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What signifies „Unhappy consciousness”

The text meditates on the figure of the „Unhappy consciousness” from the *Phaenomenology of the Spirit (Phaenomenologie des Geistes)* of Hegel. The purpose of the text is not historical; this is rather meditation on the state of the mind of the modern European man. It contains three main parties.

The first one tries to describe the experience of the world totally immanent at least in the eyes of the „atheism of indifference”. The man is absorbed by the matter of the world and sees no reason in thinking of an “Outside”. This is the state of the mind in which in a sense all of us live.

The second part describes what I call „the decline of the metaphysical imagination” which contains as well sacral as philosophical components. The world seems disenchanted, having no signs pointed toward the Sacred and Deity. In the same time European metaphysics after the critics of Kant, Nietzsche and Heidegger seems unable to bear the intellectual significations of the existence-in-the-world which poses probably some metaphysical questions.

Finally we all feel something like being abandoned by God after The Holocaust and Goulags. In the light of these phaenomena the consciousness of the people not quite indifferent is an „Unhappy consciousness”. Hegel was thinking that this consciousness is a sign of men not mature enough to find God in themselves. But this is a pure construction, because the existence-in-the-world is a tragic one and the desire of salvation - if takes place - is not the sign of the weakness but rather of maturity. But all of us *feel* the same absence of the transcendence and the presence of the immanent world alone. That is why the Christians can understand very well atheists and have no intersubjectively communicable, philosophical means to justify their own position.

What is then the difference between the ones and the others? Probably the existence of the *hope* in the „religious” people and the lack of it in the people in despair or in the cynical indifference. The philosophy of the hope is probably the unique hope for the philosophy which does not renounce to meditate the metaphysical dimensions of the man.