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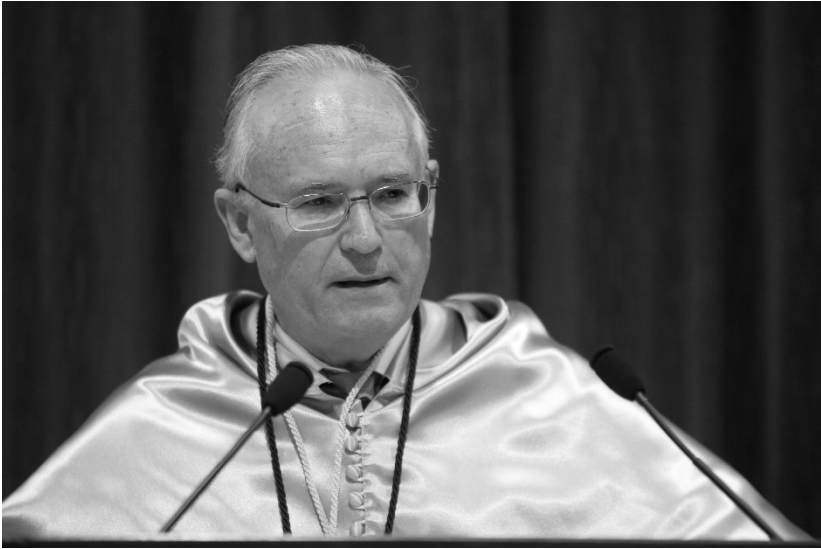
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Angel Luis González, Professor of Metaphysics at the University of Navarra, died suddenly but peacefully this last April 16, 2016. He was one of the principal promoters of the research and publications of Leonardo Polo's thought. Until his passing he was Editor-in-Chief on the Board of the *Complete Works* of Leonardo Polo and of *Studia Poliana*, the philosophical Journal on Polo's thought published yearly since 1999 by the University of Navarra. In a conference after receiving an Honorary Doctorate by the Panamerican University (Mexico), he said that Polo was the "university professor that I principally admired." He dedicated a good part of his life transmitting a passionate spirit for the truth in the university and fostered an unlimited search for truth. This issue is dedicated to his memory. May he rest in peace.

Man as Dualizing Being. The Remote Anthropological Basis of Economic Activity (Part II: Essential Dualizations and Conclusions)

J. Ignacio Falgueras Salinas
University of Malaga (Spain)
Emeritus Professor of Philosophy
jifalgueras@uma.es

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Ignacio Falgueras Sorauren
University of Malaga (Spain)
Department of Economic Theory and History
ifs@uma.es

Translated by:
David González Ginocchio
International University of La Rioja (Spain)
dgginocchio@gmail.com

ABSTRACT: This investigation intends to point out the *remote* anthropological pre-suppositions of *economic activity* (the *theme* of Economics). In the first part we held that the ultimate basis for this activity is man's condition as a 'dualizing being,' and we laid out his radical dualizations. In this second part we will study the operative dualizations, which derive from the former, whose normal form -we name 'the productive dualization'. In our conclusion, economic activity shall start to take shape in a remote sense through the essential dualization of man, and shall be mainly grounded on the historical state of human being.

KEYWORDS: Transcendental Anthropology, Leonardo Polo, Dualizing Being, Dualizations, Productive Operation, Economic Activity, Economics.

4. OPERATIVE¹, ESSENTIAL, OR MANIFESTATIVE, DUALIZATIONS

We say some dualizations are operative, essential, or manifestative, when they are given in man, in a free and autonomous way, through the vinculation ‘essence of man–essence of the world’. While the vinculation itself is necessary, it does not eliminate freedom –it merely offers it a proper field of action, as we have argued previously (in part I). While each of these dualizations is in itself also dual, their dependence on freedom means their number is not fixed (but undefined), nor do they form a closed-up system (but rather an open, free one), as we previously commented in the section dealing with the notion of dualization.² The task of co-essentializing with the essence of the world is carried out with them, but mediated by the ‘body-soul’ dualization. Insofar as the essence of the world associates to physical causes, and the soul associates immaterial operations, co-essentialization places in contact poles, which have different ontological range, and have the form of increasing and decreasing dualizations.

Created personal being *manifests itself* in their essence. The being of the universe does not manifest itself in its essence: it merely becomes fruitful unfolding in it. It is something proper to the human person to manifest themselves, for only the person, insofar as they are free, has intimacy and destination. And yet, as the personal being of man is existentially vinculated to the being of the universe, its essential manifestation must associate the essence of the universe to itself. Towards this end, the human person has been endowed with an immediate vinculation to a body. That is to say, the essence of man is dualized, and has been immediately endowed as ‘soul-body’. Let us go a little deeper into this notion.

Since the person makes the life of the body theirs, the latter is reinforced in such a way that the person themselves *takes inspiration* from it. This is done to the point that the person accommodates the intellect and the will into the body as *spiritual* passive potencies.³ This inspiration is the soul, whose activity takes corporal life as a guideline. The

¹ We call ‘operations’ those activities that follow or manifest the human-being, while being themselves in a lower hierarchical-ontological plane.

² Falgueras Salinas and Falgueras Sorauren (2015b, 38ss).

³ Polo (2003, 15). Even though the ‘body-soul’ vinculation is given by the Creator, He neither gives it to us as a ‘fact’ nor as a mechanic pre-determination, but as a proper,

union of body and soul is sustained in the passive potentiality with which the soul embraces and enfolds the body,⁴ associating it to its own manifestation. This passive potentiality is totally malleable, has no previous form, and is characteristically infinite, unlike natural or physical potencies.⁵ And yet it is passive, for it requires other factors to move it so it can be efficacious as a potency, while natural potencies, being united to efficient causality, deploy by themselves. As the soul abases itself to this passive potentiality, it becomes compatible with the body's potentiality without giving up its own immaterial condition.

