

## Impact and memory of Ortega y Gasset in Ferrater Mora

Naji Mehmet

University of Istanbul, Turkey

Email: [naji88@gmail.com](mailto:naji88@gmail.com)

### Abstract

In this contribution, the interpretation that José Ferrater Mora made of the work of the philosopher José Ortega y Gasset is exposed for the first time. After offering a brief intellectual profile of the Catalan thinker, his correspondence with Ortega y Gasset is studied below, also analyzing all of Ferrater's writings on Ortega, to conclude that, in Ferrater Mora's opinion, Ortega y Gasset is a "Living thinker" who always comes back.

**Keywords:** exile, federalism, future, integrationism, irony, ratiovitalism, being, universality, human life.

### A. INTRODUCTION

From 1985 to the present, I have dedicated part of my research activity to the study of the figure of the Spanish thinker José Ferrater Mora (1912-1991), being interested in all the fields of his rich and varied intellectual activity, which has given rise to a dozen published academic works, among which is the first book on the whole of his philosophical thought. Throughout this new contribution, and given that at the time I expanded on the presence of Ortega thought in the work of Ferrater Mora (Nieto Blanco, 1985, 211-216-), I aspire to expose for the first time the vision that the Catalan philosopher maintained throughout his entire career the work of the philosopher.

José Ortega y Gasset from Madrid, which was one of the stimuli that contributed to awakening his vocation as a writer and as a philosopher. I will do it by taking the following steps. In the first place, approaching some of the keys to the personality of José Ferrater Mora, to go on to examine, secondly, the correspondence between the two, continuing, in third place, with the comments on his book on Ortega, concluding with an interpretive analysis of the latest texts that Ferrater Mora has left us on Ortega y Gasset.

### B. METHOD

Mora José Ferrater Mora was born in Barcelona on October 30, 1912, the city where he spent part of his youth, working to earn a living in various manual and administrative trades, while also completing his Baccalaureate studies, and studying Philosophy in college. Fate would have it that on January 31, 1991, his hometown was also the place where death surprised him, when he was preparing to present his latest novel, Miss Goldie, thus closing his vital circle in the same

geographical point in that opened. The other outstanding points of this circumference, by way of milestones of its existence, are formed by the countries in which it lived.

After the fall of the Eastern Front and the defeat of the Republican Army in which he had fought, Ferrater Mora crossed the Spanish-French border on his way to exile in 1939, and he did so in the company of his friend the pedagogue Herminio Almendros -introducer of the printing press school in Spain, as a method for learning to read, following the guidelines of the French pedagogue Célestin Freinet-, having Paris as the first provisional station of his exile, according to the testimony of his friend (Almendros, 2005). On that date, they both embarked for Cuba, where Ferrater lived until 1941, a stay that became unbearable because of the weather and due to his poor health, but which left an oral and written mark on the island's culture, as has been revealed in a recent investigation (Gutierrez Coto, in Ferrater, 2007, 9-24), and whose most important intellectual fruit would be, as we will see later, the preparation and publication, that same year, of the first edition of the work by the one that Ferrater Mora would be universally known, his *Dictionary of Philosophy*.

### C. RESULT AND DISCUSSION

Between 1941 and 1947 -year in which he moved to the United States of America- he settled in Chile, a ranch that we have come to know so much about because of the testimony of people who shared the Chilean exile with Ferrater Mora, as well as his friends Joan Oliver [Pere Quart] (1981; 1988) and the writer José Ricardo Morales (2000, *passim*), or his countryman Xavier Bengue-rel (1982), as well as the information from writers such as Josep Pla (1970, 126-176) and the research of Julio Ortega (1992; 2007, 53-74). There he came into contact with the Catalan exile, participated in the founding of the Editorial Cruz del Sur, directing the collections "Tierra firme" and *Razón y vida* (Morales, 2000, 196-201; Terryn, 2007) and professed in the Chilean University, being the protagonist of an overflowing intellectual activity, since between 1940 and 1947, Ferrater Mora will publish no less than ten books and more than fifty articles. With the help of a scholarship from the Guggenheim Foundation - whose request He had the support of Américo Castro and Pedro Salinas and with the management of the North American ambassador in Chile Claude G.

