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## SUMMARIES

VAIDA ASAKAVIČIŪTĖ

### FREEDOM AS AN ASPIRATION FOR EXISTENCE IN KIERKEGAARD'S PHILOSOPHY

The article analyses the field of philosophical ideas of the famous Danish philosopher Kierkegaard, focusing on the problem of freedom. It is noted that Kierkegaard's exaggeration of the problem of freedom becomes important in the works of his followers, such as Karl Jaspers, Jean-Paul Sartre, Albert Camus, Martin Heidegger, Juozas Girnius, where the category of freedom becomes very subjective and multidimensional, closely related to the self-creation and development of the personality, to suffering and the making sense of life. Kierkegaard's literary artistic style, anti-rationalist ideas, and exaltation of faith strongly influenced the philosophical ideas of religious existentialists and cultural theorists such as Jaspers, Nikolai Berdyaev, Spengler, Albert Schweitzer, Girnius and Martin Buber. It is revealed that for Kierkegaard the authority of life is faith, the act of faith is tantamount to an act of freedom. What shapes the new direction of life is to turn from the mind to the spirit. That turn determines an important existential change in the whole personality, not only in values but in existence. Religion, as the highest stage of life, is unique in that here the individual is liberated and raised above the demands of rational reason and universal moral norms.

**Keywords:** Kierkegaard, God, freedom, existence, faith, mind, relation.

AUDRIUS BEINORIUS

### NOTHINGNESS OF EXISTENTIALISM AND BUDDHIST EMPTINESS: WHY J.-P. SARTRE IS NOT A BUDDHIST?

An attempt is done with present paper to explore the conceptual interactions between existential philosophy of J.-P. Sartre's and Buddhist philosophy by critically approaching and synthesizing many of the prevailing views and important arguments from cross-cultural comparative philosophers. What do we know about Sartre's exposure to Buddhist philosophy? Points of divergence between the Buddhist doctrine of non-self and Sartre's own account of non-self are clarified. By recognizing the key differences we maintain that the two traditions are nevertheless very comparable. Although the ethical discourses surrounding these two traditions vary, these ethical views share a similar reliance on prior ontological claims about the emptiness of the self. The conclusion is made that the both philosophies are offering comparable ways to understand one's being in the world as a fundamentally selfless

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existence. Sartre has rejected the conception of transcendental Ego and analyzed the reflective structure of self-consciousness in a way which almost echoes the conclusions of Mahāyāna Buddhism, denying the *ātman* and related Brahmanical ideas, however, still retaining an individual and autonomous selfhood. Sartre's understanding of selflessness does not extend to the complete and utter „emptiness“ (*śūnyatā*) that Mahāyānists discuss as the ultimate truth. For Buddhists, „non-self“ is conventionally true, but the emptiness of all conditioned phenomena (*dharma*s) is the ultimate truth, an insight graspable only upon attaining liberation (*nirvāṇa*). But, neither *śūnyatā* nor canonical *nirvāṇa* are nihilistic concepts and thus are different from Sartre's Nothingness. Sartre's conception of nothingness is antithetical to a Buddhist understanding of *nirvāṇa* or to *śūnyatā* as he does not abandon ontological dualism between for-itself and in-itself, which has the effect of irremediably alienating me from the world, including other people, neither eradicate essence from his philosophy. There are significant ways we can compare Sartre's ethics and that of the Mahāyāna Buddhism. Sartre's discussion of authenticity has some parallels to the Buddhist notion of compassion (*karuṇā*) and epistemological perception of reality „as it is“ (*yathābhūta*). An influence by the nineteenth-century European nirvana debate on the genealogy of Sartre's existential nihilism is acknowledged in present paper as well.

**Keywords:** J.-P. Sartre, existentialism, Buddhism, non-self, consciousness, nothingness, emptiness.

PRANCIŠKUS XAVERAS CAZALI

## ABSURD AND HOPE IN THE PHILOSOPHY OF EXISTENTIALISM

Unlike Marxism, atheist existentialism does not bring about a shift of hope but a radical critique of hope, proposing despair as a guaranty of intellectual honesty. It is in this context that G. Marcel's phenomenology of hope rehabilitates hope, just as much at the practical level – against stoicism – as at the speculative level – against the glorifying of metaphysical anguish. The question of absolute hope, which is at the heart of the philosophy of the absurd, calls for an internal critique of the refusal of salvation made by G. Marcel, but also for the light theology gives and which identifies a secularization of the theme of the book of Job present in the thinking of atheist existentialists.

