Notes and references

Chapter I


6. Ibid., p. 27.


14. Ibid.
16. Ibid., p. 1204.
17. Ibid., p. 1205.
18. The Book of Genesis (Chapters 1&2)
26. The Book of Genesis, 1/26


31. Ibid.


35. Cited in Ronald Engel, op. cit., p. 80.

36. Ibid.


40. Ibid.


44. Ibid., p. 97.

46. Ibid., p. 48.


52. Ibid., p. 336.


55. Ibid., p. x.

Chapter II


2. Ibid., p. 228.

3. Martin Heidegger, The Basic Problems of Phenomenology, translated by Albert Hofstadter, (Bloomington:
Indiana University Press, 1982) p.174. (Hereafter The Basic Problems of Phenomenology)

4. Ibid.


8. Please see the detailed footnote, no.1 on page 27 in Being and Time.


10. Being and Time, p. 27 (It may be noted that the first time the term Dasein is found in Being and Time is towards the middle of page 26.)


12. This is an expression used by John D. Caputo, "Heidegger's Original Ethics," The New Scholasticism 45(1971) p. 130


15. Hubert Drufys in his study shows how two versions of the interpretations of Heidegger regarding this
is found. For details, please see his Being-in-the-World: A commentary on Heidegger's Being and Time, Division 1 (Cambridge: MIT Press, 1994), pp. 12ff. (Hereafter, Hubert Drufys, A Commentary)


17. Being and Time, p. 32.

18. Ibid.


22. "Philosophy will never seek to deny its 'presuppositions', but neither may it simply admit them. It conceives them, and it unfolds with more and more penetration both the presuppositions themselves and that for which they are presuppositions." (Being and Time, p.358)


24. Being and Time, p. 31, footnote no.3. Also please see Hubert Drufys, A Commentary p.20.


28. Ibid.


31. Ibid, p. 68.


38. *Being and Time*, p. 95.

39. Ibid. p. 97 ff.


41. *Being and Time*, p. 98.


44. Ibid., p. 132.

45. Note the graphic presentation of the various types of 'in-order-to' in Johnson J. Puthenpurackal,
Heidegger: Through Authentic Totality to Total Authenticity, op. cit., p. 16.

46. Being and Time, p. 100 ff.
47. John Richardson, Existential Epistemology, op. cit p. 21.
48. Ibid., p. 22.
51. Being and Time, p. 119.
52. The Basic Problems of Phenomenology, p. 166.
53. W.J. Richardson, Heidegger: Through Phenomenology to Thought, op. cit., p. 56.
54. Being and Time, p. 93 "This discussion of the word 'world,' and our frequent use of it have made it apparent that it is used in several ways. By unravelling these we can get an indication of the different kinds of phenomena that are signified, and of the ways in which they are interconnected."
55. Being and Time, p. 93.
57. Being and Time, p. 105.
58. Ibid., p. 114.
61. Ibid., p. 168.
62. Ibid.

64. *Being and Time*, p. 78.


69. Hubert Dreyfus, *A Commentary*, p. 43. A detailed presentation of the spatial and existential sense of various prepositions are given.

70. *Being and Time*, p. 84. The translators of *Being and Time*, acknowledge that 'concern' is not always an exact equivalent of German *Besorgen*. "'Besorgen' stands rather for the kind of 'concern' in which we 'concern ourselves' with activities which we perform or things which we procure." See the footnote no.1 in *Being and Time*, p. 83.

71. *Being and Time*, p. 84.

72. *Ibid.*, p. 176. "We must now manage to exhibit more precisely the interconnection between the uncoveredness of a being and the disclosedness of its being and to show how the disclosedness (unveildness) of being founds, that is to say, gives the ground, the foundation, for the possibility of the uncoveredness of the being." See, Heidegger, *The Basic Problems of Phenomenology* p. 72.


74. Cited in Hubert Dreyfus, p. 103.


78. Being and Time, p. 257.


80. Basic Writings, p. 123.

81. Ibid.

82. Being and Time, p. 271.

83. See above page 85, Being-in as disclosedness.


85. Heidegger, Early Greek Thinking, op. cit., p. 103. The philogical information should be read along with this sentence. "An appeal to the meaning of aletheia accomplishes nothing, and will never produce anything useful." (However, we find this information significant)

86. For the myth of Lethe, please see the description in Sabine G. Oswalt, Concise Encyclopedia of Greek and Roman Mythology (Glasgow: Collins, 1969), p.171 (Heidegger does not refer to the myth of Lethe in any of his writings. But it is evident that this myth is operative in his reflections.)


89. *Basic Writings*, p. 127.

