

Jean-Luc Marion, *Being Given: Toward a Phenomenology of Givenness*, trans, Jeffrey L. Kosky (Stanford, Calif.: Stanford University Press, 2002).

Being Given was first published in 1997 by the Parisian publishing house PUF and immediately aroused appreciation. One reviewer wrote then that although we do not know Marion's future philosophical path, we are certainly dealing with his major achievement in this work's characteristic strength, originality, the rigor of analysis, and fluent employment of examples from the history of philosophy. This is all true. Nonetheless, the more than two decades that have passed since its publication demand that we look at this work, as well as Jean-Luc Marion's whole philosophical path, from a somewhat different perspective. Much has been written about this philosopher himself, mainly pointing to his three areas of interest: Cartesianism, theology, and phenomenology. Marion can be seen as a philosopher trying to restore to philosophy the forgotten phenomenon of love. Love is that singular inner force that drives Marion's thought. And the stakes of such, including in the philosophical dimension, are immense, for restoring love to philosophy means restoring philosophy to itself, as philosophy is the love of wisdom.

Hence, we have Marion as a philosopher of love. Marion's philosophy of love is a consistent opening and grounding of the pathways upon which love might be understood. Although we find love only in the final paragraph of its conclusion, the book *Being Given* is an extremely important stage along this way to understanding love. To this end, two assumptions should be taken up: firstly, love is something of absolute, utmost importance; secondly, love cannot be cultivated on the grounds of metaphysics. Hence, only the path of phenomenology remains, yet this too must be appropriately modified. This operation was prefaced by Marion's work *Réduction et donation*, whereas *Being Given* seeks the grounds for developing a phenomenology of *donation*, of givenness. The latter, being significantly broader than in Husserl's presentation, encompasses at once giving and the very appearing phenomenon that leads to discovering giving as the most radical plane of phenomenalization as well as a phenomenon as a gift. Further research into this phenomenon yields extremely valuable discoveries, among which it is necessary to distinguish the typology and the *topos* of phenomena, especially the distinction between "over-saturated" phenomena, i.e., paradoxes, the operation of anamorphosis which testifies to the independence of the phenomenon, and above all changes in the concept of subjectivity. The subject is no longer the constitutive I, but the gifted I, which also draws its own self from the gift, from that which is given. It exists inasmuch as it is received. Is this not a definition of love? Thanks to *Being Given*, love is not merely a distant dream but a foundation upon which we can ascend to the dignity of its philosophical notion.