

Diego Gracia, *Amicus Plato*. La filosofía como profesión de verdad

Abstract: Philosophy is the search of truth. This means that philosophers are those which are looking for the truth, no matter where it could be. As a consequence, the study of previous philosophers can only have the role of an aid in order to reach this task. They are only means, not ends in themselves. The rest is ‘scholasticism’. As a true philosopher, Zubiri was changing all his life his mind and progressing in the analysis of reality. In this paper some important differences between their two major works, *On essence* (1962) and *Sentient intelligence* (1980-1982) are analyzed. At the first glance it seems that both are talking about the same, ‘reality’, but the first is the analysis of what Zubiri calls ‘real-thing’ (*cosa-realidad*), while the goal of the second is the description of ‘reality’ as such, understood as the formality of the intellectual human approach to things. This difference, which seems minimal at the beginning, is at the end plenty of consequences, not only in the field of Metaphysics, but also in Anthropology and Theology.

Paolo Ponzio, La realtà come metafisica: il trascendentale nella filosofia di Xavier Zubiri

Abstract: In this study, in the light of Xavier Zubiri’s Metaphysics, we want to pay attention to the nuances of the term “transcendental”, trying to grasp shades and developments of its use in Zubiri’s thought to understand its originality and to be able to offer some clarifications on essential aspects of his philosophical system, in order to redefine his philosophy of reality as trans-physics.

Antonio González, Estructura dinámica de la actualidad

Abstract: Which is Zubiri’s contribution to the future of metaphysics? An outline of Zubiri’s evolution could show where his philosophy was heading. The present paper assesses the initial primacy of ‘actuality’ in Zubiri’s early philosophy, its relative disappearance in the fifties and sixties, and the reasons why actuality once again became a central concept of Zubiri’s metaphysics. It also shows that, in his final works, Zubiri began to stress the essentially dynamic and constitutive character of ‘actualization’, now understood as ‘structuration’.

Francesco Marrone, L’ovvietà del mondo e la trascendenza

Abstract: Zubiri’s thought can be qualified as an attempt to reconsider the assumptions and contents of the history of metaphysics from a new perspective. In almost all his writings, Zubiri targets the tradition of Western metaphysics and its fundamental concepts from heterogeneous perspectives and with different methods. Among his mature writings there is one that is exemplary in this regard: *Los problemas fundamentales de la metafísica occidental* (1969-1970). This paper examines the peculiar definition of metaphysics that Zubiri formulates in this work, paying particular attention to the *transcensus* of the first science, to the notion of the transcendental and, finally, to the distinction, elaborated by Zubiri, between the object of metaphysics and the things that constitute the object of ordinary knowledge.

Víctor M. Tirado San Juan, Problematismo, lucidez y potencialidad de la filosofía zubiriana de la inteligencia

Abstract: After the last very deep and intense investigations on Zubiri’s thought carried out in recent decades, this essay aims to contribute to make an assessment of the current state of the matter, examining several fundamental problems concerning human knowledge, which has been masterfully elucidated by the Spanish thinker: the question of truth and its modalities; the link between truth, knowledge and reality (the question of realism, types of scepticism and the question of hermeneutic). It is also about seeing the question of the limits and possibilities from human Knowledge, attending to the articulation between human cognitive activity and the ontological structure of man (spiritual and corporeal at once). All of this is about seeing the achievements of Zubiri’s approach – placing his proposal in the context of the history of Western thought, and in particular, in the context of current thinking – emphasizing the possibilities it opens in the future, but its difficulties too.

Maria Lida Mollo, *Sobre la esencia*: un laboratorio lingüístico

Abstract: This paper analyzes neologisms in *Sobre la esencia* and it is divided in three parts. The first one deals with the relationship between Zubiri’s style and Spanish philosophical language. The second one is dedicated to semantic neology and borrowing in philosophical terminology and the third one to lexical neology and word formation processes, specially compounding and derivation.

Óscar Barroso Fernández, Verdad y ethos. Claves para un humanismo nihilista desde Zubiri

Abstract: In this work we try to think about philosophy as a way of life in Zubiri and as opposed to Foucault. At the end of his life, Foucault considered that a philosophy understood as an attitude or self-care demanded the marginalisation of the veritational and humanist tendencies that were hegemonic in the philosophical tradition. But, precisely, from Zubiri we can think of a humanist philosophy as a way of life in which truth, as a moment of the transcendental order and together with the rest of transcendental ones, becomes an essential element. Following this path will allow us to find a less theoretical Zubiri; even, relying on the best of the tradition that goes from Nietzsche to Foucault, to reconstruct in the Basque philosopher a form of active and productive nihilism, something that, in principle, his thought seems to repel.