**Keywords:** Albert Camus, Gabriel Marcel, hope, absurdity, Job, theology of evil.

AUGUSTINAS DAINYS

## EXISTENTIAL INTERPRETATION OF THE TRUTH

The article presents an existential interpretation of truth, trying to listen to the sense of the Latin word 'existere', which means the philosophising subject's stepping beyond the reality of own representations of the reason. Heidegger's interpretation of the term 'producere' as Vollbringen is considered. The notion of existential education as a continuous learning to be, where human being is constantly brought into fullness of being, is presented. A distinction is introduced between reflection, which is the naming of experience, and contemplation, which opens up a directly given entity that has not been touched by the movement of naming. Existential truth is understood as consisting of three moduses: the modus of truth as unhiddenness, presented by Heidegger, which creates unforgetfulness in the interiority of the philosophising person. The latter, in turn, creates the identity of the philosophising person, which is understood as the truth of the philosophizing being. Existence is understood as existence without fixed personal identity, by constantly moving from action to process. A musical elaboration of the Flow of the Universe is presented.

**Keywords:** reflection, contemplation, unhiddenness, unforgetfulness, identity.

BRONISLAVAS GENZELIS

## EXISTENTIALISM IN LITHUANIA

Philosophical trends such as the philosophy of religion, especially Thomism, existentialism, and phenomenology emerged in Lithuanian philosophy during the 20th century. The article discusses the chief preconditions of the spread of existentialism, in particular the dominant Christian existentialism, in Lithuania and its influence on Lithuanian culture. The best known representatives of this philosophical trend were J. Girnius and A. Maceina. There are two periods of existentialism and its development in Lithuania: the first one includes the independence years and the second covers the time of the Soviet occupation. The author discusses its influence on Lithuanian literature and introduces the main problems of existential philosophy.

**Keywords:** Boredom, Everydayness, Existentialism in Lithuania, Juozas Girnius, Limit-situation, Lithuanian philosophy, Maceina, Perfection, Strangeness.

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DALIUS JONKUS

THE CONCEPT OF HUMAN EXISTENCE IN VASILY SESEMAN'S  
METAPHYSICAL-ANTHROPOLOGICAL MANUSCRIPTS

In Seseman's manuscript legacy, a group of manuscripts stands out, which I have relatively called „metaphysical-anthropological“. Fragments of the manuscript of the work entitled „The Relationship between Spirit and Matter“, written while held in the Taishet gulag in 1950–1955, preserved in the Manuscripts Department of Vilnius University, are supplemented by the text „Self-knowledge, self-awareness and objectification“. In these texts, the philosopher revealed the connection of consciousness with the personal existence of man in the world and also with living nature. Seseman criticizes the positivist philosophy in which human existence is reduced to an object and objectified. As an alternative, the philosopher refers to existential philosophy, which, by extending and concretizing phenomenology, understands man as a subject. In this article, based on the analysis of Seseman's „metaphysical-anthropological“ manuscripts, I examine the significance of an objective and subjective view of human existence, then I discuss the vital foundations of existence and axiological orientation, and finally analyze the existentialist critique of positivism.

**Keywords:** human existence, existential philosophy, phenomenology, positivism, metaphysic.

AGNIEŠKA JUZEFOVIČ

THE QUESTION OF EMPTINESS IN HEIDEGGER'S PHILOSOPHY:  
COMPARATIVE ANALYSIS

The article deals with question of emptiness in Heidegger's existential philosophy, examine topics of non finito, un-thought, silence, ambiguity, which become particularly important in late Heidegger's texts. A special attention is paid to the question of interfaces between Heidegger's and Chinese, particularly Daoist's conception of emptiness. My aim is therefore to argue that, particularly in the late period, Heidegger paid sincerely interest to the Eastern thought, particularly in Daoism, Zen Buddhism, where he found some ideas, which were close to his own way of thought – emptiness, nothingness, non-action. The question of influence – of Eastern thought on Heidegger's work – while interesting, is of secondary significance in comparison with the independent congruence of ideas. This essay isn't devoted exclusively to comparative analysis of Heidegger's and Asian Thought. The author is rather interested in Heidegger's existential interpretation of emptiness which she found particularly original and insightful.

