

The issue of emotionality

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Abstract

The issue of emotionality. – The paper presents a phenomenological approach to the issue of emotionality. Reflecting intentionality as essential to consciousness, we can understand emotions as a specific openness to our world.

Keywords: phenomenology, feeling, emotion, world, intensity, das Ge-stell

Klíčová slova: fenomenologie, pocit, emoce, svět, intenzita, das Ge-stell

Kalos – body, agathon – soul: they both must be in the arete, in balance. But what constitutes this balance? That is a job for our emotions.

While medicine only corrects, it is thanks to gymnastics we have the sound body. Body care must be a measure, the true legislation of health, functioning with respect not only to muscles, but also to thinking and to the whole person. Health is a measure, the dynamic balance between opposites. Wrong gymnastics violates the laws of the polis that is the body, just as sophistry opposes true wisdom.

The ancient Greeks, especially Plato, tell us that “the wrong gymnastics is confused with cosmetics; medicine is confused with culinary”.¹ Thus, everything noble is reduced to its pragmatic aspect. That is an aspect of understanding we find also in our present. If there is no right measure between emotions and reason, then gymnastics will turn into a mere cosmetics and medicine into cooking.

Emotions cannot be separated from reason, because emotions and reason are connected in one intention that is the basis for our being-in-the-world. Intentionality is the deepest characteristics in the Hegelian sense of quality as an immediate determination identical with being of a thing, as we know it from Hegel’s *Logic*.

Phenomenology is different from psychology in that emotions are not strictly separated from the rest of the constant stream of *cogitationes*. Emotions are not an object, they are intertwined in our noeses. Intentions are not next to each other or behind each other, but they also are intertwined in one whole of our consciousness. We speak about intentional implication. “Plicare” in Latin means “to fold”, “in-” means “in”, “into”. Intentional implication is the key to understanding the human soul. It is important to understand how intentions in our soul are awakened, which happens actively (with our participation) or passively (without our participation). It is not easy to know oneself, let alone the other, the alter ego.

¹ PATOČKA, Jan. *Platón*. Praha: SPN, 1991, p. 162.

Basically, we are infinitely deep beings, because our soul, in Platonic terms, has no boundaries – it is a whole without margin. This understanding is also present in Husserl and Leibniz: our monad is infinitely deep and absolutely unique, it is simply a miracle. To paraphrase Heraclitus, even if we reach the end of the world, we cannot find the bottom of our soul.

If the only reality was the measurable quantity, then sadness, happiness etc. were unreal. Max Planck exaggerated a bit with quantity as the only feature of reality.

The different perceptions of the same object will eventually come together in a simple intention, in the simple universality to which all the different perceptions were directed. And that is due to synthesis that takes place in our stream of *cogitationes* that provides a unity to our world, without which we could not survive. The same goes with the meaning of objects and our whole life. Emotions are the first milestone in this meaning, they are the first milestones if our internal syntheses, the essence of which are noetic-noematic structures, constituted in the real-transcendent (germ. *reell-transzendent*) stream of our *cogitationes*.

As perceptions of the same perceptual thing from different sides constitute a simple unity within our stream of consciousness, we speak of intentionality as a mental inexistence. It was Aristotle who first notices intentionality. Emotion is the first indication of intentional syntheses, that has its origin and ground in transcendental subjectivity, i.e. in what is innate to us. Adequate perception is internal perception, such as the internal perception of time. In contrast, the inadequate perception is transcendent, related to the objective reality as something independent of our mind.

Intention aims at the one and the same object from different perceptions. If it is inner object, i.e. real (*reell*) or immanent, we have an adequate evidence. If this object is transcendent, we are dealing with an inadequate evidence. Therefore, after the transcendental epoché and reduction, we get the phenomenon within the flow of cogitationes. After this epoché, the world is but an inner phenomenon, it is no longer the world of scientists.

What are emotions? The word is derived from the Latin “*motus*”, which means motion arising from itself, not from an external cause. The motion that arises from an external cause is in Greek called *kinesis*. These two arts of motion are not taken very seriously by contemporary physics that is interested in kinetics. The soul, according to Plato, is a motion arising from itself. That is why the soul is immortal, because it does not need anything from the outside. Emotions are the driving force in our thinking and in our body as well. And at the same time this motion is both *kinesis* and *motus* – it takes place in successiveness of causes and effects and at the same time in temporality, if the individual person is able to enter another dialogue with the world around him than the one with the phenomenon “*das Ge-stell*” and phenomenon “*die Machenschaft*”.

We are moved by emotions, both in our thinking and in our body. What is the essence of emotions? Emotions reveal that the human psyche has an intentional basis, and that is it not a logical judgment, a strict succession of particular steps. Sometimes, emotions attack us like a robber in the dark, we don't expect them, they just come and take away our peace and confidence. Where do they come from? They come from the deepest layers of our intentional

life, where coexistence – simultaneity and successivity meet. This cannot be seen using Cartesian description and construction.

A huge number of associations are at play from all layers of our past, present and future. These layers form a singular entanglement, in which the intentional implication comes to a fundamental importance. That is why Heidegger speaks about of an intentional wreath (*Kranz*), where intentions intertwine one after the other, they go through other intentions, and so there are an infinite number of intentional implications that ultimately constitute our emotions.

“Alle Wahrnehmungen, in deren Wesen, nach Empfindungsgrundlage und Auffassungssinn, die Identität der gegenständlichen Beziehung gründet, alle Wahrnehmungen, in denen jedem, der sie vollzieht, der Gegenstand notwendig als derselbe erscheint, haben im Wesen etwas Gemeinsames, sie haben *denselben Sinn*.”² I can say that this one and the same meaning involves also emotions, even though I do not have all the arguments – one simply feels this. And some people are very perceptive and sensitive for these intuitions – these have always been called “wizards”.

Emotions are motions of our habitual character, they are tunings and attunements, which Patočka calls moods and attributes a great importance for our life to them. Our rational reasons are often just “travestied” emotions. Heidegger goes even further – for him emotions are the most important attunement that he calls “dispositio”, because we are at the disposal to these attunements and our whole life is governed by them. Emotions function as a motor in our mind.

It is the transcendental subjectivity that controls our intentions, including our logical reasoning. The law of the excluded third, or the law of identity or difference applies in the macro world, but not so much in the quantum world. In the time and space of our experience our logic holds true. But how is it in other dimension? Who knows?

“Sinn oder Bedeutung der Aussage, Satz im logischen Sinn ist, worauf ich hier im Voraus hindeute, das genaue Analogon dessen, was hier *Sinn der Wahrnehmung* heißt.”³ Meaning is the noesis that sees the same thing as the same from the different places. And emotion is the meaning as being born from many sources that are sometimes clear, but mostly very confused, unclear, and that is why I call this ball of original intentions the “motif”. Aristotle calls this *entelecheia*, i.e. the inner end, as we know from Hegel.

