneously*, constant ontological principles. I wish to point out that this *idea of the essence of man* leaves *complete freedom* for all possible categories of anatomy, physiology, and vitalistic psychology. The idea is strictly *formal* and refers to pure aspects of being which lack all empirical characteristics, i.e., those based on observation and induction".[22]

In this connection, there are three basic conditions from which man can derive the true functions of the human spirit and reason which the philosopher illustrated, namely: "(1) The spiritual subject, man, can be determined only by contents of the *object* and not by drives, physical needs, and inner conditions of the organism; (2) A *love* free of physical desire raises him above everything in his environment which is determined by drives; (3) He is able to distinguish what something is (being) from the way it happens to occur (existence). Essential being is revealed to him as he loses and severs his dependence on worldly drives and as he reduces the existential impressions which pertain to such dependence. Thus, he can derive valid insights which remain true for all fortuitous objects and all instances of the same essence ('a priori insight'). Therefore, anyone who denies a priori insight in man reduces him unwittingly to an animal".[23]

This is the statement important for my further considerations on the subject of Scheler's thinking on the question of the human "microcosm" (of the "microon" here).

That is why, "Ideas and intrinsic values and, above all, the *essential value* of the spiritual*,* rational person in man, outstripping all values of achievement and life, can and may be accepted only by those who see man as a citizen of *two* worlds, in the tradition of Kant and of all great European philosophers, or, better, by those who see man as a being rooted with the two different attributes of his essence in *one* source of the world which is divine substance. I mean those who can *distinguish* in each object the *essence* (what it is) from its fortuitous existence here and now, its circumstance; who can conceive of essence in the radiance of 'spirit' and 'reason", or, more poignantly, by becoming subjects solely determined by *purpose* and unassuming *love*".[24] These maximizing individuals are, the philosophers say, "those who see, in the radiance of such fundamental 'spiritual' acts of man, a new manifestation of the very essence of the ultimate source of things which cannot be derived empirically or biologically; who understand that this ultimate source of things is even more than purposeful *force*, *instinct*, and *drive*, though these are basic to all inanimate and living natures, and basic also to man as a creature of nature and biological life; for this source of the world is *itself* 'spirit' and 'reason', itself all-loving, all-perceiving, and all-thinking light".[25]

The human person as a "microethos" is "a brief holiday in the tremendous expanse of time, of universal growth of life, and thus *means* something in the development of God *himself*. Man's history is not merely a spectacle for an eternal perfect, and divine spectator and judge, but is interwoven into the growth of God himself. There *is* a human animal which *evolves* and constantly renews his self-development into God and spirit-related manhood. Throughout 'world' history, he continuously develops what is incipient in its *essence*, in the sense of Pindar who said: 'Become the one you are'".[26]

In this context, Scheler takes into account the very important cultural dimension of the connection of man with God, observing of man that, "Through the active energy of all his drives (hunger, power, libido) and blood, he feeds the spirit that originally was important, that in its original form lacked any activity which could increase in intensity, and merely 'was as a potential'. He *realizes and embodies* this *spiritual idea*, which is his own, right into his fingertips and into the smile of his mouth. All this is not just a way to ascertain achievements, the so-called 'cultural advance'. It is not a mere by-product of history. Rather, all this is the *meaning of the earth, indeed, of the world itself*. This is an objective existing *only* for its own sake and for the sake of the divinity that, without man and his history, could not attain its own purpose and would not realize the aim of its own timeless development".[27]

In my mind, the concept of "microtheos" acquires a historical as well as a cultural importance in this philosopher's thought. For "each historical activity culminates not in goods, artistic achievements, not in the unending extension of knowledge through the experimental sciences, but in this well and nobly created being of man, in his collaboration in realizing God. Not only the Sabbath exists for the sake of man's spiritual well-being *in Deo*, but all civilization, all culture, all history, even state, church, and society. *Salus animarum suprema lex* [the supreme laws is the welfare of souls]. Culture is not 'technical preparation for something', 'for' a profession, field of specialty, or achievement of some kind. Culture does not exist for the sake of such preparation. Rather, all professional preparation 'for a purpose' exists for the sake of culture which lacks all external 'useful aims', for the sake of the well-formed man himself".[28] This is why man as the "micro-cosm"/the "microon"/the "total man" (*Allmensch*)/the "microethos" cannot be the summation of life and of the spirit. The shape of these notions is, *per analogiam*, bound up with the question of the development of culture.

According to Scheler, "*each cultural group* in history, whatever its name, *possesses* (in its spirit and attitude) just the forms and patterns it has evolved and acquired, indeed, a whole world of such forms, not only of thought and perception, but also of love and hate, taste and feeling for style, value judgment and desire. We study these forms in the history of ideas".[29] So, "participation in the divine is possible only if one lives, plans, wills, thinks, and loves 'in him' and through him and, so to say, out of him. Saint Augustine called it *cognoscere in lumine Dei, velle in Deo* [to know in the light of God, to want in God]. This completely excludes the material orientation which we usually find wherever the world, the self, and others are observed".[30]

For Scheler, "The spiritual 'person' of man is neither a substantial thing nor a form of concrete entity".[31] He can rejoin his spiritual person only by acting. This person, "is a hierarchical organic unity of spiritual acts which, at any moment, represents the unique and individual self-concentration of an infinite spirit",[32] which is one of two attributes of God. Next, "as a creature of drives and life, man is, by analogy, just as fundamentally rooted in the divine drive of '*nature*' in the other attribute of God. This common root of all men and all life in the divine drive is sensed in the great movement of sympathy and love and whenever we feel one with the universe. This is the 'Dionysian' way to God".[33] "The purest and supreme finite representation of both attributes is 'man' himself".[34]

In this context of my considerations on the subject of the "partial identity" of man with attributes of God, that is, with "spirit" and "drive", and additionally keeping Scheler's dialogue with historical types of man in mind, there comes into prominence two types of man in his philosophical anthropology, i.e., "Apollonian" man and "Dionysian" man.

Principles: "Perspectivism", "Priority", "Humanity", "Solidarity" in the Light of the Schelerian Conception of the Human "Microcosm"

Now I would like to make an attempt here to sketch the particularity of Schelerian anthropological thought. In my mind, before framing his philosophical anthropology, Scheler struggled in particular with the application of the principles of "priority", "perspectivism", "humanity", and "solidarity", in practicing reflection on the subject of man. The difficulty is that these principles oscillate between two fields, i.e., the field of rationality and that of irrationality.

According to Scheler, in the general sense, the principle of "priority" refers to all development of human knowledge. In the particular sense, it gives preference to one of the three types of knowledge: 1) knowledge of control and achievement; 2) knowledge of essence and culture; 3) and knowledge of salvation.[35] Each of these three types of knowledge has its functions. The possession of the knowledge within the scope of the experimental sciences gives people control over and guidance of eternal nature. Knowledge within the scope of the humanities affords possibilities for the development of the personal spiritual center of man. And knowledge within the scope of divinity brings salvation and grace to the human spirit.

In the concrete sense, I propose seeing the principle of "priority" as being made concrete in the "given" of each world-man-God "picture". This picture is of a sociological as well as a psychological character, because it refers to the structured shape of the spirit of an epoch, its experience of the world, of man, and of God within these very categorical forms given its ethos, sense of style. If to the constitution of the principle of "priority" we also add the "condition" of scientific as well as technical achievements, then a complete "picture" of the "nature-man-divinity" connection will be attained.

Scheler as the co-creator of the sociology of knowledge (along with Karl Mannheim) proved that the existing picture of the "world", of "man", of "God" "given" in a historical period is invariably of a sociological character. One should

speak, therefore, about the priority of a given type of knowledge as being a "concretization" even within oneself of the principle of priority prevailing in the consciousness of society. I believe that at times it is the "Dionysian element" (the "irrational aspect") that is given priority in Scheler's anthropological thought, and at other times it is the "Apollonian element" (the "rational aspect") that is given priority.

It is true that in Schelerian thought, prominence is given to the entire range of perspectives known to history, metaphysics, and religion. Still, within himself, man constantly knows the so-called perspectival impulse toward love or sympathy. One should relate, I believe, the principle of perspectivism to Scheler's conception of man as a microcosmic essence and to the idea of humanity. That is because the essence of Schelerian perspectivism is a prospective picture of man and always one that presents an "'ideal' that admits man's *freedom to develop himself*".[36] Therefore, one should perceive the essence of the principle of perspectivism in the comprehensive "picture" of man.

The essence of the principle of "humanity" lies in man's ability to grasp that essence. According to Scheler, the maxim: "Become the one you are"[37] gives us information. It is essential that we should make the effort with the aim of realizing ourselves and so achieve our own humanity and human dignity. Simply put, a priori or essentialist thinking suits the character of the principle of humanity.

The principle of the "solidarity" finds the expression in "co-loving", "co-feeling" and also "co-thinking" or "co-willing", etc. It is the participation of one being in the circumstance of another being without causing that circumstance to change.[38] In Schelerian anthropological thought, we have on a general level what are called "organic" and "spiritual" solidarity.

In the course of leading one to the essence of the principle of solidarity, Scheler names three types of solidarity. First, he speaks of the solidarity of God with the world. The world is, simply, one great organism "in" God, that is to say, that in setting forth the "connection" of the world with God in terms of solidarity, this philosopher is panentheist. He declares God to be in the world, i.e., *Deo in mundi*. And where he speaks of the "presence" of Divinity in the world, where that God is nature, Scheler takes the pantheistic position. Thus Schelerian pantheism includes a panentheistic tendency in his anthropological thought. I believe that this panentheism is not only sustained, but also strengthened ("God in God").[39]

Secondly, Scheler speaks of the solidarity of God with man. The author of the works collected in the volume *Philosophische Anthropologie* (*Gesammelte Werke* 12) baldly states that there is a partial identity of God's Spirit with the human spirit (a so-called theonomy).[40] To say it straight away, God cannot "realize" or "fulfill" himself without the active contribution of man in a theogenetical process. In turn, man without the assistance of, the participation of God in him, is not able to "become" man!

Thirdly, Scheler articulates a principle of the solidarity among the members of society. In Schelerian anthropological thought, this possesses not only a sociological aspect (relations: the human person-the living community; man-society) and a psychological aspect, but also a moral aspect (respect for the principle of solidarity in relations with other persons), one which finds its most distinct expression in the maxim, "one for all, all for one".[41]

The specification of four principles is not accidental in Scheler's anthropological thought. The principles of priority, perspectivism, humanity, and solidarity all refer to one and the same human being who is microcosmic or personal-spiritual. Thus, man remains an *ens amans*, at times vis-à-vis "nature", which is to him the "breast of a friend" (Goethe, Schopenhauer, Novalis),[42] at times as one united in feeling with the world, plants, animals, and people, at times knowing an acosmic love. An exemplar of this is Saint Francis of Assisi,[43] who found "sister" or "brother" in inanimate and animate nature both.

Proper "picturing" of the world in Scheler's anthropological thought involves extraordinary grasping of essences. As I see it, we come to correct conclusions by applying all four principles informing his thought. These principles approach man as natural essence, vital essence, spiritual essence, and rational essence. If we assume, as we should, the domination of the "Dionysian element" in Schelerian anthropological thought, it becomes plain that the four principles are "at stake". To be blunt, when sensorial, utilitarian, and vital values dominate, there is a loss of spiritual and sacred values. Then, given the decreased value of personal being in general, the employment of the principles will be limited.

"Culture", "Humanity", and "Divinization" as Keys to Becoming for the Human Person of the "Microcosm"

On this level of my considerations, I would draw attention to the fact that the *conditio sine qua non* for reaching each one's own microcosm is constant self-education, humanization, and divinization on the part of the individual human person. According to Scheler, "this combined idea of humanization and deification is …inseparable from the idea of 'culture'".[44] Therefore, "only man *sets himself* and his 'consciousness of self' *apart* from the world. Only he separates concrete environment from his personal experience of self. Only he can perceive an object through his different senses and realize that it is 'one and the same'".[45] Moreover, "Man is the being, intrinsically *lofty* and *noble*, raised above all of physical life and its values, even above all of nature, the being in which the psyche has *freed* itself from *subservience* to life and has purified itself into 'spirit', a spirit in whose service 'life' enters in an objective as well as in a subjective, psychic sense. We have here an ever new and growing process of 'becoming man' in this specific sense, a humanization which is both self-deification and a collaboration in realizing the idea of divinity".[46]

The Partial "Structural Identity" of Man with '*Ens a se*'

Without doubt, the question of the "sublimation" of life and the "enlivening of spirit within the individual human being is, *sensu stricto*, connected with another question, that of the microcosm. And both of these refer to the question of the identity of man with '*Ens a se*'. We notice that, for Scheler, metaphysics can only arrive at '*Ens a se*' in the sense of a non-personal absolute source world, while the '*Ens a se*' of religion is personal.

Here, I would like to make the following short, but also essential, division of the various spheres of being and objects into[47] 1) the absolute sphere of Reality, of values, and the holy; 2) the sphere of the co-world, the world shared with others, the sphere of society and history; 3) the spheres of the inner and outer worlds, also of one's own body and of one's environment; 4) the sphere of the living; and 5) the sphere of the inorganic and the dead. According to Scheler, these spheres are irreducible to one another. Moreover, all are equally and originally given in human consciousness.

Ernest W Ranly is right to write of "an essential order in the givenness of these spheres".[48] Scheler described this order through five "laws of pregivenness" meant to describe the order in which these various essential spheres are consciously entertained in intentionality: 1) The outer world is pre-given to the inner world; 2) The living world is pre-given to the dead world; 3) The outer world of the co-subjects of my social world is pre-given to the inner of my own social world; 4) The inner world of the social world is pre-given to my own inner world, and 5) My own body and every alien body is pre-given as a field of expression of a body-object (*Körpergegenstand*) to all subsequent distinctions between body and soul.[49]

It is important for my further considerations to perceive that religion and metaphysics differ in essence. The source of all metaphysical acts is, first of all, man's original astonishment about there being something rather than nothing. In turn, the source of religion is the inner human desire for salvation. In other words, "the goal of metaphysics consists in the determination of an absolute being and the cognition of the world by rational activity. The goal of religion is man's salvation, redemption of sin, suffering, and death, which is to be gained by man's humble acts and God's giving. The road which religion takes is faith, in which man gives himself away humbly, so that God will bend down to give Himself to man. The road of metaphysics, however, is constructive and intuitive reasoning".[50]

In my mind, in Schelerian sociology of knowledge, there appeared a tendency to undertake the balancing of metaphysics and religion as different realms of human knowledge. First of all, his sociology of knowledge rests on three axioms. According to the first axiom, man is genetically and consciously a member of community before he is conscious of his own Self as an I. In other words, I know myself to be a member of a we before I know my Self as an individual I. The second axiom holds that participation in the experiences of others occurs in different ways in different groups, the mass, the life-community, society, and the person-community. In this connection, the philosopher makes an essential distinction between the soul and the spirit of a group as two sociologically important principles. For example, the group soul expresses itself by such external expressions as myths, tales, songs, etc. The group soul is, however, anonymous and impersonal in its creation. But the group spirit is simply conscious of its intentional objects. The results of the group spirit are science, philosophy, art, the state, a cultural language. Personal representatives are responsible for the group spirit. The third axiom of the sociology of knowledge involves a basic epistemological theory which concerns the relationship and the ordering of human knowledge with reality.[51]

The three forms of knowledge are distinguished by the different motives from which they spring, by different knowing acts, by different intrinsic ends, by different types of models and exemplars, and by the different social groups in which the form of knowledge occurs. The three different social forms of knowledge are also related to distinct social groups, namely: 1) the different ideals, types of leaders or models manifested with each type of knowledge, e.g. *homo religiosus*, the wise man, the scientific researcher; 2) the different original sources and methods of each type of knowledge, that obtained through essential-ideal modes of philosophical thought, and that obtained through the inductive and deductive conclusions of science; 3) the different forms of development revealed by sociological study of the essential forms of intrinsic development within a science and not by the mere historical study of concrete facts; 4) the different basic social forms in which pieces of knowledge present themselves as they are incorporated in the traditions of the people, inscribed in ceremonies or rites, or written down in books and taught by the schools; 5) the different functions played by the various types of knowledge in human society; and 6) the different sociological classes from which the various kinds of knowledge have sprung.[52]

An issue of "incarnation"

I would like above all to draw attention to the fact that in the field of Schelerian sociology of knowledge, metaphysics attains "the right of citizenship" and possesses equal "rights" vis-à-vis the two other types of knowledge. In the field of Scheler's sociology of culture, we have to do with the essential division between Nature and Culture in the shape of the so-called real and ideal factors. It is important that a reciprocal penetration occurs among those facts, but they do not "join".

First of all, man means "something" in the development of God Himself. For instance, according to Scheler, the great German mystics, Meister Eckhart in particular, assumed "this kind of *solidarity* and interplay between the timeless *growing being of divinity* and *world history*, or, better, the world *as* history, especially the origin and history of man in which the essence of all other things on earth is represented in microcosm".[53] Thus, "Universal evolution, through which the divinity realizes its essence and reveals its ceaseless becoming, finds in man a realm of what is and has true value, a realm which *transcends all possible milieux of physical life* and stands enthroned *above* everything, important or unimportant, in a merely vital context. Therefore, what we call 'free will' in man, as opposed to drive and instinct, is *not* a *positive* power to produce and create, but a negative power to *control and release* the impulses of drives. The act of will, related to action, is always primarily a '*non fiat*' [it shall not be done] rather than a '*fiat*' [it shall be done]".[54]

In the opinion of Scheler, "The assumption of the basically negative nature of the spiritual 'will' (in so far as the will is related to action rather than to the appraisal of an ideal project), which is superior to drives and which controls and releases impulses, is also fundamental for pedagogy".[55] And so, "in our metaphysics, this assumption is also applicable to the wilful element in the spirit of the *one* divine real source of the world which contains the two attributes we know, 'spirit' and 'drive'. We do not derive the origin of the world from a 'creation out of nothing', as does theism, but from the '*non*

non fiat' [it shall not be non existent], through which the divine spirit released the de-
monic in order to realize the idea of the divine which had been only a 'potential'. In or-
der to realize 'himself', God *had to accept in exchange* the substance of the world and
world history".[56] That is why the philosopher conceives the act of "free will" as corre-
sponding to existence, as inhering in the realizing of a project and not in its "content"; it
is not "the circumstance of the project motivated by strict *necessity*, experience, inher-
ited and vital psyche, nor the *particular* essence of the person which transcends time".[57]

In Scheler's mind, "Man endowed with free will, can, therefore, be called the 'nega-
tor', the 'ascetic of life'. Thus, in all cases, the spirit is not a principle, but only one
which sets limits, maintains fortuitous reality within the *bounds* of possible being".[58]
Thus, man is not the imitator of a "world of ideas" or "providence" that arose spontane-
ously or was already present in God before creation. Nay, "he is *co*-creator, *co*-founder,
co-executor of a stream of ideas which *develop* throughout world history and with man.
Man is the only locus in which and through which original being grasps and recognizes
itself, but man is also the being in whose free *decision* God can *realize* and sanctify his
pure essence. It is man's destiny to be more than a 'serf' and obedient servant, more
also than merely the 'child' of a ready-made and completed God. In his being as man, a
condition involving *decisions*, man bears the higher dignity of an ally and even collabo-
rator of God. Amid the storms of the world, man must carry before everything the flag
of divinity, the flag of the '*Deitas'* which realizes itself only *in the course* of world his-
tory".[59]

Scheler assumes a continuing spiritual evolution of God within the dynamics
"given" man in shaping his own spirit and drive (the life-impulses). Thus, "spirit and
drive, the two attributes of being, apart from their growing mutual interpenetration -
their intrinsic end (*Ziel*)-- are not complete in themselves. They grow within themselves
in their manifestation in the history of the human spirit and in the evolution of life in the
world".[60] Then, "For us the basic relationship of man to the World-ground lies in this,
that in man-- who, as such, both as spirit and as organism is only a partial centralizing of
the spirit and drive of the Being per se -- I say, in man himself this World-ground di-
rectly comprehends and realizes itself".[61]

Next, "The original Being [*das Urseiende*] becomes conscious of itself in man in the
same act by which man sees himself grounded in this being. We need but transform this
thought, previously presented too intellectualistically, so that man's knowledge of being
so grounded is the result of the active commitment of our being to the idea demands of
deitas and the attempt to fulfill this demand. In and through this fulfillment, man coop-
erates in the creation of God, who emerges from the Ground of Being in a process
whereby spirit and drive interpenetrate increasingly".[62] In this sense, one should speak
of a partial identity between the human and the divine spirit. Man is a "small God".
That is why there is no denying the fact that the "incarnation" of man "finds" a place in
Scheler's thought.

An issue of "theonomy"

The philosopher states that "the individual person of each man is immediately
rooted in eternal being and spirit".[63] Most definitely in the Schelerian metaphysics
of "becoming" God, man is His "collaborator". In this sense, "the only access to

God, is, therefore, not theoretical contemplation which tends to represent God as a concrete being, but personal and active *commitment* of man to God and to *progressive* self-realization. It is a *collaboration* in the two attributes of the eternal act, in its spiritual power to create ideas as well as in its momentous force which we can feel present in our drives. The purest and supreme finite representation of both attributes is 'man' himself".[64]

In my mind, Scheler refers the well-known dictum "*homo est quodammodo omnia*" to the concept of "microcosm" and he wants to build his own project of the "microcosm". In this context, the human being is the "becoming" of a "microtheos". Therefore, the realization of the dynamic project of this "microtheos" is *ipso facto*, connected with the role of man as a collaborator of God, i.e., with theonomy in general.

I think that the process of theonomy is not possible without a transformation of man that his body, life-impulses, soul, spirit, and also the measures typical to him undergo. This is why the philosopher wants to combine this process of theonomy (implicitly, of "deification") with humanization in the "becoming" of (true) humanity.

The Dependence of the Field of the Metaphysics of a "Becoming" God on That of Philosophical Anthropology (on That of Metaanthropology)

Scheler was right when he said, "It is *difficult* to be man".[65] In the Schelerian metaphysics of a "becoming" God, the individual human person undertakes efforts to concentrate simply on the Divine. Besides, man as a whole is a direction of the movement of the universe, or even of its source.[66]

On this level of my considerations, I would like to stress that Scheler's metaphysical "rights" "interweave" with his pedagogic ones - and also with the sociology of outlook or the sociology of metaphysics. He said that "neither true essence nor the existence of something containing true essence can ever be explained or made intelligible by experimental science. The success of the task of experimental science depends precisely on strictly intentional science. The success of the task of experimental science depends precisely on strictly intentional exclusion of questions concerning the essence of things (e.g., *what* is life?). Therefore, both the essential structure and the existence of the world must, in the last analysis, be derived from absolute reality, i.e., from the common and supreme source of the world and of man's self".[67] Furthermore, "the supreme aim in forming a metaphysical outlook through philosophy is, therefore, to conceive and consider absolute being through itself *in such a way* that it corresponds and is appropriate to the *essential* structure of the world as discovered in 'first philosophy', to the real *existence* of the world as it appears to us in its resistance to our drives, and to all fortuitous circumstance".[68]

In my mind, the Schelerain metaphysics of a "becoming" being is the counterpoint to idols, social illusions, etc. Or, the *conditio sine qua non* of the attainment by man of his "place" in the Cosmos is his "Syndesmos" between world and God

as reflected in the sensual and intelligible spheres.[69] Obviously, that is the point, so I think, in order that man as a phenomenal vital being may begin to acquire more meaning in his spiritual and metaphysical dimension. Hence, Scheler's assertion of "the metaphysical place of man in the cosmos".[70] I would like to join to the Paideia of his humanity the cultural patterns of the present period and also what is "given" within the secular tradition.

The Transcendental Manner of Inference

In my mind, the formation in man of a metaphysical dimension is the ground for stating that "all forms of being depend on man's being".[71] In this regard, "the concrete world and its modes of being are not 'being in itself' but only an appropriate counterbalance to the entire spiritual and physical order of man and a 'segment' of being in itself. A *conclusion* as to the true attributes of the *ultimate source* of all things can only be drawn by s*tarting from* the picture of the essence of *man* explored by 'philosophical anthropology'. This conclusion is an inverse prolongation of the spiritual acts which originally sprang from the center of man".[72]

Scheler calls this manner of inference the "transcendental argument": "Its principle is: It is certain that being of the world itself depends neither on the fortuitous existence of man on earth nor on his empirical consciousness. However, there are strong *essential analogies* between certain categories of spiritual *acts* and certain realms of *being* to which these categories give us access. For these two reasons, *all* acts and operations that grant this access to us transitory creatures *must* be ascribed to the source of all things".[73] Therefore, I would like to interpret the Schelerian transcendental manner of inference as the relevance of the notion of "microcosm" to that of "macrocosm".

Suffering as Experience of Reality

It is true that in his later years of life, Scheler concentrated more and more on the question of reality. In the opinion of Manfred S Frings, "Scheler's ideas of how reality is given are undoubtedly one of the most interesting contributions to contemporary philosophy. He was fully aware of the fact that this question of how reality is given is one of the darkest ones in philosophy, far from being solved".[74]

For Scheler, straight philosophy is autonomous, i.e., independent of other kinds of cognition. All philosophizing, then, starts with a threefold evidence:[75] 1) that there is something rather than nothing; 2) that there is absolute being through which all non-absolute beings possess being; 3) that all possible being possesses essence (*essentia*) and existence (*existentia*).

Philosophical cognition, therefore, is insight into essences and their order of foundation. For the philosopher, cognition is simply a knowing possession of something "*as something*".[76] Next, knowledge as the concrete aim of cognition must be defined without reference to anything pertaining to kinds of knowledge, e.g., to induction, deduction, representations, judgments, etc. Above all, knowledge must be defined in terms of "ultimate *ontological meaning*".[77] According to Scheler, "philosophy of its nature, is strictly evident and for all fortuitous being a

priori valid insight, that can be neither increased nor destroyed by induction, into all essences and essential interconnections [*Wesenszusammenhänge*] of being available to us in examples, and is that both as to the order and as to the realm of levels in which they stand in relation to absolute being and its essence".[78]

Philosophy is treated as that cognition of real beings wherein the phenomena themselves are referred to absolute being in contrast to cognition in the positive sciences, which is connected with their particular functions and can be realized following the so-called schematic nets of particular research fields. In other words, as Scheler wrote, "Philosophy begins when we have consciously *excluded all* possible *attitudes* reflecting *worldly desire* and *practical concerns*, those realms in which we exclusively face fortuitous existence and the reality of objects; and when we have consciously excluded the method of experimental science which chooses the objects of its knowledge in the order in which they can most easily be controlled. Both when we applied *and* when we excluded the method of experimental science, our action was conscious and *willful*. This is what matters, if man is to care for and cultivate *all* aspects of the knowledge which he, as man, is capable of attaining".[79]

I would like to comment on the subject of the application of this criterion in Scheler's philosophy. In this connection, he also defines philosophy as "an attempt to attain a kind of knowledge in which facts are *no longer relative because they depend on life, not* relative to its range of values".[80] However, "Problems insoluble by observation and measurement, and by mathematical logic, are *not* for experimental science; they are 'meaningless' from its point of view. Conversely, a problem which can be resolved in this manner, i.e., a problem in which the solution depends on the *quantity* of inductive experience, is never an ontological problem and therefore *not* primarily one concerning philosophy".[81]

Then, according to Scheler, "The standard of measurement, true-false, is valid for all knowledge derived from value judgment and is common to all knowledge so formulated, but philosophy has, in addition, other *decisive* standards of measurement: *first*, those on the a priori (essential) level of what is a priori true or false; *second*, those on the level of absolute being contained in objects of knowledge. The first of these standards is supreme and decisive in awakening the *spiritual powers of the person*, i.e., *knowledge of culture*; the second, in forming knowledge of salvation, knowledge of ultimate metaphysical reality".[82]

Reality as a whole is experienced in relation to spheres of being. And these are not reducible to one another. Reality is pregiven to all experiential content. This reality is prior to perception and thinking, as resistance against pure conation. And so, the experience of reality as resistance antecedes all consciousness of producing acts of "re-flexio".[83] Hence, man's relation to reality is ontologically ultimate and primordial. "Becoming conscious or becoming related to the ego is always a consequence of our suffering the resistance of the world".[84]

Resistance is, then, the presupposition of the whatness of a being as perceived or thought. It is the resistance of the world or of all things which ignites the spark of reality experienced in acts of conation, against which resistance is directed. Reality is, therefore, given before intellectual acts, because the correlate of all possible intellectual acts is exclusively whatness, and never existence.[85]

Here one should underscore that when "we comprehend the being-real (*Realsein*) of an indefinite something, therefore, in the order of sequence of that which is given before its whatness (*Sosein*) is sensibly perceived or thought".[86] Reality is, *eo ipso*, the foundation for all possible sensation and perception. And hence, reality is pure resistance. Frings is right when he says that "sensation, perception and cognition of essence only 'fill' that which is pre-given in immediate, pure, voluntative experience: the empty whatness of resistance. It will be recalled that the pre-logical contact with the givenness of reality-resistance takes place in a certain order to which we referred in the second chapter: the sphere of the absolute is in a sense basic to the 'thou-(we) I' experience (*Mitwelt*), and both external and internal reality precede that of live and dead bodies. This sequence of reality experienced, it will be remembered, exercises for Scheler its reflection in the historical, social, and individual development of man".[87]

After having given the few essential characteristics of the notion of "reality", I would like to show the connection of this notion with that of "suffering". For Scheler, the notion of "suffering" grew in its range over time as a category to the point that he came to put an equals sign between suffering and reality. Also, suffering should be considered the category of all in the phenomenal movement of life directed toward "sacrifice".

Obviously, nearest to the thought of Scheler on the learning of suffering is the Buddhist way to nirvana. The author of "The Meaning of Suffering" (*Vom Sinn des Leides*) extracts fundamental truths from the Buddhist learning on suffering, i.e., "1. The essence of suffering; 2. The cause of suffering; 3. The condition for the elimination of suffering; 4. The way of achieving this condition with the human mind".[88]

In Scheler's opinion, the principal merit of Buddhism to be appropriated is the technique for eliminating "importunate" reality, i.e., by seeing the unreality of the character of existence. Hence, in the Buddhist notion of "knowledge", according to the author of "The Meaning of Suffering", one should be concerned only with the elimination of the character of the existence of the world and the principal elimination is that of any judgment about existence, i.e., either affirmation of existence or denial of it.[89]

Suffering, I believe, grew as a category to the level of an anthropological and metaphysical problem in the thought of the proto-creator of philosophical anthropology. Already, in the early period of Scheler's philosophical creativity, the web of suffering came up in the notion of the "tragic" and of "tragedy" as life itself. Indeed, the author of "Zum Phänomen des Tragischen" was then at the beginning of the course of development of his own anthropological thought. In the two volumes of *Vom Umsturz der Werte, Abhandlungen und Aufsätze*, besides the just mentioned article, we find also another: "Zur Idee des Menschen".

Scheler believed that one of the most difficult webs to grasp/understand of the webs in the thought of Buddha was his teaching on the essence of suffering and its origin,[90] which awaited, I think, the famous interpretation Scheler gave to it in "The Meaning of Suffering". In the opinion of Edward Vacek,[91] the final Schelerian insight into reduction is rather the Buddhist solution. And so this reduction is an ascetic act of the spiritual will, which is saying: "No" against bodily desires.

I would like to note that Scheler was helpful in relating the category of existence to the experience of reality (=the experience of resistance).[92] The world hides in itself a potential resistance to the philosophical aim in general because, "the world is, fundamentally, reality; however, it should be idealized—it should become an image: it should become this through the activity of the mind".[93] But, world also hides "fortuitous being", "evil" in general. That feeling of the unity of the resistance of world is, according to the author of "The Meaning of Suffering", necessarily the experience of the unity of suffering.

On this level of my considerations, I discern the category of suffering as the "tie" connecting anthropological thought to the conception of reality in the phenomenology of the "later" Scheler. Ernst Cassirer was right when, in speaking of the characteristics of Scheler's philosophical anthropology in *An Essay on Man*,[94] he said that in making literary comparisons, philosophical anthropology (such as Scheler's philosophical anthropology) cannot be near to the epic or the lyric, but only to tragedy. Then it is nearer life, and therefore more "human" and "true".

To Scheler, by the way, it appeared that resistance, the basis of all consciousness, is suffering and that a higher state of consciousness involves increasing suffering in the face of the primary spontaneous movement. Moreover, the philosopher states that God and man are above all "companions of each other's fate, enduring, overcoming, some day perhaps victorious".[95] Therefore, we have sufficient premises to draw the conclusion that the notion of "the experience of resistance" (=reality) is identical with suffering, and Scheler performed, de facto, the specification that the category of reality (=resistance) is that of suffering.

Notably, the treatise on "The Meaning of Suffering" was published in the volume of *Krieg und Aufbau*, based on a manuscript of 1912. The philosopher broadened this treatise on consideration of the theme of "sacrifice" as the objective side of all subjective suffering. According to Frings, in his Preface to *Späte Schriften*, several months before his death, Scheler broadened the treatise of "Meaning of Suffering" to an ultimate metaphysical question on the meaning suffering acquires in sacrifice.

In the most formal and most general sense, the notion of "sacrifice" elevates its scope from the sensations of pain to metaphysical-religious despair. According to Scheler, "'sacrifice' is necessary only when this causality, understood as a conformity among things and events which carry value, links the realization of a higher positive value (or rather, the avoidance of an evil of a higher range) necessarily to the establishment and the realization of an evil of a lower range".[96] However, the human person is neither isolated from impulses nor from spirit (as God or culture). He experiences the resistance of all kinds of being. So, one could say that the person remains between impulse and the Divine Spirit. Therefore, man suffers. Because "the condition for suffering is always the conflict of autonomous and independent parts with their functional position in a whole, the whole in which they are found in solidarity and which is in solidarity with the parts, such a conflict is always the most general ontological basis for the (ideal) possibility of suffering and pain in a world".[97]

According to Scheler, the relationship between part and whole does not have a summative character, but is more than summative. It is important to see "a whole

whose being, effect, and value are independent of the being, effect, and value of its particular parts".[98] "Only, when the whole as wholeness (totality) works, is, and lives its parts, while the parts are not only in the whole, but work 'for' the whole, only then can there be talk of sacrifice between part and whole and only then does the possibility of suffering (of whatever kind) persist".[99] So, "only in such cases are the parts of the whole called also its 'members'(οργανα)".[100]

And, only in this case is there the relation between whole and part of a 'connection in solidarity', in the sense of the whole ruling and leading and guiding 'for' the parts. There is also, however, in such cases, the sense of the parts specifically serving, being led, and being guided 'for' the whole".[101] In other words, "In our world of human experience, we can find this unity, according to superficial, non-metaphysical experience, i.e., in all *life-units* (cells, organisms, socio-biological totalities). Furthermore, we find it in all units of persons, in relation to partial acts of the person, on the one hand, and in relationship to the collective personality (nation, state, church, civilization) on the other, whose members are individual persons, without compromising their individual dignity".[102]

For Scheler, "*Natural death* determines its goal-object and meaning-object at the time of its appearance, i.e., it demands a natural self-sacrifice of the individual for the procreation, as well as for the preservation, or rather, the advancement of the whole species—the 'sacrifice' that surrenders the (one) life for more life and for automatically higher life. Much as the idea of death is the most grief-filled idea which man as creature is able to think insofar as he is considering death from the point of view of his individual drive to live; and that means: he is considering it neither from the point of view of the goals which are immanent in the idea of the evolution of life itself nor from the point of view of the objectives and the fate of his spiritual personality, so also is *pain* something like a (sign of) 'death' in miniature: a sacrifice of the part (or rather, of the proper enhancement of life) for the preservation of the whole organism".[103]

In my mind, such a sacrifice is made for the preservation of the whole organism. Simply, the thought of sacrifice ties death and pain together in one reality. But, we have to do with such a conflict only inside the organism.

Next, the author of "The Meaning of Suffering" said that "everything, which we call 'suffering' as opposed to 'doing' and 'working' (though not to pleasure), is of two types. The resistance of a whole against one part is perceived by the part so much the more, the less the part offering resistance has power for counter-resistance and self-preservation. The pain as the inner perception of this 'suffering' is the pain of being powerless, of need, of poverty, of the deterioration of strength, of old age. However, the 'suffering' does not grow less in a process toward the polar opposite: by unusually intense activity by the part against the whole, which by means of the rigidity of its organization suppresses the part which is trying to grow in power and size".[104]

According to Scheler, "that is the contrary type of pain, the pain of growth, the pain of becoming, the 'pangs of birth'".[105] In such a state of affairs, "every love is sacrificial love (a subjective) sacrificial echo of a part for a self-transforming whole in consciousness".[106] That is why the philosopher makes the assumption that "also in the spiritual comprehension of pain, death, and love, which spontane-

ously occur, there is a flame from this purest and highest experience of a free spirit, a flame which illuminates wondrously even all non-spiritual suffering".[107] So, the whole man "performs" a sacrifice of vital being as well as spiritual being. So, as stated above, in my mind, suffering as a category is the "tie" connecting Scheler's anthropological thought with the conception of reality in the phenomenology of the "later" Scheler.

Philosophical Anthropology Determines the Content of 'Ens a se'

In my mind, one of the pivotal questions within Schelerian philosophical anthropology is the constitution of man (implicitly and explicitly the ideation of concrete humanity). This question of constitution is closely connected, I believe, with another, i.e., that of the humanization and deification (of God) in the frames of the progressive process of culture (education) of human beings.

In accordance with Scheler, I would like to stress that "at every moment of life this regress opposes the process of humanization in individuals and nations".[108] In this connection, there appears the question of the harmony between "Dionysian" and "Apollonian" man within concrete human beings. Moreover, man is the self-manifestation of the source of the world and its attributes, namely "Drive" and "Spirit". Neither of these are reduced in themselves. But interpenetration between them leads to the "vitalization" of spirit and the "spiritualization" of drive on the levels of both human beings and the source of the world.

In Scheler's mind, only such an anthropology could inform the sciences that have to do with the object of "man" according to their grasp on what is: scientific, methodic, prehistoric, ethnologic, historical, social, and normal developmental psychology and characterology; this is so in the sense of providing the sciences with an ultimate foundation of a philosophical nature as well as definite reliable aims for their investigations. Hence, philosophical methods can not be driven out by scientific ones, because these do not grasp the wholeness of man.

Scheler carried out the framing of a metaphysics of a "becoming" "God" in the sense of a "metaanthropology". That is why metaphysics is a metaanthropology and metaphysics acts as "ontic". Moreover, a whole picture of the world can be given only a single and complete person. Well, in the theory of the wholeness of the world, solely the wholeness of the person is theoretically accessible. For metaphysics is connected in one necessary way with any human person. Hence, there occurs a distinct dependence of the field of metaphysics of a "becoming" being on philosophical anthropology, or the field of metaanthropology.

In this connection, one should here repeat that a whole picture of the world can be given only a single and complete concrete human person. Therefore, I would like to use the schema of a hypothetical syllogism to tie things up. If the capital letter "A" means the notion of "philosophical anthropology", and in turn, the capital letter "M" means the notion of "metaphysics", and the notion of "reality" is accordingly "R", I shall obtain the following:

$$[(A \supset M) \bullet (M \supset R)] \supset (A \supset R).$$

Or, philosophical anthropology determines the content of '*Ens a se*' in the objective sense.

Some Critical Remarks

No doubt, Scheler's analyses of the subject of the "microcosm" and its relevance to the "macrocosm" contributed to the establishment of the significant role of metaphysics as well as the range of philosophical anthropology in Schelerian phenomenological philosophy. So, in the metaphysical act (in its "ontic" sense) the concrete person is "given" "essence". It was obtained with the "cover" of the prephenomenon (=the preshape) and the idea,[109] at the instance of the permeation of the whole of the world and human persons by the eternal Logos. Just, then, a person "grasps" the "essence" of reality through his participation in Logos.

I would like to focus on a critical analysis of the question of the "in-being" ("*Das Insein*") of the source of the world in Scheler's anthropological thought in order to relate it finally to the great issue of the finitude and infinitude of a being itself. Scheler relates the "in-being" of the source of the world to the inner principle. The consequence of taking such a position was, I believe, the appearance in Schelerian anthropological thought of "non-harmonized" attributes "within" absolute being as well as within fortuitous being and among "both of them".

And so we have to do with immanence, the tangle of the absolute and what is characteristic of fortuitous being. Hence, it was the lack of further solutions in this field that, in my mind, doubtlessly contributed to the confirmation of the anthropological trend and metaphysical dualism in Scheler's thought. However, I think that such an "in-being" of the source of the world should tie in with the partial identification of absolute Being and fortuitous thisness (*Sosein*). But in this partial identification the transcendance of absolute Being is not attained. The reason for this state of affairs is, I believe, or one should at least suspect, that Scheler can conceive of absolute Being as simultaneously unlimited and limited or simple and composite, etc. I would like to note that in the philosophy of the "later" Scheler there occurs a lack of primary evidence for '*Ens a se*'.

In my mind, in order for Absolute Being to be finally seen aright, it must remain only a fortuitous being for other beings as such. And after all, being as the principle of all being ought to remain innerly absolutely independent of any being. Absolute being ought not to be identical with fortuitous being, but ought to be absolutely different from other beings.

Besides, one can perceive in the philosophy of the "later" Scheler an apparent lack of precision in the matter of the notion of the "finiteness" of absolute Being. In accordance with the opinion of Bernd Brenk,[110] I would like to note that it may conceivably have been that for Scheler the whole of finite being seen metaphysically is then identical with absolute Being. I should make here an additional assumption that the evidence makes it clear that absolute Being is in every respect not identical to what is transcendent in relation to any finite being. What is infinitely other and also infinitely surpassing what is immanent enters into finite being; what remains transcendent is what is prior to realization of oneself as a being. Here, one can truly speak, according to Emerich Coreth,[111] of the "in-being" of being. And yet, here appears the following doubt: Should one conceive the self-manifestation of things and non-things from the principle of the absoluteness of prebeing in the thought of the proto-creator of philosophical anthropology?

I would like to pose another question, namely: Should one transfer lessons from the superiority of the person over the body, *per analogiam*, to conclusions about the ascendancy of source principle over the world itself? In connection with this question, one thing suggests itself: that one's ascendancy can obtain absolute Being no sooner than the last stage of all in one's own process of "becoming".

In my mind, in the Schelerian comprehension of the "in-being" of the source of the world, what develops is the superiority of the person over the one. And so, the earlier mentioned analogy drawn from the finding of the superiority of the person over the body, in this context, acquires foreground meaning in the thought of the proto-creator of philosophical anthropology. If Scheler spoke of a "near God", then, regarding the above statement about the superiority of the world over one, is speaking of the absolute transcendence of God *hic et nunc* well-founded?

At most, I think, one should speak here of a so-called minimum of transcendence possessed by the source of the world which is the foundation of the being of man --because there exists "contact" between the source and what composes a human being in his thisness (*So-sein*) within it.

I believe, however, that more stress ought to be laid on transcendence than Scheler does. It simply possesses an incomparably greater force of reality than does our existence. Therefore, from the Schelerian principle of existence itself ought to appear here a conation for what comes to "be" real. Hence, so to speak, what is transcendent ought to be on principle rather distant and not near to us.

This is in accord with the opinion of Friedrich Rotter,[112] who as a religious man can feel more deeply the nearness of transcendence, and yet all the more knows the distance of what is transcendent. Scheler, however, spoke of "*Ens a se*" instead of thisness ("*ens ut sic*"). We will note a lack of precision occuring here in the qualification of the notion of the "unity" of Being, which is fulfilled in the notion of "*ens ut sic*". Scheler already expressed his own judgments on the theme of the unity of Being, basing it on "*Ens a se*" (implicitly the source of the world) in *On the Eternal in Man* (*Vom Ewigen im Menschen*).

A crucial point in the thought of the "later" Scheler remains the "rootedness" of all being in the preprinciple of Being. In the end, all being stands in relationship to its preprinciple. In my mind, however, the preprinciple itself does not grasp the fortuitous "circumstance" as well as the "thisness" of Being, but is "the root" for the maintenance of all things and non-things in its compass. Hence, fortuitous "circumstance" and thisness "becomes" only in the process of a "*creatio continua*" based on this source.

As I see it, Scheler perceived the need to include the theogenetic process in the world process. However, the absoluteness of the absolute Being was not only limited, but also submitted to relativization in the anthropological (and metaphysical) thought of Scheler. Here appears this question: Why ought the theogenesis be absorbed in the becoming of the world in the first place? Apparently, the Divinity could not fulfill itself "before" and "without" the world's participation in its elaboration. How can it be finite in general, when it is infinite?

I believe that in Schelerian anthropological and metaphysical thought we meet the definition of the so-called fullness of being, which can widen, first after the manner of the absolute as the prefulfillment of being in itself. This established

fullness simply remains pure potential possibility, or all ability of possibility and likewise goes before what is possible in being.

In the test of the co-ordination of the "rights" of the "in-being" of the source of the world in Scheler's thought with the question of the "finitude-infinitude" of Being, I share Joseph Möller's[113] opinion that what finite Being is is only possible because there is the infinite. In short, "finitude" "lives" in "infinitude". That is why, what is finite is by permeation truly infinite. But, the permeation of what is infinite into what is finite is not to be interpreted after the manner of pantheism and in the sense of a formal identity, but in a panentheistic way and theoretically. What is not infinite should be the selfsame, i.e., what is mundane.

How can God and the world, Creator and creation, remain in the deepest relationship with one another, though of different realities? The qualification of their reciprocal relation, however, can not proceed in the direction of identity, but ought to lead toward a clear distinguishing of the ontic separateness and also the distinguishing of the reality of the world. Moreover, what is infinite can not be maintained in any way by what is finite.

I believe that the sketched "inward perspective" can find its reason on the basis of Schelerian anthropological and metaphysical thought. This is because the shaping of the inward plane in the philosophy of the "later" Scheler operates also in the instance of the eternal moving structure of the Logos. Simply the Logos permeates the human person and occurs in his acts. Logos as the efficient agent permits man to come into contact with the Divine. Man himself must perceive God at the instance of the Logos to know Him as He is. Likewise, the human person defines himself on the truth of the structure of the Logos.

However, we deal with a very odd monism for, after all, there exists one reality, but it is composed of the duality of drive and spirit and oriented toward concocting within itself a certain excellence of being, which gives this monism the particular tincture of pantheism. In short, we have here a but generally sketched vision, rather than a theory developed in particulars and well-founded.

In my final considerations on the subject of the linkage of 'microcosm' with 'macrocosm', I would like to concentrate on the Schelerian undertaking to link two types of man, i.e., "Dionysian" man and "Apollonian" man, to the two basic attributes of the source of the world, drive and spirit, and relate them to the realization of "total man" ("*All-Mensch*") in ourselves. According to Scheler, each of these ways of being human provides a distinct way into God.

Here arises this question: Do these two types of man eclipse all (other) categories of man, for example: "*homo religiosus*", "*homo ethicus*", "*homo faber*", and even "*homo vitalis*", etc., when it comes to gaining access to God? After all, the formula "*homo est quodammodo omnia*", on the one hand, corresponds to the reflective act and the indissoluble structural unity therein of consciousness of 'world', of 'I', of 'God' and, on the other hand, provides a "key" to the vital-psychic-spiritual unity of man himself. Thus, as with "Dionysian" man, "Apollonian" man does not eclipse other anthropological categories.

To my mind, there is no place in the perspective of Schelerian thought and its fruitful approach to the connection of 'microcosm' and the 'macrocosm' and vice versa, for the formula "*omnis deteminatio est negatio*", or for that other formula

"*contradicto in adiecto*". They simply make no sense here. In accordance with Scheler, one should underscore that:

"Metaphysics is unable to *tell tales*, to narrate any incident occurring in the personal realms subsisting between God on the one hand and man on the other. Nevertheless, taking into account the positions implied by the foregoing essential truths, it may conclude as follows from our present position. The *origin of the wickedness which is the ultimate basis* of this world's evil and also the cause of direct temptations to human wickedness, can lie neither in the world-basis itself nor, solely, in man. It must reside in a metaphysical zone lying intermediate between the two, in a free insurrection against God instigated by a person having power over the world. But for the same reason the need for the *redemption* of the world, and of man in the first place (man being the microcosm in which all the elements and forces of the world are concentrated), is a metaphysical truth. Man cannot come to his salvation save through redemption. It is not this hypothetical necessity, but only the *fact of redemption* rooted in God's free act of will, which belongs to *positive* theology. To that extent one must say with Newman. 'The world has fallen away from its creator: it is not constitutively in accord with him. This is a truth *as certain as my own and God's existence*'. The world needs redemption and sighs to be redeemed".[114]

Nevertheless, given that there was a shift in Scheler's metaphysical perspective on God, i.e., the concept of a "becoming" God, and even the "entrance" into metaphysics of a "becoming" Being of motives of theo- and anthropo-genesis, I believe that Scheler did not reject the idea of God's Light, e.g., comprehending oneself simply *in lumine Dei*, for the idea of the "presence" of God's pathways in human life, or the concept of "*causa secundae*".

We will note that when Scheler said that "*freedom* is the live, personal *spontaneity* of the spiritual center of man, of man in man, and the most fundamental and first condition of our ability to form and enlighten humanity",[115] he did not develop the question of the so-called transition from the "quasi-person" to the "human person" in the framework of the infrastructures of the personal human being, i.e., of "lower" and "higher" man. Moreover, he did not perceive that such anthropological categories as, for example: "*homo ethicus*", "*homo cogitans*", "*homo aestheticus*", "*homo faber*", "*homo vitalis*", "*homo naturalis*", etc. alongside "*homo religiosus*" (who is concerned with two different realities, i.e., "divine" and "earthly") constitute properties of the human being in his plenitude. The philosopher simply could not relate "Dionysian" man as well as "Apollonian" man to other anthropological categories (such as those just mentioned) on equal terms; nor could he relate the infrastructures of the personal human being to the question of the "microcosm"-"macrocosm" connection.

Conclusions

In this essay, I have undertaken an attempt to analyze the connection between the notion of "microcosm" and that of "macrocosm". These analytical considerations on the question of "microcosm" and of "macrocosm" have borne fruit with regard

to two inward perspectives, namely, Scheler's anthropological and metaphysical thought. Additionally, there appeared the need to consider one other perspective in my analyses, e.g., Scheler's sociology of knowledge.

As it is, the desire to grasp oneself as a microcosm is integrally bound up with the shaping of one's own humanity. Indeed, in the objective sense, three types of knowledge refer to a different extent to man. In turn, man's relation to these types, in particular, the acquisition of the specified knowledge can be evidence of cultivation (*Bildung*).

Thus, man's growing in his humanity is the *conditio sine qua non* for being a "microcosm". Tied to this aim in a particular way in Scheler's philosophical anthropology and metaphysics is the work of a "becoming" God. Thus, it is with reference to these fields of knowledge and to the field of the sociology of knowledge in general, I think, that one should receive the proper "picture" of the "world"-"man"-"God" relation. The correspondence found there is, in my mind, then reflected in the "partial" structural identity of man and God, of the "microcosm" with the "macrocosm" and vice versa.

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Notes

[1] Some fragments of the work of which this essay is a part were published earlier. First, "The Phenomenology of Man in Max Scheler's Thought" in *Reason, Life, Culture*, Analecta Husserliana XXXIX, Anna-Teresa Tymieniecka (ed) (Dordrecht: Kluwer Academic

Publishers, 1993) pp 205-15. Second, in Polish "Logos i etos w antropologicznej myśli Maxa Schelera. Aspekt zapoczątkowania bytowego" [Logos and Ethos in the Anthropological Thought of Max Scheler (As Aspect of the Beginning)]" in Wizje i Modele Świata [Visions and Models of the World] W Kamińska and St Konstańczak (eds) (Słupsk: Katedra Filozofii Pomorskiej Akademii Pedagogicznej w Słupsku, 2002) pp 162-69. The author of this essay would like to thank these editors and publishing houses for granting permission to publish these fragments in this vehicle.

    [2] It is important to notice that, in the shaping of his own conception of "microcosm" and "macrocosm", Scheler found himself in a circle of influences of such philosophers as Aristotle of Stagyra ("*anima est omnia*"), Saint Thomas Aquinas (*in homini quodammodo sunt omnia*", S Th Iq 96 A 2), Nicolas of Cusa ("man is cognizant of what he does know" *doctor ignorantia*), Giordano Bruno ("man in heroic love"), Leibniz (man as "a small god") Goethe (the Faustian motif), and others.

    [3] See Max Scheler, *Die Stellung des Menschen im Kosmos*, in *Späte Schriften,* vol 9 *Gesammelte Werke* (Bern and Munich: A Francke A G Verlag, 1976) and also Max Scheler, *Schriften aus dem Nachlass*, vol 2: *Erkenntnislehre und Metaphysik*, vol 11, *Gesammelte Werke* (Bern and Munich: A Francke A G Verlag, 1979) (hereafter *Nachlass* II).

    [4] Cf. Max Scheler, "Zur Idee des Menschen" in *Vom Umsturz der Werte*, vol 1 (Leipzig: Der Neue Geist Verlag, 1919).

    [5] Cf. *ibid.*

    [6] Max Scheler, *The Nature of Sympathy*, Peter Heath (tr) (New Haven: Yale University Press, 1954), p 105: ("It is man the microcosm, an actual embodiment of the reality of existence in all its forms, who is himself cosmomorphic, and as such the possessor of sources of insight into all this is comprised in the nature of cosmos"). In German: Max Scheler, *Wesen und Formen der Sympathie* (Bonn: Verlag von Friedrich Cohen, 1923) p 123 (hereafter, *Sympathie*).

    [7] Max Scheler, *Schriften aus dem Nachlass*, vol 3: *Philosophische Anthropologie*; vol 12, *Gesammelte Werke* (Bonn: Bouvier Verlag Herbert Grundmann, 1987) p 56 (hereafter, *Nachlass* III).

    [8] Max Scheler, "The Forms of Knowledge and Culture", in *Philosophical Perspectives*, Oscar A Haac (tr) (Boston: Beacon Press, 1958) pp 39-40 (hereafter, "The Forms…").

    [9] *Ibid*, p 40.

    [10] *Ibid*, p 36.

    [11] Max Scheler, *Formalism in Ethics and Non-Formal Ethics of Values. A New Attempt toward the Foundation of an Ethical Personalism*, Manfred S Frings and Roger I Funk (trs) (Evanston IL: Northwestern University Press, 1973), 397-98 (hereafter, *Formalism*).

    [12] *Ibid*, p 398.

    [13] *Op cit*, Scheler, "The Forms…" (Notes), pp 127-28.

    [14] Max Scheler, "Philosopher's Outlook", in his *Philosophical Perspectives*, *op cit*, p 11. Note that on the subject of the so-called microcosm of values (in relation to a moral microcosm/macrocosm) others have written, among them: Manfred S Frings, *Max Scheler. A Concise Introduction into the World of a Great Thinker* (Pittsburgh: Duquesne University Press, 1965), pp 70-73; and by the same author, "Der Ordo Amoris bei Max Scheler, Seine Beziehungen zur materialen Wertethik und zum Ressentimentbegriff", *Zeitschrift für philosophische Forschung* XX: 1 (1966), pp 61-63, Heinz Leonardy, *Liebe und Person. Max Schelers Versuch eines "phänomenologischen" Personalismus* (The Hague: Martinus Nijhoff, 1976), pp 147-48; Emad Parvis, "The Great Themes of Scheler", *Philosophy Today* XII: 1/4 (1968), p 8: If man "resides in *ordo amoris* as in a house" then, he will make his own choice within "the frame" of the so-called moral microcosm with reference to different right thoughts, moral codes, or religious modes of life, etc.

[15] *Ibid*, p 11; *op cit*, Scheler, *Späte Schriften*, pp 83, 276; *op cit*, Scheler *Nachlass* III, p 215.

[16] *Op cit*, Scheler, *Späte Schriften*, p 276.

[17] Max Scheler, "Man in the Era of Adjustment", in *op cit*, *Philosophical Perspectives*, pp 101-02, 106, 110; *op cit*, Scheler, *Späte Schriften*, pp 151, 158; *op cit*, Scheler *Nachlass* III, pp 96, 117, 209.

[18] *Op cit*, Scheler, "Man in the Era…", p 101.

[19] *Ibid*, p 102.

[20] *Ibid*, p 110-11.

[21] *Ibid*, p 111.

[22] *Op cit*, Scheler, "The Forms…" (Notes), p 129.

[23] *Ibid*, pp 28-29.

[24] *Ibid*, p 24.

[25] *Ibid*, pp 24-25.

[26] *Ibid*, p 30.

[27] *Ibid*, p 30-31.

[28] *Ibid*, p 31.

[29] *Ibid*, p 37.

[30] *Op cit*, Scheler, "Philosopher's Outlook", p 11.

[31] *Ibid*.

[32] *Ibid*.

[33] *Ibid*, p 12.

[34] *Ibid*, p 11.

[35] See Max Scheler, "Probleme einer Soziologie des Wissens", in *Die Wissensformen und die Gesellschaft* (Leipzig: Der Neue Geist Verlag, 1926), also "Erkenntnis und Arbeit", in the same work, p 250; and *op cit*, Scheler, "The Forms…", pp 42, 43, 44; pp 46-47.

[36] *Op cit*, Scheler, "Man in the Era of Adjustment", p 101.

[37] *Op cit*, Scheler, *Nachlass* III, p 182; and *op cit*, Scheler, "The Forms…", p 30.

[38] *Op cit*, Scheler, *Sympathie*, pp 257-58.

[39] *Op cit*, Scheler, *Nachlass* II, p 222 and *op cit*, Scheler, *Sympathie*, p 153.

[40] *Op cit*, Scheler, *Nachlass* III, pp 56, 247. See also Felix Hammer, *Theonome Anthropologie? Max Schelers Menschenbild und seine Grenzen*, Phaenomenologica 32 (The Hague: Martinus Nijhoff, 1972), pp 132-50.

[41] *Op cit*, Scheler, *Sympathie*, pp 59, 245; *op cit*, Scheler, *Formalism in Ethics and Non-Formal Ethics of Values*, pp 527-38.

[42] *Op cit*, Scheler, *Sympathie*, p 123. See also Ernest W Ranly, *Scheler's Phenomenology of Community* (The Hague: Martinus Nijhoff, 1966), p 96.

[43] *Op cit*, Scheler, *Sympathie*, pp 103-10; pp 209-10.

[44] *Op cit*, Scheler, "The Forms…", p 26.

[45] *Ibid*, p 28.

[46] *Ibid*, pp 29-30.

[47] *Op cit*, Scheler, "Probleme…", p 52.

[48] *Op cit*, Ranly, p 73.

[49] *Ibid*.

[50] *Op cit*, Frings, *Max Scheler*, p 174.

[51] *Op cit*, Ranly, p 72.

[52] *Ibid*, pp 74-75.

[53] *Op cit*, Scheler, "The Forms…", (Notes) p 131. Distinct from the more general natural attitude of the common man are the specialized bodies of knowledge of scientific technology, metaphysics, and religion. Each type of knowledge has its social origin and social

development in a historical time and place. But the three types of knowledge are the result of the essential, permanent essence of the human spirit. *Nota bene* that they are not three stages of a single historico-temporal sequential evolution in human development as Comte thought.

[54]   *Ibid*, p 129.

[55]   *Ibid*, p 130.

[56]   *Ibid*, pp 130-31.

[57]   *Ibid*, p 130.

[58]   *Ibid*.

[59]   *Op cit*, Scheler, "Philosopher's Outlook", p 12.

[60]   Max Scheler, *Man's Place in Nature* (tr) Hans Meyerhoff (Boston: Beacon Press, 1961), pp 93-94 (hereafter, *Man's Place*). However, Frings takes such attention that in German the word "*die Stellung*" implies "flexibility of place and position" (Manfred S Frings, "Max Scheler: An Aphorism of Import", in *Ontopoietic Expansion in Human Self-Interpretation-in-Existence* Anna-Teresa Tymieniecka (ed), Analecta Husserliana LIV (Dordrecht: Kluwer, 1998), p 291.

[61]   *Ibid*, p 92. In Ranly's translation of fragments of *Man's Place in Nature*, used here, the word "*der Weltgrund*" is rendered as the "World-ground". See *op cit*, Ranly, p 36.

[62]   *Op cit*, Scheler, *Man's Place in Nature*, pp 92-93. Note that the notion of "*Deitas*" comprises the purely spiritual attributes of the highest Ground of Being; see *op cit*, Scheler, *Man's Place*, p 70.

[63]   *Op cit*, Scheler, "Philosopher's Outlook", p 12.

[64]   *Ibid*, p 11.

[65]   *Op cit*, Scheler, "The Forms…", p 26.

[66]   *Op cit*, Scheler, "Man in the Era", p 102.

[67]   *Op cit*, Scheler, "Philosopher's Outlook", p 8.

[68]   *Ibid*.

[69]   *Die Nachlässe der Münchener Phänomenologen in der Bayerischen Staatsbibliothek*, catalogued by Eberhand Avé-Lallement (Wiesbaden: Otto Harrassowitz, 1975), p 95 (CAXI, BI 31).

[70]   *Op cit*, Scheler, "Man in the Era…", p 123.

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[72]   *Ibid*.

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[74]   *Op cit*, Frings, *Max Scheler*, p 184.

[75]   Max Scheler, *Vom Ewigen im Menschen*, vol 2 *Gesammelte Werke* (Bern: A Francke AG Verlag, 1954), pp 93-94. See *op cit*, Frings, *Max Scheler*, p 183.

[76]   *Op cit*, Scheler, "The Forms…", p 39.

[77]   *Ibid*, p 41.

[78]   *Op cit*, Scheler, *Vom Ewigen…*, p 98 (passage translated from the German by MPM).

[79]   *Op cit*, Scheler, "The Forms…", pp 45-46.

[80]   *Ibid*, p 46.

[81]   *Ibid*.

[82]   *Ibid*.

[83]   Max Scheler, *Die Wissensformen und die Gesellschaft*, 2nd edn vol 8, *Gesammelte Werke* (Bern and Munich: A Francke AG Verlag, 1960), p 370. *Nota bene*, earlier the notion of "resistance" was understood as a phenomenon which is immediately in all acts of conation, and which appears, therefore, only where there is an object see *op cit*, Scheler, *Formalism*, p. 135.

[84]   *Op cit*, Scheler, *Die Wissensformen…*, p 370.

[85] *Ibid*, p 372. Also earlier, the notion of "reality" was understood as that which is in the intentional experiencing of the possible re-sistance (*Wider-stand*) of an object to a spiritual function such as willing qua willing (*op cit*, Scheler, *Vom Ewigen…*, p 215).

[86] *Op cit*, Scheler, *Die Wissensformen…*, p 372.

[87] *Op cit*, Frings, *Max Scheler*, p 186.