Consequently, by means of the 'body-soul' vinculation, no person's acts or operations, from the highest to the lowest, insofar as they *manifest* the human person, can be executed without somehow associating the body.⁶ Still, as the body is inscribed in the world as part of it, associating it to oneself implies a certain influence on the essence of the world, for, even if the soul frees the body from the hegemonic rule of the final cause of the cosmos, it must maintain and deploy the body's intra-cosmic life. That is why, in the first part of this study,⁷ we claimed the 'soul-body' vinculation inchoated the relation between the essence of man and the essence of the world.

Hence, the given, *ad extra*, immediate, soul-body dualization is the starting point for all other essential, operative dualizations. In fact, being the medium of the dualization 'essence of man – essence of the world', it is necessary to look into the given body-soul vinculation to see how the subsequent processes of essential dualizations derive from it.⁸ We must warn, however, that our aim is not to consider all of them—

open activity, coherent with personal freedom. That is why we describe it as an inspiration.

⁴ Polo (2003, 87).

⁵ Natural potencies deploy by themselves, by being associated to the efficient cause, while passive potencies are independent from physical causes, and need to be activated; cf. Polo (2003, 116).

⁶ The body belongs to the essence of human beings, which manifests the being of the person. The being of the person is not corporeal, but the human body *is*, on the other hand, personal: it belongs to, and also is a manifestation of, the human person. While the soul (essence) makes the body its own, all its actions and operations are accompanied by it, even if in a merely subordinate, and, in extreme cases, peripheral way. Even in a mystical rapt, the body, be it levitated, affected by beatitude or just being there without interfering, accompanies the soul and the person, which keep it alive.

⁷ Falgueras Salinas and Falgueras Sorauren (2015b, 44).

⁸ S. Piá dedicates some pages (pp. 205-210) to the dualization of the essence of man with the essence of the universe, highlighting its dependence on personal dualizations,

namely, all dualizations towards what is inferior, towards others like oneself, towards the supreme—but focus only on the necessary building to settle the remote basis of economic activity.

In the historical situation of human beings,⁹ the body-soul dualization may result in three possible operation combinations:¹⁰ 1) proper, exclusive operations of the soul that the body, being inferior, accompanies only extrinsically and potentially; 2) exclusive potentialities of the body that the soul only sustains vitally; 3) *conjoint* operations in which sometimes the spiritual and sometimes the corporeal outweighs the other, but which integrate mixed results. We will detail these combinations presently.

a) *Proper and exclusive operations of the soul*

These are all acts that are carried out without any organic support¹¹ at all (especially essential knowledge and willing)¹² and integrate as poles of a dualization that belongs to the soul, and which we may call 'I' or habit of *synderesis*. The 'I' also dualizes: on the one hand, as the inferior pole, with the person's being, and in the other hand, as the superior pole, with the body and the essence of the world. This last dualization is the one that initiates and deploys the person's essential

which he attends in a primary fashion. The transcendental dualizations of the human person do not belong to the essence but to man's being, and thus we do not deal with them here. However, even they must have some corporeal correlative, not in order to exist, but for them to be humanly deployable: the corporeal correlative is not required for them to *be-also* with the being of the universe (and with God), but only to allow the human person to manifest in its essence. The person's activity is overabundant with regard to the soul, and the soul's with regard to the body, but insofar as we are vinctulated to it, while the body lives, it is "not missing" in transcendental activities, and it "collaborates" in the essential ones in many ways.

⁹ History begins after the original sin, which belongs to the "Ante-history"; cf. Polo (1996/2015, 291-292 in note; 307-308).

¹⁰ All combinations related in the following are possible to the spirit's and the soul's timelessness: my soul thinks '*presenting*' the object (out of the time dimension), while glucose maintains (within time) my brain active, and my hand writes (successively) what I am thinking (in actuality). The formal synchronizations that the human body obtains (e.g. the imaginative projection of the future or the inversion of time [science fiction]) would be impossible without the timeless guidance of thought. But when we sleep, it is the soul the one that maintains the continuity of knowledge and human life, thanks to the intellectual and volitional potencies. Cf. Polo (2003, 76ss).

¹¹ This does not entail that they cannot have the body or worldliness as their *themes*, but it does exclude them from having it as their base.

¹² Cf. Polo (2003, *passim*).

manifestation, its first member of the dualization synderesis (I) – spiritual potencies (intelligence and will), or soul-body union, which we have already discussed.

Synderesis unfolds in knowing and willing. How do they dualize? The essential knowing, or ‘see-I’, is an *illuminating* act; the ‘will-I’ is a conveying act. ‘See-I’ lays the initiative that arouses the mental presence, as well as the rest of the operations and habits of the intellect.¹³ Meanwhile, the purely passive voluntary potency precedes its act, and thus must be ‘awoken’ by the illumination of ‘see-I’. Once it has been awakened, though, willing constitutes itself as an act that operates according to its own nature, which is endowing or conveying. What it gives is a tendency –now in actuality– towards the transcendental good, and, in the sense that it doesn’t already possess it, it can grow by raising the intensity of its tendency (“wanting – wanting more”). Each of these poles (‘see-I’ and ‘will-I’) is a priority, but in different senses: one is initiating and illuminating, but directs its attention downwards, the other is purely passive, but endowing and rising, directing its tendency upwards (ultimate end). That is why both, in their distinction, help each other. Essential knowledge (‘see-I’) is an act that becomes *finding* (downwards) according to the mental limit (objectivity). The ‘will-I’ curves upwards, i.e. towards an intensified willing, and insofar as it corresponds to themes, to the intensity of what is willed (supreme good), thus never being satisfied with what the intellect finds. That is why the will leads the intellect to know more, to intensify itself as knowledge. On the other hand, the intellect (practical reason) directs the will in its tendency towards the supreme end, showing it, among other things, the superior ends within reach. There is therefore a dualization of the *essential* acts of man, within which the priorities are different.¹⁴

¹³ The ‘see-I’ illuminates sensible species, fruit of imagination, memory and cogitative faculty; these species, when illuminated and turned into *speciei impressae*, activate the intellectual faculty, thus giving birth to the mental presence of objects, i.e. to objective conscience (first mental operation with regard to the imagination), and also the abstraction or temporal articulation (first operation with regard to memory and the cogitative faculty), along with their respective habits. As the intellectual faculty does not wear out in these operations, the ‘see-I’ makes way for new operations that deal with the abstract object (reason, reflection), etc. *Cf.* Polo (2003, 70-79).