Bowers, who felt particular sympathy for Republican Spain-, he moved to the United States, holding various teaching positions in the Bryn Mawr College, Pennsylvania, from 1949 until his retirement in 1981. This was one of three options that according to José R. Morales awaited the defeated in the Civil War, because if they had not been "buried", they were only given live "terrified" or "exiled" (Morales, 2000).

In 1943, the Spanish philosopher José Gaos, from his exile in Mexico, had proposed the neologism *exiled* to name those Spaniards who changed land against their will, but not of country, if by this culture was understood, being the language its most important currency. Gaos (1949) thought not only of himself, but of those who, like him, found the same homeland, but in the Spanish-American lands. During the years that Ferrater Mora lived in Latin America, he was an exiled

philosopher, as far as the Castile-Plains are concerned. But since the end of 1947, he lost the status of such to acquire that of a simple exile. Now, to the extent that Ferrater Mora was a bilingual person, he continued to be an exile from his Catalan language since he left Spain, because although his philosophical work was forged abroad, the Catalan thinker always maintained permanent contact with culture of his country, first in exile and, from the fifties, with some personalities from the interior. His status as Catalan was one more of the features of his personal identity, as evidenced in the correspondence he had with his friend the poet Joan Oliver - who signed with the pseudonym Pere Quart -, both united around their Catalan (Oliver / Ferrater Mora, 1988), a Catalan that in the case of Ferrater always lived as universal Catalan.

In the same way that it happened with other intellectuals who suffered the same fate, for whom exile in the United States was a circumstance that benefited their respective careers, except for the misfortune of expatriation, Ferrater saw it as an opportunity that the fickle fortune had given him. For this reason, he did not deplore the lack of a "own" language, as if he did not have any, if this allowed him to be able to function in several, according to this lucid confession, published in Catalan, which we translate:

[...] I have considered that these pages could still have some interest. In any case, they constitute the testimony that some of my ideas were thought in Catalan before adopting the Spanish and English forms in which they have matured. I suppose that the interest in my intellectual biography is little, if not nonexistent. But these transformations can be objectively curious as one of the "cases", no longer so exceptional in our time, of authors who have gone through - who have had to go through - various linguistic vicissitudes. Today there is a certain type of writers and thinkers who can be described as essentially "exiled": I am an example. I have to say that I do not regret it. Not having a "own" language does not necessarily mean not having any language: it may mean having several. In an increasingly universal world like ours, this is not a bad solution (Ferrater Mora: 1961, 8-9).

And that was what really happened, because without ever abandoning his Catalan language, in which he expressed himself without difficulty until At the end of his days, Ferrater Mora was a polyglot, both in oral and written expression. He developed knowledge of foreign languages when he was very young, having to act as a translator to pay for his studies, and although Castilian was the language in which most of his numerous writings came to light, on occasions there was a first Catalan, English or French version, which he himself was in charge of translating.

Writer, intellectual, Ferrater Mora is essentially a thinker, undoubtedly the most universal Spanish philosopher of the second half of the 20th century, and one of the most prominent of the entire century, whose name should be added to a not very long list made up of Miguel de Unamuno, José Ortega y Gasset, Xavier Zubiri and María Zambrano. Ferrater Mora has bequeathed us a style of thinking in solidarity with the richness of reality, which requires an attitude capable of understanding and making different authors and traditions dialogue, integrating opposing positions and concepts so that they work in a complementary way -of

conjunctive and not disjunctive - a formula that today would be greeted as a tribute to the complexity of reality. And next to it, inseparably, he gives us a diaphanous writing that flows with analytical, subtle and transparent mastery.

The works of greater philosophical substance are those formed by the tetralogy *El ser y la muerte*, 1962, *El ser y el sense*, 1967, *From matter to reason*, 1979, and *Fundamentals of Philosophy*, 1985, which partially replaces that of 1967. These books make up the most genuine philosophical core of our author, whose elaboration is presided over by the purpose of building an original work, extending through all philosophical disciplines, but resting on a fundamental philosophy or ontology. Of these works, the most attractive still seems to me to be *The Being and the Sense*, written in brilliant philosophical prose, which Ferrater would abandon to replace it with a more austere one. However, the most complete of the four is *From Matter to Reason*, since, without abandoning the theoretical framework of the previous work, in this one he completes his philosophical discourse with a repertoire made up of new ontological categories. On the other hand, it is a more explicit work, in terms of the theoretical self-definition of its author, in terms of a basic naturalism, developing an emergentist materialism, while also offering us a moral philosophy, or an ethics, as well as a metaphilosophical reflection (Nieto Blanco, 1985; 1994; 2005).