In his *Wegmarken*, Heidegger describes the situation in which the decision takes place in the structure: *arche* (origin), *telos* (the total sense of life, purpose) and *dynamis* (possibilities). These original intentions intertwine, one goes through the other and returns to the origin, which in the flow of cogitationes represents the creation and maturation of decisions on how to solve the problem we have to deal with. In this bucket, in this alchemical melting pot, where *entelecheia* is being born in pain and fumble, each of us is in the middle of the dialogue that constitutes our human being. The important thing is that there would be also *arche*, our origins in this dialogue.

² HUSSERL, Edmund. *Wahrnehmung und Aufmerksamkeit*. Dordrecht: Springer, 2004, p. 17.

³ *Ibid.*, p. 18.

Therefore, our *telos* cannot be conceived as a system derived from the phenomenon *das Ge-stell*, as social engineers do in the last two hundred years. On the contrary, what is important is the dialogue with Being that comes without calling, without scientifically planned and calculated violence, with the help of sophisticated technologies that we are so proud of. Only the coming Being being born from the melting pot of our own searching and questioning can awaken the origins in us that enter our own painful presence by being born again for the first and the last time, allowing us to project our life-situation anew, to born again without obeying the commands from *das Ge-stell*.

Only from these authentic decisions the event (*Ereignis*) and feeling of the truthful life arises that belongs to us as a gift from unknown deities. If a person is determined by planning and calculating systems, she/he does not live authentically, it is a mere quasi-life. That is why people these days need to be VIP, to be “in”, go to banquets and maintain influential acquaintances.

“Es ist höchst wichtig, sich klar darüber zu werden, dass die Empfindungen in den äußeren Wahrnehmungen erlebt, aber nicht wahrgenommen sind, und dass, wenn wir auf sie hinblicken, dies in neuen Wahrnehmungen geschieht, die einen total anderen Charakter haben wie die ursprünglichen, die äußeren Wahrnehmungen.”⁴

There is a difference in our consciousness between perception and apprehension. Dogs perceive, but apprehend very little. They constitute conditioned reflexes when encountering repetitive experiences, but they are not able to apprehend and name what they encounter. In sort of similar way is it with emotions in us – usually they have no origin, no clear cause, as they are the result of an intentional synthesis of many intertwined implications and associations, which cannot be explored.

“Die äußere Wahrnehmung war vortrefflich geeignet, den begrifflichen Unterschied zwischen Erlebtem und Gemeintem, zwischen präsentierenden und präsentierten Inhalten zur Evidenz zu bringen, denn bei ihr treten sie auseinander.”⁵ When it comes to external perception, there is always transcendence in imanence, the difference between the presented and the presentation. It is clear that the presentation is suffused with the yields of our past. These are the noeses that carry pre-determined noemata in themselves.

These Husserl’s distinctions are very important for understanding our present situation. For instance, the infamous Cambridge Analytica collects noeses in the form of data from 80 million young people from Facebook, extracts the invariants from them, that allows manipulate the values and consumer or political moods in them on order of the rich corporate firms. That is very disgusting way of making profit, but it seems that the world does not care so much. A lot of people know about it, but everyone is afraid of the IT lobby.

Primarily, noeses are moods – that is why Martin Heidegger speaks about disposition. And that is why the crimes of passion are punished milder than the premeditated ones. The emotions can be determined quite easily and the media and media experts are trained for this task. By implanting moods the desired apprehension of the situation is achieved. This technology became a part of politics today so that we can talk about planned sophistication.

⁴ *Ibid.*, p. 20.

⁵ *Ibid.*, p. 19.

The moods are implanted into people and these moods are also emotions. Their source is ambiguous and not simple at all, it is an intentional implication that is constituted passively and actively as well in the stream of cogitationes. That means moods and emotions are constituted and instituted without, or only partial control of our ego.

Passive and active synthesis of retentions provides us the basis for understanding the emotions in our lives. Not only natural causality is at stake here, emotions originate from the knowledge of the same by the same. Emotions enter the conditions of our decision and it is also possible to use them as a means of manipulation in politics, for instance before the elections.

Phenomenological investigation of intentional implications is very important and essential means for understanding how in a given situation the motivation is being born from the arche, telos and from the dynamis, i.e., from the origin given to us as a heritage. The movement takes place in the alchemical melting pot that is nothing else than the intentional implication. The result of this movement is entelecheia, the inner purpose that we also call the motive. It is worth mentioning that the word “motive” reminds us of the Latin word “motus”: the movement that has a source in itself.

We are thrown into situations and every situation is unclosed. We can talk about the presence “in situ”, which means that a coincidence we have no influence on is a constitutive part of every decision we make. Of course, this applies also to computer programs, because if chance can be calculated, it is not a chance at all. The true coincidence cannot be calculated. That is why this unpredictable coincidence is the most important part, even the very founding source of our ontological need.

IT professionals and mathematicians should realize that in order definiteness and certainty to appear, the ontological condition is Anaximander’s *apeiron*, the indefiniteness, infinity, boundlessness that must be understood deeper than chaos of moving particles. Substantial indeterminacy cannot be represented at all. That is what matters. If substantial indeterminacy is conceivable, then we have in fact some mode of certainty that can be mathematized. Ontological need takes place deeper – there, where we are powerless.

It is always the case that, for example, in dealing with a dangerous situation in which we put all our effort, we find that the more we try, the more the other party wins; there simply is no salvation. In situations like these we encounter the ontological need. It is actually a presence of nothingness, which is the Being itself. Sometimes the question arises in us: what is the point of the fallen leaf that hundreds of cars cross on the road? The answer is: this fallen leaf is a proof that the nothingness “is”, although in a very strange way, different from other things, but nothingness is there among us. Being able to get closer to it is like winning life itself. But only philosophy can do something like this, insofar philosophy is but a dialogue with ontological nothingness.

“Richten wir unsere Wahrnehmung auf ein Erlebnis und meinen wir es dabei als das, als was es selbst ist und gegeben ist, halten wir dabei alle über dieses Erlebte hinausgehenden Intentionen fern und ebenso alles begriffliche Denken: dann ist der präsentierende Inhalt

zugleich der präsentierte.”⁶ In every emotion, in every reasoning and willing, we need to distinguish between adequate and inadequate moments of the intention at stake. Inadequate is the objective reality, the transcendence in the objective world. The intended transcendences in the world are constituted in our belief that we share with others. We cannot have apodictic evidence about them.

