PART C

SYSTEMATICAL-PHILOSOPHICAL PERSPECTIVES:
ON EVIL, LOVE AND VIOLENCE, TOTALITARIANISM AND
THE CURRENT MEANING OF THE ENLIGHTENMENT
Inasmuch as modern Enlightenment aimed at a critique of religion, not only faith in God has been put in question, but also the belief in something, that works against the divine. The common belief in daemons, witches and the devil became bad belief; last but not least, due to the thereby generated evil such as persecution, torture and murder, and such belief should lose ground in the light of an enlightened reason. By virtue of human reason, the figures of evil had been taken to pieces of human imagination.

Where the final overcoming of evil in human history became political program, that aim seemed to justify the worst crimes. Nationalism, National Socialism, Communism have been attractive for many people just because saving purification of evil in society, history and the world was promised by those ideologies. The transfiguring promises, that always accompanied the politicization of the enlightenment, let many a contemporary philosopher of Enlightenment smell sulphur, when evil is mentioned. Be it the Islamist’s condemnation of the West, the ‘axis of evil’ or other ‘satanification’ in the field of politics, in the light of enlightened reason, the political speech of evil seems to be the announcement of the ‘real evil’.

If we cannot remain silent concerning evil, we have to speak of it. Nevertheless, are we able to speak reasonable of evil or is evil the limit for our sense-generating reason which cannot be crossed, even not by philosophical or theological attempts concerning a theodicy?

Thinking about evil always provokes a certain uneasiness because a concluding, systematic, rational classification of the experiences, put into words through it, is similar to the attempt to bring up the irrationality of the past, present and future back from the historicity of human existence by present reason. Irrationality, which occurs in human time, could at last only be finally surmounted by a timeless, absolute reason, which is the idea of divine reason. Any systematic explanation that aims finality, which is only possible from a final point of view, would be