Carlos Pose, La ética en el horizonte post-metafísico. Poder y deber como hechos morales

Abstract: The subject of ethics has already been studied by scholars who have focused on the work of the philosopher Xavier Zubiri. Nevertheless, within the framework of what we might call ‘Zubiri’s ethics’ (Aranguren, Ellacuría, D. Gracia, etc.), not all the presuppositions of a postmetaphysical Zubirian ethics have yet been analyzed. By Zubirian ‘post-metaphysical ethics’ we understand that which derives from noology or the theory of sentient intelligence. As this theory affects both the affecting feeling and the tending will according

to what Zubiri called ‘intellecionism’, the aim of the present work is the study of ethics from the perspective of the third vector, the tending will, following what Zubiri called ‘possessional intelligence’. The result is that the description of the moral fact allows us to approach the concepts of ‘power’ and ‘duty’ from new viewpoints, highly fruitful in present-day ethics.

Ricardo Espinoza Lolas, Realidad y sociedad en Zubiri

Abstract: This article reflects on the social reality in the work of the Spanish philosopher Xavier Zubiri. For this, a detailed investigation of the most important milestones is carried out where social reality is worked in accordance with the work of the philosopher. And, in addition, a possible “noology of society” is suspected that would be fundamental to understand the human today. And for this the work Sentient Intelligence becomes fundamental.

Giuseppe Cacciatore, La dimensione storica dell'uomo nelle riflessioni di Zubiri

Abstract: This paper analyzes Zubirian concept of historical reality and it is focused on “traditive transmission” and on History influence on human reality. It also hints at a comparison between Zubiri and Dilthey on the concept of life and it tries to show a proximity started from the role played by the concept of unreal and figuration. At the end, it deals with the figure of Ellacuría and the way in which he has developed Zubirian reflection on History in the terms of Philosophy of liberation. The ethical dimension of Zubiri’s philosophy is one of the characteristics of a Metaphysics compatible with pluralism and for this reason worthy of the times.

Jesús Conill, Noología en tiempos de neurociencias e inteligencia artificial

Abstract: This paper shows the relevance of Zubirian noology for metaphysics in the 21st century, which is marked by the rise of neurosciences and artificial intelligence. Zubiri’s noological analysis, which is closely linked to neurobiology, contributes to offering a new conception of human reality and intelligence.

Thomas B. Fowler, The Limitations of Artificial Intelligence in Light of Zubiri’s Noology

Abstract: Rapid advances in computer technology and what is termed ‘Artificial Intelligence’ in the past 70 years have led to speculation about the ultimate capabilities of electronic devices, including speculation about whether they will make humans obsolete at some future time. Zubiri’s distinction between sensible intelligence and sentient intelligence can be applied to understanding of the limitations of AI. Machines can only operate on the sensible intelligence paradigm, which entails limits. Sentient intelligence allows humans to carry out functions that sensible intelligence-based devices can never do. Sensible intelligence-based devices, including AI, will therefore be restricted to amplifying human (i.e. sentient intelligence) capabilities, but never replacing them. Historically, extravagant claims for AI have not been borne out, despite many orders of magnitude increase in computation speed and memory capacity. Theoretical arguments, based on Gödel’s Incompleteness Theorem, also confirm this.

Javier Ruiz Calderón, Algunos problemas del pensamiento de Zubiri sobre Dios y la religión

Abstract: In this paper we deal with some limitations of the Philosophy of Religion and the Philosophical Theology of Zubiri. In section 1 we discuss ten topics relevant to Phenomenology of Religion as explained in the course *The Theological Problem of Man* (1971). They have to do with the intellectual access to God, the nature of faith, religion, the divine and the sacred, the personal and institutional dimensions of religion, the diversity of religions, their historicity, the superiority of theism and Christianity as the supreme truth of religion. In section 2.1 we discuss the approach to the ‘problem of God’ in the *Final Writing* (1983) of *Man and God*. Starting from the ‘relatively absolute’ character of human being, Zubiri shows that he is ‘religated’ to the ‘power of the real’. The ‘enigmatic’ nature of this situation would ‘throw us’ towards its ground. In 2.2 we deal with the exposition that he made in the *Rome Course* (1973) of the ‘path of religation’, which intends to lead from the fact of religation to the reality of an ‘absolutely absolute’ ground of reality. Throughout these three sections we explain the multiple difficulties of historical, phenomenological, epistemological and metaphysical nature that we find in his argumentation.

Armando Savignano, Il problema di Dio e la religione in Zubiri

Abstract: The problem of God is addressed by Zubiri on the basis of anthropological, epistemological and metaphysical assumptions. A central role is represented by the atheistic and agnostic attitudes with which Zubiri confronts himself in the light of an original philosophy of religion.

Ángel González, ¿Realismo zubiriano? A propósito de un diálogo entre Xavier Zubiri e Ignacio Ellacuría

Abstract: The lectures we examine in this essay, and which took place in 1978, are at the genesis of the trilogy Sentient Intelligence by X. Zubiri. In the first place, they demonstrate that Zubiri’s Philosophical project does not fit in with today’s fashionable concept of new realism, or with idealism. In the second place, they make it clear that what he considers Actuality cannot be understood as the passivity of intelligence. And lastly, maybe more than in any of his other writings, these lectures concisely clarify how reality is meant to be understood in his work, as what he refers to as total concept. In all, these lectures needed an examination to reveal these key concepts and is the objective of the article at hand.

