

Petrescu, A.

Unele deschideri heideggeriene către reabilitarea filosofiei ca terapeutică / Some Heideggerian Openings Towards The Rehabilitation of Philosophy as Therapeutics

Abstract:

Can we still talk today about a therapeutical dimension of philosophy? To what extent does Heidegger's philosophy exhibit such a dimension? And how can we reconcile this aspect of Heidegger's thought with his political involvement in 1933? These are some of the questions starting from which I will try to show that Heidegger's philosophical thought presupposes indeed a therapeutic that the thinker assumed even in his own life, a life that is not reducible to his "unforgivable failure" in 1933. I will begin with an account of Being and Time's existential analytic, the main thread of which is the distinction between Dasein's authenticity and inauthenticity. Next I will try to grasp some of the importance of Heidegger's investigation regarding Dasein's determination as a "thinker and speaker of being (Sein)", that is, regarding ec-sistence. I will then try to account for the meaning of the "question regarding technology" and implicitly Heidegger's solution regarding overcoming the condition of a "gregarious slave of Ge-stell" through cultivation of the so-called "poetic theology". I will conclude by signalling some life-file elements of the "faithless monk from the Black Forest" (as Heidegger is sometimes called), elements that signal a certain correspondence between the philosopher's life and the therapeutic aspect present implicitly in his philosophy.