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THE TRANSCENDENTAL AND THE DIFFERENCE

*Abstract*

The word “Transcendental” gets into philosophy through Latin used by Scholastics and it points out the study about what does not belong to any species and genus. Actually, the transcendental properties belong to Being, that is neither genus nor species. The paper argues that such properties imply a first and very wide, but pregnant determination of Being’s indetermination, whose significance is not inquired by Scholastic thought. Moreover, it is argued that speaking about the “Transcendental” presupposes the Ontotheology of the Creation, then the option of Philosophy for an ontological optimism. *Ontology as Theology*. The new meaning of the “Transcendental” is introduced by Kant and it represents the break with the ancient and medieval Metaphysics of Being, due to the envisagement of subjectivity as principle of thought. Beyond both Metaphysics, the medieval one (Metaphysics of Being) and the modern one (Metaphysics of Subject), the paper deals with a thought of Alterity and Finitude that does not take in by the several forms of nihilism in virtue of *another experience of the truth*. Looking for truth, this perspective tries to recognize its *necessity* in words, actions, works that encourage world’s dialogues. The *dialogue of the differences*, that does not seek the shelter of the metaphysical guarantees to which the crisis of nihilisms gave rise and did justice.