[88] Max Scheler, "The Meaning of Suffering", (tr) David Liderbach SJ in *Max Scheler (1874-1928) Centennial Essays*, M S Frings (ed) (The Hague: Martinus Nijhoff, 1974), p 146.

[89] *Ibid*, p 172.

[90] *Ibid*, p 147.

[91] Edward Vacek SJ, "Scheler's Evolving Methodologies", in *Morality within the Life-World*, Analecta Husserliana XXII, Anna-Teresa Tymieniecka (ed) (Dordrecht: D Reidel Publishing Company, 1987), pp 165-83.

[92] *Op cit*, Scheler, "The Meaning of Suffering", p 151.

[93] *Ibid*.

[94] Cf Ernst Cassirer, *An Essay on Man. An Introduction to a Philosophy of Human Culture* (New Haven: Yale University Press, 1944).

[95] *Op cit*, Scheler, "The Meaning of Suffering", p 115.

[96] *Ibid*, p 128.

[97] *Ibid*, p 129.

[98] *Ibid*.

[99] *Ibid*.

[100] *Ibid*.

[101] *Ibid*.

[102] *Ibid*, p 130.

[103] *Ibid*.

[104] *Ibid*, 131.

[105] *Ibid*.

[106] *Ibid*, pp 132-33.

[107] *Ibid*, p 105.

[108] *Op cit*, Scheler, "The Forms…", p 26.

[109] *Op cit*, Scheler, *Nachlass* II, p 36; p 37.

[110] Bernd Brenk, *Metaphysik des einen und absoluten Sein. Mitdenkende Darstellung der metaphysichen Gottesidee des späten Max Scheler*, Monographien zur philosophischen Forschung vol 129 (Meisenheim am Glan: Verlag Anton Hain, 1975), p 189.

[111] Emerich Coreth, *Metaphysik, Eine methodisch-systematische Grundlegung* 2nd edn (Innsbruck: Tyrolia, 1964), p 518.

[112] Friedrich Rotter, D*er Gott des Herzens und des Verstandes* (Aschaffenburg: Pattloch, 1971), p 35.

[113] Joseph Möller, *Von Bewusstsein zu Sein. Grundlegung einer Metaphysik* (Mainz: Matthias Grünewald, 1962), p 194.

[114] Max Scheler, *On the Eternal in Man*, (tr) Bernard Noble (New York: Harper and Brothers, 1961, c. 1960), p 235. The 1960 original was published in Britain.

[115] *Op cit*, Scheler, "The Forms…", p 14. See also *op cit*, Scheler, *Nachlass* III, p 55.

Improvisation in the Dance of Life:
the Microcosm and the Macrocosm

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To live is to grow from the inside out. Life expands; only the intervention of human creative activities adds parts onto an entity as the gardener may grate a shoot onto another stem. Through moving out, the inward manifests its participation in the Logos of Life, differentiating itself in acts of creation and inventions, and acts of understanding and judgment and conduct. In so doing, the inward acts on the "material" of the world, displacing and reforming it. The outer makes its way inside, conditioning its possibilities and purposes. The agent makes peace with the object (s)he makes by allowing for its virtualities to effect the further products of his acts, including the self that he makes through his acts. Tymieniecka's philosophy reminds us of the Greek likening of the "little world" of the human being, the microcosm, to the macrocosm, the "big world" of the Cosmos. The human is the epitome of the macrocosm for some essential reasons. Creation comes upon the evolutionary scheme with spontaneous new virtualities for extending sense to principles of judgment, to generalizations that introduce experience stripped of its uniqueness. These virtualities emerge from a burgeoning imagination that entails individualization in an identity forged in creative acts. This situation describes the famed human condition and the great human opportunity for the adventure of living a life, igniting meanings in a world baptized by transcendence.

The above brief summary, although it does no justice to the range and depth of Tymieniecka's philosophy, does provide a taste of her metaphysics. Metaphysics is passé, however. Something about its impossibility deters late Modern and all Post-Modern thinkers. Tymieniecka holds, nostalgically perhaps, that metaphysics remains the crown and the dance of philosophy. Yet, as philosophy after Kant must answer him, phenomenology after Husserl must reckon with the phenomenological method or give up the hope for a science of philosophy.

Tymieniecka admits that Husserl was her tutor. She believes, though, that her phenomenology of life deepens and secures his phenomenology of consciousness. Life is a larger umbrella than conscious life, much less rational life. The end of phenomenology may be buried deeper than we thought, in the life that distinguishes itself only by its intactness. Along with its origins and its contemporaries, this new enlarged conception of human life can lead to a unity of all that is alive, grasped both existentially and theoretically. Its legitimization as a metaphysics fulfilling the intention of phenomenology is its description of a microcosm including life, transcendence, and meaning. The "little world" of the microcosm figures

the cosmos of the macrocosm. Freedom surges to enjoy its creation, to nurture it and make it intelligible.

Taking Husserl Seriously

Anna-Teresa Tymieniecka introduced her systematic philosophy in *Logos and Life* Book 1 by juxtaposing her epistemology and metaphysics with that of Edmund Husserl's phenomenological method. Introductions tend to be protreptics, which emphasize rhetorical purposes. With this in mind, I shall introduce Tymieniecka's systematic philosophy by exhibiting its similarities to an alternative interpretation of Husserl that moves beyond the rationality of his early work, which is a focus of her criticism of classical phenomenology. This paper is specifically directed towards thinkers in the classical phenomenological tradition, though I share Anna-Teresa Tymieniecka's hope that it will be suggestive for those who study Islamic philosophy.

For my own rhetorical purposes, I shall attempt an initial dialogue between the two thinkers, Husserl and Tymieniecka, which will emphasize the congruencies that make the differences between them philosophically interesting. Primarily, for Tymieniecka, the human condition is not only a condition of consciousness, but also the situation of consciousness seen in the movement of a soul's dynamic progress through its expressive creativity to its spiritual life. Tymieniecka's argument may be received phenomenologically as an exploration that continues Husserl's brief discussion of metaphysics in the fifth of his Cartesian Meditations. Tymieniecka picks up on the theme that may be likened to phenomenological emphasis on the transcendentally necessary condition for. Where Husserl refers to Natura and later its telic realization in Love, Tymieniecka understands life to be the condition of consciousness. Not only is life exhibited when consciousness is present, life may be present without consciousness, as long as an organism has a dimension of autonomy. Her expansive sense of life includes the unity of all that lives. Husserl's *Krisis*, in particular his study of the mathematization of nature, may again provide a segue into the later work.

Tymieniecka acknowledges the importance of the attempt that Husserl made to avoid pre-suppositions by his novel exploration of conscious intentionality. She rightly notes that Husserl, although he attempted to avoid Cartesian presuppositions in particular, nevertheless emphasizes cognitive experience. Reason thus valorized ontologically usurps the place of Truth, which remains, after all, the telos of philosophy, as Husserl himself frequently reminded us. Not all will agree with Tymieniecka that "Husserl sought vainly to bring nature, body, soul, and spirit under the aegis of transcendental intentionality."[1] In later work, her revised opinion is more favorable: "We may say too that the rich harvests that Husserl's ideas have produced in some fields may have had the effect of pulling attention away from many other dimensions of his thought. Only now, at the beginning of a new century, are we beginning to see the full significance of his ideas and to realize the greater role they can play."[2]

In *Logos and Life,* Tymieniecka argued (perhaps polemically) that cognitive experience does not exhaust being and urged "a truly 'Archimedean point'" for establishing theoretical order among the modes of being. She identifies this point as life, in its acts of creation, which must be both one and many. Creative acts share one structure, deconstruction to enable creative reconstruction. Tymieniecka writes, "In our investigation it came to light that neither cognition, in any form, nor human behavior, conduct or action… may open an access to the essential state or nature of human knowledge, or to man's essential status and his role within the unity-of-everything-there-is-alive, of which he constitutes an inextricable segment."[3] Yet, life, and the interconnectivity of life, provides the transcendentally necessary conditions for the possibility of consciousness, as classical Husserlians would agree. No life, no consciousness.

Could Tymieniecka be expressing a philosophy that presents a spiritual product, its meaning, as if its epistemological foundation in subjectivity were not part of its significance, as if Kant and Husserl could be forgotten about? She claims, however, that the subject constitutes an inextricable segment of life and his social and moral dimensions of worldly living. For Tymieniecka, before the human becomes meaning-bestowing agent, "his very life in itself is the effect of his self-individualization in existence through inventive self-interpretation of his most intimate moves of life."[4] The creative act is the key to understanding the human condition since it is "the creative act of the human being which makes him 'human'…where the differentiating factors of the macrocosm of life differentiate."[5]

Here, Tymieniecka would agree that the puzzle about participation is the relation of exemplar to its instantiation, much as for Husserl the essence displays itself in its instantiations in objects and in its exemplars in ideal types. Rather than worry about the mode of existence of essences, we may follow this argument if we agree that essences function as principles of intelligibility. The microcosm of existence and meaning participates in the macrocosm of existence and meaning and *vice versa*. Clearly, the realm of rationality does not encompass the range of life experiences. To find in reason the limits of knowledge is to succumb to the spell of Modernity.

Tymieniecka echoes another version of a warning that has been sounded often in other keys during the past one hundred plus years. The uncircumspective understanding of reason that prevailed during Modernity, reaching its zenith in the hubris of technological science, economic man, and materialistic metaphysics, persuades us that human life is meaningless. This is the pessimism that figures prominently in the spirit of our times. When humans dominate, or believe that they dominate, nature and the gods, paradoxically humans lose their sense of belonging to a purpose. Even our idealized research scientists and physicians, who seek to "save" lives do so to keep death at bay, as if death were our only enemy. Prolonging life is not the same as saving life. What is the purpose of saving a life, if life has no purpose? Tymieniecka calls this attitude pessimism in order to contrast it with optimism. The struggle for dominance of one of these attitudes over the other defines the human condition in its particular time. Tymieniecka holds that the choice of creativity is the choice of life, in its openness and expansion.

Are we not now straying far even from the Husserl of the posthumous *Crisis of European Sciences*? Perhaps not. According to Tymieniecka, the destiny of humankind depends on its assessment of human life, the basic issue that separates two camps: "the one struggling enthusiastically building a social future for man though within restricted empirical bounds, the other, losing faith in the purpose of human life, deteriorating at its roots, corroded by *ennui,* apathy, and captive to the spirit of defeat."[6] Husserl's *Krisis* provided a similar analysis of the crisis of scientific man who no longer recognizes the priority of the lived world over the world constructed by theory. Theory serves to blind a human being to his part in nature, the nature that the natural scientist denigrates in favor of abstraction. Tymieniecka criticizes Husserl's turn to the *Lebenswelt,* but not because she suffers from the confusion that Husserl bemoans. Rather, her concern is that a phenomenology of the *Lebenswelt* covers up the transcendental that it points to in its ontopoiesis. A phenomenology of life could provide bridges for communication with scientists since any living being engages in self making, be it of scientific theory or poetry. A creative act, no matter how limited, is a microcosm of that process of appropriation of life individuating itself.

An Attempt at Translation

The resolution of the crisis of Western culture as Husserl, a Jew living and writing in Germany until his death in the late 1930s, diagnoses it, depends upon whether or not Western humanity takes up anew the banner of reason. Although Tymieniecka and Husserl seem to be diametrically opposed in their evaluation of reason, let us analyze the senses of "reason," which engage them. The "reason" that Tymieniecka decries is that of the modern natural sciences, the empirical sciences that use mathematical methods in the service of inductive probabilities. Theoretical difficulties aside, the range of "truths" thus limited by the methods of positivism and the metaphysics of naturalism, envision human life as a sophisticated "course of animal survival, a play of circumstances."[7]

Husserl understood the career of reason to begin with the Greeks in the 7th and 8th centuries BC in the new attitude that they took as they moved away from the mythic-religious towards disinterested *theoria.* The common project of the Greeks became the legacy of Europe. Husserl characterizes modern scientific rationality as a deviation from the search for truth. Tymieniecka's objection to this is that Husserl's attempt to make sense of the whole through understanding its parts necessarily dooms itself. The whole cannot make sense as the transformation of parts, but only in the interweaving of the parts into new unities in a great tapestry of life. Knowledge of "*human existence in the unity of all*" involves recognizing that the human being enacts "*his self-interpretation in existence*." "[B]oth life-enactment and cognitive function of the human being meet in the crucial device life-progress entails: the prototype of human action which resides in the CREATIVE ACT OF MAN."[8] His acts of expression and invention are the means by which "man differentiates himself from the rest of his species."[9] In such actions, the human per-

son enacts the "vital significance of life" for himself. In his making, the human person co-creates himself as the agent who gives himself to the fulfillment of particular virtualities. Crisis comes from human failure to recognize the responsibility for self-making and world-making. The impetus towards new unities meets resistance from equipoise from the past that seeks to maintain itself. The new must arise out of the old and carry its legacy, but the new is an unfolding evolution that takes seriously the essential dynamism of life. Tymieniecka's vision involves interactions and juxtapositions that call forth a moral sense, in order that novelty be in service of the kingdom of ends, perfected humanity guided by an Imaginatio Creatrix that transforms a present world into a world more suitable for human meaningfulness.

As Kierkegaard reminded us, and both our thinkers realize, life is lived forward and reflected upon backwards. The meaning of a life-world has always already been instilled by participants who share its time and space and meanings. The meaning granted the world by the West at the end of Modernity ignores the human capacity to transcend its existence, thus making of humankind beings whose range cannot extend to transcendence. Responsibility of each for all, or for any alternatively chosen responsibility, eludes the human conceived as determined by "external" or "internal" forces. Freedom, novelty and history all require the possibility of improvisation. We must wonder how far apart Tymieniecka's creative acts are from Husserl's rational acts, which seem to demand the participation of the subject, who must remain a meaning-maker within a world of meaning-making. Indeed, as we shall see in her later works, she recommends a more robust reason which she demonstrates in the open system of metaphysics that she unfolds.

For Husserl, the philosopher is the functionary of humankind insofar as she recovers the telic dimension that reason requires for its claims to rationality. Tymieniecka sees the poet as not unlike the philosopher in his effort to transcend what is. For both Tymieniecka and Husserl, Modernity fails humankind since it condemns man to finitude; its poetry presents a cultural milieu that speaks of disappointment and meaninglessness. The significance of life, the meaningfulness of life is surely not an issue in the early Husserl. Yet, the goal of rigorous science, of overcoming presuppositions, of self-evident methodology that leads to rationality, does not demand that rationality be taken as end. Husserl, the self-described "true empiricist," inaugurates a renewed search for the truth transcended. For Tymieniecka, though, thought is not the only media for living being; thought or cognitive grasp becomes necessary to philosophizing as a means of registering knowledge.

More significant even than these similarities, Husserl provides a diagnosis of a lived world that resonates with Tymieniecka's. His look at the *Lebenswelt* amounts to more than a glance from a distance. Husserl's position is that of the insider's insider, a Jew in Germany in the thirties. To provide a diagnosis requires study of minute detail, which seems to overstep the bounds of essentialist philosophy. Nevertheless, Husserl wrote about the *Lebenswelt* of the *Krisis* in a particular spatio-temporal location. Husserl wrote about the time that he lived as his present, not our now. Yet, self consciousness retains the "now" in its structure of anticipations and retentions, regardless of the time of any particular time. This structure

exhibits the applicability of microcosm/macrocosm analogy. The analogy allows the phenomena to present as Transcendence, *Umwelt*, and Meaning.

The real intersubjective world of Husserl's location and time is the topic for his reflective evaluation of the Western project, gone awry. As he puts it in the Vienna Lecture of 1935, "The European nations are sick; Europe itself, it is said, is in crisis."[10] Europe stands poised to lose sight of the Greeks and their introduction of a "new sort of attitude of individuals toward their surrounding world. And its consequence is the breakthrough of a completely new sort of spiritual structure, rapidly growing into a systematically self-enclosed cultural form; the Greeks called it *philosophy*….that means nothing other than universal science, science of the universe, of the all-encompassing unity of all that is."[11]

Is Husserl entitled to enter into this fray? Or, does his essentialism entail that he can be no more than a trespasser in historical worlds? Tymieniecka suggests that Husserl can only usurp theoretical control over the lived-world. As she deems it, his rightful domain is both loftier and less urgent. Husserl's topic is, after all, making science, studying experience and, reflecting on its necessary conditions. Should we not consider a system always incapable of including its own justification as participating in the "infinite task" of philosophy insofar as it continues to seek for it? Tymieniecka touts instead ontopoiesis, the making of being, the content of metaphysics rather than its landmarks in consciousness. Tymieniecka rejects Husserl's starting point. Or, does she?

Micro/Macrocosm

We recall that Plato overtly used the micro/macrocosm as in his *Republic.* In the just state, we can better see the life of the excellent person writ large, since they share an isomorphic structure. In reflection on pure consciousness we can see all that we can see, but not all. Tymieniecka uses her micro/macrocosm analogy to emphasize the limitations of Husserl's analysis of consciousness even after *Ideas II.* As I have discussed elsewhere, Husserl set its parameters at the boundary of the "spiritual/religious" experience.[12] Nevertheless, she most heartily commends his achievement. "Within this full spread of transcendental consciousness—while Descartes left out of consciousness conceived specifically as 'thought' the sentient/corporeal and the affective zones – Husserl reestablishes the basic foundational unity of the conscious life."[13] Husserl's achievement goes far towards rewriting the script of Modernity, but life is richer still than his philosophy can contain since life is more than conscious life and much more than thought.

To appreciate Husserl in such terms, Tymieniecka must recognize the phenomenological method as an essential moment in philosophizing. Not only does the Husserlian phenomenology provide the basis for self-evident science, but also, insofar as the phenomenological method can yield descriptive science, it provides the basis for her claims. Not all of Tymieniecka's insights are available within classical phenomenology, but none would be possible without its foundation, as she admits. By the point that Tymieniecka writes of the creative act, she has achieved

a vantage that "sees life steady and sees it whole." The initial stage of this achievement intrinsically requires that the thinker see through a given *Lebenswelt* to the experience of the necessary conditions of human life in its creative possibilities, in its human condition. Only humans tell the stories of history; humans endow "an earth that never does wrong" with good and evil and all the other purposes abroad in the world with their meaningfulness.

Pure consciousness may serve as a microcosm that allows us to see through it to the life that makes it possible. Alternatively, pure consciousness may function as a microcosm of the Unity of All That Is Alive. Consciousness disguises itself as the all, though consciousness can only reflect the all. Husserl's study of consciousness leads his philosophy into a self-justifying science that benefits from the law of unintended consequences. Epistemological method yields discoveries about the order of being as well as the order of knowing. Epistemology and ontology are parallel vantage points for the science of philosophy that interact dialectically in Husserl's thought. For instance, as we have already seen, the transcendental phenomenological reduction in the first form leads to a consciousness of subjectivity that must be supplemented by an epistemological account of the necessary condition for the possibility of subjectivity as self-consciousness, consciousness of the Other. Such constituting of an other, especially in mutual creativity, is the kind of transformative act that Tymieniecka is interested in exploring.

This kind of consciousness, i.e., creativity is that of the human condition, so that humans become co-creators each with his own virtualities in front of work of art. Even the gardener engages living others albeit those with vegetative souls. Gardening assumes a medium of botanical life, more recalcitrant than paint or clay about its own purposes. As Robert Harbison observes, "While painters don't make pigments or writers language, those materials do not go on living and dying visibly, those works are not green one day and brown the next, tamed for a time but never permanently subdued."[14] The garden requires the earth, which lives as much as it provides the possibility for life. The garden is always incomplete, always becoming as seedlings turn into bushes and grasses die. The garden may be unlikely or neglected or fragment or English, but it is alive and behaving creatively as it succumbs to the machinations of the gardener or perhaps the plenitude of the rain.

In *Landscape and Memory*, Simon Schama writes, "For although we are accustomed to separate nature and human perception into two realms, they are, in fact, indivisible. Before it can ever be repose for the senses, landscape is the work of the mind. Its scenery is built up as much from strata of memory as from layers of rock."[15]

Our experiences of such space must be idiosyncratic, but perhaps easier to see since they are writ large. The unity of the garden or the unity of the landscape extends the reaches of interconnected natural and cultural worlds in a figure of the macrocosm whose reach extends beyond any horizon into the unity of all that is alive or inward into the separation of self-individuating life from its others. The greater inclusiveness of the macrocosm can describe even human creative consciousness since its spiraling depths and heights are a continuum that seeks ad-

vance and change, while carrying its past along with as it flows towards manifestation. The microcosm mirrors this activity, we may say.

Specifically, the microcosm in its elements, in its self-individuating living, in its earliest manifestations, in worms and roses, chooses impetus towards expansion. The figure of growth, the living thing, grows from the inside out. Perhaps its spark of life attracts other elements to it. The process in nascence is a microcosm of the sophisticated consciousness that is creative in so far as it imbues human significance and meaningfulness on living. Each living center is a macrocosm of the tapestry of the unity of all that is. Its unity marshals its microcosmic elements towards the grand show of the interconnections and interconnectivity among living things. They reflect and interact with each other, even on the levels of the most primal microcosms. Each articulates its virtualities in its participation in their expression in growth that is sustained by its others. The differences in tones and colors among microcosms that create freely are subsumed by a meaningfulness that collects them all into the macrocosm that includes them all—the limit of human speculation and the space for more than philosophy.

The being of the human condition, the little world of the microcosm, images the macrocosm. The tragedy of the microcosm occurs when it apprehends itself as macrocosm, the all. The being of the microcosm is not primary being, but only secondary being. It is to the macrocosm as the moon is to the sun. The microcosm shines by reflected light, as it were. The microcosm displays its inwardness in all that it makes, making a world of other inwardnesses whom it comes to recognize in their participation in shared meanings. The intersubjective process, the making of the shared world seems a dialectic without beginning or end.

Transcendence as Telos

In Husserl's writing the "I can" of primal consciousness has an intentional (or pre-intentional) correlate in a kind of doing, although Tymieniecka specifies its application to an intellectual act. Husserl's later usage seems more in keeping with dynamic virtualities that provide their own motivations, more in keeping with Tymieniecka's own sense of the unfolding of self-individuating life. For the kind of life that is human, intellection is a possibility with its own telos, an "I can" that usually finds some expression before the human child is two years old. Equally importantly, the moral sense is developing simultaneously along its own course. Granted with Tymieniecka that, although expression and creation, often in the medium of linguisticality, drives human development. In the human condition, the drive towards the symbolic rests on semiotic experience, which derives from life itself. The moral sense will govern the mature individual as he seeks to recreate the social, political, and spiritual dimensions of his garden according to the transcendentals, making room for justice, beauty, and truth in the existence in which his choices individuate the life he lives.

Tymieniecka's system can be reconciled with the Husserlian version of phenomenology if the telos of the constitutive a priori is transcendence! Phenomenology's

first task may have been to account for the world of experience as products of meaning-bestowing acts that subjects use and have used to identify and develop a cultural world. A cultural world, however, can be no more than a selection of practices and traditions that first serve to tame the surrounding world of savage nature, including the child's own native virtualities, those specific to him and those of his species and all other living beings. All of Husserl's careful descriptions of the genetic constitutions required for particular meanings can be caught up in the net of one of Tymieniecka's most important themes: the telos of human life, achieved through creative acts, is transcendence of the media and materials governed by the hypothesis of naturalism.

The soul moves from the creative acts of its own depths to "the spiritual act which is a *message* rather than an object…. Having no object to constitute, does the spiritual act differentiate itself solely by the modulations and transformations which it arouses in the psychic being – when the act arises simultaneously with these modulations in a co-nascence?"[16] One may write oneself reminders or notes, but one does not leave messages for oneself. A message is sent, from somewhere else, from someone other. If perhaps the message about meaning comes from beyond, maybe meaningfulness does too. "While ignoring the structuring of objectivity, the spiritual act nevertheless contains a *message*. This message, however, is essentially personal, *subjective*. The 'objectifiable' aspect of its meaning is 'calculated' in relation to the nature of man, our state of development, and our personal level. The message thus entails several degrees of meaning."[17]

We have an intimation of the motif of the micro/macrocosm structure, a hint of an answer to the perennial question of the One and the Many. "What is this 'message'? What is its nature and origin? Here is indeed the central question of our study."[18] Called from beyond, we cipher our experience so that to decipher it is to recognize that the Animus has been fueling the soul's movement through the stages of its human living so that self-making and meaningfulness-making erupt together. The soul and its Witness meet. "The ontopoietic unfolding of the logos of life manifests itself in the spectacle of the All, cosmos, world, nature, life, the works of the human spirit…."[19]

Between the tensions of the best of the past and the best that is yet to be in a more humane future, the Logos of Life is always on display, as a quilt that incorporates bits and pieces from long ago or newly procured, some remembered, some fresh, all suddenly caught up in a gust of wind, now new patterns, new combinations. The Logos of Life first glimpsed in the benevolent sentiment, is first grasped in "its constructive impetus and then in the unfolding of its vehicle, the self-individualization of life. The latter receives the impact of the impetus as the measure of a constructive equipoise."[20]

The End of Husserl

Finally, Tymieniecka's philosophy cannot be confused with the mundane phenomenology she identifies as following Alfred Schutz since, despite its essentialist

gestures, its topics are doxic and not easily associated with praxis philosophically. The praxis that Tymieniecka seeks is not grown in polemics or rooted in popular beliefs. There can be no single mundane cause that can be modified so that the intersubjectivity can become a kingdom of ends. Tymieniecka writes where Husserl regrets, or so it would seem.[21] In any case, she brings themes to the fore, which Husserl does not develop in the writings published to date, his later interest in Natura, metaphysics, God and Christianity not withstanding.

Along these same lines, there are too many of the notable early phenomenologists who became convinced of the religious conversion of the spirit as the result of following the phenomenological method to see only coincidence. I realize that I make a bold claim. To render it more palatable, may I remind the reader of the quotation from St Augustine that Husserl chose to close the fifth of the Cartesian Meditations, "Truth dwells in the inner man." I suppose that it is possible as Matthew Arnold wrote that "The same heart lives in every human breast." Husserl's final version of ethics takes Love as its touchstone and telos. Perhaps the phenomenologist, as microcosm, magnifies some of the all in its process towards the infinite eternity of the macrocosm. The microcosm must live the little life of an individuating human life. This life may include a personal spiritual dimension that develops according to orderly stages.

Nevertheless, besides Angela Bello in Italy, there are few Husserlians following up on these themes. And, needless to say, Husserl's own expansion does not proceed from an analysis of the development of the soul, not even in *Ideas II*. Edith Stein's *Finite and Infinite Being* similarly works outside of the bounds of mundane experience, yet her description of the soul focuses on its structures as means for receiving a message that presents the absent speaker.[22] The trinitarian structure of the human soul is a microcosm of the macrocosm of the unity of the All and its Creator God. "While the soul probes its destitution…, it spins a thread that is purified of every accidental addition, of every anonymous meaning. This is the thread of the personal meaning of its existence."

Tymieniecka urgently calls us to attend to life. If the human person can function as microcosm, it must be because it gathers all life to itself in a mode that unites love, knowledge, and growth. Nevertheless, she never forgets that human life is always necessarily implicated and implicating nature. The human person can do so only while standing within life, the transcendentally necessary condition for spatio/temporal consciousness. The person can no more stand passively within the ocean of life than its waves can disappear. The human person, child of Natura, child of the spirit improvises—not all its moves are harmonious—some are sublime, others regrettable. Tymieniecka recognizes the freedom of the human person to participate according to motivations that evidence his virtualities. Unlike most of the early Existentialists, freedom for self-realization does not rule out self-sacrifice as a means to assuming the human condition. I mention this discussion to set up a review of the stages of the process of the soul in order to introduce the kaleoscopic element of subjectivity that provides another dimension of the micro/macrocosm structure. Process suggests telos and the Other is the final end for both Husserl and Tymieniecka.

Still, the creative act of the human being, not his consciousness, in clear dis-agreement with Husserl's epistemological purposes, is, according to Tymieniecka, "the Archimedean point of all philosophy."[23] Why? We may wonder. Husserl privileges the epistemological over the metaphysical while Tymieniecka warns us that joining into the dance of life embodies the metaphysical logos of life insofar as microcosm reflects and reveals the macrocosm. Life is creative, essentially. Human persons project and enjoy their lives in creative acts: that is the human condition, unlike the conditions even of other primates. This foregrounding of creating over knowing does not denigrate rationality as much as it reorders rationality's position in the hierarchy of value. Reason, as in "sweet reason," desired in the 18th Century and bequeathed to Modernity as its legacy was an end in itself. The Irrationalism of so-called Post-Modernism denies that reason, as correlated with the method of quantification in the modern natural sciences or valorized by the degenerate metaphysical tradition, bills itself as a privileged discourse. Whereas there can be no meritorious discourse other than that of Post-Modernism. Reason as instrumentality, as method, "the intelligible sense and its instrument, the faculty of the intellect" [24] may provide access to a stricter science, however, than either mathematics or power.

Improvisation and Freedom

Freedom as its own end must give itself to ballast or forever float. Freedom ends in choices; it provides the possibility for the artist to oversee the creation of a soul through its creative acts embedded in its body, carried out with perseverance. The outcome of the processes that lead to "the genesis of spiritual life as a phenomenon of the spirit appears as a dynamic progression."[25] We saw above that the creative act can reveal a message that originates in an Other whose appearance appears as an element within the dynamism of living. One remains free to engage in this process or to stand in stasis that seeks no more becoming.

"What is givenness for us as human beings is the givenness of an objective world paired with our subjective self."[26] It is to the later that Tymieniecka recommends that we turn our attention. After judging that Ingarden, Husserl, Heidegger and Merleau-Ponty failed to delve deeply enough into the genesis of constitution (a common complaint among women phenomenologists), Tymieniecka proposes the "inner workings" of constitutive consciousness as a proper starting point for arriving at the telos of philosophy. Again, Husserl's later work certainly does take genetic phenomenology to a pre-egological, anonymous functioning. The specific acts of the pre-ego sink down into consciousness to serve as a kind of bottom layer of identity formation that develops out of the *Kern*.

Husserl refers to this process as sedimentation, a universal structure that each enacts on its way to its self-individuation. Nevertheless, Husserl's primary interest seems to be anthropocentric, although anthropocentrism may be an appropriate arena for the love of wisdom to conduct its searches. Tymieniecka focuses more broadly on life that is not necessarily subjective, and on this point she and Husserl

do part ways. She writes, "not constitutive intentionality but the constructive advance of life which carries it may alone reveal to us the first principles of all things; not the givenness of the world but the 'poetics of life.'"[27]

The givenness to a particular person depends upon the circumstances of life's self-assertion. For the human being this means specifically being given to one's self as being a subject, an inner workings as well as an objective manifestation, an other to the self. Note that the two, self /object are given as a unity, or as a pair, self/other. An intersubjective paired meaning must be co-constituted; each member of the pair participates in a shared meaning, such as couple, twins, triplets, lovers, friends, colleagues, master/slave and so forth. Thus, the person engages with that which it snatches from its objects and others thereby changing itself in the act of changing its object. This individualizing is true of all life, not only conscious and self-conscious life. The inner projects an outer that it recollects. Plants live up their stems and down their roots more obviously than human persons do; yet each individual life is a microcosm of the macrocosm of the unity of all that is alive. This is a great chain of interconnected being; human being by himself without other species is not possible. "Throughout his existence, the human being as a living individual is carried by the cyclic life of *everything alive*."[28]

"How extraordinary, then the Human Condition: individual and yet in the unity with everything there is alive; carrying by its own progress that of the all and yet not absorbed by it, but surpassing its rules by expanding its own; an integral segment of the vital life-order, and yet not enslaved by it but creatively originating from within a fictitious universe which, however, assumes the status of "reality." [29] The Human Condition with its virtualities and actualities in experience is that of separating out of the unity of all that is alive. If we turn our attention to the human infant for a moment, we can see an illustrative development. The youngest infants cannot be separate from their caregivers nor can they imagine such a thing. The process of human living, even at its most infantile, consists of developing further faculties, exploiting the human potentialities for the upright posture usually within a year after birth. Soon, the child can toddle away. Next, he learns speech, which thrusts a world of independent objects over and against him. Finally, he recognizes the other's recognition of him. Then, he can see himself insofar as an other recognizes his fictions have a place in a world they constitute *ensemble*. This process is in another way of speaking comprised of creative acts.

Some of these acts lack novelty in the grand scheme, but all creative acts involve an individual creator, an efficient cause, who wrests being out of not being through his participation in the making of the meaning of the unity of all. Early creative acts (those of the infant and child, say) follow the path of the constitutive a priori along a broad route. We call such a path developmental, but we keep in mind that the course of the development must be discovered in the individuating creation of ever more expansive meanings. The intermediate telos that the child's efforts fulfill provides him with a place in a community with a cultural world. The movement away from this constituted objectivity that Heidegger refers to as the "They" world requires further creative acts that pull away into more and more individualized realms of meaning, corresponding to the finer differentiation and separation of the individual from the mass, out of the Herd.

Movement away from unity towards individuation is a figure of Husserl's phenomenological reduction or of the Nothingness that dread reacts to in Heidegger. The status of transcendental consciousness, of *Dasein* amounts to a tip of the hat to the specific function of the human, insofar as he executes specifically human creative acts. The investigation can now turn to description of the human condition of the subject exercising its virtualities. Experience, as a peculiarly human mode, of instrumentality, springs forth from life's inner workings, sufficiently realized. The faculty of imagination has been employed as "primogenital;" only from imagination can will and intellect emerge.

Conclusions: the kaleoscopic element of subjectivity

"[T]he quest, essential to humanhood, to understand all, that is, to rise above all that is singular, specific, and concrete that it has confronted in its differentiating swing and to find meaning in it all."[30]

The Human Condition allows a new level of life's expansion "—there spring forth factors of a new valuation of life's demand, of new relevances, and new responses: the MORAL, THE AESTHETIC, and the INTELLECTUAL SENSE."[31] The imagination with its novelties and inventions allows for movement away from the bondage that usually holds life in thrall. A new hierarchy of values must replace the displaced vital needs. Life is now no longer simply instinctual grasping for its survival, its continuation, now living is directed movement that delves deeply into its human virtualities to put them to the service of meaning, but only truth can evaluate meaning, Life has left guidelines behind, as it turns away from passivity and repetition. Now life unfolds "by creating an infinitely extensive host of rationalities."[32]

The creative orchestration of human faculties does not rest content among possibilities. The urge to know lusts for "the last reason of the real." Self-individualization takes its human source to the edge of reason where it shows itself in products of the fine, manual, mathematical, and verbal arts, for instances. The temporal fleetingness can be fixed in forms that can be useful for other humans who project their own self-interpretation-in-existence. Constantly, humans add new forms for the manifestation and display of life's progress towards greater complexity, fuller articulation, and original perspectives. These forms of the acts that the human condition results in are accomplished anew in each new telling, but the creative act still seeks truthful meanings in multifarious variety and self-realizing consequences, universal structures lived through by individuating human life. The myriads of possibilities of life and of self-realizing humans ensures that the project can never be completed; the spontaneity and self-enjoyment in human creative acts rejoices in the immediacy of the relation between advancing life and novel interpretations of it, in products of various media.

Self-realization becomes an intermediary goal on the road to progress measured by reason, since reason serves life. One of the ways which it does so is to reckon for a social world that makes realizing himself consistent with the self-realization

of other members of his community or culture. Moving beyond his own culture, the human can interpret other schemas in light of the creativity that characterizes the acts which belong together as human knowledges. All truthful knowledge exhibits significance for self-individuating human life. All such knowledge can be ordered by its life significance, given that survival cannot fit the range of the significance of the human condition. What Tymieniecka calls a "vital rationality thereby emerges."[33] This rationality provides means for knitting together various fields of creative accomplishment into a legacy that will make a synthesis of all rationalities.

This legacy effects the virtualities available to the soul in its expansion. As it recovers and reorders its hierarchy of values, the soul comes to value spirit in its human advances because they always signal other visions of the soul's innermost possibility for being. Unlike Leibniz, for Tymieniecka, these advances are not private. The self-individuating offices of life result from creative acts that themselves yield products. These products can point to the soul and its transcendence or can point other souls to their own way. And, each way adds to the profusion and makes us richer. What we can come to experience makes others' creative work live and prove its significance for life.

The beauty of Tymieniecka's systematic metaphysics resides in its harmony of the finite and the infinite. Tymieniecka presents a complete system, yet one essentially open, since in the process of becoming. The microcosm either imitates the macrocosm or simulates the macrocosm. In the first case, life enacts the logos of life by working itself out in its creative acts that take apart the given to reassemble it to better suit the kingdom of ends. This philosophy requires a dimension of praxis in order to fill in its structure; it must have existential import in the space of the shared world. The idea enacted creates outside itself, or at the fringes of itself where it is little incorporated. We experience the later through the pain or pleasure that awakens us to unincorporated bodily loci, where we have not felt before. Similarly, the idea as painting or politics enlivens a larger shared. Tymieniecka is fond of reminding us "nothing human is alien to me."

Other than I, but not alien to me, another person, graspable by the ineffable *sui generis* sense of empathy through which we can intuit other, without subsuming the other. Both confiscating and usurping the other come from the confusion of the microcosm's role. To the extent that the microcosm is free, she dances around, trailing the logos of life as a garland. The dancer in her finitude is never free from all obstacles. There are places she cannot go, some because of nature, some due to her nature and some since she must wait for the message. However, there remain lots of places to go and many ways of dealing with seeming obstacles. These possibilities provide the music for the dance of the self-individuating life, making itself up as it goes along, in its acts. This is the adventure of the human condition. Tymieniecka's philosophy thrusts us beyond to transcendence, through a metaphysics that extends across the gamut of being, beyond being.

Notes

1   Anna-Teresa Tymieniecka, *Logos And Life, Creative Experience and the Critique of Reason* Book 1 (Dordrecht: Kluwer Academic Publishers, 1988), p 4.

2   Anna-Teresa Tymieniecka, *Phenomenology World-Wide* (Dordrecht: Kluwer Academic Publishers, 2002), p 721.

3   *Ibid*, p 4.

4   *Ibid*, p 5.

5   *Ibid*.

6   *Ibid*, p xxviii.

7   *Ibid*, p xxvii.

8   *Ibid*, p 7.

9   *Ibid*, p 121.

10   Edmund Husserl, *The Crisis Of European Sciences* (tr) David Carr (Evanston: Northwestern University Press, 1976), p 270.

11   *Ibid*, p 276.

12   Kathleen Haney, "The Three Movements of the Soul According to Anna-Teresa Tymieniecka," in *The Passions Of The Soul In The Metamorphosis Of Becoming*, Anna-Teresa Tymieniecka (ed) (Dordrecht: Kluwer Academic Publishers, 2003), pp 39-56.

13   Anna-Teresa Tymieniecka, *Logos And Life: The Three Movements of the Soul,* (Dordrecht: Kluwer Academic Publishers, 1988), p 4.

14   Robert Harbison, *Eccentric Spaces* (New York: Alfred A Knopf, 1977), p 4.

15   Simon Schama, *Landscape and Memory* (New York: Vintage Books, 1996), p 6.

16   *Op cit*, Tymieniecka, *Logos And Life: The Three Movements of the Soul,* p 34.

17   *Ibid*.

18   *Ibid*, p 35.

19   Anna-Teresa Tymieniecka, *Impetus And Equipoise, In The Life-Strategies Of Reason Logos and Life* Book 4, (Dordrecht: Kluwer Academic Publishers, 2000), p 10.

20   *Ibid*, p 6.

21   Adelgundis Jaegerschmid OSB, "Conversations with Edmund Husserl, 1931-38," *The New Yearbook for Phenomenology and Phenomenological Philosophy* I-2001, Burt Hopkins and Steve Crowell (eds), (Seattle: Noesis Press, 2001), pp 331-50.

22   *Op cit*, Haney.

23   Anna-Teresa Tymieniecka*, Japanese Phenomenology*, Analecta Husserliana VIII (Dordrecht: Reidel, 1979), pp 205-28.

24   *Ibid*.

25   *Op cit*, Tymieniecka, *Logos and Life: The Three Movements of the Soul,* p 143.

26   *Ibid*, p 225.

27   Anna-Teresa Tymieniecka, "Tractatus Brevis," *The Phenomenology of Man and of the Human Condition*, Anna-Teresa Tymieniecka (ed) (Dordrecht: Reidel, 1986), pp 3-73.

28   *Ibid*, p 16.

29   *Ibid*, p 18.

30   *Op cit*, Tymieniecka, *Impetus And Equipoise In The Life-Strategies Of Reason Logos*, p xxx.

31   *Ibid*, p 59.

32   *Ibid*, p 63.

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The Uncovering of the Microcosmic-Macrocosmic Setting of Life's Process: The Cosmological Expansion of Phenomenology's Notion of Evidence

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Introduction

In her 1966 treatise, *Why is there Something Rather than Nothing? Prolegomena to the Phenomenology of Cosmic Creation*, Anna-Teresa Tymieniecka provides the architectonic settings for the subsequent systematic development of her dynamic Phenomenology of Life and the Human Condition. A close analysis of this early work allows us to understand how Tymieniecka's approach expands the notion of phenomenological evidence in a way that enables "the cosmological turn," specifically instaurating the phenomenological study of the microcosm-macrocosm structure of reality. Her progressive inquiry from microcosmic evidence leading through spheres of macrocosmic evidence allows phenomenology to approach those ultimate questions usually reserved for metaphysical speculation or theological revelation. The investigation of the real individual being (uncovered as the microcosm) in its relation to the world context (macrocosm) and world order (the design principles of the cosmos—reason contextualized in reality) exhibits the key strategy in the investigation of life. In later treatises, the real individual being is understood to provide the cornerstone for the exfoliation of the ontopoietic processes of life's construction, which exhibit a progressive evolution organized into strata delimiting the myriad of types of beings. And, the prolegomena's further investigation into the architectonic project of the cosmos is the source for the later elaboration of meta-ontopoiesis or the logoic metaphysics of Beingness as such, which is presented in her magnum opus, *Impetus and Equipoise in the Life-Strategies of Reason*. The *Prolegomena* already shows Tymieniecka's grand expansion of the scope of phenomenological inquiry to include levels of reality and modes of evidence that for most other phenomenologists would be left to empirical science on the one hand and to metaphysicians, theologians, and theoretical physicists on the other. In fact, Tymieniecka's novel methodology of phenomenologico-cosmology presents a system of reality, not the closed system of modern science or one that suffers from the speculative faults of classical metaphysics, but

a comprehensive open-dynamic-creative system. Tymieniecka's cosmological investigations parallel the scientific orientation and research concerning open dynamic systems and self-organizing systems, yet she remains fast to the phenomenological study of meanings. In this way the language of phenomenology corroborates and complements the scientific language of systems and vice versa. Scientists in their particular concerns within delimited regions of reality do not envision the world total, and thus can not account for the whole of reality. And, so she remains in critical dialogue with metaphysicians, e.g. Bergson, Whitehead, Leibniz, and Plato, for her comprehensive phenomenological system appropriates the traditional role of metaphysics. Classical Phenomenology with its delimited rigor in the description of appearances and the propensity for developing this description into ontology on the basis of appearances does not and can not investigate the inner workings of the cosmos sufficiently to provide a comprehensive account of reality. The Tymienieckian project is the most strident and encompassing of all of the phenomenological enterprises.

The word "cosmos" means an ordered system. The word "microcosm" means a little world, but in the sense that the little world epitomizes a larger unity. "Epitome" means an abridged form, an embodiment in miniature. "Macrocosm" is a complex-reproduction of one of its constituents. Based on the evidence uncovered through the study of the real individual being (as microcosm), cosmological analysis is led to progressively larger contexts. The initial form of evidence concerns the putative *appearances* of classical phenomenology. However, the evidence uncovered is of a nature that its existence *demands* further evidence that can not be provided by the investigation of appearances. New methodological acts must be devised so that new forms of *givenness* can arise. This further investigation parallels theoretical levels of scientific hypothesis, but Tymieniecka's phenomenology as the study of life's meanings, relies on *intuition* rather than operational explanation. Operational explanation is a reasoned leap over an abyss of evidence fitting observed facts acquired through experimentation—the theory is to exhibit predictive value in an experimental setting. In contrast, cosmological methodology yields intuitions that exhibit *an account* demanded by the evidence itself. Through its concern with the cosmos (ordered systems of reality), Tymieniecka's phenomenology is brought to a level of inquiry paralleling the concerns of metaphysics, theoretical physics, and theology—all of which ask the ultimate questions. The most fundamental of these questions (posed in philosophical language) is: Why is there something rather than nothing? At times, metaphysics, theoretical physics, and theology have cooperated in their quest to provide an ultimate account, and at times they have been bitter rivals. Perhaps Tymieniecka's phenomenology of life provides an opening to induce the most cooperative of efforts in the human quest to comprehend, in accord with the limit of human capacities, the meaning of life—cosmic reality. This claim is no mere platitude: ontopoiesis, or the progressive evolution of life's exfoliation, presents the hierarchical system of life's organizational levels, and it allows then for a multiplicity of approaches to contribute to the understanding of life's deepest questions.

The question of evidence exhibits itself as the most relevant and vital for the purpose of assessing the success of Tymieniecka's project in terms of whether its modifications of the notion of evidence remain within phenomenology's standard

of rigor. In this regard we must pay heed to the fundamental modification of the phenomenology of life, which is that meaning is a function of life itself, and thus is not restricted to intentionality—neither to that of consciousness nor to lived-body intentionality. Since constitutive agency is not the sole property of intentionality, access to this constitutivity of life must require a sense of evidence that is unavailable within "classical phenomenological" reductive methodologies. This new cosmological mode of evidence transcends what is possible on the basis of transcendental constitution and offers a critical improvement over the various ontological proposals of phenomenology and existential phenomenology, which have over-exaggerated the meanings constitutive at the systems-level of the human condition. The purpose of this paper is to examine Tymieniecka's *Prolegomena* in order to examine its expanded notion of phenomenological evidence and how this evidence progressively reveals the microcosmic-macrocosmic relation of reality.

Analysis of the *Prolegomena*

The Outline of Cosmological Inquiry and its Methodology

The *Prolegomena* proceeds on the basis of a new form of investigation that expands the phenomenological inquiry into meaning constitution beyond the rigorous apprehension and description of appearances, yet without falling into the speculative disregard for evidence. Tymieniecka delineates this new cosmological inquiry from ontology and metaphysics. Ontology restricts its investigation of beings to "their permanent structures viewed as possibles"—pure (a priori) idealities. By contrast, cosmology must account for beings "within their complete set-up and [the] ramifications of their spontaneous unfolding and dynamic role in the world total"—the perdurance and perdition of real entities in world time. Metaphysics "speculate[s] about the ultimate source of the universal spontaneity of the world total." By contrast, cosmology is restricted "to the context *indicated*, circum-scribed by the existing universe of beings alone [emphasis added]."[1] The nature of cosmological evidence involves the uncovering of a new structure of indication in that the conditions for the manifestation of appearances do not themselves appear, but are indicated in a special manner. The crucial strategy of cosmological inquiry approaches the universe of beings in a way that its existence and its order are simultaneously given account by interfacing their functional complementarity. To provide this account requires strategies beyond classical phenomenological description.

Tymieniecka remarks that the phenomenological method combines analytic and synthetic procedures. Elements are distinguished in analysis then synthesized through a selection process that culminates in eidetic insight, which provides a rigorous description of the a priori whatness of an entity. This eidetic parameter of

phenomenology is limited to descriptions of ideal structures that are only one facet in the ontopoietic unfolding of life. But this ideal form of knowledge stultifies progress unless it functions as a springboard to further inquiry. The question is to find what constitutes this next step when phenomenology rejects empirical reduction, deductive reasoning, generalization, and speculation. Tymieniecka's new program takes into account structural analysis, but seeks further the outline of the whole of reality; it ascertains the givenness of entities but then goes on to investigate the conditions (real genesis) and the reasons (inner workings) for their existence. Cosmological inquiry provides the set of conditions for the manifestation (how) and an account (why) of the ontological (appearing) entities. This step transcends phenomenological ontology, which merely determines the structure of what is, by instaurating phenomenological cosmology, which pursues the question of how—seeking the non-appearing conditions complementing appearing contingencies of reality, and why—seeking the reasons for this (set of conditions/context) rather than that (set of conditions/context), the real parameters of selection. All structures at the level of ontological analytics appear disconnected, yet all of them indicate an implicit interdependence. And, these structures are not self-sufficient to fulfill their own functional prescriptions; they are contingent. This factor of contingency relates the micro level of reality to the macro level in a way that provides a new form of evidence beyond the appearings, which can only yield ontological analysis. Phenomenological ontology is content to describe the constitution of the appearing given, which, consequently, can not enter into corroboration with scientific analysis and leaves the important traditional metaphysical questions unanswered. So, cosmological analysis reworks metaphysical inquiry and scientific theoretics into phenomenology by an investigation into necessary non-appearing complementarities and the reasons for the particular selections of the non-appearing indicated coexistents, which actualizes this particular universe from amongst other ideal possible worlds. "By the *indications* of the structural fragmentation we are made aware of the outline, the universal project of the totality. It crystallizes into the *anticipatory evidence* of the universal order as required by the individual" [emphasis added].[2] This inquiry concerning the totality resembles the classical phenomenological inquiry into the world horizon. However, classical phenomenological ontology merely conducts an investigation of the horizon of appearance without accounting for the real conditions to which appearances owe their manifestation.

The movement of the treatise is based on uncovering two contingencies: the real individual being and the complementary world context. Contingent contents of life are insufficient to account for their own existence and thus require a broader organizational structurizing process of life to complement them. The contingencies and their non-appearing conditions exhibit co-functionality, i.e., each requires the other for the real progress of life's ontopoiesis. Each of the two contingencies indicates their respective, necessary structural and processual complementary co-functionalities. The conjecture, which is the theoretical act of cosmology that reconstructs the realities indicated, relies on a form of evidence that Tymieniecka calls anticipatory evidence, which means that the reconstructed non-appearings of life are projected on the basis of what is demanded by the appearing contingent contents. Contingency necessitates conjectural inferences that ground

the appearing contingent contents in an encompassing organizational context, which, even though only indicated, has to be reconstructed as the content of conjecture in order to account for the manifestation of the contingent contents. And so the contingency of the individual is investigated for its intrinsically open pattern in the process of its becoming, which qua contingent demands an organizational level that complements it. The intrinsically open pattern includes *postulates* as "positive" components of its contingency. The postulates articulate the specific needs that are to be supplied by the non-appearing complementary agencies. The fulfillment of the contingent requirements allows for the real individual being to have been brought into, and to remain in, existence. The indicated world context complements the real individual being and both are co-functional constitutivities of the world order (cosmological principles of order). But the existence of the real individual being along with the world context, which comprises the conjectured world order demands another phase of conjecture that concerns an organizational level sufficient to account for the already conjectured world order. The first conjecture provides the laws of ontopoiesis—the structurizing processes of life's becoming. The system of reasons, the architectonic project of the second conjectural phase, is the cosmological reality that Tymieniecka later in her *magnum opus* labels "meta-ontopoiesis." Meta-ontopoiesis allows us to understand the laws that govern the actualization of this world, rather than some other possible world.

Indicative evidence is also admissible in Husserlian phenomenology:the conscious acts of another are indicated through their manifesting behaviors. They are evidenced, but indirectly given. Indicated are the correlative acts of consciousness to the appearing behaviors, which from the standpoint of Husserl's later transcendental monadology are primordially paired to those in one's own experiences. The indicative evidence of cosmology, the constitutive laws of the world total, is indirectly given as well, for the postulates *indicate* them.

However, what is being postulated is a sophisticated meaning-context reconstructing the categorial principles of transsubjective reality. An analogy can be of help (*mutatis mutandis*). If individual marks were found that exhibited qualities of being written meanings, then their character would postulate a context of language that is not directly given. The fact that the marks suggest a language context means that the existence of those marks functioning as signs is contingent upon another level of reality that provides the basis for the individual occurrences as signs. The individual occurrences are contextualized within a system postulated by their being taken as signs. For a sign to mean such and such, it demands the necessary correlation to a system of signs to which the meaning is contingent. Thus, the system of rules is conjectured, for it is exterior to that which is actually given—the appearance of marks taken as signs. Notice here that this conjecture is not speculative, for speculation provides an account that is not based on the contingency demands of the structure of the reality that is given. Conjecture fills in evidence that is necessarily demanded and indicated by what is intuitively given as postulates. To continue the analogy, these signs carry their meaning by postulating their necessary relation to a language-context. On the basis of this postulation, the rules of the language system are then to be conjectured, i.e., reconstructed. The marks are only signs if they are contingent upon a system of rules. And as contingent to there

being rules, they necessarily imply those rules to account for the contingency. The real individual signs and the language context are necessarily complements: there is no meaning without individual instances that actualize a system, and no instances of language can appear unless a system of language is operable.

The Real Individual Being and the World Context

Cosmological analysis begins with the real individual being within the world context. The real individual being is just one particular instance of reality, but it is reality in its most concrete manifestation and nature. Tymieniecka claims that "evolution would be *meaningless* without such an agency differentiating the real individual from all other elements of the world process and punctuating their progress" [emphasis added].[3] The world context is "an infinitely complex play of forces below the level at which we experience the world."[4] But the real individual being is contextualized in that complex play of energies. Contextualization/ individuation brings about the emergence of life's constitutivity by transforming energies in order to sustain life processes, which organizes into relatively stable strata of meaning that Tymieniecka later develops as the basic ontopoietic progression of physis, bios, society, and culture.

Tymieniecka establishes the fundamental evidence that is given concerning the real individual being. It is the starting point of her investigation due to its givenness in appearances and its central role in universal constitution. "The real individual realizes his concrete existence within and through the world context."[5] The most primitive evidence is the real individual being's ingrownness in the world texture or totality of beings. "This ingrownness reveals a *microcosm* that discloses not only its own system of operations but also points beyond to the system of the whole" [emphasis added].[6] This pointing within the very contents' contingency is to be articulated as postulations that conjecture then takes into account in its construction of anticipatory evidence. The experiential evidence for the actual existence of the real individual is presence, which Tymieniecka considers to be originary experience, the primeval participation in reality. Presence is the individual's immediacy as a living being, an original openness in universal becoming. The consciousness of human beings remains at the surface of this experiential realm, yet everything about its life exhibits the fundamental truth of presence. For example, if you don't drink fluids, it leads to death through dehydration. The inner workings of this phenomenal fact that would explain the individual's ingrownness in the world texture are not revealed. Yet, appearances point to this world context in which the interrelatedness of energies constitute the conditions for perdurance and perdition.

The crucial experiential evidence, its givenness, concerning the context to which originary presence relates is its "*inexorable motion and change*" [emphasis in original].[7] And so the experiential evidence entails an originary antithesis: "the relative stability of beings projected against the primeval 'ground' of motion and change."[8] The world *appears* [emphasis added] as the natural *context of actual existence*" [emphasis in original].[9]

In primitive experience "the real individual announces himself as a self-centered system, organized for his own intrinsic purpose."[10] Relevant scientific evidence and insight exhibits that "the real individual . . . within the world context is neither an instance of change nor a stationary form or structure, but an *inwardly-outwardly oriented functional* system" [emphasis in original].[11] The real individual being exhibits regulating systems guiding the two-way passage of energies. "The functional system of the real individual appears to have been organized for the sake of his own progress, for the sake of his own perduring existence."[12] The boundary of the real individual being is not extension, but rather the equipoise achieved in his measuring of forces. The dynamic equilibrium stands against the transitory processes, which characterizes the real individual being as an autonomous, intrinsic system. The real individual is a self-organizing system in which functionalities are organized in a specific line of development, which further exhibits the autonomous, self-organizing system as also a purposive system, self-motivating and self-reposing.

Contingencies

After having brought to evidence these fundamental experiential characteristics of the real individual being, Tymieniecka investigates three fundamental, existential components that exhibit contingency: existential transitoriness, derivativeness, and lack of sufficient reason. The real individual being is given in the evidence of appearances, and it establishes its boundary as the equipoise of interrelated, interactional energies and forces with which it is contextualized. However, it is the contingency of the real individual being that both requires and allows for the investigation to proceed beyond appearances. The real individual being's fundamental attribute of contingency is exhibited through its appearing characteristics.

Transitory existence exhibits the form of progressive development in temporal phases consisting of beginning, successive stages, and its termination. The real individual being's organizing processes remain open to, i.e., are contingent upon, external processes. Existential transitoriness is grounded in the constant pattern of intrinsic organization. Motion and change occur through acquired and externally conditioned properties. The fact that the nucleus of the real individual being is open to change means that its own constitutive properties do not possess a principle of absolute resistance to exterior forces. The constructive design includes both development and decay from the being's beginning through the intrinsically conditioned end. The point of contingency is that the pattern of constructive design depends on an interrelational context that complements the needs of transitoriness. There is a fourfold dependence on exterior factors concerning the intrinsic pattern as a mechanism, constructive design, initial spontaneity, and the particular conditions of the universal forces. Derivativeness concerns the real individual being's structural situation by which the individual entity does not self-possess the source of its own origin; its self-perdurance is not self-given, but rather is received. And so the conditions constitutive of the world context must complement the needs of derivation. The lack of sufficient reason means that the real individual being does

not possess within itself its complete existential foundation—its ultimate purpose and goal. As insufficiently grounded and unnecessary, the individual is not an aim in itself. This situation points to exterior factors embracing the whole of the world totality. Intrinsic insufficiency demands a function, a role, and an aim from factors that are external to the individual. Insufficiency points to a world order whereby a complete scheme and purposes can be sought.

The experiential evidence of presence exhibiting contingency is based in appearances. Much supporting and sophisticated evidence is gained through scientific inquiry where instruments are able to apprehend appearances that transcend the limits of unaided perception. But the evidence apprehended concerns the putative intuitions of phenomenological inquiry, which involves the mediated perception of reading scientific instruments, but this additional mediational complexity is of no concern here. The evidence fills in the details of the contingency of the various real individual types of beings.

Indications, Postulations, Conjecture

Since contingency means that the real individual being's existence necessarily requires exterior factors constituting a context, a different form of evidence is required than the appearances given through the various perceptual acts of examining the real individual being. Tymieniecka states, "We will then see that this analysis reveals no longer directly inspectable data but rather structurally rooted *indications* concerning the relations of the singular types of beings to the world order" [emphasis in original].[13] Husserl explicates indication as a relation whereby actual knowledge of a certain state of affairs indicates to someone the reality of a certain other state of affairs.[14] In this case actual knowledge concerning the existential contingency of real individual beings indicates necessary relations to the world context. The claim of necessity means that particular relations to the world context must exist, since contingent contents of the real individual beings have been given.[15]

But contents of, and reasons for, this necessity are not based on demonstrative proof, which follows from the structure of indication, and which is why both a new act and a new form of evidence are required. To supply a logical proof without some form of evidence would be to revert to metaphysics or scholasticism. And if we remain within the parameters of ontology, i.e., appearances, we make no further progress in knowledge. Tymieniecka states, "This structural foundation, which is negatively interpreted in the conception of contingency, contains positive *postulations*, that is, indicates of necessity requirements which must have been satisfied for this contingent being to have come into existence" [emphasis in original][16] Postulates are essential presuppositions and they constitute the new type of evidence. The postulates are indicative of "those features of the structure of the individual which require complementary data in order to be accounted for."[17] The postulates are not the world context per se; they are the relations to the world context that must be satisfied in order for the actual concretization of the real individual being. The individual beings' structures indicate interconnections, which

manifest as aspects of the world context. The aspects of the world context *appear* as a sequence of progressive developments, thus indicating order. By world order Tymieniecka means "a system ordering the chain of causal relations pervading the world context and consisting of a system of transforming matters."[18] The expansiveness of the world order remains open and thus novel forms can appear. If followed regressively more and more primitive stages of development are uncovered, but it does not contain within itself sufficient reason for its origin. The conjecture of the world order accounts for the contingency of the real individual through reconstructing the laws of the world context providing the order upon which the real individuals depend. The world order provides the basis for the succession of types rooted in the physical causal chain as its formal organization. But since the world order, like the real individual being exhibits contingency, it is necessary to also grasp its conjectural requirements. The world order exhibits the laws ordering reality (as conjectured), but it cannot account for why these laws and not others and so a system of guiding reasons must be sought outside the world order. Specifically in the world order, the structural differences between two successive kinds of beings involve an augmentation that cannot be accounted for in the ordering of causal relation. The expansion of the sequence into a novel form involves a discontinuity, an unaccounted for gap. This sequence exhibits itself as not necessary in itself and it does not explain the principles of selection.

The real individual being as a microcosmos not only demands its complementary context, but it demands a reasoned account of its meanings. Its meanings circumscribe its own being as an autonomous system, yet the autonomy is contingent in a way that the autonomous being participates in meanings that transcend it. This leads to the necessity of an account of macrocosmic unities.

From the postulations that are formed indicating the relation arising from the contingency of the real individual being and pointing to the necessity of the world context, cosmological analysis proceeds to the first conjectural stage. Conjecture involves basing judgments upon evidence insufficient for definite knowledge. A conjectural inference is made that allows for the articulation of the world order in its constructive design. What is given to appearance is the real individual being's intrinsic pattern of organization. As this pattern is contingent it indicates the world context to which its particular relations are investigated in various forms of scientific inquiry, and which is indirectly given to intuition. The real individual being participates in this world context and so it necessarily postulates through its relations this context as a complementary necessity for its appearance as a concrete manifestation. But then, the context must be ordered in a certain way to actualize the particular manifestations that do arise—the world order. "We can *conjecture* an entire realm of *constitutive laws* of the world total which strictly correspond to the concrete postulations of the structural analysis."[19] The postulates are characteristics of the real being and appear as such, but the reality indicated by the postulates is not given—the interrelations constitutive of the context that allow for the emergent of the individual real being. Conjecture reconstructs the exterior order of the context necessary to complement the particular details of contingency, which is a major step in the cosmological strategy of exploring the question—why is there something rather than nothing?

This analysis of the real individual being leads cosmological analysis to account for its contingency, and on the basis of its structure, it is necessary to postulate the existence of a universal world context in which the real individual being is situated. Here is where cosmological analysis proper begins and classic phenomenology can go no further. Conjectural inference outlines the whole on the basis of the postulates that arise from the real individual being. Structures given to phenomenological inquiry indicate an implicit mutual interdependence, but now this interdependence must be pursued in order to account for the contingent structures. "By the indications of the structural fragmentation we are made aware of the outline, the universal project of the totality. It crystallizes into the anticipatory evidence of the universal order as required by the individual". [20]

The second conjectural stage involves "the factors necessary for the possible existence of the real individual being, together with the world's constructive design. [The architectonic project] is in dicated as necessary for explaining the possibility of the emergence into existence of the real individual together with the real world". [21] The world order does not ground itself, the question as to why these laws are actualized rather than others that would lead to other possible worlds is not given in its account. And so then Tymieniecka proceeds "to *conjecture* about the *architectonic design* and its system of rules and laws constitutive of the universe of beings, or even of beingness' as such" [emphasis in original]. [22] Cosmological analysis does not proceed on the idea of accounting for any universe whatsoever, but rather asks after the actual universe. And so to return to the language analogy, the fact that marks indicate a system of rules constituting language, we are not accounting for any possible language, language as such, but rather the reasoned selection of the specific rules that are constitutive of a particular language. And so the architectonic project is the project of our world, not any world, but one that actualizes this rather than that on the basis of a schematic of selection.