In Ferrater Mora there is not properly a political philosophy, although his thought has frequently dealt with politics, with special reference to his journalistic work (Ferrater, 1971; 1986b; 1994). The way to delve into these issues began already in the first years of his stay in Chile, so it is not surprising that his earliest writings on this matter start from the double experience that being exiled and being Catalan represented. And from that vantage point, Ferrater Mora, in tune with the essayistic procedure of the Spanish intellectuals of previous generations, will raise a reflection of a historical-culturalist, ideal-typical nature, which unfolds on the Three worlds: Catalonia, Spain, Europe, as reads the title of the work published in 1963, and which clearly makes the multiple identity of its author: Catalan, Spanish and European. In this and other writings of a similar nature, the Catalan thinker is against any type of nationalism - a phenomenon to which he attributes some of the biggest disasters suffered by Europe throughout its history -, defends bilingualism for Catalonia, and proposes a federal formula as the territorial organization of the Spanish State (Nieto Blanco, 2010a).

A similar proposal appears in an essay from 1967 entitled "Unity and plurality" - incorporating new editions of the previous book and collected in the first volume of his *Works Selectas* (Ferrater, 1967b) -, described as the best way to articulate coexistence of those of us who live in Spain, a social space that history has bequeathed to us as a unity in difference. According to the Spanish thinker, the federal state model respects the Spanish reality better than any other, overcoming the difficulties presented by two other formulas, which are also reviewed. The first is secessionist, which would lead to the independence of a territorial community, ruled out by virtue of the long history of common coexistence between Spaniards of all languages and territories; the second is the autonomist, whose application is threatened by the imprecise limit that carries with it the very concept of political autonomy, a source of permanent instability. The federalist proposal judges

it much more theoretically and operationally consistent than the current State of Autonomies that emerged from the 1978 Constitution, which badly disguises its federal nature, a feature that Ferrater Mora characterized as “the underlying Spanish federalism” (Ferrater, 1983b).

In the 1944 book *Les forms de la vida catalana*, justly celebrated and many times reissued, both in Catalan and in Spanish, Ferrater Mora considered continuity, sign, moderation and irony, with all the precautions of the case, they constituted the four specific features of the Catalan way of being. Regardless of the value of this conjecture, at the time I thought that such characteristics could well be applied to the intellectual contribution of Ferrater Mora himself (Nieto Blanco, 1985, 110-112; 2010a, 149-152), among which stands out the irony, a trait of his personality, as well as a melting pot of the varied, and even heterogeneous, materials of which his work is made.

To conclude this brief sketch, we can point out that universality is the feature that can best help us to identify the legacy of the Catalan thinker, which can be predicated in four ways. In the first place, taking into account his condition of exile, to which we have already referred, which offers him the possibility of immersing himself in a world diverse in ways of living, saying and thinking, which Ferrater Mora is quick to assimilate. Secondly, its encyclopedic universality, represented greatly by the Dictionary of Philosophy, which led Juan Marichal to express his admiration for this work and to argue that “Ferrater is the Spaniard with the most readings of the entire 20th century” (Marichal: 1984, 222). A third manifestation of Ferraterian universalism is determined by Ferrater's own way of conceiving and exercising philosophical thought, which is why I will call it systematic universality, since it refers to what the Catalan thinker once called his “system”, which is being assembled in the future of the tetralogy formed by his four great philosophical works previously mentioned. The result is a way of facing, exposing and solving the philosophical problems that Ferrater himself characterized from the beginning as “integrationist” (Nieto Blanco, 1985, 87-112). Finally, the fourth and last sign of this universality in Ferrater Mora's contribution, which I will call creative universality, highlights our author as a singular creator, who developed, at the same time, in the philosophical, literary, and cinematographic universe, having cultivated writing in genres as diverse as the encyclopedia, the treatise, the essay, the journalistic article, and the story, both in the story and in the novel. Indeed, in addition to strictly philosophical works and essays of a socio-political and cultural nature, together with his journalistic work (Nieto Blanco, 2016a), in the last years of his intellectual activity Ferrater Mora set up a narrative work composed for three books of stories (Ferrater, 1979c; 1985c; 1991c) and five novels (Ferrater, 1982; 1986c; 1988; 1989; 1991b), which has led to some specific studies on the subject (Nieto Blanco, 2015; Bardera, 2015). Ferrater Mora's foray into the narrative experiment has a precedent within his own work, when he rehearsed the cinematographic genre as the director of a dozen short or medium-length films between 1969 and 1973, whose scripts he will give birth in 1974 in a book entitled *Cinema without philosophies* (Romaguera Ramió, 1999).

