

The Philosophical Consciousness. The Examination of Inner Experiences and Their Practical Affirmation

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Abstract: The only life worth living is the one examined (Plato) and the only one worth examining is the fully lived one (Alphonso Lingis). The philosophical consciousness and its core of lucidity is paramount in the remembrance and return to the genuine inner self, as well as in the constitution of subjectivity. However, philosophical consciousness has its impact in the awareness of the self for socialization and sociality, in the success of relations and activities. Lucidity is vital in awakening, adequating and “training” the spirit for visionary-constructive and lucrative accomplishments, not only for analytic-critical ones. Capitalizing upon the Romanian philosophy, and especially the philosophy of Lucian Blaga (1895-1961), owning the consciousness of his human existence, the human being keeps on awakening (herself). And these awakenings are as well spiritual as lucrative, truly beneficial for the enjoyments of the exercise of thought and lucrative for everyday activities and life.

Key-words: self-examination; world examination; philosophical consciousness; “awakening”; philosophy as lucrative benefit;

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Introduction: On the examined life

A while ago I've received a humoristic drawing of a loop representing the definition of philosophy. In that schematic drawing, the input was the declaration of someone saying "I think so!" and the feedback read "You are wrong!" Obviously, this is an extremely rudimentary account of philosophy. There is some insight here about the core of the philosophical process: it is critical, inquisitive, revisionary and relational. Plato predicated a very long time ago that "An unexamined only life worth living is the one examined" (Plato's *Apology* 38a5–6); and, more recently, Alphonso Lingis turned this idea around claiming that "The un-lived life is not worth examining". (Lingis, 1994). This is a quotation for which I have lost the exact details, but which is nevertheless enlightening for the way we should all look at life. In his work *Dangerous Emotions*, Alphonso Lingis "pulls the curtains" on a whole realm of human life characterized by the experience of abundance and, respectively, at the extreme, scarcity, accompanied by their corresponding upheavals of emotions. (Blaga, 1997) Martha Nussbaum interprets emotion as an upheaval of thought in her book with the same title. (Nussbaum, 2012)

Alphonso Lingis sees in writing a celebration of abundance (obviously, the abundance of feeling and thought that makes a life a lived life). Is there really such a thing? Isn't the appraisal of abundance a question of oriented interpretation? In my view it is totally a question of oriented interpretation, and also a question of interpretation guided by matrixes of values and corresponding valued life goals, all erupting from a rather orderly inner life. Different people understand differently abundance, as they search for different types of abundancies in different ways, as they see fit, efficient, meaningful etc.

Some might resonate more with Plato's or with Lingis' statements, although they are ultimately not as divergent as they may seem. The more we stop to consider these phrases we might come to the conclusion that both are quite true and, in a sense, they reinforce each other. Both have at least an indication for what is good life in practical terms. Could one have a fully lived life in the absence of a certain understanding coming from an examined life? Could a consumer type of human being truly have a fully lived life? She or he might think so, but do they?

Also, both statements about life, the one placing the accent on the lived aspect and the other on the examined aspect, have connections to the topic of discussion – the philosophical consciousness. They both have a subtle reference to spirituality and a relative independence from “the immediate” (the term is suggestive and almost self-explanatory, and I shall explain later its more specific meaning), as well as to human lucidity and powers of introspection and investigation.

Self-investigation is the beginning of a philosophical consciousness via exercised lucidity, increased awareness and widened perspective on things. A good life depends on the quality of the examination oriented inwards and on the quality of the investigation oriented outwards, too.

The examination of inner experiences begins with the understanding of the various key aspects of living ourselves, our values, our goals, our favourite terms of speech, all major elements of the philosophical consciousness. In this paper we build upon this tension between the Socratic imperative of examining life, which implies restraint and the other imperative illustrated by Alphonso Lingis in most of his books, approaching the value of lived life. We interpret this tension in the light of selected ideas from the philosophy of the Romanian philosopher Lucian Blaga concerning philosophical consciousness the lucid awakening it brings about and the gap between “the immediate” and the genuine life of the human being as examination, creation and revelation. Keeping on awakening herself the human being is both examining and living life to the fullest.