¹⁴ The obsession for unicity blurs, since the Middle Ages, the question of the priority of intellect and will. If we admit different senses of priority, the discussion disappears. We have here a problem that is akin to the famous question of the chicken and the egg; *cf.* Falgueras Salinas (2010, 82-92).

As we've said before, essential knowledge opens downward as a faculty (the intellect) to take in sense data given by the imagination, memory, and cogitative faculties, which it vinculates and elevates with its mental presence. Willing, after being "awoken" by essential knowing, opens its voluntary faculty, allowing the corporal appetites (irascible, concupiscible), and governing them through moral habits (virtues and vices) in its search for the supreme good. Thus, both essential volitions and knowledge *deal with* the essence of the world, through the information that we obtain about it with our body.

Naturally, the operations of intellect and will are spiritual. It is possible, for example, that a demonstration remains unfinished due to a corporal indisposition (sleep, tiredness, etc.), but this indisposition can never be part of (not even negatively) of demonstrating. The same may be said in the opposite sense: a good corporal disposition may yield the intent to demonstrate something easier, but it will never be a positive part of a demonstration. In the same vein, a deliberation to do take this or that course of action could be influenced by our corporal possibilities and tendencies, but *doing it* (or not) will always depend on our free will, just as the moral habit of operating virtuous or viciously will not just depend on the body, but directly on our will, in which it is settled. Therefore, not only are essential knowing and willing independent from the body in their own acts, but even their inferior poles, the intellectual and willing potencies, even if they become potencies to take in corporeal life and sensitivity (imagination, memory, cogitative faculty, appetites) and inspiring them, remain *spiritual*.¹⁵

In line with the above, the acts of the intellect and the will are exclusive to the soul, with no mixture of corporality, but, because of the body-soul vinculation, don't happen without being accompanied by it, so that if the body wasn't concomitant to them, they would mostly remain impeded. Spiritual acts and operations give way to purely spiritual effects, which can be accompanied or not by mental-corporeal feelings. Regarding the will, the normal corporeal accompaniment takes the form of obedience, but also an invitation to follow its own

¹⁵ Something demonstrated can belong to physics, chemistry, geometry, etc., but the demonstration itself is an act of the intellect. The same can be said of volition: I can wish to eat, but willing is not being hungry, but free self-determination. Thus we can also fast or declare ourselves in a hunger strike. Demonstrative activity and virtue can have physical objects (e.g. demonstrating physical properties) and corporal actions (eating, fasting, etc.) as their objects, but they are themselves spiritual acts.

inclinations¹⁶. The bodily accompaniment of the intellect, however, consists in the majority of cases in amplifying its own potentiality so that it *does not* obstruct the latter's activity. For example, the correct operation of the innards does not directly influence the intellect, but if they functioned incorrectly or not at all, it would make the intellect's operation more difficult, if not completely impeded (sooner or later). In a similar way, even if the brain¹⁷ accompanies thought more closely, so that it always provides an image to what is thought, the image is never the same as what is thought. Animals also have images; still, they do not think. We can think about images, but in that case we 'hyper-formalize' them, i.e. arrested in time,¹⁸ while they themselves are temporal. That is why we cannot think about non-representational, for example the chiliagon (a polygon with a thousand sides).¹⁹ Thinking of an image that cannot be represented is the simplest proof that (corporeal) images are not (spiritual) thoughts.

b) Corporeal potentialities that the soul merely upholds

Due to the dotational soul-body vinculation, the human soul must assume dominion over the common functions of animal live bodies. Traditionally, these functions have been called vegetative and sensitive *souls*, and were known to be taken up by the human soul (in a similar way as animals incorporate vegetative functions), for, otherwise, human beings would lack vital unity. It is obviously unnecessary for there to be three souls in humans (spiritual, sensitive and vegetative), provided that the superior (intellectual-willing) can take up the functions

¹⁶ In the example of the note above, hunger would be an incitement to eat, while fasting or delaying food (if we do have food) are wholly dependent on the free will.

¹⁷ In its material functioning, the brain is effective and accompanies the intellect, but the chemical substances it secretes or the physical energies it employs are not what is understood, nor do they even bi-univocally correspond to what is understood; rather, they correspond only to an organic (material) functioning that does not impede the animic exercise of understanding. But the brain also functions *formally*, and this functionality is vinculated to imagination, memory and cogitative faculty; *cf.* Polo (1985/2016, 35-44).

¹⁸ We must distinguish the forms that co-cause along with matter (hyle-morphic), the cerebral formalization which is an inhibition of stimuli (morpho-telic co-causality) and the abstract formalization introduced by the mental presence which is (i) the notion of circumference and (ii) the articulation of time through the present, as we shall see below. Over these we also have logical formalizations.

¹⁹ This is the example given by Descartes (318). Non-Euclidean geometries confirm it, with even greater consequences.

of the others, *reinforcing and governing* their functions. Even if we don't usually talk about organic 'souls' nowadays, if life only had organic-vegetative and sensitive functions, and it lacked a spiritual soul, it would be impossible to explain the human body's concrete conduct, for almost everything we do as human persons goes above our mere organic condition.²⁰ As the body is taken in by the soul, corporeal information rebounds in it in the form of sensible knowledge, tendencies and emotions, which it must control and order. But functions like cellular reproduction, instinctive motions (i.e. the iris, equilibrium, peristaltic and antiperistaltic motions, etc.), digestion, blood circulation, bone formation, the immunological system, etc., do not require to be *attended* by a direct action of the spirit, only upheld by it in its autonomous regime. Certainly, while being a comma, losing consciousness, and even in deep sleep, intellectual and willing *operations* remain in suspense, but the spiritual potencies remain united to the body,²¹ and through them the willing-intellectual soul maintains the rest of the vital bodily functions. This means that whatever the situation of a living human body, its soul is always active, even if the former may allow or impede its manifestation as such.

c) Joint body-soul operations

These are operations in which both soul and body actively intervene. Even if these joint operations are not the highest for the soul (for they belong to the human essence), they are the most properly human, insofar as they manifest more clearly our condition as dualizing beings.²² In some of them the soul clearly overpoises the body, as in the case of speech, invention, politics, art, science, religion, etc. For example, in the production of speech we require abstract objects (that articulate time), besides having the locative habit, on the part of the soul, and the capacity to emit sounds or write physical signs, on the side of the body. When inventing devices, knowledge is needed, as well as imaginative support (the soul's action), but we also need to rely on the physical properties of appropriate materials, fabricating prototypes,

²⁰ Flying on a plane, speaking on the phone, watching a football game at home that is taking place on the other side of the world, visiting a museum, lecturing, living in space, or simply speaking, are not activities that are required by the organism as such, and they do not have a properly organic sense.

