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*Das unrettbare Ich und die heitere Passivität des Ernst Mach*

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I describe the way of Ernst Mach from a mystical experience he had as a young man to his famous statement “The I is unsavable”. We have a look on the necessarily metaphorical use of words like ‘sensation’, on the activity of the transcendental ego, and on how Mach came to recognize Descartes’ *cogito* as the ultimate prejudice. To get rid of this substantial *ego cogitans* cannot be an act of this *ego*, but only an event passively perceived. For Mach this liberation had happened “one clear summer day” in his mystical experience. The new anti-cartesian evidence is the *clara et confusa perceptio*. The sunny event of sudden clearness leads Mach to a scattered autobiography and to an inversion of neo-platonic Metaphysics. Finally there is a hyletic Soteriology in Machs egolytic Phenomenology. As for Mach “it’s the name that makes the I” his own self-dispersal ends in becoming nameless by means of a nominal self-inversion: He is no longer ‘earnest’ (Ernst), but bright and clear; and he is no longer one who ‘makes’ (Mach) anything, but passive and receptive. That is why his *dispersio mystica* makes itself explicit in a philosophy of clearness and passivity.