### C. CONCLUSION

José Ferrater Mora's interest in the thought of José Ortega y Gasset dates from the 1930s, from his student days. It is especially significant that since that time, in which a mixture of curiosity and admiration for the figure of Ortega predominates, Ortega's thought has accompanied our author until the end of his life, adopting various formulas influence.

We have the testimony of a person who treated him around 1932 in one of the gatherings that were held in Barcelona, frequented by Ferrater Mora. This person was a Segovian teacher, named Norberto Hernanz y Hernanz, who spent some time assigned to Barcelona, later founding the magazine *Escuelas de España*, in which, by the way, some collaboration by Ferrater Mora appeared in 1934. In some yet unpublished memoirs, which I have been able to access thanks to the courtesy of Professor José Luis Mora, the Segovian teacher refers to the following:

He used to attend a *peña* from time to time chaired by the Inspector of First Education Herminio Almendros. This was a higher category. Inspectors, professors and a teacher like me would meet there. Almendros was an individual of accused personality. Serious and conscientious, accurate in his judgments, sober of word and whose political ideas were very advanced.

This group used to be attended by a young man, almost beardless, in his twenties, very fine in manners, but who had us all amazed by his knowledge and erudition. In his twenties he was fluent in English, French, German, Latin, and Greek. His memory was fabulous. When it came to the case, he would recite to us entire paragraphs of some work by Ortega y Gasset [*italics mine*]. His knowledge of literature and philosophy exceeded the ordinary. And what was more remarkable, this boy had no other official studies than elementary school. I had several conversations with him and I thought I was facing a case like the one I had read about Menéndez Pelayo.

He worked as an administrative assistant in an office. It seemed a shame to all of us that such extraordinary talent was wasted in bureaucratic tasks. I had some friendship with Mr. Santillana and I knew that he held a position on the Board for the Expansion of Studies, and I had the claim and I dared to manage the granting of a scholarship to help with studies. I did not achieve anything, as can be supposed, given my limited ability for these tasks. However, with the support of Almendros and other generous people, he was able to leave the office and pursue official studies at the University.

Today that young man is the great philosopher Ferrater y Mora, author of the great dictionary of philosophy and a good number of essays in which he has been presenting his theory of integrationism (Hernanz, 146-147).

In those years, the young Ferrater had received the commission from the Labor Publishing House in Barcelona to translate from German into Spanish a dictionary of philosophy, which at that time enjoyed a certain reputation, entitled *Philosophisches Wörterbuch*, whose author was Heinrich Schmidt, published in Leipzig (Alfred Kröner Verlag, 1st ed., 1912), whose eighth edition, from 1931, we have been able to consult, and consists of a quarter volume of 476 pp, preceded by a

prologue by the author, as well as a chronological appendix, followed by 52 photographs of philosophers.

Through the letters that Ferrater Mora crossed before leaving Spain with the Argentine philosopher of Spanish origin Francisco Romero, recovered by an Argentinean scholar, we can now know that, in addition to the translation proper, the Catalan thinker was dealing with incorporating and updating some entries by Latin American philosophers for the *Philosophisches Wörterbuch*, thanking his correspondent, in a letter dated in Barcelona on May 2, 1936, for the information he received from some of these thinkers, according to the researcher in question. (Jalif de Bertranou, 2013).

All of this takes us to the very origins of what would be Ferrater Mora's Dictionary of Philosophy, as our author has confessed on more than one occasion (Maresma, 1990), giving the impression that we are dealing with a work that was born at the the same time that its author becomes a writer. This is where the name "Ortega y Gasset, José" enters the scene for the first time, thus, in quotation marks, as it was expected to be one of the new voices that said philosophical encyclopedia would have to incorporate, so that when the writing is ready of the article decides to send it to Ortega himself so that he can convey his opinion, beginning a very brief -and frustra- correspondence between the two.