²¹ Polo (2003, 77).

²² This is the case in our actual situation or state of trial.

etc. (activities of the body). In general, these are all actions that, foremost, cannot be programmed: rather, they depend on inspiration (freedom), on faith (rational or supra-rational), and even on possessed knowledge and willing. All of this belongs primarily to the soul and the spirit.

Still, the body overpoises the soul in other joint actions, in the sense that their goal is the satisfaction of certain necessities like feeding, rest, cleanliness, protection, defense, etc.²³. Distinctive of these actions is the fact that not only can be programmed, they actually must be programmed to win time and efficacy, for the most part of our lifetime is consumed by them, both in individual and social sense.

In these joint operations, sometimes the body's own potentialities can interfere with those of the soul, and vice versa. In general, the body, as is well known, can interfere with the soul's operations, even if it governed by it: distractions, lack of concentration, aphasias, dyslexias, cerebral dysfunctions, or general body dysfunctions, can alter or even impede the exercise and expression of regular activities that are proper to the intellect and the will, without completely annulling them. Certain corporeal endowments may even favor the deployment of some activities of the soul more over others.²⁴ On the other hand, certain problems of the soul (perplexities, displeasures, decision-making, vices, etc.) may disturb the development of the body's natural operations, generating functional disorders, in the same way as the will to live and the power of suggestion may help to sustain life and cure sicknesses.

At any rate, all of these conjoint activities of the body and the soul are settled, at first, over a dual harmonic integration between them, which makes them models of human action in general. That is why this

²³ The necessities we speak of here are corporeal or derive from bodily functions, but it is obvious that their satisfaction requires the intervention of the soul. For example, merely organic tasks like dressing, eating, etc., are carried out in a cultural way (gastronomy, fashion, etc.), which is indifferent for the organism, because they at the same time satisfy and go beyond it. Cf. Millán Puelles (11-12, v 28ss). Even he who desperately seeks a disorderly corporeal satisfaction for the sake of itself (drugs, dishonest pleasures, etc.) seeks it to satisfy the infinite thirst for happiness of his soul, thus ending always unsatisfied and disappointed, asking from the body something it cannot give.

²⁴ Thomas Aquinas: "*Manifestum est enim quod quanto corpus est melius dispositum, tanto meliorem sortitur animam... Unde cum etiam in hominibus quidam habeant corpus melius dispositum, sortiuntur animam majoris virtutis in intelligendo*" (*Summa Theologiae* I, 85, 7 c). This passage must be understood as being valid only for the *viator* man, and the "*sortiri*" (the result of luck) as a mixed consequence of creation, original sin, our progenitors' life, and divine Providence.

integration can be considered the primitive and “canon” form of conjoint body-soul activity. To describe it, we can say that it is what we can call, in a very broad sense, “productive activity”, namely as both the introduction of an idea (thought) in physical time, and the ordering of physical time according to an idea.²⁵ In fact, in order to introduce an idea into physical time, four steps are required: two are proper to the soul, and two to the body.²⁶ First, we must have an idea, or a union of abstracts with a practical orientation; this is formed by the intellect. We must then want to introduce it in time, which depends on the *will*, which, according to the idea, must rule over the corporeal faculties to put it in motion. The first organic faculty that must be subjected (to the idea) is the imagination, being the faculty that, even when the idea is not yet effective, can initiate and develop a formal scheme according to the before-after sequence, i.e. breaking it down in a formal-temporal process.²⁷ Finally, the will puts the locomotive faculties in action that they execute, in a practical way, the formal-imaginative scheme that threshes the idea, introducing it effectively into physical time. In the whole conjoint operation of production we can clearly appreciate a soul-body dualization, in which the soul is dually manifest as intellect and will, and the body (guided by the soul) gradually intervenes as imagination-locomotion.²⁸ Given that this is the dualization

²⁵ Falgueras Salinas (2011, 241-242). What follows is a very brief summary of what we develop more fully in this work, already sketched in another two: Falgueras Salinas (1988, 82-100) y (1997, 54-61). It should be taken into account that this description of the productive activity entails an internal dualization, i.e. the ‘production-product’ dualization. In the latter, ‘Production’ designates the introduction of an idea into the physical time by the body-soul dualization, whereas ‘product’ designates the arrangement of the physical time according to the idea. This is the way human beings ‘co-essentialize’ with and gain dominion over the essence of the universe.

²⁶ Although ideas are introduced into the physical time by the operation of the Practical Reason, the essential logos (soul) has to intervene in this process by coordinating the different spiritual potencies and organic faculties that are involved in it.

²⁷ We only mention the imagination because, as a formal movement of internal senses, it provides the temporal basis over which the temporalization of the idea takes place. Notice, however, that the other internal senses (memory and cogitative) also have to intervene, since they introduce the ‘before-after’ references that are required for the subsequent execution of the project.

²⁸ In his *Treatise*, Say already suggested a tri-way articulation of production: “The first step towards the attainment of any specific product is the study of the laws and course of nature regarding that product (...) The next step is the application of this knowledge to an useful purpose (...) The last step is the execution of the manual labour, suggested and pointed out by the two former operations (...) These three operations are seldom performed by one and the same person” (1880/1964: 79-80). As we can see, in these steps, even while less detailed in an anthropological sense, there are

that manifests more clearly and harmonically the soul-body dualization, we will deal with it in more detail in the next and last section.