However, with the contingency exhibited by both the real individual and the world order, there is a set of positive indications "that are crucial for satisfying the postulational requirements of both the real individual being and the world order". [23] Since it is insufficient to merely map the workings indicating the order, it is necessary to make the conjectural transition to the constitutive system of the totality—the architectonic plan. "The architectonic plan is postulated as revealing the rules for the selection of kinds which would explain the world order and the final aim of its sequence". [24] What is to be reconstructed is the scheme that delineates "the conditions and factors sufficient for the emergence of the universe". [25] The architectonic plan provides an explanation for the world order and the individual in its quest for "the very mode of being of the universe of beings, beingness as such". [26]

It is conjectured that the project provides a constant functional set—the types of real individual beings and the nature of the entire field. Their relations *indicate* the planning. The real individual being in its temporal limitation functions as the basic type within a constructive design of a total field that is itself a progressing temporal sequence. That the real individual being is the cornerstone of the world order means that the order is devised in relation to the individual—providing the complementary functions that are necessary on the basis of its contingent needs.

The real individual being cannot be a purely physical construct for then it would function as the same process concerning which it is to be the source and point of orientation. But, the real individual must be immersed in the world connections. Thus, the real individual being serves "simultaneously as articulating the world's organization, . . . and as a limited aim for the purposiveness of natural operations and as a center of the transformability of these energies".[27] The real individual in its role in the world context, through being distinct, autonomous, and self-organizing in its operations, "requires a range of possible particularizations varying in all the accidental features".[28] The real individual allows for an infinite variation of features within a constant frame, while its temporal spread constitutes the axis of construction. By accomplishing this, it stands as the cross-section of the transformability of energies, and thus as the standard for transformation. The possibility of variations "corresponds to the major feature of the constructive design of the world order".[29]

The Regulative Function of Ideas

The constitutive set inclusive of the real individual being and the constructive world context postulate possible beings that may be selected within the architectonic project. The role of ideas is crucial in the selection. Tymieniecka argues that ideas are irreducible to the field of consciousness. They function as regulative factors for the constitutive process and the structuration of the constituted object. This regulative function of ideas is a transubjective a priori. Ideas also exhibit a regulative role of ideas in consciousness that is fulfilled through originary constitutive variation, which is an active a priori function that conditions passive synthesis.

   Passive synthesis alone is not a sufficient condition for the organization and articulation of the perceptual object. The insufficiency indicates a transcending finality guiding the perceptual process. In the perceptive instances the actual contents present to passive syntheses are not what matters most, but rather the interpretations that guide the syntheses. The unfolding of the noematic content "proceeds with reference to a factor exterior to the actual content of experience, and through a specific active function of consciousness that is different from the passive synthesizing functions of the field of consciousness".[30] This exterior factor is an originary constitutive variation of an idea. "The classification operating through original variation has to be directed from without the passive material which is to be classified".[31] The universal type is the structure that is referenced in the classifying role. It is the invariant factor prior to the actual content of experience functioning in a regulative capacity. This regulative function is not analogous to a picture, but rather a blueprint. Like a blueprint, it regulates the construction of the object of perception according to laws. These features of the regulative factor are what we mean by ideas in phenomenological literature. In their fulfillment of the requirements for the a priori of the perceptual process ideas serve their twofold role:rules for the constitution of objects and as principles of cognition.

Even though Tymieniecka's doctrine involves an active transcendental system, it does not fall into the Kantian position of reducing the perceptual objective content to noetic laws of consciousness. The perceptual objective content remains autonomous. Secondly there exists no exterior source for cognition and so the investigation concerns the operating principles themselves. But like the Kantian transcendental system, experience is conditioned by a system of functions in the active agency of consciousness. Yet Kant holds that empirical reality is a chaotic flux, which is opposite to the ideal transparency of ideas. In phenomenological seeing, in contrast, intuition reveals the ideal structure of singular beings of the same type, which corresponds to the content of an idea. And so Tymieniecka stresses the correlation of structure and manifold, rather than their opposition. Ideas are the active factor of the structuration of concrete beings, the a priori law according to which the object must be constituted, and the reconstruction in cognition follows forth through the regulative function of ideas.

The end to which constitution is directed is the automation of its process, which is important for establishing the relatively stable life-world. But the process is rooted in the intrinsic virtualities of the noematic content. Yet if the constitutive process were the only agency responsible for the lived-world, the lived-world would be committed to stasis. There always remains the horizon for novel syntheses.

There is a two-way process:the search fo r the principle of classification for the data, and the inspection of the data in their relations in order to arrive at an intuition (recognition) of their organizing principle. "Obviously the 'subjective' forms directing constitution seem to correspond to the transsubjective universal structures exemplified by ideas".[32] Ideas are present within the constitutive system but are intentionally reconstituted. Ordinary experience shows that our cognition of ideas is an achievement in which many levels of clarity and distinctness are possible. Reconstitution may not achieve excellence yet the ideas are present within the constitutive system itself, yet independent of it, as an objective a priori.

Tymieniecka sees that the role of ideas is twofold:"as regulative factors in the phenomenological constitution of the cognitive, transcendental universe, and as cornerstones of the architectonic project of the cosmos."[33] The cornerstone metaphor means that ideas have a constitutive function in the planning of the universe indicating to us its constant features. So their nature is purposely oriented toward fulfilling their constitutive function by which concrete reality is projected according to the articulation of ideal structurization of types, species, kinds, etc. The twofold regulative functioning of ideas is crucial to a phenomenology that views meaning in terms of life's constitutivity. For the transcendental function of consciousness is contextualized within life and so is both constituted by life and constitutive according to the function granted it by its organizational level. Consciousness is the organizational level of life capable of reconstructing the entire constitutivity of life as knowledge. This does not mean that it can know as would a Deity know, because the universe is an open dynamic creative system. But, it can come to understand the macrocosmos on the basis of itself as a special real individual being—a microcosmos at the organizational level whereby it can achieve

knowledge of itself as a microcosmos and thus proceed to understand the world totality.

Conclusion

Tymieniecka expands the phenomenological enterprise through a new form of investigation, cosmological analysis. The notion of evidence is expanded, for appearances provide only a fragmentary view of life's ontopoiesis, which requires not only rigorous description of appearances, but also reconstructive strategies that allow for the description of the conditions for the emergence of the appearances. Appearances as manifest of the real individual being exhibit the contingency of the very being that introduces meaning into the constant motion and change of primordial energies. And so the emergence of contingent meaning into reality demands an account—why is there something? This leads to ascertaining the microcosm/macrocosm structure of reality, for the real individual being demands a complementary context, articulating the how of Beingness, or the processual evolution of life. This structure promises to show how from the evidence that we can apprehend, our reconstructions of greater and greater contextual levels are not mere speculation, but rather a series of complementary demands. The universal constitution of life means that intentional consciousness is a contextualized modality, and so its meanings are a moment of the progressive evolution of universal constitution. The constitutivity of consciousness is efficacious in its cosmological investigation, for it is guided by the transsubjectivity of ideas. These ideas carry a regulative function both in reality and in cognition. Through ideas as regulative laws and the careful reconstruction based on the demands of the two fundamental contingencies, real individual beings and the world context, cosmological investigation proceeds to the level of the architectonic project. This second phase of conjecture provides a reasoned account of the totality, which is phenomenologically grounded, unlike classical metaphysics, and thus offers a conjecture that is subject to further progress in knowledge. It is on the strength of its new forms of evidence that phenomenologico-cosmology helps us bridge the gap between the ultimate questions and what we can know.

Notes

1. Anna-Teresa Tymieniecka, *Why is There Something Rather Than Nothing? Prolegomena to the Phenomenology of Cosmic Creation* (Netherlands: Royal Van Gorcum Ltd, 1966), p 21.
2. *Ibid*, p 82.
3. *Ibid*, p 43.
4. *Ibid*, p 42.
5. *Ibid*, p 13.

6   *Ibid*, p 14.
7   *Ibid*, p 19.
8   *Ibid*.
9   *Ibid*, p 20.
10   *Ibid*, p 28.
11   *Ibid*, p 29.
12   *Ibid*, p 32.
13   *Ibid*, p 21.
14   Edmund Husserl, *Logical Investigations* volume I, J N Findlay (tr) (London: Routledge & Kegan Paul, 1970), p 270.
15   *Op cit,* Tymieniecka, p 270.
16   *Ibid*, p 158.
17   *Ibid*, p 21.
18   *Ibid*, p 84.
19   *Ibid*, p 21.
20   *Ibid*, p 82.
21   *Ibid*, pp 158-59.
22   *Ibid*, p 5.
23   *Ibid*, p 90.
24   *Ibid*, p 91.
25   *Ibid*, p 96.
26   *Ibid*, p 97.
27   *Ibid*, p 99.
28   *Ibid*, p 100.
29   *Ibid*.
30   *Ibid*, p 119.
31   *Ibid*, p 124.
32   *Ibid*, p 148.
33   *Ibid*, p 150.

Soul and Its Creations

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One of the creations of the self, or soul, is the comprehension of universals. In this essay, the author analyzes this theory.

Following his predecessors, Mulla Sadra defined the self thusly: "Self is the primary perfection for the natural organic body".[1] He used the primary perfection as opposed to the second perfection. To further elaborate, the primary perfection means the essence of existence and the answer can be found in the "*hal basitah*" question. When you ask whether the phoenix exists or not you are asking about the essence of existence, but not at all about its characteristics. When you hear as an answer, "Yes, it exists", the primary stage of the perfection of its existence has been stated.

The self's being the primary perfection, as philosophers have mentioned, emphasizes that existence is nothing more than human nature. When we say 'A is the world', it means that knowledge adds something because it is a characteristic and is considered to be one of the secondary perfections. Existence, which is the primary perfection, does not have such a relationship with objects.

To verify secondary perfections in relationship to objects, it is first necessary to consider a stable object outside the mind and then attribute the secondary perfection to it. For instance, fire has heat. First, fire must exist inside the mind and in the outside world. However, this is not so with the primary perfection. When we say 'A exists', it is not necessary for A to exist already so as to confer existence onto it since the relationship of the primary perfection of objects is not one of duality and separation. Its separation is possible only by mental analysis.

Whiteness is a secondary perfection for the object and something in addition to it. Therefore, in Islamic philosophy, the combination of the object and whiteness is known as an additional as well as a connected combination. The combination of the self and the primary perfection of the object with the object is not of such a nature. In the terminology of Islamic philosophers, it is a unifying combination, such as the combination of genus and differentia, or material and form.

In other words, according to this definition, the relationship between man's body and self is an addition to the spiritual form and physical form. Therefore, so long as the self is a self, it cannot exist independently of the body and be added to it. In addition, if it is to exist independently, it is not a self anymore. It is the intellect that can exist abstractly and, on the other hand, as long as it belongs to the body, it cannot be pure intellect. Therefore, one should not think that the relationship between self and body is like that between captain and ship, or driver and car.

Captain and ship or driver and car are two different essences without any unification in between them. Although a relationship has been established between them, the relationship is not of a unifying nature. We who are now sitting under this ceiling have the same relationship with the ceiling. However, this relationship is not of a unifying nature. They are rather two different beings.

The idea of separation of body and self and their independence can be seen in Platonic philosophy, which Descartes followed as well, and was seriously questioned by Islamic philosophers, who asked how, if self is an independent distinctive being, it is possible to establish a relationship between these two independent distinctive essences. If we are all sitting next to one another, although there is a relationship between us, it is not a true relationship. However, when we say 'I', there is a relationship between our body and self with no duality. We are never unaware of our selves. We are always aware of them and this awareness is accompanied by a sense of unification, i.e. we do not see our *selves* and our bodies as two separate beings.

Avicenna has proved the existence of self using the same empirical method. In his book known as *Al Isharat & Al Tanbihat*,[2] he says, "Imagine a person in a free space, away from cold or warmth, sadness or happiness, even without having received any education from his parents, he will still be aware of his self, i.e. he will perceive his self, while being unaware of his physical organs". In his description of Avicenna's work, Khajeh Nasireddin Tousi says, "It suffices if man is capable of traveling to what is outside his essence, i.e. even if he is unaware of having a body and three dimensions. In this situation, according to Avicenna, he cannot be unaware of perceiving that his essence is stable". "This is a practical perception", Khajeh adds, "gained by experience".

Avicenna's conclusion must be of special importance to western philosophers. It can be compared with that of Descartes, who says "*Cogito, ergo sum* (I think therefore I am)". Descartes proves the principle of *I* by thinking, while Avicenna considers thinking to belong to *I* and that, so long as *I* is not proved, thinking cannot belong to it. I should know that I am in order to be able to say that I think. In other words, according to Avicenna, it is impossible to reach the self through one of the actions of self. We must first prove the self and then attribute actions to it, because all our mental forces and actions are subject to the existence of the self. When you say, 'I think', you must have already accepted that you exist.

Avicenna's argument can be subject to Hume's criticism to the effect that the way taken by Avicenna is based on possibility, i.e. the possibility that man can be free in space without feeling any pain, cold, or heat, which is impossible because man's being is intermingled with forms and attributes and can never rid itself of them. In other words, man's self is unified with the body and, if supposed to exist, the body will always be accompanied by attributes such as time, space, etc. One can also critique Avicenna's argument as a kind of idealization, since that man could be unaware of any physical attributes and the body itself, but not unaware of another reality, is accepting another reality, which is accepting the existence of the self while we are in the course of proving it.

Although Avicenna scholars have attempted to respond to Hume's criticism, it should be emphasized that Hume's criticism can by no means hold up against another explanation made by Al-Suhrawardi, and it can be said that Al-Suhrawardi's method is better in this respect than that of Avicenna.

Al-Suhrawardi's method states that the essence of self is sufficient reason for its existence. Self is manifested before itself, and its reality is the same as its manifestation, like the light which is nothing other than an unseen reality that, if it appears, its reality will appear and be manifested. It can be said that here the phenomnon is the same as the noumenon, i.e. the unseen reality is the very manifestation and appearance. Thus is the manifestation of the self. Therefore, it is not possible to achieve it through other means, because it is in itself manifestation of itself. Its situation is nothing other than manifestation, and man's other knowledge is manifested in the light of manifestation of the self. What we know is the epiphanies of the self. This table in front of me has an unseen reality that is in the outside world, but its manifestation is inside my mind, which comes into being in the light of manifestation and epiphany of the self. However, the self itself is not so that it has a manifestation for something else. Rather, its manifestation is for itself.

Phenomenologists say that noumena are not known to us. If we accept this theorem from them, it can apply to the objects outside us. However, there is an exception concerning the self, because the phenomenon is the same as the noumenon. We can perceive something the very way it is, not its form, and that is the self.

Creation of Man's Self

According to Islamic philosophers, the self has two types of activity. The first is the immediate activity, which can be translated into emanation, in which the action originates in the self in a way that there is no intermediary between the emanator (self) and the emanation (result of action). The emanator is always present and there would be absolutely no emanation in its absence. When an engineer imagines a building, the building imagined is an emanation of the self. The self is present in its existence and once attention is withdrawn, there will be no trace of the building.

The second type of the activities of the self is what takes place outside the mind, such as a plan that an engineer draws of a building. While the original plan is of the first type of activities, i.e. of the immediate actions of the self, and has been conceived in his mind, it is of the second type when reflected in the outside world, which means that the role of the engineer will have no effect on its existence and even if he dies, the plan will continue to exist. According to these two types of activity, logically we have to admit there are the two types of objects, one being the subjective object and the other the objective object. Mulla Sadra termed them "known by essence" and "known by attribute".[3]

The first object is the presence of the self. The second object is outside the existence. According to Mulla Sadra, something known by essence is unified with the human self and is not separable. However, outside realities which are in his terms

known by attributes are outside the human mind. For instance, when I become aware of the book in front of me, the book itself is an outside reality and by no means is it formed inside me. However, in Sadra's terms, this being is not truly known to me. Its relationship with me is an unreal attribution. What has a real attribution to me is the reality that my self makes be and is present in my self. That consists of a being whose nature is the same as the nature of the outside object, but exists in the self because of the self-related and mental existence.

Self Creates Universals

Man can perceive the universals. According to Aristotelian logic, a universal is that concept which applies to many individuals, e.g. the concept of man applies to an infinite number of individuals, not just to the individuals who now exist in the outside world. It rather applies to the infinite number of individuals in the past, in the present and in the future. As opposed to universals, there are particulars, such as proper names of persons, such as 'Parviz', 'Mary', etc., that apply only to certain cases. In short, every concept that applies to more than one object is a universal concept, which means that it is inclusive and comprehensive. An inclusive and comprehensive concept has no bearing on the existences of its individuals in the outside world, because there are cases of universal concepts without any outside object, such as the concept of a phoenix, which does not exist in the outside world.

The perception of these concepts (universal concepts) is one of the most important creations of the human self and, according to Islamic philosophers, this part of the self's power is related to the nonmaterial dimension of the self because, if the human self was purely material, it would necessarily be able only to perceive material objects. What is matter has three dimensions, while general concepts do not have such characteristics. If they were so, they could not be applied to the many. Empiricist philosophers think all human reality to be nothing but matter. They say universals are but the summation of particular affairs, i.e. when someone sees different individuals of pigeons, he sums them up, conceiving in the mind a universal concept of pigeons, while it goes without saying that the universal is a single, indivisible concept.

Man faces a similar series of events, termed *external theorems* by Islamic philosophers. Consider the following idea: 'all the soldiers in a garrison were killed', which is like the summation that the empirical philosophers speak of. However, this event is not universal according to Islamic philosophers. It is rather a collection of some particulars. When it is said that all triangles have three angles, it is not a summation here, since all its individuals are not countable, and it does not apply only to the triangles in the outside world. When sometimes a universal concept does not have any individual in the outside world, as when one says it is impossible for two contraries to be true at the same time, the collection of the two contraries is a universal concept with no individual case in the outside world. Therefore, it cannot be regarded as a summation.

Some empiricist philosophers say that the universal is the same as reduction of the particulars. As an example to clarify the issue, they say that the universal is like a coin that has been rubbed on both sides and lost the images and specifications on it, while the particular is like a coin that has preserved its specifications. Imagine a series of coins, each of which is known to be either of the one or the other type and to belong to some period. Now, if the coins are rubbed and lose the images on them, when we look at them, we will not know what coin each is. A rubbed coin has nothing more than the other coins. Rather, it has something less because it has lost its specifications. According to this example, they say that the universal is like the rubbed coin, which is indistinct. In other words, the universal is but the same as an obscured particular with no other value. Unlike the preceding philosophers who gave all value to universals, for them, the real value is that of the particular having preserved the specifications. Saying that animals only imagine the particulars, while man perceives universals as well, they have introduced this perception of universals to be one of the differences between man and the other animals.[4]

Among Muslim philosophers, Mulla Sadra has dealt with this issue more than the others. According to him, the universal is not the obscured particular or, in other words, the particular does not become the universal by decline and reduction. Rather, the particular becomes the universal by elevation. The rubbed coin is obscured and creates doubt for the observer. We say it is either this or that, but with the universal it is not so, i.e. the particular is not doubtful. When we conceive the concept of man in the mind, we do not become doubtful and say that it is either this or that. On the other hand, the universal concept of man is somehow inclusive and comprehensive, i.e. it is both this and that in a way that it covers an infinite number of individuals. Thus, the creation of the human self can create such an inclusive reality.

Some western philosophers have noticed this problem. In *The Problems of Philosophy*, Bertrand Russell adopted a different approach to solving the issue of the universals. Believing that the creatures in the world are within the realm of existence and the universals within the realm of being, he differentiated between being and existence, which is indeed not a satisfactory classification to Islamic philosophers. They do not differentiate between the two.[5]

Philosophical Foundations of Artistic Creations

Although artists, especially poets, were treated unkindly in the works of many ancient philosophers, as creations of man's thought, art in all its aspects received a great deal of attention from the ancient Greek philosophers, especially Aristotle. Since the 6th century BC, there have been differences of opinion among artists in general, and poets in particular, on the one hand, and philosophers on the other. The philosopher Xenophanes (c570-c480 BC) blamed Homer and Hesiod, two famous poets of that era, because they had accused the gods of theft and adultery. Heraclitus (540-475 BC), forbade a poet who had said, "I wish there was no war

between people and the gods", because, in Heraclitus' opinion existence meant becoming and becoming was the result of war and contraries. This is why Plato wrote in the *Republic*, "Hostility between poetry and philosophy dates back to ancient times" (Chapter X, p 607). Plato himself was one of the biggest enemies of this art and expelled all poets from his Utopia.

On the other hand, the 6th century BC philosopher Pythagoras studied music and declared, "Melodies of music are imitation of the melody that the celestial spheres create in their rotation". In his opinion, celestial spheres rotate around each other at certain distances and their rotation creates a melody, which is the world of the souls that our ears do not hear because we have become used to it. However, the human soul, which is part of the world of souls and a drop of the same ocean, is similar to it and in harmony with it. Therefore, man can imitate those melodies and tunes by music and take pleasure in imitating them since he is already familiar with them.[6]

Here is the first place where the Greek word '*mimesis*'[7] was used for defining one of the arts and a reason was provided for the pleasure caused by it. Sophists were also familiar with the imitation of nature. However, the first person who discussed this in detail was Plato. In his works, especially in the *Republic*, he spoke of art as a superficial, apparent imitation of nature and thoroughly denied its value and importance.

One must know that Plato's ideas on art in general, and especially on poetry, are based on his philosophical principles. In his opinion, the world of the senses and what we sense is a shadow and image of the world of reason, and what is in that world, whether material (such as inanimate objects, or plants and animals), or nonmaterial and spiritual (such as beauty, justice and the like) is all apparent, dependent and unfounded, possesses no reality. It is a matter of shadows of ideas, and the shadow is not real. Existence is dependent on the object of which it is a shadow, and we deal with the world of the senses and with the shadows of reality. Therefore, the poet and painter, who imitate these shadows and make shadows of the shadows, are two stages further away from reality and have therefore spent time on something unworthy and useless because man should try to approach the main reality and the world of reason. In addition to this, Plato considers poets to be misleading society, harmful, and dangerous and thinks of them as liars and braggarts.

However, Aristotle, with a unique cleverness that is special to him, authored books on the five techniques:

Demonstration (Apodictique)
Dialectics (Topiques)
Sophism (Sophistique)
Rhetoric (Rhéthorique)
Poetics (Poétique)

In each book, he studied and researched the origin and quality of origin of each of the above five arts. In his book on poetry, he deals with the creation of poetry by the human self and, identifying the characteristics and elements of each type, he separates its types from each other. Aristotle does not discuss whether poetry is

necessary for society or not. In his opinion, as the formation of society is a characteristic of man's nature, the same is true about the creation of artistic works, which are rooted in man's talent and soul, and preventing them is as useless as preventing the formation of society would be.

In addition to the fact that he does not agree with Plato on the philosophical foundations of the *idea*, in his book on poetry, Aristotle also responds to Plato's arguments one by one without ever mentioning his name. He thinks of the art of poetry as an existing reality and one of the activities of the human mind and, with the precision and insight of a biologist, discusses the nature and quality of its effect and specifies its limits and duty. Indeed, in his definition of poetry, Aristotle used the word '*mimesis*' previously used by Plato to attack poetry and art. However, in the light of the great literary and artistic works in Greek, and with his deep insight and sharp talent, he totally changed its previous meaning and added new concepts to it. In Aristotle's opinion, art is not a superficial, apparent, or so-called parrot-like, imitation of nature.

Plato always compared poetry with painting so as to present it as a simple imitation of nature. However, so as not to create the presumption of its being a superficial apparent imitation, in the beginning of his discussion Aristotle assumes poetry to be similar to music since music does not correspond to external objective realities and has no prototype in nature for it to be a model for superficial blind imitation by man. Indeed, music can be correlated to psychological feelings and qualities and can be the imitation of our psychological moods. This is why the effect of music is often the same in different people.

Aristotle sometimes likens poetry to painting when he wants to show the feebleness of Plato's opinion. For instance, according to Aristotle: "Then, people whose actions we imitate must be either better or worse than or similar to us, as painters have been doing"[8]; and also "Since tragedy is the imitation of those who are better than us, then the art of capable portrayers must be set as a model because they depict faces of persons in a way that, despite their similarity and likeness, they are more beautiful than the original. Also, when the poet provides an imitation of irascible or unprincipled people or people with similar characteristics, he should describe them with the same characteristics but at the same time as good people".[9] Elsewhere else, he says: "Since poetry like painting and other forms of portraying consists of imitation, the poet should inevitably imitate in one of the three ways: either the way they were and are, or the way they have been narrated to be, or the way they should be".[10]

Therefore, according to Aristotle, the art of poetry is not the imitation of the actions of people as we face them in our daily lives and the artist does not imitate nature and life superficially, apparently, and in a parrot-like fashion. Rather, he intends to step beyond the ordinary limits and create his optimal perfection and ideal. In Aristotle's opinion, the material of poetry is supplied by the imagination. For him, sometimes man thinks, expresses the results of his reasoning, and gives them a demonstrable form and that is philosophy. At other times, thinks and invents orderly imaginations and that is called poetry.

Poetical imagination in Aristotle does not mean pure imagination and delusions. Rather, as Islamic philosophers have understood it by using the word *imitation*,

poetry is a type of reporting and showing the real world. However, the poet does not "recite" reality. Using similes, ironies and metaphors, he adds to and deducts from it. For instance, in tragic works, he displays virtues greater than what exists in the real world and in comic poetry the vices. In other words, tragedy shows man better than ordinary people and comic poetry shows them worse. Therefore, the poet is not, as Plato put it, a sheer imitator content to draw what is out there in the real world. His work is more similar to music than painting. Khajeh Nasireddin Tousi, the 7th AH century Islamic philosopher, thus writes on imitation:

Imitation is performance of the idea of something, with the proviso that it is not exactly the same, such as the animal in the nature or imagination as an imitation of the self. However, imitation was natural and the cause of imitation or writing, as some animals imitate songs, such as the parrot, or imitate faces, as the chimpanzees do, and it was the cause of habit, such as in some people benefiting from imitation, or the techniques, such as portraying, poetry, etc. Education was also a type of imitation, because the picture of something exists in the self, so is learning. And imitation was pleasant, both because of the illusion of having command of something and also because imagination was something new, which is why the imitation of obscene pictures was pleasant too.

Imitation was either in words or in action. Poetry is imitation in three aspects:

In tune and melody, since every melody was imitation of a mood, such as loud, imitation of anger, sad melody, imitation of sadness. This is unique to poetry narrating in an appropriate tone.

[Imitation] in measure…

[Imitation] in imaginative speech, since imagination was imitation. Poetry does not only imitate what exists, it also imitates what does not exist.[11]

According to Aristotle, what motivates the poet to say poetry also causes the listeners pleasure and that consists of two things that are in man's essence. The first is man's eagerness to imitate, the second, interest in harmony, melody and rhythm. On imitation he says:

Doubtless, the origin of poetry is two, both rooted in man's nature and essence:

Imitating is an instinct appearing in man in childhood and one of the privileges of man compared to the lower animals is that he is the most imitating of all creatures and learns what he knows by imitating.

In addition, people naturally take pleasure in imitated actions.

And this second truth reveals the experience because, although seeing some things may be painful and unpleasant, their strict imitation in art will be pleasant to us, as the forms of the lower animals and carcasses, learning everything and finding out the truth, that not only give the philosophers pleasure, they are also pleasant depending on the talent one has.[12]

In short, according to Islamic philosophers, imitation by the artist is not a superficial, apparent, parrot-like imitation.

Aristotle's theory of the philosophy of art is based on general Aristotelian philosophy because, in his opinion, nature is a creative power moving towards a certain end. Art has the same characteristic and where nature stops, art continues its work. In *Politics*, Aristotle says, "Then, art imitates nature and completes what it has left incomplete".[13] The difference is that nature has the driving force in itself

while artistic phenomena are creations of man's talent and thought and have benefited from it. Through himself, man is in contact with nature and perceives the outside world through this way. The outside objects are reflected in the mind, and our senses and mental background completely interfere in this role. A mental image conceived in the artist's mind is intermingled with his thoughts, emotions, and imaginations in a way that appears desirable to him, beyond ordinary limits, and more beautiful than the original. The artist obtains his materials from nature, but by using creativity, talent, and imagination brings them to ultimate beauty and perfection. Thus, Aristotle says, "The artist's work must be more beautiful and complete than the original model".[14] To put it briefly, art is more creative and has a more inventive power than nature, because the artist also portrays myths as reality, depicts impossible things, and displays human life with a level of unity and perfection that we can never find in our ordinary life.[15]

Islamic philosophers later paid special attention to Aristotle's *Poetics* as one of the genres of art and they described and studied it. The first person to describe and summarize Aristotle's *Poetics* was Yaghoub Ibn Is'hagh Al Kandi (b 252 or 258 AH), but unfortunately no copy of his work is now available. After Al Kandi, Abu Nasr Farabi (b 339 AH) described and summarized it. Farabi's work was translated from the copy obtained in the Indian governmental library by A J Arberry in volume 17 of *Oriental Researches Magazine* and published in 1953 by Abdolrahman Al Badawi in the book entitled *Fan Al Shi'r*. After Farabi, Avicenna (b 428 AH) described and summarized Aristotle's *Poetics* in his book *Shifa*, and after Avicenna, Ibn Rushd (Averroës) (b 595 AH) described and summarized it. In the 13th century AD, someone named Hermanus Alemanus translated Ibn Rushd's work to Latin. It had been translated into Hebrew in Spain.[16]

Conclusion

Even considering that Plato said in the *Republic* that the artists should be expelled from Utopia and that Aristotle thought philosophy to be contrary to art,[17] the conviction of some western philosophers that art and artists were treated unkindly by great ancient Greek philosophers (whether Plato or Aristotle) is not true because, as has been stated, answering Plato's objections one by one, Aristotle was the first person to have written a separate book on poetry and art.

Some believe that Aristotle wrote the book only concerning Plato's views on poetry. However, the difference between these two philosophers did not simply concern the greatness of art as one of the highest manifestations of the human self and soul. The difference was rather in two areas: in the philosophical foundation in the problem of *idea*, which was explained, and in the area of the moral principles. In Plato's opinion, instead of eliminating anger, lust, and such psychological characteristics, poetry breeds and develops them, and instead of making us control them, makes them control us.[18] On the other hand, Aristotle believed that the final objective of art was creation of psychological and spiritual pleasure, and

psychological pleasure is every living creature's right and a means of achieving happiness,[19] itself the final objective of life.[20] However, Plato considers pleasure created by art to be mean and misleading and believes that such pleasures lead society to corruption and destruction.

Despite some Greek philosophers, Islamic philosophers have considered art and philosophy to be complementary rather than contrary to each other and have introduced a single principle for art, mysticism, and philosophy, through which they have sanctified it, protecting it against the harm that Plato worried about. Islamic philosophers believe that the philosopher witnesses the objective world, and inside himself a world similar to the outside world is created, or rather he himself becomes a world. As the Persian poet Hafiz put it:

> He who acquires a portion of knowledge,
> He himself becomes a world.[21]

The value of the artist is to objectify his observations. He attempts to realize in the outside world what he has seen, sometimes in the form of language, expressing himself in prose or verse, sometimes by painting or drawing, at other times with bricks and mortar in the form of beautiful architecture. Islamic mystics see the world as a collection of beauties. The Persian poet Saadi wrote, "Happy in the world, because the world is made by Him, and loving the world, because the world is from Him".[22] They hear the melody governing the world, which is the word *Allah*, and hear the melody of the world *He is one and there is no god but he.* An artist having witnessed the wise creator is so elated that he says directly and indirectly:

> The entire world is a ray of his face.
> I told this to thou, both openly and secretly.[23]
> And finally:
> The dervishes of the path of truth give no value
> To the satin cloak of that who lacks art.[24]

The *Koran* has a verse in one of the suras named *The Poets* that can be interpreted as approving this creativity of the human self while considering its harmful effect on society as well and, in order to protect art from harming society in the way Plato worried about, invites the artist to have faith in God, to display good conduct, and to remember God, by saying:

> And the poets-the perverse follow them;
> hast thou not seen how they wander in every valley
> and how they say that which they do not?
> Save those that believe, and do righteous deeds,
> and remember God oft ….[25]

Notes

[1] Mulla Sadra, *Sharh Al Hedayah,* p 186, lithography 1934 AH.

[2] Avicenna, *Al Isharat & Al Tanbihat*, beginning of Chapter III.

[3] See Mulla Sadra, *Al Asfar Al Arba'a*.

[4] Motahari, *Sharh e Mabsut*, vol 1, p 308

[5] Bertrand Russell, "The World of Universals" and "Our Knowledge of Universals," in *The Problems of Philosophy* (Oxford: Oxford University Press, 1967 (1912)), pp 52-63. Haeri Yazdi, *Safar e Nafs* (Travel of Self), p 59.

[6] See Aristotle, *Poetics*, translated by Dr. Fathollah Mojtabaei, p 16.

[7] 'Mimesis' has been translated by Europeans as 'imitation' and by Islamic philosophers as '*mohakat*', which seems to be more appropriate as regards the original Greek word. Even more expressive is the word '*taghlid*' used by Persian translators because the word '*mohakat*' includes a wider range of meaning and conveys some form of expression and display. Khajeh Nasireddin Tousi also used '*mohakat*' in the Persian text of *Akhlagh e Naseri* (Bombay, p 23) (Dr Khansari, *Formal Logic*, vol 2, p 239).

[8] *Op cit*, Aristotle, *Poetics*, paragraph 1, p 47.

[9] *Ibid*, Chapter XV, paragraph 10, pp 114-15.

[10] *Ibid*, Chapter XXV, paragraph 2, p 173.

[11] *Asas Al Ightibas*, Modarres Razavi (ed), Tehran University, 3rd edn, pp 591-92.

[12] *Op cit*, Aristotle, *Poetics*, Chapter IV, paragraphs 1, 2, 3, 4 and pp 54-55.

[13] Aristotle, *Politics*, Book II, Chapter XIII.

[14] *Ibid*, Chapter XXV, paragraph 22.

[15] *Ibid*, Chapter IV, paragraphs 1, 2, 3, 4, and pp 54-55.

[16] *Ibid*, p 23.

[17] Frederick Copplestone, *History of Greek & Roman Philosophy*, p 295, and also see Mohaghghegh Damad, *Nameh ye Farhangestan,* artistic edition, p 4.

[18] Plato, *Republic*, Book 10, p 606.

[19] Aristotle, *Ethics*, Book 10, Chapters IV & VII.

[20] *Ibid*, Chapter VI.

[21] Hafiz (c1320-1389), Persian poet whose given name was Shams-ud-din Muhammad.

[22] Saadi (c1184-c1291), Persian poet whose given name was Muslih-ud-Din.

[23] Hafiz.

[24] *Ibid.*

[25] *The Poets,* 223-27.

The Creative Transformation in Liu Chih's "Philosophy of Islam"

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Muslims entered China in the 7th century, that is, the first century of Islam, and Islamic communities have flourished in China at least since the 10th century. Down until the 17th century, Islamic learning was transmitted in Persian and Arabic. In 1642, however, a movement to present Islamic teachings to fellow Muslims in the Chinese language began with the publication of Wang Tai-yü's *Real Commentary on the True Teaching (Cheng-chiao chen-ch'üan)*. Despite the avowedly Islamic agenda, he and those who followed in his footsteps adhered rather closely to the dominant school of the Chinese tradition, that is Neo-Confucianism, and they continued to write books in this style well into the 19th century. Recently, despite the eclipse of this school for most of the 20th century, it has recently attracted a good deal of attention among both Muslim and non-Muslim Chinese.[1]

The best known and most influential of the Confucianizing Muslims seems to have been Liu Chih, who wrote several books in the first decades of the 18th century. For Islamic philosophy the most significant of these works is *T'ien-fang hsing-li*, a title that has commonly been translated into English as "The Philosophy of Arabia." Literally, the title means "The Nature and Principle of the Direction of Heaven." "Direction of heaven" refers to Mecca, and, by extension, to Arabia and the Islamic heartland in general. "Nature and principle" is a standard designation for the Neo-Confucian school of thought. Hence, as I have suggested elsewhere, though "Philosophy of Arabia" is an adequate translation of the title, the Chinese characters imply that the book is a statement of the principles of Islamic thinking in Neo-Confucian terms. Thus, one could translate the title as "Nature and Principle according to Islam," or even "Islamic Neo-Confucianism." Liu Chih published the book in 1704, and it was republished at least twenty-five times between 1760 and 1939.

The basic text of the book, which Liu Chih calls the "Root Classic" (*pen ching*), is made up of five short chapters (a total of about fifteen pages). By using the term *classic*, he is alluding to the fact that he has distilled the discussion from a number of well-known Islamic texts. He summarizes Islamic teachings on the unity of reality, the gradual appearance of the universe from the First Principle, the ascent of human beings back to their Origin, and the final consummation of existence in the human realization of original unity. The scheme is largely that of "Origin and Return," a standard topic in Islamic philosophy and Sufism.

The Islamic inspiration for Liu Chih's work goes back largely to the writings of of the followers Ibn 'Arabi. Especially important is 'Abd al-Rahmân Jâmî, who died in 1492 and is buried in Herat. A famous Persian poet, he was also the author of books on philosophical theology in both Arabic and Persian. Because of the widespread popularity of his writings, he can be given a great deal of credit for the pervasive influence of Ibn 'Arabi's teachings throughout the Persianate lands of Islam that extended from Turkey through Central Asia and India as far as Beijing.

In marginal notations on the Root Classic, Liu Chih provides eighty-one references to seven different works. Sixty-five of these references are to four famous Persian books on Sufism, and these four in turn are the most important Islamic works to have been translated into Chinese before the twentieth century. Two of these are by Jâmî.

Although the Root Classic is short and concise, it is supplemented by a total of seventy diagrams, sixty of which are explained in some detail. The net result is a dense presentation of the basic principles of Islamic metaphysics, cosmology, and spiritual psychology that is unpacked with the help of explanatory diagrams and additional text. The book was obviously written as a sort of catechism and a teaching aid. We are told as much by Ma Lian-yuan, a Chinese scholar who translated the Root Classic into Arabic in 1898 and published an extensive Arabic commentary in 1902. He tells us in the introduction to his commentary that he used to require his students to memorize the Root Classic. But, since they had difficulty understanding Liu Chih's explanations, he translated the text into Arabic and added his own clarifications.

* * *

Let me now briefly review the Chinese and Islamic background of the concept of "creative transformation." It is well known that the Chinese tradition describes the cosmos in terms of the immanent activity of the Tao, and that this activity appears as constant change and transformation. The *I Ching* or "Book of Changes," a text that plays a major role in both Confucian and Taoist thinking, sets the pattern by speaking of the principles that guide the constant alteration and change of all things in conformity with the Way. Tu Weiming sums up the general picture in his book, *Confucian Thought: Selfhood as Creative Transformation*:

> The Chinese… perceive the cosmos… as a spontaneously self-generating life process [which] exhibits three basic motifs: continuity, wholeness, and dynamism. All modalities of being, from a rock to heaven, are integral parts of a continuum which is often referred to as the "great transformation" (*ta-hua*).[2]

Numerous Chinese thinkers have expounded upon the notion of the universe as an unceasing process of creation and differentiation in which human beings play a fundamental role. As Tu Weiming likes to say, man becomes the "co-creator" of the universe.

When we look at Islamic thought, we see that historians often depict theology as posing an unbridgeable gulf between Creator and creation. Although this is true

of certain schools of thought, the various ways of thinking about God that came to predominate in Islamic civilization as a whole provide a different picture. In both Islamic philosophy and the various schools of Sufism, the creative process was understood in terms not uncongenial with Neoplatonic thinking. In the Sufism with which Liu Chih was familiar, the common expressions used to discuss the process of creation include "manifestation" (*zuhûr*), "descent" (*tanazzul*), "disclosure" (*tajallî*), and "determination" (*ta`ayyun*), all of which can easily be rendered into Chinese by standard Neo-Confucian expressions. Moreover, the idea that the universe undergoes constant transformation was commonplace in Islamic thought from the time of the Ash'arite theologians. It received its most sophisticated elaborations in Mullâ Sadrâ's concept of "substantial motion" (*al-harakat al-jawhariyya*) and, before him, in Ibn 'Arabî's famous doctrine of "the renewal of creation at every moment" (*tajdîd al-khalq ma` al-ânât*).

As for the human role in the creative process, the school of Ibn 'Arabî, like much of Islamic thought, sees it as utterly central. As the famous saying of the Prophet puts it, "God was a Hidden Treasure, and He desired to be known. Hence He created the creatures so that He might be known." Thus, God's goal in creation is to be known by others. Although all creatures without exception gain glimpses of this knowledge, only human beings can achieve it fully, because only they were created in God's total image.

Knowledge of God is innate to the human condition itself, but it needs to be achieved and realized. This takes place in the second and culminating phase of creation, known as the "Return" to God. Every human being achieves knowledge of God to some degree, because every sort of knowledge can be nothing but knowledge of some manifestation of what is Real. But, humans are infinitely differentiated in the degrees of their realization, and their differentiation shapes the unfolding of the cosmos. It can even be said that human beings create paradise and hell out of the substance of their own souls.

In short, although it may seem to a casual observer that Chinese and Islamic thought have little in common, in fact they are deeply congenial in their manner of envisaging the creative process and the human role within it. Having said this, let me turn to Liu Chih's analysis of the "creative transformation" in his "Philosophy of Islam."

* * *

Liu Chih refers to the creative transformation (*tsao-hua*) in the title of the first of the five chapters of the Root Classic: "On the Order of the Unfolding of the Creative Transformation in the Macrocosm." In contrast to the well-known expression "great transformation," creative transformation was not commonly used in Neo-Confucian texts. It is attested in the writings of Huai-nan Tzu, an important Taoist author who died in 122 B.C., but it does not seem to have gained currency again until the writings of Wang Tai-yü, the first Muslim scholar to write in Chinese.

The term translated as "creative," *tsao*, has several other meanings as well, including originating, making, and doing. Possibly, the Muslim authors speak of "creative transformation" rather than "great transformation" to stress their

differences from the Neo-Confucian perspective. These come out clearly in their discussion of what they typically call the "Real Lord" (*chen-chu*), which they see as standing beyond both the Great Ultimate (*tai-chi*) and the Ultimate of Non-Being (*wu-chi*), terms well known in Taoism and Neo-Confucianism.

In short, Liu Chih describes the universe as a process of creative transformation in the very title of the first chapter of the Root Classic. The text of the chapter begins by referring to the "Real Substance" (*chen-t'i*), which is the "Very Beginning" and the "Reality of Being" (*shih-yu*). Then it tells us that the root of the unfolding of the cosmos goes back to two principles latent in the Real Lord: "knowledge" (*chih*) and "power" (*neng*). In Islamic texts, these two attributes (Arabic `*ilm* and *qudra*) are always included among the primary divine attributes, but typically they are mentioned along with several others. By limiting himself to these two, Liu Chih is able to speak of the unfolding of the cosmos in terms of the interplay of two primary forces, much in the manner of the *I Ching* and other Chinese texts.

According to Liu Chih, knowledge and power give rise to a series of descending levels, culminating in the Vast Sediment (*ming-cha*), in which all traces of knowledge and power have been obscured. This is the lowest level of descent. At this point, the creative process reverses itself, and knowledge and power begin to manifest themselves as a series of ascending levels. But, as the origin of all the succeeding levels, the Vast Sediment is now called *ch'i* or "vital-energy." The two principles that govern its unfolding, which correspond to knowledge and power in the descent of reality, are yin and yang. Thus, he describes the total cosmos, both the Origin and the Return, in terms of two primal forces, rooted in the Real Lord.

In describing the returning ascent to the Real Lord, Liu Chih explains that the original vital-energy differentiates itself on the basis of yin and yang to become fire and water, then heaven, then earth. Then we have a succession of metal, wood, and living kinds-that is, the three kingdoms of minerals, plants, and animals-and finally human beings. Diagram 6 (Fig. 1. below) depicts the overall scheme.

In the second chapter of the Root Classic, Liu Chih elaborates upon the specific characteristics, qualities, and virtues that are deposited in the microcosmic domain, which is capped by human beings, and in the macrocosmic domain, which is ruled by the Throne of God. He explains that the two primary principles, knowledge and power, combine in diverse ways to give rise to nine sorts of human beings, ranging from the Utmost Sage to the ignorant, and to the four levels that are animals, plants, minerals, and stones. Then, he provides a parallel description of the macrocosm that maps out the descent of reality from the Throne of God, corresponding to the Utmost Sage, down through the various heavens and the elements.

In Diagram 1.6 (Fig. 2 below) Liu Chih presents this scheme as a circle. At the top, the Throne of God is identical with the nature of the Utmost Sage. At the bottom, the original vital-energy is the same as the Vast Sediment. There are twelve macrocosmic levels on one arc of the circle, from God's Footstool down to the principle of earth, and twelve microcosmic levels on the other, from the great sages down to stone.
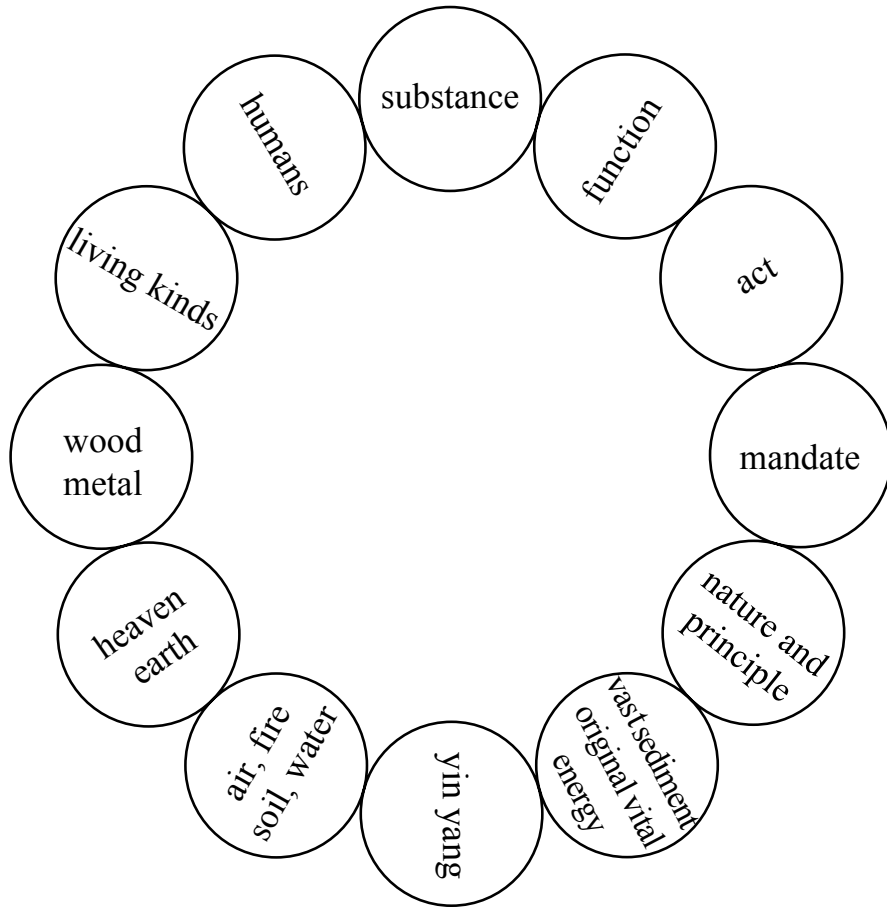
Fig. 1. Diagram of the Great World's Following the Circle of the Creative Transformation
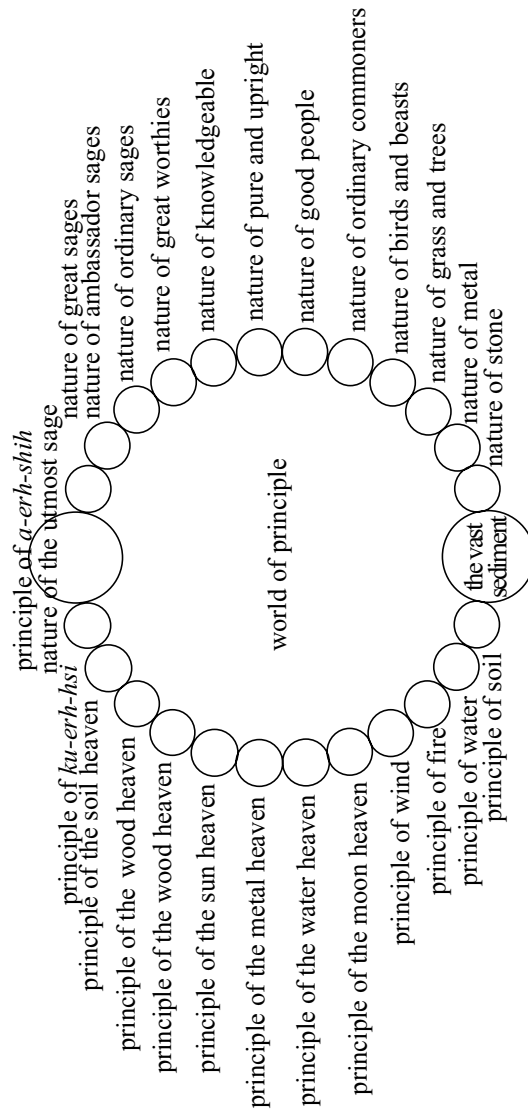
Fig. 2. Diagram of the Beginning of the Differentiation of Nature and Principle

In chapter three of the Root Classic, Liu Chih describes the internal structure of the human microcosm in terms of its two dimensions, which he calls "body" and "nature." He describes the gradual unfolding of the characteristics and qualities of the creative transformation in the embryo during the months spent in the womb, and then in birth and growth. At the adult stage, human qualities culminate in "respect for ritual propriety," that is, observance of the instructions of the sages, who are the prophets. Then comes the turn of "endeavor" (*kung*) on the path to the Real, which is paired with "cultivation" (*hsiu*) of the self. These two qualities work together to bring about the actualization of "virtue" (*te*), a term well known from the title of the *Tao-Te Ching*. At the end of the chapter Liu Chih writes,

> When the nature of virtue becomes manifest,
> the Root Suchness is complete.
> This is called "retreat to the Root"
> and it is called "circling back to the Origin."
> The powerful affair of giving birth to human beings
> reaches its completion here.

In chapter four, Liu Chih elaborates upon the various functions of human nature that allow for the development of virtue. He begins by discussing the "heart" (*hsin*), a term that Western scholars commonly translate as "mind." This translation, however, ignores the rich symbolic connotations of the heart in many mythic contexts. In the Islamic tradition, the corresponding Arabic word, *qalb* (Persian *dil*), is used in almost exactly the same way as the Chinese word. In the *Koran*, the heart is the center of awareness and intelligence, and in the Sufi tradition only the heart, of all created things, can embrace God.

Liu Chih provides in chapter four a description of the seven levels of the heart, each of which corresponds to a specific virtue. He calls the final level "the first heart," a term that recalls the expression First Intellect (*al-`aql al-awwal*), used in both Sufism and Islamic philosophy to designate the cosmic *nous*. The first heart is fully achieved only by the Utmost Sage, who is called, in Neo-Confucian terms, the "human ultimate" (*jen-chi*), the one who has achieved perfect harmony with the Tao. Liu Chih tells us that the universe itself descends from this first heart, and, on the return journey, it ascends back to the first heart. This first heart is the original point of pure awareness that gives rise to the differentiation of the cosmos, and it is also the supreme point of reintegration.

After having spoken of the return of all things to the first heart by means of the human ultimate, who is "the great completion in which every beauty is provided," Liu Chih comes back explicitly, for the first time since chapter one, to the creative transformation. He now clearly differentiates the creativity of the Real Lord from that of human beings. The human condition into which we are born comes to us from the creative activity that directs the downward flow of all things from the Root Suchness. But the human reality that we achieve in life is the result of our own acts. Given the fact that the universe goes back to the Real Lord by way of the human ultimate, it is human activity alone that brings about the consummation of the universe. Liu Chih here speaks of this consummation as the "uniting of the

two arcs," thus employing an image commonly used by Ibn 'Arabî and his followers.

In brief, human beings become "co-creators" of the universe by the very nature of the human condition itself. However, if this creativity is to be fully effective, it must be given correct orientation by the teachings of the sages. Only then can it culminate in the return to the "first heart." Liu Chih writes,

> The I that comes from the Real
> is what is done by the creative transformation.
> The I that returns to the Real
> is what is done by human acts. . . .
> It is only the sages
> who really tread this realm.
> For the multitudes it is difficult,
> because they bring down upon themselves darkness and obscurity.

Notes

[1] For historical and bibliographical details on Wang Tai-yü, Liu Chih, and the Muslim Neo-Confucians in general, see Sachiko Murata, *Chinese Gleams of Sufi Light: Wang Tai-yü's Great Learning of the Pure and Real and Liu Chih's Displaying the Concealment of the Real Realm* (Albany: SUNY Press, 2000).

[2] Tu Weiming, *Confucian Thought: Selfhood as Creative Transformation* (Albany: SUNY Press, 1985), p 38.

"Man's Creativity/Vicegerency"
in Islamic Philosophy and Mysticism

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In a general classification, creativity can be divided into two kinds: what is spoken of in psychology and means "innovation and invention" in practice and in theory; and, the more philosophical meaning always used in Islamic philosophy that is one of creation from nothing and is probably equivalent and synonymous with *creatio ex nihilo*. In the present paper, we intend the second meaning.

In Islamic philosophy, creation from nothing and creation from matter are distinguished from each other. Creation not from matter is called *ibdà'*, and creation from matter is called *Khalq*.[1] It seems that creativity is more similar to the former kind, that is, creation from nothing. Before becoming acquainted with Alexandrian and Greek philosophy, Muslims became acquainted with the term *ibdà"* for the first time in the *Holy Quran*, where God mentions two kinds of creation for Himself: *Khalq*, which is creating material things from other material things and naturally takes place through other than Him; and the other, much more important, *ibdà'*, which is creating something from no-thing and is subtly distinguished in philosophy in general, and in Islamic mysticism (*'irfan*) in particular, from creation and production.

The *Holy Quran* explains creation through *ibdà"* with the term command (*Amr*) and sometimes with the term '*Kon*' (be!), which is mentioned as "existential *kon*". As a result of the command "*kon*", what God has willed comes to be externally realized. Mystics and Mulla Sadra call this term "existential *kon*".

Concepts similar to this "existential *kon*" can be found in ancient Persian philosophy (or Illuminationist philosophy), which is almost the same as what we know nowadays as *logos*. *Logos* has both verbal and imperative aspects and it is the mystery behind creation from no-thing. At the same time, it is both intellect and law as well as spirit; in Christianity it becomes incarnated in Christ's body as its external instance.

Following the *Holy Quran*, in Islamic mysticism and Mulla Sadra's school of thought, God is considered to have two aspects, creation (*Khalq*) and command (*Amr*), for creation, whether it is from pure nothingness or from matter, comes to existence by God. Creation and command can be called, respectively, production and creativity.

In order to explore the philosophical roots of creativity in human beings, two major points should be taken into consideration: the first one, that the same Divine attribute, that is creativity from pure nothingness, is, as we said, mentioned in the *Holy Quran* as command (*Amr*); the second one is the principle of vicegerency,

that from among all beings God has chosen man as His vicegerent. The theme of the present paper is the relation between the two and the manifestation of creativity in man as an aspect common to all beings.

In the *Holy Quran*, the issue of God's vicegerency is narrated in the midst of the story of mankind's creation. In a verse, it is said that in addressing the angels God said, "Lo! I am about to place a vicegerent on the earth",[2] and in the same chapter (*Su rah*) it is mentioned that He said to the angels, "Prostrate yourselves before Adam", and, as if in this way they recognized man's vicegerency, they fell prostrate, all save Satan.[3]

In the Islamic tradition, as well as in some Abrahamic traditions, it is said that God created man in his own image. This means that man, who is God's vicegerent and created in the likeness of God, is God-like and, of course, God's vicegerent should logically be, in some respects, similar to God.[4]

Now that this similarity is confirmed, God-likeness and His vicegerency in man requires at least that, like God, man also be able to create, but not in the sense of "production", for many animals also have such an ability (e.g., nest-making). Thus house building or other kinds of building and production cannot be regarded as a peculiarity specific to man. Thus, the creation which is reserved for man should be regarded as a kind of *ibdà"*, or creation from pure nothing, which is the real sense of creativity. In other words, given the two aspects which are in God's acts, and since creation (*Khalq*), or creating from matter and shaping matter, is an ability which is enjoyed even by beings lower than man, then the aspect that can be regarded to be reserved for God's acts and those of His vicegerent, is the aspect of command (*Amr*, or creation from pure nothingness).

In a prophetic *hadith* this suggestion is confirmed. There, addressing His human vicegerent, God says: "Whatever We want to create, we say 'Be!' and it will be, and We make thee so that you say 'Be!' and it will be".[5]

Under the topic of Divine utterance, Mulla Sadra introduces the aspect of *ibdā''*: "The first word in the world was the very term '*kon*' (that is the Divine command) from which the world came into being and beings wore the garment of existence; thus the world is Divine utterance, though it has various levels and degrees". This Divine utterance cannot be violated and will be inevitably realized.

God has another kind of utterance and command, and that is the religion and Book revealed by Him; men are not naturally obliged to follow it, but it is intended to test man and to distinguish him from other existents.

Due to his vicegerency, man also has two kinds of will and command, one of which is existential and natural and can become an origin of creation. We call it (man's existential command) creation and a part of it consists of the commands issued by man to his muscles and organs to perform deliberate actions. A second kind is that which appears in man's commands and prohibitions. The latter kind may not be followed by the addressees. In this regard, Mulla Sadra says: "Man's will, if he concentrates his faculties, will be influential and what he wills, will come into being".[6]

Thus, creativity, in its philosophical sense, is the attribute common to God and man, and the mystery behind it is the vicegerency of God, which can be found only in man and in no other being. It follows logically that God's vicegerent

should have this attribute and the ability to perform his duties. Man's vicegerency is the hidden key to solving the puzzle of creativity in man allocated to him from among all beings, and if there is not Divine vicegerency, creativity in man cannot be philosophically justified.

In a deeper mystical investigation, mystics regard man's position as even higher and more important, for in Islamic mysticism, the manifestation of Divine vicegerency is related to the issue of Universal Man (Perfect Man, *al-Insan al-kamil*). Next to God, Universal Man is the only being who has command on this world, and being is fully controlled by him. He has all aspects and attributes of beings in an epitomized form in him. That is why he is called "comprehensive" and "intermediate" (*barzakh*) being, that is the intermediate between God and the universe in the Divine effusion. This primitive reality probably can be regarded as the Greek *logos*, which has its roots in ancient Persian Illuminationism and which according to the Persian Illuminationists was both the spirit of world and a spirit in man.

The other aspect in the Universal Man's being is the manifestation of love in the world and in man. For, as is said in Islamic mysticism, love and beauty, beauty and perfection are concomitants, and since God is absolute perfection and beauty stems from perfection, He is thus both absolute Beauty and the Creator of Love. So man's nature, or the very "all-embracing and intermediate being", is intertwined with absolute love, whose one end is connected with absolute perfection and beauty and whose other end is connected with the beings of the world. Thus he becomes the origin of being and love, that is the cause of all beings' movement towards perfection and beauty. Due to this fact, in Persian mystical literature, love is regarded as an inherent attribute for man.[7]

Since we do not want to deal with these mystical issues, we turn to the ordinary man who, as is said, due to his vicegerency and enduring heavy Divine Trust, has the ability to be creative. One of man's ordinary examples of creativity is his faculty of "imagination" (*khayal*), which plays a valuable role in art, science, and ordinary life. All men have the faculty of imagination, and all of them are, more or less, able to create various concepts and images, phenomena, and mental beings in their minds and with the help of the faculty of imagination.

One of the important achievements of Mulla Sadra's philosophy is the proof of mental existence, which means the creative ability of the soul (and mind) to create mental beings and phenomena, whether they exist in the external world or they are merely the creatures of man's mind and soul. For example, man is able to visualize impossible or nonexistent concepts and judgments, and even nonexistence, in his mind and attribute positive or negative statements to them.[8]   These forms depend on man and are emanative, not adventitious[9] (entering man's mind from the outside), and this is the same creativity as God's creativity.

The great Muslim mystic Ibn Arabi said that in man, imagination is the realm of his absolute and never-ending creativity. As a matter of fact, if the objective and external world is the realm of God's power and creativity, the mental world and imagination is the never-ending realm of man's creativity.

Imagination is the origin of all artistic creation, poetry, literature and the like. It is this very aspect that refreshes man's life, makes cultures, literature, history,

and civilization. Even philosophy is indebted to it. In the world of imagination, man proceeds to *ibdā''* and creates phenomena from nothing. Poets, architects, designers, writers, and all those who innovate seek help from their faculty of imagination, which is the mother of human civilization.

Mulla Sadra says: "God creates man's soul in a way that it is able to make things out of his external senses and realize them". "Man has a world in the realm of his absolute sovereignty where like the objective world, there is substance, accident, and element, and the creation of all of them is under man's power and will".[10]

Imagination in man, and that it is allocated to man, is not limited to man's ability of *ibdā'* and making in the mental world. Rather there is a power in man by which he is even able to realize the mental beings which are in his imagination and give them external existence. This is taken for granted in Islamic mysticism, as well as in all Abrahamic religions, and again the historical experience of probably all oriental religions, and philosophies.[11] Thus, the miracles of the prophets are a kind of emergence of this human power which God has allowed them to perform.

In addition to prophets, even true saints were able to perform extraordinary works, which is the perfect sign of creativity and in Islamic terminology is called *tasarruf* or *karamat*. Persian mystical literature is full of such extraordinary works performed by them even after their death and for those who went to visit their tombs as pilgrims and sought help from them.[12]

Since this ability depends on chastity and faith, it should not be expected to be shown by those who are captives of a perfectly animalistic life and who, except for their food, clothing, housing, reproduction, and the like are no different from animals. Not only can they not show such kinds of creativity, but some of them cannot even understand them.