The Ortega Archive, which is kept in the custody of the José Ortega y Gasset-Gregorio Marañón Foundation, contains the three letters that Ferrater Mora addressed to Ortega y Gasset in the first quarter of 1936, on which attention has been drawn in recent times (Gràcia, 2012, 136-137). In the first, dated in Barcelona on January 10, 1936, he informed him of his work project on the ninth edition of the Dictionary of the German scholar, and sent him the three-page document drawn up, "provisionally", on his thought, asking him to return it "as quickly as possible" with the corrections or modifications that he deems appropriate. This text has been recently edited - together with the entry on Ortega Gasset that appears in the first edition of Ferrater's Dictionary of Philosophy- by the researcher Esmeralda Balaguer (2017, 199-205), which has accompanied it with an interesting introductory study, reporting on the relationship that Ferrater Mora subsequently maintained with the children of José Ortega y Gasset.

As the young Ferrater did not find an answer from the consecrated philosopher, he returned to the charge a month later by means of a shorter letter, dated February 3 of the same year, reminding him of the previous request, at the same time that his concern for the express delivery of the original. Faced with the repeated silence of Ortega, Ferrater, in a new letter dated March 5, thanks him that, if his occupations prevent him from satisfying his request, "at least, please return them [the notes] to me, since not having a copy and making me much lacking I would have to rebuild them". At this time, Ortega y Gasset decides to respond to his young Catalan correspondent on March 7 in a letter which, unfortunately, we only have the beginning of. But due to the importance it may have for the relationship between the two thinkers, putting an end to this ill-fated epistolary relationship, I allow myself to transcribe the only and incomplete preserved answer that Ortega y Gasset transfers to Ferrater Mora. Says so: Madrid, March 7, 1936 Sr. Mr. José Ferrater Mora Pablo Iglesias, 6 Barcelona.

Dear Sir, My state of health has prevented me from answering your letters and attending to your kind wishes, but the urgency that your last letter shows me demands an effort on my part to reciprocate in some way. and what I find in it to matter to some slight objection should not be taken into account or your responsibility but to general causes about which I have never wanted to say a single word and which I will continue to silence for now.

The spirit in which your note is written seems clean to me and that is why it breaks my habit of not intervening at all in what others say about me, be it good or bad, and I decide to send you some indications in case you believe that it made any sense to take advantage of them. 1st [and here the letter is interrupted] (Ferrater, 1936).

It is a pity that we are left without knowing the observations that Ortega had made to the redaction of Ferrater that, as far as we know, if they were ever issued and he received, they have not been found in his correspondence. According to Ortega's own confession, the "cleanliness" with which the Ferraterian note was written must have acted as an incentive to break the habit of not responding to criticism, although we are left without knowing what the Madrid philosopher was referring to when he attributed mysterious "general causes" some supposed misunderstanding of his doctrine. No doubt such remarks had to express some disagreement with Ferrater's presentation of his own thinking.

There is an exercise that almost borders on the territory of historiography-fiction with which to gauge the reception that Ortega's comments on his work could have had on Ferrater's part, which we will never know if he managed to complete them. As we also do not know, if we have succeeded, if they were sent to their addressee, in the same way that we do not know if, given the two previous assumptions, Ferrater Mora ever received them.

Instead of stepping on that swampy ground, we will limit ourselves to comparing the "provisional" wording on Ortega y Gasset's thought that Ferrater sent him in 1936, as part of one of the voices that the Spanish version of Schmidt's Dictionnaire should incorporate, with the following text in chronological order that Ferrater Mora writes about the Madrid philosopher and who, coincidentally, is also a voice - the voice "Ortega y Gasset (José)" -, in this case forming part of the first edition of José Ferrater Mora's Dictionary of Philosophy, written in Cuba, as already we have said, and published in the Atlante Editorial of Mexico in 1941. This Editorial was a foundation of the PSUC in exile, directed from its origins by Juan Grijalbo, who knew Ferrater's work in Barcelona, for which he commissioned the elaboration of the work with which he was to be known worldwide. The first edition of the Dictionary of Philosophy consists of 598 double-column pages, and the entry to which we are going to refer about Ortega y Gasset (Ferrater, 1941, 404-406) offers important differences in relation to the "provisional" text sent in 1936.