90. R.J. Dostal, "Heidegger's Poetics," *Review of Metaphysics* (1994), p. 554. (Gadamer has reported that above the door of Heidegger's cabin in the Black Forest the fragment of Heraclitus was placed: *Alles stuert der Blitz*(Lightening steers all things)


92. *Being and Time*, p. 171.


94. *Being and Time*, p. 171.


96. *Being and Time*, p. 400.

97. Ibid., p. 182


99. Ibid., p. 276.

100. *Being and Time*, p. 185. The German term used here is *Entwurf* which has the basic meaning of 'throwing something off,' though in English this connontation has died out, it is very much alive in Heidegger's German. Please see, *Being and Time*, p. 185, note no. 1.

101. *The Basic Problems of Phenomenology*, p. 278

102. *Being and Time* p. 188-89.


107. Scholars are of the opinion that this is not an ordinary German word, but a coined expression. It is related to the everyday greeting, "Wie befinden Sie sich?" which means 'How are you?' or in the literal sense 'what state or situation do you find yourself in?' The translators of *Being and Time* rendered it as "state-of-mind" which can be problematic due to its mentalistic connotations. W.J. Richardson translated it as "disposition" and according to Hubert Dreyfus it has a behavioristic connotation. (Please see Hubert Dreyfus, *A Commentary*, p. 168.) And so he translates it as "affectedness." John Haugeland prefers a literal translation of "so-foundedness" (See John Haugeland, "Dasein's Disclosedness," *Southern Journal of Philosophy* 28 (Supplement 1989), p. 63 and specially footnote no. 37 in the same article). Due to these variations, as far as possible, we use the original German word in the text.


109. "The concept of facticity implies that an entity 'within-the-world' has Being-in-the-world in such a way that it can understand itself, as bound up
in its 'destiny' with the Being of those entities which it encounters within its own world." Being and Time, p. 82.

110. Ibid. p. 176.

111. Hubert Dreyfus, A Commentary, p. 175.

112. Being and Time, p. 220

113. Ibid, p. 216.

114. Ibid, p. 217


116. Being and Time, p. 220

117. Ibid., p. 227.

118. Ibid., p. 237.

119. Ibid., p. 225.

120. Ibid., p. 237.

121. Johnson Puthenpurackal, Heidegger: Through Authentic Totality to Total Authenticity, op. cit. p. 36.

122. Being and Time, p. 236.

123. Ibid.


126. Hubert Dreyfus, A Commentary, p. 239.


128. Ibid., p. 375.
Chapter III

1. The historical details are provided by William Lovitt in his Preface to The Question Concerning Technology and Other Essays.


6. Essence for Heidegger does not simply mean what something is, but "the way in which something pursues its course, the way in which it remains through time as what it is." Please see QCT, p. 2 note no.1

7. QCT, p. 3-4.

8. Ibid., p. 6

9. Ibid.

10. Ibid., p. 8.

11. The German word Überlegen means to consider carefully. The Greek form will be legein, logos. Legein is further rooted in apophainesthai which means to bring forward into appearance. See, QCT, p. 8.

12. QCT, p. 9.

13. Ibid., p. 10 and the footnote no.9.

14. Ibid., p. 11. See the note no. 10 where a cluster of meanings regarding the German word das Entbergen (revealing/unconcealment) is clarified.


16. Ibid., p. 207.

18. Johnson Puthenpurackal, *Heidegger: Through Authentic Totality to Total Authenticity*, op. cit., p. 207. In this work the author has presented different symbols and images that Heidegger has used to speak of the dual aspect of the truth of Being. For details please see p. 209 of the same work.


21. Ibid., p. 16

22. Ibid., p. 17, and please see the footnote no. 16 where the translator clarifies the connotations of this German expression especially in relation to *Gegenstand* (object).

23. Ibid., p. 19


27. Destiny of Being is a peculiar Heideggerian expression. *Geschick* (destining or mittence) is a particular type of sending (*schicken*), that holds itself back; it is a complex of concealing and revealing; a withdrawing presencing. Please see Heidegger, On Time and Being, translated by Joan Stambaugh (New York: Harper & Row, 1972), p. 9.


30. Ibid.

31. Ibid., p. 27.

32. Ibid., p. 28.

33. Heidegger, Identity and Difference, translated by Joan Stambaugh, (New York: Harper Torchbooks, 1969), pp. 36-7. ‘The event of appropriation’ or what Heidegger would call it in German as *Ereignis* is an important Heideggerian notion. In many respects it is synonymous with Being. It stands for the dynamic interplay of concealment and appearance, absence and presence. It stands for basic *dynamis*, the power which does not manifest itself but lets something else be manifest. Alfred Hofstadter's etymological analysis of the word refers to the verb *eigen* (to make one’s own) and hence it refers to the mutual appropriating of the elements of the world; the word also refers to
sight and hence "to place something before the eyes". Please see Zimmermann, Eclipse of the Self, op. cit., pp. 124, 231-39.