We have adequate phenomena in our consciousness, the reell immanences – these are impressions that work as an anchor in our life. We cannot understand the world and ourselves without them. Reel-transcendent phenomena are retentions and protentions. Their invariants become protentions again, after the synthesis of retentions. And if these protentions become impressions – which happens after the transcendental epochē – they are again subject to variation and become noeses. Reel-immanent phenomena are, according to Husserl, subject to psychology that works with them as if they were real objects. And it is the manufacturing our noeses that is the basis of the manipulation. We know nothing at all about our noeses, if we have never consciously carried out a transcendental epoché.

If we use analysis of our sensations for the approach to the object, then we describe the properties of this object, not the object itself. And if we describe emotions as objects in the external world, then it is also wrong approach, because then we see in the real immanent phenomena. Emotions are result or accompanying phenomena belonging to the dialogue we are conducting with ourselves, with others, with the world and with Being as the whole without margin. Emotions cannot be interpreted as mere feelings – the intentions and bundles of intentions are implicit in them that cannot be given in a clear and distinct manner. They have no geometrical or extended margin. There are our will, our feelings, our attention, our belief and our reason involved in emotions.

Describing emotions as objects being there in the external world, their calculating and dividing into various drawers and creating their lists and orders – it is nothing but a mechanical and quite voluntary procedure, corresponding to the current methodology in sciences. Emotions deserve a new approach, because the method of understanding must come from the things themselves, in this case, from the emotions themselves. It is necessary to understand emotions as an answer to the hidden questions and these questions as the background from which emotions arise.

We can understand emotions as the answers to the hidden questions that evoke it and from which the emotions come into force. Something happens in the external environment and as a result, the emotions follows, the emotion being the privation of something very important, for instance in sadness. Or we can experience the fullness of being as it happens in joy. “Wir nehmen eine Freude, einen Schmerz, ein Wollen, ein Begehren u.dgl. wahr und können es so tun, dass wir das Erlebnis eben einfach so, wie es da ist, zum Objekt machen, alle transzendierenden Intentionen ausschließend.”⁷ We simply are not aware of the bundle of intentions that are synthetized in the general intention “being-in-the-world”.

Our noeses are protences of the higher order, i.e. protences of protences etc., and they are constituted in the internal consciousness of time. Their validity is constitutive for what we call “objective reality”. And this objective reality is constituted in our belief, without which

⁶ *Ibid.*, p. 19.

⁷ *Ibid.*, p. 20.

we are not able to live. The problem of transcendence has not disappeared. If this problem was taken seriously for instance in law, the Levinas's diarchy between legality and legitimacy is taking place. The truth in the sense of coherence, as it works in IT "philosophy", would be undermined. That is also why practitioners are afraid of philosophy, and therefore they downplay it. The Cartesian transformation of concealment into certainty has become fatal for the entire planet. The climate crisis is one of the consequences of it.

Husserl states: "Terminologisch unterscheiden wir zwischen adäquaten Wahrnehmungen, in denen der aufgefasste Inhalt als er selbst und nichts anderes aufgefasst wird, und den inadäquaten, bei denen das nicht der Fall ist. Wir können statt adäquat – inadäquat auch sagen: rein immanente Auffassungen (näher Wahrnehmungsauffassungen und Wahrnehmungen) und transeunte (transzendierende)."⁸ This is exactly the distinction unknown to most psychologists and in general to humanities. In this sense Husserl speaks of naivete. These noese are manipulated by those who want, for example, that young people in Europe of North Africa vote certain political figures that are used for successful marketing by potentates ("Machthabern", as Heidegger calls them) in the background. Thus, the imperial fallere is taking place. The manipulation is all the more working and more dangerous, as we are not aware of noeses functioning in our consciousness.

"Das Erleben ist kein Akt, sondern drückt das Sein des Inhalts im Bewusstseinszusammenhang aus."⁹ And for the emotions is constitutive the intentional implication, gathering together of many intentions. We can find origins in this implication that are always born for the first and the last time, and therefore have the power of enclosing and providing the insight into the essence. And that is why these origins are awakened by rituals, which is not only a matter of religion, but also of politics, culture and, ultimately, science itself. The point of the sacred rituals was initiation into the noeses that are the most essential condition of the insight. Noeses cannot be learned in the way how, for example, are learned the words listed in Czech grammar. Noeses are constituted in our stream of cogitations on the ground of the innate transcendental subjectivity. This process is the basis for the dialogue between man and the world, with other and with himself. As we already know, this dialogue is the essence of humanity of man (*zoon logon echon*).

Emotions are performances sui generis, they cannot be reduced on something else, as is commonly the case.

"Aber dann fehlte der andere Begriff oder der Begriff von der Gruppe von Inhalten, die eine so wichtige Funktion als Präsentanten der sinnlichen Wahrnehmung üben. Es ist offenbar auf diesen Begriff jedoch überall abgesehen, wo man von Empfindung ex professo handelt. Leider wird dieser Begriff aber nie scharf bestimmt, meistens (es ist beschämend, in welchem Umfang dies geschieht, und von hervorragenden Psychologen!) wird Empfindungsinhalt verwechselt mit wahrgenommenem Gegenstand bzw. mit Merkmalen des wahrgenommenen Gegenstandes. (Beispielsweise geschieht dies bei Mach, der die Dinge als Komplexe sinnlicher Inhalte ansieht und unter Empfindung diese selben sinnlichen Inhalte definiert, sofern sie in Abhängigkeit betrachtet werden von der sinnlichen Gruppe, die wir unseren Körper nennen.)"¹⁰

⁸ *Ibid.*, p. 20.

⁹ *Ibid.*, p. 23.

¹⁰ *Ibid.*, p. 24.

This is also the case in emotions. Emotions could be understood from the intentional implication that takes place in the transcendental subjectivity. “Empfindung ist kein Akt, kein intentionales Erlebnis.”¹¹ The objectified approach is unable to give birth to the question, we need to have unsaturated intentions in ourselves, intentions leading to answers, to knowledge. The dog does not have these intentions. The dog wants to eat, drink and other modes of intentionality but questioning and knowledge. Indeed, dogs and other animals are quite complex beings, they are persons in the sense that they need communion – the want to be accepted by their owner. And this need involves intentionality of higher order.

In perception, a thing is always more than the front side we look at. To think things themselves does not mean only to describe what is seen, but also to know about the intentional network of references to the other sides of the thing, to its center, to its content, to its meaning and to its place in the world and in Being. Knowledge cannot reside in a mechanical description. Such a description can be achieved by a machine better than by a human being.