**Keywords:** Heidegger, comparative analysis, existentialism, Daoism, emptiness, letting-be, language.

NAGLIS KARDELIS

TO THINK IN A DIFFERENT WAY: ON THE DIALOGUE BETWEEN  
EXISTENTIALISM AND ESSENTIALISM

The author of the article examines the conditions of possibility of a dialogue between the philosophical existentialism and the philosophical essentialism. The relation of existentialism to essentialism is discussed in the context of the similarities and differences between the analytic and continental philosophies, as well as against the background of the division of philosophy into classical and non-classical ways of philosophical thought. It is argued that both existentialism and essentialism might be viewed through the lens of ancient Greek understanding of philosophy as love of wisdom, that is, as two different, though not entirely incommensurable, forms of love of wisdom. Despite their obvious differences, these two modes of philosophical love of wisdom have much in common and might, in a sense, be described in terms of each other: the existential philosophy has an “essentialist” side to it, and vice versa. It is also observed that, despite the much later emergence of existentialism in the arena of Western philosophy, some sort of proto-existentialism, or a philosophically informed, yet *sensu stricto* pre-philosophical, anticipation of philosophical existentialism, can be discerned even before the birth of Western philosophy itself, in the ancient Greek myths and the earliest Greek literature, as well as in the even more ancient Near Eastern literary texts. Moreover, some tentative reconstructions of the prehistoric symbols found on the Neolithic artifacts testify to the existence of some kind of proto-philosophical dialectic of life and death even prior to the historical forms of human culture. Having in mind that the existential and the essentialist modes of philosophical thinking are complementary with respect to each other, we should come to a conclusion that, in order to end the notorious schism of Western philosophy into two almost incommensurable forms of contemporary philosophical thought – the analytic and the continental ways of doing philosophy, as a first step in the long way we should begin this endeavor with an attempt of reassembling the two halves of divided philosophy – the existentialist part and the essentialist part – into a beautiful undivided sphere (somewhat reminiscent of the Parmenidean spherical Being) of a unified, yet multifaceted and variegated, philosophy. An entirely new way of philosophical thought, capable of uniting the existential and the essentialist modes of philosophical thinking, would qualify as “thinking in a different way”.

**Keywords:** existentialism, essentialism, dialogue.

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MARIUS KUNDROTAS

THE DIALECTIC OF SINGULARITY AND COMMONALITY  
IN THE THOUGHT OF THE PREDECESSORS AND CREATORS  
OF EXISTENTIALISM

The article analyzes the views of the predecessors and representatives of existentialism on the dialectical relationship between singularity and commonality from various aspects, focusing special attention on the existential aspects of this relationship. At the beginning of the text, the most conceptual views of ancient (Aristotle) and modern Western intellectual traditions on this relationship are briefly discussed, especially evident in classical (René Descartes, Immanuel Kant, Georg Hegel) and non-classical (Arthur Schopenhauer, Søren Kierkegaard, Friedrich Nietzsche) philosophy. Next, the focus is shifted from the non-classical „philosophy of life“ tradition to a more detailed analysis of these problems and the sense of human existence in the philosophy of existentialism representatives, highlighting the positions, similarities and differences of three conceptually different authors – Jean-Paul Sartre, Nikolai Berdyaev, Viktor Frankl. Finally, at the end of the article, on the basis of the data obtained in the comparative analysis, it is explained how the solutions of the relations of singularity and commonality give sense to the thought and being of a concrete person and to the structure and situation of society.

**Keywords:** existentialism, „philosophy of life“, existence, singularity and commonality, sense, relationship, Berdyaev, Sartre, Frankl.

BRONISLAVAS KUZMICKAS

JACQUES MARITAIN'S EXISTENTIAL THOMISM

The article deals with the philosophy of one of the most influential authors of contemporary Thomism, the French thinker Jacques Maritain. His intention is to give a modern interpretation to the main principles of the philosophy of Thomas Aquinas. Considering the problems of metaphysics, he emphasizes the priority of existence versus essence, thus creating an existential trend within the thomistic philosophy. The author of the article outlines such items of Maritain's philosophy as the concept of philosophy, epistemology, personality, integral humanism.