The ability of *ibdā'* and the creativity of man is not only a mystical issue, but also a philosophical and metaphysical one. In Islamic philosophy in general, and in Mulla Sadra's Transcendent Philosophy in particular, it has an important place.

To grasp its ontological dimensions, at first, the division of the world of existence in Islamic philosophy and mysticism and philosophies prior to it as well as its relation to man should be considered. Ontologically, the world of existence has certain levels. The lowest and weakest level of existence is the world of matter and the realm of the five senses. Though this is against positivism and the ideas of some idealist philosophers, man's weakest perceptions are his sense perceptions.

On the next level is placed the world of imagination or the imaginal world (*al-'al am al-mithal*), which is in some respects similar to the world of sense and matter, but is free of matter. Non-sensuous phenomena, which are experimentally proven and sometimes called the sixth sense, are possibly related to this world. Due to its subtlety, this level of existence and this part of the spiritual world cannot be grasped through the five senses and material experience. This is so, although it is placed in this very world and encompasses the latter. Putting it more accurately, the world of matter is immersed in it.

The level higher and more subtle than the imaginal world, which is the other part of the immaterial world, is called the world of intellect. In this world, there

are no traces of matter, or of quantities, dimensions, and qualities. It encompasses the two other worlds.

The hierarchy of these three levels and three degrees of existence is established both in the world's creation (which is called the arc of descent of existence) and in the return and perfection of creatures (which is called the arc of ascent).[13] The world of matter is called the world of appearance and visibility (*shuhud*), and the two other worlds are called the hidden or invisible (*ghayb*) worlds, for they are hidden from man's senses.

Contrary to the order in which we mentioned these three worlds, the true and descending order is as follows: the first creature and world is the world of intellect, which was called *Bahman* in ancient Persian philosophy and translated into Greek by '*logos*'. In the *Holy Quran*, it is mentioned as the Spirit (*ruh*), or the Holy Spirit (*ruh ul-qudus*), and the Word (*kalimah*).[14] The imaginal world or the world of the soul is the second world and creature, which is called the Trustful Spirit (*ruh ul-amin*) in the *Holy Quran*. Finally, the material world, or world of the senses, is placed in the lowest rank.

The perception of man and his soul can be in relation to and united with all of these worlds. Thus, man's soul sometimes has sense perception and establishes relation with external existents, at other times has imaginal perception and relates to the world of imagination, and at still other times has intellectual perception and is connected to the world of intellect.[15] Unlike other creatures, man enjoys faculties by which he is able to cross over the world of matter and sense and, without abandoning his material body, enter the supra-material worlds such as the imaginal world and the world of intellect.[16] For he is God's vicegerent and should have sovereignty over all worlds and have relationship with them.

Imagination in man is the same as imaginal perception and entering the imaginal world.[17] In terms of the levels of existence, it is immaterial and placed in the imaginal world, which is why it is called the connected imagination (*al-khayal al-muttasil*) and the imaginal world is called separate imagination (*al-khayal al-munfasil*). In other words, the imaginal thing created by man's mind is something intermediate between a material thing and an intellectual one. So it is that, while concentrating his power of will, man is spiritually able to turn an imaginal thing into a material, sensible one, and realize it externally. The miracles reported from the prophets and saints can be mentioned as examples.

This creativity and the objective, external making of things and phenomena is based on the correspondence between man's spiritual degrees and existential levels in the world. In other words, the secret behind man's creativity is the correspondence between "connected imagination" or the human imaginal world and the "separate imagination" or the imaginal world, in other words the heavenly realm, or the world of the souls (*malakut*). Through the correspondence between the two, connected and separate, imaginations, the mind relates to the external world, objectivity relates to subjectivity, and noumenon relates to phenomenon.

As we saw in the division of the levels of existence and three worlds, every material phenomenon exists in the two other worlds as well (but with an existence befitting those worlds), and in order to come into existence, every material phenomenon should be previously instantiated in the world of intellect as an

intellectual being and then in the imaginal world as an imaginal being. Then it may appear in the world of matter and sense. In other words, existentially there is a noumenon for every phenomenon.

In the same way that turning the imaginal thing to a sensible, external one is realized through direct Divine will, it can be realized by man's direct and concentrated will. Man's making and creativity, however, takes place in two steps. The first step is in man's soul and mind, which is the same as man's personal imagination called connected imagination. In other words, man first creates in his imagination what he wishes to create.[18] Then, with the help of concentrated will (or *hemmat*, as the mystics say) acquired through ascetic practices and worship, he gives an imaginal form to it, takes it to the separate imagination or the imaginal world. Once the form created by man's imagination acquires its natural, cosmological substance and noumenon, with the help of the same will, man brings it from the world of separate imagination to the world of matter and gives it the form of phenomenon or event so that others are also able to observe it.

Since creativity in man takes place through imagination, and it is the harmony between man and levels of existence or the nature of the world and their mutual relationship that inspires man's imagination, to show the continuous relationship between man and the world (whether material or none) it is necessary to mention the two terms 'Macroanthropos' and 'Microanthropos'.

In Islamic philosophy and mysticism, Macroanthropos is spoken of abundantly. Macroanthropos is the whole world as a single and living entity. We can take it as an equivalent of cosmos, though it may differ from the latter. Over and against the Macroanthropos is the Microanthropos. Microanthropos is this very corporeal and material man who is a member of one of the human societies and lives on the Earth.

In mystical literature, man is regarded as an epitome of the great universe or Macroanthropos, and whatever is found in the universe is found in man as well. In a poem versified by Imam 'Ali (the first leader of the Shia and successor of the Holy Prophet), who is regarded as the first founder of Islamic philosophy and mysticism, it is said:

> Thy remedy is in thee, while thou art not aware;
> And thy pain is from thee, and thou seest not;
> Thinkst thou that thou art a small world?
> Whereas a great world ist hidden in thee.

These great and small worlds are, in many respects, similar to each other.[19] Also, there is a sort of harmony and consonance between man and the great universe or Macroanthropos so that one is able even to observe the reflection of the great universe and hidden harmony between the two Anthroposes which can be likened to resonance in physics.[20] It is in this way that all laws of nature or the cosmos can be found, on a small scale, in man's nature. (In philosophy these are called immediate or a priori perceptions.)

The sense of beauty, morality, love, and all kinds of creativity in man can be justified through this harmony and resonance between the Macro- and

Microanthropos and correspondence between the two worlds of imagination (connected and separate). If we do not take creativity, a sense of beauty, morality, and love in man as originating from man's special consciousness and the interaction between him and the Macroanthropos, and if we do not believe in the relation between man's internal existential worlds on the one hand and the three worlds of existence in reality (the worlds of sense, imagination, and intellect), we will encounter difficulty metaphysically in finding their origin.

Aesthetics and Artistic Creativity

The sense of beauty in man is a natural one, and in most of the things that we regard as beautiful, however different those things are, there is a common aspect for which they are called beautiful and to which we react with pleasure and even love. Here it becomes clear that the principle of beauty is, in general, not a conventional one stemming from habit or errors committed by the senses, but rather is a real thing. The instances, however, differ sometimes due to people's tastes.

Is the perception of beauty an acquired one, or a kind of pure consciousness, or a perception by presence? What impact does beauty have that other things do not? What is it that makes beauty, beauty and art, art? What is the difference between aesthetics and natural sciences?

In reply it should be said that this sense of beauty is the same as perceiving the natural order and perfection of the universe (or cosmos).[21] Since the other name of perfection is beauty, thus influenced by the harmony of the nature of cosmos and Macroanthropos, man enjoys all that perfection and beauty and their various manifestations in things, living things, mankind, and artistic works (that is the works created by man influenced by that harmony). Thus, the criterion for recognizing beauty and art and its place is the heart.

Beauty and perfection are two names of God. These two attributes are manifest both in man and in the universe. In a prophetic *hadith* it is said, "God is beautiful and likes beauty". Since he is the vicegerent of God and has Divine attributes in a potential forms, man likes beauty. And since both Macroanthropos and Microanthropos are manifestations of Divine beauty, love for beauty in man can, in fact, be traced back to man's love for himself and for God.

In other words, beauty is a Divine attribute, and since the universe is the mirror of Divine beauty, then a thoroughly coherent, perfect, and beautiful order governs the universe. While man is a part of the Macroanthropos, he is its manifestation as well (for both man and universe are the manifestations of Divine attributes) and is in harmony with it. Indeed, man is the reflection of Divine command and utterance and should reflect the inner essence of the world in himself. Thus, he sees the beauty of the world in the mirror of his being, or finds it as an inspiration in himself, and since he is capable of expression, he expresses what he has seen as utterance or action in which he reflects all those beauties.

Man and universe are Divine arts to reveal the hidden beauties of the Absolute Being, God. And man's art is in fact a copy of that Divine art. Through his art,

man shows his spirit, in the same way that through creating the universe, God reveals His own Beauty. Unfortunately, the near-sightedness of some materialist, semi-materialist and positivist philosophers prevents them from seeing these facts, and this makes them deny these realities. That is why these schools are not able to create philosophical, intellectual, and aesthetic principles, and are even unable to introduce a scientific justification for such phenomena as telepathy and hypnotism.

Morals

The other puzzle that cannot be solved but through the acceptance of the harmony between the Macroanthropos and the Microanthropos and the correspondence between man's existential level and the existential level of the world, is morality. Morals are not a set of social contracts or habits and traditions, but rather represent the rules governing the world. Thus, morality is a perfectly objective, real, absolute, and fixed thing. And relativity is not admitted in it. Moral rules are a priori and pre-experimental rules intertwined as a reflection of the world with man's nature. If they grow in a natural way, they can turn to a context for man's morality.

Both morality and beauty stem from the same origin. The only difference is that beauty is related to things and phenomena, while morality relates to man's actions and events. Beauty is static, while morality is dynamic. In logical terminology, aesthetics is a kind of conception, while morality is a kind of judgment.

For example, philosophers have regarded justice as having essential beauty, have considered injustice and oppression as being ugly, and goodness the same as perfection. This implies the relationship between morality and beauty and the relationship between these two and the realities existing in the Macroanthropos. Some philosophers have regarded taste as a criterion for beauty and *noûs* as a criterion for morality. While taking what we have said into consideration, both of them should be known by the same criterion.

In the sayings of Socrates and Plato, we come across the relationship between moral actions and beauty. The human being is, instinctively, seeking for good in the same way that all men love beauty. All men prefer justice, freedom, goodness, and the like, and are unanimous about their goodness. What is the reason behind this unanimity?

This secret cannot be revealed without understanding the real and close relationship between man and the world, and without understanding this natural, innate relationship, the absoluteness of morality cannot be proved. As a result of neglecting this relationship between man and the world (or man and Macroanthropos), some philosophers have denied the absoluteness of morality.

The Greek term '*kósmos*' in fact means the beauty of "nature",[22] or in philosophical terminology, "the best order", in which beauty, order, harmony, and personal unity are contained. Following the path of this beautiful order is called morality. In the philosophy of Ancient Persia and in the teachings of Pythagoras,

Socrates, Plato, as well as in the school of Stoics, Marcus Aurelius' writings, and in the Neoplatonic school, this fact can be clearly seen.

In Islamic texts, justice is defined as putting all things in their proper places, which exactly means observing the natural order of the world. And in *hadith* it is reported that "It is for the sake of justice that heavens and earth are erected" (and do not collapse). On the contrary, injustice is disturbing to the natural order of the world, and even the *Holy Quran* defines religion as the nature framed by God.[23]

Love

In this essay, two important points have been mentioned: first, that the cosmos is erected on the basis of balance, equilibrium, and beauty; and second, that in order to lead a better life, man, who is the Microanthropos, should observe the values defined in religion and morals. The other issue, whose metaphysical origin cannot be found but through understanding the correspondence between man and cosmos or the Macroanthropos, is love. Apart from imperfect psychological, literal, and poetical definitions, love is a natural phenomenon while at the same time a philosophical issue, something which should be examined in connection with Islamic metaphysics or mysticism.

In order to interpret love philosophically and ontologically, the external reality of existence (and its gradation) should be taken into account perfectly. Love is movement towards beauty. And since beauty stems from order and perfection, faultlessness means existence and the most beautiful existent in the world is the beauty of the Absolute Being, that is God, then real love is the intensifying movement of man, a restricted and limited existent, towards the Absolute Being and Absolute Beauty so that he may escape his own imperfection, which is a sort of non-existence. That is why mystics have maintained that not only man but also all creatures of the world love the Absolute Being and all the world is steadily moving towards God. In the mystical literature, love is introduced as a means of knowing God and is called the astrolabe of God's mysteries.[24]

Love in creatures not only perfects them, but also perpetuates them. Among men, beauty creates love and attracts two opposite sexes towards each other. Mystics call this love "virtual love", for sexual desire usually creates a distance between them, and this exalted human phenomenon turns to an animal action. At the same time, virtual love is regarded as a good means for acquainting superficial people with the real love, and thus it is called "the bridge of truth".

Love is essentially related to creativity as well. Mystics have said that the principle of "existential *kon*" (the Divine command, or the holy knowledge of existence) is that very love. And since man is God's vicegerent and carries Divine beauty, he loves himself, he loves all forms of beauty, Macroanthropos, and the Absolute Being, knowingly or unknowingly.

Having understood beauty, man finds love in himself, and with love he wishes the beloved. In other words, he makes use of his will which is the symbol of his creativity and leads to movement.[25] Man's relationship with the beauties of the

Macroanthropos and listening to the cosmos, which is called Divine utterance, inspires him and makes him create artistic masterpieces and express beauty.

According to Islamic mysticism, God's primary love for Himself is the cause of the creation of the world and man. And in *hadith* it is reported that God created so that He might be known, that is to show His beautiful face to the creatures so that they may love Him and turn to the spring of His beauty. But no creature, save man who has the mystery of vicegerency in him, fell in love. The Persian mystic, Hafiz writes:

> The radiance of His goodness manifested in eternity
> Love appeared and set fire to the mountain, earth and sea
> His face radiated, and still saw angels were loveless
> Setting this fire on man, was then your zealous decree.

With the help of this love and its creativity and inspired by the best order of the cosmos or Macroanthropos, man managed to develop the world, create, and discover the hidden truths of creation. Unfortunately, this hidden capacity is not developed in most men, and thus they have not been able to enjoy real love and have committed, in all historical eras, nothing but crimes. The story of true love is so sweet that it not only cannot be narrated in one paper, but, as the Persian mystic Rumi[26] says:

> However much we describe and explain love,
> When we come to love we are ashamed of it.[27]

Notes

[1]   Ibn Sina, *Metaphysics of Shifa*, Qanawati- Madkur-Zayed (ed), Cairo, 1380/1960, pp 266-342.

[2]   *Holy Quran*, 2:30.

[3]   *Ibid*, 2:34.

[4]   Ibn Arabi, *al-Tanbihat* (Risalah), p 52: "And know that every man has a share of God's vicegerency…".

[5]   Imam Khomeini, *Misbah al-hidayah*, p 111. Also see Mulla Sadra, *al-Asfar*, vol 8, p 140.

[6]   Mulla Sadra, *Mafatih al-ghayb*, Persian translation by Muhammad Khwajawi, p 20.

[7]   The radiance of your goodness manifested in eternity Love appeared and set fire to the mountain, earth and sea (see the last part of the present essay). Your face radiated, and still saw angels were loveless Setting this fire on man, was then your zealous decree. Quoted from http://www.hafizonlove.com/ divan/04/152.htm

[8]   Mulla Sadra, *al-Asfar*, vol 1, p 264; *al-Shawhid al-rububiyyah*, pp 31-32.

[9]   Before him, philosophers regarded perception as the dwelling of the imagination of an object in the mind and as reflection and penetration.

[10]   Commentary on Yasin, Chapter, pp 443-44.

[11]   Annemarie Schimmel, *Mystical Dimensions of Islam,* Chapter 4.

[12] Mulla Sadra, *Mafatih al-ghayb*, p 474, Persian translation by Muhammad Khwajawi: "Man's soul is of the kind of heavenly realm and substance of the *lahut*. If the soul adorns itself with the Allah's morals and goes to be similar with the intellects and souls, it will be able to do what they are able to do, like the melt iron that does what the fire does and has the same qualities." Mulla Sadra, *al-Asfar*, vol 9, p 82: "Those who are qualified with the Allah's morals, their ears, eyes, hands and feet will be the manifestation of the Truth."

[13] Mulla Sadra, *al-Shawahid*, p 350, Ashtiyani.

[14] Mulla Sadra, *Mafatih al-ghayb*, p 450.

[15] Mulla Sadra, *al-Shawahid*, p 350.

[16] *Ibid.*

[17] Mulla Sadra, *al-Asfar*, vol 6, p 295.

[18] Suhrawardi takes the two steps as the same step and regards the two imaginations as the same imagination, i.e. the separate imagination, Mulla Sadra, *al-Asfar*, vol 1, p 302.

[19] Muslim mystics, even saw the beauty of mountains, rivers, and other material and sensuous phenomena in man's body.

[20] "The people of intuition have said that man's soul imitates the breath of the Merciful i.e. the first created (logos) and its echo." Mulla Sadra, *Commentary Upon Yasin Chapter*, p 464, *al-Asfar*, vol 7, p 4, *Mafatih al-ghayb*, p 18.

[21] The term 'aesthetic' (from *aisthetis*) means perception, and later it was used to refer to the perception of beauty. It is probably Gottlieb Baumgarten who for the first time made use of this term.

[22] See *Tawhid-i Mafzal*, Imam Sadiq's saying about the term '*qusmus*'.

[23] So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation.

[24] The lover's ailment is different from all ailments; Love is the astrolabe of God's mysteries. *The Spiritual Couplets Of Maulana Jalau-'D-Din Mohammed Rumi*, abridged and translated by E H Whinfield (1898).

[25] Mulla Sadra, *Mafatih al-ghayb*, p 377.

[26] Rumi, Maulana Jalalu 'D-Dln Muhammad (1207-1273).

[27] Mulla Sadra, *Mafatih al-ghayb*, p 377, with slight changes.

The Sadrean Theory
of the World of Divine Command

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And God said, "Let there be light", and there was light. And God saw that the light was good and God separated the light from the darkness. God called the light "day" and the darkness He called "night". And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters…".

And God said: "Let the earth bring forth living creatures according their kinds: cattle and creeping things and beasts of the earth according to their kinds and it was so…".

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air and over the cattle, and over all the earth…. So God created man and his own image, in the image of God.[1]

These are some quotations from the beginning verses of the *Holy Bible* which depict to us in clear terms the creation of the heavens, the earth, light, and darkness, the sun, the moon and the stars, the water, the seas, the vegetation and the plants, the seed-bearing fruits and fruit-yielding trees, the great sea-monsters, the living creatures, the winged birds, animals, cattle and beasts of burden and creeping animals. Finally, after creating the heavens and the earth and all elements of the mineral kingdom and all creatures of the vegetative and the animal order, He made man in his image[2] and in his Likeness and gave him Dominion[3] over all creatures on earth, whether fish in the sea, or birds in the sky, or cattle and other beings on earth. And, moreover, He taught man the name of everything He had created.[4]

It is very interesting that the first verse of the *Old Testament* starts with the problem of creation: "In the beginning, God created the Heavens and the Earth…".[5] Needless to say, the problem of creation is one of the most significant themes in the whole Bible and, moreover, in the Abrahamic religions, in Judaism, Christianity, and Islam. But even if there is a picturesque depiction of the creative activity of God in the *Holy Bible*, there is no ontological or a metaphysical justification for the fiat or the Divine creative act.

It is almost a truism to say that Greek philosophers were not acquainted with the biblical notion of creation. In the *Timaeus* of Plato, perhaps the best cosmological treatise ever written in the Greek tradition or western culture on the whole, no creative activity is attributed to the Divinity. God is, at most, the Artificer, or the maker of the world, not its creator. He is the *Demiourgos* who imposes ideas or forms on the pre-existing or primordial matter. Plato's Demiurge is far from being the creator ex-nihilo found in the Abrahamic tradition.[6]

But when we come to the *Holy Quran* we see that, as in the *Bible*, there is much emphasis on the creative act of God in its various modes and in the different levels of existence.[7]   God is the creator *par excellence*, even if man, in a secondary sense, is the creator, being the image and the vicegerent of God on earth.[8]   There are many verses in the *Quran* relating to the act of creation and, more importantly, which in a manner deserving of a holy book give many ontological hints and allusions as to the necessary conditions for the possibility of such a creative act (which, by the way, have been the focus of attention of the greatest philosophers, theosophers, mystics and the sages of Islam and a theme of paramount significance in the Transcendent philosophy of Mulla Sadra).

We might ask, "What is the nature of the 'fiat' or the creative act?" It might possibly be answered that it is an ontological command for the existence of something that was previously a non-entity.[9] God said, "Let there be light! And there was light". God in other words intends or wills that there should be something or that something should come into Being and then addressing it commands it to be and immediately it existentiates, i. e. it comes into being. This is how the *Holy Quran* views the issue of the creative act of God and, generally speaking, the ontological command. "His command is such that when he wills something (to be), He says to it 'be' and lo, there it is" (*Quran*, Chapter 36, Verse 82) "and when he decides something (addressing it) he says to it be and then it is" (*Quran* II- 117).

 In his analysis of this verse, Ibn Arabi, one of the greatest speculative mystics of Islam, says that certain conditions prerequisite for the existence of a thing should be realized before the existence of that thing. First, it should be a thing within the sphere of possibility rather than impossibility, because an impossible thing is an illusory no-thing and hence can never see the light of existence. So, prior to existence, it should be a self-subsistent possible thing, or what he calls an *'ayn ath-Thabitah*, being a determination of Divine Knowledge, not of the Divine will or power.[10] Second, in order to exist, it should become the object of Divine volition, without which existence is impossible and the thing would for ever stay within the sphere of subsistence or sheer possibility. Third, the thing should be addressed by the Divine word "be" or in other words by Divine speech. Now, Divine volition does not make a thing what it is, but only wills it by addressing it to be, as when by the mere act of volition and vocal determination of our breath, we human beings bring words into being.[11] That is why, calling the pure act of being "The Breath of The Compassionate" (*nafas ar-Rahman*) and following the terminology of the *Holy Quran* in calling all entities "words of God" (*Kalimat-llah*),[12] Ibn Arabi maintains that, as ontological words, all beings (*maujudat*) are determinations of the Infinite Divine Breath, which is itself the first determination of Divine speech (*qaul*, referring to "He says" in the verse mentioned).

Furthermore, every command, including this ontological command, necessitates a recipient or a receptacle which in this case is the thing in the state of possibility. A possible or self-subsisting thing is neither existent (otherwise it would not become the object of the ontological command), nor non-existent by itself (because a necessarily non-existent thing could never come to be). It is this contingency that makes it a pure recipient of the ontological fiat. In addition, every word or speech (in this case the Divine word 'Be') requires a kind of ontological audition

on the part of the recipients, which are nothing but the possible quiddities (things), each of which, according to its capacity and aptitude, like a mirror reflects in itself the light of being. Moreover, activity on the part of the agent is impossible without passivity on the part of the patient. So the active Divine command "be" is reciprocated by the passive acceptance of being by the receptacles, that is the quiddities of things as indicated by "lo and there they are".[13] It is interesting to note that the thingness of a thing is the object of Divine knowledge and not of Divine volition, otherwise Divine will could alter the nature of Divine knowledge and consequently the nature of things. Divine will is only able to create, that is give things their existence, and without such volition the existentiating act would be impossible.[14]

Moreover, considering the weakness of our nature and comparing the Divine creative act to our feeble creativity, we might imagine that God needs a single volitional command for each single entity, which might require infinite acts of volition and by itself would require a diversification and essential multiplicity that is against the essential unity and simplicity of the Divine Nature.[15] Alluding to the utter simplicity and unity of this Divine command, the *Holy Quran* says: "And our command is not but a single command as the twinkling of an eye" (*Quran* IIV, 50).

It is interesting to note that in the *Holy Quran*, being the outcome of the Divine command, existing things are themselves called "commands", so much so that the word 'command' (*amr*) is literally equivalent to the word 'thing' (*sha'y*) or 'event'. "And to God shall return all things" (*unmoor* literally all commands).[16]

There are of course many verses in the *Holy Quran* about the nature of the Divine command that, each revealing a very significant aspect of the Divine command, by themselves are metaphysically interesting, something which the eminently perspicacious metaphysical insight of Mulla Sadra had undoubtedly deeply penetrated and absorbed well into his Transcendent philosophy, but which, though extremely illuminating, are beyond the scope of the present paper.

However, there are two other verses much emphasized and scrutinized by Mulla Sadra which should be the objects of special concern in this paper. First, following the terminology of the *Holy Quran* (VII, 54), he divides the world into two mutually dependent and longitudinal domains which he calls 'the world of creation' (*'alam-al-Khalq*) and 'the world of divine command' (*'Alam-al-amr*) respectively[17] and which roughly correspond to the physical world and the spiritual world, or the sensible world (*kósmos aisthetikos*) and the intelligible world (*kósmos noetikos*). But, though one in denotation, the two worlds (that is the intelligible world and the world of Divine command) are not one in connotation, for in addition to intelligibility, the world of Divine command signifies other qualities, such as volition, command, and power, which go hand in hand with the nature of being and its source in the creative act, and so are quite missing, or attenuated, in Greek cosmological doctrines.

A second verse much contemplated by Mulla Sadra and his followers is the verse that states that the human soul belongs to the world of the Divine command and not to the world of creation. It reads: "And they ask thee concerning the spirit; say to them that the spirit belongs to the world of my Lord's command, and you

have not been given knowledge there of, but a few among you".[18] This would signify for Mulla Sadra that, coming from the world of Divine command, the human spirit participates in the Divine act of creativity.

There is still another verse concerning the human soul that is of paramount importance for Mulla Sadra and would provide the metaphysical foundations for the theomorphic nature of man and also the ontological background for the conditions of creativity in him. With regard to the creation of man, the *Holy Quran* says "and I [God] blow into him from My Own Spirit".[19] This would indicate that what we call our spirit is in reality nothing but the Divine spirit blown into us and, in fact, the spirit in everything is the blowing of the Divine spirit in it. The Divine spirit belongs to the order of the divine command, and being Divine manifests in it all the Divine qualities and attributes including the attribute of creativity. Otherwise, metaphysically speaking, one could not explain whence man could be endowed with the gift of creativity.

It might be asked what is the relation of the beings in the world of Divine command to the divinity, on the one hand, and to the world of creation, on the other. Mulla Sadra likens the first relationship to that of a luminous source to the light emanating from it, or to the relation of speech as speech to the speaker. As for the second relationship, that of the world of Divine command to the created order, as examples he gives the relationship of the written world to the writer, or the script to the scribe:

And the relation of the Spirit, being the command of God to Him is as the relation of the command as command, to Him who commands, or as the relation of the speech as speech to the speaker;

Lo to Him belong both the creation and the command. The world of creation, that is, all that is created and possesses measure and extensions, such as bodies and physical entities are originated essentially and come into being gradually and their concrete ipseities are posterior to His knowledge and His power, contrary to the world of Divine command. Because God, glorified be His Name, is an agent both pre-eternally and post-eternally as He is a knower and a Willer both in pre-and post-eternity. He is both the agent of the world of Divine command and again the world of creation, except that His command is eternal and his creation is originated (*hadith*), as you come to know that origination and continuous change constitute the very nature of temporal things, due to their material nature. That is why in His Holy Book He said: "And His command shall be done". He did not say, "His creation shall be done". His relationship to the world of command is as the relation of light to an essentially luminous thing and his relation to the world of creation is like the relation of a script to its scribe; because the existence of every written form is posterior to the existence of the writer, whereas he is prior to both of them. [20]

The actual world of generation and corruption and in general the visible universe is the written form of the Divine spoken word, or the world of Divine command. In other words, belonging to the order of Divine action, the actual word in total accord and harmony with the intelligible order or the world of Divine command, which in turn is harmonious and concordant with Divine Names and Attributes, with this single difference that yonder, things are in a state of unity and indifferentiation, and here they are found in a state of multiplicity and differentiation.

And as the generated forms on earth and in heaven and in the realm in-between—which constitute the world of creation—are the differentiation of the things in the intelligible order, called the world of Divine command, so whatever there is in the mentioned two worlds is but a differentiated and an articulated book of what is there in the Divine world of Names and Attributes.[21]

Mulla Sadra emphasizes time and again that the relationship between the two worlds of Divine command and creation is like that between the spoken and the written word or, generally speaking, like that between speech and writing. Unlike the former, the latter, belongs to the order of Divine activity (*fi'l*), not to the Divine Essence or Attributes.[22] This would imply that the speech of God does not belong to the order of Divine action, which according to Mulla Sadra is a mere relation, only actualized with the existence of the world.

Perhaps from what we have alluded to, you have come to realize that the world of divine command, and all things comprised in it, deserves more to be of the kind of the spoken word and of the order of the Divine speech and to be of an undifferentiated order; and that the world of creation (*'alam al-khalq*) and everything contained there is more apt to belong to the order of divine activity and to be a differentiated book corresponding to that undifferentiated order … verily the speech, when it becomes determined in a corporeal form and descends to the material order, it takes on the written form just as the Divine command when descending to the material order takes the form of activity.[23]

In another very interesting passage Mulla Sadra expounds in more detail on the nature of the creative and fiatic act.

Know that when God willed the immaterial origination (of immaterial beings) and wanted to create the realities of specific forms, in order to manifest the reality of His Names and Attributes, because there were with Him infinite kinds of knowledge without finding for them any locus of manifestation and multiple words without any instrument to enunciate and articulate them. And there Were again with Him many books without any pages and folios-because they were prior to the being of souls (i.e. the spiritual world) and horizons (i.e. the visible world). So, he addressed those of them which were hidden in the treasury of His knowledge, by the word "Be", and then there was no one in being save He. So the first thing He brought forth into being were the intelligible letters and immaterial words, being self-subsistent, without being tainted by matter, material motions and aptitudes; and they comprised the world of the Intelligible decree (*'alam al-qada al-'aqli*). Then he started to write the books and to trace the form of words and to arrange the signs on the slate (*lauh*) of material and extended things and again to trace the form of the simple and the compound elements by the ink of matter, which things comprised the world of the Differentiated Measure (*'Alam al-qadar al-tafsili*), as God the almighty has alluded to in the following verse: "Allah is He who created the seven heavens and the earth in like number, among which descends the command of God". And again "He decreed the seven Heavens in two days and then He revealed to each heaven its specific command". And when He finished the book of existence and accomplished the writing of all beings he bid us to study and contemplate this sapiential book and to read these written and spoken words.[24]

The universe at large is the comprehensive Book of God and like the revealed Divine Book has chapters, verses, words, and letters.[25] God is the author of this

ontological book. He has revealed his intentions in this great book for us to con-template and read. According to Mulla Sadra, man is the epitome of this great cosmological book and whatever reality exists in the universe at large, is to be found in man too.[26]   Man can contemplate the universal order in its entirety, in himself, and as a matter of fact, having a direct, immediate and intuitive knowledge of himself, it is easier for man to study this comprehensive epitome (*mukhtasar Jami'*) than the intractable original.

The universe, in its entirety is the comprehensive Book of God or a compilation of God the Author of existence in which He has manifested His essential perfections and His Di-vine intentions, of which the being of man is an epitome and a brief summary, in which are to be found all the signs of the Manifest Book. He who contemplates this epitome and pon-ders its meanings and intentions with due consideration, the study of the Great Book, its signs, intentions and its mysteries become easy for him. When he becomes firmly estab-lished in the intentions revealed in the great book of the universe ascension to the study and the contemplation of the Divine Beauty and the glory and majesty of His unicity (*Ahadiy-yah*) will be made easy for him. Then he shall see all things vanished in His Glory and Majesty and annihilated in the beams of His light and His splendor.[27]

We might ask Mulla Sadra, how man could be an epitome of the universe and reflect in himself all the cosmic realities. Mulla Sadra would answer this question in several ways. First, both man and the cosmos are the manifestations of Divine Names and Attributes, with this difference: in man they are all integrated, whereas in the universe they are dispersed. Moreover, man is able to comprehend the uni-verse whereas it cannot comprehend him. But a more significant philosophical proof would be that no knower can know anything except that he is the reality of the known thing. In the same vein, Mulla Sadra would argue that no one can truly name anything except that he is the reality of that which he names.

Know that whatever a conceiver conceives, it is identical with him and not something other than him. Hence a knower cannot conceive the Absolute Reality, except by that which his essence manifests of that Reality. Moreover, man whom we call Adam (i.e. the Perfect Man) is an epitome of the Greater world and it is not in the power of man to comprehend the world due to its multiplicity and grandeur. But as to man, he is small in size and it is possible to comprehend him from the point of view of his form, his anatomy and the spiri-tual powers he carries within himself. So God has arrayed in him all that has emanated from Him in dispersion throughout the world. So by him and through him all the Divine Names are interconnected and integrated and none of those Divine Names are missing in him. So Adam appeared in the image of the Name Allah, because this name comprises all the divine Names. So man, even small in size, comprises in himself … all the realities of the Greater world. That is why the people of intellect have called the world, the Great Man (*al-Insan al-Kabir*). There is no meaning in the domain of possibility except that it is manifested in the world and also in its epitome (i.e. man).[28]

According to Mulla Sadra, being itself is the result of the creative command of God and consequently contains in itself all the Divine qualities such as knowledge, power, life, speech, hearing and so on. According to its capacity and aptitude, every entity manifests in itself all the Divine perfections, but ordinary human beings are veiled from the vision of Divine Attributes in the visible universe.[29]

So in Mulla Sadra's view when the name 'existence' is applied to something, all other attributes, especially the seven Main Attributes, called the Mother of all Names (*ummahat-al-asma*) should be applied as well.[30]

All beings have a specific aspect toward God, by which they glorify him, sing His praise, make him remote from all defects, worship and adore him.[31]

And what we read in the Holy Book (i.e. Quran) that "there is nothing but that glorifies His praise but you do not comprehend their glorification" and again "To God prostrate all those who are in Heavens and all those who are on earth" and from what has been stated about the revelations of the people of unveiling and the adepts of contemplation and gnosis that all the particles of the universe, whether minerals or vegetations – let alone the animals are possessors of life and speech, prostrating to and glorifying the praise of their Lord that is due to the fact that the reality of being and its perfections such as the seven main attributes (i.e. life, knowledge, will, power, seeing, hearing and speech) are concomitant such that in one of them can be severed from their partners. So whenever the name "existence" is applied to something the names of these seven main attributes should be applied too. But in common usage the word existence is applied to physical bodies without the mentioned attributes such as knowledge power and others being applied thereto.[32]

Notes

[1] *The Bible*, Genesis 1:1-30, Revised Standard edn, 1952.

[2] There is no mention of man being made in the image of God in the *Holy Quran*, but there are some prophetic traditions to that effect. Moreover, in the *Holy Quran* it is mentioned that "And Allah taught man all the Names". This verse is construed to mean that man is the manifestation of all the Divine Names and Attributes. It not only gives us a justification for the theomorphic nature of man, but also provides a firm metaphysical foundation for this theory.

[3] This idea of man having dominion over other creatures and, generally speaking, over other beings is much emphasized in the *Holy Quran*. In the traditional perspective, man being the final end of creation does not exist for the universe, but rather the universe exists for him. In a sacred tradition (in which the speaker is God) God addressing David says: "O David, I have created the universe for your sake, but I have created you for Myself".

[4] It is interesting to note that both in the *Bible* and the *Quran*, man has been taught by God to name everything. Naming all things is one of the peculiar characteristics of man, not shared by other creatures. This spontaneously gives rise to the metaphysical question of the prior conditions of the possibility of naming things. Would it be possible for a being to be able to name all things without being made in the image of God?

[5] The fact that the *Bible* starts with the creation story explains why this theory is so significant in Judaism, Christianity, and Islam.

[6] Of course, there is the logos-theory going back to Heraclitus which, while explaining how beings as *logoi*, issued forth from the primal Logos, does not allow us read into it the creationist theory of the Abrahamic religions.

[7] There are many verses in the *Quran* about the act of creation which have been the focus of attention by philosophers, mystics, theologians, and others. The writings of speculative mystics such as Ibn Arabi are replete with deep speculations about these verses. Pondering over the idea of *Khalq-i-jadid* (new creation), Ibn Arabi, for example, mentioned

several times in the Holy Book with regard to the problem of resurrection, has put forth the theory of the Instantaneous creation (or continued creation).

[8]   It might be objected that in this article emphasis is laid upon the fiat or the creative activity of God and not the creativity of man. But it should not be forgotten, first that man is made in the image of God and he has all the qualities attributed to God including the gift of creativity. Moreover the attributes and qualities shared by God and man are not used homonymously. Mulla Sadra believes that attributes are used analogically with respect to God and man. This would mean that they have the same meaning in both cases but differ in intensity and weakness, as light predicated of the sun and the candle.

[9]   Many books and treatises have been written in the Christian tradition about the creation of the world that are mostly entitled "hexameron" or the creation in six days.

[10] *Thubut*, or subsistence is the state of the possibility of a possible thing prior to its existence and things in such a state are called by him *al-'ayan ath-thabitah* (or self-subsistent things).

[11]   This is a clear example of creation by command in the case of human beings.

[12]   In the Quranic terminology all the entities and beings are called the words of God as in the following verse: "say, if all the seas turned ink to write the words of my Lord, they would come to an end before the words of My Lord being exhausted".

[13]   See Ibn Arabi, *Fusus-al-hikam* chapter 15, edited by Afifi.

[14]   Some theologians, specially Asharites believe that the thingness of a thing (*shayiy-yah*) or its essence (*mahiyyah*) is subject to the volition of God, a theory rejected both by philosophers and speculative mystics such as Ibn Arabi. A well-known statement attributed to Avicenna (Ibn Sina) says: "God did not make an apricot an apricot, but He gave it existence". This means that, being the object of the primordial knowledge of God, the apricotness of an apricot cannot be subject to his volition. God can only will it by giving it existence.

[15]   In a well-known phrase in the tenth *namat* of his *Isharat wa-t-tanbihat*, Avicenna says that, contrary to man, in the case of God, attending to one thing does not deter him from attending to infinite other things.

[16]   The word '*amr*' (command) in present day Persian and Arabic is still used in the same sense, signifying both a thing and an event.

[17]   "Lo, to him belong the creation and the command" (*Quran* VII, 54).

[18]   (*Quran*, XVII, 75).

[19]   (*Quran*, XV, 29). After blowing into Adam from His spirit, He ordered angels to prostrate themselves before Adam, which they all did except Iblis (Satan).

[20]   *Asfar*, vol 3, p 127 (the Muzaffar edition).

[21]   *Ibid*, vol 7, p 32.

[22]   Divine attributes are divided into three categories by Muslim philosophers and theologians. First, there are the attributes of essence, such as Life, which belong to the essence and are not relational in nature. Second, there are the relational attributes of essence, which the Divine essence cannot fail to possess. They include such attributes as knowledge ('*ilm*) which, on the one hand belong to the divine essence, and on the other hand are relational by nature. For example, knowledge cannot be conceived without a knower ('*alim*) and the known (*ma'lum*). Third, there are mere attributes of relation, also called the attributes of action, which can only be conceived when there is such a thing as the world. For example, a creator cannot be a creator without the creation, a nourisher cannot be a nourisher without one to be nourished, or a forgiver a forgiver without a sinner. The latter qualities of action require and demand the existence of the word.

[23]   *Asfar*, vol 7, p 13.

[24]   *Ibid*, vol 5, p 134.

[25]   There are two sorts of Divine Books, the ontological book (*Kitab tadwini*). The first book is the universe at large which is constituted of chapters, sections, paragraphs, sentences, words and finally letters. The revealed book of God has the same structure. There is a correspondence and harmony between these two Divine Books.

[26]   Mulla Sadra calls man the small universe (*al-'alam as saghir*) whereas he calls the cosmos the Great man (*al-Insan al-Kabir*). There is no doubt that, with respect to the order of creation, having an indefinitely larger quantity, the universe, is far greater than man. But one should not forget that with respect to the world of command, quantity does not matter. Being from the world of Divine command and being a blow of the Divine spirit, the human spirit surpasses the universe in dignity and rank.

[27]   *Asfar*, vol 7, p 184.

[28]   *Ibid*, vol 7, p 182.

[29]   What does existence do? It manifests all the Divine Attributes and perfections, as we clearly see this manifestation in every thing. Existence is commingled with such Divine attributes as life, knowledge, power, and other.

[30]   They comprise life, knowledge, volition, power, seeing, hearing, and speech.

[31]   Mulla Sadra compiled a treatise entitled "The Glorification of all Beings" where he elaborates in depth on this fundamental issue.

[32]   *Asfar*, vol 7, pp 234-35. *The Bible,* Genesis I: 1-30, Revised Standard edn, 1952.

A Glance at the World of Image

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"Naught is there, but its treasures are with us,
and we send it not down but in a known measure".[1]

In the history of Islamic philosophy since the era of Alfarabi, imagination and the world of image forms have so inspired critical discussions that some scholars have regarded this as a distinguishing feature of Islamic philosophy. Alfarabi himself defined his prophetic theory by setting forth the world of image. Avicenna (Ibn Sina), Suhrawardi, Mulla Sadra and their successors resolved many problems on the basis of the world of image. They especially found a way for proving the union of religion, philosophy, intuition, demonstration, tradition, and reason. As subjectivity and philosophy of consciousness are in crisis today, some argue that relying on the world of image is a way out of such crisis. Whatever the basis of this argument, it underscores the significance of the world of image in not only Islamic philosophical systems, but also in the whole domain of philosophy.

Alfarabi developed Aristotle's theory on imagination and laid the groundwork for the subject of revelation to enter philosophy. No doubt, Avicenna viewed Alfarabi's comments cautiously, and in the Western Islamic world, Averroes (Ibn Rushd) drew a line between philosophical subjects and beliefs. Yet, Avicenna, in his oriental philosophy, and Suhrawardi, in his illuminative philosophy, accorded high status to imagination and the world of image, and in this way certain problems were resolved. Aristotle maintained that while sleeping, senses weaken or stop working, and imagination finds an opportunity for its activity. Thus it is possible for us to experience certain imaginary forms that we cannot see when we are awake.

Alfarabi's theory of image completed Aristotle's view, and proved the existence of the world of image, but he did not limit the manifestation of imaginary forms to the domain of dreaming. He stated that when the power of imagination completely develops in an individual, he is then able to perceive imaginary forms when he is awake, as the Prophet saw the angel of revelation in the form of a certain individual.

In Alfarabi's view, the Prophet enters the domain of active intellect through the world of image and then absorbs the past and future science from the active intellect. It seemed that Alfarabi regarded the status of philosophers as higher than that of the Prophet, and this was a religious problem since the Prophet acquires science from the active intellect through imagination, whereas the philosopher is connected to the active intellect through his reason.

Islamic philosophy developed continuously. As a result, this misinterpretation was gradually resolved, so that when it came to Mulla Sadra, he could state that the heart of the Prophet had two entries through which he could familiarize himself with the general events of life, one that opened onto the heavens and the other onto the five senses. Because of knowledge that he absorbs through his heart and intellect he is a divine master, sage, and philosopher, while because of what he grasps through his thinking faculty and his imagination, he is a Prophet who informs people about the future events, as well as punishment.[2]

It is implied in Mulla Sadra's view that the Prophet has two ways of communication with the sacred and invisible world: one is through reasoning, the other is through imagination. Apparently, Alfarabi had the same view. However, in the history of philosophy and mysticism during the period extending from Alfarabi's age to Mulla Sadra's, the fantasy world reached a status to which every descending and ascending way ended, and every grace that came from the heavens passed through that way.

Suhrawardi has asserted that Peripatetic philosophers regarded genuine dreams as coming from the sacred world to the soul. Yet, they argued that the manifestation and point of impact was common sense itself, not its rational soul. They thought of false imagination as a function of the faculty of dreaming, not that of the sacred world. In the peripatetic perspective, imaginary forms are not portrayed in common sense by means of dreams. Besides, the origin of imaginary forms is sometimes the sacred world, the medium of which is the soul and the thinking faculty of imagination in certain cases. But Suhrawardi considered the soul as the origin of the imaginal forms (i.e. the celestial souls). He argued that the faculty of imagination is not the origin of the imaginary forms, but it only makes mischief.

However, the main difference is related to the world of imagination and suspended forms. In the world of idea, things and beings have shape and quantity but not matter. They are posited between the intellectual and sensible worlds. The world of idea has countless cities and mysteries including Jabolgha and Jabolsa. As far as their shape and appearance are concerned, the world of idea and its cities are the recurrent plan of the world of objects and celestial forms; all parts of the world of objects are somehow repeated in them. Just like the world of objects and celestial forms, the world of idea, is made up of two parts: the world of ether (heavens and stars) and the world of elements (the four elements and the three kingdoms). The same is true for the world of idea. Horghelia is the celestial world and ideal stars. Also, Jabolgha and Jabolsa are the world of ideal elements. Horghelia is a bright world and the lodging place of the common people, prosperous people, and archangels. And the world of Jabolgha and Jabolsa is the place of dim or cruel souls and their incarnate deeds and tempers. What relations do we have with this world and its cities? Is there at all a way there? And if there is one, how and why should we proceed? Those who believe in the world of image and the suspended forms do not consider the world as being an unfamiliar world and separated from us. Instead, they find the truth of our existence and affairs in that world. In other words, not only our souls but also the truth of our body is there.

If Mulla Sadra regarded resurrection as the resurrection of the ideal corpus. This was because of his view about the nature of body, which was nothing but the

ideal corpus. Some scholars opposed his idea; they probably thought that it did not conform with the principle of the physical corpus resurrection. The disagreement might have originated by different interpretations of the meaning and nature of body, and not in religious law. If they had realized the source of their disagreement with Mulla Sadra, their discussions would have been out of its jurisprudence and theological form and would have taken philosophical form. To Illuminationist philosophers, the world of image is not created by the faculty of imagination. Rather, that faculty is a traveler in that world who describes its observations there. Of course, if it frees itself from its interests in this world, it may create certain forms of the world of image. Such concepts have been so ignored in modern philosophy that one is hardly inclined to admit that the transcendental conditions of perception in Kant's philosophy, for instance, has a similar status to the world of image in Islamic philosophy. Accidentally, Kant found the faculty of imagination influential in the development of science and perception. However, in the modern era, imaginary forms are created by the faculty of imagination.

Psychologically perceiving the faculty of imagination and relating every imaginary form to it is not an easy job, but if we think deeply, we find that imagination is something more than its psychological status. It is indeed very mysterious.

Certain forms of the faculty of imagination are represented in some works such as *New Atlantis* by Bacon, the *City of Sun* by Campanella, and *Utopia* by Thomas More, in which the exemplary model of new civilization and modern world can be found. It is said that these are the products of the faculty of imagination and have nothing to do with the world of image. If these were the products of the faculty of imagination of visionaries, they would not become typical of a historical period and great civilization. Assuming that they were the products of the faculty of imagination, how could we account for their continuity, coherence, and correspondence?

If ordinary people have no way to the world of imagination, how do they understand the language of poetry? They can imagine many things that the poet or writer refers to, although they have never seen them before. How can the faculty of imagination create these unknown and yet familiar forms, and how does it distinguish and discover the things that will be fulfilled in the future? In the modern world, when history has taken the place of the hierarchical worlds of ancient philosophy, it is somewhat strange and difficult to present and solve the mystery of imagination. Nevertheless, some contemporary scholars find it necessary to revive the world of image and put it in the domain of cognition in the era of the end of metaphysics. By the way, how is it possible to place something that is beyond history into the context of history? A non-historical aspect may function as the basis of history, but not as a part of it. Thinkers who believe in the significance of the world of image do not intend to regard it as a part of history. They believe that they can put order in the contemporary chaotic world by relying on the world of image. In their view, the world of image is a place where spiritual events originate. Allegorical tales, mystical wisdom, and poetic language belong to that place. That is to say that the revealing and concealing character of language develops in that world. Hence, if one can make his way through that world, one may overcome the present suspicion and do a great job.

The discovery and designation of the world of imagination has great influence on the consistency and development of Islamic philosophy and has played a determining role in the solution of many problems. It has also helped to solve more complex problems such as the relationship between the created and eternal. Yet, it is not easy to find a place for it in contemporary philosophy.

One may contemplate the notion that the denial of the spiritual region from the geography of being has always had great impact on Western history. Even virtualization of the world is also the outcome of the denial of the world of image. It has been said that the modern world and modernity was designed by utopians of the Renaissance. How they designed the modern world is open to question. In my opinion, the authors of utopias found their designs in the world of image, although in modern philosophy, designing the worlds and hierarchy of creatures are set aside. It has been argued that designing the world system and man's life is his own responsibility, and dreams and imaginary forms are products of the psychological faculty of imagination. Utopias, at most, must be considered as literary works. In other words, in modern philosophy, the world of image no longer makes sense. Imagination is psychological, or at best the precondition for organizing ideas and speech. As we know, in modern philosophy, and in Descartes' system in particular, one can not find any place for the fantasy world. It is useless to add a chapter about the imagination philosophy of the modern philosophers.

On the other hand, we have the phenomenological philosopher who perceives nature as responsible for perceptual activity and perceives the effect and manifestation of the soul in body and nature and relies on the world of image. With such a reference, he thinks that this may neutralize the contrast between the soul and body, substance and accident, the universal and the particular, etc.

I am not going to elaborate on the present virtual and shadowlike world at the present time, but two points are worth mentioning at this juncture. First, some thinkers argue that the disenchanted world of modernity will be enchanted again and that this will result in the world of image. If this happens, and imagination once again finds a place in the geography of knowledge, then man's view will be revolutionized, and a new character of objects and creatures will come to view. Second, the mingling and mixing of cultures should be considered. This confusion will end only when there is a coordination and unity. This necessitates the existence of something beyond the cultures to interweave them. Is it at all possible to forget about studying one culture after another and to pass over their surface and travel to the romantic cities of the world of image? Whatever the answer, paying attention to the world of image and thinking about it in modern philosophy is at least helpful for a better appreciation of the present world.

Notes

[1] *Holy Quran*, Chapter 15, Verse 21.
[2] Mulla Sadra, *Kitab-al-shawahid al-rububiyah*, p 488.

The World of Imagination

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Muslim Philosophers called the intermediate world between material things and pure immaterial things, isthmus (*barzakh*), or the imaginal world (*al-'alam al-mithal*). Shaykh Shihab al-Din Suhrawardi regarded this world as the separate imagination (*al-khayal al-munfasil*), and Mulla Sadra considered it as connected imagination (*al-khayal al-muttassil*). Whether isthmus is considered as the world of separate imagination or not, connected imagination is a level of existence mediating between material things and pure immaterial things. According to this theory, not only the worlds of existence, but also the levels of man's perception can be divided into three kinds. Many Muslim philosophers have classified the levels of man's perception into three kinds which are as follows: 1) Sense perceptions, that is vision, hearing, smelling, tasting, and touching; 2. Imaginal perceptions; 3. Intellective perceptions.

In sense perception, the perceiver should encounter the object of perception. As for imaginal perception, however, this is not the case. Though in a sense, like a sensed thing, what is perceived by man through imagination has shape and quantity, in another sense it does not have matter and duration, and the perceiver does not have to encounter the object of perception. Intellective perception, however, is broader in range than sense and imaginal perceptions. In this kind of perception, not only does the perceiver not have to encounter the object of perception, but the object of perception is also free of any shape and quantity.

In this way, each one of these three steps of perception is considered to be other than the two others in terms of purity and range. The range of imaginal perception is broader than that of sense perception, and the range of intellective perception is not comparable to that of sense or imaginal perceptions. It should be noted that man is, as philosophers say, the Micro Anthropo, and thus the three stages of perception in man are parallel to the three stages of existence, each of which is deemed to be a special world. Since the material, corporeal world is the object of sense perception, it is called the sensible world. This world is a stage of existence which is called the world of nature, or the world of corporal forms (*nasut*). Every being in this world is preceded by matter and duration, and thus it is not free from change. Against this world is the world of immaterial and separate things which are free from any matter and duration, and thus of corruption, which philosophers have called the world of intellects (*al-'alam al-'uqal*) and which, in addition to vertical intellects, contains horizontal intellects or archetypes (*arbab al-anwa'*). While some theosophists called it the world of pure intellects (*al-'alam al-jabarut*), Suhrawardi spoke of dominating lights (*al-anwar al-qahirah*).

As we mentioned in the beginning, intermediate between the sensible, material world and the world of pure, separate, and immaterial things, the latter being called the world of intellects, is the isthmus (*barzakh*), which can be called the stage of imagination. What Suhrawardi calls the world of hanged forms (*al-suwar al-mu'allaqah*) is involved in this world. The world of hanged forms should be distinguished from what is well-known as Platonic Forms, for the latter is nothing save the world of horizontal intellects and archetypes, while hanged forms, as we mentioned, is another term for forms of imagination or isthmus.

Those who are familiar with Suhrawardi's way of thinking are well aware that, in addition to the world of archetypes and horizontal intellects, this Illuminationist philosopher firmly believed in the world of hanged forms. Of course, he never rejected the existence of the objective, sensible world. Thus, Suhrawardi believed in the existence of three worlds, and similarly spoke about three men. In descending order, these three men, are as follows: intellective man (*al-insan al-'aqli*); soulish man (*al-insan al-nafsani*), and corporeal man (*al-insan al-jismani*).

The relation between these three men is like the relation between shadow and the owner of a shadow. Various and numerous faculties on which man's body depends are shadows and forms of his *barzakhi* faculties. In the same way it can be maintained that numerous faculties in *barzakhi* man are shadows and forms of various aspects and modes in the intellective man. Thus, someone who considers the sensuous and corporeal faculties of man as the shadows of shadows is not far from the principle of Suhrawardi's thought.

When one says that man's corporeal faculties are crusts or shadows, it is because in some cases, even when sense faculties are weak, man sees, hears, tastes and smells. This kind of seeing, hearing, smelling, and tasting have been proven for some persons through experimentation, and the people of wayfaring narrated them repeatedly. Some traditions are quoted from the Holy Prophet (S), which clearly imply the same point. Concerning tasting, *hadiths* are reported from the Holy Prophet (S), for example, "I brought night to day with God while He had me eating and tasting". As regards smelling, a *hadith* is reported from the Holy Prophet saying, "I smell the breath of Merciful (*nafas al-Rahman*) from Yemen". People of *hadith* said that in this *hadith*, Oways Qarani, one of the loyal companions of the Holy Prophet (S), is mentioned. Concerning seeing, and even touching, some other *hadiths* are reported that are worthy of mention. For example, concerning seeing it is reported: "I encompassed the Earth so that I was able to see the easts and the wests". And as regards touching it is reported that: "God put His hand on my shoulder, and I felt Its coolness on my breast".[1]

Now, if man is able to see and hear and enjoy some other *barzakhi* perceptions while his external faculties are weakening, one can maintain that these perceptions have their roots in man's essence and are considered to be among his existential characteristics. Thus, the relation between man's *barzakhi* perception and his sense perceptions is of the kind of relation between higher and lower. Between his intellective perceptions and *barzakhi* perceptions, of course, is established the same relation. Thus, it is concluded that since intellect has the nobility of being the cause, it has all the lower perfections in the highest and noblest way. When it is said that man's soulish and *barzakhi* perceptions are forms and shadows of the

modes of his intellective perceptions, it means that the rule of "From one does not come out save one" is valid, and from one does not come out save one. And thus it can be maintained that the origin of plurality of the *barzakhi* perceptions are modes which are realized in the intellective perception.

In his glosses on Suhrawardi's *Hikmat al-ishraq*, Mulla Sadra refers to a phrase from *Theology*, which Suhrawardi attributed wrongly to Aristotle, as evidence for his own claim. Given the fact that this book is written by Plotinus, this phrase should be considered to be written by Plotinus. The phrase says: "Sensuous man is idol and shadow of intellective man, and the latter is a spiritual being, and all his organs are spiritual, in an intellective man, the locus of eye is not other than that of hand or other organs; but rather all these organs are a single spiritual being". It should be noted that what Mulla Sadra quotes from *Theology* is in fact adopted from Plato's doctrine, in which every being is considered to be a shadow of its intellective archetype. Of course, this is also the case for man, and thus the divine philosopher Plato considered man as consisting of two men: immaterial intellective man and sensible corporeal man, respectively.

But, as was mentioned in the beginning, in addition to these two men, Suhrawardi believed in an intermediate soulish or *barzakhi* man and speaks about him in detail. He believed that quantitative forms are free from matter and exist in the great world of the separate forms. The quintessence of Suhrawardi's argument is that, contrary to what most people think, imaginal forms do not exist in the mind, for the realization of imaginal forms in the minds of people requires the imprinting of macro in micro, which is evidently impossible. Nor do the imaginal forms exist in the sensible, objective world, for if they are realized there, he who enjoys sound senses will be able to observe them. Nor are they among non-existents, otherwise none of these forms can be judged or distinguished from each other. Yet, surely, imaginal forms can be distinguished from each other, and are subjected to many positive judgments. Now, if these forms are neither located in the mind, nor non-existent, inevitably they should be admitted to exist in another locus, which is called the world of separate forms. No one can claim that imaginal forms are located in the world of intellect, for imaginal forms have corporeal aspects and the world of intellect is higher than these beings. Thus, the world of forms is located in the mid-way between two other worlds. The world of intellect is above it and the world of sense below it. Isthmus is higher than the sensible world and lower than the world of intellect. Isthmus is higher than the sensible world, for it is more pure and free from matter and its concomitants. In the same way, the world of intellect is higher than the isthmus, since the latter is less pure than the former. In the same way he believed in the realization of imaginal forms in the imaginal world, Suhrawardi considered the mirrored forms as existing in the imaginal world or isthmus. In this way, the imaginal world is a broad one that enjoys a kind of intermediary immateriality, and has no more than two dimensions. A man who exists in this world is an intermediate man who, though he has not attained the world of intellect, is higher than the sensible, material world.

It should be noted that what Suhrawardi says in this regard has not won the favor of many Muslim philosophers and thus it has not been widely accepted. In his *Kitab al-shifa*, Ibn Sina disagrees with Plato and his master Socrates and considers

Plato's words concerning the existence of two men, intellective and corporeal men, to be baseless. He never thought that in his own homeland a philosopher would be born who would speak about the existence of three men. According to Suhrawardi, a mirror or any other polished thing in this world is a manifestation of the imaginal form. In the same way, man's faculty of imagination can be regarded as the manifestation of the imaginal forms. In other words, one can say that it is not man's faculty of imagination that creates the imaginal forms, but rather it is the imaginal forms that come to be manifest owing to the fact that man's faculty of imagination is a place of manifestation. As for the mirror and the images seen in it, this is also the case, for it is not the existential cause of the images seen, but the place of manifestation where the formal images appear. It is based on this idea that Suhrawardi regarded the accidental light of this world as a form for the immaterial light and called them imperfect and perfect lights respectively. After speaking about imperfect and perfect lights, this Illuminationist philosopher called the reader to contemplation and thus mentioned the importance of the issue. He meant that what exists in the higher world has forms and likenesses in the lower world, and beings of the higher world can evidently be known through knowing their forms and likenesses in this world. According to Illuminationist principles, and relying on his own words concerning imperfect and perfect lights, Suhrawardi concluded that intellectual pleasure can never be compared with sensuous pleasure. He asked how one could compare intellectual pleasures with sensuous ones while all the sensuous and corporeal pleasures stem from an illuminative and intellectual thing and penetrate all individuals.

Where Suhrawardi speaks of the importance of intellectual pleasures and regards the sensuous and corporeal as their shadows, he is in harmony with Plato's doctrine concerning the same issue, for he who believes in the archetypes and accepts the intellectual forms has to regard sensuous and corporeal pleasures as shadows and effects of intellectual pleasures. In addition to Plato's illuminative forms, the Illuminationist philosopher believed in the hanged intermediate forms as well and made a great distinction between this intermediate world and what Plato called archetypes. He attributed the belief in hanged forms and the intermediate world to the ancient Persian philosophers and insisted on the distinction he made between the hanged forms and illuminative forms. For this philosopher, the statements applicable to the hanged forms were other than those that could be applied to Platonic light forms. Illuminative forms, which are called Platonic forms as well, are fixed in the world of intellectual lights and considered to be above the horizon of the world of images. Hanged forms, however, only make the world of images and are deprived of the range of the world of intellect.

The commentator of *Hikmat al-ishraq*, Qutb al-Din Shirazi said that the ancient philosophers believed in two worlds of form and meaning, each of which could be divided into two other worlds. The world of meaning could be divided into the lordly world and into the world of intellects. The world of form could divided into the world of corporeal forms, such as the world of spheres and elements, and into the world of ideal forms, such as the world of hanged forms. Hanged forms are things which are self-subsistent in the world of forms and are not located in a particular locus. Beings of the sensible and corporeal world can only be regarded

as manifestations of the hanged forms. That is why the realities of the world of forms appear in this world through their relevant manifestations and for people of vision can be seen and observed. In fact, where Suhrawardi speaks of the self-subsistence of the hanged forms, he means that the world of forms is independent from man's soul. This means that the imaginative forms are not created by man, and evidently persons cannot regard these images as created by them.

Given what has already been said, it becomes clear that Suhrawardi believes in an intermediate world of hanged forms in between the world of intellects and the world of bodies. This intermediate world is the same world which is called isthmus (*al-'alam al-barzakh*) as well. It is here where he who is familiar with Suhrawardi's works will inevitably encounter a great problem for, on the one hand, this Illuminationist philosopher calls the world of hanged forms *barzakh* and, on the other hand, he calls material bodies, and even *hyle*, *barzakh*. But given the fact that the world of material bodies is lower than the world of hanged forms, how can one deal with both of them under the same title?

The greater problem is that what Suhrawardi said about the hanged forms is not consistent with the other things he said about the essential hiddennness of matter and body. On the one hand, the philosopher considered the hanged forms to be observable for man as the intermediate world. Yet, on the other hand, he called (material) body, isthmus and considered it to be essentially hidden. As he said: "The world of matter is so hidden that it does not appear even for itself ".

According to him, isthmus was hidden in terms of its mode, for itself, and in itself, and would never appear. What is essentially hidden would never appear, for what is essential can not change, nor will it be changed through other than itself. Commentators of Suhrawardi's works do not mention this point. While speaking in detail about the intermediate hanged forms, the commentator of *Hikmat al-ishraq*, Qutb al-Din Shirazi, discussed the world of matter as isthmus and regarded it to be essentially hidden. He did not mention the inconsistency of Suhrawardi's position concerning this issue, and skipped the point. Even other figures who were in some way familiar with Suhrawardi's works, did not address this point.