5. PRODUCTIVE DUALIZATION

In the preceding enumeration of soul-body operations, we have shown that production is the most balanced human way of integrating them,²⁹ but also that such an integration is complex, for it brings together several operations both on the side of the soul and of the body. Keeping this complexity in mind, it seems convenient to dedicate a special study to describe it in a more nuanced way. We will do this in two steps, according to successive anthropological characterizations: first, in a primitive and original way; secondly, and without eliminating the former, in a second way that comes arises and alters it.

a) Original characterization of the productive dualization

In its primitive, original state, kept as the basic structure of production, we can appreciate an operative difference between body and soul. On the side of the soul, we can see a superabundance of activity, for it is the soul that initiates the order of organic faculties insofar as they are subjected to an idea, and then of the locomotive faculties according to the imaginative scheme. Besides that, however, there is an superabundance of knowledge (intellectual acts and habits) and of will (practical habits and acts) that overflows the margins of the sensitive and locomotive faculties of the human body. And to show a greater differentiation: while the human soul inhabits the universe, the human body is not only incardinated in a place and region of the universe, but also, and above all, is subjected to the varied temporal conditions of the processes of the physical world, specially biological temporality. In this sense, the productive dualization can be characterized, originally, as the dualization between a superabundant activity (in an intellectual

many coincident points with our proposal, which is, however, broader than Say's, and it serves to describe first individual and then social production.

²⁹ With this we are not claiming it is the highest way, but only the most integrated one, for in it we can take advantage of the body's potentialities. In this sense can be understood that God put man in the world *to work*, not as a final but as a provisional goal during our state of trial. Let us note that at the time of this investigation, production and work are equivalent, if we eliminate from the latter the indication of cost or effort, and if we understand both as man's worldly occupation.

and volitional sense) and certain corporeal restrictions. We will explain this last part.

Organic bodies are distinguished by having their own (biological) time in the middle of the physical temporalities of the surrounding inorganic processes. Biological time, being more ordered towards inorganic physical times and, therefore, capable of taking advantage of them, is also of itself physical, i.e. keeps inside the before-after distention. Moreover, its capacity to take advantage of physical processes is due to its more intense ordination, which needs them as pre-existent and organizes them according to its (formal) co-causality with its final cause.³⁰ In this sense, all life of live organisms is causally pre-determined (i) by the final-formal co-causality (its informative dimension distributed across the genetic codes of living beings)³¹ and (ii) by the environment, according to which every living being is deployed in a tri-causal way.³² The human body also has a connatural biological time, which is different to that of inorganic and organic physical times insofar as it is proper or controlled by a living being (the human person) in a way that is compatible to the final cause, but not subordinated to it (but rather to the spirit and to freedom).³³ The subordination to the spirit frees our body from causal necessities, i.e. leaves it specifically undetermined: it does not annul corporality, but its exclusive subordination to a formal-final co-causality, which thus becomes only a condition of possibility for the life of man.³⁴ In its productive operation, man has to take things into account, but he can also order them freely

³⁰ The cause of the order of the universe is the final cause, which is the highest of causes and principle of their order, and also why the necessity that dominates the universe is only a final necessity. Within partial orders, the highest one is organic life. *Cf.* Polo (1994, 229ss); Falgueras Salinas (2002, 45-54).

³¹ The formal-final co-causality has another dimension that is not only informative, namely, a dimension that organizes the formal-efficient-material tri-causality, which makes it principle or physical soul of organic life.

³² *Cf.* Falgueras Salinas (2010, 36-37).

³³ Polo (2003, 87): “Al no ser una causa, la libertad es superior a la causa final, por lo que orienta a las otras causas que intervienen en la constitución del cuerpo según un sentido final distinto del físico —no ciego—, a saber, vencer el retraso temporal”.

³⁴ The difference between “cause” and condition is that cause necessarily predetermine the subsequent process, while conditions allow it (or not) without predetermining it. The body is a condition of internal and external possibility for human action: internal in order for it to be human and taken in by the spirit, kept into account and respected, so that in the body natural ends are kept as mere tendencies and not unstoppable instincts; external insofar as it mediates our relation to the world, which human beings must keep and cultivate.

in his own way, so long as this order is compatible with the surrounding physical processes. As is the case with every emancipation,³⁵ the one that corresponds to the human body, introduced by the spirit, is relative to that which it emancipates from, in this case, physical causalities. This does entail to deny the latter, or to become unattached to the world, but the option of having them as open possibilities to the liberty of the living (human) being. At the same time, being able to count on them entails having to count on causes, i.e. that our freedom *can* make use of them, but in order to live (corporeally) it *must* make use of them. All of this means that human beings must also count on the before-after distention,³⁶ but not in a pre-determined manner, but rather in the way and order in which he chooses to arrange according to his ends, though under certain conditions. We thus have the two extremes: the human body is free of the specific causal determination proper to organic bodies,³⁷ but still, it must count on causes, so that, by freely ordering them, it may live in a human way with respect to them.³⁸

For organic substances, the delay of physical processes is not a restriction or limitation, but rather a performance condition, for biological temporalities (in which nothing is timeless) take advantage of them in order to obtain relatively better synchronicity in their organization. For human beings, on the other hand, this delay, without being

³⁵ The notion of emancipation or Independence cannot be absolute: nothing can be absolutely independent, but rather is always independent with regard to something (which is what the prefixes “e-“ and “in-“ refer to).

³⁶ What we call “before-after distention” is only an indication that physical motions are temporal; *cf.* Falgueras Salinas (2010, 16ss). “Before-after” points to a distention because before is an anticipation (material cause) and after a postposition (final cause) that separate between themselves and admit an indefinite number of formal and efficient intermediate steps. A delay is just what anticipation and postposition imply: for an anticipation to be given, a delay must be given, and for a delay to be given we need some anticipation, obviously. Here, however, we are calling attention to what happens *between* the anticipation and the postposition: i.e. over the *distention* whose note is that, when before and after separate themselves, temporal processes *take time* to unwind. Such a delay also affects organic bodies and the human body, and gives rise to the temporal restriction mentioned above.

