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Being In the World

A Summary of Ph.D. Thesis

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This thesis is an attempt on interpretation of the originality of Fink's philosophy. From the very beginning, philosophy is described as love for wisdom. Symbolically, this type of love can be introduced as learning from the past, for the present and for the future as well. In these three dimensions of time we could identify the originality of Fink's philosophy. The problem of being in the world is closely connected with this because the main theme of Fink's philosophical thinking is the question of the world in a cosmological sense. According to Fink, this world has been forgotten. Because of that, we could feel we are lost, abandoned in modern age. Situation in which a modern human being lives is "homelessness". A question of embracing world as a whole is an attempt to face this situation, because if we do not know our place in the world, everything can be considered senseless. That means the question of the originality of Fink's philosophy is at the same time question of its meaning.

The answer for this question must be seen in those three dimensions of time. In the first part I focus on Fink's dialogue with philosophical tradition. This dialogue shows certain aspects of his concept of cosmology. Selected themes or motives are developed and adapted in Fink's own considerations. The first part shows that the main pillars of Fink's philosophy are Husserl's, Heidegger's and Nietzsche's philosophical theories. In addition to Husserl, Heidegger, Nietzsche, Kant and Hegel influenced Fink's thinking as well.

Both Kant and Husserl have a subjective concept of the world. Kant's conception as an idea, and Husserl's as universal horizon, lastly depends on their concepts of transcendental subjectivity. For Kant, it is about getting to know its apriori structure and its relationship to the objects given in the experience. Thus transcendental subjectivity is a condition for the possibility of understanding world experience. On

the other hand, it can be seen from Husserl that although he is influenced by Kant's position, he understands subjectivity as the fundament of world-being. According to this conception, we are able to understand the contents of this consciousness in the same way as they are given for us in their origin. Fink refuses both conceptions because they do not grasp world as a whole itself, resp. Kant's as well as Husserl's world is understood in a subjective sense.

Kant and Husserl reveal the feud between what is "for us" and what is "in itself". This ambiguity is essential in Fink's philosophy. Another inspiration in this sense comes from Hegel's thinking, i.e. the feud in being itself. On the way to Fink's cosmological concept of the world we move to the level that the feud between "for us" and "in itself" exists because the world (being) is ambiguous. In this pre-contradiction "in itself" and "for us" appears the problem of mediation between these ambiguous sites. Fink conceives this problem as universal rivalry between arising and disappearing, growing and dying of intra-world beings. Fink's interpretation of the problem of mediation is already guided by his own conception of world-being. On the one hand there is the closeness of the earth and on the other hand there is openness of heaven. Together they characterize that feud in the world as a whole.

According to Fink Hegel does not conceive being as a being of finite things, but as the ruling life that permeates them. Nevertheless Hegel tries to reconcile that original feud, which is possible, according to Fink if it was not seen more originally, i.e. in the cosmological difference. This difference means the difference between that what it is in the world and the world itself. Fink characterizes its being as the feud between the earth and heaven, light and dark, open space and closed basis. The theme of cosmological difference is crucial for Fink's

thinking about the world as a whole, as it is necessary to maintain that distinction that prevents us from using inappropriate models in the interpretations of the world. It also means that we are aware that we live in the world and from this perspective we make those statements. Being aware of the difference between the intra-worldliness and the world itself also shows the gap in our understanding of the world.

Fink characterizes Nietzsche as a fateful figure in the history of Western thought. If Hegel tried to gigantically grasp the whole of the history of the spirit as a developmental process involving all the preceding stages whose specificity needs to be appreciated, and if he believed that European history could be justified, then Nietzsche rejects all traditions and calls for a radical turn.

The mistake that Nietzsche recognized in history is based on the socratic-plato-christian moral interpretation of the world. The inheritance of this interpretation is the emphasis on the rational part of the soul, which is oriented towards the Good and Truth, i.e., what is non-living, eternal. In Christianity, this orientation has been transformed in the form of redemption, "true world", God, etc., which according to Fink, is contrary to the fundamental feeling and attunement of life and its experience of reality. Life is degraded as eternal because eternal truth become unattainable. Faith in them disappears, and their meaning has been devaluated as well. Thus nihilism is the result of metaphysics, because there is the feud in the metaphysics between an absolute sense and the opposite, i.e., what is not an absolute sense. Nihilism is a period in which a terrible monster of senseless rises from the depths of life. Later, Fink concerned with the idea of nihilism following Nietzsche's conception, although he is diverted from him at certain moments. Among other thing, he saw the roots of nihilism in the ontological "dualism" of Being and Nothing and

interpreted nihilism differently in its historical transformation. The issue of rationality is modified in the scientific-technical approach to reality.