If Suhrawardi's thoughts concerning these two issues are examined thoroughly, it will become clear that what he said about the hanged forms is inconsistent with his position concerning the world of matter, for while he regards the material world to be essentially hidden, this Illuminationist philosopher considers its beings as the manifestations of the hanged forms. Those who are familiar with the meanings of manifestation and place of manifestation know that what is manifest is in fact the reality of the manifest, and the place of manifestation is nothing but a mirror for what is manifest. Some mystics think that this holds for the manifestation of God and this world's being a place of manifestation. According to knowledgeable people, contrary to what the masses of people think, what is always manifest is God, and what will never become manifest for people is the reality of the world. It should be noted that the words of this group are introduced in another context which is far from what is spoken of here. But what is evident and may be understood from the words of knowledgeable people is that concerning the issue of manifestation and the place of manifestation, what is apparent is manifest and

the place of manifestation may remain always hidden. Given what has already been said, it can be easily maintained that the essential hiddenness of the world of matter is not consistent with its being a place of manifestation for the hanged forms, and Suhrawardi's words concerning each of these issues are valid only within their own context.

Mulla Sadra discussed Suhrawardi's words concerning the hiddenness of the world of matter and considered him to be right on one condition. According to Mulla Sadra, if by the essential hiddenness of the body, Suhrawardi meant the hiddenness of primary matter, what he said should inevitably be declared extremely valid. However, if by what he wrote in *Hikmat al-ishraq* he intended the absolute hiddenness of body, this can never be accepted, for a body has a quiddity, which is in its essence neither hidden nor manifest. On the other hand, it is evident that a body, which is in its essence neither hidden nor manifest, can be hidden or become manifest through other than itself. In this way, Mulla Sadra rejected the essential hiddenness of the absolute body, but admitted the essential hiddenness of the primary matter. Concerning the hiddenness of the primary matter he spoke repeatedly. While making use of Suhrawardi's bright thoughts in many cases, in some cases, Mulla Sadra opposed him.

Note

[1] This hadith is quoted in many works of Mulla Sadra.

The Sublime Visions of Philosophy:
Fundamental Ontology and the Imaginal World
(*'Ālam al –Mithāl*)

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Introduction: On Philosophy Undeterred by Historical Divides

In the "Introduction" to *The Basic Problems of Phenomenology*, while grappling with the relation between philosophy as science (*Wissenschaft*) and as worldview (*Weltanschauung*), Heidegger discusses Kant's metaphilosophical distinction between the scholastic concept of philosophy (*Schulbegriff)* and the cosmopolitan one (*Weltbegriff* or *Weltbürgerlichbegriff*). The first is not innovative: it does not break new ground; rather it characterizes philosophy as the inquiry into scientific knowledge or "the logical perfection of knowledge".[1] The second, on the other hand, concerns the philosophical inquiry into the essential ends of human beings. In this alternative approach, the philosopher breaks the bounds of tradition, as he "is no longer an artificer in the field of reason, but himself the lawgiver of human reason."[2] Heidegger complains that Kant "does not see the connection between the two. More precisely he does not see the basis for establishing both concepts of philosophy on a common original ground".[3] Not seeing "the common original ground" does not mean that he misses the truth of philosophy as something like the scientific construction of worldviews. In fact Heidegger insists that the common ground is not worldview formation but the science of being or ontology.[4]

In his late work, *Hikmat al-mashriqiyya* (Oriental Philosophy), Avicenna distinguishes his brand of philosophy from Peripateticism.[5] He claims that Peripatetic philosophy has remained confined within the structure supplied by Aristotle and that his Oriental philosophy goes beyond it by embracing the experience of the divine, the heart of eastern mystical wisdom and the ground of all philosophy.[6] Only fragments of this work survive, but there are passages in Avicenna's philosophical corpus, as well as three intact allegorical narratives, that help explicate Avicenna's Oriental project.[7] The Oriental treatises prepare their readers for the experience of the divine which forms the final purpose of Avicenna's later philosophical project.

Shihab al-Din al-Suhrawardi, the twelfth century Persian philosopher and mystic, elaborates on Avicenna's Oriental theme in a text, which he calls the *Philosophy of Illumination* (*Hikmat al-ishrāq*). Suhrawardi's title plays off the ambiguity in the common Arabic root (i.e., *sharaqa*) of both "*mashriq*" (orient) and "*ishrāq*" (illumination). Assuming the Avicennan experience of the divine, Suhrawardi articulates a philosophical and literary project articulating the visionary experience.

In this essay, I begin by examining Heidegger's criticism of Kant's reconciliation of the cosmopolitan and scholastic concepts of philosophy. Kant's, according to Heidegger, treats being as *a* being and, as a result, his (Kant's) philosophical method cannot be distinguished from that of the positive sciences. Heidegger, however, undertakes the task of distinguishing philosophy from any positive comportment towards beings. I contend that Heidegger's critique of Kant's position underestimates the latter's insights in the *Critique of Judgment*. In this late work, Kant articulates the bounds of the space of reflective judgment in a way that is remarkably close to Heidegger's own view of a common original ground. Next, I argue that Heidegger's (and Kant's) account of the common original ground is deepened and amplified by the approach inaugurated in Avicenna's Oriental philosophy and completed in Suhrawardi's Illuminationism.

The Scholastic Concept of Philosophy

In the *Critique of Pure Reason*, in a chapter entitled the "Architectonic of Pure Reason," Kant introduces the scholastic concept of philosophy.

> Hitherto the concept of philosophy has been a merely scholastic concept - a concept of a system of knowledge which is sought solely in its character as a science, and which has in view only the systematic unity appropriate to science, and consequently no more than the *logical* perfection of knowledge.[8]

By the "systematic unity appropriate to science" Kant has in mind the systematization of knowledge through rational concepts. Knowledge (*Erkenntnis*) is the objectively valid synthesis of concepts. Science (*Wissenschaft*), in the scholastic sense, is the systematic unity of the concepts that enable the objective validity of claims to knowledge. In a similar passage in the *Logic*, Kant maintains that philosophy, in the scholastic sense, is a skill of reason and has two parts: "First, a sufficient store of cognitions of reason; second, systematic coherence of these cognitions, or their conjunctions in a whole".[9] In other words, philosophy, according to the *conceptus scholasticus*, has the task of uncovering the concepts that underlie cognition, the categories, and determining the systematic unity of these concepts. For Kant, this systematic unity is brought forth by a productive act of the transcendental ego. In *Kant and the Problem of Metaphysics*, Heidegger identifies this strain of Kant's philosophy as *metaphysica generalis* or ontology.[10] Heidegger argues that the scholastic concept is ontology because, for Kant, being is the being-known (being-judged) of objects.[11]

Kant, in the "Preface to the Second Edition" of the *Critique of Pure Reason*, praises his own philosophy for overcoming the problems of his predecessors through a novel approach. He writes,

> Hitherto it has been assumed that all our knowledge must conform to the objects. But all attempts to extend our knowledge of objects by establishing something in regard to them *a priori*, by means of concepts, have, on this assumption ended in failure. We must therefore make trial whether we may not have more success in the tasks of metaphysics, if we suppose that objects must conform to our knowledge.[12]

Kant identifies the failure of prior philosophy in that it has sought the demonstration of the claims to knowledge in their conformity to objects. This ended in failure, because it was unable to demonstrate anything in regard to objects *a priori* by means of concepts. It had to rely on some external gift, rational or empirical Given.[13] However, Kant, in the manner of Copernicus, stands the tradition on its head and seeks to remedy the failure of prior philosophy through the hypothesis that objects must conform to our knowledge.

Kant's revolutionary hypothesis is grounded in the supposition that the source of knowledge is the subject's productive activity. Kant asserts that "reason has insight only into that which it produces (*hervorbringt*) after a plan of its own".[14] Apparently, for knowledge to be possible, the subject must have already produced the object of knowledge. In the B edition of the "Transcendental Deduction," Kant refers to this agency of the ego as the "original synthetic unity of apperception" and the "I think".[15] This ego, as distinguished from the empirical ego which is given in perception, is not intuited. Heidegger calls it the transcendental ego. This view of knowledge, according to Kant, must take the place of knowledge as conformity to the object since it allows for the demonstration of the claims to knowledge. Claims to knowledge are justified when they conform to the structure of the concepts involved in their production.

For this interpretation of Kant's *Critique of Pure Reason*, the affection of the cognitive faculty by external objects is an important concern. For Kant, the impact of external objects on the senses yields intuitions. In the "Transcendental Aesthetic," Kant states that "the capacity (receptivity) for receiving representations through the mode in which we are affected by objects, is entitled *sensibility*. Objects are *given* to us by means of sensibility, and it alone yields us *intuitions*; they are *thought* through the understanding".[16] Furthermore, Kant maintains that "while the matter of all appearances is given to us *a posteriori* only, its form must lie ready for the sensations *a priori* in the mind, and so must allow of being considered apart from all sensation".[17] With this, however, he moves away from any further discussion of the affection of sensibility to the exposition of the pure forms of intuition, space and time. In the next section of the *Critique*, "Transcendental Logic," he explores and deduces the pure forms of understanding, the categories. A link between the transcendental aesthetic and the transcendental logic lies in the "Schematism of the Pure Concepts of Understanding." The schematism of the transcendental faculty of imagination allows for the subsumption of the intuitions under the pure concepts of understanding, the categories. Kant refers to the schematism of imagination as "an art (*Kunst*) concealed in the depths of human

soul".[18] Through schematism, the transcendental ego completes the production of the object of knowledge according to her own plan.

Kant, in the "Highest Principle of All Synthetic Judgments," further develops his account of the productive act of reason. In this chapter, Kant seems to suggest that the product of the act of transcendental ego is not an *actual experience* but the *possibility of experience*.

> The *possibility of experience* is, then, what gives objective reality to all our *a priori* modes of knowledge. Experience, however, rests on the synthetic unity of appearances, that is, on a synthesis according to concepts of an object of appearances in general. Apart from such synthesis it would not be knowledge, but a rhapsody of perceptions that would not fit into any context according to rules of a completely interconnected (possible) consciousness, and so would not conform to the transcendental and necessary unity of apperception.[19]

The first sentence of this passage makes clear that the possibility of experience is that in terms of which the *a priori* modes of knowledge "acquire meaning and significance."[20] *A priori* modes of knowledge are "absolutely independent of all experience"[21] and have necessity and universality as their criteria.[22] *A posteriori* knowledge, on the other hand, is contingent and possible through experience.[23]

According to Kant, knowledge of actual experience rests on the synthetic unity of an appearing object in general for its status as knowledge. In other words, through elucidating the production of an object of possible experience, Kant claims to have supplied what converts the rhapsodic intelligibility of actual experience into knowledge. This accords with Kant's delineation of his Copernican turn: to demonstrate the claims to knowledge not in their conformity to objects but in the conformity of objects to our knowledge. But all that the object of possible experience amounts to is "a completely interconnected (possible) consciousness." Therefore, possible experience relates to empirical knowledge only as a formal criterion which purports to justify the empirical claims to knowledge. Hence, the product of the act of reason is *not* empirical knowledge but a formal criterion of sorts. What exactly is the status of this formal criterion?

Heidegger suggests that the epistemological function of possible experience as the product of transcendental ego is derivative and that it serves, primarily, a metaphysical role. The transcendental ego is the agent that combines the various senses of being, the categories, and the forms of intuition into the unity of the possible experience. This unity is being as such. In the *Basic Problems of Phenomenology*, Heidegger insists that "Kant's conviction is that being, actuality, equals perceivedness, being-known".[24] Perception is "the empirical use of the understanding or, as Kant also says... the empirical faculty of judgment".[25] Perception concerns the epistemological (ontical) interaction of the subject and the object. Moreover, the notion of being is not given in perception. According to Kant, actuality or existence has to do "only with the question whether such a thing be so given us that the perception of it can, if indeed be, precede the concept".[26] Hence, existence or actuality of the empirical entities concerns their being-known or their perceivedness. The Kantian categories subsume the various ways of the being-known of objects. Being or actuality as such is the unity of these various ways of being and is set forth by the productive act of the transcendental ego.

The Cosmopolitan Concept of Philosophy

In claiming that "hitherto the concept of philosophy has been a *merely* scholastic concept," Kant suggests that the scholastic concept, by itself, is inadequate and needs a supplement, a concept of philosophy, which he titles the *conceptus cosmicus*. "On this view, philosophy is the science of the relation of all knowledge to the essential ends of human reason (*teleologia rationis humanae*), and the philosopher is not an artificer in the field of reason, but himself the lawgiver of human reason".[27] According to the cosmopolitan concept of philosophy, the philosopher provides for the systematic unity of knowledge by aligning it with the essential ends of mankind. This systematic unity subsumes the systematic unity brought forth by the scholastic concept of philosophy and is accomplished by situating the transcendental ego in the cosmopolitan system of ends.

The ends which allow for the further systematization of knowledge are the regulative ideals of reason, maxims[28] and are of two sorts, subordinate and ultimate. The subordinate ends are determined by three questions: "1) What can I know? 2) What should I do? 3) What may I hope?"[29] These questions are concentrated in the question: What is man? In other words, the subordinate ends are the means for the "whole vocation of man,"[30] which is the ideal of the supreme good.[31] By subordinating the question of the being-known of objects to anthropology, Kant suggests the identity of the transcendental ego and the human being as such. In the *Basic Problems of Phenomenology*, Heidegger maintains that Kant defines the *essence* of the human being in terms of existing "as its own end,"[32] in the sense of a product—a thing, and claims that with this definition Kant remains within the horizon of Cartesian philosophy.[33]

In subsection 'c' of the " Thesis of Modern Ontology" of the *Basic Problems of Phenomenology*, Heidegger maintains that for Suarez and Descartes "God is the true substance. The *res cogitans* and *res extensa* are finite substances (*substantiae finitae*). Kant presupposes these basic ontological theses of Descartes without further ado. According to Kant non-divine beings—things, corporeal things and mental things, persons, intelligences—are finite beings... (Kant) does not get beyond the ontology of the extant".[34] The ontology of the extant is another way of referring to Suarez's *metaphysical specialis*. "The totality of beings is divided into God, Nature and Humankind, and to each of these spheres respectively is then allied Theology, Cosmology and Psychology. They constitute the discipline of *Metaphysica Specialis*".[35] Furthermore, Heidegger maintains that *metaphysica specialis* is directed to the final end which is the supreme idea of the good, the divine being. This accords with Kant's account of the *conceptus cosmicus* and the highest end for the vocation of man. However, Heidegger criticizes *metaphysica specialis* and the Kantian cosmopolitanism for treating human beings as ends in themselves.

In the *Foundations for the Metaphysics of Morals*, Kant states emphatically that every human being "should treat himself and all others never merely as means but in every case also as an end in himself".[36] "An end in itself" is the defining characteristic of all substances in the tradition. Each substance as produced by

God is actual. Actuality is having its end in itself. For instance, when one produces a chair, the end of her activity, the chair, is contained in the product. Although the products contain their ends within themselves, they are nevertheless for the sake of something else. The chair has its end in itself, but it is for the sake of someone sitting on it. Hence, the chair finds its perfection and completion in the actuality of higher substances.

Having inherited Suarez's *metaphysica specialis*, Descartes endorsed the idea that reality is a chain of substances held together and ruled by the highest substance, God.[37] Leibniz inherited Descartes's scheme. In Leibniz's metaphysics, sensible substances, in so far as they are substances, are the same as intelligible substances. Their difference is grounded upon their degree of perfection and, as a result, upon their position in the hierarchy of substances. God, the highest substance, not only thinks and therefore sustains all other substances as possibilities,[38] but He also chooses to actualize one set of compossible substances among the infinitely many other sets. God's choice is informed by the principle of perfection which delineates a world of highest variety and order. The human substance, less perfect than the divine, is, nevertheless, superior to other sensible substances.

Kant, in this story, comes upon the hierarchy of *metaphysica specialis* through the Leibnizians, especially Wolff and Baumgarten. He criticizes only the general ontology (*metaphysica generalis*) in Leibniz's philosophy. Leibniz's general ontology allows for the interconnection between the various beings only in the light of God's favor, i.e., creating the best possible world. Kant, on the other hand, situates the locus of the unity of the various senses of being in the human reason's productivity. Despite this modification, Kant seems to endorse the *metaphysica specialis* as developed by Leibniz who, in turn, inherited it from Descartes and Suarez.

The most evident endorsement of the traditional *metaphysica specialis* is in Kant's moral writings. It was shown already that Kant envisaged human beings as ends in themselves. In section IX of the *Critique of Practical Reason*, entitled "Of the Wise Adaptation of Man's Cognitive Faculties to His Practical Vocation," Kant writes, "If human nature is called upon to strive for the highest good, the measure of its cognitive faculties and especially their relation to one another must be assumed to be suitable to this end…. This great goal... (speculative reason) can never of itself reach even with the aid of the greatest knowledge of nature. Thus nature here seems to have provided us only in a stepmotherly fashion with a faculty needed for our end".[39] The knowledge of nature provides the human beings with knowledge of substances that are subservient. Therefore, human beings can use nature for their own ends. However, they must treat each other as ends in themselves for they are on the same level on the scale of perfection. Furthermore, all their actions and interactions must be subservient to the highest good, the divine substance. The subservience is facilitated by the respect for the moral law.

Heidegger criticizes Kant for not seeing the fundamental distinction between philosophy and the positive sciences. This criticism is grounded in his observation that, for Kant, the ground of the unity of being, the human being, is itself a being, a product, in relation to the divine substance. As a result, in either case,

philosophical inquiry into the common original ground of the different concepts of philosophy is conceived as anthropology, a positive inquiry into a preconstituted human thing, a being. Heidegger's reading, however, overlooks Kant's efforts in the *Critique of Judgment* to revolutionize the tradition by grounding the various concepts of philosophy in the faculty of judgment. But before exploring that late work, I want to explain Heidegger's own account of the common original ground.

Heidegger on the Common Original Ground of the Two Concepts of Philosophy

By identifying the inquiry into the common ground of the two concepts of philosophy (Kant's *conceptus cosmicus* and *conceptus scholasticus*) as fundamental ontology, Heidegger suggests that he plans a radical reformulation of philosophy so that it can overcome the traditional ontology's problem: the confusion concerning the distinction between being and beings. Heidegger's ontology begins with a phenomenological analysis of the being of man, *Dasein*, as the being who understands being.[40] He identifies the unity of the various ontological structures (the various ways of the being) of *Dasein* as being-in-the-world in the structure of Care.[41] Care as being-ahead-of-itself and as always not-yet is comprehended in its totality in the phenomenon of temporality.[42] Temporality as completing Care "has the unity of a future which makes present in the process of having been".[43] Temporality, according to Heidegger, is the completion of the being of *Dasein* and the condition for the possibility of the understanding of being.

Heidegger's fundamental ontology is completed by an examination of *Dasein's* self-understanding, projecting in terms of a for-the-sake-of-which. This examination is an inquiry into *Dasein's* projection of a self in terms of its various possibilities. A possibility, however, is not an end in the sense of a product, a being, but an end as the for-the-sake-of-which of *Dasein's* self-projection. As already in the world, *Dasein* is in truth, it knows how to be itself; yet this primordial access is obfuscated by *Dasein's* falling away from its primordial for-the-sake-of-which. However, *Dasein*, as always already thrown and fallen away, must reclaim its primordial purpose.[44] Therefore, *Dasein* is either authentic, understanding himself in terms of his primordial for-the-sake-of-which, or inauthentic. An authentic *Dasein* is an individual who casts his being in terms of his *own* self as the "for-the-sake-of-which." *Dasein's* 'uncritical' projection of its being in terms of an unowned "for-the-sake-of-which" accounts for *Dasein* in the inauthentic mode. Heidegger writes: "Proximally and for the most part the self is lost in the 'they.' It understands itself in terms of those possibilities of existence which 'circulate' in the 'average' public way of interpreting *Dasein* today".[45] Authenticity, as the process of taking over (owning) one's roles critically, implies that one is not in the grip of this or that "public" ideal. Rather the authentic individual adjusts himself to the demands of the particular situation: he acts appropriately (does the right thing).[46] As a result, the authenticity of *Dasein* makes possible a genuine encounter with things themselves, not as they fit into the mold of public ideals imposed

on an inauthentic *Dasein*; in other words, authenticity makes the ideal of phenomenology possible.[47]   In *Being and Time,* Heidegger writes: "To have a science 'of ' phenomena means to grasp its objects in such a way that everything about them which is up for discussion must be treated by exhibiting it directly and demonstrating it directly".[48]   In a phenomenological encounter that reaches to things themselves, things appear in their relevant contexts, and the inquirer is free of interpretive constraints that abduct them from those contexts. These interpretive constraints are caused by *Dasein's* inauthenticity, its appropriation of phenomena for the sake of irrelevant and external possibilities. Authenticity frees *Dasein* from such interpretative constraints.

Kant on the Judgment of Taste

In the Introduction to the *Critique of Judgment*, Kant is unambiguous about this work's role in mediating the connection of practical and theoretical philosophy.[49] Judgment mediates understanding and reason; in its theoretical mode, it constitutes the attitude towards the content supplied by the understanding, and ultimately concerns the unity of our empirical cognitions according to the transcendental concept of a purposiveness of nature.[50] The latter concept is not a law of nature but a law for reflection on nature. In its practical mode, the power of judgment determines and assesses our actions based on the concept of freedom. [51] Reflection on the faculty of judgment then opens up a space wherein things appear and can be subjected to determinations according to various purposes (i.e., theo-retical and practical). It is the common original ground of the various concepts of philosophy (i.e., the scholastic and the cosmopolitan) and remains conspicuously free of the metaphysical assumption (the tradition's *metaphysica specialis*) which Heidegger's reading foists upon it.

The significance of the reflection on the power of judgment as the disclosure of the common original ground comes through in Kant's examination of the judg-ment of taste and its object, the beautiful. The judgment of taste is a reflective judgment that is aesthetic, i.e., it involves the receptivity of the subject to itself and yields the feeling of pleasure or displeasure.[52] This judgment does not determine the appearance given in experience according to any purpose or interest: "Taste is the ability to judge an object, or a way of presenting it, by means of a liking or disliking devoid of all interest".[53] The ability to resist interest in the object is an acquired capacity and Kant does not give a fair treatment of this issue. Had he done so, his claim that the judgment of taste involves a subjective universality would have become more accessible.[54] Subjective universality prescribes the norm observed by all subjects who have acquired the ability to approach an object not as a means but as an end in itself. Therefore, if the presentation of the object, for the culti-vated subject, involves the harmony of the imagination and understanding – the ability that presents us with an object and that of making it a cognition (without actually making it a cognition)– then we feel pleasure and judge the object

beautiful. In this state, the subject is free of all interests including the interest to know or the interest to assess the object morally.

The judgment of taste is the judgment of reflection that lays open the space of things themselves (in its phenomenological sense). It is the Kantian equivalent of Heidegger's hermeneutic unveiling of the phenomena. Heidegger's account, however, has the added advantage of accentuating the practice of freeing the person from the interference of interests. Surprisingly, Heidegger himself is aware of the phenomenological significance of Kant's account of disinterested pleasure in the beautiful. In a rare reference to Kant's aesthetics, he writes: "Precisely by means of the 'devoid of interest' the essential relation to the object itself comes into play … now for the first time the object comes to the fore as pure object and that such coming forward into appearance is the beautiful. The word 'beautiful' means appearing to the radiance of such coming to the fore".[55] In this light, authenticity is the cultivation of taste, i.e., the ability to suspend one's interests before the phenomenon in order to experience it as it presents itself.

Islamic Philosophers on the Common Original Ground

I read Avicenna's Orientalism and Suhrawardi's Illuminationism as extending the approach that receives articulation by Heidegger (and the later Kant). Their allegorical narratives (*qisas* or *risālāt*) are designed to lead the reader away from his confused understanding of being to the unveiling of that which makes phenomena intelligible. The unveiling comes about when the philosopher attains practical and theoretical excellence (*arete*, *fadl,* virtue, authenticity), and the excellence of the philosopher culminates in the autonomy of the individual, his liberation from ossified theoretical and practical constraints. This the Muslims share with the Heideggerian approach, but, as I have suggested, Avicenna and Suhrawardi go beyond Heidegger (and Kant) by expanding the common original ground to include visions of the divine and prophetic insight. Allegorical narratives are a means to access the visionary phenomena.

Perhaps no other Islamic predecessor of Avicenna captures the spirit of Heidegger's account of the common original ground of the various concepts of philosophy better than Alfarabi. In *The Attainment of Happiness*, he distinguishes between true philosophy and the counterfeit:

As for mutilated philosophy: the counterfeit philosopher, the vain philosopher, or the false philosopher is the one who sets out to study the theoretical sciences without being prepared for them. For he who sets out to inquire ought to be innately equipped for the theoretical sciences – that is, fulfill the conditions prescribed by Plato in the *Republic*: he should excel in comprehending and conceiving that which is essential.… He should by natural disposition disdain the appetites, the dinar, and like. He should be high-minded and avoid what is disgraceful in people. He should be pious, yield easily to goodness and justice, and be stubborn in yielding to evil and injustice. And he should be strongly determined in favor of the right thing.[56]

The ethical cultivation and improvement of the self constitutes the centerpiece of Alfarabi's notion of true philosophy. The acquisition of virtue allows the individual to resist extraneous ends and attend to the relevant features of the context for action or thought. A virtuous person, in the words of Alfarabi, excels "in comprehending and conceiving that which is essential."

For Heidegger, engaging in fundamental ontology and the interpretation of the human condition is what allows for the acquisition of authenticity (i.e., virtue). For Alfarabi, on the other hand, virtue is attained through a relationship with a wise man, the ideal embodiment of the virtues. In this, he is responding to his Hellenic predecessors. According to Aristotle, for instance, ethical standards are not abstract moral principles (as prevalent in modern moral philosophy); rather they are given by a moral exemplar, the *spoudaios* or *phronimos*, i.e., the practically wise person.[57] Plato's account of the wise person in the *Republic* is perhaps more relevant to the above passage from Alfarabi. Plato's Socrates portrays the ideal person, the practically wise person, as the philosopher-king: one whose cultivated practical and theoretical sensibilities enable him to be the preferred lawgiver.

Alfarabi reconciles the Greek with the Islamic tradition by attaching and developing the quality of prophecy to the Greek ideal of the human individual. The ideal person, for Alfarabi, is not just a philosopher and legislator (king), he is also a prophet, and Alfarabi defines prophecy as a perfected imagination impregnated by divine intellect.[58] The addition of the quality of prophecy to the ideals of philosophy and kingship was designed, in part, to bring the Greek ideal to correspond more closely to the Islamic ideal, embodied in the figure of Prophet Muhammad. The Prophet, according to Islamic sources, has three basic attributes: he is a *walī* (intimate of God), a *nabī* (a prophet), and a *rasūl* (the conveyer of divine law). For Alfarabi (and the subsequent Islamic Peripatetics), the analogue to *wilāyah* was philosophy, since a philosopher's practical and theoretical excellence brought him near the divine intellect so that he could be enlightened.

In regard to the characterization of the ideal person as a prophet, it would be useful to briefly examine the relation between the divine intellect and the human mind. In *al-Siyasat al-madaniyeh*, Alfarabi identifies the creative or active intellect (*aql-e fa'al*) with Islam's angel of revelation.[59] Richard Walzer, in his commentary on *al-Madinat al-fadilla* (*On the Perfect State*), writes: "To know the true meaning of the Active Intellect is… essential, according to al-Farabi, to an adequate understanding of one of the most fundamental Muslim articles of faith, the transmission of eternal truth to mankind through a man of overwhelming mental power – a philosopher-prophet-lawgiver".[60] The philosopher is one who has subjected himself to a rigorous examination aided by the light of the active intellect. He is near in status to the active intellect, the angel of revelation. If this nearness is accompanied by a perfected imagination, then the philosopher is also a prophet, a person whose perfected imagination is active and receives forms from the active intellect as well as the senses. The modification of the imagination by the revelations of active intellect allows for "prophecy of present and future events and… prophecy of things divine".[61]

In his prophetology, Avicenna follows Alfarabi very closely, but he modifies some of the details of Alfarabi's account. For Avicenna, the intellect of the

philosopher is distinct from that of the prophet. For the philosopher, the acquisition of a just and balanced soul,[62] the critical examination of his thoughts, and the discovery of empirical truths[63] must precede his conjunction with and enlightenment by the active intellect. The benefits of this conjunction include the acquisition of first principles as well as visions brought about in the perfected imagination. Prophets, God's chosen messengers, do not require the mediation of practical and theoretical perfection (as necessary in the case of the philosopher); the prophet receives immediately from the active intellect: "That which becomes completely actual does so without mediation or through mediation, and the first is better. This is the one called prophet and in him degrees of excellence in the realm of material forms culminate".[64] The prophet is the genuinely blessed human being and benefits from unmediated perfection and illumination.

Avicenna and Alfarabi assign to philosophy the task of facilitating the person's attainment of practical and theoretical excellence, through a discipleship of the ideal person. They share this with their Greek predecessors; but, as I have argued, they claim to go beyond their Hellenic and Hellenizing predecessors by insisting that human excellence also terminates in the experience of the divine and prophetic insight. As we have seen, Alfarabi defines prophecy as a function of the perfection of the power of imagination. To put it more exactly, Alfarabi's ethical ideal not only possesses a perfected imagination, but by virtue of its significance as a feature of the standard for ethical conduct, this ideal also cultivates the imagination (for the sake of virtue). As to the cultivation of the imagination for divine experience, Alfarabi's works and Avicenna's theoretical prophetology contain very few indications. However, Avicenna's poetics and Oriental allegories and the work of his successor, Suhrawardi, provide us with ample material. But before turning to a discussion of the Islamic philosophical allegory, let us see whether the writings of Kant and Heidegger contain any trace of the above notion of prophetic insight.

The Sublime in Kant and Heidegger

In the *Critique of Judgment*, Kant distinguishes the reflective judgment of taste from that of the sublime. He writes: "In presenting the sublime in nature the mind feels agitated, while in an aesthetic judgment about the beautiful in nature it is in restful contemplation. This agitation (above all at its conception) can be compared with a vibration, i.e., with a rapid alternation of repulsion from, and attraction to, one and the same object".[65] The imagination presents an object, which it cannot contain as a totality according to the conceptual repertoire of understanding; this results in a feeling of repulsion, but then reason and its idea of the supersensible engage the presentation of the imagination and a harmony is struck; a feeling of pleasure ensues. The vibration or the oscillation between repulsion and attraction determines the presented object as sublime. What is expressed in this experience is the un-presentable, the power of "pure and independent reason".[66] In other words, what is presented is that which makes possible the presentation of the ordinary

phenomena. Reason's purposiveness (without purpose) unveils the phenomena in the judgments of taste and in the sublime it is itself presented indirectly.[67]

The judgment of the sublime, like that of taste, is an acquired talent. It presupposes not only the cultivation of taste, but also moral sensibility.[68] The person must have cultivated his practical faculty and recognize the weight of the moral law in his actions. Only then can reason interfere in imagination's desperation and provide solace and harmony to the anguished soul.[69] Like the prophetic insight of Muslim philosophers, the *worthy* soul is able to turn away from the material world and receive the illumination of divine reason.

Philippe Lacoue-Labarthes, in an essay titled "Sublime Truth," identifies the Heideggerian version of the judgment of the sublime in his account of the origin of the work of art. A great work of art, according to Heidegger, unveils the unveiling of beings; it accomplishes this by defamiliarizing, alienating, deranging, shocking, transporting, and retreating.[70] And for Lacoue-Labarthes, these terms bear striking resemblance to the vocabulary of the sublime. But the similarity is more than nominal:

> But it is obviously not merely a matter of vocabulary, just as one cannot say that Heidegger is innocent in matters of traditional vocabulary. What this text ("The Origin of the Work of Art") describes, in its own way and at a depth doubtless unknown before it, is the experience of the sublime itself. That is, it describes precisely what Heidegger elsewhere – notably concerning anxiety or being-unto-death – ascribes to the *ek-static* comportment of *Dasein* and *ek-sistence*. The shock produced by the work, the estrangement of the being, is such an ecstasy or ravishment. It is the precipitation beyond oneself," as Burke says, which, from Longinus to Boileau and from Fenelon to Kant, has been described as the properly sublime emotion or affect.[71]

The experience of the sublime is ecstatic, it transports us beyond the ordinary, the familiar, and presents us with that which is beyond the realm of beings. It presents the un-presentable, the transcendence that makes possible the very presentations themselves.[72] In this, the sublime experience is what the Islamic philosophers discussed under the topic of prophecy, as prophecy is illumination by that which makes things intelligible, the giver of forms (*wahib al-suwar*, *dator formarum*). However, the Islamic philosophical allegory goes beyond the various theoretical discourses on the sublime and prophecy; it expands philosophical discourse by cultivating the imagination for the direct expression of the divine experience.

The Cultivation of Imagination and the Imaginal World

"Allegory" means, literally, the inversion of public, open, declarative speech. In the simplest terms, an allegory says one thing and means another. Avicennan *qisas* and Suhrawardian *risālāt* share this sense of "allegory", as the two philosophers follow the general trend in Islamic hermeneutics (*ta'wil*) of distinguishing between the apparent (*zāhir*) and the hidden (*bātin*) meanings of sacred texts. They take the hidden meaning to be available to those who have made progress in

the path of perfection. Despite this, some scholars of Islamic thought dispute the understanding of the *risāla* or the *qisa* as allegory. Henry Corbin, for instance, argues that these works are symbols. He writes, "[T]he symbol is not an artificially constructed sign; it flowers in the soul spontaneously to announce something that cannot be expressed otherwise; it is the unique expression of the thing symbolized as of a reality that thus becomes transparent to the soul, but which in itself transcends all expression. Allegory is a more or less artificial figuration of generalities or abstractions that are perfectly cognizable or expressible in other ways".[73] I want to maintain, *pace* Corbin, that the Avicennan and the Suhrawardian narratives are allegories *and* symbols. This move requires that we understand "allegory" not as an "artificial figuration of generalities or abstractions," but as a figuration that points beyond itself and undermines the philosophical generalities or abstractions that it evokes. The latter dimension of an allegory is educational; it helps cultivate the person who engages it by delivering him from the grip of intellectual illusions. The imagination of such a disenchanted person is then ready to experience the sublime and express the divine. To sum up, Avicenna and Suhrawardi consider their narrative treatises as products of imagination that simultaneously cultivate and express the cultivation of the soul, especially the power of imagination.

For Avicenna, the cultivation of the soul by means of the allegorical dimension of the narrative, frees the interpreter from an imagination in the grip of the mundane.[74] This liberation culminates in the experience of the divine mind, and the symbolic dimension of the narrative is precisely the expression of this sublime experience, which may become available to those who cultivate their minds hermeneutically (i.e., by interpreting the narrative).

In order to better understand the education provided by and the insight expressed in the allegorical narratives, let us examine Avicenna's poetics. In his commentary on Aristotle's *Poetics*, Avicenna refers to the difference between philosophy and poetry in this way:

One of these [philosophy] tells us of what was and can be, the other [poetry] speaks of that which exists only in words. Poetry, therefore, has come to be more akin to philosophy than the other kind of speech, because it has a greater grasp of the existent and a more precise execution of universal judgment.[75]

The Avicennan philosopher cultivates the soul by knowing the existent world. The poet, however, educates the soul by attending to the existents "in words." Both the poet and the philosopher, however, understand the limits of existents and have a grasp of the universals, the forms that endow intelligibility on existents, be they real or verbal.

Avicenna also calls the verbal existents the objects of imaginary representations (*mukhayyil*). Avicenna observes:

The imaginative-creative representations and the true-to-life presentation are both a kind of acceptance, except that the imaginative representation is an acceptance of the astonishment (*ta'jib*) and delight (*ladhha*) in the discourse itself, while the objective presentation is an acceptance of the object as it is said to be. Thus, the imaginative representation is

created by the locution itself, while the objective presentation is created by the objectivity of the locution's content. That is to say that in it one considers the real nature of the locution's content.[76]

The philosopher pursues the discipline of looking outward to become aware of objective truths. The poet, on the other hand, turns his attention inward and disciplines his imaginative thoughts by discovering the criteria for their correctness in the feelings of astonishment and delight. These feelings are not idiosyncratic.[77] An imaginative representation of an object may produce pleasure by fitting within the network of our particular projects and interests. The Avicennan poet is not interested in these feelings of pleasure because they point beyond the imaginary space to the outside world. The authentic pleasure of the poet is in intrinsic interestingness of the image, not by reference to something beyond it. So the poet's pleasure, to use Kantian terminology, results from interestedness in a disinterested manner. Astonishment, on the other hand, is often understood as the Aristotelian "wonder," as a prelude to philosophical inquiry.[78] But, in this reading, an image generates astonishment in relation to an interest that points beyond it (to a philosophical inquiry that results in cognition). I, however, argue that astonishment should also be understood in a Kantian manner. Astonishment is felt when an image overwhelms our ability to have an interest – either by its large magnitude or great power. The pain of the disruption of our interestedness is then supplemented by the pleasure of appreciating the image as a manifestation of the divine power (the active intellect) that conditions the very possibility of having images.

To sum up, both the philosopher and the poet aim to conjoin with the active intellect. The philosopher does so by systematically correcting misunderstandings arising from outwardly directed study, while the poet corrects the study conducted by gazing inward. Poetic study is essentially hermeneutic: The poetic text invites the reader to interpret and thereby expose the untutored condition of her imagination. As the text of poetry is itself expressive of the poet's refined imagination, the interpretation falls short of the ideal posed by the original text. This is because the reader-in-training aims to appreciate the poetic images in relation to her specific sensual, practical, or even theoretical interests. The pleasure occasioned by this understanding is not genuine. The reader is then invited to interpret again and overcome the pressure of interests that guide her misreading. As a result, she transforms herself and moves closer to the ideal presented by the original. The Avicennan poet, in cultivating the imagination, frees that faculty from its servitude. The liberated imaginative representations acquire an objectivity determined by the intrinsic interestingness of the image manifested by genuine feelings of pleasure and astonishment.

Avicenna's account of poetry should not be construed too narrowly so as to exclude his allegorical narratives. The Allegorical narratives are also poetic in the sense stated above. I agree with Sarah Stroumsa[79] that we must distinguish these stories from fables, which, for Avicenna, communicate results of experience and are not poetic as they do not deal primarily with the imaginative process (*takhyil*). The allegories affect the soul both in their production and through their exegesis,

refining imaginative thought through the criteria supplied by the feelings of astonishment and pleasure and promoting the union with the divine intellect.

Suhrawardi, however, goes beyond Avicenna's account of the poetic imagination and argues for the independent existence of the images of the perfected imagination and considers the perfected imagination as a cognitive faculty that perceives the objects of a realm (*'ālam al -mithāl*) between the spiritual and the physical.[80]   He affects this transition by maintaining that the perfection of the imagination is also the goal of the philosopher. In the introduction to his "A Tale of Occidental Exile," Suhrawardi writes:

When I saw [Avicenna's] tale of Hayy ibn Yaqzan, I was struck by the fact that, although it contained marvels of spiritual words and profound allusions, it was devoid of intimations to indicate the greatest stage, which is the 'great calamity' that is stored away in divine books, deposited in the philosopher's symbols and hidden in the tale Salaman and Absal put together by the author of Hayy ibn Yaqzan, that is, the mystery upon which the stages of the adherents of Sufism and the apocalyptics are based. It was alluded to in Hayy ibn Yaqzan only at the end of the book, where it is said: 'Sometimes certain solitaries among men emigrated toward Him', etc.[81]

Here, Suhrawardi invokes the conclusion of Avicenna's *Hayy ibn Yaqzan*, where the narrative persona is silenced in astonishment before the invitation to conjoin with the transcendent divine.[82]   But Suhrawardi maintains that the perfected imagination, upon the termination of its training, perceives a domain of objects that require articulation and exploration. This point is echoed in the introduction to the *Philosophy of Illumination*, where Suhrawardi distinguishes two types of wisdom in illuminative philosophy: intuitive (*fi al-ta'ala*) and discursive (*fi al-bahth*). He argues that the ideal philosopher is the master of both: "Should it happen that in some period there be a philosopher proficient in both intuitive and discursive philosophy, he will be ruler by right and the vicegerent God".[83] Intuitive philosophy involves the cultivation of accurate imaginative representations culminating in the imagination's symbolic visions, which loom as ineffable at the conclusion of Avicenna's *Hayy ibn Yaqzan*. Suhrawardi, however, claims that Avicenna's account of spiritual progress ends prematurely. In fact, a whole philosophical domain opens up and demands investigation.

Suhrawardi calls the neglected domain the imaginal world, *'ālam al -mithāl*.[84] Perfected imagination, like a mirror, reflects the divine illumination and makes concrete what otherwise transcends the domain of the worldly phenomena. He writes:

The truth is that the forms in mirrors and the imaginative forms are not imprinted. Instead, they are suspended fortresses –fortresses not in a locus at all. Though they may have loci in which they are made evident, they are not in them. The mirror is the locus in which the form in the mirror is made evident…. The imaginative faculty is the locus in which the forms of the imagination are made evident and suspended".[85]

The realm of the imaginal, in contrast to the practical and the theoretical domains, introduces us to a new dimension of the common philosophical ground. And the explora-

tion and description of the imaginal realm is the task of the master of both intuitive philosophy and discursive philosophy. So the reworking of the common original ground of philosophy to include a consideration of the imagination brings to view a new area of philosophical inquiry. It is to this realm that the attention of later Islamic philosophers is directed and in the working out of this domain they make original contributions to the philosophical tradition.

I should point out that the discovery and the exploration of the imaginal realm is not without its dividends for other areas of philosophical phenomenology. The imagination, when perfected through interpretation, encounters the imaginal, but the ideal philosopher does not simply get engrossed in this visionary domain. His imaginal sojourns also allow him to engage creatively in theoretical and practical phenomenology. This creativity benefits from a cultivated imagination that enables the thinker to concretize abstract issues and problems and fathom their manifold particular aspects. And it goes without saying that this ideal philosopher's understanding of practical and theoretical matters is enriched by divine inspiration.

Conclusion

It is the symbolic dimension of the perfected imagination that is absent in the works of Heidegger and Kant. By focusing on the symbolic, Islamic philosophy expands the common original ground, the domain of phenomenological inquiry, and takes account of imaginal entities which include direct representations of that which makes phenomena intelligible. At this point, it may seem that the Islamic philosopher's concern with the experience of the divine, from a Heideggerian perspective, is hopelessly in the grip of the confusion between being and beings because of its commerce with positive presentations of the supersensible. It suffices to say that this criticism is not up to snuff as the confusion diagnosed by Heidegger concerns the concretizations of being by the average, everyday imagination, not by one cultivated by the rigorous hermeneutics of allegorical texts.

Notes

[1]   Immanuel Kant, *Critique of Pure Reason* (tr) N K Smith (New York: St. Martin's Press, 1965) A838=B866.

[2]   *Ibid*, A839=B868.

[3]   Martin Heidegger, *Basic Problems of Phenomenology* (tr) A Hofstadter (Bloomington IN: Indiana University Press, 1982), p 9.

[4]   *Ibid*, pp 11-12.

[5]   According to R Macuch "Greek and Oriental Sources of Avicenna's and Suhrawardi's Theosophies," *Graeco-Arabia* 2:9-22 (1983) and S Pines "La Philosophie 'orientale' d'Avicenne et sa Polémique contre les Bagdadiens," *Archives d'Histoire Doctrinale et Littérature du Moyen Age* 27:5-37 (1952), the Peripateticism in dispute is that of the school of Baghdad. Pines even identifies the *maghribiyyin* (occidentals) as Abu'l-Faraj and 'Abdal-

lah ibn al-Tayyib. Their works have not survived, but Mukhtan ibn al-Hassan, known as Ibn Butlan, a student of al-Tayyib, in his work, *al-Maqalat al-Missriyyah*, presents the *maghribi* point of view.

[6]   Avicenna, "Mantiq al-Mashraqiyyin" (tr) S H Nasr, in *An Anthology of Philosophy in Persia* vol 1, Seyyed Hossein Nasr with Mehdi Aminrazavi (eds) (Oxford: Oxford University Press, 1999), pp 268-70.

[7]   Henry Corbin, *Avicenna & the Visionary Recital* (tr) W R Trask (London: Routledge & Kegan Paul, 1960), p 41; see also pp 44-45. The typically oriental philosophical texts are the "Introduction" and the "Metaphysics" of the *Shifa*, a text titled "On the Proof of Prophecies" (*Fi ithbat al-nubuwwat*), a commentary on Prophet Muhammad's mystical journey – *Mi'raj-nama*, the fourth part of Avicenna's *Isharat wa al-tanbihat* [*Ibn Sina and Mysticism* (tr) Shams Inati (London, Kegan Paul, 1996)] and *Risalah fi'l-'ishq* "Treatise on Love," (tr) E Fackenheim, *Mediaeval Studies* 7:208-228 (1945).

[8]   *Op cit,* Kant, *Critique of Pure Reason*, A838=B866.

[9]   *Op cit,* Heidegger, *Basic Problems of Phenomenology*, p 28.

[10]   Martin Heidegger, *Kant and the Problem of Metaphysics* (tr) R Taft (Bloomington IN: Indiana University Press, 1990), p 11.

[11]   *Op cit,* Heidegger, *Basic Problems of Phenomenology*, p 128.

[12]   *Op cit,* Kant, *Critique of Pure Reason*, Bxvi.

[13]   In contemporary analytical philosophy, Wilfrid Sellars, in *Empriricism and the Philosophy of Mind*, and John McDowell, in *Mind and World*, have done much to call attention to Kant's critique of the Myth of the Given.

[14]   *Op cit,* Kant, *Critique of Pure Reason*, Bxiii.

[15]   *Ibid*, B157.

[16]   *Ibid*, A19=B33.

[17]   *Ibid*, A20=B34.

[18]   *Ibid*, A141=B180.

[19]   *Ibid*, A156=B195.

[20]   *Ibid*, A155=B194.

[21]   *Ibid*, B3.

[22]   *Ibid*, B4.

[23]   *Ibid*, B3.

[24]   *Op cit,* Heidegger, *Basic Problems of Phenomenology*, p 128.

[25]   *Ibid.*

[26]   *Op cit,* Kant, *Critique of Pure Reason*, A225=B272.

[27]   *Ibid*, A839=B867.

[28]   *Ibid*, A666=B694.

[29]   *Ibid*, A805=B833.

[30]   *Ibid*, A840=B868.

[31]   *Ibid*, A810=B839.

[32]   *Op cit,* Heidegger, *Basic Problems of Phenomenology*, p 9.

[33]   *Ibid*, p 148.

[34]   *Ibid.*

[35]   *Op cit,* Heidegger, *Kant and the Problem of Metaphysics*, pp 5-6.

[36]   Immanuel Kant, *Foundations for the Metaphysics of Morals* (tr) H J Patton (New York: Harper & Row, 1964), p 101.

[37]   Rene Descartes, "Meditations on First Philosophy: Third Meditation," *The Philosophical Writings of Descartes*, vol 1 (trs) J Cottingham, R Stoothoff, and D Murdoch (Cambridge UK: Cambridge University Press, 1984).

[38]   Gottfried Wilhelm Leibniz, "Monadology," *Philosophical Papers and Letters*, Leroy E Loemker (ed) (Dordrecht: Kluwer, 1989), §§53-55.

[39]   Immanuel Kant, *Critique of Practical Reason* (tr) Lewis White Beck (New York: Macmillan, 1985), pp 151-52.

[40]   Martin Heidegger, *Being and Time* (trs) J Macquarrie and E Robinson (New York: Harper & Row, 1962), 32/H11-12.

[41]   *Ibid*, 237-38/H193.

[42]   *Ibid*, 277/H234.

[43]   *Ibid*, 374/H326.

[44]   In *Being and Time*, Heidegger maintains that "inauthenticity is based on the possibility of authenticity" (303/H259).

[45]   *Ibid*, 435/H383.

[46]   *Ibid*, 355/H307-08. Perhaps here is a good place to mention that Heidegger's personal life was at odds with ideals of virtuous conduct mentioned here. On Heidegger's involvement with the Nazis and his atrocious behavior towards his colleagues and others, refer to Victor Farias's *Heidegger and Nazism*. This work helps us understand what we often take for granted: the ability to articulate the ideals of virtue is not indicative of the possession of those ideals. In Heidegger, it poses the further problem that on his own assumptions we cannot consider him a philosopher, as he failed the test of authenticity, the necessary element of the ground of the various concepts of philosophy.

[47]   *Ibid*, 50/H28, 58/H34.

[48]   *Ibid*, 59/H35.

[49]   Immanuel Kant, *Critique of Judgment* (tr) W S Pluhar (Indianapolis IN: Hackett, 1987), 176/15.

[50]   *Ibid*, 183-4/23.

[51]   *Ibid*, 176/15.

[52]   *Ibid*, 203-4/44.

[53]   *Ibid*, 211/53.

[54]   *Ibid*, 214-216/57-60.

[55]   Martin Heidegger, *Nietzsche: The Will to Power as Art* (tr) David Farrel Krell (New York: Harper & Row, 1979), p 110.

[56]   Abu Nasr al-Farabi, "The Attainment of Happiness," in *Medieval Political Philosophy: A Sourcebook*, Ralph Lerner and Muhsin Mahdi (eds) (Ithaca NY: Cornell University Press, 1961), p 80.

[57]   Aristotle, "Nicomachean Ethics," in *The Basic Works of Aristotle*, Richard McKeon (ed) (New York: Random House, 1941), 1140a25-28, 1143b21-25.

[58]   Abu Nasr al-Farabi, *On the Perfect State* (tr) Richard Walzer (Oxford: Oxford University Press, 1985), p 245.

[59]   *Ibid*, p 406.

[60]   *Ibid*.

[61]   *Ibid*, p 225. We should not overlook Alfarabi's insistence that the philosopher-prophet is also a lawgiver, a skillful orator and knows how to guide people towards achievement of happiness. *Ibid*, p 247.

[62]   Avicenna, "*Healing*: Metaphysics X," in *Medieval Political Philosophy: A Sourcebook*, Ralph Lerner and Muhsin Mahdi (eds) (Ithaca NY: Cornell University Press, 1961), p 110.

[63]   Avicenna, "On the Proof of Prophecies and the Interpretation of the Prophets' Symbols and Metaphors," in *Medieval Political Philosophy: A Sourcebook*, Ralph Lerner and Muhsin Mahdi (eds) (Ithaca NY: Cornell University Press, 1961), p 114.

[64]   *Op cit,* Avicenna, "On the Proof of Prophecies," p 115.

[65]   *Op cit,* Kant, *Critique of Judgment*, 258/115.

[66]   *Ibid*, 258/116.

[67]   *Ibid*, 246/100.

[68]   *Ibid*, 292/158. Also see Jean-Francois Lyotard, *Lessons on the Analytic of the Sublime* (tr) Elizabeth Rottenberg (Palo Alto CA: Stanford University Press, 1994), p 228.

[69]   *Ibid*, pp 236-38.

[70]   Philippe Lacoue-Labarthe, "Sublime Truth," in *Sublime: Presence in Question* (tr) Jeffrey S Librett (Albany NY: SUNY Press, 1993), p 94.

[71]   *Ibid*, p 95.

[72]   See the section titled "Truth and Art," in Heidegger's "On the Origin of the Work of Art," in *Poetry, Language and Thought* (tr) Albert Hofstadter (New York: Harper & Row, 1975), pp 57-78.

[73]   *Op cit,* Corbin, *Avicenna and the Visionary Recital*, p 30.

[74]   This view perhaps owes something to Diotima's ladder in Plato's *Symposium*, where we are given an account of the ascent of the soul through reflection on beauty.

[75]   Ismail M Dahiyat, *Avicenna's Commentary on the Poetics of Aristotle* (Leiden: E J Brill, 1974), p 100.

[76]   V Cantarino, *Arabic Poetics in the Golden Age* (Leiden: E J Brill, 1975), p 133.

[77]   It is in developing an account of the objectivity of imaginative representations based on criteria having to do with feelings of pleasure and astonishment that Avicenna's position differs from that of his predecessor Alfarabi and breaks new ground. Refer to Salim Kemal, *The Poetics of Alfarabi and Avicenna* (Leiden: E J Brill, 1991), pp 135-38.

[78]   *Ibid*, p 161.

[79]   Sarah Stroumsa, "Avicenna's Philosophical Stories: Aristotle's Poetics Reinterpreted," *Arabica* 39: 200-04 (1992).

[80]   Fazlur Rahman, "Dreams, Imagination, and *'Ālam al –Mithāl*", in *Islamic Studies* 3:169 (1964).

[81]   Shihabuddin Yahya Suhrawardi, *The Mystical and Visionary Treatises* (tr) W M Thackston Jr (London: The Octagon Press, 1982), p 100.

[82]   At the end of *Hayy ibn Yaqzan*, however, the divine sage addresses the novice thus: "Were it not that in conversing with thee I approach the King by the very fact that I incite thy awakening, I should have to perform duties toward Him that take me from thee. Now, if thou wilt, follow me, come with me toward Him", *op cit,* Corbin, *Avicenna & the Visionary Recital*, p 150.

[83]   Shihab al-Din Suhrawardi, *The Philosophy of Illumination* (trs) John Walbridge and Hossein Ziai (Provo UT: Brigham Young University Press, 1999), p 3.

[84]   Corbin chooses the word *imaginal* in contrast to the *imaginary*. He writes, "[D]espite all our efforts, we cannot prevent that, in current and non-premeditated usage, the term *imaginary* is equated with the *unreal*, with something that is outside the framework of being and existing, in brief, with something utopian… this is undoubtedly symptomatic of something that contrasts with an order of reality, which I call *mundus imaginalis,* and which the theosophers of Islam designate as the 'eighth clime'" [*Mundus Imaginalis or the Imaginary and the Imaginal* (Ipswich UK: Golgonooza Press, 1976), pp 3-4].

[85]   *Op cit*, Shihab al-Din Suhrawardi, *The Philosophy of Illumination*, p 138.

The Circle of Life in Islamic Thought

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In the phenomenology of Anna-Teresa Tymieniecka, life is the ultimate point of reference and the center of concern.[1] Much of what she says about life's role in the world, the emergence of variety in the living realm, and the manner in which the human condition allows for "an inventive/creative profusion of representations detached from existence"[2] would be familiar to scholars of Islamic philosophy. However, traditional Muslim philosophers, faced with her phenomenology, would find her silence on several issues rather deafening. Three of these can serve as examples: first, the real nature of the ultimate point of reference; second, the supra-human dimensions of human creative virtualities; and third, the role of death in the fulfillment of life.

The starting point of Islamic thought is not the world as it gives itself to a generic us, because most people are forgetful and negligent. Rather, the starting point is the world as it gives itself to those who have heard the reminder and have remembered. In the Islamic way of thinking, the reminder comes from the Ultimate Principle both by way of the call of the prophets and by way of the innate human condition. The proper response to the reminder begins with "the assertion of the unity of the Real"—*tawhîd* in Arabic. This assertion is the first principle of Islamic thought, and it is understood as the innate intuition of any normal soul.

In both Islamic philosophy and Sufism, *tawhîd* is largely taken for granted. The philosopher or sage does not set out to explain that reality is ultimately one, because that is obvious. Rather, he wants to bring out the implications of this oneness for our perception of the universe and our becoming. In a typical treatise, the author might explain how the unity of the ultimate Principle demands the appearance of the universe along with human beings, elaborate upon the manner in which human beings play a unique role in the overall economy of the universe, and then explain why the whole process necessarily curves back upon the point of origin.

The task of the thinker is not to declare the self-evident unity of the First Principle, but rather to throw light upon the qualities and characteristics of unity and then to explain how these give rise to the world of appearances and impinge on our human nature. The point of the exercise is to set down guidelines for discerning human priorities and living a life worthy of our true nature. Philosophers will speak in terms that recall the abstracting and relatively non-mythic tendency of the Greek tradition, using the tools of Aristotelian logic and the arguments and insights of Neoplatonism. In contrast, Sufis are likely to avoid abstract terminology and discuss the Ultimate Principle in terms of the mythic language of the *Koran*

and the imagery and symbols of the poetic tradition, all the while stressing the centrality of experiential knowledge. Philosophers and, with even more reason, Sufis will speak not as theoreticians but as physicians of the soul. It is not without reason that Avicenna called his grand summa of logic, psychology, and metaphysics *al-Shifâ'*, "The Healing."

In both philosophy and Sufism, human perfection is envisaged as the full actualization of the potentialities that are present because human beings were created as complete and total images of the Real.[3] The Sufis often discuss the achievement of perfection in terms of "union" with God, which is the discovery of one's identity with the divine image and the fulfillment of the proper human role in both the cosmos and society. The philosophers stress the attainment of connection with the Universal Intellect and the actualization of the virtues latent in the soul. The language and methodologies of the two perspectives differ, but both presuppose that human beings alone, among all finite things, have the possibility of achieving a mysterious oneness with the Infinite Source of all being and a perfect congruence with the Absolute Origin of the universe.

In both Sufism and philosophy, the Ultimate Principle is commonly called *wujûd*, a word that is typically translated as "being" or "existence." Such translations, however, obscure a point that is obvious in the original Arabic. The literal meaning of the word is to find, uncover, perceive, sense, and be aware. Only gradually did it come to the preferred term to designate the ultimate Reality and to provide a means of conceptualizing existence vis-à-vis quiddity or essence. When *wujûd* is translated as "being" or "existence," we are likely to forget that it implies not only the fact of being there, but also the effulgence of life and consciousness.

In the Sufi tradition as represented by its greatest theoretical exponent, Ibn 'Arabî (d 1240), *wujûd* certainly means "to exist," but it also means "to find" the Ultimate Principle within oneself and in all things. As ascribed to the Real, *wujûd* designates both absolute existence and absolute consciousness. For the aspiring seeker, truly to find the goal of the quest is truly to *be*, and truly to be is to see with God's eyes, hear with God's ears, and speak with God's tongue. It was not only the Sufis, however, who stressed this experiential dimension of *wujûd*. Several of the philosophers also asserted that true knowing is nothing but *wujûd*, that is, a being-cum-awareness that finds the known object present in the self that knows. The ultimate goal of the philosophical quest was commonly known as "conjunction" (*ittisâl*) with the Intellect, and it was understood to mean that the seeker finds the source of all wisdom and all reality within himself. The discussion of "presential knowledge" (*'ilm hudûrî*), associated with the names of Suhrawardî and Mullâ Sadrâ, is closely tied up with the understanding that the "presence" (*hudûr*) of the known thing in the awareness of the knower is nothing but the *wujûd* of the thing. When a thing is known, it is "found" by the soul and it "exists" for the soul and in the soul.

Afdal al-Dîn Kâshânî, a twelfth century Neo-Aristotelian and a contemporary of Averroes, Ibn 'Arabî, and Suhrawardi, elaborates on the two-sided meaning of the word *wujûd* in order to explain the manner in which reality as we experience it unfolds in ascending stages. Writing in Persian, he points out that the Arabic word *wujûd* means both *hastî* or "being" and *yâft* or "finding." At the lower levels of

existence, exemplified by the material prerequisites of specific corporeal things, *wujûd* means potential being. At the next level, in corporeal things qua specific bodies, *wujûd* means actual being. At a still higher level, in the various degrees of life found in the plant, animal, and human domains, *wujûd* means not only the thing's being, but also its potential to perceive and find other things. Only when the word is ascribed to the complete human being (*mardum-i tamâm*) does it denote the fullness of its own meaning, that is, actual being and actual finding. *Wujûd* at its highest stage is for the human self to find in itself that it is identical with all things and with the finder that finds all things.[4]

Life and Death

Tawhîd—the assertion of unity that is the axiom of Islamic thought—demands that all reality be rooted in the Ultimately Real. The moment we speak of "life," we need to recognize that it can only be grounded in the Real. Not only that, but real, permanent, actual, and stable life can belong only to the Real, because the Real alone is alive by its nature. Any other sort of life—such as the life that we experience as our own—will be unstable, impermanent, and unreliable. In other words, any life other than the Real's own life must be understood along with its opposite, which is death.

The *Koran* already clarifies the ambiguity of cosmic life in three names by which it calls God—Alive (*hayy*), Life-giver (*muhyî*), and Death-giver (*mumît*). In himself God can only be alive, but when we speak of the life that he bestows upon things in the cosmos, we need to speak in terms of duality and opposition. The correlative names, Life-giver and Death-giver, express the fact that it is the Alive who bestows life and then takes it away. To say that God is "Alive" means that God alone is truly alive, and other things, to the extent that they can be considered alive, must have derived their life from him. And, in giving life, God also gives death.

In discussing the divine attributes that allow for the appearance of the universe, Ibn 'Arabî points out that each of them depends upon life. To speak of God as merciful, or forgiving, or creating—as the *Koran* often does—only makes sense if God is first alive. As Ibn 'Arabî writes,

The attribution of life to the Divine Essence is a precondition for the correct attribution of every relation that is attributed to God, such as knowledge, desire, power, speech, hearing, seeing, and perception. If the relation of life were eliminated from Him, all those relations would also be eliminated.[5]

If "life" is an attribute of the very Essence of the Real, and if all divine attributes depend upon it, then the whole universe depends upon life, because the universe derives its being and attributes from the being and attributes of God. This is so much so, says Ibn 'Arabî, that life is inseparable from the essence and existence of each thing, just as it is inseparable from the Essence and Reality of the Real. He writes,

The name Alive is an essential name of the Real—glory be to Him! Therefore, nothing can emerge from Him but living things. Hence, all the cosmos is alive, for indeed the non-existence of life, or the existence in the cosmos of an existent thing that is not alive, has no divine support, whereas every contingent thing must have a support. So, what you consider to be inanimate is in fact alive.[6]

Ibn ʿArabî is not denying the existence of inanimate things. Rather, he wants to point out that such talk is true only from a certain point of view. Inasmuch as things and objects "exist"—that is, inasmuch as they have *wujûd*, which is being along with life and consciousness—they are in fact alive. However, inasmuch as they do not exist, they are dead. Given that, in themselves, they have no claim upon *wujûd*, they are dead in themselves. However, their cosmic situation is contingent upon participation in *wujûd*, so, to the extent that they are present in the cosmos, they are alive. Some, however, are more alive than others, and our understanding of the meaning of life determines where we draw the line between life and death. Such lines always have something of the arbitrary about them.

We can also say that everything other than the Real is woven of *wujûd* and nonexistence, so everything other than the Real is relatively alive and relatively dead. We experience life only in relation to death, so every experience of life is also an experience of death, and every experience of death is also the experience of life. Discerning the nature of the diverse appearances of life and death becomes the task of discerning the intensity of *wujûd* in contingent things. This is Mullâ Sadrâ's project when he speaks of *tashkîk*, the "gradation" or "systematic ambiguity" of existence.