Consciousness and philosophical consciousness

Although not yet truly capitalized as a “moment” in the mainstream universal philosophy of Lucian Blaga is presented in numerous encyclopaedias over the course of more than a century, with the first mention, quite soon after the debut of the philosopher and poet Lucian Blaga. Let us mention several prestigious dictionaries and encyclopaedias dedicated space to the presentation of Lucian Blaga: *Encyclopaedia Britannica*, vol. 19, Cambridge, New York University Press, 1931; *Meyers Lexikon*, Leipzig, 1931; *Enciclopedia italiana di scienze, lettere ed arti*, Rome, 1950; *Der Weltliteratur*, Vienna, 1951; *Grande dizionario enciclopedico*, Founded by Pietro Fedele, Turin, UTET, 1955; *Grand*

Larousse encyclopédique, 10 volumes, Paris, Librairie Larousse, 1960; *Der Grosse Brockhaus*, Wiesbaden, Brockhaus, 1967; Edwards, Paul (ed.), *The Encyclopedia of Philosophy*, London, New York, Macmillan and Free Press, 1967; *Dictionnaire encyclopédique Quillet*, Paris, Quillet, 1968; Prokhorov, A. M. (ed.), *The Great Soviet Encyclopedia*, 31 volumes, 3 volumes of indexes, New York, Macmillan, London, Collier Macmillan, 1974-83; *Dictionnaire des oeuvres*, Paris, Presses Universitaire de France, 1992; *Routledge Encyclopedia of Philosophy Online*, ed. by E. Craig, London, Routledge, 2004, <http://www.rep.routledge.com/article/N109>; Romanian portal of philosophy at http://romanian-philosophy.ro/ro/index.php/Lucian_Blaga (Mircea Flonta); Internet Encyclopedia of Philosophy, <https://iep.utm.edu/lucian-bлага/> (Michael S. Jones).

Lucian Blaga is the only philosopher speaking of “philosophical consciousness” and not simply of “consciousness” as other philosophers did. And this is due to his concept of the singularity of the human being as an ontological cultural mutation in the universe. Since his youth, Lucian Blaga was interested in the philosophical system of the French thinker Henri Bergson, who at the time had the real merit of evading the inherited traditions and of being completely devoid of the rigidity specific to the exact sciences. (Nistor, 2020) As early as 1915, Blaga published the study “Something about the philosophy of H. Bergson”, in the pages of the “Gazeta de Transilvania”, from Brașov (no. 124-129 / June 10-16, 1915), proposing the phrasing “the most beautiful light: Consciousness”, in the interior of which one can distinguish a certain “place, from which to see well [all around, outwards]”. This is the “place” and “meaning” of intuition and that Bergson not only names it, but also “characterizes it, defines it, applies it”, in the understanding of intuition “as a higher form of instinct, Bergsonian intuition is enlightened by knowledge”. This is a significant point of reference for Blaga’s dual human drive for knowledge and creation, inter-related, and for the situation of the human being in the horizon of revelation and mystery, in his metaphysical conception. Starting from the Bergsonian perspective, Blaga designs the perspective of a *philosophical human consciousness* (Nistor, 2020), which relates to the world discovering, with wonder, “an infinity of life and creative freedom”. (Blaga, 1977: 45)

The parting of ways with the common sense

Philosophy means a drastic and efficient parting of the ways with the common sense, and prejudices, in general, via lucidity (awareness), good “positioning” and “direction” in relation to the world and a more fertile and creative cultural and spiritual approach to personal life and to life in general. I shall explain.

To approach the practical sphere is to discuss the unique advantage of lucidity (which implies awareness) on someone’s positioning and relation to the world, as well as on someone’s direction into the world. The definition of terms is a basic philosophical habit of a philosophical consciousness.