In addition to the inspiring concept of nihilism, Fink finds the concept of the world as a whole in Nietzsche's philosophy, i.e. in his ontological model of the will to power and eternal return of the same. The will to power is connected with time. The finite things are in constant motion, life is escalating and achieving greater development. But the development and escalation of life is not an endless process. The will to power is the ontological principle that expresses the pulsation of life. The will to power is the flow of pure creation, extinction, ascent and descent. By determining the will to power, which lies in the march of time, Fink sees the turning of attention away from the introspective being to the world as a whole, i.e. from man and God, from the mobility of the intra-world beings to that whole.

The idea of the world as eternal return of the same, according to Fink, differs Nietzsche from the metaphysical tradition, because it breaks its moral and metaphysical interpretation of being. In Nietzsche's concept of world-play Fink sees a new experience of being and through this idea, he criticizes Heidegger's thinking and develops his own cosmology. A dialogue with other thinkers anchors Fink's philosophy in the philosophical tradition and justifies the idea of the world as a whole. This part touches the past with regards to those dimensions of time.

The leading motive of Fink's critical interpretation of those thinkers is the question of the world as a whole. Led by his own conception of this whole, he tries to find cosmological motives in history of philosophy. Thus, the question of the world is not a new question, but forgotten. This question should be renewed. Fink finds

certain moments in those thinkers who have already considered it. Among them, Fink uncovered, among other things, the feud between the intra-world beings and the world. The tension between that sites finally shows the difference between human being and the world. Although human being is essentially being in the world, it should not, with the knowledge of that difference, be identified with the world itself. That concept of the world would be just something subjective, dependent on human being. We exist in the world, but this world is not exclusively ours. We live in it together with other beings, things, animals, plants etc. Human being is in the world, not the world in human being. So there is the difference between "for us" and "in itself".

Following Fink's dialogue with philosophical tradition, his criticism of Heidegger's interpretation of Nietzsche and the difference between "for us" and "in itself", I focus on Fink's philosophical anthropology. It is not only reaction to Heidegger's fundamental ontology, but above all it clarifies conditions of the possibility of access to the world as a whole from the human perspective. These conditions are discussed in connection with the so-called basic phenomena of human existence. Their meaning is not purely anthropological, but also cosmological. They have an opening function in relation to the world as a whole. I consider human play to be a crucial phenomenon of Fink's philosophical anthropology, in which the highest understanding of human existence and the world occurs. According to Fink, human play is a significant relationship to the dynamism of the world. This dynamism is symbolically interpreted as a world-play.

The question of the world means a question of human being as well. Thus, the concept of philosophical anthropology is an integral part of the cosmology. At this point we try to understand the "for us" perspective. This goal requires a substantial determination of the human

being, which is essentially being in the world. Indeed, in my opinion, the purpose of the designation is to make the interpretation of the perspective "in itself", resp. it is necessary to understand the conditions of the possibility of grasping the world.

Fink's philosophical anthropology is a special conception with regard to Husserl and Heidegger's philosophy, because none of those thinkers dealt with it. The attempts to re-establish philosophical anthropology are always conceived as either transcendental phenomenology or fundamental ontology. Fink's position is specific because his philosophical anthropology is influenced by both thinkers. According to Fink, although Husserl's transcendental subjectivity is unsustainable, human being is nevertheless more than "human". It is not the fact in the world that could be described in a similar way to other intra-world beings. It is different from them because its place lies between the animal and the God.

It means in Husserl's terms, it is the place between natural attitude and transcendental subjectivity. And in Heidegger's fundamental ontology human being is not an animal or a divine creature, because his prominence lies in the fact that in its being understands being. Fink notes that human existence is a place of all understanding and misunderstanding. Nevertheless, human being should not be taken from an out-of-world position in the form of transcendental subjectivity, nor merely in relation to being, but in relation to the world as a whole. The essential place of human being is "between" the animal and the God. We relate to our own being, to the being of the others, to being beings, etc., and everything is based on the openness of the cosmos.