Therefore, thinking the things themselves involves the gathering thinking in the sense of the ancient “*legein*”, and not just a pointing by a finger (*digitus*). The image of a thing is not enough for its knowledge, just as the emotions are not objective qualities of an individual, they are the living, habitual results of our opening to the world and the situations we are living in. That is why sadness of losing a loved person penetrates the way we encounter other people, other things, the whole world and Being. Emotions are total habitual intentionalities, they are not simple objects. Each perceived property has its own partial meaning, the whole thing has its general meaning that is not the sum of partial properties. Therefore, emotions cannot be understood as the sum of particulars in our perception. Emotion is a habituality, it is a gathered and appropriated intentionality in its own character of apprehension and in its own sense. This is exactly what escapes from the analyses of IT experts and mostly what is not visible for educators and psychologists.

True joy is pure, so to say, childish. Such a joy cannot be born in us from a dialogue that is not also pure and childish; it must be a communion with the self-same. There is a origin in us that sleeps and must be awakened so that it is born again in us, only then we drink the living water, otherwise everything is just a habit. We need to experience all four motions that Aristotle writes about in his *Physics*. These are *genesis* and *ftora* (genesis and destruction), *audzezis* and *ftisis* (enlargement and reduction), *metabole* (change) and *fora* (translation).

In our modern age, science operates mostly with transl(oc)ation. All the motions just enumerated can be found in our own person. That is why we are so much like a whole in which we represent only a small part. Genesis and destruction is repeated in us and this happens always for the first and the last time. We can find this motion in the birth of a child, in falling in love, in our sexuality. The new spring is always anew. In this genesis we encounter wonders that never cease to amaze us.

Joy is an eruption of Being and Being is pure, as Gabriel Marcel and many other philosopher remind us. If we do not carry Being in us, there can be no knowledge as an adequation between the pure and the pure.

¹¹ *Ibid.*, p. 25.

How is health maintained? By awaking the origin from which we are born. Descartes explains this, but he speaks of the causation. This causation is origin, conceiving, rebirth. And only in this way does one maintain his/her health. In a way, we are born again, healing is not just about repairing a broken engine, as many people understand it. *Hygiensis* differs from *iatreusis*.

Joy is an emotion being born of a person's dialogue with Being. It is a Being that awakens the origins from our essential, primordial past by giving birth to them again for the first and the last time. And this rebirth is nothing but a healing joy. That is why poets say that Being heals us by greeting, brings us into a proper relationship with the whole world. And precisely this is Heraclitus' inapparent harmony (*harmonia aphanes*).

That's why sometimes an old woman or man has sparks of youth in her/his eyes and we are wondering because we seldom see these sparks in the eyes of young people. Emotions are the result of a dialogue, often occurring without words, by saying. Emotions are not objects for analyzing and description, as stones or animals, even though science approaches them as objects.

Being itself enter this dialogue, evoking origins that for the first and the last time make our essential presence and open up the healing horizon in which our living becomes bearable, as it involves unconcealment (*Unverborgenheit*), truth (*alētheia*). However, to be accepted by Being requires knowing about ontological need, endure it, that is a *conditio sine qua non* of honest philosophical life.

Emotions are not data, the sums of objective properties, they are a result of motion, born from an essential dialogue with the world around us, to put it simply, they are an intentional implication in our present situation, constituted from *arche*, *telos*, *dynamis*. Important is to keep up and enduring in this dialogue with Being itself, that is the most difficult task in our life.

“Die Bestimmtheiten, die zum unsichtigen Inneren, zur Rückseite des Gegenstandes gehören, sind in der Wahrnehmung mitgemeint, aber in ganz anderer Weise als die ‘eigentlich’ gesehene Vorderseite.”¹²

Joy, sadness and desirability – these are, according to Spinoza, three most important affects, they also have an “interior” and this interior is nothing but transcendental subjectivity that governs the intentional implications in our inner time-consciousness. It is about the dialogue that involves thousands of uncertainties and certainties as well in its stream. And these need undergo a test in our enowned decision. There are indirectly intended even unoriginal presentations in our perception and these unoriginal presentations are in contiguity with the original ones. The unity of our perception is not a sum of ideas.

Emotion is very complex intention in which the components of will, logical reason and desire constitute a unity that cannot be result of mere addition. Emotion is not a box, in which the particular elements are stacked, it is a simple intention aiming at an object. All its elements are implicated “ineinander und übereinander”.

¹² *Ibid.*, p. 33.

Unity in the multitude is constituted by intentionality. The appearing of objects is founded on something in transcendental subjectivity: “Der Glaube glaubt ein gegenständlich Identisches, weil ein solches erscheint, und das Erscheinen besorgt nicht der Glaube, er setzt es schon voraus.”¹³ This is a statement that materialists will not like! What gives unity is the character of apprehending as a moment in transcendental subjectivity. All this is contained in our emotions. Intentions go through each other and successively one after another as well, but the unity constitutes the governing intention.

In contrast with perception, emotions are unfulfilled, signitive intentions. They are, in a sense, attuned for something that is going to happen. Joy, according to Spinoza, expands all the streams in our body, that means, joy helps with purifying our body, no “swamps” are developing from which all the inflammations arise. Yoga helps very much with this healing, it governs our breathing, our metabolism, the lightness of soul and our openness for the world.

Signitive intention must be fulfilled by intuition – that is the foundation of apodictic evidence. “Die Abschattungen” are shadowings and shadows that are constituted in are not fulfilled, which means, they are not scalable (*steigerungsfähig*). Precisely this shadowiness is typical for emotions – emotions are the essential privation, it is a suppressed question waiting for an answer. We can see again that human being is nothing but a dialogue. There is a relief present in joy, the feeling that Heidegger characterizes in most places by saying that “Denken ist Danken!” (Thinking is thanking!).

Joy is not just a feeling, it is thinking as well. Both aspects are intertwined and cannot be separated. They constitute one and simple intention. Similarly it is the case in sadness. To emotions belongs the pre-given universality which they are involved in. This pre-given universality is a result of a dialogue that man enters into, the dialogue with (and as) his living, with his environment in the broad sense, with the other and with Being. The stream of cogitationes is a continuum with infinitely complex intentional con-texture, penetrating all our decisions, our activity and passivity, and we are not able to objectify fully such a complexity. Our intentions are always aiming at the possible fulfilling of their signitive content. That is why we can say that human being tends to truth in the sense of fulfilling the signitive intentions by an intuitive content. This is true also for our emotions.

The whole of the sense embraces all intentions. It sense disappears from the flow of cogitationes, it is wrong. In such situations mental illnesses are born. “Die Stücke können nicht für sich gelten, sie gelten nur als Konstituentien des Ganzen.”¹⁴ This inconspicuous sentence has an immerse impact, as it warns us before the danger of voluntary absolving that are mostly present in science and lead to very dangerous implications, like in political sciences. Once one is labeled as a member of the wrong party, then all arguments become just a confirmation of this absolving. This is very dangerous phenomenon in our society.

