

# The Secret of the World

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In the net of nihilism, the becoming of the world shows itself as becoming nothing and from nothing. The root of the isolated earth. But the isolated earth is not totally other than destiny: it is its distortion. Thus the secret of the world consists in the removal – not by a will (man’s or God’s) – of this alteration. First, what remains is the appearing and disappearing of the eternal.

**Keywords:**

**Ontology, Destiny, Nihilism, Nothing, Becoming, Pure and Isolated Earth**

1. Being in the *problem* – never having anything but hypotheses, conjectures, probabilities – is now the sign and expression, even for common sense, of the category that tends to dominate today: the becoming. Again and always understood ontologically, starting with the Greeks as undeniable phenomenological evidence consisting in the oscillation of things between being and nothing.

There is nothing new in this regard – Emanuele Severino teaches us – , except that in two thousand five hundred years this category has had a formidable history, and from a marginal and accidental dimension, external to the immutable God, it has irresistibly imposed itself – it is the overall meaning of the post Hegel – as a *single* category . For close coherence, the becoming has devoured every eternal which is not the becoming itself. If something becomes (it begins and ceases to be, emerging from its nothingness and returning to it), it is necessary to recognize that *everything* becomes. In fact, the eternal Being (God), anticipating and preserving within itself the essence of the becomings, would prevent them from really coming out of nowhere and returning there, consequently making what is considered very certain and evident, a mere appearance and indeed an impossibility.

Philosophy has long celebrated the «lack of foundation», reducing itself to *rhetoric* .

*The rose blooms without a reason*, quoting the catholic poet Silesius. The nihilistic reading of this verse, consistent with its own Greek premises, intends it as an expression of the dominion of Chance (= Becoming = Chaos). Indeed, in the most consequential form of nihilism, becoming presents itself by now as the «natural» successor of God: Dionysus, Nietzsche calls him: the dark terminus of the procession of the gods of metaphysics.

Here then it can well be argued, consistently with the premises (= the evidence of the becoming), that things happen *because they happen* : their why is the very absence of a «why» distinct from *happening* itself, therefore

entirely random. Being whole is but an accidental event. The principle of sufficient reason is thus overturned.

The «truth» therefore consists in the same original experience of becoming nothing and from nothing, hence it is *absolutely certain that everything is uncertain* .

## 2. Is everything clear then? Not at all!

It is at this point that Severino's thought makes itself feel with a truly unique speculative power.

The extreme coherence of the aforementioned reversal – which for Severino takes place first of all with Leopardi, then with Nietzsche and Gentile – is in fact an expression, according to the Italian philosopher, of the extreme coherence of *erring*, and that is of thinking – that is to say *living* – further away from the truth, as it is radically contradictory.

Mind you: we do not err because we contradict ourselves, but we contradict ourselves because we err: because we find ourselves explicitly denying what is implicitly presupposed.

What is denied when one contradicts oneself? The heart of the «originary structure», Severino explains: the transcendental predicate. Which consists in *being oneself / not being the other from oneself* on the part of each being. Therefore also of the negation itself – which is then immediate self-negation.

Where the denial of *being oneself / not being the other* is the same persuasion of the existence of becoming other. In fact something becomes something else – what is more evident? – insofar as it becomes *identical to the other* and therefore, having become one, *it is the other* .

As the omnipresent basis of every belief and therefore of common sense itself as well as of the most profound metaphysics, the faith in becoming something else is unmasked by Severino as the extreme madness. Paradoxically protected by the deepest care with which Aristotle (*Metaphysics*, IV) masterfully exposes the great theme of *bebaiotote arché* or *principium firmissimum* (the p. n. c.), conceived in fact *in synthesis* with the «evidence» of becoming something else. Whose contradiction, the p. n. c. – paradox of paradoxes – ends up to express the rhythm: it is necessary that the being is *when it is*, and it is not – the being, the not nothing! – *when it is not*.

It has been said that being oneself / not being the other (free from co-existence with becoming other), a necessary predicate of everything, is the condition of erring itself (which is in fact self and nothing else). That,

whose denial is self-denial: the incontrovertible truth, which Severino calls *destiny*, to indicate What absolutely «is» (the *de* of destiny is an intensifier).

Free from the madness that distorts its meaning, the true evidence of becoming, integrated by a not sick *Logos*, is presented as *the appearance and disappearance of the eternal*s. This is Severino's formidable theoretical revolution, explicitly exposed in the memorable «Return to Parmenides» (in *The Essence of Nihilism*, 1982)

And everything is eternal, every not-nothing. Whose salvation does not come by will from outside, but from its very essence and nature.

