

Heidegger, Martin (1889-1976)

- 1915 *Habilitationsschrift* on Dun Scotus (*Doktorvater* = Heinrich Rickert)  
problem of categories (constitutive vs reflexive); scholastic logic & ontology  
examined via modern philosophy & its logic, esp. Kant & Emil Lask  
ends w contrast of Bergson's phenomenological intuition (sensation, flux of  
experience) vs medieval intuition has *telos* (flow towards God)  
(thinks he finds a similar understanding of intuition in Husserl's Logical Investiga-  
tions, but direction given not by faith, but by intuition itself,  
constant renewing of inner unity of life)
- 1920/21 Winter Semester lectures: Intro to the Phenomenology of Religion  
students complain to dean that wasn't talking about religion, so  
H. turned to exposition of Paul's epistles, angrily saying they  
would in all probability misunderstand the whole  
intensely concerned not w truth of biblical revelation, but in how  
meaning and truth are derived from human intentional being
- 1919 return of Airman Heidegger from WWI, becomes Edmund Husserl's asst  
crisis of faith -> abandon Catholicism, embrace radical Lutheranism
- 1917: turn to a Protestant "free Christianity" (search via mystics: Eckhardt  
to Luther (influenced by Eckhardt) to 19<sup>th</sup> century Protestants  
Dilthey, Kierkegaard, Schliermacher (esp. 2<sup>nd</sup> Address on Religion  
sought to keep religion free from "alien technologies," science  
1929: to atheism  
1930s: to a national folk religion of his own Hölderlinized invention  
explicit religious foundations of his phenomenology: Luther, Germ Prot  
letter to Catholic priest/friend (Engelbert Krebs): "Epistemological insights  
to the theory of historical cognition have made the *System of*  
Catholicism problematic and unacceptable to me—but not Christianity  
and metaphysics (these however in a new sense)"  
example weighing most heavily on H.: 1914 papal motu proprio declaring  
St. Thomas Aquinas to be the sole & absolute source of doctrinal  
authority; belief systems alienate humans from religious being  
because dogmatic & propositional, unchanging  
search for an originary experience of religious being in the world  
phenomenology = the speech that lets phenomena come to presence  
for the experiencing of self  
all experience is experienced through speech  
theory is one kind of experience (speech)  
turn to Aristotle's *aletheuein* (*Nicomachean Ethics*, bk 6)  
*sophia* (theoretical life) vs *phronesis* (insight for action)  
but via "authentic religiosity": *phronesis* becomes *der Augenblick*  
instant of vision, lightning flash, authenticity, revolutionary action  
clears the opening in which beings come to presence  
importance of the German impersonal  
found Husserl too close to Descartes' grounding of knowledge in cogito  
things do not appear as such in themselves in isolation, but only in a  
relational nexus ("world", or Husserl's "life world")
- 1927 *Being and Time* (*Sein und Zeit*)

Commentary

Kisiel, Theodore. 1993. *The Genesis of Heidegger's Being and Time*. Cal.

Rickey, Christopher. 2002. *Revolutionary Saints: Heidegger, National Socialism, and Antinomian Politics*.