35. QCT, p. 28.


38. Ibid.

39. QCT, p. 29.

40. Please see above, note no. 6.

41. QCT, p. 30.

42. Ibid. Here Heidegger sees the connection between the realities of essence, truth, and saving power in the verb wahren. Please see the note no. 9 in Heidegger, "The Turning" in QCT, p. 42 and also in "Science and Reflection" in QCT, pp. 164-65.

43. Ibid., p. 31. Here Heidegger makes a reference to Goethe who used wahren [to endure] and gewähren [to grant] in one unarticulated accord.

44. Ibid., p. 32.

45. Ibid.

46. Ibid.


49. QCT, p. 34.

50. Basic Writings, pp. 149-87. Here in the essay on "The Origin of the Work of Art" Heidegger deals with the revelatory nature of art as truth.


52. Ibid., p. 230.

53. It is appropriate to render Gelassenheit as releasement for, this meaning is related to other European languages as well. It has the nuances of setting free, liberating and abandoning. According to one commentator the English terms of 'composure' and 'calmness' do not convey the original sense of the term. Please see Johnson Puthenpurackal, Hidegger: Through Authentic Totality to Total Authenticity, op. cit., p. 163, note 3.

54. See above, the note no. 48.

55. Martin Heidegger, Discourse on Thinking, a translation of Gelassenheit, by John M. Anderson and E.Hans Freund (New York: Harper Torchbooks, 1966). This text contains two seminal essays by Heidegger. The first one is a memorial address in his hometown Messkirch. The second essay is a discourse taken from a conversation written down in 1944-45 between a scientist, a scholar, and a teacher.

56. Discourse on Thinking, p. 54.


61. Heidegger, What is Called Thinking? , op. cit., p. x

62. Ibid., p. 159.

63. QCT, p. 112.

64. Heidegger, An Introduction to Metaphysics, op. cit., p. 179.

65. Ibid., 182.

66. Heidegger, Early Greek Thinking, op. cit., p. 60

67. For the meaning of language as saying please see chapter IV, p. 180ff.


69. Ibid., p. 187.

70. Ibid., p. 134-35.

71. Ibid., p. 275.


73. For instance in his "Letter on Humanism" Heidegger maintained that, "Only from the truth of Being can the essence of the holy [das Heilige] be thought. Only from the essence of the holy is the essence of divinity [Gottheit] to be thought. Only in the light of the essence of divinity can it be thought or said what the word 'God' is to signify." Heidegger, "Letter on Humanism" in Basic Writings, p. 230. In his work The Question Concerning Technology and Others Essays, op. cit., p. 49, he observed as follows: "Whether God lives or remains dead is not decided by the religiosity of men and
even less by the theological aspirations of philosophy and natural science. Whether or not God is God comes disclosingly to pass from out of and within the constellation of Being."


75. QCT, pp. 115-54.

76. Ibid., p. 134.

77. Ibid., p. 150.

78. Heidegger makes uses of Nietzsche's Thus Spake Zarathustra for developing an imaginative critique of representational thinking. See What is Called Thinking? P. 64 ff.


80. Ibid., p. 209.

81. Ibid., p. 211


83. Ibid., p. 131.


85. Ibid.


87. Heidegger, "The Age of the World Picture" in QCT, pp. 120-24


91. Heidegger, *Discourse on Thinking*, op. cit., p. 54.

92. Meister Eckhart was born at Hochheim in 1260. He was a great mystic and belonged to the Dominican religious order. He held important positions in the Order and his writings are found in the form of sermons, many of which were beyond the times. He was branded as a heretic which was quite common in those days and was condemned by Pope John XXII. He died on his way to Avignon to meet the Pope around 1327/28.


95. These terms are found mainly in *Discourse on Thinking* and *What is called Thinking?* Please see the detailed reference in Johnson J. Puthenpurackal *Heidegger: Through Authentic Totality to Total Authenticity*, op. cit., pp. 131-32, note no. 72.


101. *Es gibt Sein* (It gives Being) is an important notion in Heidegger. He elaborates this concept in
his "Letter on Humanism." Please see, Basic Writings, pp. 214-16.


106. Heidegger, Discourse on Thinking, op. cit., p. 73.

107. Ibid., p. 66, note no. 1.

108. Ibid.

109. Please see the not no. 16 in Johnson Puthenpurackal, Heidegger: Through Authentic Totality to Total Authenticity, op. cit., p. 166. Here the author elaborates the spatio-temporal meaning implied in the German word. The English equivalents of which will be against (spatial) and around (temporal).