**Keywords:** Thomism, Metaphysics, Knowledge, Personality, Subjectivism.

RASIUS MAKSELIS

## INTERPRETATIONS OF THE PHENOMENON OF DEATH IN THE TEXTS OF MARTIN HEIDEGGER, EMMANUEL LEVINAS AND PAUL RICOEUR

The article presents, analyses and compares different interpretations of the phenomenon of death in the texts of Martin Heidegger, Emmanuel Levinas and Paul Ricoeur, representatives of the existential phenomenological philosophical tradition. Starting with a discussion of death as a limit-phenomenon in Edmund Husserl's philosophy and an analysis of examples of the universal desire to evade the fear of death and the confrontation with death, the article then presents the features of Martin Heidegger's conception of being towards-death, focusing in particular on a critique of the impersonal (*das Man*) relation to death and a description of being towards-death as an existential structure that completes the wholeness of *Dasein*. Heidegger's ontological analysis of *Dasein* and being towards-death that underpins one's uniqueness is opposed by Emmanuel Levinas, who stresses the crucial role of the death of the other in the context of ethics that transcends the totality of being. Death is always in the future, it comes as a killer, as the violence of the Other, and therefore obliges us to care for the death of the other and to live not for ourselves but for others. The view of a life of care and responsibility for the other, according to Levinas, is more accurately characterised not by the Heideggerian attitude of 'being towards-death' but by 'being up to death'. This inversion is also highlighted by another French philosopher, Paul Ricoeur, who, unlike Heidegger, emphasises the role of the close ones as those who have a shared memory in caring for the other in the face of his death. According to Ricoeur, the inevitability of dying alone does not necessitate dying left alone; on the contrary, instead of being towards-death, one must choose life up to death, affirming life to the very end, life, which appears in its pure form in the face of death as a belief in the goodness of being and the source of a joyful living. Communion with the living in the face of death makes it easier to eliminate one's own ego, to accept and return one's life as a gift. The juxtaposition of the interpretations presented at the end of the article provides an attempt at a more detailed analysis of my relationship to the death of the other, concluding that the concrete experience of the unattainability, the transcendence, of the death of other becomes a condition for the possibility of my own perception of my death's transcendence. This ontological implication of the perception of being towards-death is complemented by the ethical dimension of my relationship with the other whose death I experience. The commonality of helping the dying in his struggle obliges me, as Paul Ricoeur says, never to see the dying person as moribund and unworthy of help and care. The article concludes with a commentary on Socrates' reminder to sacrifice a rooster for Asclepius at the end of Plato's dialogue *Phaedo*, which should be interpreted not as a sign of Socrates' triumphant recovery and entry into eternal life, but as a symbol of his sacrifice for the sake of close human beings in affirming and witnessing the meaning of the human world.

**Keywords:** the phenomenon of death, Martin Heidegger, Emmanuel Levinas, Paul Ricoeur, existentialism, phenomenology.

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VYTAUTAS MARTINKUS

EXISTENTIAL EXPERIENCE OF MY LITERARY GENERATION (LATE  
20TH CENTURY): AUTHENTIC AND *SECOND-HAND*

This paper discusses the existential experiences of the Lithuanian prose writer and literary scholar Vytautas Martinkus at the beginning of his literary career. Early memories from childhood are represented, as well as more important values (freedom, authenticity) in secondary and high school. The influence of social, political and psychological factors on the development of personality in Soviet-era Lithuania is highlighted. Features of engineering studies are described. The intersection of humanitarian and technocratic studies is discussed, where the author found himself as a beginning prose writer in 1960–1965. The importance of non-academic philosophy studies is emphasized. The orthodox Marxist criticism of phenomenology, existentialism and psychoanalysis is commented on. Authentic moral attitudes are also indirectly („second-hand“), that is, the existence of thinking and feelings found out from the works of the authors of existentialism or through their Marxist criticism. Concrete examples of existential situations from the author's early short stories are presented. A new stage of existential prose: the novel *Akmenys* (1972) motivated by personal deeper existential experience and the works of existentialist philosophers (Camus, Sartre).