³⁷ Our body is organically unfinished and non-specialized, as suggested by A. Gehlen (11, 35-52, etc.).

³⁸ The human body is one prepared for and by freedom and the intellect, and thus it serves as a mediator between the richness of the spirit and the restrictions proper to organisms and the physical universe. This preparation consists in the specific lack of determination mentioned above, which makes our body, being organic, not being intrinsically limited: it can *give of itself* towards freedom.

a true limitation³⁹ is however a restriction, for its knowledge and volitions are timeless, and introducing them in time, as demanded by the body-soul vinculation, entails an order that threshes them according to the before-after cadence.

The delay involved in putting physical processes one after another, to arrange them according to the intellect and the will, is a restriction common to every human production, but it is not the only one. There is another restriction that, in abroad sense, can be described as the greater or lesser compatibility between physical processes. In the physical world, this gradual compatibility determines the peculiarities of bodies, places, and regions of the universe; within human production, however, it affects the introduction of ideas into the universe, turning them viable or not, or even more or less viable. This second kind of restriction may be called *effective restriction*, and it has to do with the accommodation of thought possibilities to the real properties of the surrounding physical processes. This is what we have called “taking the causes into account”. Human beings must arrange the introduction of ideas into the physical world not only in regard to the temporal before-after restriction delay (temporal restriction), but also regarding the compatibility between physical processes.⁴⁰

Therefore, we may firstly characterize the poles of this dualization as an *overflowing animic abundance* regarding a *bodily restriction*, or, in other words, we may say that the *primitive*⁴¹ and *radical* productive dualization is of an *immaterial richness* intrinsically vinculated with *spatio-temporal and effectivity* restrictions. When we say “immaterial richness” we speak about a cumulus of possibilities that open to the

³⁹ For a limitation to exist, two elements are required: (i) a relatively positive activity, to say, an excess or surplus of initiatives, which are simultaneously constrained by (ii) a relatively negative factor, in this case a radical shortage of time – a resource that is necessary to implement those initiatives. Originally, the human being did not have this limitation.

⁴⁰ Icarus is just a myth, i.e. a mere imaginative-ideal possibility, unless the soul manages to fulfill the body’s temporal and effective restrictions and demands flying, something for which the latter is not prepared, but an airplane pilot is. Considered at the same time, thought possibilities greatly exceed what our body’s restrictions allow. Jules Verne and science fiction, insofar as they are imaginative advancements of possibilities that cannot yet be realized, are clear examples of the “richness-restrictions” dualization we are exploring.

⁴¹ We denominate it as ‘primitive’ because it is the natural dualization, whereas what we will call the ‘secondary’ dualization derives from the original sin – which does not corrupt but only weakens human nature.

operational intellect and the will, i.e. a richness that has its roots in the person itself, as possessing an inexhaustible future, which manifests in its profusion or overabundance. On the other hand, by “bodily restriction” we mean the indispensable arrangement, both *temporal and effective*, of human productive activity, derived from the body.

b) Modified characterization of the original production

The primitive characterization described above, however, has been modified in both of its poles, giving birth to a new befallen situation that might be called “secondary and altered”.⁴² Regarding the soul, our original knowledge has been modified by an operative limitation (objectivity),⁴³ so that knowledge has taken the form of abstracts. Through them we can think of *ideas*,⁴⁴ which collect loose notes of these abstracts and open possibilities, even if merely thought, to act. The will, having lost the preternatural habits, is set in motion, disoriented, by objectivities, by ideas, and by bodily inclinations,⁴⁵ and must therefore hardily acquire the necessary habits for its own elevation (ethics). Meanwhile, regarding the body, the befallen modification is death, a real and strict limitation of time, which adds to the already mentioned, natural restrictions of the body: now it is not just about having to arrange our actions one after another according to physical time and with a view on their effective compatibility, but, moreover, that, ending in death, human time *lacks meaning*, and the productive activity

⁴² We refer to the original sin. Keeping in mind both what was naturally created and what befell us after the punishment of sin is extremely important to understand the proper way of historical human production, which is the root of economic activity. The latter remains a sign of freedom. *Cf.* Millán Puelles (13).

⁴³ The limit or mental presence is the reason why the surplus of the intellect, instead of keeping to the temporal delay of physical processes, articulates time in abstract objects in which thought stops. The detection and abandonment of mental limit is Polo’s philosophical method, his decisive contribution to philosophy.

⁴⁴ We can distinguish a concept from an idea. An idea is a generalized consideration of an abstract object with regard to practice. A concept is an intellectual, non-practical return of the abstract to reality.

⁴⁵ As we shall see, bodily necessities force us to dedicate urgent attention to practical matters.

must be used, trivially, in delaying its arrival.⁴⁶ Still, this second characterization does not annul immaterial richness nor bodily restriction; it only modifies them, keeping them even if in an altered way.

As these characterizations are successive, and the second one modifies the first without eliminating it, we now face a productive dualization that may be described as a “richness of ideas and volitions, with bodily restrictions and a limitation of time”. It is our *historically* initial productive dualization. The soul gathers all the notes of abstracts in ideas that suggest possibilities for human action and entice its will to realize them, outside of moral considerations. The body imposes, on its part, temporal and effective restrictions, but above all a final limit: death. The consequence of both of these characterizations is that the initial productive dualization, which we suggest calling “canonical”, has been affected insofar as the body and the soul are *no* longer vinculated in perfect harmony, but altered, so that we now must consider it only as the *normal*⁴⁷ manifestation of the body-soul dualization.

c) Description of the “normal” deploy of the productive dualization

When ideas and temporality *merge* for the first time in the essence of human beings, projects⁴⁸ arise, which are the way in which we preserve the overabundance of the primitive immaterial richness, once modified by objectivity and subjected to the bodily restrictions and the limitation of time. This primitive immaterial richness can thus be now called *initial productive richness*.

⁴⁶ Before the original sin, the time of trial also finished, not in death but in a transformation of the body, so that within an eternal horizon it wasn't separated from temporal existence: the continuity and communication between our mora-productive activity and eternal life were not broken. Death, on the other hand, obturates the meaning of human life, turning it myopic to life in the hereafter, while forcing it to apply all its interest in avoiding it, even if it can only manage this for a short time. Only the redemption of Christ can restore full sense to human life.