It is a habit of “positioning” and “direction” (phenomenologically and pragmatically, too). Spirituality is understood and defined either in terms of religion, or, in terms of wit, culture and intelligence. In my view, both directions work in connection with a matrix of values, religious or not, but consciously selected and arranged in a specific hierarchy.

Lucidity is defined as the faculty to see/think/understand things with clarity, awareness and realism, but it is also a state of awareness compulsory for the exercise of lucidity as faculty.

Nevertheless, the most important aspect is that lucidity is dependent on how honest people can be to themselves. In the absence of honesty no one can evaluate and understand things well. Knowledge of oneself placed as the origin of wisdom and philosophy, and, the knowledge of someone’s contexts is dependent on honesty and further on, on lucidity. The state of awareness is dependent on all these elements, too.

However, there is a second dimension of spirituality that has to be added with necessity to honesty: the spiritual dimension. Self-analysis, exercised lucidity, increased awareness and widened perspective on things are all direct consequences of honest and spiritual thought. Simply put, the spiritual dimension is based on the presupposition that life has meaning and it builds up and develops on the idea that this meaning can be positive, relevant, durable, illuminating; all in all, this meaning is belonging to an area of superior joys and satisfactions and achievements that thieves cannot rob – to the joys of the spiritual realm. We can perceive these joys and satisfaction as vertical, aspirational beyond everyday concern. Someone’s current situation is to be investigated in relation to an aspirational reference, which is axiological and spiritual.

This is a main part of the reason why we say admiratively that someone has a broad horizon in comparison to others who entertain a narrower unfortunate vision of life.

Toward which horizon?

The main question of a philosophical counselor could be: Which are your values? Her or his main role would be as trainer of awareness, lucidity and spirituality in this respect. This crucial question is a part, a consequence or a facet of the imperative "Know thyself!". Any of these perspectives, which anyone we might embrace, lead the subject towards a purposeful horizon. This orientation towards horizon understood in this way as a spiritual and axiological goal is a philosophical journey which may describe someone's life. We define horizon simply as perspective guided by a personal architecture of values. The horizon is the furthest conceivable „space” ahead, within a self-designed field of vision and understanding of things. How “far” can one see is closely related to the span, throw and amplitude of the consciously entertained values, of the envisioned creations and their realization. Here, “space” is perceivable in both proper and in a metaphorical way.

In this perspective, following Lucian Blaga's philosophical vision, I describe a philosophical journey that has its origin inside in human subjective interiority, illuminated by the imperative Know thyself!", with beneficial practical results. We notice almost anywhere we look into contemporary existence a combination of common-sense, prejudice and hubris [hybris] approach to human projects and activities which clouds lucidity and the possibility of self-knowledge. The consequence is also a relative stagnation. No human totally pleased and overly full of themselves is capable to undertake a philosophical journey with spiritual content and fulfilling practical results. To understand this connection is to awaken a philosophical perspective of the world, via the awakened personal philosophical consciousness, which is both present and improvable in any human being.

We agree with the Romanian philosopher Lucian Blaga who started his investigation titled "On the philosophical consciousness" with the observation that "Anyone [my emphasis] endowed with the spiritual aptitudes necessary for *receptivity* and *spontaneity* [my emphasis] should

gradually arrive at the constitution of a philosophical consciousness.” (Blaga, 1997: 9) Philosophical consciousness is dependent on a valid and veridic experience which could be confirmed numerous times and sustains the experience in a more efficient (“awakened”) manner.