**3.** Destiny is very complicated in its truly “frightening” theorematic consequences, but very simple at the base (axiomatic). Namely: A equals A. Except to clarify below that it is not a question of two A *separated from* each other (consequently one different from the other), but *originally* united. What both the subject and the predicate consist of: identity of the identical ones.

The being itself, being other than its own other is therefore the undeniable «destiny» of everything, against which every objection arises a priori. Since the latter, the more it wants to be firm in opposition to destiny, the more it will not intend to give up being itself and nothing else. Which is precisely the heart of destiny!

Severino writes: «The secret of our civilization is revealed [...] the enigma of the world is dissolved when it appears that there can be no time in which things [...] are nothing, and when therefore it appears that they – all, from the most humble to the greatest [...] – they are all ungenerable, incorruptible, immutable, eternal. What we call the «becoming of the world» is therefore the appearance and disappearance of the eternal» (*The Failed Patricide*, 1985, p. 138)

In other words, it is a matter of meditating on the implication between the being self of the being and the eternity of the being – «the golden implication», as Severino calls it in *Dike* (2015, p. 95).

This is how it sounds exposed in full: to be oneself, that is not to become other, that is not to be other than oneself, that is not to be absolutely other (nothing), that is to be eternal. (Where each «that is» expresses the analytical character of the implications and therefore the internal mediations of the «originary structure» as concrete immediacy).

4. Furthermore, the testimony of destiny currently coexists with its apparently victorious denial, that is with a world of thoughts and works that express its opposite. In other words, it is a matter of the civilization of technology (and of political economy), in which the persuasion in (making) become something else is at its maximum.

A dimension meditated for a long time by Heidegger, but essentially misunderstood, insofar as he opposes the «calculating thought» of technoscience with the «meditating thought», consisting above all in «letting be». And what does it allow to be *but the Madness of becoming something else?* The basis and transcendental guarantee of all violence. Where it would be a matter of unmasking its essential impossibility. The content of Madness is impossible, but there exists mad faith in it: if there is no mistake, erring exists and indeed nowadays it appears triumphant world wide. Thus Plato's Republic turns out to be the opposite of a philosopher's utopia, with his head in the clouds!

Let us ask: is *erring* (nihilism) destined to decline? *Destiny of Necessity* (1980) ends with this question. *The Glory* (2001) and *Passing Beyond* (2007) show the necessity for its overcoming and the advent of the «saving land» (from pain and death – believed and experienced as real). Thus unfolding the (infinite) story of Joy “after” the (finished) story of Pain.

Moreover, the earth isolated from the destiny of truth is not totally other than destiny itself. As shown in *Death and the Earth* (2011) it is rather the *distortion* of the content of destiny as the appearance of the «pure earth», whereby this – the earth not isolated from destiny –, caught in the net of Madness, shows itself and it seems to the diseased eye like a stick in water: broken.

And «being broken» is my «being human», anguished towards the becoming nothing of what is most dear to me. And yet, since it is necessary that every isolated tract of the earth is isolation of a non-isolated being of the earth, it follows that every mortal being, quoting Severino, corresponds to a «god» («we” are “gods” who show themselves as « men»»: *Death and the earth*, cit., p. 332) and to the transcendental ego of idealistic derivation, the ego of destiny: *the eternal circle of the appearance of the eternal*s. This is what ultimately «man» is made of.

Thus not only “death”: 1. does not overwhelm us by annihilating us; 2. not only it happens within our being I of destiny, but 3. Also it opens up that infinite path that has always and will constitute the deepest unconscious of every “human being».

Severino writes: «It is not the newborns who await death, but the dead

who await their birth, that is the arrival of the land that saves» (*Passing Beyond*, cit., p. 694) .

Stated more precisely: *true death is the totality of the isolated earth* . So that, Severino continues, «the sky, the waters, the sun, the moon, the living beings, the Gods and the God of the isolated earth belong to death. They too, all of them, are the dead. Even when mortals are dazzled by their splendor» (*ibid.* p. 695) .

Therefore the secret of the «world» does not lie in being it the *maximum* (however painful it may be), which, in anguish, we are afraid of losing, thus reducing ourselves to a minimum and indeed nothing; rather it is the *minimum*, beyond whose false «lights» (but who despises error despises the truth) there is not the darkness of the Night of nothing, but a Light – and infinite correlative «spectacles» – unexpected and un hoped by deadly.

What Christianity – foreshadowing in the fog of error – has always meant as *itinerarium mentis in finitum in Deo*.

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