**Keywords:** existence, freedom, authentic experience, aesthetic sense, Lithuanian prose of the Soviet era.

ALGIS MICKŪNAS

HEIDEGGER CONCERNING THE ORIGIN OF ARTS AND THE END OF  
ESTHETICS

Investigating the many trends of philosophical thought, the chaos of numerous views and the spread of esthetic ideas in the English speaking world, the tradition of contemporary continental thought offers some intriguing expressions. Thus, we encounter a philosophy of Being of Martin Heidegger and its close affinity to existentialism. Among the numerous insightful esthetic thoughts of this original thinker, a special esthetic text is the *Origin of the Artwork*. This text seems to extend the views of his earlier works of *Being and Time* and the investigations of poetic works of Hölderlin. Reading the article dedicated to the analysis of Heidegger's esthetic, there is an impression that in it, with one stroke, all esthetic problems „vanish“. In the article we raise the question is this „the end of aesthetics“ and shall attempt to answer some issues arising with this problem. This effort requires a close discussion of Heidegger's thinking and its close affinity to existentialism. Although usually this thinker's ideas



begin with investigation of ontological issues, for this investigation more important questions are art and esthetic and Heidegger's works relevant to this theme.

**Keywords:** esthetic, art, ontology, existentialism, poetics.

STANISLOVAS MOSTAUSKIS

#### SOME REFLECTIONS ON THE ORIGINS OF EXISTENTIALISM AND SØREN KIERKEGAARD'S PROPOSED PORTRAIT OF A MADMAN

The aim of the article is to describe the selected premises of existentialism through the figure of a madman, as interpreted by the Danish thinker, Søren Kierkegaard, and the anthropological structures associated with it, which combine elements of traditional apophaticism and modern individualism. The premise is that the layering of the essential existential structures of humanism is moved from the collective public to the individual inner self, initiating an adventure of dramatized experience and authentic participation in reality. The article focuses on the problem of the opposition between generality and particularity, which has radically distorted the identity of the socially identifiable madman and the contents the madman represents. The madman has been transformed from an impenetrable meaninglessness to a masked mystery which must be solved using the key to the universally meaningful contents of humanism. The author concludes that the space which imprisons inner self is not the same as a cognitive cul-de-sac; it is rather a subtly disguised demand to turn our gaze towards such type of anthropological structures and to rethink the assumptions associated with them. In this respect, Kierkegaard's concept responded to the focus of the modern epoch on the territories of human inner self that had been little explored. These territories do not overlap or only partially overlap with the ratio domain. An alternative centre of power posited in these territories disrupted the reason-inclined map of human nature, transforming networks of consistent dependence into a disruption-supported conflict. It is no longer the cataphatic mind path that verifies and establishes the guarantees of faith, but the mind that threatens faith and questions the reliability of faith. The pathos forged out of the opposition that stops the mind, strengthens faith based on the intensity and suggestiveness of experience rather than that based on arguments. This is how modern submissiveness to a new type of duty, hidden in the form of rebellion against the social norm, is established: the supreme ethical law is taken away from the surveyed universality and is hidden in the individual inner self, so that only the individual has the right and the opportunity to attest to such law.

**Keywords:** existentialism, Kierkegaard, insanity as a mask, connection between apophaticism and modern individualism, ontology of experience, *ratio* vs *pathos*.

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ELINA NAUJOKAITIENĖ

L'IDEE DE SOUVERENETÉ DANS L'EXISTENTIALISME  
DE JEAN-PAUL SARTRE

Dans son oeuvre le philosophe français Jean-Paul Sartre (1905–1980) pense sur les exclusions et la distance vis-à-vis de la paradigme. Le problème du citoyen, du citadin se résoud entre la transmission de catholicisme et la hiérarchie. Sartre se construit comme le „Satyre officiel“. Il aime la provocation et la résistance contre les autorités.

Il est dans l'opposition dans les cas des dictatures religieuses et l'obscurantisme dans les pays occupés. La domination pour lui peut être dépassé en participation. Le travail des femmes lui semble être l'illusion d'autonomisation. Le simultanisme de Sartre laisse supposer que les jeux n'ont pas encore eu lieu. Ce qui lui est proche se sont les constellations. Parmi les „frères“ dominant beaucoup de choses peuvent être accepté ou rejeté. L'intellectuel travailleur aime les romans policiers, les pèles-mêles, les classiques français. Il écrit avec la frénésie et utilise les drogues. Ses aventures blanches subliment le grotesque à la manière de Flaubert. Avant de se lancer dans le business le personnage sartrien participe dans le nationalisme, la psychanalyse et le marxisme. Le cod implicite lui permet de créer et être en jouant avec l'existant. La métaphysique des points montre la demi-cécité de l'auteur et son indépendance avec cette liberté malheureuse. Le peuple est épuisé et exigeant pour Sartre est important de retenir la situation de la „métaphysique comique“. Le soviétisme est ridiculisé et subvertie dans ses *carnet de fou* ou *de drôle de guerre*. La femme charitable pour lui doit être moderne.