The human world, interpreted in fundamental ontology, is not for Fink the last possible world. Human being lives not only in the human world but in the universe as well. So this world and living in it should

be explained. The legitimacy for forming a new philosophical anthropology Fink sees in the conditionality of human being and in his understanding of being. Indeed, if we are determined by it, anthropology takes a crucial place in philosophy. In addition, Fink says that there is an inevitable circle of mutual conditions of anthropology and ontology. With Fink's anthropology there is also a new concept of human being, not as a fact that would be scientifically researched, but as one that is determined by gender, genera, and instinctive processes. As a mortal being, not as an "immortal fact." Human being should be understood as a being in the world. In other words, it is an understanding of human being from his mundane behavior, from his relationship to the world. Fink says that human being is "ens cosmologicum", because the world does not belong to him as a de facto determination, but belongs to him essentially because it exists in the world as a whole. According to Fink, human being is a mediator who lives in the cosmos.

If it is possible to speak about the mediocrity of human being, about animal and divine side, then the specific way of being must be taken into account. So as human being in the world as a whole, i.e. as cosmic being. The way how Fink tries to get closer to the world can be seen in his conception of the basic phenomena of human existence. These relate to the way of being of human being and form the basic structure of the human being. But the basic phenomena mean the manner how we are as people open to the cosmos as well. The relationship between human being and cosmos is not relationship between subject and object, but is based on tension of the opposing phenomena of human existence.

These phenomena are in Fink's philosophical anthropology determined as separate, distinctive, non-transferable to other

phenomena. The most common are the main five ones. Specifically, death and love are related to ambiguity and disrupting individuality, power and work that are manifest and presupposing human individuality, and finally a play that has a special position not only with regard to human being but also with a symbolic meaning for dynamism of the world as a whole.

Fink described these phenomena in the work entitled *Grundphänomene des menschlichen Daseins* (1955). However, they are being developed with respect to the structures of human society. Their development is the goal of the work *Existenz und Coexistenz*, subtitled *Grundprobleme der menschlichen Gemeinschaft* (1952-53). Human society as a specific dynamism is not reduced to one basic phenomenon because it is the dimension of tension, opposites, and contradictions. We live in the tension of the opposites, because the universe itself is a play of opposites.

Even though Fink most often works with the five basic opposites but with regards to human society speaks about much more phenomena. With this reservation, we list some phenomena that do not lead us back to a common, unified root: love and death, peace and war, family and the state, friendship and hostility, work and leisure, home and abroad, government and slavery, religion and the arts and philosophy, honor and freedom, the cult of the dead, education, technology etc. Two years later, in the famous work named *Oasis of Fortune* (1957), Fink tries to show the ontology of the human play. Later, in 1960, in his magnum opus, entitled *The Play as a Symbol of the World*, he tries to show dynamism of the world symbolically as a play. The basic phenomena of human existence are considered to be sources of understanding that have not only their existential, but also their cosmological meaning.

They open world perspective. We could not talk about it unless we were already open to it.

But openness is not exclusively understood from human being. According to Fink, we understand being in the world, because the world falls into human existence. Openness to the world does not belong to human existence, but human existence belongs to it. Thus we exist from the relationship to the world, which is the relationship of all relationships. On the basis of this openness, we are torn down to the world, which gives existence to all the intra-world beings. Because of the world we can think, speak and we understand being. In Fink's philosophy the openness of the world means openness for the space-time being. We are open to being because we are already open to the world.

In Fink's thinking we can find various aspects of this openness. One of them is the basic phenomena of human existence, the other is the specific "mood". Work and struggle are meaningful forms of openness to the world. To the other, formless, night and nameless dimensions of the world, one has a relationship in love and in the cult of the dead, which is a dark formless earth. Only in the fifth phenomenon, which is play, we understand movement of the world.

Although, human being stands in the center of Fink's philosophical anthropology it is not overrated at the expense of the world. It is obvious that Fink tries to describe human being as being in the world, to find a specific place in the world and to restore human relation to the world. I do not consider Fink's philosophical anthropology as a step to cosmology. Even if the main question in Fink's thinking is a question of the world, the world is not the only meaning of Fink's philosophy as such. Anthropology is equal to cosmology in his philosophy.

Fink does not understand the world as Heidegger's existential. The world is not something which belongs to human existence, because human existence belongs to the world. The "for us" perspective is based on an "in itself" perspective. The first deals with philosophical anthropology, the second with cosmology. However, both are connected to each other because both perspectives require each other. Fink thinks that this ambiguity is because reality itself is ambiguous. The being of the world is developed in the double-ness of those perspectives. Fink's philosophy, which revolves around the mutual conditions of those perspectives, where the "for us", is based on more originally in "in itself", must lead to speculative thinking. The world as a whole is not fully achievable. Rather, it is an expression of the desire of the human existence to understand the mystery of being in the universe.