In talking of omnipresent life, Ibn ʿArabî explains that "life" is another name for the divine mercy, which gives rise to the universe and which, according to the *Koran*, "embraces everything" (6:156). In many passages, he speaks of the genesis of the universe in terms of the "Breath of the All-merciful" (*nafas al-rahmân*). "All-merciful" is one of the chief divine names in the *Koran*. Ibn ʿArabî points out that mercy is in fact the Koranic, and hence mythic, designation for what the philosophical tradition calls *wujûd*. As for "breath," it is universally recognized as the necessary concomitant of life. The symbolic resonance of the term breath, however, gives it the ability to convey (more directly than the word life) the concrete, embodied reality that is at issue.[7]

In describing the Breath of the All-Merciful, Ibn ʿArabî says that God breathes living and compassionate *wujûd* into the virtualities of all things, which are latent in the divine omniscience, thereby giving birth to the cosmos. This inbreathing is accompanied by the traces of specific divine attributes that determine the nature of each creature. Hence the *Koran* speaks of the divine inbreathing in terms of speech, which is articulated breath. For example, "Our only word to a thing, when We desire it, is to say to it 'Be!', so it comes to be" (16:40). God articulates each creature as a "word" in his own breath, so the underlying substance of each thing is breath. This breath is simply the divine life, or the universal spirit, or the over-flowing mercy of omniscient and omnipresent *wujûd*. As Ibn ʿArabî writes, "Through life He has mercy upon the cosmos, for life is the sphere of the 'mercy' that 'embraces everything' [*Koran* 6:156]".[8]

Traversing the Circle

In both Islamic philosophy and Sufism, the cosmos is seen as the delimitation, concretization, and sedimentation of *wujûd*, which is infinite mercy and absolute life. When God speaks, the cosmos moves from the undifferentiation of the All-Merciful Breath to embodied discourse, becoming manifest as a never-ending tale, fraught with meaning. Like words emerging from a human speaker, beings and objects become articulated and then disappear, only to be renewed in the next Breath, which is the next instant. The cosmos undergoes constant transmutation, eternally emerging from the Breath and eternally disappearing back from whence it came.

If we think of the cosmos—that is, "everything other than God"—as the divine breath within which words are constantly appearing and disappearing, we can also think of the great chain of being that structures the cosmos as a hierarchy of meaning and awareness. But there are two endless movements in the chain. In one respect, there is an emergence, beginning with words whose meanings are universal and all-comprehensive and ending with words whose meanings are particular and specific. In another respect, there is a submergence, beginning from specific and particular words and ending with the comprehensive and universal.

The emerging movement is the descent from the Origin, or the centrifugal flight from the Center. The submerging movement is the ascent back to the Origin, or the centripetal flow to the Center. This process of flight and return is not understood in temporal terms. Rather, it is seen as an ever-present, on-going, moment by moment occurrence. At every time and in every place, wujûd is simultaneously descending and ascending, appearing and disappearing, emerging and submerging. In the midst of all this, it is the task of the philosopher to discern the relevant modality in any given situation. Typically, he discusses the two grand movements under the rubric "Origin and Return" (*al-mabda' wa'l-ma'âd*)—a phrase that Avicenna and Mullâ Sadrâ both employed as titles of books.

In describing the trajectory of the originating and centrifugal movement, the Muslim thinkers insist that the manifestation of life begins in the fullness of unified awareness and consciousness. They call this fullness by a variety of names, such as "divine light," "divine spirit," "first intellect," "supreme pen," and, as we have seen, "breath of the All-Merciful." As this living and aware light emerges from its source, its blinding radiance is diminished and diversified. When it becomes sufficiently dim, it appears as realms that allow for various sorts of perception. The lower reaches of the descent are commonly called "heaven," "earth," and the "elements." At the lowest point, the flow of life and light reverses direction.

In the descending movement from the Origin, life remains invisible and traceless, first in the spiritual realm, then in the imaginal or celestial realm, and then in the four, elements, which do not exist as such in time and space. In the returning movement, the combination of the four elements gives rise to the visible and temporal realm of inanimate things, plants, and animals, and the traces of life begin to appear in the indefinite diversity of perceptible forms. The apparently inanimate world turns out to be a seedbed where the outward forms of life sprout and grow.

Mullâ Sadrâ, having described the several stages through which *wujûd* dimin-ishes in intensity during its descent, writes as follows concerning the lowest point on the circle:

So it continues, until it comes to an end at a common matter in which there is no good save the potency and preparedness to receive things. You will come to know that, although this matter reaches the utmost meanness and evil in its essence, it is the means for the ap-proach to all good things, and, because of it, *wujûd* goes back and returns to perfection after deficiency, nobility after meanness, and ascension after fall.[9]

Wujûd, then, is nothing but the effulgent and merciful life-force that animates the cosmos. Having completed its descent, it turns back toward the Origin, making itself apparent in the three kingdoms. In the inanimate realm, the infinite potenti-alities of life are constrained and obscured by physical conditions. If life is to show the vast range of its virtualities, it must turn back to the invisible realm. Having exhausted the possibilities of sensory manifestation through the diversity of minerals, it begins to give intimations of its true, invisible nature through the qualities and characteristics that become manifest in plants and animals. It reaches its first culmination in the human condition. At this point it turns fully inward.

In the ascending levels that lead up to the human condition, life displays its vir-tualities only through the limited possibilities represented by the species and forms of the natural world. It cannot actualize the infinite potentialities of its own flow-ering in these confined and constricted realms, only in its original domain, which is internal and invisible. Nothing in the external realm has the capacity to act as a vehicle for all of its potentialities, save only the human form, made in the divine image.

At the surface of the human condition relative uniformity is the rule, because all human beings belong to the same species. Life's richest and most authentic possibilities unfold not in outward human differences, activities, and productions, but in the invisible depths of human souls. Alike on the surface, people are pro-foundly diversified by the unseen ramifications of the infinite modalities of con-scious life. It is this inner wealth that overflows into activities, arts, artifacts, and cultural productions. The outward variety of human fabrication mirrors the inner diversity of internalizing *wujûd*, moving back toward its source.

The mineral, plant, and animal species are passive participants in the play of life, with relatively little access to the infinite resources of awareness and con-sciousness. In contrast, human beings present a radical *novum*, because they are fully open to the divine image and have no choice but to be active partners in shaping the invisible realms of true existence and real awareness. For both phi-losophy and Sufism, the domain of outward activity is simply the beginning of specifically human concerns. By its very nature, the returning upsurge of life moves from outwardness to inwardness, from unconsciousness to awareness, from the obscurity of death to the radiance of life, from practice to contemplation. We conform to the nature of things only by turning our attention and efforts toward the inner, invisible realm of understanding, awareness, and consciousness.

Despite the indefinite range of life and awareness that is accessible to the hu-man species during life in this world, an even more radical *novum* stands beyond

corporeal embodiment, and that is the domain of life and awareness that is commonly called "death." In death the infinitely diverse realm of the human soul achieves an "invisible visibility" through spiritual corporealization. The increasing internalization of life that had reached its peak in the human species undergoes a profound intensification. The realm of inner experiences that had only been dimly available to the embodied soul is brought into focus as the real, concrete realm of conscious life. Death is inextricably bound up with the opening up of consciousness and awareness.

Ibn ' Arabîand others tell us that at the point of death, what had been outward, visible, and corporeal in our individual human condition is suddenly internalized to become the stable ground of our inner being, and what had been inward and hidden is suddenly externalized to become the defining landscape of our new world. As Ibn ' Arabîwrites in one of many passages describing this reversal,

> The next world is a domain that is quickly and immediately receptive to activity, just like the inwardness of the configuration of this world at the level of thoughts. Hence, in the next world the human being is reversed in configuration, since his inwardness will be fixed in a single form, like his outwardness here, but his outwardness will undergo quick transmutation in forms, like his inwardness here.[10]

From the time of Suhrawardi and Ibn 'Arabî, numerous Muslim thinkers analyzed the nature of after-death experience in terms of the intermediate realm of human consciousness known as "imagination" (*khayâl*), which brings together the luminosity of pure awareness and the dimness and veiling of sense-perception. Our everyday awareness is open toward this *mundus imaginalis*, but we gain a better sense of its nature through dreams. When death removes the material embodiment that obscured the imaginal realm during life, it comes into stark focus. The senses continue to function, but they are no longer hindered by bodily objects and corporeal forms, so perceptions are determined as much by the nature of the perceiver as by the imaginal objects perceived.

According to the detailed eschatology worked out by Mullâ Sadrâ, the potential infinity of the human soul blossoms only after death. In our present human condition, embodiment prevents the *Imaginatio Creatrix* from unfolding its wings, but in the new human condition of death, creative possibilities are fully unleashed. This is not because the body was a negative factor in the development of creativity. Quite the contrary, Sadrâ and others insist that embodiment alone makes possible the full unfolding of the soul's potential. But, given that the body is nothing but a densification, sedimentation, and exteriorization of the spiritual realm, it must gradually be subtilized and interiorized. Indeed, so vast is the soul's potential for embodiment that every human being, whether of the blessed or the damned, will create an entire, independent world in its posthumous becoming. Sadrâ writes,

> The bodies and orbs of the next world are infinite in keeping with the number of conceptions and perceptions of souls. This is because the proofs that establish the finitude of the dimensions do not apply to the next world, but only to material directions and spatial

confines. In the next world there is no crowding or interference, and nothing there is located inside or outside anything else. Rather, every human being, whether felicitous or wretched, will have a world complete in itself, greater than this world, and not strung on the same string as any other world. Every one of the folk of felicity will have the kingdom that he desires, however vast he may desire it to be.[11]

Notes

[1] "Differentiation and Unity: The Self-Individuating Life Process," in *Life: Differentiation and Harmony . . . Vegetal, Animal, Human*, Analecta Husserliana LVII (1998), p 9.

[2] *Ibid*, p 28.

[3] This is not to suggest that either the Sufis or the philosophers think that the mere fact of being human provides the necessary discernment to experience and understand the embodied image. The *Koran* differentiates clearly between those who know and those who do not know. The philosophers call those who know "philosophers" and those who do not know "the common people." For Ibn 'Arabî, those who have achieved the fullness of human reality are the "perfect human beings," and those who remain heedless are "animal human beings." In one passage he writes, "When it falls to the ears of the human being that he is created in the image [*sûra*] of the Real, and when he does not differentiate between perfect human beings and animal human beings, he imagines that the human being is in the image of God simply because he is human, but this is not so. Rather, because he is human, he is receptive to the divine image. This means that when it is bestowed, he is not prevented from receiving it. But, only when it is bestowed is he in God's image and counted among the vicegerents of God. Such a person acts in accordance with the activity of the Real" (*al-Futûhât al-makkiyya*, Cairo: 1911, volume 4, p 85, line 22).

[4] See Chittick, *The Heart of Islamic Philosophy: The Quest for Self-Knowledge in the Teachings of* Afdal al-Dîn Kâshânî (New York: Oxford University Press, 2001), pp 41-45.

[5] *Futûhât*, vol 2, p 107.26.

[6] *Futûhât*, vol 3, p 324.20. In the continuation of this passage, Ibn 'Arabî explains that when something "dies," this does not mean that the body is really dead, because, like all other things, it is inherently alive. Rather, God has disconnected one living thing from another living thing. What we call the "life" of an animal is the fact that an invisible, spiritual being, commonly known as a "soul" or a "spirit," has been given control over another living thing, commonly known as an "inanimate body." Ibn 'Arabî writes, "As for death, it is the separation of a living, governing thing from a living, governed thing, for both the governor and the governed are alive. The separation is a relation of nonexistence, not of existence. It is merely dismissal from rulership."

[7] One of the best known uses of the word "breath" with the same sort of symbolic resonance is found in the Upanishads (*praña*). Ibn 'Arabî's arguments about the primacy of life among the divine attributes has striking analogies with the explications of the primacy of breath among the divinities in the *Brhadaranyaka Upanishad* (1.3.1-18, 6.1) and the *Chandogya Upanishad* (5.1-2).

[8] *Futûhât*, vol 2, p 107.25.

[9] *Asfâr*, vol 7, pp 72-73; quoted in Chittick, *Elixir of the Gnostics* (Provo UT: Brigham Young University Text, 2003), p xxiv.

[10] *Futûhât*, vol 3, p 223.31. Quoted, along with several other relevant passages, in Chittick, *Imaginal Worlds* (Albany NY: SUNY Press, 1994), chapter 7.

[11] `*Arshiyya*, edited by Gh. Âhanî (Isfahan, 1341/1962), p 252. For this passage in context, see James Morris's translation of this work: *The Wisdom of the Throne* (Princeton: Princeton University Press, 1981), p 165.

Between Microcosm and Macrocosm:
Man at Work

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Introduction

Max Scheler's pairing of microcosm-macrocosm appeared as early as the first edition of one of his two best known phenomenological works, *Der Formalismus in der Ethik und die materiale Wertethik*. In fact, the second part of *Formalismus,* published in July 1916 in *Jahrbuch für Philosophie und phänomenologische Forschung,* comprised the broad Chapter 6 dedicated to the theme of the person and contained a paragraph entitled "Microcosm and macrocosm and the idea of God"[1] in which Scheler lays the foundations for a renewal of metaphysics through the anthropological-realistic flexion of phenomenology that he had been interpreting and promoting since 1913, the year he published the first part of *Formalismus* (Chaps. I-V) in *Jahrbuch für Philosophie und phänomenologische Forschung.*

In 1913, *Ideen I* also appeared in the first section of the phenomenological yearbook. This Husserlian "treatise on phenomenological rationality and on related transcendental subjectivism"[2] marked the new direction taken by the phenomenological school at the time of Husserl's move to his new teaching position in Freiburg. With *Ideen I*, Husserl introduced an idealistic distance from the Göttingen current, which followed Scheler's realistic line in *Formalismus*.

The Eidetic-Ontological Way

The microcosm-macrocosm theme is introduced in *Formalismus* in the context of Scheler's treatment of the theoretical conception of the person, whose dignity and value, according to Kant, would inevitably be compromised by any material ethic in which the will's intention was not determined by pure, certainly universal, duty, but could conform to particular contents (which for him necessarily had to belong to the heteronomous and un-universalizable desire for happiness). For Scheler, this is true whenever one attempts to measure the goodness of the person according to the parameter of the success of his undertakings, since, as shown by the axiological hierarchy and the related preferential law, personal values hold a higher

position than other values. But sharing this Kantian proposition becomes problematic when, in order to avoid eudaimonism, utilitarianism, or the ethics of success, it is reduced to rationalistic or legalistic ethical formalism that equally risks the dignity of the person, "subordinating him to the domination of an impersonal *nomos*".[3] Thus, according to Scheler, not even Kant would have been able to free himself from the antinomy connected with the personalistic idea of a universal center that particularizes itself, establishing its own particular relationships, rather than generic ones, according to the definition made long before by Boethius, for whom the person would be an individual substance of a rational nature.[4]

From his phenomenological inquiries applied to the sphere of the a-rational, Scheler thinks he can draw new foundational elements of an ethical personalism. This is enunciated in the subtitle of *Formalismus* and initiated a metaphysics in which the foundation of the world can sustain the new philosophical instances that contemporary thought was proposing. First of all, and in contrast to what Kant held, Scheler underlines what phenomenological description has enabled him to show: that that which is *a priori* is not necessarily formal, nor does intuition belong exclusively to sensation.[5] In fact, consciousness expresses itself in its intentionality, performing acts susceptible to empirical filling (*Erfüllung*) or not filling in which the noetic-subjective pole, already in its *a priori* dimension, reaches its own noematic-objective pole effectively and in a differentiated way, not only formally and uniformly. In other words, it happens in such a way that for every "thinking" there is "something thought", for every "feeling" there is "something felt", for every "willing" there is "something willed". In fact, the mere self-activation of the noetic-subjective pole alone is not enough for something to reach consciousness. Therefore consciousness should no longer be understood in the rigidity of its exclusive logical-cogitative function, all unbalanced on the subjective side as in Descartes, because broader examination of its lived experiences shows that it is both intentionality polymorphous and consists of a universal structure of act that happens already *a priori* exclusively in its realization.

It is this manifestation of consciousness as intentionality that *a priori* actuates itself which causes Scheler to ask two questions about the foundation of this actuality. First of all, from the noetic point of view he asks: "what subject capable of accomplishing 'is of pertinence' because of its essence and in principle, to the accomplishment of acts of such varied nature"?[6] The "single logical subject who carries out acts of reason"[7] is not sufficient to evade the problem, nor is the Kantian "I think" that accompanies all the representations, since only some of the acts whose foundation he is seeking are acts-of-reason. Nor is it enough to presuppose an empty point of beginning, of acts as in the actualistic theories or a "set of correlations of the same acts (and let us understand also such a correlation as intentional correlation of sense)"[8] because these conceptions do not attain an effective subject capable of accomplishing spiritual acts, limiting themselves to represent the active compages of the mind in a self-sustaining mosaic of acts, so to speak, on the same level as associationistic psychology or as a renewed atomistic conception of the spirit,[9] which does not account for the specific configuration assumed, because it does not have an explicit principle of cohesion.

This is even more so the case because here we have an attempt to provide an adequate foundation for ever different acts, not only "because of their very essence", but also "in the measure in which these acts are thought of as accomplished",[10] that is, as they concretely, or in a wholly given sense, reach their own noematic-objective pole, even if *a priori* and not empirically. For this reason, corresponding to the question about the unitary capable-of-accomplishing-subject that arose in order to ground the subjective-noetic pole of the intentional structure of the consciousness, Scheler cannot avoid posing a second question, also about the "the ontological and semantic correlations running among the pure residues of data".[11] He asks himself: "in what type of unity are these essences of the object gathered whenever they must manifest themselves as existing as such and not then whenever they have to be grasped as existent in this or in that thing?"[12]

To set up this double query in a theoretically authentic way, Scheler proceeded to phenomenologically reduce, into different essences-of-act and into their correlatively varied essences-of-object, the real, concrete being of both the subjects that these acts bring to accomplishment and the objects that this *a priori* movement reaches. Thus availing himself of the infinite series of constant, *a priori* relations subsisting, for example, between perception and thing-of-perceptions, between seeing and object-of-seeing, between feeling and evaluating, between loving and evaluating, between preferring and evaluating, between willing and the corresponding planning, he was able to assess a series of eidetic correspondences. By this means, if "to the idea of act there corresponds that of the object", then "to every essential form of acts there correspond essential forms of objects (for example: to the form of act of interior and exterior perception there correspond the forms of existence of the physical and of the psychic, to the life acts a surrounding world [*Umwelt*])".[13]

Continuing this excursus along the various levels of eidetic correspondence, we finally begin to grasp, with Scheler, an adequate foundation of all the various accomplishments of act and of the correlative essences of object, an essence like the person whose existence consists of "accomplishing acts" and is always given in correlation to its own world, that is, the essence of the whole objective field that the acts reach in their accomplishment.[14] For this reason, Scheler affirms that "it is as such pertinent to the essence of diversity of act the being noticeable in a person and only in a person". "Person" is in fact for him "the concrete and in itself essential unity of being of acts of various nature, such that to give in itself (and not thus $\pi\rho\delta\varsigma\,\check{}\,\eta\mu\dot{\alpha}\varsigma$ = regarding us) before every essential difference of act…. The being of the person 'founds' all the essentially different acts",[15] inasmuch as its being consists precisely in "accomplishing". It is a completely adequate essence of act, that is, the "person" is an essence that shows not only the universal structure of accomplishment-of-act, but also the individual way of putting each act into effect. In fact, only inasmuch as the acts are inherent to this or that individual person's essence do they concretize themselves, transforming themselves from abstract essences into concrete ones.[16]

This means that the person exists and tests himself in a living way only as an essence that accomplishes acts in its own world; he cannot be placed below these acts, or as a motionless point that subsists above the process of accomplishing and

flowing of its own acts, so much so that these spatial-temporal images above-below, before-after, are not adequate to express the relationship between the person and his acts in his world. In fact, that which is inherent in every completely concrete act is the whole person who in, and by means of, every act "varies", that is, "becomes-other" (*anderswerden)*, without exhausting his being or subjecting it to mutation or alteration.[17] The essence of the person thus led to manifestation must accomplish his own existence only in testing-in-a-living-way his own possible lived experiences, each of which as a concrete act contains all the essences-of-act that we can distinguish in the phenomenological analysis of acts and contains this according to the relationships of constitution discernible *a priori* thanks to the results of analyzing the act's foundation. Every act thus contains an internal and external perception, a consciousness of its own body, a loving and a hating, a feeling and a preferring, a willing and a not willing, a judging, a remembering, a representing, etc. since in living each of its acts, the person permeates it entirely with its characteristic way-of-being.[18]

Thus, in phenomenologically investigating the compages of lived experiences, Scheler found he needed to ascend beyond the polymorphous intentionality of the acts of consciousness towards the principle of accomplishment of those acts. He came to the idea of a concretely active center, i.e., one always completely determined in its actuality, even if *a priori*, and for this reason, constantly correlated to a world of its own: a microcosm understood precisely as the dynamic and organic set of relations of act that in their accomplishment connect the subjective pole and the objective pole, suitably conforming them reciprocally in such a way that the form of a totality that lives temporally and consists of proceedings, processes, and acts impresses itself upon the microcosm and at the same time from the microcosm is restored, endowed with vitality, and engaged in a vital development.[19]

However, this eidetically clarified result, by which to each person there corresponds a "world" and to each "world" there corresponds a "person", is concretized on the phenomenical level in a but approximate acceptation, i.e., in the idea of a concrete, real, absolute world accessible to every person as his own world. Hence arises the question as to the possibility of transcending the *a priori* eidetic structure that connects "all the possible worlds" and that offers us only a multiplicity of personal worlds, in order to gain the "idea of one real and identical world" or, in other words, that "macrocosm"[20] as evoked long ago in the ancient Orphic cosmogony to which Plato (*Timaeus*, 30b) and Aristotle (*Physics*, VIII 2, 252b 25) referred before being taken precisely in its correlativity with the microcosm by the magic literature of incipient modernity (Agrippa, Campanella, Paracelsus) and then abandoned as an anthropomorphic prejudice by mechanistic science and late nineteenth century personalistic spiritualism like that of Lotze's *Mikrokosmus*.[21]

If such a macrocosm presents itself, continues Scheler, in itself of itself, it manifests to us an *a priori* eidetic structure which we can see phenomenologically in every sphere of reality because it is not extraneous to us. In addition, this structure is valid for all the possible worlds inasmuch as it is inherent to the universal essence "world". At the same time, this worldly megastructure does not phago-cytize the individual microcosms because for it, as already for them, a "corresponding personal subject" is set: the idea of an infinite spiritual person, whose

acts would be manifested essentially in a phenomenology of the acts of all possible people, thus showing it also as concrete. However, according to the Scheler of 1916, philosophy is not able to "effectively posit this idea of God" that in its effective existence is founded "only and exclusively on the possible positive revelation of God in a concrete person".[22]

Nevertheless, it remains clear that, because they contradict "evident eidetic structures that can be shown", all the philosophical positions should be considered invalid when they assert a "unity of the world" without ontologically tracing it back to a personal God, or when they intend to "substitute" the personal God with a "cosmic-universal reason", with an "I of transcendental reason", or a "moral orderer of the world" (Kant), or an *ordo ordinans* (the first Fichte), or an infinite logical subject (Hegel), or a so-called supra-personal or impersonal unconscious.[23] After all, concreteness is inherent in the essence of reality and, therefore, if referred to thinking or willing, it presupposes the entirety of the personality that informs and produces microcosms, which are also attributed "to the concrete absolute world" or macrocosm; "it contemporaneously and without a shadow of a doubt posits also the concrete person of God".[24]

And not only that, by pointing out eidetic structures of concretely accomplished acts, that is, acts which effectively, even if *a priori*, have arrived at their respective noematic-objectives poles, and thus are formers of microcosms, we also learn that "every ontological community of individual persons" is founded on community with God, person of persons, even like all the other moral or juridical communities. In fact, every "*amare, contemplare, cogitare, et velle*" that personal beings concretely accomplish, runs over by essential necessity its own objective dimension and that of others, postulating the collocation "*in Deo*" as much for the essences of the acts as for those of the noematic terms.[25]

As regards "Microcosm and macrocosm and the idea of God" then, in the first edition of *Formalismus*, Scheler arrives at the still Kantian result that macrocosm and the idea of God function as postulates of an eidetic consideration of experience. This position was effectively synthesized in the Preface to the second edition (Cologne, September 1921), in which, in reference to the nature of the foundation or "God", still understood as exclusively spiritual, he declares that philosophy can only express itself by attributing to "God" a personal character. In fact, according to the system of conformity that for Scheler phenomenologically connects philosophy and religion, as expressed in *Vom Ewigen im Menschen, Probleme der Religion*,[26] philosophy is incapable of autonomously providing a solution to this problem, because it depends on "the eventual response that the very foundation of the world itself gives our soul in the attitude of the religious act".[27]

The Practical-Metaphysical Way

In December 1926, writing the Preface to the third edition of *Formalismus*, Scheler found it necessary to make clear that a transformation of the "metaphysics of the one and absolute being" had happened that required a reformulation of the

"Microcosm and macrocosm and the idea of God" paragraph. Nothing else in *Formalismus* need be changed, Scheler specified, since the conception of the spirit had not changed. Rather, a deeper investigation of the already expressed contents of the philosophy of nature and of anthropology had induced in his metaphysics and philosophy of religion the change of perspective because of which "Microcosm and macrocosm and the idea of God" appeared in a different light.[28]

In the works written after 1920, in fact, the spirit continues to be relegated to the realm of mere ideas and indeed, while in the previous Schelerian vision impotence afflicted only the spirit affected by *ressentiment*, or weighed down by original sin, now the spirit is impotent also inasmuch as divine spirit. But, by now, human lived experience, that of work, which he had studied since 1899 in *Arbeit und Ethik* and revisited in 1920 in *Wert und Würde christlicher Arbeit* (later to become *Arbeit und Weltanschauung*) conquered his attention. He deeply explored "work" and its philosophical importance, letting it interact on all the anthropological and metaphysical levels, as documented in his 1926 *Erkenntnis und Arbeit.*

As early as the 1899 essay *Arbeit und Ethik*, Scheler had formulated an ontology of work starting from ordinary language. He established contact with an active human process which was physical and biological in addition to economic, in which the intentional anthropological faculties attained the level of effective reality, introducing there productions and transformations. He highlighted the nature of work as a "division of labor" (*Arbeitsteilung*), an opinion that flowed against that of many contemporaries (such as the Marxists) who held that such a division derived from capitalistic organization and thus ought to be eliminated.

Phenomenological description of work's real experience shows, instead, that in the course of every active sequence that can be considered a work sequence, a double division takes place. The first separates the executive process from the final object that one wants to achieve with it, so that the finality, held still and at a distance from the work process, can act as practical axiom. The second divides the very process into means-end microsequences, so that when each partial end is achieved, it is transformed into the means for the next partial end, thus guaranteeing reciprocal congruence of microsequences in the realization of the definitive end-object.

In this Schelerian descriptive acquisition of work's optimal exercise, one observes the plexus of the spiritual activities of man, theoretical, practical, and poietic, that, while remaining distinct from the precisely executive procedures, at the same time stays in synergy with them. This relationship leads the plexus of spiritual activities together with the executive procedures to attain effective reality and transform it according to intentionalities and finalities not automatically necessitated, but freely produced, aiming at an anthropological positiveness. New horizons are thus opened to phenomenological inquiry, which can no longer be limited to the cogitative lived experiences, even though they are philosophically the main ones, but must also turn to the *Erlebnisse* of feeling, founded on affective intentionality, and to those of the will, which express planning-achieving intentionality.

When work is practiced optimally, it not only puts to work the entire spiritual contexture, but it also drives cogitative intentionality to set itself between affective and realizative intentionality, precisely in order to shelter it from idealistic

evasions and hence to make it more ready for the *Wesenschau* of phenomena, such as those whose realization requires work and are only later delivered to cognitive observation.

The phenomenological attention to work opens Scheler's reflection to prospects of effective realization for the results that until now were gained in the eidetic dimension. The personal essence itself, without having to renounce the psycho-physical indifference that sanctions its specific and fundamental position, can now find the way of its effective concreteness and, no longer remaining only an *a priori* structure of accomplishment of act, can pursue and attain the fulfillment of its own acts. The gap between the world of essences and that of the existential realizations starts to be progressively breached precisely through a wide-ranging inquiry of the living experiences made possible by phenomenology, the "do-it-all girl" (*Mädchen für alles*),[29] which, while re-connecting the two spheres of the spiritual and the vital, also establishes for philosophy the possibility of re-thinking a metaphysics on an ethical foundation, according to that meta-anthropology or metaphysics of acts that Scheler was developing, after 1920, as documented in *Philosophische Weltanschauung*.[30]

So, then, while philosophical wonder (*Verwunderung*)[31] integrates a sense of the disenchantment of the world (*Entzauberung der Welt*) theorized by Weber[32] and the experience of resistance to the will which indicates that alongside the world of ideas, there is also that of reality,[33] the entire personal structure permeated with wisdom (*Weisheit*) can direct, functionalizing itself,[34] all its acts to the spiritualization of the world and effectively carry out, going through the entire unity of action that leads from intention (*Gesinnung*) to execution (*Ausführung*), the "trans-evaluation of all values" (*Umwertung aller Werte*) that Nietzsche had only dreamed of.[35]

From the vastly-ranging description of lived experiences, sustained and carried out by Scheler through his attention to the phenomenon of work that "makes being", there arises an original philosophical compages. Here the spirit is genealogically "powerless" (*ohnmächtig*) because it originates from life just by its capacity to "say no" to the power of life. Nonetheless, the spirit does not lack its own autonomy, but it is able to gain it, as much as it is endowed with the indirect capacity to influence life, "inhibiting and disinhibiting" (*hemmen und enthemmen*), or "leading and guiding" (*leiten und lenken*)[36] by work, the incessant and automatical flow of life. This faculty of work, that belongs to the human spirit, but is capable of affecting real life, must be accounted for now by the conception of the foundation of the world. This philosophical elaboration can nevertheless avail itself of "the essential ontology of the world and of the self" and draw the following transcendental conclusion: "since the being of the world itself is certainly independent from the chance existence of earthly man and from his empirical consciousness, since nonetheless rigorous connections of essence subsist between certain classes of spiritual acts and determinate regions of being, to which we find access thanks to these classes of acts, one must necessarily attribute to the foundation of all things all that which – as much for acts as for operations – offers us ephemeral beings this access".[37]

This means that it is useless to linger among ideas, like traditional metaphysics, to find the connection between the macrocosm and the divine person, as if this nexus were already subsistent or ready, and we humans only had to reproduce it and execute it. In fact, if "the one and same infinite spirit in which the essential structure of the objective world is also rooted" finds in our personal structure "an unrepeatable individual autoconcentration", we are also at the same time, inasmuch as pulsional and vital beings, rooted "in the divine impetus of the nature of God". The destination of man is thus something more than being only a creature of a fulfilled and perfect God. "In his being-man, that is a being of decision, man carries the superior dignity of he who combats with, or better still, who collaborates together with God and has the task of presenting to all things, in the tempest of the world, the banner of divinity, the banner of the *deitas* realizing itself only together with the universal process".[38]

Translated by Sheila Beatty

Notes

[1]   M Scheler, *Der Formalismus in der Ethik und die materiale Wertethik*, in his *Gesammelte Werke* vol 2, M Scheler and M Frings (eds) (Bern: Francke 1966), pp 395-96.

[2]   G Caronello, *Dallo spiritualismo al personalismo. Ipotesi sulla genesi del "Formalismo" di Max Scheler*, Introduction to M Scheler, *Il formalismo nell'etica e l'etica materiale dei valori* (tr) G Caronello (Cinisello Balsamo: San Paolo, 1996), p 12*.

[3]   *Op cit*, Scheler, *Der Formalismus in der Ethik und die materiale Wertethik*, p 370.

[4]   Boethius, *De duabus naturis et una persona Christi*, 3, P, L, 64, col 1345: "universalis natura et individua substantia".

[5]   *Ibid,* p 84.

[6]   *Ibid,* p 380.

[7]   *Ibid,* p 371.

[8]   *Ibid,* p 383.

[9]   *Ibid,* p 384 note 1. Thus Scheler rejects ahead of time the accusations of both E Cassirer and M Buber, that he understands the person as "a [mere] crossroads of acts".

[10]   *Ibid,* p 382.

[11]   *Ibid,* p 381.

[12]   *Ibid.*

[13]   *Ibid.*

[14]   *Ibid.*

[15]   *Ibid,* pp 382-83.

[16]   *Ibid,* p 383.

[17]   *Ibid,* p 384.

[18]   *Ibid,* p 385.

[19]   M Scheler, *Die Formen des Wissens und die Bildung*, in his *Gesammelte Werke* 9, "Späte Schriften", 1975, pp 85-120.

[20]   *Op cit*, Scheler, *Der Formalismus in der Ethik und die materiale Wertethik*, p 395.

[21]   H Lotze, *Mikrokosmus. Ideen zur Naturgeschichte und Geschichte der Menschheit. Versuch einer Anthropologie*, 3 vols (Leipzig: S. Hirzel, 1856-1858-1864), vol 1, book III.

[22] *Op cit*, Scheler, *Der Formalismus in der Ethik und die materiale Wertethik*, p 395.

[23] *Ibid,* p 386.

[24] *Ibid.*

[25] *Ibid.*

[26] M Scheler, *Vom Ewigen im Menschen. Probleme der Religion*, in his *Gesammelte Werke* 5, "Vom Ewigen im Menschen", 1954, pp 142-57.

[27] *Op cit,* Scheler, *Der Formalismus in der Ethik und die materiale Wertethik*, p 16.

[28] *Ibid,* p 17.

[29] *Op cit,* Scheler, *Vom Ewigen im Menschen*, p 13.

[30] M Scheler, *Philosophische Weltanschauung*, in his *Gesammelte Werke* 9, p 83.

[31] The term '*Verwunderung*' appears in the following of Scheler's studies: *Vom Wesen der Philosophie und der moralischen Bedingung des philosophischen Erkennens*, in *op cit,* Scheler, *Vom Ewigen im Menschen*, pp 93-96; *Probleme einer Soziologie des Wissens*, in his *Gesammelte Werke* 8, "Die Wissensformen und die Gesellschaft", 1960, pp 65, 67; *Erkenntnis und Arbeit*, in his *Gesammelte Werke* 8, pp 208, 352.

[32] M Weber, *Wissenschaft als Beruf*, in: *Gesammelte Aufsätze zur Wissenschaftslehre*, (Tübingen: Mohr, 1973), p 594.

[33] M Scheler, *Idealismus-Realismus*, in his *Gesammelte Werke* 9, pp 187-241.

[34] *Op cit,* Scheler, *Vom Ewigen im Menschen*, pp 111, 198ff, 201ff, 206ff, 346ff.

[35] F Nietzsche, *Menschliches, Allzumenschliches* I, *Vorrede*, 3, in: *Nietzsche Werke Kritische Gesamtausgabe*, G Colli and M Montinari (eds) (Berlin-New York: W De Gruyter, 1967), IV_2, p 11.

[36] *Op cit,* Scheler, *Probleme einer Soziologie des Wissens*, p 40 note 1.

[37] *Op cit,* Scheler, *Philosophische Weltanschauung*, p 82.

[38] *Ibid*, p 83.

The Illuminative Notion of Man in Persian Thought: A Response to an Original Quest

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Introduction

The concept of man in modern philosophy is often traced back to Descartes in subjectivistic models. Those who examine these concepts consider them as the full process of de-divinizing man and the world, ending with a nominalism that makes the world a sort of "thinned out" region that puts the least constraint on human willing and ordering.[1] Man self-assertedly expresses his power to bring matters under control, to define things, not by what they are like for God or in themselves, but by his own procedures for producing their occurrence reliably. This is how the modern conception of man as the subject takes shape and develops. This conception of man was necessary to establish man as capable of managing his surroundings from the human (and not divine) point of view.[2]

Hegel saw as one of the chief claims of his system that it could overcome that unbridgeable gap between finite and infinite, and human and divine, by showing how, properly understood, finite human thinking transformed itself into the infinite, circular activity of self-relating thought.[3] It is not that we become gods, and the distinction between finite and infinite remains, but the thinking subject, as he is able to engage in thought, is properly "divine." This conception implies that, in the modern period, finite man takes over divine functions as subject in the place of God and, then, as a condition of de-divinizing, man remains absolute: the origin of unity, determinacy, necessity, rules of ordering, and values.

Through rational and technological self-assertion, such a conception empties the modern world of God's presence. It implies that we live in a world which is disenchanted (to use Weber's words) by the force of technology and the rationalized thinking that grounds such technology. The modern conception alters the limits of time and space to such a degree that they erase the very uniqueness and distance that alone might preserve the "aura" of things.[4] There are, however, philosophers who try to go beyond the modern world and the subject who stands behind it. Perhaps the most considerable analysis of modern times belongs to Martin Heidegger, who asserts that the conquest of the world as picture is the fundamental event of the modern age.

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In speaking of this modern conquest, Heidegger signals the subject upon which the modern world would be founded, namely, the human subject who, by *representing* the world to itself, positions himself as the very ground and measure of being. In the human subject's representing production (*vorstellende Herstellen*), "man contends for the position in which he can be that particular being who gives the measure and draws up the guidelines for everything that is".[5] The age of the world as picture is the age of the human as subject who relates to the world first and foremost as ob-ject, as that which the subject sets or places (*stellt*) before (*vor*) itself through the operation of representation (*Vorstellung*) in such a way that the world is thereby subjected to the subject's calculative project of manipulation and mastery. When the human subject becomes the "relational center" (*Bezugsmitte*) of all that is,[6] "man brings into play his unlimited power for calculating, planning, and molding all things".[7] This conception of man, Heidegger argues, exists as the axis of the entire modern philosophic tradition. Heidegger is convinced that the notion of the ego as cogito assumes that it has a voluntary component, the will. As he says, "self-willing is already inherently self-knowing-itself".[8] Heidegger sees here the root of the struggle that the modern subject has done to conquer the world as picture. A decisive sign of this struggle to conquer the world as picture appears most notably in science and technology which make possible a manipulation of space and time. Heidegger articulates this project of manipulation, which gives way to the unthinkably massive modern systems of calculation and planning, in terms of what he calls the "gigantic" or the "immense" (*das Riesige*), which emerges through the unlimited extension of technologies that master both the minute and the enormous.

A sign of this event [of the conquest of the world as picture] is that everywhere and in the most varied forms and disguises the gigantic (*das Riesige*) is making its appearance. In so doing, it evidences itself simultaneously in the tendency toward the increasingly small. We have only to think of numbers in atomic physics. The gigantic presses forward in a form that actually makes it seem to disappear—in the annihilation of great distances by the airplane, in the setting before us of foreign and remote worlds in their everydayness, which is produced at random through radio by the flick of the hand (*Handgriff*).[9]

Arising at the technological intersection of the atomic and the cosmic, the "gigantic" or the "immense," which Heidegger will later understand in terms of the "monstrous," becomes most present in its disappearance, which "takes place" to the degree that distance is annihilated and the remote becomes the everyday without our actually noticing. This self-effacing presence of "the gigantic" is embodied for Heidegger in the global extension of technologies that are driven by "the planetary imperialism of technologically organized man",[10] wherein a planetary reach emerges very literally at my fingertips. Through a mere flick of the hand, its grasp extended immeasurably through the prostheses of electronic technology, spatial and temporal distance increasingly disappear. It almost goes without saying that the hand which in Heidegger becomes an index for the entire modern system of technological prostheses is tied to the image today even more intimately than Heidegger could have imagined.

Heidegger argues, then, and modern virtual culture and technology might seem to confirm, that the conquest of the world as picture occurs with the position of the human as subject. The immanence of that human subject and its rationality, in turn, would seem to imply the abandonment or negation of transcendence and its mystery, and, indeed, on Heidegger's well known view, the modern age conceives of truth no longer in terms of any revelation, religious or otherwise, but in terms of the self-certainty of the representing subject. Such a denial of revelation signals, more broadly, a "loss of the gods" that would recall Benjamin's decay of the "aura" or Weber's "disenchantment of the world," or more deeply the death of God as it appears, not only in Nietzsche, but already in Hegel. The position of the human as representing subject, rational science and machine technology, the "loss of the gods" (*Entgötterung*) must all be seen, Heidegger insists, as essential phenomena of the modern age.[11]

This "loss," however, constitutes a peculiar "phenomenon" insofar as it signals, much like "the gigantic" of which it is an essential dimension, the presence of an absence. In the culture of the modern subject who would master the world according to the logic of representation and through the technologies grounded in such a logic, which seem to overcome the very limits of space and time, the mystery of transcendence can indeed seem to "appear" only through its sheer absence. Such a culture, then, would appear to be a culture of absolute immanence or even "total presence," a culture de-mystified by a subject who, most notably in the technologies of all-consuming light and image, seems to comprehend all.

Because the culture consumed by such an epidemic is one where *all* can indeed seem to be made manifest, and thus available, calculable, and manipulable, it can seem to afford no recess of darkness or mystery, no distance or transcendence, and in this sense it could very rightly be termed an "apocalyptic" culture of "total presence." One may insist that such an apocalyptic totality would be defined by the deepest anonymity of God, which is itself answered by a new anonymity of the human. The human subject, who comes to birth as a unique, interior "I" only in relation to the "pure otherness" of its God, has been eroded under the impact of the modern realization of the death of God. God has since disappeared in our late modern imaginative and conceptual enactments, and is now becoming truly invisible in a new mass consciousness and society. In a culture that embodies the death of God, anonymity befalls the human through a dissolution of the unique, interior subject, and such anonymity would come to expression in the new "universal humanity" of modern mass consciousness and society.

Heidegger speaks of the "collective," which, with the "gigantic," comes into force through modern humanity's liberation from revelation:

> Certainly the modern age has, as a consequence of the liberation of man, introduced subjectivism and individualism. But it remains just as certain that no age before this one has produced a comparable objectivism and that in no age before this has the non-individual, in the form of the collective, come to acceptance as valid.[12]

The modern liberation of the human subject from any god or revelation, which occurs in and through the rise of distinctively modern, totalizing systems of

calculation and planning, would be tied intimately to an objectivism and anonymity of the collective. Such objectivism and anonymity, in turn, would go hand in hand with the technological imperialism for which "uniformity becomes the surest instrument of total, i.e., technological, rule over the earth. The modern freedom of subjectivity vanishes totally in the objectivity commensurate with it."[13]

The totalizing force of the objectivism and collectivism that Heidegger notes in modernity's technological imperialism goes hand in hand with the erasure of human interiority that itself corresponds to the death of God. The death of the transcendent God implies a death or dissolution of the interior self, and such dissolution would be spoken to most fully by the anonymity of the modern mass culture which comes to light most notably in the all-consuming culture of technological image. Here distinctions between surface and depth, exteriority and interiority, immanence and transcendence, are themselves unsettled.

Heidegger sees the root of this crucial picture of the world in the modern conception of man as a worldless subject. He calls for original thinking to "determine what and how the subject *is*",[14] or as he put it elsewhere, "the *subjectivity* of the subject".[15] Only by redefining the subject can one disclose Being and the world of presence. Inviting all to a "consultation on Being-question [*Seinfrage*]",[16] a question which "has been forgotten",[17] he himself goes back to the pre-metaphysical thought to reconstruct his conception of man as *Dasein* and the world as Being.

This paper will not deal with Heidegger's own project;[18] instead, in response to his quest, I would suggest here a different notion of man by stepping back toward Persian illuminative thought, within which I see a hint of human subject which is the source of the world. Such a subject is created by God and, as such, is nothing without God, yet is eternal, absolute, prior to the world, master of the world, and every thing is manifested from his light. My objective here is to give a very brief survey of this notion, which is still alive in contemporary Persian thought. Reference to this notion will provide, I believe, an interesting frame and a spur to look for patterns material modern thinkers were likely to miss.

The Illuminative Notion of Man

One may find in the illuminative tradition of Persian thought a notion of man who is both more than the world and less than the world. As for the former, man, descending down from God, is a comprehensive totality as a macrocosm within which and through which the world is created; while as for the latter, he, ascending up to God, is a singular individual as a microcosm shattered and fallen down to the earth (*hobout*), but still having the same color of the divine essence (*nafheh-ye elahi*) within himself.[19] This is a hermeneutic understanding of the Quranic verse: "Verily, We created man of the best constitution; then We descended him to the lowest of the low level" (95: 4-5). I would like here to highlight the former aspect of this notion which is the source of the latter, and may, at the same time, shed light on the "concealed" essence of human being which is "forgotten" in modern times.

Historically speaking, such a sophisticated conception of man has been generated in the pre-Islamic Magi wisdom[20] and developed through Zarathustra's hymns which provided Persian thought with an illuminative spirit. It is first in his hymns that we find the status of the illuminative man as *Vohu Mano* who is the Spirit of the Good Subject, the illuminated Intellect, through which God created a plan or blueprint for the universe (Gathas, 11:31). This Good Subject, which was later interpreted as the divine image of human being, carries the divine essence within itself, and shows the divine manifestation (*Asha*) everywhere (Ys 31:7). It incorporates an operating divine mode and operating divine laws over and through the universe. This means that the universe is a byproduct of this divine image of man who acts diligently like Ahura Mazda with love and light, makes perfect and timeless choices, and fulfills his purpose of renewing the world (Gatha 30:9).

This interplay between an illuminative anthropology and a correspondingly illuminative cosmology found a decisive developing in the Islamic period of Persian thought through the early work of Abu Yazid Bistami[21] and is thoroughly and systematically elaborated in the works of the illuminative masters Suhravardi and 'AynolQodaat,[22] as well as many others who followed (and still follow) their path. In this path, there is a dialectic of immanence and transcendence according to which the illuminative man as vicegerent of God (*khalifat-ol laah*) is both all in all and nothing in anything, named infinitely and infinitely nameless, everywhere and nowhere, illuminating all and beyond all in a brilliant darkness.[23]

As developed by the illuminative thought, this dialectic seeks to indicate that, divinely made, illuminative man is distinct precisely by his indistinction, different thanks to his indifference, absent in his presence, in short, transcendent through his incomprehensible immanence. The core dialectic of the illuminative system stands very clearly in line with a two-leveled descent of the divine, "from itself into itself, as though from nothing into something,"[24] which structures the overall dialectic of procession, return, and remaining. In the first moment, the superessential God descends into the intelligible images of all things, which God generates within Himself through His Imaginary domain, which is the beginning of all Essence, Life and Intelligence. This is, as we see later, the moment that the human theophanic image is created. In a second moment, God descends into the effects created through the human theophanic image within the world that is both intelligible and sensible. This intermediate status of man constitutes his essence as the integration of the divine inward (*baaten*) as well as outward (*zaaher*) names.[25] Thus, the illuminative man is a homocosm (*kawn-e jaame'*) of the divine and the worldly realities. His situation is elucidated through the Quranic verse "*laysa ka-mithlihi shay*" (42: 11), which is generally interpreted as "There is nothing which is His similar," but specifically interpreted as "There is nothing like His similar," which admits the existence of a being similar to God, which no other creature resembles. This being is the illuminative man, who faces, and mirrors God the eternal but not created, on the one hand, and the world, the created but not eternal, on the other. Man alone is both eternal and created, both Lord and servant. He was created as God's vicegerent (*khalifa*) while the entire world is a particularization of what exists in him. The world was thus created through man and for man, even though in the visible world man appeared last. The illuminative man is similar

(*methl)* to God and the example (*mathal*) in whose form God was determined. The illuminative man, in his capacity as God's vicegerent, can, like Him, create by uttering the command "be," is keen on exhibiting his ability to control nature and exhorts people to worship God and hand over their property to Him. Thanks to his intermediate position between God and the world in the one Being, the status of the illuminative man may be further examined from the quasi-complementary divine and worldly points of view. From the divine point of view, the position of the illuminative man in the one Being is presented through an exploration of the process of creation. In His unfathomable Self, God perceived Himself by Himself in the perfection of His essence. He then desired to perceive His perfection through His names, though these are determined only by their effects. He consequently manifested Himself in the form of the comprehensive Spirit (*ruh-e kulli*), in which the general image of all things was decreed in accordance with God's absolute Imagination of it. Through this manifestation, the divine Self became reflected in reverse as in a mirror. God then turned to this mirror with His face, the inner reality of every thing, and in this way the particular things became externally manifested. When God perceived Himself in this mirror, namely in His image as the illuminative man, He saw determinations and definitions which He could not perceive when being in Himself, though in reality all of them exist only in Him. The creation of the illuminative man, who reflects the image and inner harmony of the entire universe, is the polishing of the mirror and the forming of a spirit for the world.

From the worldly point of view, the divinity of the illuminative man is derived from his comprehension of all the divine names that were aimed toward the world, the only, though important, exception being that of the necessarily existent. While every other creature reflects one divine name, in man all the names are epitomized in the most exalted God. It is from such a point of view that the illuminative man is regarded as the locus of God's manifestation, while the illuminative man is, at the same time, regarded as the locus of manifestation of all the realities of the world. From here it follows that in this state, man parallels the image of God, in Whose image (*'ala sourateh*) he was created as His Exalted Face (*vajheh-el 'ulyaa*).[26]   Moreover, from this worldly point of view, it is the cognitive capacity of man, as the essence of the universe that determines the image of God.

Significantly, the illuminative thought seeks in this way to elucidate the logic of theophanic self-creation, where the something of creation, which we can know, issues from the self-negation of the divine Nothingness (*qayb-ol qayb*), which we cannot know, through the "example" of our own human nature, and at this point, the indispensable and very powerful anthropological dimension of the illuminative thought becomes quite clear. This illuminative notion of man preserves that in himself, and as the divine example, he is invisible and incomprehensible. However, the illuminative man becomes both manifest and comprehensible by certain signs when he is materialized as though individual bodies.[27]   And while he becomes externally apparent in this way, he still remains internally invisible; and while he breaks out into various figures comprehensible to the senses, he never abandons the incomprehensible state of his nature. The theophanic God, who through self-creation makes manifest his uncreated invisibility, is mirrored in the

illuminative man, who, in himself indefinite and invisible, defines and shows himself through his self-expression (*tajalli-ye zaati*), all the while remaining indefinite and invisible.

Now, this human "example" is not really just an example, since it is based on an understanding of the human subject as an incomprehensible *image* of the incomprehensible God. While every creature constitutes an appearance of God (a theophany), the human creature alone constitutes an image of God, and it constitutes an image of God not simply to the degree that the human intellect, like the divine, becomes self-conscious (*'aalem beh 'elm-e laddonni*) in and through its own self-expression but, even more, insofar as the human intellect, again like the divine, ultimately proves through that very self-consciousness (*'elm-e laddonni*), or in the deepest ground of that self-consciousness, to be incomprehensible to itself. The divine image of man is distinctive in that it is both self-conscious *and* incomprehensible to itself, or indeed incomprehensible in its very self-consciousness. The illuminative anthropology, insisting as it does on the incomprehensible image of the divine in the human, here comes to play a decisive theological role, for in knowing the deepest incomprehensibility of the human, we come in fact to know the true incomprehensibility of God. In both cases, the divine and the human, such incomprehensibility is at the same time the very ground of self-consciousness, for it is, precisely, the incomprehensibility of a Nothingness which is the ground of that creation in and through which alone self-consciousness is realized.

The human subject created in the divine image can not comprehend what it itself is, even as it achieves, through its own self-creative self-expression, a self-conscious awareness that it is. The human being does know itself, and again does not know itself. For it knows that it is, but does not know what it is. And it is this which reveals most clearly the Image of God in man. For just as God is comprehensible in the sense that it can be deduced from His creation that he is, and incomprehensible because it cannot be comprehended by any intellect what He is, seeing that He is not a what, but superessential, so to the human mind it is given to know only one thing, that it is, but as to what it is, no sort of notion is permitted it.[28]

The human cannot comprehend God, nor is it even simply that the human being created in the image of the incomprehensible God, is itself incomprehensible. It is in light of such thoroughgoing divine ignorance that "the human mind is more honored in its ignorance than in its knowledge",[29]   for in that ignorance above all the image of the divine in the human achieves its perfection. And so it is that "the ignorance in it of what it is is more praiseworthy than the knowledge that it is".[30]

The celebration of ignorance here is intended to mark the manner in which both the divine and human substance ultimately exceed or transcend not only all representations or concepts, but also the categories of place and time. In seeking to articulate the excess of the divine and its image over the representations and categories, the illuminative thought emphasizes above all the impossibility of locating either the divine or the human substance, because it is above all place and time that mark the kind of limitation, circumscription or definition that alone make knowledge (or discourse) possible. The Divine Likeness in the human subject is

most clearly discerned when it is not known what it is, precisely because if it were known to be something, then at once it would be limited by some definition, and thereby would cease to be a complete expression of the Image of its Creator, who is absolutely unlimited and contained within no definition because He is infinite, beyond all that may be said or comprehended, superessential.[31]   The super-essential God who remains beyond all that can be spoken or understood is a God beyond the definition or circumscription of any place or time. Indeed, He is the placeless place of all places, "present to all things by his immeasurable circum-ambience of them",[32] and thus in that very presence to things beyond all things to which it is present. Since knowledge implies the definition or location of the object known, the unknowable God and its human image alike stand beyond all location.

At the same time, such definition or location is the very condition of all crea-tion. Thus, insofar as self-creation implies definition or location, even as it issues from, and returns to, a nothingness that cannot be defined or located, we can see in the movement of self-creation an interesting intersection between self-awareness and ignorance of self. That is: the creative intellect (human or divine) must define or locate that which it, only thereby, comes to know, and in that which it comes to know it achieves its own self-consciousness or self-awareness, indeed its very subsistence. At the same time, however, the same creative intellect necessarily exceeds or stands beyond that which it creates, and to that degree it remains beyond all location and thus incomprehensible, even to itself. The ground of definition and knowledge is itself indefinable and unknowable.

This interplay between the self-consciousness and self-ignorance of the creative intellect, between knowable creation in all its multiplicity and the unknowable simplicity of creation's ground, comes to light most forcefully where the divine and the human are most essentially united. As God's vicegerent (*khalifaht-ol laah*) the illuminative man is the creative intellect and source of the established universe, simple and in itself infinitely multiple. Simple, because the universe of all things is in him an indivisible and inseparable one, or rather the indivisible and inseparable unity of all things is God's Imagination since He is all things. And not multiple because He is diffused through all things to infinity, and that diffusion is the subsistence of all things. For He spreads mightily from end to end and sweetly disposes all things. This is why the illuminative man holds a unique position within the general framework of the quasi-mutual relationship between God and His creation, as both an intermediary and a comprehensive being.

As his self-expression, the illuminative man creates all things and is created *in* all things through his naming (*tasmyah*) power.[33] The dialectic of immanence and transcendence here comes to expression through the naming power that is the center of human self-expression. The illuminative man who has bestowed the creative power of "speech" (*bayaan*) (*Quran* 55:4), runs through all things and is their subsistence while at the same time remaining transcendently simple in him-self. He who manifests through all things to make them be is also one who creates and sustains all things by naming all things in himself, and himself in all things. As creator and created, the illuminative man who expresses himself through his naming power is at once most present and most hidden, all things in all and

nothing in nothing.[34]   He is, in short, the timeless "time of all times" and placeless "place of all places" that can be defined neither by himself nor by any other intellect, the timeless time and placeless place from which the world and all things proceed and to which they return.[35]

In this light, we can situate the end of the illuminative vision: the unification (*vahdat*) of the world with man in and through the divine Imagination implies a deification achieved only insofar as the human creature, in perfect likeness with God, transcends all location through "the ascent beyond places and times", [36]   for those "who participate in the eternal and infinite beatitude will be encompassed neither by place nor by time."[37] This implies that the human subject who would be capable of such transcendence over place and time is not only the subject who proves incomprehensible to itself; it is also, to the very same degree, the subject who comprehends all of creation, which it can transcend thanks only to that comprehension. In this regard, a significant conjunction emerges in the illuminative anthropology between the ultimately unknowing subject, on the one hand, and a certain all-knowing subject, on the other hand, the human subject, precisely, made in the image of the incomprehensible God who himself sees and comprehends all by his presence. I want now to highlight this conjunction because I think that, without losing the divinity, it may eventually shed some interesting light on human absoluteness and mastership over the world which the modern subject desires, but only achieves through the death of God.

The Illuminative Man as the Absolute Subject

The fact that man is created in God's image means that the human mind, like the divine mind, contains within itself all of creation.[38] God has created in man all creatures visible and invisible[39] and he equals the world; rather he is more than it since, as already stated, the world and all the creatures in it appear through man.[40] It is this comprehension of all creation that signals the distinctive transcendence of the human who is created in the image of God.

God wills to make every creature in man, "because He wished to make [man] in His image and likeness, so that, just as the primal archetype transcends all by the excellence of His Essence, so His image should transcend all created things in dignity and grace". [41] The incomprehensible transcendence of the divine that contains all things within itself is seen, then, in the transcendence of the human creature who comprehends all creation. This means, in short, that the illuminative subject is also an all-comprehending subject.

The illuminative subject who comprehends all creation is a subject who, by means of that comprehension, comes to dominate (*velaayat*) over the world and name (*tasmiyah*) that which it comprehends. For his dominion over them would go astray if he did not know the things which he was to rule. In a strange kind of resonance with the modern subject analyzed in Heidegger (or embodied in Hegel), man here rules creation through the knowledge that grasps or takes hold of it.[42] Even further, this domination (*velayat*) is achieved through a knowledge

(*m'arifah*) that is understood above all in terms of in/sight (*basirah*), and in terms of the speech (*bayaan*) power that can associate with sight. Notably, in the exegesis of the Resurrection (*Quran* 75: 14), where man is described as he has in/sight into his essence, it is emphasized that *Quran* uses the "in/sight" (*basirah*) because in/sight signals the power of contemplation which alone gives rule or dominion over that which is contemplated, a rule or dominion itself enacted through the power of naming. Just like God, who "sees" all things in Himself and Himself in all things, so the human subject "sees" all of creation in order to comprehend, name, and dominate it.

The emergent model here of a subject who at the same time comprehends and dominates all creation, through in/sight, speech, and naming, implies that the created subject who proves incomprehensible in the very manner of its Creator is also a subject intended by that Creator to dominate the world through the comprehension of in/sight, the rational power of naming, and finally, the technological self-assertion that proves both possible and necessary only for a subject of naming.

The God whose essence is incomprehensible is a God not to be grasped by thought. The human subject who understands its God as ultimately incomprehensible is itself the image of that God and so proves incomprehensible to itself. To the degree that the subject does not manage to know the nature of its own mind, it constitutes the perfect image of its Creator. At the very same time, however, the subject who cannot know its own nature at the same time relates to all creation through an all-inclusive vision of comprehension and dominion.

Indeed, in seeking to emphasize the full mimesis between God and man, just as the Divinity sees all, hears all, scrutinizes all, man also, through in/sight and hearing, possesses a hold over things and possesses a power that examines and scrutinizes the universe.[43]   The power of in/sight is tied here to a possession that gives a control or dominion.

In this context, it is not surprising that the human creature appears as lord and master of the world and he does so in the very measure of his freedom, for as the autonomous and independent master of his own will, he is God's vicegerent (*khalifah-ol laah*) who is created in the image of the God who, though incomprehensible, or *as* incomprehensible, is nevertheless understood to rule all.[44]   The human creature here is an image of God, not only insofar as the creature proves, like the Creator, incomprehensible to itself, but also, at the same time, insofar as the creature proves, again like the Creator, to be the one who commands all creation through the royal power of freedom: creation in the image of the nature that governs all shows precisely that it has from the start an almighty nature. Thus, human nature, created to dominate the world in terms of its resemblance with God, was made as a living image who participates in the archetype both in dignity and in name. Incomprehensible icon of the incomprehensible archetype, the human creature also mimics God in freedom and dominion. This is because freedom is the attribute par excellence of the human who is created in the image of the divine, and that freedom is marked primarily by the interrelated traits of self-determination and domination over the universe.[45] The freedom, then, that marks our resemblance with God implies a control or possession both of self and of world, and such freedom exercises its rule over others in and through a creative

capacity and a naming power enjoyed only by that creature who is capable, literally, of manipulation.

This last conclusion shows the innovative power (*qovve-ye ibda'*) of man which is important for him to live on the earth. As an individual, man comes to this earthy life to fulfill the singular aspect of his universal life. Indeed, having asserted that man is created for the very purpose of comprehending the universe both in in/sight and in thought, in order also to find a trace of the incomprehensible there, illuminative thought tacitly goes on to celebrate humanity's creative ingenuity and the domination it ensures on the earth. This tacit celebration is hidden in the explanation that the illuminative thought presents concerning a physical poverty that forces rational innovation: man comes into the world physically stripped of any natural protections, without natural arms and any tool, and in poverty, lacking everything needed to satisfy the needs of bodily life. Lacking most notably the natural arms or tools, man is forced to innovate technologically in such a way that his power eventually exceeds, and controls, that of other creatures. This is possible for him outwardly only because he already inwardly has the naming power of innovation (*ibda'*). What appears to be a deficiency of his nature is in fact an encouragement to dominate that which is surrounding his body. One can find many verses in the *Quran* regarding that physical poverty as well as this encouragement. The purpose of man's mastery over creation is realized through the ingenuity of a thinking that takes control of space and time by technological means. All of this becomes possible thanks to the physical poverty or deficiency that calls forth the human being's divine essence to force technological innovation.

At the same time, while emphasizing that poverty, the physical makeup of man also includes both the sign and the means of man's dominion in that which most directly embodies man's essential capacity: the hand, which is proper to a rational nature, because the hand makes rational expression (*bayan*) possible, as is exemplified in writing (*ketabat*). The naming subject and its speech power are made possible only through the endowment of hands, and hence the naming subject is at the same time the subject who can manipulate and rule the world technologically. As much as technological manipulation, the hands signal speech and thus the dignity and power of the naming subject who alone exercises a technological rule.

Conclusion

To meet the Heideggerian quest to determine "the *subjectivity* of the subject," I tried above to survey here the perspective of an alternative concept of man described in Persian illuminative thought. Insofar as we can discern celestial as well as technological characteristics for man, as suggested in the illuminative anthropo-cosmology, this perspective sheds light on the modern world and subject which can seem to be thoroughly "de-divinized," void of any illuminative presence at all. This is due to the self-assertion of purely human reason that, by comprehending itself and its world, aims to manipulate and master that world technologically,

above all through the technologies of the image that so completely frame our world today. In summation, in the illuminative anthropology we see an intriguing intersection between all-encompassing vision and ultimate unknowing, an all-encompassing vision of the cosmos, in and through which the incomprehensible appears, but to a comprehending subject who, through the hand, and through the rational capacity signaled by the hand, masters that cosmos technologically. Though illuminative, this shows the technological characteristic of the theophanic man, a characteristic which, without the loss of Divinity, show this perspective (perhaps unexpectedly) as close to the requirements for modern life.