This year's text, compared to 1941, looks like an outline, embryo or draft of the one that will be published five years later. It has all the freshness of the discovery, the illusion or the enthusiasm

for the thought of the author studied, but it is limited to get a full idea of the whole of Ortega y Gasset's thought. There are three references to the "provisional" wording that have been discarded from your Dictionary entry. One is an internal reference to the word "futurition"; another, a quote from the interpretation of Ortega Gasset's thought due to Fernando Vela; and, above all, Ortega's "priority" over Heidegger in formulating some conjectures about human life and existence, on which Ferrater insists in two moments.

The entry on Ortega y Gasset that Ferrater Mora incorporates into the first edition of his Dictionary of Philosophy presents a great maturity, showing that the interpreter is at the end of the street of the totality of Ortega's thought until that date, whose doctrine is exposed with poise and clarity, without being seduced by Ortega's prose, with its own style, therefore. The three axes on which the article is based are the following: (i) overcoming idealism; (ii) the categories of human life; (iii) historicism. As it is dated 1941, Ferrater gives Ortega y Gasset's place of residence the city of Buenos Aires, where, indeed, he completed one of his stages of exile between 1936 and 1945. Unlike his previous work, he does not rely on any interpreter of Ortega's thought, and does not insist on the "priority" of Ortega over Heidegger, putting the categories of his life and the latter's concept of existence at the same level. When highlighting the enormous influence that Ortega's thought has exerted, Ferrater Mora mentions at the end of the entry the names and works of Ortega's "disciples", whom he quotes in the following order: María Zambrano, Xavier Zubiri, José Gaos, Luis Recasens Siches, Manuel García Morente, and Joaquín Xirau, who had been a professor at Ferrater Mora at the Barcelona School of Philosophy and Letters.

Taking into account the date in which we met, 1941, the study of the figure of Ortega that Ferrater condenses in his entry of the first edition of the Dictionary is a first-rate contribution to the knowledge of the Spanish philosopher in the Hispanic world, not only by its content, but for the opportunity to give it to the press at such an early date, which will mark the constant relationship that Ferrater will have with Ortega's work. For this reason, it is not surprising that Ferrater Mora awarded Ortega y Gasset, together with Unamuno and D'Ors, the title of "Three Masters", when he brought together the studies dedicated to them in his Selected Works (Ferrater, 1967b, I, 35 - 197).

From the beginning of his literary activity, Ferrater Mora published a series of essays on his teacher, which he later incorporated into his book on Ortega y Gasset in successive editions, which is why I have not thought it appropriate to cite them in the Bibliography. They are the following: "José Ortega y Gasset", in *Real Cocktail*, Madrid, Literature, 1935, 69-70; "Ortega and the idea of society", *Ínsula*, 119, 1955, 13-20; "From philosophy to 'philosophy'", *Sur*, 241, 1956, 21-24; "A phase of the thought of Ortega: Objectivism", *Clavileño*, 40, 1956, 11-15, reprinted in *La Torre*, 15-16, 1956, 119-126; "Ortega and the concept of vital reason", *Ciclón*, 2/1, 1956, 10-16; "Ortega and the idea of human life", *Cuadernos del Congreso por la Libertad de la Cultura*, 18, 1956, 33-39; "Ortega y Gasset. 1883-1955", *International Institute of Philosophy, Philosophy in the mid-century*, ed. from R. Klibansky, 4, Firenze: Nuova Italia, 1959, 215-217; "Two Spanish masterpieces", *Cuadernos del Congreso por la Libertad de la Cultura*, 42, 1960, 47-54; "A radical

form do saber em Ortega y Gasset", *Brazilian Magazine of Philosophy*, 11, 1961, 313-321, reprinted with another title the same year; "On a radical form on thinking", *Texas quarterly*, 4/1, 1961; "Introductory study of the stages of the philosophy of Ortega y Gasset", in José Ortega y Gasset, *Origin and epilogue of philosophy*, Rio de Janeiro: Livro Iberoamericano, 1963, 11-145.