Interpretation of the world as a whole is a challenge for philosophical thinking. Philosophical anthropology and cosmology are an integral part of Fink's philosophy. While the part that showed Fink's dialogue with the philosophical tradition could be understood as the past character of Fink's philosophy, philosophical anthropology and cosmology could be understood as the present character. They reveal what has been lost, what has been forgotten. Cosmology shows the world as a whole which is not only a theoretical concept in the philosophical tradition but it is an attempt to think new experience of being in modern nihilism which is occurring in Nietzsche's works. The world in a cosmological sense is not the human (existential) world. It is not an idea, universal horizon or existential, structure on human being but an independent whole. Nevertheless, this world is not a thing in the world so we cannot grasp it.

Cosmology can be seen as the concept "between" Husserl's transcendental phenomenology and Heidegger's fundamental ontology. Indeed, cosmology refers to the problem of phenomenality and simultaneously to being. Nevertheless, the field of transcendental phenomenology is transcendental subjectivity and phenomenological research is based on the descriptive analysis of experience gained by phenomena (pure consciousness). For fundamental ontology, the field is human being, whose basic structures and sense of being is interpreted by hermeneutic phenomenology as a grasped activity of understanding of being, which we always have. For Fink's cosmology, field of research is the world thought in the cosmic sense.

Cosmos is understood as an embracing whole that surrounds all places and all times. It has no place itself and no duration, but it is not out of time and space because it is more spatial and temporal than everything that exists in it. The interpretation of its character is a critical delineation to metaphysics, as it will lead us out of the relationship between subject and object and focus on beings. That is the reason why Fink considers the character of the cosmos to be pre-apriori, as opposed to a priori that is the structure of human cognition as the property of human reason.

The world is a "thought", a thought tuning. In this sense, it can be said that in the thinking of the world it there is a matter of attuning to another, that is, the world that is most often forgotten. In that mindset, it is a new experience in which we relate to the world. The world has a new meaning for us. The attitude in which we perceive this meaning is not entirely in the power of human being, for its creation is captivation. It is therefore similar to the pleasure of the play, in which we look into the controversial and tragic character of the world beyond the apparent. That is the reason why Fink says that the relationship with

the world is different from the relationship with things. The relationship with the world is mysteriously understood as the relationship of all relationships. Human being is open to the world in some way, because always belongs to the openness of the cosmos.

At the same time, the cosmos is likened to the imaginary dimension of the play, because it is different from real things. The play has a different logic than other activities. It is not about purposefulness, for example in the sense of work, it is not about any effect for a certain reason. The play as an imaginary whole follows its own rules. The play is free from these real purposes. If we play, then we experience lightness in imaginary time and space. This brings us to a completely different world. That means to the world of play where reality does not interrupt us if we play "seriously".

The dynamics of the world is analogous to the world of the play. It has its own logic that is not subordinate to external purposes. The symbolic representation of the world as a whole is thus no real thing or even a creation of human being. The world appears in the appearance of the play. It shows itself with its own shine when certain behavior within the world takes on the features of the whole. The world itself is a play in the sense of the relationship between the night of the world and the day of the world.

The night and day of the world refers to the ambiguity. The ambiguous is, according to Fink, being of the world, which is shown through its dimensions. These dimensions are time and space. Fink rejects the possibility that we could come to them through things in space and time. Places in which things are derived. They are derived from the original spatiality, which is the world itself. Time and space are always "distracted". In this distraction is hold openness in which things can be together or separately. Both dimensions create "between"

which is a fundamental feature. The reason why time and space are the dimensions of the world is, according to Fink, because every "now" means "everywhere". Time and space belong to one world-acting.

The being of the world, understood as giving space and time to all intra-world things, is related to the problem of being and truth. Fink's approach to this question is through thinking of the context of being and problem of phenomenality. The concept of being is developed by Fink as part of the cosmic concept of the world, whose being constitutes the "trinity of space and time and phenomenality". Thus, the condition of phenomenality is the world that gives space and time. This is connected with ontological movement of the world, with dynamics of the world. If the being of the world is understood as giving space and time, then "giving" is the condition of phenomenality of intra-world things. However, neither being nor phenomenality is shown in the sense of the phenomenon. This is the speculative moment in Fink's philosophy.