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Notes

[1] Blumenberg says that the late medieval emphasis on God's absolute power and freedom did not lead to despair but rather paved the way for such a nominalism and the modern conception of man and the world (Blumenberg 1983, pp 125-226).

[2] Concerning this subject see Cascardi 1992, also Dallmaye 1981.

[3] This is a well known project of Hegel's *Phenomenology of Mind.* In this regard also see Werner 1975.

[4] Benjamin 1996.

[5] Heidegger 1977, 1950, pp 134; 94.

[6] *Ibid*, pp 128; 88.

[7] *Ibid*, pp 135; 94.

[8] *Ibid*, pp 128; 88.

[9] *Ibid,* pp 135; 95.

[10] *Ibid,* pp 152; 111.

[11] *Ibid,* pp 116; 76.

[12] *Ibid,* pp 128; 88.

[13] *Ibid*, pp 152-53.

[14] Heidegger 1982, p 167.

[15] Heidegger 1984, p 165.

[16] Heidegger 1968, p 17.

[17] Heidegger 1995.

[18] In this paper, I will not talk about Heidegger's own project. I have discussed his project in detail in my book, Khatami 2000. Aspects of his thought are compared with Sadra's in my book, Khatami 2004. However, I would just mention here that one may see similarities between his conception of man as *Dasein* whose presence grounds the world and whose naming power lets beings be beings. His closeness to the illuminative approach is, perhaps, due to Donus Scotus' and Eckhart's influence on him. He believes that the modern world has forgotten the ontological origin of man and the world and he wants to disclose it in its own way. He argues that in the absence of gods and the transcendental God, all entities are reduced to representations whose validity is determined by the rules imposed on them by the subject ego. The world as picture has created in this context a world within which Being is mainly conceived as object or substance. Heidegger's struggle to overcome this concept led him to define man as *Dasein*: a "being-in-the-world" whose ability is to clarify the question of Being. This notion that allowed him to bring man in the

presence of Being permits him to infer the facticity of man. *Dasein* discloses Being by projecting its own possibilities since it carries in itself the pre-comprehension of that which it discloses, a pre-comprehension as an indeterminate openness to Being. *Dasein* serves as the place where Being becomes intelligible (Ricoeur 1968). Redefining the subject allows the problem of the relation between man and the world to be resolved. *Dasein* is not a cognitive essence, a substance distinct from the rest of the world and its object. It is not a being or entity that happens to relate to what is outside itself. *Dasein* is transcendence: a transcendental being that is a relational entity rather than a substantial one; it goes beyond its borders. Transcendence is what and who the subject *is*. "The subject transcends qua subject; it would not be subject if it did not transcend. This means that *Dasein* does not sort of exist and then occasionally means to across over. *Dasein* is itself the passage across." (Heidegger 1984, p 165)

Heidegger considers transcendence as the mode of the subject's being that can dissolve the central problem embedded in modern subjectivistic conceptions of man. As transcendence, *Dasein* is able to disclose Being, the world, and the other entities. It not only reveals entities as they appear but it also reveals their unconditioned structures, namely Being. In this context, questions regarding the bridging between man and the world, or between him and the other minds do not even arise as these questions are ontic, while the relation between man and the world as well as the other minds is ontologically determined by *Dasein*'s crossing over. *Dasein* is "being-in-the-world" and it is original transcendence which makes every relation possible. It is not a specific comportment, but the foundation that makes every comportment possible. As such, *Dasein* has ontical entities in itself. This view requires eliminating any conceptualization of man, and this is what Heidegger tends to accomplish in his later thought where he variously conceives of the human being as a hero, a gatherer, or a poet, depending on the specific context. The Being as the world which calls us to the thinking grounds presence, constitutes the poetic structure of the world as the fourfold, reveals the thinker and speaks to him. When he discusses art, he conceives of the human being as a 'creator' and a 'preserver,' who either creates a great work of art or interprets it and preserves its meaning for the future. Similarly, human being is the 'gatherer' (when he refers to language as *logos*), the 'poet' (when he discusses poetic language), and the 'thinker' (when he considers poetic thinking). For more discussion of Heidegger and subjectivity see Raffoul 1999, also Mansbach 2002.

[19] Significantly, Suhravardi has interpreted the integrated psychosomatic powers of human being as the contents of the world (earthly and celestially) such as oceans, mountains, birds etc., and conversely interprets the world as human being. see Suhravardi's *Resalat-ol Abraaj* in his *Mosannafaat* (Suhravardi 1356a HS), vol 3, p 466.

[20] For a historical discourse on the Magi and Zoroastrianism, see Moulton 1913. Also see Moulton 1971 and Boyce 1975 (1982). The references to Gatha and Yasna Haptanhaiiti could be found in Avesta.

[21] Arberry 1938.

[22] Suhravardi's work is a turning point in the Persian Illuminative thought. He traced this wisdom in Ancient Persian thought and, in the light of his previous Masters, applied it to Islamic teachings. For some clues in this regard see his *Seh Resaaleh* (Suhravardi 1356a HS), pp 117 ff and his *Motarehaat* (Suhravardi 1356b HS), p 502. For 'AynolQodat see specially his *Tamhidaat* (1341) and *Zobdat-ol haqayeq* (1340).

[23] Qaysari 1358 HG, p 56; Lahiji 1363 HS, p 154.

[24] Jami 1302 HS, p 157.

[25] Kharazmi 1367 HS, p 427.

[26] Suhravardi I, pp 294-96.

[27] Sadra 1378 HG, IX, 68.

[28] *Op cit,* Jami, pp 67-69.
[29] *Ibid*, p 126.
[30] *Ibid,* pp 288-89.
[31] Kashani 1321 HG, pp 90, 118-19.
[32] *Op cit,* Lahiji, p 259.
[33] *Ibid,* p 94ff.
[34] *Ibid*, p 65.
[35] These two ideas play a symbolic role in illuminative thought and appear in different idioms and names. However, through such ideas, they refer to the disconjuncted imaginary domain. (See Corbin's books in this paper's references); Suhravardi in his *Hekmat-ol Eshraaq* and his symbolic stories uses them; see for example: his *Seh Resaleh, op cit*, Suhravardi 1356a HS pp 94-95. A sophisticated explanation of them could be found in Mirdamaad's *Qabasaat*; see also Sadra's *Asfaar* (Sadra 1378 HG) vol IX.
[36] *Op cit,* Lahiji, p 446.
[37] *Ibid*, p 98.
[38] *Op cit,* Jami, p 204.
[39] *Op cit,* Kashani, p 157.
[40] *Op cit,* Qaysari, pp 49-56.
[41] *Op cit,* Lahiji, pp 201-02.
[42] *Op cit,* Suhravardi I, 503-05.
[43] *Ibid.*
[44] *Op cit,* Kashani, p 266.
[45] *Op cit,* Lahiji, pp 313-15, 321, 332.

Being and Necessity: A Phenomenological Investigation of Avicenna's Metaphysics and Cosmology

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Prologue

The distinction between essence and existence, which was systematized by Avicenna (Ibn Sina, 980-1037 CE), had a major impact on the maturation of metaphysics in the history of ideas in the Islamic world. Moreover, it inspired Thomism and Scotism, as well as tacitly culminating in the unfolding of modern philosophy in Hegel's *Die Wissenschaft der Logik*. This intellectual *event*, which rested on Avicenna's elucidation of the question of *being* in terms of the modalities of necessity, contingency, and impossibility, resulted in the unfurling of a systematic ontology that departed from the confines of Aristotle's metaphysics and led moreover to the emergence of a novel cosmology that reconciled a *metaphysics of necessity* with a *theology of contingency*.

Although numerous studies have been conducted on Avicenna's metaphysics and cosmology in general, and on his modal explication of the question of *being* in particular, rigorous phenomenological investigations of the consequences of his ontology have hitherto been rarely performed. Despite my previous attempts to interpret Avicenna's corpus based on Heidegger's critique of the history of metaphysics,[1] the *phenomenological* bearings of his elucidation of the question of *being* remained unclear. This state of affairs necessitated a re-elaboration of my terms of reference in approaching Avicenna's ontology from a Heideggerian perspective, and ultimately called for assessing the measure by which a *phenomenological* reading of the history of philosophy can be embarked on without running the methodological risks that get occasionally entangled with a sense of *anachronism*.

Consequently, and by way of exploring modes according to which such a hermeneutic effort may unfold, this inquiry re-investigates the potential *phenomenological* impetus that Avicenna may continue to bestow. I will re-examine Avicenna's conception of *wajib al-wujud bi-dhatihi* (*The Necessary Existent due to Itself*, or *Necessary Being*), which points to significant phenomenological leitmotifs, while maintaining a textual precision in my reading. However, this effort will not be encumbered by the historiographical or philological concerns that exactingly dominate the research of mediaevalists or scholars of Islamic studies. This interpretation is rather a

phenomenological inquiry that is tangentially inspired by Heideggerian directives in attending to the question of *being* (*Seinsfrage*) and re-investigating the phenomenological significance of Avicennism.

Tradition

Like the majority of leading metaphysicians, Avicenna laid down the foundations of his ontological investigations in his *Logic*. His consideration of the question of *being* (*al-wujud*) was principally articulated in terms of the structuring modalities of necessity (*wujub*), contingency (*imkan*), and impossibility (*imtina'*), which inspired his naturalized causal ontology and the distinction he systematically determined between essence (*mahiyya*) and existence (*wujud*). This mode of investigation in ontology both facilitated his attempt to overcome Aristotle's *ousiology* (namely the construal of *being* as *ousia*) and allowed him to interrogate the dogmatic elements in essentialism. Although it may be argued that Avicenna's elucidation of the question of *being* may have anticipated some of the pointers that were enunciated in Martin Heidegger's critique of the history of metaphysics and of classical ontology, his line of thinking cannot be readily described as being *phenomenological*.[2]

In view of this, I shall attempt to re-interrogate the metaphysical and cosmological consequences of his account of the modalities of *being* by way of phenomenological directives that are partly inspired by the thrust of Heidegger's elucidation of the *Frage nach dem Sinn von Sein*. However, this philosophical effort, which points to modes of investigation in hermeneutic phenomenology,[3] highlights the centrality of retrieving the philosophical possibilities that remained locked within the intricacies of inherited fundamental questions of ontology. After all, phenomenological hermeneutics places a great emphasis on the interpretation of tradition and on grasping it as being a process of *Überlieferung*, as a transmission of the meaning handed down to us from the past, which calls for self-questioning. It moreover accentuates the situational character of tradition and its historicity (*Geschichtlichkeit*) that marks *Da-sein* (*being*-there; *être-là*, *être-le-là*), as well as its potential to determine its own fate. After all, *Da-sein* is grasped as being essentially temporal, as a potentiality-for-*being*-itself, which comes forward to its own self in its comportment towards a future, by way of the possibilities of *being* that have been transmitted to its present as the *has-been* past (*Gewesenheit*). The interpretation of tradition becomes a key to liberation from the confines of tradition; in this lies the essence of the history of being (*Seinsgeschichte*). The *historical* is thus grasped, not as being what is past, or as what has simply been handed down to the present, but more what is in essence *futural*.

It is in this spirit that our attempted phenomenological reading of the history of the Graeco-Arabic tradition in science and philosophy is to be undertaken, in contrast to the efforts and concerns of the exegetes of Islamic and Mediaeval Studies, who customarily conduct their research in view of archiving the tradition by way of bio-bibliographical and philological instruments, and hardly engage in rethinking the inherited fundamental questions of philosophy.[4] As Heidegger poignantly observed:

"the de-structuring of the history of ontology belongs to the formulation of the *Seinsfrage* and is possible solely within such a formulation."[5]

Ontological Modalities

In the logic parts of *Kitab al-shifa'* (*The Book of Healing*) and *Kitab al-najat* (*The Book of Deliverance*), Avicenna posits three logical modalities. The first, necessity (*wujub*), designates any state of affairs that cannot be otherwise than what it is. Accordingly, that which is *necessary* (*wajib*) is *impossible for it not to be the case*. The second modality is that of impossibility (*imtina'*), which contrastingly points to what *necessarily is not the case*. As for the third modality, it is referred to in Arabic as "*imkan*," which, in an initial rendering into English, means "possibility." Herein, the *mumkin*, qua possible, is said to be that which is neither necessary, nor impossible.

Upon closer examination, the Arabic term "*mumkin*" carries two meanings: the first reflects a common sense use of the term "*mumkin*" as what is "possible," and the second is determined by the philosophical and logical usage of "*mumkin*" as what is "contingent." Following a common use of "*mumkin*," the "*ghayr mumkin*" qua "not-*mumkin*" would be that which is "not-possible," while with the philosophical and logical use of "*mumkin*," the "*ghayr mumkin*" qua "not-*mumkin*" would be what is "not-contingent." Given that what is "not-possible" is impossible, while what is "not-contingent" is neither impossible nor necessary, Avicenna adopts the philosophical and logical usage of "*mumkin*" as "contingent," and eschews the confusing common sense use of the term "*mumkin*" as "possible".[6]

Based on Avicenna's ontological appeal to the logical modalities of necessity, impossibility, and contingency, we would first say that the necessary is that which is impossible for it not to be. Secondly, we would hold that the impossible necessitates privation, in the sense that it is necessarily no-thing qua nonexistent. As for the contingent, it is *neither necessary nor impossible for it to be or not to be*, while its contingency is prior to its existence.[7]

In considering the question of *being*, Avicenna held that *being* qua *being* reflects the most general encounter in the mind that is ultimately recognized as being necessary, contingent, or impossible, whilst definition (*hadd*) and description (*rasm*) do not apply to it. Moreover, he argued that *being* is not simply accounted for in terms of quiddity or essence (*mahiyya*), for he believed that *being* is neither genus (*jins*) nor *differentia* (*fasl*). Based on this, *being* and beings were not posited by Avicenna as different species subsumed under an overarching genus, and, consequently, he turned ontology into a fundamental inquiry about the meaning of *being* that is coupled with an *ontic* consideration of beings.

In a *prima facie* account, one may precipitately hold that Avicenna's consideration of *being* in terms of necessity entails a theological derivation of a Necessary Existent (*wajib al-wujud*). Nonetheless, a careful distinction is drawn between *being* and existence that is not readily attested to, with clarity, in the Arabic language. For, both "*being*" and "existence" are renditions of the same Arabic term "*wujud*." Nevertheless,

a distinction between "*being*" and "existence" rather emerges when we appeal to Avicenna's use of the Persian term "*hasti.*" For, in the *Metaphysics* of his Persian text the *Danish Nameh*, "*hasti*" refers to *being*, whilst "*wujud*" designates existence.[8] When *being*, which is without definition or description, is accounted for in terms of necessity, that which necessarily *is* gets posited ontologically as "necessary *being*," or "necessary existing," and may even be *ontically* grasped as being a "Necessary Existent." Nevertheless, this necessity of *being*/existing, or this Necessary Existent, is ultimately self-sustained and self-derived, in the sense that, as such, it is *due-to-itself* (*bi-dhatihi*). Contrasting this modal determination, the impossible is that which necessarily cannot be. It is necessarily a nonexistent *due-to-itself* (*bi-dhatihi*) as an impossible being (*mutani' al-wujud*). As for the contingent (*al-mumkin*), it is that which is neither necessary, nor impossible for it to be or not to be, and it is what exists or does not exist, not due to itself, but to something *other-than-itself* (*bi-ghayrihi*).

A contingent being is brought into existence by what is other than itself, and it would continue to exist, or cease to exist, due to something other than itself, which lets it surge into actual beingness or withdraw from it. Once a contingent is brought into existence it is actualized by way of becoming *a necessary existent due to something other than itself* (*wajib al-wujud bi-ghayrihi*). It is thus assumed under the modality of necessity, though being necessitated in a manner that is radically unlike that of the *Necessary Existent due to Itself* (*wajib al-wujud bi-dhatihi*). The mere contingent is a potentiality to exist or not to exist, given that it is contingent-in-itself and necessary-through-another. And contingency-in-itself is never realized, but is rather a potentiality that gets actualized by what is other than itself due to an external existential cause (*'illa wujudiyya*) whose existence is prior to it.

In view of this, the metaphysical structure of contingents is that of borrowed existence. A contingent does not sustain the reasons for its own existence in its essence.[9] It is rather what cannot actualize its very own existential potentiality by itself, but is rather *granted* its existence by being the *effect by necessity of an existent cause*. In all of this, the distinction between the necessary and the contingent is informed by a pattern that is similar to what is seen in Plato's *Timaeus*, where a differentiation is posited between rest and motion, between *being* and becoming, the intelligible model and the sensible copy, the uncaused eternal forms and the caused temporal entities qua stuff of the visible universe.[10]

Although Avicenna affirmed that the impossible does not by necessity exist, it is nonetheless plausible to partially account for it in conceptual and linguistic terms by evoking eclectic composites akin to some of what we see in actual existents or mathematical entities. For instance, a "round square" is an impossible existent that cannot be pictured, represented, or actualized, and yet, we could still comment on it from the standpoint of analytic *a priori* statements about "roundness" or "squareness," which ultimately lead us to the conclusion that it is impossible. A "round square" has the incommensurable and opposing aspects of squareness on one side and roundness on the other, and these are respectively found in squared and round figures. A "round square" may even be approximated in illusionary artistic illustrations that generate a sense of an optical *trompe l'oeil*. Yet such renderings cannot be realized in actual spatial shapes since they are impossible from the standpoint of the three-dimensional structure of solids, as well as being un-describable by way of perception

or geometric projection. Moreover, such forms cannot represent what a "round square" would look like even in the most complex of two-dimensional constructions.

Yet, an impossible like a "round square," in its very absence and non-realization, may still point to some sort of *presence*, though as a negating privation and indeterminateness. It therefore points to a naming that may appear as vacuous, given that what it names refers to incongruent fractions of composites that are supposed to be incommensurably conjoined in an analytic *non-entity* whose existence cannot, by definition, be affirmed. This impossible beingness may still be addressed in terms of accounts of squareness and roundness, and certain linguistic expressions may be used in relation to it. It thus seems as if it carries certain borrowed predicates that qualify it, yet by that very token do imply that it never exists. The "round square" is thus an impossible being that cannot be realized and it is counter-analytic in the sense that it does not hold with respect to the definition of squareness and roundness. Hence, the "round square" is an impossible being in the logical sense of impossibility.

A "unicorn" is another nonexistent belonging to a certain class of impossible existents sharing some sort of family resemblance with actual beings. Pictured as a horse that has a horn, the unicorn does not exist in reality. Yet, as a fictional being, it is imaginable and can be represented, while believing it nonexistent based on what we know about existents by experience, habit, reflection, available science, or definition. Nevertheless, to draw a distinction, we could assume that a "unicorn" is not a "*logical impossible*," like a "round square," but rather what we may refer to as an "*existential impossible*." Even though it is implausible, and at best improbable, that a "unicorn" may ever exist (given that its very existence may violate the most probable of the biological laws of nature), its *being* would not entail a *logical* impossibility. From the standpoint of "possible-worlds" semantics, a unicorn may exist in spite of what is the case in the actual world, without violating the laws of logic.

However, an analytic impossibility, like that of the "round square," violates the laws of logic due to the geometrical-mathematical analytic *definitions* we have of the square and the circle. In this sense, impossibility may be a *logical* impossibility or an *existential* one. This distinction is itself paralleled by the difference to be noted between the laws of logic, on one side, and what in modern terms we may take to be those of the most probable of generalizations about the patterns of nature, namely what is crudely referred to as the "laws of nature." In spite of all of these dimensions, which we confront when addressing the modality of impossibility, Avicenna would assert that the impossible is what cannot exist either by way of a logical determination or in terms of existential attestations.

Causation

Rethinking Avicenna's modalities of *being* leads us to account for the workings of the principle of causation in his philosophical system. Unlike necessary *being* and impossible *being*, which are not united with a cause, contingents depend on causation to be

brought forth into existence and to continue existing.[11] Herein, a distinction may be drawn between creation and preservation; between what causes something to exist and what sustains it in existence.[12] What is brought into existence by virtue of another is in need of another in order to subsist in its own existence which is marked by becoming. In actualization, the realizing cause is itself brought from the state of potentiality into a state of actuality by way of bringing forth its receptive effect. Any existing entity, for which existence is not intrinsically necessary, is contingent in itself;[13] and a contingent would not exist in actuality unless realized as the necessary effect of an existential cause that is other than itself. This must be the case, given that the cause of an existent entity is that which is other than it; and a cause qua cause is what it is by virtue of letting an effect emerge out of it by necessity.

However, stressing the necessary connection between an effect and its cause invites the positing of occasionalist counterarguments with regard to creation, as well as enabling a skeptical penchant concerning induction,[14] along with the assertion of dependency conceptions in reference to emanation. A conception of contingency in relation to causality relies on the continual intervention on the part of causes to support their effects. The countering tendencies in thought, which doubt the existence of necessary connections within the causal nexus, might reflect some sort of an occasionalist inclination that depends on the continual intervention of an ever-enduring Sustainer. Occasionalism, continual undiminished emanation, or the sustenance of an effect by virtue of the subsistence of its cause, all show that something is always dependent on what is other than itself in order for it *to be* or *not to be*.

In this regard, Avicenna posited "The Necessary Existent due to Itself "(*wajib al-wujud bi-dhatihi*) as the sustaining source and ground of all existents.[15] Based on an emanationist cosmology, this results in a gradation in *being* that reflects the multiplicity of the levels of reality wherein the more complete in being are closer to the Necessary Existent. This analogical existential gradation (*tashkik al-wujud*) rests on the levels of intensity in the participation in *being* by all beings. It thus posits a relationship between the One and the many, without necessarily entailing that *being* is the common denominator of all beings or their overarching genus. Everything is thus related to the Necessary Existent (*wajib al-wujud*) and exists due to its relation with It. Hence, an existent is one sort of entity in relation to the Necessary Existent and is another sort of being in relation to itself. And, although existents vary in the intensity of their participation in *being*, this does not readily entail that the meaning of *being* is equivocal. Without battling Parmenides' founding intuitions, *being* is one, and it applies to the Aristotelian categories, to substance, and in a posterior analogical order to accidents.[16]

Based on Avicenna's insights, the quiddities of entities are claimed to be unworthy of *being* if they are abstracted from the Necessary Existent due to Itself. Accordingly, a quiddity (*mahiyya*) that is abstracted from its relation with the Necessary deserves "non-being".[17] This claim rests on causal and actuality-based accounts of existence, on classical ontological outlooks that Heidegger identified with the (Roman) "metaphysics of productivity and making",[18] wherein a contingent that is separated from its *existential cause* would not have an *actual existence*. The quiddity/essence of contingents is thus open to existing or not existing, given that contingent beings have an

indeterminate relation to existence or nonexistence. In this, the question of *being* gets inscribed within the horizon of production that is centered on actuality, which, in its causal explications, reduces *being* to effectivity as the product of a metaphysics of presence. On this view, existence is external to the substantial structure of beings, and their essence is not inclusive of their beingness. Existence is rather an *event* that happens to the essence of a thing, while this happening cum eventuality gets elucidated by way of causal explanations. However, these come to an end, and as Avicenna asserted, there cannot be a cause of a cause *ad infinitum*,[19] given that the One is the Primary Principle of the All.[20]

Avicenna's line of thinking seems to be determined within the horizon of an Aristotelian conception of the movement of ἐνέργεια, and the thrust of its transmission and transmutation into the Latin *actus* and the Arabic *fi'l*. After all, ἐνέργεια was turned into a causal *actualitas* by virtue of which the Divine is grasped or construed as being *actus purus essendi* and *causa sui*. A parallel transformation of the sense of δύναμις is equally attested with the Latin *vis*, *potentia* or *potestas*, and the Arabic *quwwa*. More enigmatically, φύσις, as the movement from δύναμις into ἐνέργεια, is assimilated in Latin as *natura*, or in Arabic as *tab'* and *tabi'a*, which point to the realization of a presence by way of turning a mere aptitude into an activity. It is in this sense that ἐνέργεια passes into *being* by way of realizing the φύσει ὄντα. In monotheistic theology, be it that of Avicennism or Thomism, ἐνέργεια, which is now conceived as *actualitas*, facilitates the converging of *being* and the Divine, a matter that was contested in Heidegger's assertion *Sein und Gott ist nicht identisch*, which itself approached the question of divinity from a perspective that attempts to overcome the ontological constraints of religion in general and of theism in particular (*Wie aber die Götter…Nicht aus Religion?*).[21]

In his quest for the elucidation of the meaning of *being*, Heidegger ultimately aimed at retrieving the Greek experience of wonderment in the face of *presencing* (*Anwesen*) as the enduring in un-concealment (*Unverborgenheit*) of what is present (*Anwesende*), in contrast with the objectification of beings that neglects their self-showing as well as veils the things themselves (*die Sache selbst*). As Jean Beaufret highlights in his account of Thomism, which may have some resonance with what we show in Avicennism, it is said: "*De tout ce que font les êtres, le plus merveilleux est qu'ils sont*."[22] The emphasis is placed herein on the act of doing (*faire*), which corresponds with the Latin *actus* and the Arabic *fi'l*, as being itself indicative of a grasping of *being* in reference to *doing*, which does not seem to accord squarely with the manner ἐνέργεια lets the φαινόμενον self-show itself in its very *presencing*.

Existence and Essence

Thinking about the subtle, yet significant, ontological entailments of the modality of necessity, we observe that the Arabic expression "*wajib al-wujud*" is usually rendered as the "Necessary Existent," and occasionally may be ambivalently interpreted as "Necessary *Being*," or "Necessary Existing." "*Wajib al-wujud*" literally means: "that

whose existence or *being* is necessary." However, rather than merely entailing the existence of an Absolute Godhead, it may also point to a rather neuter, ambiguous, and uncanny sense of *necessary existing* qua *necessary being*, which designates what is ontologically different from beings and is not merely reducible to their beingness. In this regard, it is not of the ontological or *ontic* order of the ὄντα (*onta*; beings), nor associated with any external condition, as is the case with the *ens creatum et finitum*.

In cognitive terms, Avicenna's Necessary Existent due to Itself (*wajib al-wujud bi-dhatihi*) is not prior to *being* nor is it beyond it. The Necessary rather figures in an epistemic posteriority with respect to *being* (*wujud*) and *necessity* (*wujub*), given that It emerges as the modal derivative of the elucidation of the question of *being* in terms of *necessity*. This view preserves for *being* its logical, ontological, and epistemic priority *cum* principality as what is encountered in the mind with immediacy, given that the "Necessary Existent" is not self-evident, but is rather derived from the *necessity* of *being*.[23] Metaphysics does not thus begin with the "Necessary Existent due to Itself" *modality* as its primitive term, rather this appellation, and what it entails, both get unveiled in the course of an ontological inquiry.[24] Yet this does not simply imply that we exclusively undertake demonstrative proofs with respect to the *Necessary Existent due to Itself*.[25]

From a cosmological perspective, the Necessary Existent due to Itself entails the existence of the world by way of undiminished emanation, insofar as the concept of the world is essentially contained in the conception of the Necessary Existent.[26] Like that of his Neoplatonic predecessors, Avicenna's onto-theology may thus be characterized by "naturalness".[27] Unlike the dialectical theologians, *al-mutakallimun*, who might have influenced some aspects of his thesis of contingency, Avicenna did not reach a point where he would sacrifice nature in view of positing a creationist theory.[28] For, based on a monotheistic creationist *ex nihilo* account, it is logically possible that the Necessary Existent due to Itself exists and that the world does not exist. In addition, we could add that, from a religious perspective, salvation is conceivably affected by grace, and that prayer, along with devotional experiences of spiritual intimacy between the pious worshipper and the Divine, are encouraged. However, when confronted with Avicenna's thesis, we realize that the Existence of *The Necessary Existent due to Itself* necessarily brings about the existence of the world by way of emanation, albeit, dialectically, all inner-worldly beings are pictured as being contingent. Moreover, salvation in Avicennism does not seem to be squarely dependent on grace, but is rather dependent on the subject as agent, while the communication with the Necessary Existent is grasped as a conceptual confusion that points to a *category* error. In view of this, Avicenna's metaphysics is not readily reducible to a reverential onto-theological theosophy.

In ontological terms, Avicenna seems to have indeed established a successful synthesis between what may be referred to as the "metaphysics of necessity" and the "theology of contingency."[29] The former doctrine is partly akin to the position of (Neoplatonized) Aristotelians, insofar as they advocate a necessary causal structure behind all phenomena and their relation to particulars, whilst the latter doctrine accords in part with the occasionalist position of creationist theologians. However, an eternalist emanationist position with regard to the world may in its determinism

belong to the metaphysics of necessity, whilst a thinking that takes the nonexistence of the world to be conceivable without entailing self-contradiction belongs to a theology of contingency.

Avicenna upholds an eternalist position by way of thinking about the world as being co-eternal with the One due to the inevitability of the processional effusing nature of emanation. In another sense, the necessity implied in the existence of the world is not self-derived, but is a *necessity-through-another*. Thus, the nonexistence of a necessary-due-to-another is conceivable without entailing a contradiction, and a *deus ex machina* conception of providential interposition is supplemented with a Neoplatonist conception of the One. This is the case insofar as the One is conceived as being the ever-sustaining cause of the existence of all existents, not just as what generates them, but also as what lets them subsist in *being* and calls for their return by way of effecting their potential self-perfection. Although Avicenna may be judged as being a deterministic eternalist from the standpoint of creationism, his insights are nonetheless akin to those of the theologians when he grasps the world as being modally contingent. He sides with the Neoplatonists regarding the eternity of the world, while affirming that the necessity of *being* of the world is derived from something radically other than itself. The necessity of the world is thus a *necessity-through-another* and not a *necessity-through-itself*. In this sense, there is an ontological difference between necessity due to itself qua absolute necessity and necessity due to what is other than itself qua derivative necessity, which resulted from entangling the metaphysics of necessity with a theology of contingency. For, even if everything is contingent, the patterns of nature are not arbitrary, but are necessary through their causal connections.

Avicenna clearly asserted that the Necessary Existent due to Itself is One and Only (*wahid ahad*),[30] and he elegantly argued that there cannot be more than one Necessary Existent due to Itself without *differentia* (*fasl*) allowing one Existent to be distinguished from another. In case there is more than one Necessary Existent that is Necessary due to Itself, then these proclaimed *Necessary Existents* would need to be separated by what is external to them as *differentia*. And yet, this entails that they would not be necessary due to themselves, given that they depend on the *differentia* that separates them from each other. Each will then be necessary-due-to-itself and necessary-due-to-another, which does not hold in terms of the logic of non-contradiction.

We could then perhaps argue that this problem may be resolved through dialectical methods that account for what is *determined in itself* as contrasted with what is *determined by what is other than itself*. Yet, even a dialectical account does not allow for the simultaneous occurrence of the determination of something due to itself with a concurrent determination of that thing due to what is other than itself. After all, it is logically problematic to assert something while at the same time refuting it ($p \land \sim p$), unless we adopt the quasi-logic of ambiguity, which is not within the provenance of *logos*, but is rather inscribable within the narratives of *mythos*.[31] Moreover, there cannot be more than one Necessary Existent due to Itself; given that the Necessary Existent due to Itself cannot be accounted for in terms of a talk of genus, species, *differentia*, substance, accident, description, or definition.[32] The ontological truth of the Necessary Existent is that It is *What Necessarily Exists due to Itself*, and is not

united with anything other than Itself. Furthermore, in its Oneness and Unity, the Necessary Existent is not "One" as a number since It is beyond number; and in this, *Its necessity of being* is only for Itself and not shared with anything other than Itself. Unlike all beings, It is not conditioned by time, nor does It have temporality as Its ontological horizon. For every necessary existent due to something other than itself is temporal in the sense that it exists "during a certain time" and "not in another".[33]

As for the Necessary Existent, It is beyond this determination and is Perfect and Simple,[34] while its Unity is presupposed in reality and in conception in the mind. In addition, given that with the Necessary Existent there is unity between the intellect, the intelligible, and intellection, Its attributes are led back to Its knowledge, which grounds the celebrated values accorded to "un-concealing" and "revealing" as being noble modes of the happening of truth by way of unveiling the veiled, the event of "bringing out of concealment into un-concealment" whereby "something concealed comes into un-concealment." And this reflects some sort of a "revealing" that takes place as a happening of an ineffable verity.

However, in addition to Its Pure Veracity (*haqq*), the Pure Goodness (*khayr*) and Perfection (*kamal*) of the Necessary Existent (*ens perfectissimum*) show *existing* as being an advantageous happening.[35] In this regard, one may even speculate as to whether Avicenna's fundamental principle implies that "everything that exists desires its perfection" through the unfurling of an "ontological love" (*un amour ontologique*).[36] Accordingly, his pure intuition will not be found in an emanationist cosmology, or in a deterministic causal structuring of existence, but is manifest in the impetus of an ontological love by virtue of which every being exists for its Source and tends to return to It.[37] This translates itself, for beings endowed with *logos* (*nufus natiqa*), into a mystic love of the order of *agape* that is more intense than love as *eros*. With this turn in thinking, Avicenna's account of the question of *being* moves from the domain of metaphysics to that of a mystical inclination in oriental *philosophizing* that perhaps starts to leave the Greek world behind.[38]

Overcoming Ousiology

Being that which has no quiddity/essence (*mahiyya*), Avicenna's Necessary Existent due to Itself overcomes Aristotle's οὐσία (*ousia*, *substantia*, *jawhar*). His metaphysics thus moves away from an *ousia*-based ontology (*ousiology*), while also diverting from the classical essentialist lines in thinking that later culminate in Hegel's *Logic*. With Avicenna, *being* is not reduced to something other than itself, be it substance or essence. After all, that which has no essence other than existence is not a substance. Tellingly, this shows that the Necessary Existent due to Itself, is not a substance (*jawhar*, οὐσία [*ousia*]), and whatever possesses an essence other than existence, namely every contingent existent, may be a substance.

If it were the case that existence is external to the essence of the (Aristotelian) categories, then the Necessary Existent is not any category, and this is asserted as such in terms of saying that the *Essence* of the Necessary Existent is Its *Existence*. In

a *prima facie* account of Avicenna's metaphysics, and based on some dominant modern commentaries on his ontology, it is polemically held that the Existence of the Necessary Existent due to Itself is none other than Its Essence, and that Its Essence is Its Existence.[39] Such interpretation contributes to the construal of his metaphysics as being that of essentialism, which implies that his thought reduces *being* into essence.

However, a more careful reading shows that the Necessary Existent due to Itself has no quiddity/essence and that It is what It is due to Its-Self (*dhatihi*) and due to nothing other than Its-Self. Being that which has no quiddity or essence, we would not simply say that *The Necessary Existent due to Itself has no essence but existence*, for, the Necessary Existent due to Itself is what It is due to Its-*Self*, that is, due to Its-*dhatihi* (literally: *Its-Self*). Based on this, Avicenna's thought about *being* does not get readily reduced to the order of essentialism, which in transmuting *being* into essence would consequently be oblivious of the fundamentality of the *Seinsfrage* in its austere Heideggerian sense. Avicenna's thought about *being* rather overcomes the unfolding of Aristotle's *ousiology* within the course of development of the history of mediaeval metaphysics. This matter becomes clearer by addressing Aristotle's *Metaphysics*, wherein it was stated that dealing with "beings in the primary sense" leads any inquiry to what "all other beings are referred back to," namely οὐσία (*ousia*, substance).[40] Based on this reading, everything that *is* (namely all that is assumed under the categories other than οὐσία) must itself have the saying of οὐσία. And this is furthermore accentuated by stating that "first being" is οὐσία, and what "*is*" in the primary sense is οὐσία (*Metaphysics*, 1028a13ff). For, substance is herein said to be primary in definition, knowledge, and time. The longstanding metaphysical question: "what *is* that which *is*?," namely, "what is *being*?" is thusly reducible to the question: "*what is substance?*"[41]

Nonetheless, Aristotle's doctrine of *being*, which arguably has been historically reduced into a doctrine of substance, carries two determinations: the first is that of the τί ἐστι (*ti esti*), and the second of the τόδε τι (*tode ti*). Accordingly, it answers the question about the essence of something while also positing that thing as an individual (*Metaphysics*, 1028a 10). In addition, given the manifoldness of beings, Aristotle did not contend Parmenides' unity of *being*. Although *being* has many meanings, these nonetheless relate to οὐσία (*Metaphysics*, 1003a 33), which acts as some sort of ὑποκείμενον (*hupokeimenon*), namely, as what always already lies present at the basis of all the meanings of *being*. In this, there is some sort of a "sustaining and guiding basic meaning" upon which the other meanings "can be said." *Being* itself always accompanies talk about beings. The sustaining and leading fundamental meaning of *being*, to which all the other categories are carried back, is this sense of *being*, οὐσία.

As noted in Heidegger's *Beiträge zur Philosophie*,[42] the (*ousiological*) interpretation belongs to the *first beginning* (*Der erste Anfang*) insofar as ὄν as φύσις is related to οὐσία by the movement of thought as μεταβολή .We are moreover reminded in *Wegmarken*, that φύσις (*natura*) is οὐσία insofar as it is the *beingness* (*Seiendheit*) of a being, which, as *Vorliegen* (lying-present) and *Vor-*

liegendes (something that lies present), lets something originate from itself. After all, in the doctrinal dispute among Plato's contemporaries over ὄν, which is described in evocative terms as being a battle of the giants over *being*: γιγαντομαχία περί τῆς οὐσίας (*Sophist* 246a4), one already notices the linguistic interchangeability of ὄν with οὐσία as designators of *being*. Based on Heidegger's reading, this process is oriented by the temporal grasping of *being* as *presence* (παρουσία), namely as that which is already there from the outset along with beings. Consequently, the metaphysical battle of the giants is after all pictured as being over the meaning of *presence*.

Given that Avicenna's *wajib al-wujud bi-dhatihi* is not substance, nor is It in a subject,[43] the question of *being* is not reduced by him to that of οὐσία. Therefore, under the ontological and logical modality of *necessity due to itself* (*wujub al-wujud bi-dhatihi*), Avicenna's conception of *being* overcomes the burdens of Aristotle's *ousiology*. Moreover, *being*, under the modality of *necessity due to itself*, is not addressed ontologically from the standpoint of essentialism, like what is the case with his *ontic* consideration of contingent beings. With the modalities of *being*, and following a Platonic originary reflection, Avicenna carefully unveils what in Heideggerian terms may be referred to as an ontological difference (*ontologische Differenz*) between *being* (*Sein*) and beings (*das Seiende*), which ultimately grounds the correlative distinction he draws between existence (*wujud*) and essence (*mahiyya*). However, this uncovering is rather subjected to a re-concealing move by way of appealing to causal and actuality-based accounts that are partly derived from the entailments of *ousia*, which is self-same, eternal and necessary, as well as belonging in its conceptual maturation to a metaphysics of production and making.

We may well affirm that Avicenna's Necessary Existent due to Itself is not prior to *being* from an epistemic standpoint, given that it is derived from thinking about *being* under the modality of necessity. One may even further envisage that Avicenna's Necessary Existent due to Itself is not beyond *being* as what might be entailed by the Greek expression ὑπερούσιος, a linguistic designator derived from the combination of the appellations ὑπέρ and οὐσία. Yet the expression ὑπερούσιος may itself be rendered as "beyond *ousia*" and not readily as "beyond *being*." This is the case given that *ousia* is substance (*jawhar*) and not *being* (*wujud*; *Sein*; *être*) as such; in this sense, ὑπερούσιος would be rendered as "beyond substance." After all, *being* is not reducible to substance, essence, or idea. Consequently, it is principally from the standpoint of *ousiology* and its metaphysical unfolding that *being* is reduced to *ousia*. In view of this classical ontological reduction, ὑπερούσιος is rendered as "beyond *being*," thus indirectly contributing to the oblivion of the question of *being*. Insofar as we do not adopt this *ousiological* position, Avicenna's *One* would not necessarily *be* "beyond *being*."

It is perhaps worth noting here that Avicenna's attempted overcoming of the *ousiological* structuring of metaphysics rests on a solid grasp of the Neoplatonized version of Aristotelianism that was available to him. This Aristotelianism followed the channels of transmission that were facilitated by the reception of controversial works like the *Liber de causis* and *Aristotle's Theology*, which, each in its own fashion,

saturated the Arabic mediaeval adaptation of the Peripatetic legacy with Neoplatonic leitmotifs that were rather alien to it.

After all, Avicenna explicitly indicates in his biographical accounts that he has read Aristotle's *Metaphysics* "forty times" to the extent that he has memorized it. Accordingly, one could say that his divergence from the Aristotelian *ousiology* is an informed move that was assisted by Neoplatonic inclinations in thinking. In this, Avicenna attends to the question of *being* on new ontological gounds that do not leave the leave the question of the meaning of *being* radically un-thought, nor simply reduce that meaning to something else other than itself. With him, the *ousiological* ramifications of Aristotle's *Metaphysics* are eschewed, and the intuitive wonder about *being* is not entirely reduced to being a research-oriented philosophy that addresses the question of the meaning of *being* from the standpoint of what substance is. It may thus be agued that Avicenna did successfully eschew some elements in Aristotelism that may have contributed to the forgetfulness of the question of *being*, as articulately indicated in Heidegger's elucidation of *Seinsfrage* and his critique of the history of Western metaphysics based on the unfurling of *Fundamentalontologie* as illustrated in the densities of *Sein und Zeit*. With Avicenna's consideration of the ontological modalities of *being*, one would arguably hold that philosophy was attempting to reopen itself to the thought-provoking mysteries of the uncanny "self-sending" and "self-withdrawal" of *being*.

A Phenomenological Reading?

Despite the great ontological achievements brought forth by Avicenna's metaphysics and its systematic logical basis (be it in overcoming Aristotle's *ousiology*, the battle with *essentialism*, the distinction between essence and existence, and the diligent attempt to unveil the ontological difference between *being* and beings), his ontology still shows some profound internal tensions and unresolved incongruities. In view of this, we need to rethink it to stretch his findings and illustrate further possibilities in their ontological unfolding. In order to attend to this matter, we will restrict our hermeneutic effort to what may be additionally entailed by Avicenna's attempted elucidation of the question of *being* under the modality of "*wajib al-wujud bi-dhatihi*."[44]

As noted above, the expression "*wajib al-wujud bi-dhatihi*" literally means: "that whose existence or *being* is necessary due to itself." In a neuter conception, this modality points to an ambiguous and uncanny necessity in existing. The first sense of "*wajib al-wujud bi-dhatihi*" would be: "*necessary being due to itself*," or "*necessary existing due to itself*," while the second significance of this appellation would be: "*The Necessary Existent due to Itself*." Given that with both renditions, "*wajib al-wujud bi-dhatihi*" is without quiddity (*mahiyya*), all we could confidently state about this modality is that it designates *necessary-existing-due-to-itself*.

By rendering "*wajib al-wujud bi-dhatihi*" as "necessary *being* due to itself," namely as the ground from which the *hypostasis* surges, all we might be able to say about this uncanny *presencing* is that: "there is," "*il y a*," "*es gibt Sein*," "*huwa*" or

"*hunalika*".[45] Accordingly, the Necessary (*al-wajib*) is not addressed as a determinate onto-theological Being or Existent, but is rather posited as an immediate pure *being* that is equal to itself, namely *being-itself* as what does not need the mediation of anything other than itself for it to be. Consequently, it is indifferent to any determinateness of *being*.[46] As a simple self-relation that is posited *a priori*, it surges as necessity.

However, when we render "*wajib al-wujud bi-dhatihi*" as "The Necessary Existent due to Itself," we move from pure *being*, to a determinateness in *being*. The Necessary Existent due to Itself is not merely *being-itself*, but is rather a self-posited *being-for-itself*, which surges by way of excluding otherness, namely *the All* as contingent. It thus maintains Itself as the One by the exclusion of the many through an act of repulsion that posits *the All* as what issues forth from Its *coming-out-of-Itself* into otherness. In this, the One, namely *The Necessary Existent due to Itself*, remains related to what It excludes by way of attraction, wherein everything is quasi-detached and ultimately returns to the One from which it came forth. Attraction is, after all, an integrative gathering of everything in the One. It is thus reflective of immanence, in the sense that it is akin to the Neoplatonist consideration of all existents as being gradationally transparent beings that let the divine light shine forth through them. This is set in contrast to transcendence, which is exemplified by *creatio ex nihilo* paradigms, wherein beings are excluded and opaque, given that the divine light does not refract through them and is rather taken to be an absolutely separate beyond.

In the double movement of repulsion and attraction, of emanation and return, the Necessary Existent due to Itself is revealed as being the initiating ground and the final destiny.[47] As ground, It is assumed as an ever-present base for all that issues forth from It. It thus acts as what always already lies present at the basis of what follows from It. Polemically, It bears the character of a ὑποκείμενον (*hupokeimenon*) like what is seen with Aristotle's οὐσία (*ousia*). In this, The Necessary Existent due to Itself is: (i) *being-for-self*, as what excludes *the All*, namely, repulses the many from the One, and is also (ii) *being-for-other*, as a self-repulsion of Itself into otherness that re-gathers *the All* in attraction.[48] We could say that pure *being*, as entailed by the neuter expression "necessary *being* due to itself," becomes a derivative determinate being qua an existent as *The Necessary Existent due to Itself*. Even by saying "necessary *being*," we already let *being* show itself as determinateness, and even when uttering "*there is*," Avicenna's consideration of *being* under the modality of necessity bears some form of determinateness, for it is not implying that the "*there is*" (*il y a*; *es gibt Sein*) is that of a mode of "*exister sans existant*".[49]

Based on what has been addressed so far, it seems that what falls under the appellation "*wajib al-wujud bi-dhatihi*" bears the confusing status of appearing to be a derivational determination of what is rather indeterminate. This determinateness occurs by way of what may be described as "*sublation*," namely, the eventuality of being *preserved and kept* as well as being at the same time *surpassed and ended*. Something is thus *sublated* when it enters into a seemingly self-effacing unity with its opposite. However, what acts as the starting ground for a process of becoming is subsumed also within the folds of what issues forth and follows from it.[50] Pure *being* is thus self-*sublated* by becoming determinate *being*, even if such determinateness is not

associated with quiddity. For, as what is indeterminate, it is *sublated* into what is determinate as *The [Godhead] Necessary Existent due to Itself.* We could even say that pure *being*, as what is utterly indeterminate, is even self-*sublated* when considered as necessary *being*, while being moreover subjected to further determinateness by becoming a determinate being, namely the One qua *The Necessary Existent due to Itself*; in this, *pure being* lets *determinate being* appear.

The determinateness of *being* in the modality of *The Necessary Existent due to Itself* is ultimately a movement from *being-itself* to *being-for-self.* It thus appears as being a self-mediated and determinate *subject* that turns Itself into *being-for-other.* With *The Necessary Existent due to Itself*, something else is posited, namely what is other, as what is excluded by way of Its own self-repulsion. Through Its own Nature, through Its-Self (*dhatihi*), *The Necessary Existent due to Itself* relates to what is other than Itself. Its *being-within-self* thus includes negation within Itself as the indeterminate *being-for-other*, which ultimately becomes a determinate otherness in *the All*, namely every excluded contingent that has turned in actuality into *a necessary existent due to something other than itself* via a hierarchical existential chain of actualizing causation.

Based on this reading, pure *being*, as what is utterly indeterminate, is in its immediacy necessary *being* that is as such as *being-itself.* It then passes into determinateness as *a determinate being*, namely *The Necessary Existent due to Itself* that is as such as *being-for-self.* As the One, *The Necessary Existent due to Itself* turns into *being-for-other* by way of Its own self-repulsion into the many qua otherness. Pure *being*, which is without quiddity, definition, or description, and is said to be beyond the categories while being non-mediated, utterly indeterminate, and only equal to itself, seems perplexingly to be construed as *a determinate being.* Pure *being* thus becomes *The Necessary Existent due to Itself*, which is not simply what It is due to Itself, but ultimately, and by way of all existing beings, is also *being-for-other.*

To translate this abstracting analysis into more specific particularities of Avicenna's system we would say that pure *being* is reduced into *a determinate being* due to causation and the role it plays in the context of accounting for the question of *being* in terms of the modalities of necessity and contingency. The causal connection and its existential imports belong to a metaphysics that is motivated by the notion of *actualitas*, namely that which pertains to productivity and making.[51] One could consequently hold that the question of *being* is veiled when *being* is itself accounted for as *a determinate being.* Yet, pure *being* cannot be understood as "*a Being*," nor can *being* be defined by attributing beings to it.[52] Although we see in Avicenna's ontology a thorough attempt to unveil the ontological difference between *being* and beings, it paradoxically remains the case that what self-announces itself as an ontological difference between *being* and beings gets re-concealed by the causal character of his ontology and the philosophy of *actualitas* on which it rests. By combining the metaphysics of necessity with a theology of contingency, Avicenna's system unveiled an ontological difference between *being* and beings and facilitated an overcoming of *ousiology* and the encumbering aspects of essentialism. Yet, the further unfolding of this line of thinking eventually re-concealed the ontological difference.

Pure *being* qua *being-itself* and *The Necessary Existent due to Itself* qua *being-within-Itself* (as *being-for-self/being-for-other*), both describe divergent moments in

Avicenna's ontology. Pure *being* qua *being-itself* unveils the ontological difference between *being* and beings, while *The Necessary Existent due to Itself* qua *being-within-Itself* (as *being-for-self* and *being-for-other*) re-veils it. Although this state of affairs may be seen by some as being indicative of a classical tendency to cede the question of the meaning of *being* to forgetfulness, Avicenna nonetheless raised the question of *being* anew, even if the moment of unveiling and un-concealment was unpredictably coupled with another moment that veiled and concealed. With this variation, which to some appears as being metaphysically unhandsome, Avicenna revealed the paradox that confronts those who attentively address the subtleties of the question of *being* by way of attending to the un-concealment and concealment of the graceful sending and dramatic withdrawal of *being*.

This remarkable endeavor in ontology still calls for thinking, particularly in our era, the age of crossing from metaphysics to what Heidegger refers to as *being*-historical-thinking (*Zeitalter des Übergangs von der Metaphysik in das seynsgeschichtliche Denken*).[53] After all, Heidegger suffered from the exacting attempt to surpass classical ontology and its oblivion of the question of *being* by way of using the language of metaphysics. And, if his quest for the meaning of *being* surged from a situational perspective conditioned by modernity, and by the unfolding of the essence of technology, its machination, *Ge-stell*, and an associated advent of *Nihilismus*, it is hardly surprising that such events remained unprecedented, and were not foreseen by the Greeks, the Arabs or the Latin scholars. Even if the claim that "*being* is the most universal, indefinable, and self-evident," is taken by Heideggerian exegetes as being an ontological "prejudice" that leads us to eschew a proper engagement with the *Seinsfrage*, its meaning, truth, and place, this does not necessarily entail that Avicenna's perspective dispenses with a genuine elucidation of the question of the meaning of *being* altogether. It is more likely the case that such ontological "prejudice" forced the fundamentality of the question of *being* upon Avicenna, and subsequently invited him to rethink *being* qua *being* by way of raising this *question to be thought* anew.[54]

Notes

[1]   Nader El-Bizri, *The Phenomenological Quest Between Avicenna and Heidegger* (Binghamton NY: SUNY, 2000); Nader El-Bizri, "Avicenna and Essentialism," *The Review of Metaphysics* (June 2001), 54:753-78; Nader El-Bizri, "Avicenna's *De Anima* Between Aristotle and Husserl," in *The Passions of the Soul in the Metamorphosis of Becoming*, Anna-Teresa Tymieniecka (ed) (Dordrecht: Kluwer, 2003), pp 67-89.

[2]   This assertion reflects a type of auto-critique, particularly of some of the arguments that I have advanced in *The Phenomenological Quest Between Avicenna and Heidegger* (*vide supra*, note 1), which in hindsight might have required a more careful attentiveness to the subtle ontological nuances that I am attempting to re-address here. It is also worth noting that by "contemporary debates in ontology," I principally refer to "Heideggerian" and "post-Heideggerian" interests in the unfolding of fundamental ontology (*Fundamentalontologie*) and

its attempted elucidation of the question of *being* (*Seinsfrage*) as originally posited in Martin Heidegger's *Sein und Zeit* (Tübingen: Max Niemeyer Verlag, 1953).

[3]   I am referring here to the phenomenological tradition associated with Heidegger's earlier works, which found further articulations in modern hermeneutics, particularly as delineated in Hans-Georg Gadamer's *Wahrheit und Methode*, in his *Gesammelte Werke*, Vol 1 (Tübingen: Mohr-Siebeck, 1990).

[4]   Regarding the phenomenological insights raised in reference to the centrality of the interpretation of tradition, I refer the reader to an informative treatment of this matter in James Risser's "Interpreting Tradition," *Journal of the British Society for Phenomenology* (2003), 34, 3: 297-308.

[5]   *Op cit*, Heidegger, *Sein und Zeit*, section 6.

[6]   Avicenna, *Kitab al-shifa', Metaphysics II*, G Anawati, I Madkour, and S Zayed (eds) (Cairo: al-hay'a al-'amma lil-kitab, 1975), p 35.

[7]   Avicenna, *Kitab al-najat, Metaphysics I*, M Fakhry (ed) (Beirut: dar al-afaq al-jadida, 1985), p 255.

[8]   This observation has been noted in Avicenna's *Danish Nameh (Metaphysica of Avicenna)*, (tr) Parviz Morewedge (New York: Columbia University Press, 1973), p 15.

[9]   *Avicenna Latinus, Liber De Philosophia prima sive Scientia divina I-IV,* S Van Riet (ed), introduction by G Verbeke (Leiden: Brill, 1977), p 72*.

[10]   Plato, *Timaeus* (tr) RG Bury (Cambridge MA: Harvard University Press, 1999).

[11]   *Op cit,* Avicenna, *Danish Nameh*, p 50.

[12]   *Ibid,* p 52.

[13]   *Ibid,* p 48.

[14]   This matter is best exemplified in the critique that al-Ghazali advanced in his *Tahafut al-falasifa* (*The Incoherence of the Philosophers*), particularly in the 17th discussion of the physical sciences part, which centered on doubts raised in reference to the necessary connection between causes and effects that is reminiscent of what we see centuries later with Hume's interrogation of the justification of induction. See al-Ghazali, *Tahafut al-falasifa (The Incoherence of the Philosophers)*, (tr) Michael Marmura (Provo UT: Brigham Young University Press, 2000), 2nd edn, pp 166-77.

[15]   *Op cit,* Avicenna, *Danish Nameh*, p 76.

[16]   For further elaboration, see A-M Goichon, *La philosophie d'Avicenne et son influence en Europe médiévale*, 2nd edn (Paris: Librairie d'Amérique et d'Orient, 1984), pp 24-27.

[17]   *Op cit, Avicenna Latinus*, pp 73*-74*; *op cit* Goichon, p 50.

[18]   These observations are akin to what is advanced by Heidegger in the broader context of his critique of the history of metaphysics and its oblivion of the question of *being*. I have addressed some aspects of this matter elsewhere in the context of examining classical ontological views. See *op cit*, El-Bizri, *The Phenomenological Quest*, pp 34-36. Also refer to Robert Brisart's *La phénoménologie de Marbourg, ou la résurgence de la métaphysique chez Heidegger à l'époque de Sein und Zeit* (Bruxelles: Publications des Facultés Universitaires Saint Louis, 1991), pp 40-42.

[19]   *Op cit,* Avicenna, *Kitab al-shifa', Metaphysics II*, pp 327-28, 340.

[20]   *Op cit,* Avicenna, *Danish Nameh*, p 59.

[21]   Martin Heidegger, *Beiträge zur Philosophie (Vom Ereignis)*, *Gesamtausgabe* Vol 65 (Frankfurt am Main: Vittorio Klostermann, 1989), sections 251, 279.

[22]   Jean Beaufret, *Dialogue avec Heidegger, Tome I: Philosophie grecque* (Paris: Minuit, 1973), p 137.

[23]   See Michael Marmura's contribution to the *Avicenna Metaphysics* section in *Encyclopaedia Iranica* Vol III, E Yarshater (ed) (London: Routledge, 1989), p 75.

[24] Regarding this observation, refer to Parviz Morewedge's *Islamic Philosophical Theology* (Albany: State University of New York Press, 1979), pp 191-92.

[25] *Op cit,* Avicenna, *Kitab al-shifa', Metaphysics II,* p 354. Regarding Avicenna's version of the ontological argument, and the scholarly debates around it, along with his cosmological proofs, see Lenn E Goodman, *Avicenna* (London: Routledge, 1992), p 64; *op cit*, Morewedge, pp 188-222.

[26] *Op cit,* Morewedge, pp 210-11.

[27] Jean Joseph Houben, *Avicenna and Mysticism* (Calcutta: Commemoration Publication, 1956), pp 207, 217-21.

[28] Avicenna eschewed what Maimonides pointed at in his critical account with regard to creationist dialectical theologians who (according to the latter) denied the nature of existing things in view of demonstrating the creation of the world. See Moses Maimonides, *The Guide for the Perplexed*, 2ⁿᵈ edn (tr) M Friedländer (New York: Dover Publications, 1956), Part I, Section lxxvi, p 144.

[29] In order not to cover what has already been eloquently highlighted through the efforts of others in this area, the reader may consult an informative consideration of aspects of this synthesis in *op cit,* Goodman, pp 61-83.

[30] *Op cit,* Avicenna, *Danish Nameh*, p 43.

[31] Jacques Derrida evokes the "logic of ambiguity" that is unlike the philosophers "logic of non-contradiction" when he attempts to account for *Khôra* in Plato's *Timaeus* through a third genus of discourse that is neither that of *logos* nor that of *mythos*. See Jacques Derrida, *Khôra, prologus* (Paris: Galilée, 1993); Nader El-Bizri, *"'Qui êtes-vous Khôra?': Receiving Platos' Timaeus,"* *Existentia Meletai-sophias* (2001) 11: 473-90.

[32] *Op cit*, Avicenna, *Danish Nameh*, pp 45-46.

[33] *Ibid*, p 47.

[34] Avicenna, *Kitab al-isharat wal-tanbihat*, Vol III, S Dunia (ed) (Cairo: dar al-ma'arif, 1960), p 65.

[35] Avicenna, *Le Livre des Directives et Remarques* (ed and tr) A–M Goichon (Paris: Vrin, 1951) p 353.

[36] Louis Gardet, *La Connaissance Mystique chez Ibn Sina et ses Présupposés Philosophiques* (Cairo: Institut Français d'Archéologie Orientale du Caire, 1952), p 37.

[37] *Ibid,* p 67.

[38] The reader may consult Avicenna's *Risala fi al-'ishq* in *Traités mystiques d'Avicenne*, M Mehren (ed) (Leiden: Brill, 1894), pp 2-3 of the Arabic text.

[39] I have argued elsewhere that Avicenna's ontology does not amount to being an essentialist ontology as claimed by E Gilson, J D Caputo, and HA Wolfson. See *op cit,* El-Bizri, "Avicenna and Essentialism," pp 753-78.

[40] Martin Heidegger, *Aristotle's Metaphysics, IX 1-3: On the Essence and Actuality of Force* (trs) Walter Brogan and Peter Warneck (Bloomington: Indiana University Press, 1995), p 2. Regarding Aristotle's *Metaphysics*, see the revised Greek text with introduction and commentary by W D Ross (Oxford: Clarendon Press, 1997).

[41] *Op cit,* Aristotle, *Metaphysics*, 1028b 2-4.

[42] *Op cit*, Heidegger, *Beiträge*, section 157.

[43] *Op cit*, Avicenna, *Le Livre des Directives et Remarques,* pp 367-69.

[44] We will be assisted in this critical analysis by Hegel's dialectical *parlance*, with a specific appeal to the structuring concepts that figure in abstract forms in his doctrine of *being*, as it is encountered in his voluminous *Science of Logic*. This move will be undertaken insofar as it applies to a broad examination of the history of metaphysics in general and to what is paradigmatically akin to Avicennism in particular.

[45]   As Levinas holds, the fact that "there is" ("*il y a*"), the absence of everything turns into some sort of presence of an impersonal "existing" (*exister*). See Emmanuel Levinas, *Le temps et l'autre*, 4th edn (Paris: PUF, 1991), pp 25-26.

[46]   G W F Hegel, *Science of Logic*, (tr) AV Miller, H D Lewis (ed) (Atlantic Highlands, NJ: Humanities Press International, 1996), pp 95-101.

[47]   *Ibid,* pp 170-77.

[48]   *Ibid,* pp 164-65.

[49]   The notion of "*exister sans existant*" was advanced by Levinas in *Le temps et l'autre* as part of his critique of Heidegger's existential analytic of *Dasein* in *Sein und Zeit*; *vide supra*, note 44.

[50]   *Op cit,* Hegel, pp 70-74, 107-08.

[51]   From a Heideggerian standpoint this entails that the question of *being* is forgotten.

[52]   This matter has been pointed at in Heidegger's *Sein und Zeit* regarding the unfolding of fundamental ontology and the critique of the history of metaphysics. It has also been addressed from the standpoint of avoiding linguistic uses of the verbal "*to be*" that would lead to a tautological yet confusing self-predication of *being*. See Jeff Owen Prudhomme, *God and Being: Heidegger's Relation to Theology* (Atlantic Highlands NJ: Humanities Press International, 1997), p 152; *op cit,* El-Bizri, *The Phenomenological Quest*, pp 222-23.

[53]   *Op cit,* Heidegger, *Beiträge*, p 3.

[54]   I have argued elsewhere that Avicenna eschews some of the classical ontological prejudices that Heidegger pointed at in *Sein und Zeit* (sections 1-4); *op cit,* see El-Bizri, *The Phenomenological Quest*, pp 1-19.

Al-Suhrawardi's Doctrine and Phenomenology

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Although the doctrine of Shihabaddin Yahya al-Suhrawardi (1154-1191) emerged from the combination of several doctrines, it is an original and an independent theory, which unfortunately has not been deeply studied yet. However, as time passes, this doctrine not only does not become outdated, but becomes more timely. In it can be found the elements and main principles of Kantian philosophy, phenomenology, existentialism, intuitionism, and even Freudianism and several other modern doctrines.

Al-Suhrawardi's philosophy was created through a combination of Zoroastrianism, ancient Greek philosophy, Islamic theology ('*kalam*') and Sufism. By using an original synthesis of Plato and Aristotle, he made a great step forward in the direction of the formation of rationalism in the modern sense. If we abstract ourselves from the ontological problematic of al-Suhrawardi's rather complex and comprehensive doctrine and focus our attention only on the issue of the mind and cognition, we can see very great similarities with phenomenology.

