

Editorial Note

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The significance of the present volume lies in the fact that it revisits Heidegger's reflection on God in the light of newly published literature, thereby presenting new approaches to already established thoughts.

Heidegger's phenomenological thinking originates from Husserlian phenomenology. Heidegger seems to follow him in the sense of the Ideas I, where Husserl expresses the impossibility of a mundane God (See Husserl, Ideas I, §51) because of the absolute consciousness of God which cannot be taken as an object of human experience; Heidegger, in the so-called Natort-Report, interprets philosophical analysis of God as the "raising of hands against God"¹. Nevertheless, as is well known, the question of God accompanies in Heidegger's analysis of being-historical thinking, and there are many ways to approach this difficult topic. However, the first example of the conceptual analysis of God appears already in the 1920s in the appendix of HGA 60, where Heidegger, under the title of The Absolute, intensely analyzed Adolf Reinach's religious notes. His methodological inquiries are also revealed by the parallel interpretation of historicity as a phenomenological problem, and as the problem of religious experiences in Reinach's religious notes. Contrary to Heidegger, Reinach interpreted religious experience as a similar act to social acts, however, the religious act is directed at someone [at God], who is not present. The absence of God constitutes the paradox in Reinach's religious thinking, because, on the one hand, the experience of God is individual, but, on the other hand, this experience is undividable for those who have no faith.

This way, it is not accidental that Heidegger's notes for the planned lectures on medieval mysticism in 1918 focused on the question of whether

1. Martin Heidegger, *Phänomenologische Interpretationen ausgewählter Abhandlungen des Aristoteles zu Ontologie und Logik*, ed. Günther Neumann HGA 62 (Frankfurt a. M.: Vittorio Klostermann 2005), 363n54.

religious experience is the fundamental experience of the factual life. He completed Reinach's thesis about the religious phenomenon with the statement that the religious phenomenon is constituted by its specific religious intention. In the "Starting points" of the outlines and sketches for the lectures "The philosophical foundations of medieval mysticism", Heidegger described the religious experience as the "absolute originality of religiosity" which contains the constituted experience of God and is fulfilled in the ontology of religion. From Heidegger's point of view, the religious a priori is the genuine beginning of phenomenology, generated by life. The question is whether religiosity is a historical pre-given which grows into essential constitutions, or whether the 'absolute' givenness is the constitution of religious persons.

Another important point in Heidegger's genesis of thinking about God is his Hölderlin and Nietzsche period in the 1930s and 1940s, while he was actively working on the being-historical analysis of God. Although Heidegger dealt with Hölderlin's poetry between 1936 and 1968, following the being-historical thinking, he preferred the separate publication of the lecture texts within the edition plan. This division becomes all the more remarkable in the respect that, despite the separated publication of the Hölderlin texts, Heidegger concluded section II of *Vorträge und Aufsätze* (HGA 7) with the text "...dichterisch wohnt der Mensch...".

While the volume *Erläuterungen zu Hölderlins Dichtung* (HGA 4) was supplemented with the lectures from the Winter Semester 1934/35 (HGA 39), the Winter Semester 1941/42 (HGA 52), as well as the Summer Semester 1942 (HGA 53) and furthermore with the remarks on Hölderlin in HGA 75, the lecture text "... dichterisch wohnt der Mensch..." does not seem to show any connection editorially to the Hölderlin texts, and Heidegger did not make any clear instructions about the thematic connection of the lecture text in *Vorträge und Aufsätze* and the Hölderlin texts. After observing the thematic sections of the volume *Vorträge und Aufsätze*, it can be concluded that "poetic dwelling" is closely related to "building", i.e. dwelling is conditioned by material determinations. Such linguistic preconditions and obstacles to thinking were addressed earlier by Heidegger in the Letter on Humanism as well as in the dialogue *On the Way to Language*. In this respect the text "dichterisch wohnt der Mensch" can be connected thematically rather to the Letter on Humanism, and functions in *Vorträge und Aufsätze* as a concluding text to the question in "Was heißt denken?". In this sense, the intermediate texts "Bauen Wohnen Denken" and "Das Ding" can be pointed to the ontological presuppositions of poetry. In the questioning of building, our dwelling is ethically put into

question, for the worthiness of building presupposes the mode of dwelling in a fourfold dimension. While the fourfold preconditionally determines our thinking, the thinking of Being is accomplished “when [they] build out of dwelling and think for the sake of dwelling” (Heidegger, “Building Dwelling Thinking” 363).

In this sense, the fourfold formula of Heidegger leads to the being-historical question of God. In the lecture about *The Thing*, Heidegger investigates the diversity of the topic of thinking in the reality of the thing which means the present-at-hand problematic of the thing and the question of God at the same time. His analysis is based on Meister Eckhart: “The same thing that happens with the word *res* happens with the name corresponding to *res*, *dinc*; for *dinc* means every single thing that somehow is. Accordingly Meister Eckhart uses the word *dinc* as much for God as for the soul. God is to him “the highest and most elevated thing [*dinc*]”. The second section of *Vorträge und Aufsätze*, which is closed by “*dichterisch wohnt der Mensch*,” is edited in the view of the dialogue with God, which is possible only in the poetical dwelling of man.

Heidegger’s important *Der Spiegel* interview prompted researchers to start exploring his political stance and theological insights. The entanglement of his thought with the philosophy of God and theological issues has been a major subject of discussion from the outset and remains a matter of ongoing debate. Despite the existence of a tremendous body of literature on the subject, new texts from the “*Nachlass*” continue to appear, shedding additional light on his thinking. In this respect, 1989 proved something of a breakthrough year, with the publication of *Contributions to Philosophy [Beiträge zur Philosophie]*, followed by subsequent works developing the project of Being (for example, *Das Ereignis* in 2009—HGA 71), and then further volumes containing texts with something of the character of notes, such as the *Black Notebooks* (*Winke I* and *Winke II* were released the last year as HGA 101). The last volume in the editorial plan contains the last four booklets of the *Black Notebooks* entitled *Vorläufiges I–IV*. The second-to-last record of the notebooks, written in difficult-to-read handwriting, defines “thinking” as “an inaudible conversation with the escaped gods.”²

In particular, these new texts, unknown to commentators during earlier stages of the discussion, contain a wealth of interesting material as regards analysis of the question of God.

2. Martin Heidegger, *Vorläufiges I–IV*, ed. Peter Trawny HGA 102 (Frankfurt a. M.: Vittorio Klostermann 2022), 363.

The present volume was edited with the aim of gathering some insights to this important problematic of the question of God in Heidegger's thinking. The editors hope that the volume can contribute to the further reflections on Heidegger's phenomenology of religion.