Enfermé dans les structures il ne veut pas devenir un briquet dans ses métamorphoses des dieux. D'Ovide. Quand il travail avec la rapidité, sa santé s'use vite. Il peut tout mettre dans le signe. Il justifie les actes militaristes et les meurtres. Il déclare l'esthétique du corps beaux de Hitler. Il participe comme antisoviétique avec les dissidants dans l'Elysée. Ce qui lui plaît s'est la défense de la légalité de l'illégalité. Il participe dans les discussions avec les jeunes maoïstes qui lisent beaucoup. Il fait tout pour destaliniser la PCF. Le monde pour lui tend vers l'ouverture et l'universalisation.

Sa technique philosophique montre la tension entre la liberté et la responsabilité. L'expression des idées de Sartre semble démodés. Le socialisme sert pour lui à demander la „prière d'insérer“ les „Mouches“. L'excrémentalisme de Sartre est celui de "l'improbable salaud". Les lignes de pensées de Sartre sont créées comme possibilité de philosopher et avoir beaucoup de loisir. Ce qui est rangé pour lui c'est l'ordre de l'alphabet. Il accepte de voyager mais ne pas participer dans "l'école du peuple". Son *homme libre* est gauchiste intellectuel. Il n'est pas la poussière mais celui qui est créé par ma'am est envoyé pour dieu. Les motifs et les voltes utilisés par Sartre sont l'utopisme transcendantal de Sartre marque son oeuvre par les archétypes.

La „Nausée“ montre l'escapisme neurotique et la vie sans le fantôme de Staline. La lutte pour la paix est inacceptable pour lui. Seul et dans la commune Sartre

trouve sa propre manière de s'exprimer. Il est isolé dans l'intimité avec quelque'un dans le collectif. Sartre participe dans les débats des jeunes maoïstes qui ont beaucoup lu. La vie culturelle de Paris nocturne est familière pour lui.

**Les mots-clés:** Sartre, existentialisme, le retour en soi, l'imaginaire, l'engagement polémique.

HENRIKAS PUPELIS

#### PHILOSOPHICAL ROOTS OF EXISTENTIAL PSYCHOLOGY AND THE IMPORTANCE OF THEM IN TODAY'S WORLD

Philosophical roots of existential psychology and the importance of them in today's world. The author briefly reviews certain concepts of knowledge of the world and human beings. He is presenting the idea that humanity's departure from classical metaphysics is leading towards cultural degradation of society ultimately ending in a physical annihilation of that society. At first the author briefly presents main concepts of understanding which implicate explanations of soul, psyche and consciousness. In effort to avoid the epistemological confusion, the author is highlighting the essences of things understood in different times, and using terminologies from different times describing the essences, he demonstrates that in knowledge development were discovered fundamental universals which highlighted the order of the world and human responsive actions to that order. At the same time the author shows that the knowledge about human consciousness obtained through psychoanalysis, neurology and physics in within last few decades contradicts the concepts of modern philosophy and also negates speculative proposals of materialistic philosophy about relationship between consciousness and matter. Besides the author points out that human physical condition directly depends on his mental condition. This fact is not only a well established in modern medicine but it was also known to ancient philosophers. He continues stating that perverse distortions penetrating human consciousness in certain societies are leading not only to the degradation of that society but it also creates a real threat to its physical existence.

**Keywords:** knowledge, metaphysics, information, coexistence, speculative materialism, existential information (goodness), non-existential information (evil).

TOMAS SODEIKA

#### THE BIRTH OF EXISTENTIAL TRUTH FROM THE SPIRIT OF DESPAIR

Kierkegaard's project of existential philosophy can be seen as a kind of continuation and radicalization of the reform of Western philosophy initiated by Descartes. Ki-

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erkegaard is clearly aware that Western culture is in deep crisis. However, unlike in Descartes' time, when it was still possible to hope that the crisis could be overcome by tightening the demands on knowledge (Descartes' "methodical doubt" proved to be a really effective tool here), the world lived by Kierkegaard demanded something more radical than doubt. He was clearly aware that, in order to feel that one can live a meaningful life, it is no longer enough to ask oneself whether one really knows what one thinks one knows. The problem here is no longer that I cannot answer this question unequivocally, but that even when I find the answer, I feel that, having dispelled my doubt, I am still completely indifferent to the knowledge I have acquired. In this way, the loneliness of the Cartesian doubter is deepened. It becomes clear that doubt is simply a weaker form of despair that prevents man from reaching the very ground of existence that Kierkegaard was trying to reach.