Personal horizon as personal awareness and perspective

Philosophical consciousness brings about the awareness of personal horizon. We conceive lucidity as the possibility to be receptive, spontaneous, and to be able to notice things that can become reliable experience. Lucian Blaga shows:

“In the field of philosophy, the situation does not seem to be different from what is happening to us in the lands of art, where, by learning the methods and by familiarizing yourself with the works, you can, on the innate basis of a natural sensitivity, constitute yourself an artistic consciousness. Acquiring a specific consciousness is conditioned, both in the philosophical and [in] the artistic field, by a long experience in the specific areas, that is, by an assiduous contact with the ways of the great creators, by a sustained effort to assimilate the existing works, but, as much as possible, and by an exercise to their measure, of the spiritual faculties employed by themselves in such concerns. We keep away from us any thought of equating in any sense philosophical thought and concerns with what we have decided to call ‘philosophical consciousness.’” (Blaga, 1997: 11)

To cultivate and exert a philosophical consciousness is “a very sober appendage of being philosophical”. On the one hand is not exactly philosophy, but it is philosophical in placing someone’s views, life and projects in a critical lucid relation to the existing well-established attitudes, lucidly identified and unveiled.

On the other hand, the philosopher (and anyone else) who engages in philosophical work do not necessarily have the duty to create a “philosophical consciousness”, but that person nevertheless arrives to develop one which acts intuitively in their thought as a subtle and possible

companion of the spirit in their philosophical exercise, simply by the trust in their instinct.

Lucian Blaga emphasizes that “Philosophical consciousness creates for intelligences and receptive spirits the most favourable climate for the just appreciation of a certain philosophy, but it can, in the same sense, guide, in its researches, analyses, syntheses, intuitions and constructions, also nourish the vocation philosopher”, thus providing a weight (importance and meaning) to everything he or she undertakes.

Philosophy shapes and reshapes the individual horizon, the ability and habit of enlightened thought and the benefit of a clear view that goes further and further. In my perspective, philosophical consciousness being triggered by lucidity is as well a philosophical conscience, that is, an ethical conviction, while philosophical consciousness does not represent a limitation to the ethical persuasion nor a limitation to just one type of philosophy (to utilitarianism, or to pragmatism). It is built on “receptivity” and “spontaneity” (creative capacities), but consists in lucidity indicating an axiological support, which it overcomes in a wider scope than the ethical one, via creativity and knowledge. Lucian Blaga appreciated the openness of philosophical consciousness in a correlation with the innate openness of the philosophical concepts, hence the purpose of the philosophical consciousness is not to provide verdicts, but the light of lucidity and a certain awakening as we shall see in the course of this description of Lucian Blaga’s concept of philosophical consciousness.

“In the course of the history of the human spirit, the most different philosophical thoughts appeared, either in a more rhapsodic form, or in the accentuated systematic form of particular ‘disciplines’ or complex views on the world and life. We will look at them as such, as historical appearances, and looking at them, we will not let ourselves be led by less measures of value than those by which, say, a historian of philosophy is generally guided. Nevertheless, it is not our intention in the least to make any history of philosophy in any way, not even in a brief manner. We feel guided towards the scrutiny of a being and an autonomy, in view of the constitution of a ‘consciousness’. Our intention is to ensure, from several points of view, the basis of ‘philosophical consciousness’ and, therefore, to clarify the structure of philosophical thinking, its figure and profile,

which, due to their sui-generis kind, can form the cornerstone of such a theme. Such a clarification requires, of course, a documentation as good as possible and at the same time as impersonal as possible. An extensive and impersonal documentation.” (Blaga, 1997:16)

Any educated person experienced that the variety and richness of philosophical thought is spectacular. And although philosophical thought and lucidity is always the specific contribution of a person, it is also the result of serious clarification and documentation, which “silences” for a good part the “egocentric subjectivism” of the thinkers who aspire at creating philosophy. An astute philosophical consciousness embraces the seriousness of clarification and makes it autonomous, standing out in the history of philosophical ideas, on its own; but only well-documented, as Blaga required, so that it cannot express too heavily “personal criteria”, in the sense of favouring interpretation over the aim of clarifying what-it-is.

In this conception, at the same time, genuine philosophy and philosophical consciousness detach themselves from the pre-existing “substances and motives” of the history of philosophy, bringing to the fore a novel clarifying, original and autonomous thought not a repetition of what is or was generally thought. In this sense, philosophical consciousness is a personal creation and creates well-conceived personal thoughts. Considering both aspects, a certain objectivity and a certain original emancipation from the previous thought, Lucian Blaga notices that the history of philosophy and the exercise of a philosophical consciousness puts “our” (someone’s, anyone’s) elasticity of spirit to the test. This is the lesson of the history of philosophy and I consider that *this* elasticity of spirit is very useful in a practical manner, too.