In Fink's philosophy there are two concepts of the world. They are connected with the difference between "for us" and "in itself", between intra-worldliness and the world as a whole. We have partially uncovered the world in the so-called existential sense in philosophical anthropology. The existential world and the world as a whole cannot be separated from each other. But they are not the same. There are two different approaches to them. Speculative thinking is connected with the world in the cosmic sense and our understanding with the world in existential sense.

Fink admits that the world in existential sense is most detailed by fundamental ontology. But Fink tries to understand it more comprehensive. This is particularly evident in the question of sociality. Indeed, sociality essentially constitutes human being and refers to the

depth of the world as a whole as well. The ways of human being (the basic phenomena of human existence) are connected with sociality. In addition, Fink points out that the opposites of love and death forms the basic structure of our existence.

Love and death determine the essential meaning of the family, which is the bond of love and the blood bond, and the meaning of relatives and generations is also determined by the family. Work and power is what presupposes human individuality. They are social forms of human history and are closely related to love, death, but also to play.

People share the world and sharing is being at so-called "important things". These things refer to a distress that is essentially human-related. Through them, we try to alleviate distress which is connected with the mystery of our existence from birth to death. However, these things can bring the world and therefore the true human society. The true human society lies in sharing the world, not in sharing things or ideas. But it is crucial that the rise of the depth of the world is always founded by the society. Important things have their own meaning but refer to the world, to "night of being" and "the day of being".

The ambiguity of the existential and cosmic world reveals two approaches to them. Thus the existential world is the world of our understanding, whereas the cosmic world is a challenge for thinking, for speculative thinking. We see a certain limitation on the scope of understanding because Fink is aware of the boundaries of understanding as such. In other words, we normally understand what we understand in understanding, whereas in Fink's concept, understanding is an approach in which we are aware of spheres that are at the very edge of understanding. For example, birth and death, being, the world as a whole. They will remain a mystery for us.

The world as a whole is a mystery for us, for our understanding. It is not human world, it is truly non-human world that we do not understand. The interpretation of this mystery is already guided by speculative thinking. Fink sees the legitimacy of speculative thinking because it opens this world. He tries to expose objects and spheres that are beyond the analysis. Speculative thinking is aware that it can never be fully shown, and is therefore considered to be a challenge.

Fink tries to actively interpret the unfathomable world and its character through speculation. It expresses the essence of being in the parable of some being. It is the conceptual formula of the world that derives from the internal world model. The derivation is an acceptance of the common meaning of the word to refer to a speculative theme, and then it is necessary to distance from that legacy with the knowledge that the metaphor of the intra-world does not affect what is not in the world, i.e. the world as a whole. The most difficult is this cosmological analogy. This effort is a constant movement that does not lead to any definite certainty, because the purpose of speculative thinking is to move the still-standing understanding of being.

I think that Fink's philosophy is not a strict philosophical program, but a turn to thinking from an intra-world perspective, from a perspective of mortal human being. This thinking is connected with its own limits. The question that Fink has in mind is, in my opinion, an infinite questioning. And this questioning can never be replaced by some positive knowledge. We cannot have a fully knowledge of the world. But we know more than we can "hold". This paradox is a living paradox. Speculation tries to interpret what is beyond human power.

The symbolism tells us what we should think in modern nihilism. Firstly we have to learn to think, to be open to the world and at the same time to search the meaning of life. Fink's philosophical

anthropology is linked to cosmology and as such is a "part of" Fink's philosophy as such, which not only responds to the philosophical tradition but rather thinking about the state in which we exist. In order to re-establish the relationship with the universe, it is necessary to be educated to do so. We should be guided by philosophy that has been connected with an educational aspect since its beginnings. Fink renew this idea again.

However, philosophical anthropology and cosmology with regards to dimensions of time is the present. In Fink's late thinking, not only about cosmos but about philosophy of education, we can talk about the future dimension of time in Fink's philosophy. In the concept of philosophy of education, is clearly presented "a practical" goal of Fink's philosophy and its meaning. His philosophy is not just about theoretical concepts but also about the practical way to meet the goal. We live in the era which is under the influence of science and technology. Moreover, the old values have been depreciated and human being has no support. Modern people live in "a meantime" when the old era is over and the new one has not come yet. So it is up to us to find our place in the world and to live "in" and "from" the relation to this whole, i.e. from the secret of transcendence. Firstly, we have to learn to be open, we have to learn philosophy. In philosophy of education, is shown that „turn” from theory to praxis of Fink's philosophy. If there is no meaning of life it is necessary to find it and to be still open for this never ending searching. Life is a way and a secret as well. Philosophy with its educational potential can provide certain support in modern nihilism and can help those who are searching.