**Keywords:** Søren Kierkegaard, existential thinking, despair, aesthetics, indirect communication, experience of time.

NERIJUS STASIULIS

#### BODY AND EK-SISTENTIAL THINKING

The article shows the place of the problematic of the body, or "corporeality", in Heidegger's existential (ek-sistential) thought. It is linked to the context of both the period of *Being and Time* and later thought. Fundamental to the understanding of "corporeality" is the early reflection on the structure of *Dasein*, in particular to the existential of handiness. Also fundamental is the distinction between *Dasein* spatiality and Cartesian spatiality. Both the theme of this distinction and the existential of handiness are developed in the later period of Heidegger's thought, covering both the question of technology, or technique, and the path towards other thinking. Together with the difference between these two "alternatives" – that of forgetting being and that of unconcealing being – two different ontological possibilities of treating, or revealing, the body appear.

**Keywords:** body, ek-sistence, Heidegger, ready-to-hand, spatiality.

ŽILVINAS SVIGARIS

#### THE EXISTENTIAL PANESTHETIC PHILOSOPHICAL MOTIVES OF FRIEDRICH NIETZSCHE

The principle focus of the essay is a basic existential origins in Nietzsche's works and the style of thinking. They became clear with the problem of philosophical ontologism

and the esthetic, i.e. the growth of the influence of existential and esthetic motives. This led to the closer affinity between philosophy and art related to the Western transformation of the essence of philosophical thought. At the beginning of the text the discussion is focused on Schopenhauer's, earlier German romantics, and Wagner's influence on earlier Nietzsche's philosophy and his characteristic attunement to the antique culture and musical cult. Later the attention shifts to the influence of the ideal arts in Nietzsche's mature philosophy which radically transforms the basic principles of German classical rationalistic philosophy. The primary plan of this transformation are features and motives characteristic to existentialism. The predominant style of philosophising is flexible and poetic, approaching arts and employing various and novel forms of expression. There are possibilities of poetic rhythm, metric repetitions, substitutions, allusions, and masterful attunement of contrasts. This creates an impressive form of artistic intertwining and musicality, involving the total being of the reader and transforming her mode of thinking about and being in the world.

**Keywords:** Nietzsche, existentialism, non-classical philosophy, esthetics, musicality, poetic style of thinking.

KĘSTUTIS ŠAPOKA

#### EVERY WORD HURTS: ANTI-EXISTENCIALISM BY SIGITAS KRUTULYS-SYGIS

The article draws on the texts of Sigitas Krutulyš-Sygis (1967–1996), which can be conditionally attributed to fiction or “poetic” language in a broad sense. Within these texts, an attempt is made to highlight the conceptual threads of several philosophical paradigms – existential and speculative realism.

These philosophical paradigms are not related to each other, but some questions they raise and the ways of thinking, resonate in S. Krutulyš' texts. These, of course, are not parallels deliberately declared by Krutulyš himself, but rather (in some cases) more intuitively close visions. Thus, it is based on the assumption that the so-called “poetic” texts can in some cases be meaningfully structured in ways close to one or another philosophical paradigm.

In addition, the article analyzes the phenomenon of marginality as a constituent (psychic-cultural) part of the phenomenon of sociocultural mentality of south-east Lithuania (or so called „dzūkiškumas“/“dzūkiness“). This is specific cultural psycho-type, which we could find in the structures of personalities of M. K. Čiurlionis, S. Geda, O. Baliukonė, A. Kalanavičius or A. Uždavinys, hypothetically.

**Keywords:** Sigitas Krutulyš-Sygis, literature and philosophy, suicide, existentialism, paradox, speculative realism, marginality, mentality of south-east Lithuania, neo-avant-garde, lettrism.