Today, anyone who raises a legitimate disagreement with mainstream thinking, is immediately labeled as terrorist and enemy. That is a sign of a poor quality of discourse. Here, too, emotions have catalytic function, especially the fear of losing place or job in society.

¹³ *Ibid.*, p. 46.

¹⁴ *Ibid.*, p. 65.

Reduction of the living whole to complex mechanisms is especially dangerous. In wholes, every part represents a non-independent component. And vice versa, in mechanical complexes each component is nothing but an independent object. The wholes need some other background (*Hintergrund*) to appear – we can speak about context, horizon, pre-condition etc. All this needs to be taken into account. And all this, when it comes to motions taking place in our stream of cogitationes, can be called an intentional implication that does not arise from the planning and managing but from the dialogue mentioned above.

We are not talking about some ready-made mechanical plan, as it is dominant in what we call digital thinking, where each word in a language is voluntarily assigned a number and then algorithms are developed to replace the living connections between words in sentences, statements etc. There is one intention that governs the dialogue of man and the world. We are nothing but a dialogue and we do not know in advance what we encounter in this dialogue. We are trying as a blind man in a cave searching for the exit. Being is not a puzzle that can be calculated. We agree with the idea that “Liebe und Hass fühlen wir, und zugleich heißt es andererseits mit Recht, dass es zum Wesen von Liebe oder Hass gehöre, ein dispositioneller Habitus zu sein”.¹⁵ By this we just want to point out the *arche* in our stream of cogitationes, and the inner dialogue we know from Husserl’s inner time-consciousness.

“Bei jeder Spezies meinender Akte unterscheiden wir zwei korrele Zustände, den Zustand der Spannung (Intention) und Lösung (Erfüllung).”¹⁶ This is the case also in emotions where the tension is visible. The runner experiences in-tentional tending during the race and the result of the race is nothing but fulfilling this tension in the form of joy or sadness, something both. Even this experience is a dialogue. Interest is always inter-esse. Interest is a key for understanding this dialogue with the world and emotions. That is why in school we need to start from the questions of students and teacher must function as an opener who encourages these questions.

“Der äußere Gegenstand, das empirische Verhältnis, der Vorgang u.dgl., alles im phänomenalen Sinn verstanden, ist in keinem Einzelakt voll und ganz angeschaut, die wahrnehmende Intention findet in keinem die volle und reine Erfüllung.”¹⁷ What does this mean? For instance that encountering the beauty does not occur in the perceived object but in the immanence of the stream of cogitationes, if we are able to find the beauty as a sensible shining of the good. Then, we are experiencing communion (acceptance) by Being itself, as it understand Hölderlin, Heidegger and Plato. We need to experience this communion with the good. This experience educates the most. Why is that so? There is no violence in such communion. The intensity of emotions is determined by the degree of difference from its opposite, we can see this is our times, which considers delirious state (*Rausch*) to be the state of human happiness and joy. Where we have an infinite gradation, there is never perfection, both joy and sorrow.

Good musicians say: only the music is perfect, which does not allow a tone more or less. Let us remind Plato’s idea: what admits more and less cannot be perfect. Only where the right measure in the form of a dialectical unity of quantity and quality (in terms of onticity) is present, we can speak of perfection.

¹⁵ *Ibid.*, p. 103.

¹⁶ *Ibid.*, p. 104.

¹⁷ *Ibid.*, p. 113.

Today, consumers long for the intensity of experience, for the intensive emotions. They are mostly very immoral, being educated by the system and they like to get rid of emotions because these emotions delay his work. Hannah Arendt wrote about the man without scruples, without conscience. Such a man is convinced that by doing his job right, he is doing pure good, as it was visible during the trial with Adolf Eichmann in Jerusalem.

The ability to identify the context is immensely important for understanding as such. Why? We can give an example: Today, liberalism is considered a foundation of righteous politics and true life, but it leads to the fact that the individual cannot express any negative judgment, which would result in some sort of labeling. Liberalism in its excess is often based on ignorance of history, history of philosophy, of origins and essences, as we can see in terrorist, violent ideologies.

Very young people, activists are often those who do not perceive this totality at all. And that is why they make serious mistakes. Even worse it is with those who are old and have no such excuse as youth. In perceiving is founding the fulfilling perception. This fulfilling perception is not present in emotions. An external object is perceived, but the evidence of respective knowledge relates only to the ideas or data given in immanent stream of cogitationes, not to the external object. Between the external, i.e. transcendent object, can be recognized only a correspondence. This is not the case in emotions. Emotions affecting our will and desire are timely distributed, they constitute time-continua. Emotions are often evoked by chance, accidentally and their possibility is inherent in the immanence of our value-system. So it is by no means a coincidence without deeper, unconscious roots in out intentional circle (*Kranz*).

It is important to know that emotions are involved as a moment in our moods, they have the ability to disclose the world. If someone is an expert in some branch so that they know only this branch, there is a huge danger of totality is such an overspecialization. We can also encounter similar phenomenon on social networks, which represent an ocean of chaotic impulses and information, dissolved into fragments, where any understanding of the whole is completely impossible. This means that social networks are proving to be a source of very shallow judgments and valuation that can be very dangerous under certain circumstances, all the more so as the digital thinking becomes the only we how we understand things.

Moreover, emotions are a means of manipulating young people that starts from data-mining their personal network accounts. The totalitarian thinking is also very dangerous in thinking that understands things as mere complexes of sensations. Sensations are not intentional acts, they are only contents presenting an external object. Complexes of parts are not living wholes. Sensations have no relation to the complex, so the removal of some sensation can completely change the whole perception. If the understanding is too fast and does not have time to mature, it results in big mistakes, in immature and irrational judgments, deepening the feeling of injustice in society.

From this phenomenon we can see why Ernst Mach and Richard Avenarius played an important role in the constitution of neo-positivism, especially in Vienna. Their standpoint was in many aspects in contradiction with Husserl's phenomenology of perception. Is it not only sensations that can function in presentation. Also sadness, hope, wishes etc. can function as presentation.

