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*Ästhetische Kontemplation als besonnene Intuition. Wie intuitive Erkenntnis bei Schopenhauer interesselos sein kann*

Philosophisches Seminar

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Schopenhauer's concept of intuition (*Anschauung*) plays a fundamental roll in his philosophy: As pure intuition it addresses the forms of sensuality time and space. As empirical intuition it refers to the objects of the understanding (*Verstand*) and therefor to causal relations. But intuition is not only limited to Schopenhauer's epistemology but is present in nearly every important aspect of his philosophical system. In his aesthetics Schopenhauer claims that every aesthetic cognition is necessarily intuitive, rendering every insight in the platonic ideas through aesthetic contemplation as intuitive as well. Given that the understanding functions as the faculty of (empirical) intuition rather than reason, which is only the faculty of concepts, it seems at the first glance that Schopenhauer tries to exclude reason from any involvement in the aesthetic cognition of platonic ideas. But on closer examination Schopenhauer seems to argue for a rather fundamental involvement of reason in the fields of aesthetics as he insists on the importance of *Besonnenheit* (discernment, awareness, deliberateness). Aside from that only the participation of reason in the aesthetics could explain why animals, that share the same faculty of intuition as humans, are not capable of aesthetic judgement or producing art. In this article I argue that reason is a necessary condition for the possibility of aesthetic cognition but not as a theoretical faculty but in its practical function through *Besonnenheit*. While the platonic idea as well as every object of aesthetic contemplation must be given to our intuition, reason enables us to be *besonnen* and therefor gives us the possibility to suspend our actual willing for the sake of aesthetic contemplation. In this sense aesthetic cognition could be called *besonnene Intuition*.