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RŪTA MARIJA VABALAITĖ

#### KARL JASPERS' THOUGHTS ON EXISTENZ AND SELFHOOD AND THEIR REFLECTIONS IN THE INTERACTIVE ART

The article discusses Karl Jaspers' concepts of Existenz and selfhood. In the beginning, the previous reception of this author's philosophy in Lithuania is reviewed. Then the form of human existence as being-self that is rationally undefined and manifested only in the mode of possibility which Jaspers calls Existenz is researched. When analysing Jaspers' attempts to elucidate Existenz and to reveal the potentiality of an individual to be himself, his thoughts are compared with those of Immanuel Kant and Martin Heidegger. The types of phenomena of I, which are referred to by Jaspers, are studied, their structures are highlighted, the peculiarities of existential communication and concepts of the connection with what is transcendent are studied. Finally, the relevance of Jaspers' concepts is revealed and the remarkable reflections of Jaspers' concepts of Existenz and selfhood in Marina Abramović' performances are discussed.

**Keywords:** Existenz, elucidation, selfhood, encompassing, existential communication, performance.

ŽILVINAS VAREIKIS

#### EXISTENTIAL AND ENVIRONMENTAL PERSPECTIVES BETWEEN NATURE AND HUMAN BEING

The author of the article analyzes the problem of climate change by comparing the philosophical ideas of the leading figure of German philosophers Arthur Schopenhauer's, Friedrich Nietzsche's, Martin Heidegger with the ecological insights of the Club of Rome. The article highlights the complexity, relevance, and interdisciplinarity of the problem. It is assumed that focus on the problem of climate change is closely linked to global threats in the nature and in the environment that has already made it possible to capture the menacing signs of ecological crises. For this reason, emphasis is placed on the need for dialogue between specialists in natural sciences as well as humanities in addressing issues arising from the life survival on the Earth.

**Keywords:** existential philosophy, anthropocen Schopenhauer, Nietzsche, Heidegger, climate change, environment, Club of Rome, Missions for Sustainability, ecology.

LINA VIDAUSKYTĖ

### GABRIEL MARCEL'S PHILOSOPHY OF CONCRETENESS AND HUMILIATION TECHNIQUES

Representatives of Existentialism challenged traditional philosophy by choosing a different way of dealing with reality, a different approach to philosophical problems. In addressing the primacy of subjectivity, they explored many topics where the issue of existence became perhaps the most important. Existence philosophers were not very interested in technology, perhaps except for Martin Heidegger, who would not agree to be called a philosopher of existentialism. Gabriel Marcel's philosophical analysis of the impact of technique encompasses a broad context. At the same time, Marcel's philosophy opens the door to a different perspective—Christian existentialism is embedded in post-secular discourse. The aim of this article is to analyze the critical view of the Christian existential philosopher Gabriel Marcel on technics and technology, taking into account his philosophy of concreteness.

**Keywords:** techniques, humiliation, holiness, Existentialism, concreteness.

ODETA ŽUKAUSKIENĖ

### LEV SHESTOV'S QUESTIONS FOR EXISTENCE: BETWEEN ABSURD AND FAITH

The purpose of the article is to reveal the contribution of the Jewish born Ukrainian philosopher Lev Shestov to existentialist philosophy, presenting aspects of his concepts in the broader context of the intersection of Eastern and Western culture and the philosophy of exile. Special attention is paid to the critique of positivism and the theme of the fall, which was also explored by other prominent intellectuals in the years of the spread of totalitarian regimes. The fall is treated as a multifaceted phenomenon that includes human nature, collective and individual spiritual life. Shestov's programmatic attitude: the philosophy of tragedy rejects the objectivist interpretation of being in order to reveal the complexity and contradictions of a concrete person's existential situation. Philosophy *de profundis* addresses the sources religion and refers to the experience with the transcendence, raising the question „why?“. In it, absurdity and paradox are treated as the deepest roots of irrational existence, from which arise profound questions of an individual's faith, doubts, and choices, which do not have unequivocal answers. The article states that the features of Šestov's religious existentialism can be found not only in the works of representatives of Lithuanian Christian existentialism, but also in the mindset of Justinas Mikutis, who nurtured Franciscan spirituality and during the Soviet era he was for many artist an unofficial teacher.

**Keywords:** religious existentialism, Lev Shestov, existential philosophy, the philosophy of tragedy, existence, absurdity, paradox, faith, irrationalism, Justinas Mikutis.