

Opening Note – *Linguistic Note*

by Giulio Goggi

[1]

On the occasion of the Congress held in Brescia – “Heidegger in Severino’s thought. Metaphysics, Religion, Politics, Economics, Art, Technique» (June 13-15, 2019) – Severino focused the attention on some crucial points of Heidegger’s thought. First of all, the fundamental question of the sense of Being and therefore of the sense of truth. Heidegger seeks the meaning of truth. But what does it mean? Everyone who seeks the truth is located in the dimension of non-truth, and it is not possible that non-truth leads to truth. Secondly, the question of technique in relation to that God of which Heidegger speaks in his interview given to Der Spiegel magazine: «Nur noch ein Gott kann uns retten» («Only a God Can Save Us»). It is known that for Heidegger technique is an imposition – Gestell – which organizes and controls everything. But also the very act of saving – Retten – is making a work, is a force that intervenes in the world. Hence Severino’s question which may seem “scandalous” to a Heideggerian: shouldn’t we say that the “Retten” belongs to the “Gestell”? Finally, a note on the phenomenological method that Heidegger takes as a starting point. Severino asked: why can’t what appears be denied? If this is not explained, the phenomenological method becomes faith in the undeniability of what appears. But a truth that does not know how to hold itself absolutely firm against its contradictory, a truth of which the intrinsic value does not appear, «is like an invincible sword in the hand of someone who does not know he has an invincible sword: such a swordsman will be struck down at the first encounter. And rightly so: a “truth” that cannot hold its ground is not a truth» (Severino, *The Essence of Nihilism*, 2016, p. 59).

[II]

This issue of «Eternity and Contradiction» is divided into two parts: as in the previous issue, the first one is dedicated to the comparison between the thought of Severino and Heidegger and develops some of the theoretical points indicated by Severino himself in the aforementioned Congress. And since during that Congress it emerged that Heidegger was aware of Severino's theoretical path in the fifties and sixties of the past century, it is possible to speak of «Severino in Heidegger's Thought», as well as «Heidegger in Severino's Thought». The essays in the second part are investigations into the logical-ontological and phenomenological value of the «originary structure» of knowledge. In the previous issues of «Eternity and Contradiction» emerged the meaning that Severino attributes to the expression «originary structure» and its «undeniability». And it emerged that it implies (among other things) the affirmation of the eternity of being as being. But it also begins to emerge that the conceptual apparatus indicated by Severino's writings may contribute to a noticeable renewal of the «scientific» landscape (here we see the case of biology and psychology) if the different disciplines take it into consideration.

Linguistic Note

In the previous issues of «Eternity and Contradiction» the Italian expression «struttura originaria» has been translated like this: «primal structure». But the term «primal» is too close to the evolutionary conception. In Severino's philosophy the term «originario» is a very well defined term: it means what is basic, fundamental, not-originated, self-evident («per se notum») i.e. what is not the result of research, but something that always and permanently appears. In English, «originary» is not a common term, but perhaps is best suited to keep all the semantic density of the term «originario» in Severino's work. For this reason, from here on out we will use «originary», and expressions like «struttura originaria», «significato originario» will be translated as follows: «originary structure», «originary meaning».