Tommaso Sgarro, La presenza di Kant in Zubiri secondo Ignacio Ellacuría: storia, filosofia, intelletto

Abstract: Kant is an author who frequently recurs in Zubiri’s works. The constancy of the comparison between the two philosophers is

entirely internal to the method of investigation itself of Zubiri philosophy, which has nothing properly historiographical, and which has posed many problems to the commentators of Spanish philosopher. Following the references to Zubiri's interpretation of Kant in the philosophical texts of Ignacio Ellacuría (1930-1989), we will try to feed a two-part comparison whose main goal is to clarify the nature and the perspective of the confrontation with Kantism, in relation to the more general problem of the status of philosophy in Zubiri's production.

Esteban Vargas Abarzúa, *Análisis de algunas de las últimas obras publicadas de Xavier Zubiri.*
¿En qué está su novedad?

Abstract: This article analyses three works or sets of works by Zubiri that I have edited. They are: "The concept of matter" and "The living being", the "theologic trilogy" and *Science and Reality*. We analyze their "genesis", and how this generates some "novelties" in Zubiri's thinking. The article shows that in order to go deeper into what a philosopher "thinks", it is necessary to know how his thought is progressing.

Maria Evelina Malgieri, *L'esse nel Liber de Causis*

Abstract: If we consider that being and its multiple meanings represent the subject of Aristotle's *Metaphysics* – of which the *Liber de causis* was the 'official' complement in the teaching programmes of medieval universities –, it may seem odd that one of the points perceived as most troublesome and innovative in the *Liber* was precisely the concept of being. Among the most quoted and commented passages of the *De causis* is indeed proposition IV, which states that being is the first of created things. Yet this first created thing, which represents the level closest to the First Cause, is called at the same time *esse* and *intelligentia*. But even apart from this double identification, what is to be understood here, in the strict sense, by *esse*? The assonance between the lemma of prop. IV and the statement of Ps.-Dionysius the Areopagite according to which 'being' is the first divine participation granted to creatures, helped to increase the fortune of the lemma, but also conditioned, at least in part, its interpretation by Scholastic masters. As an analysis of the Latin manuscript tradition of the *De causis* and its commentaries shows, Latin interpreters hesitate to attribute to the *esse* mentioned in the *Liber* an existential value or an essential meaning; however, this hesitation or oscillation may in fact be rooted in a stratification already present in the *Liber* itself, both because of the peculiar nature of the first created thing and because of the difficulty of translating the Arabic lexicon into Latin.

Antonio Lombardi, *Dall'intelletto potenziale alla coscienza eterna.*
Aristotelismo "averroizzante" e idealismo in Thomas Hill Green

Abstract: The essay examines Thomas Hill Green's idealistic reading of Aristotle's *Metaphysics* and *De anima*, starting from his "monopsychist" view of human understanding. His criticism of the Aristotelian notion of substance leads him to a recalibration of hylomorphism and a "noetization" of matter, which could be seen as an averroizing move. Green holds that there is only one "Eternal Consciousness" and that the individual thinking subjects are particular manifestations of it. As for Averroes' unity of intellect, this idea derives from a "left-wing" account of the potency of thought. But there are several other ontological, ethical, religious, and political consequences in making potency something essentially spiritual. The comparison between the two philosophers could help to throw light on the 'obscure' conception of "Eternal Consciousness".

Matteo Angelo Mollisi, *La logica dell'esistenza e il movimento della storia. Heidegger e Patočka*

Abstract: The present article aims to provide an original interpretation of Jan Patočka's philosophy of history starting from the consideration of the debt it holds with Heidegger's thought, in particular with the existential analytic of *Being and time*. Of Heidegger's analytics, in fact, Patočka grasps and assumes with great radicality and originality the peculiar 'modal logic', according to which the existential dimension of closure, inauthenticity and estrangement from oneself is not opposed 'frontally' to that of openness, authenticity and nearness to oneself of existence, being rather co-owned by it in the form of a privative modalization. We have therefore aimed to show how such a scheme is the one by which Patočka, in his *Heretical Essays*, interprets the whole adventure of Western history starting from its 'emersion' in ancient Greece. In particular, thanks to such a reconstruction we were able to shed light on the position of the phenomenon of work in Patočka's philosophy: the Patočkian conception of work, understood as an obstacle par excellence to authentic historical existence, represents not only the true stakes of the comparison of the phenomenological-existential line in which Patočka is inserted with a Marxist theory of alienation; starting from here, moreover, it is potentially a clearer framework of the Patočkian genealogy of Western civilization and its form of subjectivity in relation to the approach of other genealogical philosophies of the last century.

