

The Concept of Anxiety

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Abstract

Kierkegaard (2002) strongly emphasizes that man in sin is realized as a human being, as a synthesis of body and soul. Because, by committing sin, he realizes that he has a soul and that he is in the world. Sin touches him because it is something forbidden, which is understood through the soul as a mistake. In this great work, Kierkegaard (2002) analyzes the nature of human anxiety that can not escape him, because anxiety is part of his nature which characterizes him as a man. Anxiety is bizarre, because it comes to man from nothing, it stems from the interior of man's nature without any cause. Human conscience, Kierkegaard states, generates anxiety, because such is the nature of man, being a thinker he has anxiety. The essence of man is his ordinary anxiety.

Keywords: anxiety, concept, human being, synthesis.

Introduction

Anxiety comes to man from nothing in the depths of his conscience, and it is precisely this anxiety that characterizes him as a human being. We can not understand a man without anxiety. There is not even a man who says he has never experienced his anxiety experience. All human beings have anxiety and anxiety is the essence of their being in the world, as Heidegger described that man is anxious because he finds himself thrown into the world to give it a sense, because the world itself does not make sense, it is the man who pronounced Heidegger who gives the world a sense. Man in the world is anxious; he has the anxiety of his existence by seeing himself in the world, just as Sartre described it quite clearly that the senator has anxiety in the world as it is constantly found under social constraints that cultivate in him the state of anxiety. Kierkegaard also thought that anxiety had its source out of nothing.

"Therefore he says that the object of "anxiety" is nothingness, but nothingness that at once frightens us and delights us" (Kierkegaard, 2002, 14). So it frightens us because it disturbs us, but at the same time it delights us, making us feel more alive because of the disturbance it conveys. If someone would say that he does not experience anxiety, Kirkegaard will answer very cleverly that such people think little and consequently have a little bit of soul, therefore they experience less anxiety.

"Therefore, where there is no anxiety, there is no soul, and the deeper the anxiety is, the deeper the man. Through anxiety, the possibility of the soul becomes reality, but also the synthesis of the brain and body through the soul, but also the synthesis of time and eternity of the "instant" (Kierkegaard, 2002, 15).

It is worth pointing out that: Through anxiety, the possibility of the soul becomes reality, that is to say, that it is precisely the anxiety that makes us understand that the soul lives in us, so there is. So it is precisely the anxiety that touches essentially the soul of man. Anxiety and the soul are inseparable, because anxiety is precisely a

mass of energy that stems from the nothingness of the depth of the soul. Anxiety is the man.

As for the instant, Kierkegaard thinks that the instant is an atom of eternity and he explains the reason why the instant is such.

“The moment is the atom of eternity, at the instant they meet the eternal and the time. Only through the instant it is possible to divide the time in the past, in the present and in the future, otherwise we would have only a monotonous, blank and useless substitution.”

So it is the very instant which divides the time into the present, past and future. Without the instant we could not understand the time and we could not divide it. Time divisions happen just from the instant. The instant is the original moment of time but it stays very little by going very fast in the past and creating what we later call memory. So the instant and the past have been but the future is not yet, it is the instant that remains open to the future while waiting for something that it itself does not know what it will be. For the future we do not know anything yet because we have no knowledge of how it will be. It belongs to our hopes. But who makes it possible for the instant to understand, to feel and to touch it. It is precisely anxiety, Kierkegaard stated, enabling the meaning of the instant or of the present but not only but also of the future. Being anxious, man understands the moment more than present, he understands himself as being in the world. So it's just the actor who tells us time as a human being.

“The instant did not exist before the spirit of anxiety came in. Therefore, where there is no anxiety, there is neither time nor eternity, and life is idle” (Kierkegaard, 2002, 15).

“But anxiety is never completely absent, it lies within man, because every person has a soul, and in every individual anxiety is like a spiritual state that precedes sin” (Kierkegaard, 2002, 15).

So anxiety is permanent in man, it dwells within him. And according to Kierkegaard, it is precisely the anxiety which in man precedes sin because if we were as naive as Eve and Adam at first before sin under the temptation of Satan we would not sin, it is precisely between the anxiety we sin because anxiety leads to sin to realize it and at the same time also itself.

Kierkegaard supports the idea that anxiety stems from the depths of the conscience of man, from the depths of all conscience; there comes anxiety.

“Then what is- Nothingness? What kind of influence brings nothingness? Nothingness generates anxiety. It is the deepest mystery of naivety; it is at the same time anxiety. The soul; dreaming, projecting its reality; but this kind of dreaming reality is nothingness, and naivety sees this nothingness consistently outside itself.”

“Anxiety is the reality of freedom as an opportunity for freedom. Therefore, and we do not find it in the animal, precisely because animal by nature, is not defined as being thought” (Kierkegaard, 2002, 51).

So one reason why anxiety can not be found in the animal is because the animal does not think, only man thinks, so only man has anxiety and the animal does not. So man can talk about the future and the past and the animal does not. So where there is thought there is anxiety, and how deeper the thought is, the deeper the anxiety. Anxiety, according to Kierkegaard, is the opportunity for freedom, because the state

of anxiety is always open to being free. Because anxiety itself prevents man from being free, so it remains as an opportunity for freedom.