110. Heidegger, Discourse on Thinking, p. 67.

111. Ibid., p. 73.

112. Ibid., p. 76.

113. Ibid., p. 59.

114. Ibid., p. 60.

115. Ibid., p. 60.

117. Ibid., p. 55

118. Ibid.
119. Ibid.

120. Ibid., p. 54.

121. The path (Wege) is so important to him that while he was preparing the Gesamtausgabe (collected works) he seems to have insisted that the editor follows the Wege, nicht Werke (the way, not the works)

Chapter IV

1. Homelessness and rootlessness are the plight of the technological man. It is significant in this context to recall Heidegger's commentary on Hölderlin's poem "Homecoming." Please see, Heidegger, Existence and Being, op. cit., pp. 256-58. Homelessness is a term Heidegger uses in The Question of Being, op. cit., p. 37. One can recognize Heidegger's emphasis on rootedness in "Why do I stay in the Provinces?" Please see, Thomas Sheehan, Heidegger: The Man and the Thinker, op. cit., pp. 27-8. It may be noted that often dwelling is used along with the preposition 'in,' that is, dwelling in. However, Heidegger uses it from an ontological perspective without any preposition.


4. It is significant that he writes these three concepts without the break of punctuations. By this
he wants to convey that these realities are a unified phenomenon.


12. The term 'Geviert' is a combination of vier which means number four and the prefix ge signifies collection. So it means a 'collection of four.' It is rendered in English as the Fourfold though some Commentators translate it as 'the foursome' and 'the quadrate.'


18. Heidegger never gives a detailed explanation of expressions suchs as "to receive the sky as sky" or "to save the earth as earth" etc. However, from the context it can be understood that it is to cultivate a non-exploitative attitude to the Fourfold that he has in mind.
19. Ibid. p. 151.


22. Ibid., p. 159.


24. Ibid., p. 160.

25. Ibid.

26. This question is the title of one of his seminars. It was published as What is a Thing?, translated by W.B. Barton, Jr. and Vera Deutsch, (Chicago: Henry Regnery Company, 1967).

27. Heidegger, What is a Thing?, pp. 6-7.


29. Ibid.

30. Ibid., p. 174.

31. Ibid.

32. Ibid., p. 175.

33. "Roman thought takes over the Greek words without a corresponding, equally authentic experience of what they say, without the Greek word." Heidegger, "On the Origin of Art Works" in Poetry, Language, Thought, p. 23.

34. Ibid., p. 177.

35. Ibid., p. 181.

36. Ibid.


42. This notion is developed in Chapter two. Please see above, p. 95.


44. cited in Kockelmanns, *Heidegger on Art works*, *op. cit.*, p. 121.


46. Friedrich Hölderlin (1770-1843) was known as a solitary poet with an idealistic bent of mind. He was known for his odes and elegies. W.Dilthey published a study on him in 1867. Hölderlin was a contemporary of Schelling. His important poems are *Ankenken, Die Wanderung, Der Rhein*. From 1807 to a long period of 36 years he was in a sanatorium of Tubingen. He was thirty two years when his creative powers began to fail him. Hölderlin's poetry exercised a strong power of attraction over Heidegger in his effort to explicate the fate of modernity. For further details on Hölderlin's life and works, please see *Philosophy Today* 37 (1994) the whole issue and Werner Brock's account of the Four Essays in Heidegger, *Existence and Being*, *op. cit.*, p. 217.


52. Ibid., p. 192.
53. Ibid., p. 193.
54. This is the concern of his essays in On the Way to Language. Please see Heidegger, On the Way to Language, op. cit., pp. 57ff.
60. Ibid., p. 91.
62. Ibid.
64. One can find the use of this expression in "Letter on Humanism," "A Dialogue on Language," and "The Nature of Language."
65. Basic Writings, p. 193.
66. Ibid., p. 243.

69. Ibid., p. 88.

70. Ibid


73. Ibid., p. 5.

74. Basic Writings, p. 210 & 221.

75. Ibid., p. 221.

76. Johnson Puthenpurackal, Heidegger: Through Authentic Totality to Total Authenticity, op. cit., p. 201.


Chapter V

1. Vide, p. 54.


6. Vide, p. 76.


10. Vide, p. 11.
11. Vide, p. 120.
15. Vide, pp. 150-60.
17. Vide, pp. 171-75
18. Vide, p. 179.
25. It may be noted that Graham Parkes' Heidegger and Asian Thought (Honolulu: University of Hawai Press, 1989) is an attempt to see the relevance of Heideggerian thinking from the perspective of Asian thought.