Real cocktail was the first book that Ferrater Mora published, thereby demonstrating an early vocation as a writer, and is composed of a series of previously written essays. One of its sections is entitled "Philosophers of today, in Spain", and is made up of fleeting portraits of a gallery of Spanish thinkers alive at that time. What he writes about Ortega y Gasset I think is significant because it can guide the future of his relationship with the teacher's thought, as the following paragraph shows: Ortega can no longer be spoken of, if it is not in a tone of praise or dithyramb. His philosophical monumentality and the encirclement of attentive disciples who constantly surround him would impede him. It would also be prevented by the filial attitude of someone who has drawn on him more than ideas, style; more than thoughts, manners [the italics are mine] (Ferrater, 1935, 69-70).

In 1955 José Ortega y Gasset died. Just one year later, in 1956, Ferrater Mora made the thought of the Spanish philosopher known to the English-speaking world, being the author of the first comprehensive book on Ortega, written in that language, and one of the first published anywhere. other. Ortega y Gasset: An outline of his philosophy, will be its title. It will have two editions in English, that of 1956 and 1963, and four in Spanish: one in Buenos Aires (1958) and three in Spain: 1958, 1967 and 1973. I will confine my comment to the last published Spanish version (Ferrater, 1973).

Perhaps one of the most important novelties that this book contributes is the organization of Ferraterian hermeneutics on Ortega's work, underlining the evolutionary perspective of his thought - as stated in the subtitle-, for which it establishes three stages; objectivism, perspectivism, and ratiovitalism, the latter stage to which it gives the greatest relevance.

The work has a clear pedagogical vocation. Ferrater dispenses with the secondary bibliography and offers a personal interpretation made from the direct reading of Ortega's texts, focused on the strictly philosophical legacy (ontology, metaphysics, epistemology). To bring Ortega's philosophy closer to the reader, Ferrater refuses to place himself within what he calls "academic pedantry", betraying the living spirit of Ortega thought. It is proposed to apply to Ortega's work the narrative way of thinking that the Madrid philosopher proposed for the treatment of human life, with which it becomes a biographical method that takes into account both the parts or stages of his evolution as well as the whole or the whole of his thought from which they make sense. A formula, although Ferrater does not mention it, that reminds us of what we know today under the expression of "hermeneutical circle." Ferrater Mora's approach to Ortega's thought is based on an "analytical" reading - "clean", in his own words - that allows one to move through the complexity of a work like Ortega's. It is made from a comprehensive hermeneutic, which reveals the interest and appreciation for his philosophy, dialoguing with him, both in what he says and

in what he suggests. Although he refuses the expressly critical approach, his analysis is penetrating and incisive.

In addition to highlighting the existence of an "objectivist" stage in Ortega's philosophical evolution, I would draw attention to the last part of his book, which Ferrater Mora entitled "Thought and reality", with special reference to chapter 2, "The idea of to be" (Ferrater, 1973, 125-140). This chapter delves into the heart of Ortega's philosophy, as it descends to its ontological core, which is where one of the most relevant innovations of its philosophy is found, in line with the theoretical revolutions that took place at the beginning of the 20th century in the within continental European thought, it may, although, as Ferrater recalls, Ortega's philosophy was not alien to that of Heidegger, Husserl, Dilthey, Scheler or Bergson, he argues that it has developed independently (Ferrater, 1973, 128 ). After pointing out the Ortega deconstruction of the idea of Being, perhaps the oldest legacy of the Western philosophical tradition, losing respect for such a venerable concept, Ferrater Mora presents the radical turn of the Ortega ontology in the following terms: With this, Ortega announces a "checkmate" to the entire philosophical tradition. It consists in denying that the Being is this or that thing, or all things together: that it is permanent or changing, material or spiritual, real or ideal. Strictly speaking, the Being "is" nothing. Not because it is the Nothing, or a nothing, but only because it is not an entity, of whatever species it is or can be conceived. What we call "Being" is not something that things have in themselves; it is rather something that "has to be done". Being is, in short, doing (Ferrater, 1973, 135).

All this refers to a type of ontology in which Ferrater sees the use of the concept of being by Ortega y Gasset as a hypothesis, or as a human invention , in order to give an answer to a question we ask ourselves to "save face", with which to capture the regularity of natural phenomena.