"If children are observed, this anxiety within them is clearly defined as an adventurous, monstrous or mysterious desire. That there are children in whom anxiety is not present, it does not mean anything; nor does the animal have anxiety; the less thoughts the less anxiety."

"In naivete man is nothing but an animal. Indeed, if in a few moments of his life man would not be an animal, he would never become human." (Kierkegaard, 2002, 52).

So, as we mentioned earlier, naively, man is an animal because he has not yet known anxiety, and according to Kierkegaard it makes it similar to the animal, because the animal does not have the anxiety in itself because it is naive, and it has no thoughts, and consequently, it lives all the time free. So it does not need to have the need for freedom because it does not have anxiety and therefore it is all time free. The animal has never experienced the feeling of anxiety, it is naive, it is free. It is freedom in all its meaning. But Kierkegaard's irony goes as far as he says: "Indeed, in reality, if in a few moments of his life man would not be an animal, he would never become human." So man needs to be an animal at some point in his life to become human.

Then Kierkegaard seeks to show why Adam is aiming for sin. He thinks that it is precisely the prohibition that God makes what awakens to him the opportunity to be free. So do not do this, do not eat this fruit; these prohibitions awaken to him the desire for freedom.

"The prohibition makes Adam anxious, because the prohibition wakes up the possibility of freedom" (Kierkegaard, 2002, 53).

Kierkegaard also made a difference between women and men in terms of feelings of anxiety.

"As he says, the weaker sex and anxiety is more present to her than to her husband." He thought that female gender was more anxious than masculine because feminine gender was weaker, as he himself says: "weaker sex and anxiety is more present". So since the woman is weaker than the male in nature and the anxiety is consequently more present. So since the woman is more fragile than the man, the anxiety is more present in comparison with the man who is more stable as a soul. He thought that anxiety is more present in Eve than in Adam because: "the woman is more sensitive than the man" (Kierkegaard, 2002, 72).

He expressly says: "The woman is more sensitive than the husband and is more anxious than he is." (Kierkegaard, 2002, 72).

"By appreciating the woman from the aesthetic point of view, her ideal perfection that is beauty, pointing out that the very fact that beauty, being her ideal perfection, shows that she is more sensitive than the man." (Kierkegaard, 2002, 73).

He stated that: "That woman is more sensitive than man is immediately shown by the shape of her body."

"The woman is more anxious than man." (Kierkegaard, 2002, 74).

Also according to Kierkegaard, sex also appears with the sin, because it is sin which opened the eyes of Eve and Adam, because without sin they did not know that they were so naked, it was just sin which made them known this fact. So, eating the fruit they became like God, they began to know good and evil, and even sexual

relationship. So God, after they ate the fruit of the tree of knowledge of good and evil, asked them how they knew they were naked. The verses of the Bible show this very well: "And God said: << "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?>>"¹

Kierkegaard stated that sex appeared with the sin for the first time. He stated: "Sex appeared with sin. At this moment the history of mankind begins" (Kierkegaard, 2002, 63).

According to Kierkegaard, only when one feels really free, only then the anxiety has passed. So, only when one feels really free, only when he feels that he is truly completely liberated, only then the anxiety has passed, because he no longer feels the pain of anxiety within him, which worries him.. So just at this point we can say that anxiety really has passed and is no longer in him.

"Only at the moment in which liberation is actually present, only then the anxiety has passed."

But that does not mean that he has gone forever because nothingness will restore it again. Because as we said, man by nature generates anxiety. From the roots of his conscience that are based on nothingness which produces human anxiety. As Kierkegaard himself says: "Nothingness, which is the basis of anxiety" (Kierkegaard, 2002, 70).

And what's most interesting in his opinion is that he thought that since the woman was more sensitive and consequently she had more anxiety than the man, the serpent could tempt even Adam only through Eve. Therefore the serpent chooses to tempt exactly the woman and not the man at the beginning, for it was easier for it, as the man is more stable as a soul and it would be very difficult for the serpent, but knowing that the weak point of the man is the woman, it chose exactly the woman. Kierkegaard expressly says: "The serpent only through Eve could tempt Adam" (Kierkegaard, 2002, 74). To show us that women are more sensitive than men and consequently they are more anxious than man, Kierkegaard gives us a very interesting case: "I imagine a saintly girl. If a man casts a glance full of desire at her, he immediately gets anxious. Rather, if I imagine a woman who casts a glance full of desire at a saintly boy, his mood would not be anxious; but rather a sense of shame mixed with disgust, precisely because he is more determined as a soul" (Kierkegaard, 2002, 74). So the boy is more determined as a soul and consequently there is less anxiety in a similar case of sexual harassment. He thinks this is all natural that the woman is more anxious than the man, since the Lord has so built it. He says: "Meanwhile, it is natural that anxiety is greater in the woman than in the man." (Kierkegaard, 2002, 79). He thought that anxiety in man shows that man is a more perfect being than an animal. So anxiety is a perfection of his being. This feature sufficiently distinguishes the man from the animal. He expressly states in this work: "Anxiety is an expression of the perfection of human nature."

References

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