

Introduction to the Issue

The first part of the current issue of *Argument: Biannual Philosophical Journal* brings together a collection of six articles addressing *Non-being, Nothingness and Emptiness* in various contexts of western and eastern philosophical traditions. All these contributions were presented in Polish in earlier versions during the state seminar held at the Pedagogical University of Cracow on 30–31 May 2011. Some other papers discussed at the same seminar are now being re-edited and will be published in the volume 3 no. 2 (December 2013) of the journal.

In the first paper by Piotr Błaszczyk and Kazimierz Mrówka entitled *Podwójna negacja w B 2 poematu Parmenidesa* [Double Negation in B 2 of Parmenides' Poem] the poem by Parmenides is recognized as the first known philosophical text applying the law of double negation. Seweryn Blandzi, the author of the next paper on *Gorgiasza meontologia vs. nihilizm* [Gorgias' Meontology vs. Nihilism] argues that Gorgias does not defend the nihilistic thesis 'nothing exists', commonly attributed to him, but instead demonstrates the absurdity of the hypothesis that there is an absolute transcendent being and advocates for a relative being as such which proves to be a non-being if perceived from the absolute point of view, but is only a relative non-being. Another author Jan Bigaj in his article *Rola negacji w opisie świata arystotelesowskiej Metafizyki* [The Role of Negation in the Description of the World According to Aristotelian *Metaphysics*] suggests that the Greek term τὸ ὄν and its negation τὸ μὴ ὄν were not meant by Aristotle to be the names of abstract objects, that is being and non-being, unlike in the case of scholastic and modern ontology. A nominalised form of the participle τὸ ὄν and its negation serves here merely a meta-linguistic function. Anna Iwona Wójcik in her paper *Krótki przegląd najważniejszych kontekstów, w jakich stosuje się kategorię pustki i nieistnienia w klasycznej filozofii konfucjańskiej i daoistycznej* [A Brief Overview of the Most Important Contexts in Which the Categories of Emptiness and Non-Existence are Used in Classical Confucian and Daoist Philosophy] examines three key Chinese concepts: *xu* (虛), *wu* (無) and *dao* (道), and offers an explanation of their relevance to the problem of language, ontology, mind and art. In the next article *Doświadczenie poznania unicestwiającego w myśli adwajtystycznej* [The Experience of Annihilating Cognition in the Philosophy of Advaita] Paweł Sajdek claims that the moment of annihilating cognition according to Advaita

Vedānta, one of the classical Indian schools, is exactly what reveals the delusive nature of reality, but on the other hand, it is also what enables one to approach a higher level of reality, thus manifesting its gradualness. The paper by Marcin Polak *Urojone-nic. Pojęcie zasady w Être, monde, imaginaire Stanisława Bretona* [Imaginary-Nothing. The Concept of Principle in Stanislas Breton's *Être, monde, imaginaire*] contrasts two different principles of thinking that Breton labels as 'ontological' and 'ontomythological'. The main category associated with the first one is being, whereas the category of imaginary-nothing is appropriate to the second. The original form of expression of nothing is an imaginary tale, and only thanks to a fairy tale or even childish blabbing are we able to reach the source of reality.

The second part of the volume, not addressing the leading theme, consists of two papers in English and two in Polish. The article by Maria Popczyk *Fear and Anxiety in the Dimensions of Art* considers — within aesthetic and anthropological perspectives — the relationship between fear and pleasure referring, among others, to the idea of catharsis, and the conceptions of Edmund Burke and Paul Virilio. Zuzana Blažeková's paper entitled *Searching for Own Self: on the Boundary between the Ethical and Religious Stage* discusses the notions of 'instant' and 'leap' which refer to the borderline between the aesthetic and ethical stages distinguished by Søren Kierkegaard and make possible an accessing of the authentic existence of the self. The paper by Wojciech Hanuszkiewicz entitled *Problem syntetycznych sądów a priori w ujęciu Hermanna Lotzego* [The Problem of the Synthetic *a priori* Judgments According to Hermann Lotze] examines the relationship between Lotze's interpretation of the synthetic *a priori* judgments and his concept of the intentional sense which strongly influenced both Gottlob Frege and Edmund Husserl. Anna Michalska in her article *Nauka — dyskurs czy propaganda? Kampania Galileusza w świetle anarchizmu Paula Feyerabenda oraz koncepcji działania komunikacyjnego Jürgena Habermasa* [Science — Discourse or Propaganda? Galileo's 'Campaign' in the Light of Paul Feyerabend's Anarchism and Jürgen Habermas' Concept of Communicative Action] analyses the case of Galileo and shows that Habermas' theory of communicative action and the concept of rationality he applies may serve as an appropriate tool for the study of science, a much better one than those implied by Feyerabend's methodological anarchism.

The current issue of the *Argument* also includes a Polish translation (by Michał Furman) of Josiah Royce's essay *The Problem of Job*, preceded by the translator's introduction. In addition the volume contains two book reviews (by Łukasz Sochacki and Eliza Kącka) and two calls for papers: for the international conference 'The Relevance of Kierkegaard' (Cracow on 10–12 June 2013) and for The Third Jaspers Conference. In 130. Anniversary of Karl Jaspers (Cracow on 23 October 2013).

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