The impact that the young Ferrater received from Ortega's work, by way of a fire that set his intellectual personality on fire, never managed to extinguish throughout his life trajectory, which is why, once the teacher disappeared, and Once the closest personal influence had ceased, Ferrater Mora cultivated the memory of his work, as an exercise of fidelity to reality, among which there is always value and care, if not for ideas, then for "style" and Ortega's "manners", as he reminded us in his evocation of the year 1935. At the time of concluding, then, it is important to me to do with our author a memory exercise on Ortega y Gasset, to whom Ferrater Mora always granted the merit of having raised the Castilian at the height of philosophical language.

In the Preface to the work on Ortega y Gasset that we have just commented, Ferrater tells us something like that where you least expect it, the free Ortega jumps, underlining that her thought is closer to the current one than is often believed, for very different as their budgets, and as an example of this he reminds us of his own experience. When he was preparing a book, which would finally appear in 1974 -a work that was revealed as a sort of reckoning with analytical philosophy entitled Change of gear in philosophy-, without looking for it, Ferrater Mora came across Ortega thought again. Indeed, in his discussion of Feyerabend's philosophy, he introduces a very long note, note 37 (Ferrater, 1974, 41-45), in which Ortega suddenly appears to take advantage of his distinction between ideas and beliefs regarding the presence of conceptual and

/ or cultural frameworks that move away from strict empiricism. Of course, Ortega y Gasset is still present in the successive editions of his Dictionary of Philosophy, until occupying a long extension in the sixth and last edition that he published (Ferrater, 1979b, III, 2661-2665).

Let us now see the latest writings on Ortega. "Ortega, the philosopher who always returns," the title with which we have headed this section of our investigation, is a newspaper article. It is published on the occasion of the 25th anniversary of Ortega's death. His argument justifies the thesis that Ortega's work, as open work that it is, is alive and moves over time, which is why it appears and reappears in defiance of current thinking. Suddenly he surprises us at a bend in the road with an intuition or an idea that comes out to meet us, illuminating the present. And he concluded in this way, confessing that Ortega's work: [...] a complex mass of thoughts that guides us without our needing to follow it. It is she who lives, alert and pulsing, follows us (Ferrater, 1980).

"Three attitudes before Ortega" is also another newspaper article, one of the many facets on which Ferrater Mora's writing was lavished, and that in this case commemorates the centenary of Ortega's birth. He confesses that he was a spiritual mentor for the people of his generation, or an indispensable guide to orient themselves in contemporary thought. The three attitudes are reverent, hostile and critical, which is defended by Ferrater. He says of her: Strictly speaking, he stands before the philosopher critically only because he considers that ideas and arguments are of sufficient value to be subject to scrutiny (Ferrater, 1983c).

"Ortega, philosopher of the future", is a magazine article that reproduces the text read at the Library of Congress in Washington (USA) in an act dedicated to honoring his memory, from September 29 to October 1, 1984.

Ferrater Mora raises a counterfactual hypothesis about what Ortega would have answered and Unamuno case of being questioned about his immortality. He suggests that the first had been silent, while the second had lavished on the answer. Focusing on Ortega, Ferrater reviews his conception of human life –especially "the categories of life" found in the work *What is philosophy? -*, highlighting the presence of future time as a condition of possibility of the need to decide, what Ortega y Gasset categorized with the futuration neologism. Making in this case that an ontology of the future prevails over that of the past, Ferrater suggests that Ortega uses a modal logic taken in an informal sense, which he explains as follows: There are many things among which Ortega declared that they are still very interesting [...] Strictly speaking, Ortega said a series of very illuminating things about matters not strictly philosophical [...] But like not a few of the things, philosophical or not Philosophical that he said at any time, they may be different from those he said, or he could have said, later, it is more reasonable and, in fact, more "Ortega" not to worry about the letter and to begin to be interested in the spirit of the letter. lyrics. [...] Since Ortega constantly recommended keeping up with the times, it would not be faithful to his spirit to remain tied to a time that has already passed (Ferrater, 1984, 131) .

It is to this spirit that, regardless of the philosophical theses that each one defended, Ferrater Mora always remained faithful, taking care of or "saving" -as Ortega would have said- reality, committed to the task of inserting rationality in human life, in the same way that his teacher led life to reason, which produced the early impact that Ferrater Mora transformed into memory throughout his life

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