Fink says, that modern people emphasizes their unlimited freedom. Everything is subordinated to their interests and needs. Material production and the desire for economic well-being have

become the fundament of human society. And these changes have made a significant impression on all areas of life. In addition, there has been a fundamental development of modern science, whose influence is determined by the relationship of human being to himself, to other people, to animals and last but not least to the world. Science gives us the feeling that we are the rulers of the world. Modern people are uprooted, a "homeless" because they have lost the world.

Modern people are focused on beings and deepen the forgetfulness of the all-embracing and being giving the world as a whole. The forgetfulness of the world is fundamentally related to the forgetting of philosophy as an open questioning for the most important things with regard to being in the world. We have to learn how to live open to the world, how to live "in" and "from" it.

Fink's philosophy is an attempt to be "on the way", to search meaning of life in the universe. As a potential backbone of the "fundament", Fink considers the world as a whole because it is non-given. We should not be focused on thing, we should be open to the depth of being, truth, to the world.

We can find an emphasis on an active relationship to modern nihilism, which in extreme case can mean meaningless. The starting point of nihilism is thus the restoration of the human relationship to the cosmos. It is necessary to become a cosmic being. Fink's philosophy with its speculative moment can be seen as an expression of such a way of thinking that seeks to live free from the burden of subjection to the gods. This effort is also an attempt to overcome metaphysics, which is an integral part of the nihilism. In this case we should be an active persons, active in being in the world. But it is not only from the position of "pure" philosophy, but from the position of philosophy of education. Fink's philosophy is not only about *theory* but also about

practice. In order to take over a place that belongs to us essentially, so that we can actually become a cosmic being, we must be brought, educated.

Philosophy, as a fundamental possibility of human being, is the relationship to our being and to the world. Philosophy is an education and it can help us to be open to the challenges, to the world as a whole. The challenge that opens our being to the immensity of the cosmos and the uncertainty of modern nihilism. In any case, it should not be stagnation, a static state in which we want to exist in modern nihilism. Being open to the dynamism of the world is a challenge for us. We should be educated to become comic beings.

The originality of Fink's philosophy can be seen initially in his moderate claim to philosophy itself. He does not understand philosophy as Husserl as "rigorous science" with its own methodology. Nor does Fink think it could solve the crisis in which modern people are. Philosophy is the fundamental possibility of human being, which helps us to "open eyes" to mystery. Even though there is a certain appeal to change human being and society in Fink's philosophy. It is not a command, but an attempt to "wake" human being up to take on that challenge. Therefore, in this case, I would suggest talking about its "helping aspect". In this aspect, there seems to be an effort to mitigate the threat to modern people uncertainty about the future. While earlier, the future meant a promise to people, respectively the fact that what was predicted at the beginning of history was supposed to be done at the end, but the future is a threat in modern nihilism.

We cannot rely on the lessons, but it is necessary to discuss problems in this time of modern nihilism. The originality of Fink's thinking can be seen in it as well, specifically in emphasis on the educational character of philosophy. Searching meaning is a common

searching. And it is philosophy as an education that has the power to spread through institutions from generation to generation and face to things which come.

To consult these problems with the others means that the others are not left behind and that they are taken seriously. This consultation is so important for us as well for the same reason. We know that the others are in the same situation and it is easier to find a solution. That never-ending searching for meaning may seem inadequate. However, searching is not the problem, but the problem is a resignation to it. Therefore, it is essential not to resign from the search for an answer that can be at least slightly approached, even if it is never fully achieved. And to persevere in the question of which there is no complete answer.

But the relationship between human being and the world is an asymmetric relationship. This relationship is not about compatibility with an evidence, but about what is denied to us, what escapes us. It is precisely this asymmetry, otherness denied, that should be elaborated with regard, for example, to Lévinas' thinking. In this context, it is worth noting that while Fink deals with the problem of sociality, the question of "intersubjectivity" itself, interpersonal relationships are not satisfactorily understood. I dare say that Fink, in the desire for a symbolic concept of the world as a whole, forgets the human self. This is evidenced by passages concerning Fink's cosmology, in which he tries to interpret the world. It does not mean to look at the intra-world things, but also to look at human being from the perspective of the world, i.e. from a non-human perspective. That is why the motive of education is shown to be crucial for understanding the difference between Fink's philosophy and Heidegger's lonely and "individualistic" thinking.