“Das dunkle Bewusstsein ist auch Bewusstsein, das Nichtmeinen ist auch sozusagen ein Meinen, nur eben ein völlig dunkles, unbegrenztes.”¹⁸ It is very easy to manipulate people using marketing technology. All you have to do is tune the person sitting at the computer to some evil and dark theme, give this theme an aura of seriousness that works as an indicator that the person is “in”, that he/her is young, clever and promising. Then, such an emotional attunement produces something like a governing emotion in the whole society. The respective opinion is associated with required emotion and we can manipulate the consciousness of immature persons. “Das Abscheiden ist auch eine Form der Einheit.”¹⁹

To put it otherwise, it is very important for the pedagogical theory and practices as well to understand emotions and how they affect our attention and our system of values. Let's not forget this truth: “Überzeugung ist eine Mischung von Glaube und Begehrung.”²⁰ Husserl is convinced that the real object does exist. The proof of this resides in the fact that the perceived object appears, but we cannot perceive the thing-itself, because there is transcendence “between”²¹ us and the object. That is why Husserl speaks of correspondence between the real object and perceive phenomenon as a part of immanence. This idea is to be taken seriously, because it disapproves the thesis that Husserl is a subjective idealist. “Also im Akt der Wahrnehmung existiert der immanente Gegenstand, der ‘erscheinende als solcher’; in der äußeren Wirklichkeit aber existiert, oder auch nicht, der korrespondierende wirkliche Gegenstand.”²² Problem is that in order to be able to perceive an existing house *as house*, we need to have this intention perceiving-the-house.

The fly does not perceive the house, as it does not have the protention or noesis of house. Pindar was right when he defines human being this way: “man is *skias onar*” [σκιάς ὄναρ / ἄνθρωπος],²³ meaning that man is a dream of a shadow. So we can learn from Pindar that dreams and reality are intertwined almost indistinguishably – an idea that is important to know even in our times. We cannot tell exactly what reality is and what is dream, because it's not possible. Dreams and reality are not restricted against each other, they are often mixed. That is why the care for the soul is the care for the whole person as well. In such a care, the body is not separated from the soul and the soul from the body. The soul is a stream of cogitationes, without beginning and without end, and that is also why the soul does not die with the body, as we can find this idea in many European and non-European myths and poems.

According to Plato, the soul has three parts: *logistikon* is reason, located in our head, *thumos* is our spiritedness, located in heart and *epithumia* is appetite, located in our liver. Caring means, above all, letting myself encounter the questions that arise from the movement in our mind, from what moves (in) us (Lat. *motus* means motion from its own core). Emotions are such a source, they have *motus* in themselves. We need to remind ourselves that we must not avoid the burning questions. Why? Because these questions will find us anyway and sometimes they will remind us so strongly that a person gets a heart attack. To let ourselves encounter the burning questions we need a special kind of courage.

¹⁸ *Ibid.*, p. 122.

¹⁹ *Ibid.*, p. 117.

²⁰ *Ibid.*, p. 123.

²¹ This between and transcendence are one and the same thing.

²² *Ibid.*, p. 133.

²³ Pythian 8, line 95–98; pages 162–163. [online] WWW: <<https://citaty.net/autori/pindaros/>>.

Not the courage with which we throw ourselves when jumping from a rock into deep water. We need to dwell even in terror, which is almost unbearable. It is interesting that when we go through this horror, it will disappear and then we are armed for the life in a good way. In Greek, the greatest horror is called *deinos* [δεινός] and it happens when we encounter the disappearance of Being, because we are not able to imagine what would be left if Being itself was annihilated. The ancient Greeks knew this very well. On the contrary, we have no idea about it. And that is our mistake, a huge and unquestioned mistake. One must know about *deinos* in order to live fully and deeply his life here on Earth in the midst of beings.

The problem is that if one does not about *deinos*, he cannot experience the pure joy, that is, the joy of having ordinary but beautiful things around us; he will not be able to be aware of this beauty. Plato wrote about this in the tenth book of his *Politeia*. In this pure joy we are in *communio*. This word means “to be accepted”. And if a person is able to find beauty in his everyday experiences, he is also able to realize that beauty is a perceivable “radiation” of the Good. To put it otherwise, he who is able to see the beauty is accepted by the highest Good and he is never alone, even if he was the only one person in the universe. The condition of such a possibility that saves human life more than antibiotics is knowledge about *deinos*. How strange, that people in the ancient Greece knew this, but we, digital masters do not know about it at all.

These intentions, leading us to openness for the whole without margin, belong to philosophy. Pedagogy is not mere instruction how to live right, the education is a sense of human life, it must affect whole human being that is why it cannot function as mechanical crafting of human source used for the market.

The term *e-ductio* indicates that the soul should be light to ascend up to the higher ground that is the whole. We need refined mind and the courage to *deinos*, so that we can direct the *epithymia* a *thumos* in the direction of the light of the highest idea of Good. Education cannot be just a transfer of information, skills, habits and competences for the sole purpose of making Europe competitive. Only education cultivates man to humanity. This movement is inevitable condition for the life as a whole. If we do not know about this task, humans will be degraded to animal-like beings, as Plato and Comenius knew.

The care for the soul is a dialogue with oneself, with *polis*, with *kosmos*. That is how Plato sees it. This dialogue seeks unity, harmony. Life itself is nothing but a dialogue, searching for unity in the sense of *communio*. This dialogue can also take the form of looting and devastating the planet so that someone maintained power and money.

Pragmatism has become the highest value, the only meaningful goal. But one cannot live without the absolute certainty. This certainty that grounds our life cannot be arranged easily. There is no simple “cookbook” for something like this.

One need, so to speak, give birth to his own way of living and searching for truth. That is life from one’s own source. And precisely this life needs to know about *deinos*, that would be here even if Being disappears. If Being disappears, there is no empty space and time as a result, because also space and time belong to Being. To think this “nothing” is painful, it is *deinos*.

To clear our soul from useless matter, from the redundance, that can only be achieved by the care for the soul. The care for the soul proceeds by questioning, waiting for the answer and that sometimes takes many years. To be able to live in this unsolved state without answers, that is the true essence of courage.

Why is questioning the piety of thought? Because the tension occurring in our asking can in the right time give us the insight into the whole without margin. This insight cannot be obtained otherwise. Why? Because this whole is not the sum of particulars that stand before us as simple objects, ready to be described. This is something incomprehensible for technological engineers managing the education system. For these engineers and managers the idea of the whole without margin represents usually irrational nonsense. These managers are far from what we call understanding. The simple whole can only be born in us from the vast number of stimuli that are gathered and enowned in us, resulting in the insight. Only thus it is possible to know about the asymmetric responsibility, to be able to see the essences such as “home”, “justice”, faithfulness etc.

If there is no open questioning in our society, if we will manipulate and control the very motion of asking, the result will be very bad.

The most essential for our lives cannot be organized and managed by legal contrast, that must originate from the last source of our life. Emotions are the way how subject reacts to external perceptions. That belongs to the dialogue between human and the world he lives in. This dialogue makes up an essence of man and that is why human is nothing but a dialogue.