At this point I should emphasize that Lucian Blaga appreciates that “*Any great philosophical thought conveys a feeling of awakening.*” (Blaga, 1997: 17) My argument continues Blaga’s, emphasising that this awakening is both genuinely philosophical and very practical.

The horizon of further awakening

As following, I should highlight several crucial points in the argumentation of the practicality of philosophy, by its “nature”, or

“intrinsic intention”, namely, lucid awakening. Thus, I am following closely and developing further Lucian Blaga’s description of the philosophical consciousness in order to emphasize the practical gain of philosophical awareness and awakening for human life, for any human life, in general.

First, Lucian Blaga shows that rational thinking, which was until a certain point in human history enslaved to the divinatory imagination of a mythical nature, has entered via philosophy-as-awakening into a current, modern stage described by the exercise of the autonomy of rational thought. Second, in this same philosophical vision, the human spirit passed through such “awakenings” every time a great philosopher brought his (or her) contribution, or, “his light into the cosmos”, as Blaga formulates. At the same time, keeping the proportions each person as a beneficiary of the philosophical consciousness could potentially bring her specific lighting to the cosmos.

“Any philosophy, which does not deny its intrinsic intention, is equivalent to an addition of lucidity. A similar “awakening” had place when Anaxagoras proposed the idea of a “spirit” or a “reason” that would organize all things. A great feeling of “awakening” Plato communicated to his peers when he developed his views about an existence built in complex coordinates, against which man could so categorically clarify his own impulses, so confused until then. Every metaphysical thought aspires to bring its light to the great night in the midst of which we are placed. Metaphysics is a launch of lit arrows in the dark abysses and it reverberates with us as an “awakening”. But the night outside is not everything. There is also an inner night of our own being. When the philosophic eye was directed towards the inside of man, understandings were also reached which, regardless of their situation in absolute, they also became so much “awakening” for the human spirit. Blaga emphasizes that, as Kant has shown, the spiritual sleep is not always dogmatic and the awakening from the dogmatic sleep is not always critical.” (Blaga, 1997:18)

The philosophical acquired taste for complex, rational and autonomous thought implies the elevation of human life to higher spiritual levels. In contrast, the abyss of common sense and pre-judgement is in dare

need of philosophical awakening and lucid appreciation. The philosophical awakening of the human spirit is always rather generous and visionary.

“If we set the [philosophical] panorama in motion and let the figures of philosophy pass before us, we notice two columns of thinkers: one more visionary-constructive, the other more analytical-critical tick. The first column is particularly attentive to the total view of existence, while the second has its the interest focused especially on man. Some prominent names from the visionary-constructive column: Thales, Pythagoras, Anaxagoras, Parmenides, Heraclitus, Plato, Aristotle, Plotinus, Nicolaus Cusanus, Giordano Bruno, Descartes, Spinoza, Leibniz, Fichte, Schelling, Hegel, Schopenhauer, Bergson. A few names from the analytical-critical column: under his aspects, Parmenides, then the Sophists, Socrate Plato, Aristotle, the sceptics, Montaigne, Descartes, Hume, Kant, phenomenology and contemporary existentialism. Some names illustrate both columns.” (Blaga, 1997: 19-20)

Philosophy offers specific solutions and they are available to everyone, as well as the philosophical consciousness is a characteristic of the human race and of all people. However, there are various philosophies, various solutions and various types of philosophical consciousnesses. Philosophy leads as well to expected results as to unexpected illumination and less expected benefits. Lucian Blaga declares the human being a cultural ontological mutation in the universe. As such culture and spirituality are interwoven into all thoughts, projects, activities and outcomes of human existence.