⁴⁷ With this terminological modification we wish to point out that the production of the *historical* man is not exemplary or perfect, but only normal, i.e. initially and statistically (insofar as it admits abnormal situations) shared by all.

⁴⁸ Projects are imaginative temporalizations of ideas developed under the will's command. Ideas become projects in the very instant that the will, having decided to introduce them into the physical time, sets imagination to work – as well as the other internal senses – in order to reach that goal. Although in the whole process the ‘possible purpose’ (understanding-will) comes first, from a practical point of view the implementation of the productive dualization (production-product) begins with projects.

Physical time, as a before-after sequence, is modified by man through the introduction of the “now” instant, or present, which is integrally put forth by our thought, making way for human time.⁴⁹ In the world there is no actual “present time”: it is the mental presence of man the one that gives birth to it, and thus articulates time, converting “before” in the past and “after” in future. Naturally, all of this happens only within human thought. But it is thanks to this articulation of time that we can connect a past with a future, opening the chain of factual possibilities, for a possibility is something future that does not yet exist, and which can be made to exist from something *already* known. Factual possibility is in itself the (thought) articulation of a practical before (past) with a practical after (future), and opens the way for projects, which are its prolongations.

Projects do not merely happen for no reason: they are due to the primitive operation richness, which, even if modified in other aspects, keeps the vigor of the will’s act, suggesting human beings the notion of duty or obligation, i.e. suggesting the moral imperative that originally moves the will: “Do”.⁵⁰ This is not yet an election, but something similar to the Kantian categorical imperative, though understood differently.⁵¹ Unlike Kant, we claim the will is originally passive,⁵² thus requiring activation so that it may edit its own acts. If there were no overabundance (in freedom and intellection), the will would not be turned on. As there actually is an overabundance, the passivity of the will is activated.

When the will is (i) activated and awoken, (ii) constituted in act, and (iii) imbued with the moral imperative under the guise of wanting

⁴⁹ Even if physical time is not a part of the soul, the soul “makes it its own” by articulating it in abstraction, which does not consist in taking anything away from reality, but rather in introducing the mental presence or limit. *Ci. Polo* (1994, 263): “intencionalmente, la abstracción es la articulación presencial del tiempo. Ahora bien –y esta precisión es decisiva–, la articulación del tiempo no pertenece al tiempo. La presencia articulante es mental y, por tanto, no temporal”.

⁵⁰ Polo (2003, 143): “La verdad constitutiva del *simplex velle* es el libre despertar al querer. La voluntad no puede oponerse a ese despertar porque es su propia verdad... No se trata siquiera de un deber moral impuesto, sino del principio mismo de la moralidad: «quiere, haz el bien, porque querer es tu verdad»”.

⁵¹ Kant, *Grundlegung*, KW, IV, 438. Unlike Kant, we do not understand this as a self-imposed mandate, but as the proper nature of the act of willing, root of morality.

⁵² Polo (2003, 23, 113, 118-120, etc).

to introduce in time the ideas provided by the productive practical reason,⁵³ *then* the projects begin to develop. In its nucleus, projects are *possible* temporal mediations of ideas, induced by the mandate of the will over the intermediate corporal faculty (imagination), and are each of them structured around a certain imaginative scheme.⁵⁴ Abundance is also one of their notes: *many* projects are offered to us as possible. However, according to the bodily restriction, we can only introduce them in time one after another, and not all at once. If we had a *meaningful* temporality, i.e. deathless, the problem of introduction of projects would simply be a problem of adjusting them in time according to our destinal future, without added complications.

As the corporal life of human beings is limited by a fact that has befallen, namely death, the arrangement of projects in time is radically problematic: not only do we lack the time for all possible projects, now we must prioritize a certain kind of projects, namely those related to our subsistence. This is so because death is not just only that befalls us at the end of our life, but a constant threat that lies in wait at all times. Thus, in our historic condition, our subsistence becomes a problem that cannot be postponed, which claims our interest and attention in an urgent, prevailing manner.

The resulting description of this last dualization, after the previous considerations must be that of (i) a richness of projects, with (ii.a) bodily restrictions plus (ii.b) the temporal limitation, forwarded as an inversion of priorities. Naturally, the richness of our projects stems from the soul and the restrictions added to the (forwarded) limitation derives from the body, but the inversion of priorities affects both, which confirms this dualization is just a way that is historically *normal*, not exemplary, of the fundamental body-soul dualization.

Given the initial absence of (preternatural) habits that operationally coordinate body and soul, the first project that all human beings must actually face is that of setting into motion our own production in its most *basic* degree, i.e. *learning to produce*, which is achieved arranging physical processes inherent to our locomotive faculties (motor coordination) according to our ideas and will—either to introduce our ideas

⁵³ Polo (2003, 110-114).

⁵⁴ We speak of an “imaginative scheme” insofar as it is only a *formal-temporal* mediation of the idea. We thus refer practical production to the Kantian 179-187; A 140-147) and later on Heideggerian (93-94; 165ss; 179ss) idea of a condition of possibility, which they attributed to the imagination with regard to human thinking and the phenomenical characterization of being, respectively, but without reducing it to *just that*.

and volitions into time (speech), or to organize our own productive movements (game). Being the most basic degree, this first coordinating production already has the four components of human production mentioned above: an intellect that provides ideas, the will to act, a malleable imagination and executive locomotive faculties. However, what we seek in these coordinated productions is more an internal result (the dominion over our own body and our own communication), than an external and effective one (dominion over the world). The need to learn how to produce manifests the mediatedness of the co-essentialization of the universe for, as we have seen, this co-essentialization was only endowed- and inchoatively preceded by the soul-body vinculation. The productive activity, of course, cannot stop in this coordinating learning stage: it must move into normal production, which itself has to be effective in order to accomplish the task of co-essentializing with the universe. Learning how producing grows in complexity in the fulfilment of this task will require a more thorough study of the successive productive dualizations.