Husserl speaks about this: “Richten wir unsere Wahrnehmung auf ein Erlebnis und meinen wir es dabei als das, was es selbst ist, halten wir dabei die Wahrnehmung frei von allem begrifflichen Denken, dann ist der präsentierende Inhalt identisch mit dem präsentierten, der gedeutete Inhalt mit dem Gegenstand der Deutung, spezieller der Wahrnehmung. Die hiermit beschriebene Klasse von Wahrnehmungen bezeichnen wir als adäquate oder (im prägnanten Sinn) anschauende Wahrnehmungen. Alle übrigen Wahrnehmungen bezeichnen wir als apprehendierende. Auch von immanenten und transeunten Wahrnehmungen wäre hier recht passend zu sprechen.”²⁴

Emotions are always adequate, that is why they have such a strong influence. Affect “touches” a person immediately, in his or her own core. We all know how deeply emotions affect us. Sometimes it is very unpleasant and it is often very dangerous. All politicians try to control their emotions and it is difficult, because the incessant self-control is enormously exhausting.

Let us look more closely at this Husserl’s idea: “Erkenntnis ist also primäre Wirkung des gespannten Interesses. Das gelöste Interesse ist Erkenntnis selbst.”²⁵ We can express this idea using an example: the teacher who kills an interest in knowledge is dangerous. Jan Patočka writes about the secondary interpretation and popularization of Plato: “We can have different opinions regarding the chapters dating the dialogues in popularization texts. In my

²⁴ HUSSERL, Edmund. *Wahrnehmung und Aufmerksamkeit*, p. 141.

²⁵ *Ibid.*, p. 159.

own opinion is it an interest of experts that only kills an interest; it is not about Plato, only about the cleverness of classical philologists.”²⁶

Interest (*inter-esse*) is crucial in opening up students’ souls. It is a tragedy if this interest is killed. Every interest is also an attunement, in which man is situated in dis-position, disclosing for something. Such an attunement has its roots very deep, in an intentional intertwining of intellect and emotions, in com-position of many flashes, episodes of insights and understandings governed by the desire for truth. This phase of opening the child’s and student’s soul is most important in the work of schools of all types and it is most the task of the university, which is “ad unum vertere” – (re)turn to unity. And precisely this interest is literally killed by instructions on technology of teaching in the form of “cookbooks”.

Emotions are not separated from gathering and enowning (*Ereignis*), they are intertwined with the mind and together they constitute a part of a single “*com-ponere*”, “*syn-agogē*”. It is a big mistake to study these faculties separately, but Cartesian sciences proceed with such separation of them. To awaken emotions belongs to the essence of intellectual education. It is a big mistake to kill an interest of students by logical formalism. It is an expression of digital education deprived of the roots, the source of asking.

“Zur Anschauung gehört, wie wir ausgeführt haben, eine gewisse primäre Zuwendung zu einem präsenten Inhalt.”²⁷

This turning to something is an interest. And interest is emotion intertwined with intellect, thus creating an intentional ring constituted in us.

Brentano, Husserl’s teacher, distinguishes feelings, desires and willing. But all these phenomena are intertwined and thus constitute our interests. Therefore Husserl can make the conclusion: “Alle Erkenntnistätigkeiten sind entweder Betätigungen des Interesses oder beruhen darauf.”²⁸ Feelings are necessarily connected with rational and logical contents. The intentions of the lower order are intertwined and synthesized into the intentions of the higher order, the intentions of intentions as passively and actively constituted living whole of our experiential life. All these intentions taken together are implicated in the governing intention “to be in the world” (*in-der-Welt-sein*). This intention is always passively present, but we can also reflect on it and make it aware. But this is possible only in the transcendental epochē.

“Der Affekt ist nicht ein Kleid, das über den Akt des Interesses gezogen ist, es tingiert ihn auch, aber in einer Weise, die für seine spezifische Besonderheit gleichgültig ist.”²⁹ Any thinking is an indication of some enduring interest. In this regard we need to repeat the important thesis that emotions cannot be separated from intellect. Husserl adds: “Ein intellektueller Zustand ist vielleicht nie von emotionellen Färbungen ganz frei und umgekehrt.”³⁰

²⁶ PATOČKA, Jan. *Péče o duši I*. Praha: OIKOYMENH, 1996, p. 30.

²⁷ HUSSERL, Edmund. *Wahrnehmung und Aufmerksamkeit*, p. 160.

²⁸ *Ibid.*, p. 163.

²⁹ *Ibid.*, p. 164.

³⁰ *Ibid.*, p. 164.

Being a subject of emotions is totally different from the theoretical interest in which we reflect on this emotional state. “Sind wir im Habitus des Affektes, durchschauert der Strom der Wollust, des Zornes etc. unsere Seele, dann hat jedes seelische Erlebnis eine bestimmte Färbung, so wie dieselben Bäume bei Sonnenschein und klarem Himmel anders aussehen als im Gewittersturm. Haben wir eine theoretische Haltung eingenommen, dann ist es eine reine Teilnahme an den Dingen, die uns bewegt; aber spezifisch sind die Akte die gleichen, so wie in der Landschaft die Bäume Bäume sind, nur anders gefärbt, anders beleuchtet.”³¹

The directedness of interest is com-posing, “syn-agoge”, not an addition of feeling and reason. The Cartesian analysis proceeds by separating, it resembles the Greek – “διαβάλλω – to throw across”, from which the word “devil” is derived.

To analyze something in the horizon of voluntarism can be a pure willfulness that contradicts the knowledge of the thing itself. Why? Because in order to know the truth, we need to approach the thing itself, how the thing itself wants, not us. This (re)turn to things themselves (*zu den Sachen selbst!*), as the highest maxim of phenomenology. In contrast, the political philosophy today is governed by Nietzschean intention of “will to power” being a modification of the intention “to be in the world”. The will to power functions as an omission of this thing itself, as not letting this thing be itself, as commanding. Unfortunately, realizing this means knowing oneself and that is not easy.

If emotions and will govern the present epoch in the form the will to power, we can count on that the political philosophy will control the philosophy as such.

“Was für den Willen charakteristisch ist, möchte ich so bezeichnen: Während Lust und Unlust und andere Gemütszustände den Charakter dauernder Zustände haben, ist der Wille ein abgegrenzter Akt, der im Vollzug auch alsbald vergeht.”³² This is very important also for emotions. The difference among people resides in the difference in how fast their will vanishes from consciousness. Sometimes the will is mixed with reason and emotions so that it constitutes a lifelong appetite that we can call “the love for knowledge, the love for the understanding”.