“Let's suppose that, in the end, the solutions offered by philosophy would be, under the ratio of certainty, null, absolutely all of them. Could such an assumption lead us to such a serious disappointment that we wish for an act to abolish philosophy? [...] In balance of this decisive alternative, we have put the intention to mobilize an argument able to provoke a resolution in favour of philosophy. Let us admit, therefore, that the solutions of philosophy are anti-greedy and anti-delusional, without distinction. A legitimization would also be found in this hypothesis of the philosophical concerns and the

efforts spent on their paths in the very undeniable circumstance that the very problem of the human spirit becomes more and more profound and complex due to the solutions absorbed by it.” (Blaga, 1997: 20-21)

The solutions provided by philosophy generate general and specific benefits. The specific benefits are ethical, anti-greed, wide-range and anti-delusional. The more general ones “are leaves that fall”, and they “fertilize the soil” for further development of thought and spiritual preoccupation in which the roots of the spiritual problems will spread more and more and gradually gain more and more space.

“Philosophical thinking, through its constructions and demolitions, through the delusions and disappointments it causes us, through the suspicions and premonitions it communicates to us, through the ever-deeper problematizations it gives rise to and soaks them up, will thus mean for the human race an endless increased lucidity, its stages being equivalent to so many "awakenings" from the infinite sleep in which our being floats.” (Blaga, 1997: 21)

Solutions to everyday problems and the good assessment of opportunity depend on these „many awakenings from the infinite sleep in which our being floats”, which are philosophical in nature. At this point in the argumentation the reader might notice that rational and critical philosophical investigation is critical for being a good person and living a good meaningful life, especially with the capacities and responsibilities of a human being defined as a cultural ontological mutation in the universe, living onto the verge of metaphysics, that is, of mystery and revelation, or more clearly formulated, with special drive and appetite for mystery and revelation.

“But if metaphysics is the fruit of structural demands rooted in the human being, we see neither how metaphysical speculations could be banned, as Kant wants, nor how they could be called a simple free game of the spirit. The abolition of metaphysical enthusiasms would mean a mutilation of the human being. Metaphysical creations remain, in other words, food for the spirit at least as

necessary as the material food for the animal organism. It will occur to us that the situation could still be different, because there would be so many people who live without metaphysics. But such an opinion can only be the result of a hasty and superficial observation. There is no man who deserves his qualification, once [if] we strip him of metaphysics.” (Blaga, 1997: 163)

The human being’s metaphysics in Blaga is equivalent to living within the horizon of mystery and revelation, in turn, equivalent to man’s drive for knowledge and creation. Blaga adds a valuable observation that most people are satisfied with a conventional metaphysics, the one undertaken by numerous minds, a simplistic, or even vulgar metaphysics. Where there is a human being there is a “horizon of mystery”, which is neither the same one for everyone, nor pre-set. The human existence is personal and the awakenings are multiple and personal, varied even for the same being throughout life and from person to person.

“I argued that the ‘horizon of mystery’ would be a fundamental implication of the human being. Another little clarification is needed here. The implication in question, although a condition of human consciousness - and only of it, unlike all other beings -, the implication, we say, it does not have to be something fully conscious itself. The involved often remains in a state of chiaroscuro or is accompanied by a barely visible lucidity. The fact is, however, that this horizon is actively present in our being, as a permanent stimulus, immanent to the spirit. No further than all the problematic, which knowledge poses, presupposes the active presence, secret or less secret, of this horizon. The horizon of mystery could be considered as a kind of a priori of the whole problematic what the man sets forth.” (Blaga, 1997: 163)