6. CONCLUSION

The goal of this first step⁵⁵ in our investigation was to find the fundament and sense of human activity, so that we can point, within it, the previous and real conditions from which what the economic activity, as it is commonly known, arises. When dealing with anthropological ultimacy, we have discovered, in the course of our investigation, that man is a dualizing being because it has been vinculated by its Creator, in a complex and intrinsic way, with another being, namely (i) in an immediate way with the being of the universe, and (ii) in a mediate sense with the essence of the universe, through the (immediate) body-soul vinculation. These dualizations correspond, respectively, with the (double) question of the grounding and destination of human activity, in a hierarchical way: the co-existence of personal being receives the fundamental being (the existence of the universe) and the essence of

⁵⁵ Even if it was preceded by an introductory study that examined the possibility and convenience of a mutual help between philosophy and Economy (Falgueras Salinas and Falgueras Sorauren, 2015a); both parts of this investigation aim to offer a first, basic step into an investigation of the grounding and sense of economic activity.

man (soul-body) operates on the essence of the universe (the latter being the real deployment of fundamental being), in order to destine itself.⁵⁶

Given that the superior poles (the person and the soul-body) dualize with regard to the existence and essence of the universe (which they do, besides, *within* their own activity, in an intimate or at least immanent way), then they must also dualize between themselves *ad intra*. We thus find the fourth radical, nuclear dualization: the dualization of human being-essence.

In the essence of man (soul-body), given its prior and proactive character with regard to the essence of the world, we should find the guidance to order the operative or essential dualizations. Once we consider the different possible flections of the soul-body dualization, the productive dualization stands out as archetypal, for in it both the operations of the soul (ideas, volitions) as well as the potentialities of the body (imagination – locomotive faculties), collaborate harmonically. In its primitive or canonic form, this productive dualization combines the richness of projects, which comes from the operations of the soul, with restrictions of time and effectiveness deriving from the body.

However, this dualization has undergone a modification that adds to these restrictions a strict *temporal limitation* (death), which determines that, historically, human beings have had to attend in an urgent and constant way different projects for their subsistence. For this reason, philosophers frequently only point out to human biological needs⁵⁷ when they seek the basis of economic activity, which sometimes have been confused with an ontological limitation. However, if the limitation from which economic activity arises were truly ontological,⁵⁸ then it would be unsurmountable to human beings, which would

⁵⁶ Our activity, therefore, would have no grounding if it took in its being the being of the universe (fundament) and integrated the essence of the world that deploys it in its operations.

⁵⁷ Consequently, we do not disagree with them, we merely extend the foundation, making way for destination, and suggest a method or approach that does not exclude the findings of others, but tries to make them more coherent.

⁵⁸ The very notion of limitation or ontological insufficiency is problematic: if a being lacked something to be, it simply would not be at all. It is one thing to be limited in one's own being (which, as we have just said, is not possible) and another to be limited operationally. Creatures cannot give themselves their being with their operations, nor (in the case of human persons) give themselves the plenitude of their being, but this is

render any essential growth (including economic activity) impossible. On the other hand, biological necessities take their urgent meaning only after receiving death as punishment, and during the trial time of our lives, not forever. What is implicit in biological necessities is that, unlike other kinds of necessities,⁵⁹ they are affected by the urgency of satisfying them by applying human activity primarily to them. This urgency introduces, in the last instance, the peculiar necessity and mode of economic activity, as we will try to show in a future investigation.

In this sense, and to conclude the present paper, we suggest that, from all remote anthropological bases, the one that is closest to economic activity is what we have called “productive dualization” –in which body and soul work conjointly and in harmony regarding the essence of the universe– but in its *historically normal* form, insofar as it is obligated to attend firstly and constantly (but not exclusively) to *biological necessities*. In this way, we can roughly circumscribe the thematic field in which human productive activity will deploy, and which constitutes the ultimate subject-matter of the economic science, i.e. the human productive activity in a broad sense, insofar as it is threatened by death.

If we admit the former, we can understand just how absurd it would be to place economic activity both in God,⁶⁰ and in the physical universe—or even in animals. What Plato said about *eros* and philosophy⁶¹ may also be said regarding the human economic activity, namely, that it is born of *poros* and *penía*, of abundance and indigence. Insofar as it is born of indigence (restrictions plus limitations), it may not be attributed to God; insofar as it is born of abundance (projects), it cannot belong to animals. We cannot also speak of any indigence regarding

not an ontological *limitation* it is rather a positive dependency on God. Being dependent on God is not the same as being limited in being, rather the contrary: *being* (creature), and *able to be* in *plenitude*. Creatures do not lack being, even if they do not give it to themselves, nor is (personal) plenitude unattainable for them, even if they do not give it to themselves.

⁵⁹ Besides biological necessity, there are many others: metaphysical, logical, moral... each of them with differentiating tones.

⁶⁰ Even if this is not the place to get into this, a philosopher as great as Leibniz thought of placing in God a principle of economy (maximum yield, minimum expense) as a way of approaching the perfection of God’s creative operation (*Cf. De rerum origine radicali*, 303 y 304; *Théodicée*, 236).

⁶¹ *Symposium* 203b – 204b (1986, 248-250).

the universe; properly, it lacks nothing.⁶² Only a being that combines both indigence and abundance can develop an “economic” activity. To conjoin both poles without internal contradiction, we must understand them as dualized, that is to say, so that the pole of abundance is superior to that of indigence, that it associates it to itself, elevating it without wholly eliminating it. If we understood indigence as the dominant pole, then abundance would be suffocated. Instead, we can have both, but only if abundance is such that it reappears even within indigence. Only the human person, a being essentially vinculated by his body to the temporality of the universe, is in their own respect, on one hand, rich in resources (insofar as it has more than enough projects, ideas and volitions), but also, on the other hand, indigent, insofar as they has to count on physical restrictions while also being subjected to a historical-temporal limitation.

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⁶² In order for there to be a fault we should either have a demand for more (an impossible thing since it is not a person) or it should be badly done (impossible, for in that case it wouldn't “work”, if we may use this expression). The entire universe is abundant and a surplus as an analysis of its being, in virtue of its dependency on the creative Identity.

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