Al-Suhrawardi's doctrine has its own specific terminology. According to him, light is a personification of the divine, while darkness is a representation of the sensible world. But, apart from Plato, al-Suhrawardi does not confront the world of ideas and its relation to the sensible world. Al-Suhrawardi's doctrine rather deals with the irradiation of the human and the illumination of his inner world. Only at the moment of illumination does the human acquire authentic knowledge through revelation. Cognition of the perceptible world is not denied. However, according to al-Suhrawardi, only the outer aspects of the object, rather than its inner sides, are cognized on the perceptible level and through sensible experience.[1]

For al-Suhrawardi, the thinking soul in the process of illumination acquires the real form of the object, which is whole and inseparable. Otherwise, separability concerns only sensible things. In addition, a thing is unable to create anything nobler than itself. He considered delusion to be inevitable in the sphere of observation and perception. Yet, delusion is not excluded in the sphere of logic and verbal description. Truth can neither be expressed by words, nor be fitted into language.[2] Otherwise, verbal description occurs only after illumination has ceased. The truth cannot be achieved by perception, or by representation, or by inference.

Although in the gnoseology of al-Suhrawardi, knowledge is achieved through interrelation of the human with the perceptible world, on the one hand, and the world of light, on the other, in its ontological aspect the thinking soul stands at the center of his attention. He assumes that a human is able to see the object only in the case of its being illuminated. However, for the object to be cognized by a

human, there needs to be an emanation generated due to the *Light of Lights*, i.e., the illumination of the soul, *al-Ishraq*.[3] Thus, matter concerns the interrelation of object and subject, and luminosity concerns them both. Due to the impact of the object, luminosity occurs in a human's inner world, and he cognizes what is in himself already. It resembles the role of the "thing in itself" in Kant's doctrine.

The source of the light is not the object, but the Supreme Light, *Nur al-Anvar*. In his *The Shape of Light*, al-Suhrawardi writes that "you cognize a thing only by generating the image of it in yourself. The object cognized by you ought to be adequate with that one, otherwise you would be unable to cognize it as it is".[4] Unlike Kant, al-Suhrawardi admits the cognizibililty of things, objects, because he stresses adequacy between the "thing" and "image". At first glance, it can be thought that this position coincides with the sensualist theory of cognition. But, when viewed in the context of al-Suhrawardi's doctrine, it becomes clear that he is not speaking of the object, but of the generation of the "image" of the object by human imagination. On the other hand, the image is not understood as a complex of senses, but rather comes from the "cogitative soul" i.e., reason. Al-Suhrawardi writes: "your rational soul-intellect is neither body, nor bodily, nor implied one for being revealed to some extent. It is an indivisible element, it exists permanently, and no imagination may divide it".[5] When reading this book, it becomes clear that his theory is more about ideas than sensual images. By contrast, idea takes part in the formation of sensual images as a whole. "Sometimes it happens that the *soul internally observes a mental thing* (emphasis added),[6] and from some point it imaginarily imitates it, and that image is reflected onto the sensual world".[7]

Al-Suhrawardi does not deny the participation of sensible objects in the cognition process, for in his doctrine the soul is quite significant with regard to the object. To be explicit, at first luminosity has to occur at the intellectual level in order for the object to be seen. According to natural sciences, light (here not spoken luminosity, but the optic phenomenon) brightens up the object, is then reflected, influences the senses, and causes the creation of a definite sensible image. The light here is an ordinary cause along with other physical qualities (such as sound and heat) and is known to be a simple transmitter. Actually, sight possesses a number of advantages and priorities with regard to the other senses; it plays a greater role in the entire connotation of entities and events. However, the whole sensible image cannot be generated from sense perceived data; rather the essence is embodied in wholeness. The wholeness (*eidos*, form) is generated not from the light, but as a result of emanation, i.e., not being the result of perception, but of intellection.

This analysis points out that al-Suhrawardi came close to Kant's gnoseology, or more correctly, he anticipated Kant. Analyzing al-Suhrawardi's "Hikmat al-Ishraq", the Russian philosopher Smirnov writes that, like Ibn Sina (Avicenna), al-Suhrawardi, distinguished between two kinds of True Cognition: direct, intuitive cognition and indirect, logical cognition. According to al-Suhrawardi, direct acquisition of truth is connected with the cognition of "self", while logical cognition is associated with investigation.[8]

Is there not conformity between the truth by means of investigation and Kant's notion of "experience"? The first mode of cognition, again as it is in Kant, is

considered to be innate cognition. It is very interesting that al-Suhrawardi was not satisfied with this also classified knowledge as follows: "innate knowledge", and "acquired knowledge". This is the division of *a priori* and *a posteriori* knowledge enunciated in other terms.

According to al-Suhrawardi's doctrine, at first, a human has to cognize himself in order to acquire knowledge and cognize any object.[10] In fact, this idea can also be viewed in the context of Socrates' thesis "know thyself". However, here, the emphasis is on "object", but not on "self". The point is an inquiry into "self" by cognizing the external object. The luminosity discovery occurs when a human finds that what is in the object is in "himself". Thus the cognitive process is possible due to the adequacy between the "self" and the external object.[11]

A question arises at this point: Is not the inquiry of humans into "self", in order to cognize the object, seeking its origin in themselves, the sign of *a priori* knowledge? (Though al-Suhrawardi does not use the term *a priori*, he seeks the origin of knowledge first in the self, then in the object.) Here it is possible also to divide human "inquiry into self" into two steps. Inasmuch as humans may cognize any object in comparison with the knowledge gained through previous experiences, such knowledge appears to be *a posteriori* rather than *a priori*. Kant himself wrote in this respect: "In what follows, therefore, we shall understand *a priori* knowledge, not knowledge independent of this or that experience, but knowledge absolutely independent of all experience".[12]

The goal of cognition is ascension from the knowledge acquired in semi-darkness to the knowledge achieved in complete illumination. Referring to al-Suhrawardi's imaginary discussion with Aristotle, Corbin writes: "His first answer to the seeker who questions him is 'Awaken to yourself'. Then there begins a progressive initiation into self-knowledge as knowledge which is neither the product of abstraction, nor a re-presentation of the object through the intermediary of a form, of a Species, but a Knowledge which is identical to the Soul itself, to the personal, existential subjectivity, and which is therefore essentially life, light, epiphany, awareness of self".[13]

Speaking on the soul, al-Suhrawardi addresses himself to the second person singular (to "you"): "You cannot not remind yourself about yourself. But you sometimes forget some part of body. If you were an aggregate of those parts, forgetting body, or some part of it, you would stop realizing yourself, and being yourself. Consequently, you are not in body or in its parts".[14] Al-Suhrawardi continues his discourse on this issue and reminds us that the "body needs food, is constantly renewed as time passes, and maybe nothing will remain from the previous condition. If you were a part of body, then gradually nothing would remain from your personality and thinking substance would cease to exist".[15]

Yes, much takes place in the body that a person does not even suspect. Al-Suhrawardi asks how it can be that you are not informed about processes emanating in you and concludes that one's personality is in another world, in a different space than the body. A person always knows what takes place in the soul, for this is his true existence. Here, in al-Suhrawardi, we see the mind, and he reverses the Cartesian thesis: "*I am thinking, therefore I exist*".[16] Al-Suhrawardi's thought could be expressed in succinct terms: "My existence is not in my body, but in my rational soul", or even more succinctly: "*I exist, therefore I am thinking*".

The thinking person can also think without seeing. According to al-Suhrawardi the perfect state of the soul finds things that are not seen by the eyes, not heard by the ears. If the soul does not enter the world of reason, it is dependent on the external world, as if it becomes blind. In his doctrine, images of blindness and "eyes of reason" are more appropriate, because according to his terminology the material world corresponds to darkness, whereas the world of reason corresponds to light.

Besides, we want to stress once more that in al-Suhrawardi, the discourse is not only a meditation on the external world, but a meditation on "self", on one's own soul and internal processes. This is a condition for conscious life. This position conforms to the approach of phenomenology. It is not an accident that Anna-Teresa Tymieniecka considers the re-establishment of the basic foundational unity of the conscious life as one of the merits of Husserl.[17]

Al-Suhrawardi opposes the view that people's souls are parts of a unified soul likened to a divine being, because the single, incorporeal cannot have parts. In explaining the state between divine being and individual souls, al-Suhrawardi compares the soul to a wick. Wicks are enkindled with fire and, as a result, both the wick burns, and the fire stays intact and undivided.

In traditional Peripateticism, the notion of "indivisibility" is regarded as an attribute of simplicity. In al-Suhrawardi, the soul, though indivisible, is at the same time heterogeneous. Therefore, all these must be reviewed in the light of another notion, that of the *whole*. The soul has a level which raises a person from an animal soul to a rational one. In the middle are all the senses, perceptions, and so on.

Unfortunately, Descartes does not accept the possibility of a conditional partition of the soul and speaks against the idea of any interaction between lower and higher parts of the soul. As he writes:

For there is within us but one soul, and this soul has within it no diversity of parts; it is at once sensitive and rational too, and all its appetites are volitions. It is an error to identify the different functions of the soul with persons who play different, usually mutually opposed roles – an error which arises simply from our failure to distinguish properly the functions of the soul from those of the body.[18]

Furthermore, Descartes tries to explain all these by relying on natural scientific considerations, on the construction of parts of the body: the brain, heart, circulation of the blood. Here there appears in Descartes that important drawback of Aristotle's doctrine, according to which the sensual level of the soul is ascribed to the body. He writes:

So there is no conflict here except in so far as the little gland in the middle of the brain can be pushed to one side by the soul and to the other side by the animal spirits (which, as I said above, are nothing but bodies), and these two impulses often happen to be opposed, the stronger canceling the effect of the weaker.[19]

In al-Suhrawardi, the internal structure of the soul is described in two circles. The macrostructure, as already mentioned, includes the animal soul, the sensual soul ("power of soul") and the rational soul, whereas the microstructure comprises composite parts of all of these levels. For instance, by describing the middle link

he shows five "outer" and five "inner" senses. The outer senses are traditional sensations: "touch", "taste", "smell", "hearing" and "sight"; the inner senses are "common sense" ('*sensus ommunis*') (which is a faculty that integrates all of the sense-perceived data.), "retentive imagination" (which is the repository of all the forms integrated by *sensus ommunis*), "estimation" (which enables a subject to judge the imperceptible intentions of individual sensible objects), "compositive [and creative] imagination" (analysis, synthesis, and investigation are accomplished due to this sense), and finally "memory".[20]

The animal soul stands in the lowest level in the internal hierarchy of the soul. Contact with the body is realized due to the animal soul. All senses arising from the demand of the body pertain to it. All desires and passions pertain to it as well. There is a relation between the different levels of the soul. The animal soul is a carrier of requirements of the rational soul. Until it lasts, the soul governs the body.[21] Al-Suhrawardi puts forward such an example in order to explain this relation. The thing that generally causes pleasure and pain sometimes emanates without causing them. A sensual state of a person can be such that he may not feel the pain of some blow, or not become happy from some pleasant event.[22] Hence, the reality of sensation does not only depend on the external cause that gave rise to it, but is also related to the propensity of the soul to experience that sensation.

In the doctrine of al-Suhrawardi there is a hierarchy of light (*nur*) as well. This system is very complex. There are many types of light in Suhrawardi. But in order for it to be clear we would like to present this complex system in the relatively simple model of Fig. 1 on the next page (Schema 1). It is difficult to imagine this model in three-dimensional space. As the corporeal world itself is three dimensional and natural light is understood within it, we can imagine the light of reason only in the fourth dimension. That is to say that thought should go beyond traditional geometrical notions. The main purpose is to demonstrate the existence, side-by-side of the corporeal world and the world of reason, for the structure of the soul can only be demonstratively imagined in the conditions of their spatial contact. In al-Suhrawardi, the relations of the soul with the body, on the one hand, and with the world of reason, on the other, require imagining both of the worlds in the same space in order to understand the soul.

There is another major feature of the soul in al-Suhrawardi, which is its individuality. If in one model, we give the relationship of the corporeal and mental world of one soul, it is still not sufficient. There is an interim world of individual souls in al-Suhrawardi, and taking this into account as well makes the model considerably complex. We present this complex model in schemata 2 and 3 in Fig. 1.

This scheme is, however, not advantageous for creating a general impression. The discourse is not only on the scale of human cognition in the doctrine of al-Suhrawardi. Here, Heavens also possess cognition and stand at a higher level in the hierarchy. It should also be taken into consideration that one more thing that creates difficulties is that the relationship of the corporeal world and world of souls is expressed as external and internal worlds in ordinary mind and language. If we want to adapt to this we have to imagine the soul within the body. Moreover, in al-Suhrawardi's doctrine, the soul of Heaven, Light of Lights, and other levels have to be placed inside. But, if we consider the traditional usage of the notions of

World of Reason - Divine World

Schema 1

Schema 2   Schema 3
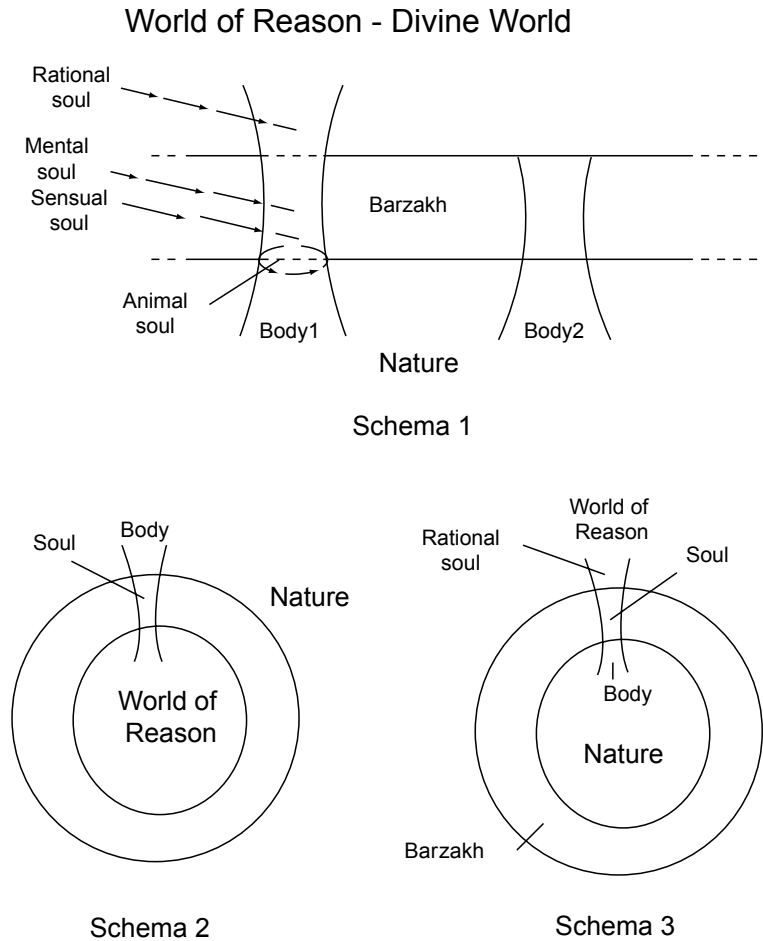
Fig. 1.

"internal" and "external" to be quasi contrary, both nature and "heaven" in the common consciousness will remain inside the circle. And the world of reasons (world of lights), which is greater and infinite, surrounds it and stays outside. Then the system of all these complex relations, such as darkness within the circle and the helplessness of even the sun, the coming of light from outside (cosmos…), and the illumination of the soul by the light of reason would be placed more correctly. However the unconformity of this complex doctrine with the ordinary mind was the cause of some erroneous interpretations both in the East and, subsequently, in the West. Various philosophers incorrectly used the metaphor of 'light' as a parallel of "reason".

In his book *Philosophy and the Mirror of Nature*, R Rorty places great importance on the metaphor of "mirror reflection" when explaining rationalism.[23] Pointing to the capability of reason to reflect the truth as it is and, thereby, play the role of "mirror", by using F Bacon's words, Rorty at the same time reminds us of the inappropriateness of this metaphor in the context of sensual cognition. For Bacon, who equated a human intellect with sensual perception, the "intellect mirror" naturally distorts and creates delusive appearances.[24] However, neither the representatives of empirical philosophy, nor Descartes and the rationalists that followed him, directed their attention to the "mirror" essence of reason by expressing the degree of adequacy and authenticity of knowledge obtained through reason (largely because Descartes' rationalism is a vague rationalism).

However, it is also a fact that several centuries ago there existed a doctrine of pure rationalism and the "mirror reflection" metaphor was used to express its essence more clearly. I am referring to the doctrine of al-Suhrawardi, who wrote (as quoted above): "Sometimes it happens that the *soul internally observes a mental thing* (emphasis added),[25] and from some point it imaginarily imitates it, and that image is reflected onto the sensual world".[26]

It is interesting that this is spoken about as a twofold (even threefold) reflection in al-Suhrawardi. This is because his doctrine of cognition constitutes a many-folded hierarchic system. The highest level is the celestial level. The complete revelation of truth, the most radiate condition of knowledge, is in this level. The world of reason is illuminated due to the divine light (*Nur al-anvar*). That is why, as the first mirror reflection, it could be possible to consider the level of cognition in direct contact with the Divinity (his reflection, emanation) that corresponds to Neo-Platonic and scholastic notions. In this, al-Suhrawardi describes the essence of the first mirror reflection: "The soul sometimes enters to the holy (*Guds*) world, and merges with its Holy father, obtains knowledge from him … both in sleep and wakefulness, as if standing in front of an ornamental panorama and, as a mirror reflecting ornament, acquires extra-mundane data" from them.[27] Attachment to the body precludes the soul from joining the world of reasons[28] and reflecting them. But "when bodily attachments are lessened, the soul joins the celestial souls".[29] The soul's finding what it seeks means deliberate direction of thought. In this context al-Suhrawardi puts forward the model of a twofold mirror:

Know that souls may 'see' varieties of forms because the *sensus communis* knows that whatever form appears is due to the 'vision' of that form; and the faculty of imagination will be imprinted from it, as between two facing mirrors. Two things prevent the faculty of imagination from imprinting forms upon the *sensus communis*: when the mind preoccupies the imagination with thoughts; and when outer senses preoccupy it with sense perceptions – resulting in the distraction of the *sensus communis*.[30]

Imagination has a special place in al-Suhrawardi's doctrine of 'reflection in the world of reasons'. Unlike memory, which remembers sensual images, imagination vitalizes 'mental things' in thought and creates imaginary relations among them:

The image may … be illuminated upon the faculty of imagination and from there fall upon the *sensus communis*, thus making it visible [to the subject]. Thus, the subject may see

a pleasant form, which may even speak to the person in pleasant terms; or the subject may not hear a voice nor see a writ. All such phenomena are due to [images] that are imprinted upon the *sensus communis*.[31]

In al-Suhrawardi, the architectonics and structure of the soul is so perfect that it can only be talked about by first approaching the classics of Western philosophy. Rorty considers one of the greatest merits of Descartes to be "the differentiation of thought and extended substance".[32] However, in the doctrine of al-Suhrawardi, there is a perfect system of such differentiation. In his 'Statutes of Light', al-Suhrawardi writes: "The soul does not become nonsense with the nothingness of body, because it does not possess extension".[33] To explain this idea, he gives an interesting example. There is no definiteness of the dimensions of an elephant and a fly. However, in reality (existence), they differ in their dimensions and volumes. They do not occupy space in the soul, so they are undimensional.[34]

In another place, al-Suhrawardi writes: "The soul is not originated due to thing, as a thing cannot create something nobler than itself".[35] On this issue his position fundamentally differs from Aristotle's. According to Aristotle, "It …seems that all the affections of soul involve a body".[36] But, al-Suhrawardi puts emphasis on the independence of the soul from the body and its function due to illumination. The soul both cognizes and controls the body. Aristotle puts forth a question: "how could what has no parts think what has parts, or what has parts think what has none?"[37] Aristotle does not take into account the essence and degree of difference between soul and body. However, there is a hierarchy of them in al-Suhrawardi: Soul is higher and nobler than body. Therefore, though what has parts cannot think what has no parts, what has no parts can think what has parts.

Ancient Greeks always had what is *universal* at the center of their attention. The *eidos* of Plato and the forms of Aristotle are universal. Therefore, likening the soul to one or another does not explain individuality and the true existence of humans. It is one thing if in the example of the soul the point is some human essence in general; it is another if the soul is the essence of each individual, his personality, and his 'ego'. In this understanding the soul is adequate to 'consciousness'.

Unlike Plato, al-Suhrawardi asserts that *eide* are in the body itself and, unlike Aristotle, does not accentuate form as a substance. In al-Suhrawardi s view, thing is a thing only with the form. As M Abou Rayan notes, according to al-Suhrawardi, things consist of matter and sensual qualities.[38] Al-Suhrawardi's notion of idea ('*heyet*') of is more assonant with the 'idea' of Locke, than that of Plato. The location of ideas in the thing illuminates it to some degree; it is not in the state of darkness, but of semidarkness. Finally, according to al-Suhrawardi, shapes of these *eide* are also in the mind (rational soul) and, therefore, their reflections in necessary illumination can appear as identification.[39] Hence, he does not give ground to dualism. In his view, these two essences, two worlds are in unity. But, according to dualists like Descartes, Malebranche, and Leibniz, physical and mental phenomenon cannot be associated.[40]

The doctrine of al-Suhrawardi is monistic in ontological plan, as well. For him, darkness is not self-contained substance and is explained as the absence of light. Light is the essence of a unified being.

Descartes was the first Western philosopher to separate the soul and the body, which he viewed as two different substances. According to Descartes, the soul is not extended. Al-Suhrawardi also asserted this. "The soul does not disappear with the disappearance of the body, because it does not possess extension".[41]

However, Rorty, for instance, ascribes this theory only to Descartes. This is true in one sense, because the Western world is still not sufficiently aware of Eastern philosophy. Reza Davari Ardakani, who supports this position, makes a generalization in his article on shared features of Islamic Philosophy and Phenomenology and writes: "Islamic philosophy and mysticism can neither be considered phenomenology nor its root, since phenomenology has been nourished in a new philosophical and intellectual context, and emerged only after Kant and Descartes".[42] He tries to establish this by noting that in ancient philosophy the knower and the known were not differentiated. But this also refers to all Islamic philosophy and was contested up to Descartes. Perhaps this is because he does not consider the doctrines of Ibn Sina and al-Suhrawardi, who put forward the principles of demarcation of the knower and the known several centuries before Descartes. Moreover, Descartes was not always consistent in his position. Sometimes, he tended too much to naturalism and tried to explain the mind through physiological processes in the body.

It could be thought that between al-Suhrawardi and Husserl stands Descartes, so that it would be more reasonable to compare al-Suhrawardi and Descartes first. However, research shows that, although Descartes is in the middle chronologically, the sequence in the hierarchy of the doctrines is different. In other words, the philosophy of '*Ishraq*' is somewhere between Descartes and Husserl. Some thoughts of al-Suhrawardi are very relevant even within the context of the research of the most recent philosophers.

Despite the great achievements of Ibn Sina and al-Suhrawardi in the formulation of rationalism as a whole system, the priorities were not yet established in Western rationalism up to Kant and carried only a syncretic character. Reason, feelings, desires, knowledge obtained through experience, their logical analysis etc., were all in the same space. Here Rorty points out the definition of thought given by Descartes: "By the term 'thought', I understand everything which we are aware of as happening within us, in so far as we have awareness of it. Hence, *thinking* is to be identified here not merely with understanding, willing and imagining, but also with sensory awareness".[43]

As can be seen, the notions in Descartes do not coincide with those in modern phenomenology. Taking reason as pure reason, differentiating it from practical reason and sensual experience, differentiating *a priori* knowledge from *a posteriori* knowledge, analytic and *a priori* synthetic arguments from synthetic experiential arguments in philosophy all began with Kant, and such demarcation and crystallization of notions made it possible for Husserl to create a theoretical doctrine that is perfect, both philosophically and logically, and considerably free of the internal contradictions seen in syncretic rationalism. Husserl writes: "The faith in the possibility of philosophy as a task, that is, in the possibility of universal knowledge, is something we *cannot* let go. We *know* that we are called to this task as serious philosophers".[44]

According to al-Suhrawardi, beyond the individual soul there are souls in High Heavens existing outside its margins in terms of their scale as well as power of passion. According to the philosophers, along with our rational soul there exists an alive, enlightened celestial soul, which is in love with its originator, rational souls loving with eternal passion.[45]

In one of his works on the destiny of mankind, Kant writes:

Individuals and even whole peoples think little on this. Each, according to his own inclination, follows his own purpose, often in opposition to others; yet each individual and people, as if following some guiding thread, go toward a natural but to each of them unknown goal; all work toward furthering it, even if they would set little store by it if they did know it".[46]

Herein Kant talks about the purpose of nature. He emphasizes that, although individuals and things do not possess their own plans, since nature has a common plan, they are related.[47] Al-Suhrawardi writes:

The thing that is necessarily renewed and continues to exist is 'motion'. Every motion may cease, with the exception of circular motion of celestial spheres. They cause innovations to happen in our world. Unless the first effective factor alters, it is not a cause for the innovative things motion. If the celestial spheres motion ceased what would realize the innovative things to happen? The motion of heaven is volitional.[48]

The explanation of celestial motion by its soul in al-Suhrawardi is more comparable to Kant's notion of 'natural purpose' and Schopenhauer's notion of 'universal will' than to hylozoism. "It is soul that makes the Heaven move".[49] According to al-Suhrawardi the processes taking place in the universe are the causes of innovations in our world. That is to say, connection between large-scale and small-scale phenomena are generated from relations between big and small purposes, as well as universal and individual souls. Kant writes:

since the philosopher cannot presuppose any [conscious] individual purpose among men in their great drama, there is no other expedient for him except to try to see if he can discover a natural purpose in this idiotic course of things human. In keeping with this purpose, it might be possible to have a history with a definite natural plan for creatures who have no plan of their own.[50]

This thought of Kant is consonant with al-Suhrawardi's idea of 'sparkle in the darkness' and this in its turn can be compared to the notion of 'order in the chaos', which constitutes the basis of synergism.

How can it be that order, harmony and 'purposeful event' originate in the ground of disorderly, complicated motions in the amorphous systems? Or how can it be possible that in the endless and infinite darkness, there takes place illumination within it, or in a part of it?

Though the relations between big and small systems, universe and human, macrocosm and microcosm in al-Suhrawardi's, as well as Kant's, doctrine somehow remind one of astrology, being a perfect philosophical system may simply be the methodological background for astrology. Being different from material unity of

the world, unity of ideas, unity of purposes, unity of souls! Universal consciousness and individual consciousness! Merging of parts to the whole and individual consciousness to world consciousness! Here Kant is very consonant with al-Suhrawardi and Husserl. Although Husserl, unlike Kant, does not speak of universal, but European humanity, the purpose is the same.

Husserl is original because the full formulation of rationalism in modern European philosophy was obtained by him for the first time. However, in our view, before being a philosophical doctrine, the doctrine of Husserl is a meta-mathematical and meta-scientific doctrine, and such an attitude to philosophy in Europe had been developed by scholars long before. Mere scientists, however, do not try to ground their indifference to every metaphysical appearance… but Descartes and Husserl set this goal for themselves.

Indeed, Descartes is one of those who founded the conceptual base of modern European thought. This was not because he raised rationalism to a high level, but rather because, somehow acting as a renaissance scholar, he took part in the process of connecting the rationalist ideas of ancient Greeks, primarily Aristotle, and to some extent medieval Eastern (Islamic) scholars, with experimental sciences, which is the main success of modern times and initiated the self-cognition of this scientific process in the philosophical sphere.

The principal merit of Descartes and Bacon is primarily the foundation of what we call today 'philosophy of science'. It should be taken into consideration that modern Western civilization is characterized more by science and the practical application of science than by any philosophical doctrine. Descartes himself writes that "it is not enough to have a good mind; the main thing is to apply it well".[51]

Yes, science and its application can be considered the symbols of the West! But which science? The science of sciences, world science, the deductive axiomatic science that tries to become the abstract mathematical philosophical system, or the science that to a greater degree is accumulated through experience and serves practice, application, techniques?

Does not the technologism that Husserl so much disliked stand in the foundation of modern Europe? On the one hand, Husserl talks about European spirit; on the other hand he opposes skepticism and empiricism. But, in fact, Europe (actually when saying Europe I mean the idea of West in today's realities) established the basis of modern Western Civilization primarily due to empiricism and scientific practical activity. Consequently in our view Francis Bacon symbolizes the essence of modern times better than René Descartes. When seeking for a remedy for the crisis of Europe in modern times, Husserl puts forward phenomenology in some way as an alternative to empiricism, technologism, and positivism. By that does he want to save Europe from crisis or from the Western core? Or will the other doctrine – existentialism, which took its real features from phenomenology, restore the true image of Europe? Is not existentialism an Eastern phenomenon emerged in the geographical West? No, quite the opposite! These doctrines bear the meaning of synthesis with East or return to the East rather than return to Europe or the West!

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Notes

1   Al-Suhrawardi 1999a, p 218.
2   H Z Ulken 1995, p 236.
3   M A Razavi 1998, p 606.
4   *Op cit*, al-Suhrawardi 1999a, p 217.
5   *Ibid*.

6   Being different from sensual things and objects, directing thought to "a mental thing" is consonant with the expression 'internal representation' in modern philosophy. The expression "to observe internally" reinforces this conclusion even more and is reminiscent of *intentionalism*. Moreover, in al-Suhrawardi these expressions do not carry an occasional character, but rather are used in a systematic manner and are the main terms in his theory of cognition. We want to emphasize once more that in al-Suhrawardi 'internal observation' is directed to mental objects.

7   *Op cit*, al-Suhrawardi 1999a, p 229.

8   Smirnov 1998, p 57.

9   Al Suhrawardi, *Hikmat al-Ishrag*, cited in Smirnov 1998, p 57.

10   *Op cit*, Razavi, p 607.

11   *Op cit,* al-Suhrawardi 1999a, p 223.

12   Kant 2003, p 43.

13   Corbin 1993, p 210.

14   *Op cit,* al-Suhrawardi 1999a, p 216.

15   *Ibid*, p 217.

16   Descartes 1985a, p 127.

17   A-T Tymieniecka 1998, p 4.

18   Descartes 1985b, vol 1 p 346.

19   *Ibid*.

20   Al-Suhrawardi 1998, pp 30-32.

21   *Op cit*, al-Suhrawardi 1999a, p 218.

22   *Ibid*, p 227.

23   Rorty 1997, pp 32-33.

24   *Ibid*.

25   See note 6.

26   *Op cit*, al-Suhrawardi 1999a, p 229.

27   *Ibid*.

28   It would be relevant to recall Suhrawardi's own classification in order to understand correctly the place of the "world of reasons" in his doctrine. According to Suhrawardi there are three forms of worlds: the first is the world of reasons, the second is the world of souls, and, finally, the third is the world of things. If we consider that the soul's highest level is a rational soul, then it will be clear that there is a difference between the reason and the mind that is included in the soul. There is a difference in terms of degree between them. Suhrawardi notes that the light of the first being illuminates reason. Then there orginates the passage from reason to soul, which is possible due to the reflection of reflection. Suhrawardi writes that "the reflection of light is more honorable than the reflection of its reflection" (*Ibid*, p 225).

29   *Op cit*, al-Suhrawardi 1998, p 81.

30   *Ibid*, p 82.

31   *Ibid*, p 83.

32   *Op cit*, Rorty 1997, p 32.

33   *Op cit*, al-Suhrawardi 1999a, p 226.

34   *Ibid*, p 217.

35   *Ibid*, p 221.

36   Aristotle 2001, p 537.

37   *Ibid*, p 545.

38   Rayan 1976, p 260.

39   Al-Suhrawardi 1976, p 71.

40   See Priest 2000, p 25.

[41] *Op cit*, al-Suhrawardi 1999a, p 227.
[42] Ardakani 2003, p 242.
[43] Descartes 1985c, p 195.
[44] Husserl 1970, p 17.
[45] Al-Suhrawardi 1999b, p 213.
[46] Kant 1963, pp 11-12.
[47] *Ibid*, p 12.
[48] *Op cit*, 1999a, p 223.
[49] *Ibid*.
[50] *Op cit*, Kant 1963, p 12.
[51] *Op cit*, Descartes 1985a, p 111.

Martin Heidegger and Omar Khayyam on the Question of "Thereness" (*Dasein*)

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In comparing two philosophers who belong to two distinct philosophical traditions, one often runs the risk of superficiality. That is, by finding similarities, either conceptual or linguistic, one may conclude that the thinkers in question are advocating the same concepts. One may go further and ask, "So what if the two figures belonging to two different schools of thought agree with respect to one or a set of ideas?"

What distinguishes the present discussion from many others is that through an examination of the perspectives of Martin Heidegger and Omar Khayyam[1] on the question of "thereness", I hope to demonstrate the richness that one may arrive at by comparing the way the two philosophers struggled, ontologically speaking, to account for the "thereness" of the human condition. Khayyam, the Iranian mathematician, scientist and philosopher of the 11th CE, whose quatrains known as the "Ruba'iyyat" became a household word in 19th century Europe and America, is a unique figure in the annals of Islamic intellectual thought. In his philosophical treatises, Khayyam writes as a Muslim philosopher who is operating well within the Islamic religious universe, but as a poet he shifts to a more agnostic/atheistic perspective and advocates a different mode of being.

What makes Omar Khayyam different from many others who have made a similar intellectual journey is that he may have been operating simultaneously within two different ontological schemes. While the centerpiece of Khayyam's concern remains the problem of being and being-in-the-world, he writes both as a philosopher and a poet. In his philosophical works, written in the tradition of the Peripatetics, Khayyam is a theist, but when he adopts the poetic mode of existence, an agnostic-atheist poet emerges who is pulled between two diametrically opposing perspectives on the "thereness" of man.

Heidegger's struggle is with the very notion of being and not with one's relation to it. He is not struggling with the *proper* ontological framework in order to explain a seemingly senseless existence. For Heidegger, *telos* is not required in order to dwell authentically; Khayyam the philosopher, however, is bewildered by whether dwelling authentically is possible without *telos*.

A treatment of Khayyam's notion of "thereness" first, followed by an analysis of Heidegger's notion reveals much about the trials and tribulations of these two figures and the strength and weaknesses of their views. Omar Khayyam was a restless Muslim, caught between the rationalistic tradition of the Peripatetics in the Islamic intellectual tradition and his own failure to make sense of a world for

which he could find no purpose. The irreconcilable nature of these two perspectives created a unique figure who had to rely on two distinct ontological frameworks to account for the place of man in the world. Khayyam, similarly to Heidegger, offered analysis and interpretation of the problem of Being as the most important and fundamental problem of philosophy. Unlike Heidegger, however, Khayyam relied on an Aristotelian and discursive approach and composed six philosophical treatises dedicated to a treatment of Being. They are:

1. On Being and necessity (*Fi'l-kawn wa'l-taklif*)[2]
2. On the Necessity of Contradiction in the World, Determinism and Subsistence (*Ḍarurat al-taḍād fi'l-'ālam wa'l-jabr wa'l-baqā'*)[3]
3. Treatise on Intellectual Illumination on the Subject of Universal Knowledge (*Risālah ḍiyā' al-'aqlī fī mawḍū' al-'ilm al-kullī*)[4]
4. On the Knowledge of Universals of Existence (*Dar 'ilm kulliyāt-i wujūd*)[5]
5. Treatise on Being (*Risālah fi'l-wujūd*) [6]
6. Treatise in Response to Three Questions (*Al-jawāb 'an thulāth masā'il*) [7]

As the above titles suggest, Khayyam is dealing with different traditional philosophical problems such as the theodicy, free will, and determinism, but, as he acknowledges, these problems are all modalities of the problem of Being. In his discursive approach to the problem of Being, Khayyam begins by classifying different types of beings, such as actual, abstract, accidental, and essential. In his *Treatise on Being,* having offered an explanation of various modalities of Being, Khayyam tells us in section six, "The doubt that has made them [philosophers] fall into perplexity lies in the most major and self-evident primary proposition for it can neither be verified nor falsified and thus it is obvious that there is no need to mention it and to discuss negating it or resolving it for that is foolish".[8]

In his work *On Being and Necessity,* which is regarded as Khayyam's most important philosophical treatise, he tells us that the subject of Being and necessity are among the questions of an ultimate nature. What lies at the heart of such philosophical inquiries, and what needs to be first and foremost understood before any other philosophical issue is treated, Khayyam tells us, is the question of Being and its modalities. He tells us that our first encounter with Being is to ask, "Is it?" (*hal huwa*) a question that pertains to the Beingness of Being. The second encounter is to question the reality of being and ask, "What is it?" (*ma huwa*) and the third question is to ask, "Why is it?" (*lam*)

Being as such, Khayyam argues, resists disclosure and does not lend itself to these questions. We cannot ask, "Is it?" because in doing so we use the notion of Being to inquire about Being which is tautologous. The second and third questions, "What is it?" and "Why is it?" equally evade definition for the same reason as the former. Khayyam, therefore, concludes that the possibility of understanding Being through discursive means does not exist. As he explains, "If you look at all the existent beings and reflect upon their "whatness," your thought will lead you to form a firm opinion that the "whatness" of all things leads to a whatness and cause for which there is no whatness or cause".[9]

Khayyam's discursive approach in treating the question of Being which continues throughout his philosophical writings is primarily designed to answer what he

calls "the most important and difficult [philosophical] question"[10] and how to distinguish and categorize existent beings from one another. Stemming from his failure to establish what he calls "differences of nobility among creatures,"[11] Khayyam's bewilderment on this question may have forced him to seek a different ontological framework to explain the world in which he really lived. His critique of the fundamental ontological scheme of traditional Islamic philosophy appears not as a systematic philosophical criticism, but in his poetry. It is here that Khayyam, using poetic license, encounters the world as "throwness," a phenomenon without beginning or end, the theater of the absurd. He notes that the cruel wheel of fortune seems to treat everyone the same, while only in a non-theistic paradigm can such cruelty be understood rationally.

Contrary to Heidegger, whose views can be classified into early and late periods, Khayyam's intellectual thought did not go through an evolutionary process. What makes Khayyam a unique figure is that he simultaneously operated in two ontologically diverse schemes, as taking refuge from the consequences of one in the other. In his work *Response to Three Problems,* he treated the subject of determinism and evil. Following traditional Peripatetic arguments, he concludes that such problems arise because the reality of Being remains veiled from us. Frustrated by the impenetrable nature of Being, he ends his treatise, as many other philosophers do, by asserting the traditional Islamic phrase "Only God knows best."

Let us now reflect on Heidegger's dilemma concerning the question of Being. Contrary to Khayyam, who operates simultaneously in a theistic and non-theistic world, Heidegger is consistent. However, though he consistently operates within a non-theistic *Weltanschauung*, his mode of discourse changes from a more discursive analysis of Being in the earlier period to a more contemplative approach in his later works. Despite profound theological differences between Heidegger and Khayyam, they both share in the project of beginning with the fundamental ground upon which a philosophical edifice is built. Concerning Being, Heidegger asserts, " The task is, then, to raise once again the question about the meaning of being. Are we nowadays even perplexed at being unable to understand the expression " being?" Not at all. The first task is to awaken once again an understanding for the meaning of this question".[12]

From the outset, Heidegger is mindful that his inquiry into the meaning of Being has implications for being a human; for Khayyam such an inquiry was intended to resolve other philosophical questions. Khayyam's attempt in this regard would be viewed by Heidegger as a failure since what lies at the heart of the failure of traditional ontology is precisely its attempt to solve what he calls "philosophical dead ends." While the works of Heidegger and Khayyam are different, the discursive nature of their approach to the question of Being remains the same; both figures want to understand what Being is.

Responding to the question of why the problem of being has remained unresolved, early Heidegger argues, "Consideration of the prejudices reveals not only that there is no answer to the question of being but also that the question is obscure and without direction. Salvaging the question about being requires, therefore, that we first elaborate on the question adequately".[13]

In his work *Martin Heidegger on Being Human,*[14] Richard Schmitt argues that the problem for Heidegger was essentially a linguistic one. He believes we must find the "vocabulary that is more appropriate to it than vocabulary in the past."[15] Even if Heidegger's project in *Being and Time* is to provide us with a new philosophical vocabulary, it is still an external attempt to understand what Being is, namely, there is an "I" such that through a linguistic venue the meaning of Being can be revealed to this "I."

There is an interesting dichotomy between Khayyam and Heidegger in this respect. The former begins with an attempt to understand and elaborate on traditional philosophical problems only to realize that these are the modalities and by products of Being, which itself (in the final analysis) cannot be understood. Heidegger's project is to understand the meaning of Being first and not to involve himself in what he considers to be "dead-end issues."

Omar Khayyam is intensely interested in the human condition but is unhappy with the implications of the traditional understanding of Being and the hierarchy it imposes on the place of man in the world. Realizing the pitfalls of the traditional hierarchy of Being, Khayyam changes his discourse from discursive to poetic since poetry can account for the type of mode of existence with which he is concerned, and philosophy cannot. Heidegger's intellectual journey with regard to the question of Being inevitably arrives at the relationship between Being and the way man lives and dwells. Unlike Khayyam who has to change his ontology and language to account for the place of man in the world, for Heidegger, the subject of "thereness" of the human condition naturally emerges from his analysis of Being.

For Heidegger, being a human can be understood in light of his analysis of the concept of Being, whereas for Khayyam the poet, not the philosopher, all analysis has to be suspended if a human is to live authentically. For Khayyam, traditional metaphysics, or what he calls "the tale of the seventy-two nations," is equivalent to Heidegger's "dead end issues." The flight of fantasy has to be rejected in order to see the real predicament of humans in this "sorrow laden nest." The difference between the two figures here is that Khayyam the poet considers even an analysis of Being to be a trap. It must be abandoned, for analysis as such may lead to structures which are inherently oppressive.

Before further examination of Khayyam's notion of "thereness," let us reflect on Heidegger's notion of "*Dasein*" as a peculiar human condition which has a central place in the thought of both philosophers under discussion. We are assuming some degree of familiarity with Heidegger's concept of "*Dasein*" on the part of the reader and, therefore, skip over an extensive analysis of what he means by "*Dasein*," which I translate as "thereness." Heidegger explains, "*Dasein*, however, is 'in' the world in the sense that it deals with entities encountered within the world".[16]

It is precisely the way humans dwell in the world that causes Khayyam's struggle since his traditional ontological analysis places man in the world temporarily, an alien being that is not of this world. In Khayyam's theocentric worldview, man is a theophany and while he is "in" the world, he is not part of the world. In fact, man's relationship to the world is like oil and water: outwardly attached, and what amounts to being inwardly detached. In order to be part of the world, Khayyam

the poet embraces Heidegger's ontological perspective, one in which man is not-above-the-world but is in-the-world. For Khayyam, who sees the truth of one's being as close and yet remote, distant and yet reachable, Heidegger's analysis would have resonated deeply when he says, "In *Dasein* there lies an essential tendency towards closeness".[17]

While Heidegger's language and mode of discourse here is very different from Khayyam's, on a deeper level their projects bear some similarities. Khayyam is interested in the predicament and consequences of our "fall," whereas Heidegger is interested in finding a language to describe the awkwardness of *Dasein*. In his numerous attempts to define our "thereness" Heidegger asserts:

> Dasein has likewise the character of "directionality".[18]
> Dasein is essentially "De-serving".[19]
> Dasein itself is "spatial" with regard to its Being-in-the-world.[20]
> Dasein has its "definiteness".[21]
> Dasein is proximally never here but yonder.[22]

One may cite numerous definitions of *Dasein* by Heidegger, but what is more interesting than the content of these definitions is the very struggle to define *Dasein*. What is ironic here is that Omar Khayyam, who is restless with regard to the meaning of Being in his philosophical writings, is quite content in his poetry when he abandons the search for Being and places man amidst a senseless existence. For Khayyam, the fact that humans are thrown amidst an existence that he cannot understand, or make sense of, is a ground for embracing humanism, abandoning the sacred ontology, and sacred geography. This reorientation, however, provides a great deal of anxiety, an experience that, according to Heidegger, follows from embracing what he calls "the worldhood of world."[23] Khayyam in the following quatrain realizes that experiencing "the worldhood of world" requires involvement in the world not as something above others but as one among many. He asserts:

> Since neither truth nor certitude is at hand
> Do not waste life in doubt for a fairy land
> O let us not refuse the goblet of wine
> For sober or drunk in ignorance we stand [24]

The "ignorance" Khayyam that refers to is a doctrinal one which implies freeing oneself from the subject-object duality: here I am and there you are, let me analyze you as something apart from my reality, as something foreign to me. For Khayyam, the poet, we are of earth and thus stand, not above other existent beings but as one of them, a sensible, but anxiety provoking concept. In his poetry such images as " from dust we come and to dust we return," and "every brick is made from the skull of a man," are abundant in the Ruba'iyyat.

Forgoing traditional ontology allows Khayyam to shift his mode of being from "sobriety," which is identified with philosophy, to being "drunk," which for him is associated with poetry, and hence comes the discovery of freedom to choose one's "Being-in-the-world." The forgetfulness of being drunk for Khayyam is a

powerful imagery that symbolically explains how one can live authentically with-out having to establish a proper relationship to one's surroundings. In a drunkard mode of existence, one can establish a new relationship with things that surround us, a will to choose, and thus a freedom to enjoy. Throughout Khayyam's quatrains, wine and being drunk are advocated by a Muslim philosopher who according to his biographers adhered to the tenets of Islam. Yet, intellectually, Khayyam uses wine as a symbol for freedom. In a state of being drunk, one estab-lishes a phenomenological disengagement with one's object of reflection and is able to see it in a new light. My existence as something that "is there" must be re-flected upon as "thereness" if I am able to dwell authentically, a mode of being that Khayyam describes as drunkard.

> Those imprisoned by the intellect's need to decipher
> Humbled; knowing being from non-being, they proffer
> Seek ignorance and drink the juice of the grape
> Those fools acting as wise, scoffer.[25]

Heidegger would describe Khayyam's "being drunk" as "Being-in-the-world." *Dasein* has already discovered a 'world' at any time. This discovery, which is founded upon the worldhood of the world, is one in which we have characterized as freeing entities for a totality of involvement.[26]   The involvement that Heideg-ger refers to requires a particular consciousness, one in which one's mode of being is defined in so far as it relates to objects around him. Descartes did us a disservice by separating the "I" from the "it," a dualism upon which Khayyam's philosophi-cal edifice rests, but which vanishes in his poetic mode of existence. Heidegger calls this consciousness a kind of "falling of *Dasein*",[27]   not in its negative sense, but in the sense that "*Dasein* is proximally and for the most part *alongside* the 'world' of its concern".[28]

As long as hierarchy is there, one is placed above or below the "mark," one is oriented and "not lost." But placed alongside others, one is disoriented, filled with a sense of bewilderment and existential chaos. Khayyam expresses this:

> The sphere upon which mortals come and go,
> Has no end nor beginning that we know;
> And none there is to tell us in plain truth:
> Whence do we come and whither do we go.[29]

Heidegger explains this sense of being lost as a form of "absorption" and states, "this absorption in, has mostly the character of Being-lost in the publicness of the they".[30]   Heidegger's project here is simpler than Khayyam's since God and the search for *telos* are not part of his project. The Heideggerian *Weltanschauung* has no need for idle talk, but Khayyam's philosophical schizophrenia takes him from a calm philosophical expression of his bewilderment in a theocentric world view to a vibrant poetic venue. Expressing his sense of being absorbed and lost in the everydayness of life, Khayyam's struggle with these two different modes of expression are reflected in the following quatrains:

That earthen bowl of such exquisite make,
Not even drunkards would attempt to break;
So many lovely heads and dainty hands-
For whom He makes, for spite of whom does break?[31]

Eternity! - for it we find no key;
Nor any of us past the Veil can see.
Of Thee and me they talk behind the Veil,
But when that parts, no more of Thee and me.[32]

"Being-in-the-world is tempting",[33] Heidegger tells us, adding that "leading and sustaining a full and genuine 'life' brings *Dasein* a *tranquility* for which everything is 'in the best of order' and all doors are open".[34] Despite their differences in what might constitute "a full and genuine life," Khayyam would like to agree with Heidegger, but cannot understand how this tranquility is possible in light of the presence of so much suffering in the world. In fact, Khayyam would wonder why any treatment of the problem of evil is peculiarly missing from Heidegger's analysis of *Dasein*. Heidegger tells us, "falling Being-in-the-world, which tempts itself, is at the same time *tranquillizin*".[35] This is a claim that Khayyam would frown upon, for Heidegger seems to avoid the treatment of the subject of pain and suffering of the everyday existence as one of the fundamental realities of *Dasein*'s mode of being. The *Quran* speaks of man as having been created in the heart of suffering, and Khayyam comments:

We halt on earth a while in our course
And lo! We gather naught but plague and sores
Alas! Not one in hundred doubts resolved
We go with heavy hearts and deep remorse [36]

One may argue that, even though the problem of evil does not have a central role in Heideggerian philosophy, Heidegger is not oblivious to the problem of suffering as it pertains to the question of thereness. Addressing it as "turbulence" he argues, "turbulence is not only existentially determinative for being-in-the-world",[37] and adds, "makes manifest that throwness which can obtrude itself upon *Dasein*".[38] This turbulence for Khayyam has a much wider and serious consequence. Speaking as an agnostic he conveys:

Life is dark and maze-like, it is
Suffering cast upon us and comfort in abyss
Praise the Lord for all the means of evil
Ask none other than He for malice[39]

The problem of evil for Khayyam the poet is not a philosophical problem, nor is it a side-issue along with other existential riddles. It *is* the fundamental problem of the human condition. Suffer ing is staring us in the face, it is part of our being here. Heidegger's statement that "throwness is neither a fact that is finished' nor a fact that is settled",[40] would have resonated deeply with Khayyam. We hear the bemoaning of an existentially frustrated poet who explains:

Khayyam, if drunk with wine you be, rejoice
If next to a lovely face you sit, rejoice
And since the world in nothing ends, suppose
Your life be flown-while it is not, rejoice[41]

For Heidegger, "*Dasein* remains in the throw, and is sucked into the turbulence of the 'they's' inauthenticity".[42] Implied in the concept of "throw" is the notion of suspense, a peculiar mode of being, an awareness of my presence without a context. This type of existence can be described as being-in-the present, a momentous existence. Khayyam describes it as:

When Yesterday is vanished in the past
And Morrow lingers in the future vast
To neither give a thought but prize the hour
For that is all you have and time flies fast[43]

Khayyam realizes that in order to make sense of the apparent meaninglessness we call "life," he needs to shift from the traditional Peripatetic ontology to a different ontological scheme. This ontology, for Khayyam is a type of living in the present, a groundless-ground in which impermanence and suffering are the only realities in life.

Today is thine to spend, but not to-morrow,
Counting on morrow breedeth naught but sorrow;
Oh! Squander not this breath that heaven hath lent thee,
Nor make too sure another breath to borrow[44]

Heidegger is in agreement with Khayyam here. He tells us, "Falling into the world would then have to be re-interpreted ontologically as Being-present-at-hand in the manner of an entity within-the-world."[45] Khayyam's failure to reconcile the transcendental and imminent dimensions of life leads to the realization that we live in-the-world amidst what is present-at-hand. In fact, the reality that emerges by realizing that we can only exist amidst objects, for Khayyam the poet, is the only Reality. This conclusion, however, poses a dilemma for him. What confronts him existentially and what he likes to read into throwness intellectually, do not match. It is at this juncture that Khayyam embraces a Buddhist-like position by not rejecting or accepting the existence of a theistic perspective but by pushing it aside permanently as something that is irrelevant to the human condition. An authentic mode of existence can only be recognized if throwness is accepted unconditionally and without any theological baggage attached to it.

Could Khayyam have held two simultaneous positions, philosophically a theist, appositionally an agnostic? The problem of theodicy and the apparent meaninglessness of human existence on one hand, and the abundance of intellectual reasons for the existence of God, may have convinced Khayyam to hold the following position: There may or may not be a God and certainly there are numerous reasons why it might be plausible for one to accept God's existence. However, on the more immediate, practical and day to day basis, this God seems to have

abandoned us to an existential exile. This "revealedness" and "concealment" of God accounts for Khayyam's bewilderment and he asserts:

> Nor good for mosque, nor fit for Church I am,
> Ah, God alone knows type of clay I am;
> Nor faith, nor wealth, nor hope for paradise,
> Like homely whore and pagan tramp I am.[46]

Standing within a Heideggerian world view comes at a cost. The inevitable question of "What is the purpose of our being here?" arises, and since the answer is at best, "We don't know," and at worst, "There is no purpose," the flood gate of anxiety is opened. Certainly, both Heidegger and Khayyam were aware of this and both duly noted it in two different ways. For Heidegger, anxiety is a distinct state of mind which brings one face to face with the reality of *Dasein*'s throwness. To be is to be anxious, Heidegger tells us, adding: "the turning-away of falling is grounded rather in anxiety".[47] Contrary to most cases of anxiety, he elaborates, "anxiety is characterized by the fact that what threatens is nowhere".[48] For Khayyam, it is everywhere; we are reminded of it in the everydayness of pain and suffering:

> O'Khayyam, the world is shamed by those who moan
> They frown of Fate, and greet distress with groan
> Ah, drink the chalice of wine and tune the harp
> Before life's crystal breaks upon the stone[49]

Anxiety may serve in two ways. The first, which has traditionally been the case, is that which brings you closer to the religious discourse, to break you into submission until anxiety is dissolved into a greater *telos*. Khayyam reminds us of this:

> You wish to be wise, yes even you!
> Perplexed you are and know not what to do;
> So Time, your teacher, flogs you and strikes
> Until out of pain, you pray Him too.[50]

The other way is to draw the proper conclusion, which is to be mindful of the impermanence of life. It is a reminder not to fall into the abyss of the religious discourse as a means of dealing with one's anxiety. An intellectually honest way of facing one's anxiety is to value the everydayness of what is present-at-hand. Khayyam alludes:

> Of Paradise they talk and angels sweet,
> The juice of grape I hold as better treat;
> Ah, take what is at hand and let fantasy go
> Sweet sounds the drum when distant is the beat.[51]

What allows a meaningful comparison between Martin Heidegger and Omar Khayyam is precisely Khayyam's ability to move in and out of an anthropocentric

and theocentric world view. Realizing the pitfalls of a theocentric and an anthropocentric world view, Khayyam never settles fully into either of them. Bewilderment and the state of quandary that follows from not being at home in either of them becomes the mode of existence for Khayyam in which he dwells both philosophically and poetically. Khayyam was an intellectual nomad who realized the insoluble nature of his dilemma: theism cannot be accepted with certainty, nor can atheism be embraced comfortably. Heidegger's proclamation, "thus poetically dwells man" and a poetic mode of existence appears to have resonated deeply with Khayyam.

Notes

[1]   For more information on Omar Khayyam, see Mehdi Aminrazavi, *The Wine of Wisdom*: *Life, Poetry and Philosophy of Omar Khayyam* (Oxford: One World Press, 2005).

[2]   "*Fi'l-kawn wa'l-taklif*," *Dānish-nāmah-yi Khayyāmī*, Rahim R Malik (ed) (Tehran: 1377), pp 324-34.

[3]   "*Darurat al-tad dād fi'l-'ālam wa'l-jabr wa'l-baqā'*," *Dānish-nāmah-yi Khayyāmī*, Rahim R. Malik (ed), pp 346-53.

[4]   *Risālah diyā' al-'aqlī fī maw dū' al-'ilm al-kullī, Rahim R. Malik, Dānish- nāmah-yi Khayyāmī*, Rahim R. Malik (ed) (Tehran: 1377), pp 370-75.

[5]   *Dar 'ilm kulliyāt-i wujūd*." *Farhang* vol 1, 12 (1378): 1-4, 389-90.

[6]   "*Risālah fi'l-wujūd*," J Nezhad Awwal (ed). *Farhang* vol 1, 12 (1378): 1-4, 102-66.

[7]   "*Al-jawāb 'an thulāth masā'il*," H N Işfahani (ed), *Farhang* vol 1, 12 (1378): 1-4, 163-70.

[8]   *Ibid*, p 104.

[9]   *Ibid*, p 140.

[10]   *Ibid.*

[11]   *Ibid.*

[12]   Martin Heidegger, *Being and Time* (trs) J Macquarrie and E Robinson (London: SCM Press 1962), p 1.

[13]   Martin Heidegger, *Grundprobleme der Phänomenologie* (unpublished lectures, Marburg, 1927), p 39.

[14]   Richard Schmitt, *Martin Heidegger on Being Human* (New York: 1969), p 10.

[15]   *Ibid.*

[16]   *Op cit,* Heidegger, *Being and Time*, p 138.

[17]   *Ibid,* p 140.

[18]   *Ibid,* p 143.

[19]   *Ibid,* p 139.

[20]   *Ibid,* p 138.

[21]   *Ibid,* p 140.

[22]   *Ibid,* p 142.

[23]   *Ibid,* pp 244-45.

[24]   Translated by the author.

[25]   Translated by the author.

[26]   *Op cit,* Heidegger, *Being and Time*, p 145.

[27]   *Ibid,* p 219.

28   *Ibid,* p 220.
29   A Sa`idi, *Rubaiyyat of Omar Khayyam* (Berkeley: 1994), p 132.
30   *Op cit,* Heidegger, *Being and Time*, p 220.
31   *Op cit,* A Sa`idi, p 123.
32   *Ibid,* p 207.
33   *Op cit,* Heidegger*, Being and Time*, p 222.
34   *Ibid.*
35   *Ibid.*
36   *Op cit,* Govinda Tirtha, *The Nectar of Grace*, p 61.
37   *Op cit,* Heidegger, *Being and Time*, p 223.
38   *Ibid*.
39   Translation by the author.
40   *Op cit,* Heidegger, *Being and Time*, p 223.
41   *Op cit,* A Sa`idī, p 65.
42   *Op cit,* Heidegger, *Being and Time*, p 223.
43   *Op cit,* A. Sa`idi, p 184.
44   E H Whinfield, *The Quatrains of Omar Khayyam,* p 30, modified by the author.
45   *Op cit,* Heidegger, *Being and Time*, p 223.
46   *Op cit,* A Sa`idī, p 190.
47   *Op cit,* Heidegger, *Being and Time*, p 230.
48   *Ibid*, p 231.
49   *Ibid*, p 173.
50   *Op cit,* Govinda Tirtha, p 89.
51   *Op cit,* A Sa`idī, p 86, modified by the author.

Symposia

Organized by: The World Institute for Advanced Phenomenological Research and Learning (1 Ivy Pointe Way, Hanover, NH 03755, United States) its centers and affiliated societies, as well as other phenomenology groups and societies

Symposium 2

Held December 28, 2001 at the 98th Annual Meeting of the American Philosophical Association, Eastern Division Held in Atlanta, Georgia December 27-30, 2001

TOPIC: CREATIVITY: LIFE, COGNITION, AESTHETICS IN ISLAMIC PHILOSOPHY AND PHENOMENOLOGY OF LIFE

Chair: Sachiko Murata

The World Institute for Advanced Phenomenological Research and Learning, Paulding

Program

Anna-Teresa Tymieniecka (World Institute for Advanced Phenomenological Research and Learning, United States) *IMAGINATIO CREATIX* AND CREATIVE EXPERIENCE IN THE HUMAN SIGNIFICANCE OF LIFE

William Chittick (State University of New York, Stony Brook, United States) THE CIRCLE OF LIFE IN ISLAMIC THOUGHT

Mohammad Azadpur (San Francisco State University, United States) CREATIVITY AND METAPHILOSOPHY IN AVICENNA, KANT, AND SOME OF THEIR SUCCESSORS

Sachiko Murata (State University of New York, Stony Brook, United States) THE CREATIVE TRANSFORMATION IN LIU CHIH'S PHILOSOPHY OF ISLAM

Symposium 3. Official Roundtable of the World Institute for Advanced Phenomenological Research and Learning

Held August 16, 2003 at the 53rd International Phenomenology Congress on *PHENOMENOLOGY OF LIFE MEETING THE CHALLENGES OF THE PRESENT DAY WORLD*, with the 21st World Congress of Philosophy held by the F.I.S.P. in Istanbul, Turkey, August 10-17, 2003

TOPIC: MICROCOSM AND MACROCOSM, A PERVADING HISTORICAL CONCERN

Organized and Introduced by Anna-Teresa Tymieniecka

Program

Nader El-Bizri (University of Cambridge, United Kingdom) THE MICROCOSM/ MACROCOSM ANALOGY: A TENTATIVE ENCOUNTER BETWEEN GRAECO-ARABIC PHILOSOPHY AND PHENOMENOLOGY

Gholam-Reza A'wani (Shabid Behesti University, Iran) MAN, A MACROCOSM OR MICROCOSM?

Mieczyslaw Pawel Migon (Gdansk, Poland) CONNECTION OF MICROCOSM WITH MACROCOSM IN MAX SCHELER'S PHILOSOPHY

Daniela Verducci (University degli Studi de Macerata, Italy) ON LINKING MICROCOSM AND MACROCOSM: MAN AT WORK, A CHALLENGE BY MAX SCHELER

W Kim Rogers (East Tennessee State University, United States) MICROCOSM AND MACROCOSM IN THE ONTOPOIESIS OF LIFE

Symposium 4. Islamic Philosophy and Occidental Phenomenology in Dialogue *Around the Perennial Issue: MICROCOSM AND MACROCOSM*

Held on August 18, 2004 at Wadham College at the 3rd World Congress of Phenomenology, Phenomenology World-Wide, University of Oxford, England, August 15-21, 2004

Presided by Nader El-Bizri, University of Cambridge, England

Program

Nader El-Bizri (University of Cambridge, Great Britain) BEING AND NECESSITY: A PHENOMENOLOGICAL INVESTIGATION OF AVICENNA'S METAPHYSICS AND COSMOLOGY

Mahmoud Khatami (University of Tehran, Iran) THE ILLUMINATIVE NOTION OF MAN IN PERSIAN THOUGHT: A RESPONSE TO AN ORIGINAL QUEST

Marina Banchetti-Robino (Florida Atlantic University, United States) THE MICROCOSM/MACROCOSM ANALOGY IN IBN SINA AND HUSSERL

Nikolay Milkov (Germany) MICROCOSM AND MACROCOSM IN LOTZE

Mieczyslaw Pawel Migon (Gdansk, Poland) MICROCOSM AND MACROCOSM IN MAX SCHELER IN RELATION TO ISLAMIC PHILOSOPHY

Abu Yaareb Marzouki (International Islamic University of Malaysia, Malaysia) AL-GHAZALIAN INTERPRETATION OF AN ARISTOTELIAN TEXT USED BY HEIDEGGER

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Diretor Divino, como nunca havia visto em Minha experiência.

Os que têm estado a par de Meus esforços sinceros para a Bênção das Américas uniram-se a Mim com todo o poder para realizar todo o possível que a Lei Cósmica e a Lei do Indivíduo permitirem. As Leis Cósmicas estão dando, cada dia, mais liberdade de atuação a esta atividade, o que nos alenta muitíssimo.

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Na Plenitude de Meu Amor

SAINT GERMAIN