Lucian Blaga’s thought experiment

Lucian Blaga proposes an interesting exercise which is actually a thought experiment. It is remarkable to find this sort of instrument that is designed with predilection by the analytic philosophers at Lucian Blaga, a philosopher who sees philosophy as a metaphysical creation and man,

fundamentally, as a metaphysical creature. The thought experiment goes like this: Let's imagine a pyramid inscribed in a sphere as a representation of someone's philosophical consciousness, which could be as well a representation of someone's life or project or of our identity etc. Imagining the pyramid, we conceive a horizontal and a vertical plane inside the sphere. This pyramid is a representation, or, an instantiation of the philosophical consciousness within the totality, the universe. Lucian Blaga mentions that this representation of philosophical consciousness could be seen as dynamic and not fixed, personalized if you want, "taller" (pointing upwards), or "deeper" (pointing downwards) or "flat". In consonance with Blaga's main themes of meditation that the horizontal plane is the plane of the immediate, or, of the immediate concerns regarding survival and safety (this way is it defined by Lucian Blaga in his works, but the so-called "immediate" could be also the realm of greed and material concerns of mindless and selfish accumulation). Conversely, the vertical plane is the plane of the spiritual concerns, cultural, theoretical and philosophical in nature, about knowledge, or about the revision and improvement of knowledge and about creation (artistic, technical etc.). Is really the horizontal plane the basis of the pyramid as in geometry, or, it is a concretization of the possibilities opened by the vertical plane as a philosophical interpretation and a philosophical lucidity suggests?

The pyramid of Lucian Blaga allows for an interesting comparison with Maslow's pyramid: the lower levels in Maslow's pyramid correspond to the immediate and the upper ones to the aspirational vertical level that is definitory in Lucian Blaga's philosophy for the human being. The human being needs the examination of ethics, axiological and creative urges of verticality, in order to depart from the level of the immediate (the basis of the pyramid in both models), but also to improve the personal understanding of the immediate and of the meaningful fully lived life. The joys and meanings of the immediate fulfilment should not stop the human being to enjoy the spiritual and cultural bliss of creation and revelation (both understood also as access to and creation of knowledge) which define more appropriately human existence.

The perception of possibilities and the right assessment of the possibilities depends on lucidity. Safety and survival might be endangered by lack of referential, orientation, clarity and lucidity. Following common sense and the example of others might ensure safety and survival,

however, not with necessity. And it may not be the smartest thing to do, even if it works for a limited period of time. When a person understands the complexity of contexts, the possibilities of life, the determining conditions and the limits of that functionality of the habits and procedures a person brings to her path of existence, that person becomes more creative and efficient in confronting the world, in facing the unknown, or change and adversity, as well as she becomes more human, more cultural and more spiritual.

As we have previously mentioned, in Lucian Blaga man is a cultural ontological mutation in the universe. The implication is that any human person is usually almost compelled to look beyond the immediate due to her metaphysical nature (although this happens to a greater or smaller extent, varying from person to person in different proportions). People refuse to limit themselves to the immediate and they tend to attempt to know and create, at times, even despite the immediate, even when the conditions of the immediate are insufficient, incomplete, not favourable, or unfulfilled. Human beings cannot resist knowing, even if it is not always a knowledge at the highest scientific or cultural levels (for instance, knowledge manifest as curiosity or gossip) and they cannot resist being creative even if it means a small creative endeavour - a nice arrangement of books on a shelf. All have a philosophical consciousness, but not all are great contributors to art, culture and knowledge.

The practicality of a philosophical consciousness

The route toward viable and durable practical results in improving one's life goes through rational thought-autonomy-awakening-lucidity. Awareness and awakening, consequences of the functional philosophical consciousness, are very practical. This is the road toward adequacy and efficiency, in short and in long term, too. Chance and lack of chance, opportunity and lack of opportunity, are correctly and timely perceived and sized due to awareness via "awakening", which is philosophical in nature and improvable through philosophical education and, or, counselling. Even more, the creations of opportunities for oneself count on the emancipation from the common perceptions and the beaten tracks of thought and understanding of things, which are nothing more than genuine philosophical „awakenings from the infinite sleep where our being floats”,

where the “sleeping” being is only going through the motions, without perspective. Philosophy opens perspective and *horizon*, describing an understandable, clearer, wider and also *reasonable* realm of possibilities. In this sense, there is nothing more practical than the philosophical consciousness and its horizon.

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