“Was den Willen zum Willen macht, ist das fiat, der Entschluss, die Entscheidung.”³³ Plato knew very well how the courage in searching for the right decision is important. The fear from labeling is terrifying. In this aspect, media and the digital technology has the greatest power. They are able to divert the attention to the irrelevant, to diffuse opinions until they disappear, thus dividing people into hostile groups standing against each other in the sense of the Roman: *divide et impera*.

“Dem Traurigen erscheint alles im trüben Licht.”³⁴ To implant the so-called evaluating immanence is also a way how to manipulate people. For example, it is possible to implant in them the noeses that have their roots in *Dasein* of these people, to put on the pink glasses and

³¹ *Ibid.*, p. 166.

³² *Ibid.*, p. 171.

³³ *Ibid.*, p. 171.

³⁴ *Ibid.*, p. 176.

arouse euphoria in them. All of this is within the power of digital media that now rules this planet.

“Nicht-Wollen ist nicht immer eine bloße Privation des Wollens.”³⁵ *Orexis-anorexia*, willing, will are still very dark faculties of human soul! That we are not able to solve the alcoholism or drug addiction is an indication of it. In his *Ethics*, Spinoza shows that affect is a result of affection – something touches upon us. This something can be in the external world but also in our own immanence. The joy is good affect, because it affirms fortitude, our adversity. In contrast, sadness is wrong drive, as it weakens fortitude. That is why it is important to go to sleep in happiness, otherwise it can lead to illness. Desire is the third affect.

The will as an act is a result of the long privation. Greeks understood it as a long process of searching that does not have violent nature in the sense “you must”. We can add with Husserl: “Der intentionale Inhalt ist derjenige Inhalt, auf den der Akt gerichtet und in dem er zugleich begründet ist. (...) Dagegen sind Lust und Unlust (Mut, Verzagen, Freude, Trauer) in allen ihren Formen Zustände.”³⁶ Here we can see that emotion is not a motion, but a state. And this state involves a kind of motion of our existence. “Gefühl erscheint mir als ein Erleiden, als ein Zustand, nicht als ein Akt.”³⁷

What, then, is feeling? In our life, we are thrown into situations. To be “in situ” means to be in the disclosure and the absolute certainty as a result of calculating is not possible here. We cannot control the result of our decisions totally. One can understand that “das Ge-stell” with the machinery in the sense of “die Mächenschaft” is not almighty, as some people on our planet would think. No artificial intelligence can change this fact. To suffer means in Greek “πάσχειν” and *πάσχειν* means also “to feel, to be attuned”. To put it otherwise, we are always passive in emotions. That is the reason why in totalitarian societies the individuals are brought up to be ruthless, to have no compassion for his enemy. Pascha is a word for Easter, when Jesus Christ was crucified.

Husserl continues: “In der Furcht liegt wieder ein Komplex aus Zustand und Akt vor.”³⁸ The fear is a state and intention-act of consciousness as well. We are led into the state of fear from our essential past. We could say, only in fear is privation given clearly, even though it indicates only a lack of the substantial in our being in situations and in the world as such. We are the way and the motion towards our *telos*, we are not always sure, what will happen, and yet we should be calm; how to do it? There is only one possibility, to be at a proper distance from the situation which we are thrown into and that we cannot fully calculate. And this possibility is Being itself. What does it mean to prepare for the unexpected? It means taking freedom into account.

Freedom is an essential foundation of Being itself. Accepting the inevitable in the situations which live in is sine qua non for our survival. Some situations are very difficult to withstand. Freedom is the essential foundation of nothingness. “Es spielt hier herein der Unterschied zwischen ratio essendi und ratio cognoscendi. Leere ist Erkenntnisgrund für Freiheit; Freiheit aber ist ratio essendi für das Leere. Es ist ein Seinsgrund, aber nicht eine

³⁵ *Ibid.*, p. 178.

³⁶ *Ibid.*, p. 179.

³⁷ *Ibid.*, p. 180.

³⁸ *Ibid.*, p. 182.

Ursache.”³⁹ To sustain our freedom that is the necessary ground for the emptiness means nothing less than to sustain the nothingness that is the background for appearing of anything in the world. This is very hard to accomplish. Plato speaks about the leaving the cave, Patočka speaks about the experience of absurdity in the war front. The sailor is alone in the middle of the ocean, where he waits for the wind, he is absorbed by very strange foreignness that is the full emptiness.

“Von Willen sprechen wir hauptsächlich da, wo wir überzeugt sind, das Ziel erreichen zu können, von Streben (Trachten), wo volle Überzeugung fehlt, eventuell die bloße Möglichkeit uns genügt.”⁴⁰ To enchain the goal is an important work in our intentional life. It is not only desire and will, it involves also our thinking, our enowned (*ereignet*) thinking. What is the enowning (*Ereignis*)?

It is an immanent, internal certainty about your thinking when you do not need confirmation from an external authority. Then we stand on our own feet, living from our own source and there is no need for proof that we are free. Why? Because freedom is the freedom to what establishes us. “Der gehörte Teil der Melodie ist nicht Vorstellung der Melodie, sondern der Anhalt für eine Intention, die auf den folgenden Teil der Melodie geht. Die verzeichnete Hand ist nicht Vorstellung der normalen Hand, sondern Anhalt für eine Intention, welche auf die normale geht.”⁴¹ This is very important to know, because it means that we have an intentional control in ourselves. “Das Wort hat zunächst Intention auf die Bedeutung und mittels ihrer auf die Sache.”⁴²

This is the difference between gathering and enowning: only in the second case the word goes directly to the thing itself. In this sense the word is dangerous in revolutionary times, when it is an immediate act. Lenin and Mao knew exactly what words to use at the moment – that was their cleverness. The enowned words are the immediate identity with their bearer. And that is supposed to be a work of honest education, in which *lesein* is also enowning. That is what Hölderlin thinks, and that is why Heidegger likes him so much. Hölderlin’s words are not pleasing and ringing, as it is often the case in inferior poetry; on the contrary, they are raw, born out of the situation, from the dialogue with the world and Being. It is Being itself that Heidegger discovers in Hölderlin’s verses.

Only there is an enowning (*Ereignis*), where Being as full emptiness meets the same in the human soul. Then they both become one, man is Being and Being is man. However, this only happens when the same meets the same. It is important to remind the reader that in relation of identity two identical things are still two things. But in enowning (*Ereignis*) the same thing is numerically identical. We cannot be just engineers and pragmatists!

³⁹ HEIDEGGER, Martin. *Zollikoner Seminare*. Frankfurt am Main: Vittorio Klostermann, 1987, p. 7.

⁴⁰ HUSSERL, Edmund. *Wahrnehmung und Aufmerksamkeit*, p. 184.

⁴¹ *Ibid.*, p. 187.

⁴² *Ibid.*, p. 187.

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