



# Philosophers in Depth

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*Philosophers in Depth* is a series of themed edited collections focusing on particular aspects of the thought of major figures from the history of philosophy. The volumes showcase a combination of newly commissioned and previously published work with the aim of deepening our understanding of the topics covered. Each book stands alone, but taken together the series will amount to a vast collection of critical essays covering the history of philosophy, exploring issues that are central to the ideas of individual philosophers. This project was launched with the financial support of the Institute for Historical and Cultural Research at Oxford Brookes University, for which we are very grateful.

Constantine Sandis

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Christos Hadjioannou  
Editor

# Heidegger on Affect

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*For my daughter Polyxeni*

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## Introduction

67 Affective phenomena play a significant role in Heidegger's philosophy.  
68 His analyses of Angst in *Being and Time* (*BT*), and of boredom in  
69 the *Fundamental Concepts of Metaphysics: World, Finitude, Solitude*  
70 (*FCM*), have been the obvious reference points for scholars who wished  
71 to show the importance Heidegger ascribes to affective phenomena.  
72 Much has been written on Angst partly because it is the fundamen-  
73 tal mood [*Grundstimmung*] analyzed in *BT* which is widely accepted  
74 as Heidegger's magnum opus. However, it is far from certain that we  
75 achieved clarity even on such a basic theme as Angst.

76 Despite the fact that affective phenomena are central to all of  
77 Heidegger's work, and his analyses of mood have been so influential in  
78 existentialism, hermeneutics, phenomenology, but also theology and  
79 cultural studies, no single collection of essays has been exclusively ded-  
80 icated to this theme. This volume brings together the work of leading  
81 interpreters of Heidegger's thought on this theme. The volume does not  
82 simply genuflect before Heidegger but includes essays which are critical  
83 of Heidegger's work.

84 Generally speaking, activity has been linked to the process of "creating"  
85 and passivity to the process of "receiving" (see Zaborowski 2010).





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86 Both had already been posited by Plato, as two basic characteristics of  
87 being. In Aristotle, we meet these two characteristics as the last two of  
88 his categories, the ninth and the tenth: “[...] how active, what doing (or  
89 Action), how passive, what suffering (Affection)” (Zaborowski 2010, 2).  
90 Affect (*affectus*) along with *passio* were used commonly as philosophical  
91 translations of the Greek term *pathos* (Zaborowski 2010, 7). There  
92 exists a long history of affective phenomena that began with the ancient  
93 Greeks and has gone on to Sartre and to Hartmann, while undergoing  
94 a dynamic transformation: “from *thumos* to *pathos* and *affectus*, then  
95 from passion to emotion and feeling” (Ibid.). Heidegger’s philosophy has  
96 extensively covered affective phenomena, despite the fact that he did not  
97 develop full clarity on the distinction between emotion, feeling, passion,  
98 affect, and mood.

99 Heidegger’s treatment of affective phenomena is terminologically dis-  
100 parate and inconsistent. Whilst he does at various times (for example, in  
101 his Nietzsche lectures) acknowledge distinctions between affect, mood,  
102 emotion, feeling, and passion, he does not conscientiously define them,  
103 or keep them distinct. However, in *BT*, and indeed in most of his work,  
104 his accounts of affective phenomena are indicated by the words *Stimmung*  
105 (mood) and *Befindlichkeit* (disposition).<sup>1</sup> But throughout his long career,  
106 Heidegger uses various words and concepts in order to indicate affective  
107 phenomena: *Empfindung*, *Gemüt*, *Affekt*, *Gefühl*, *Befindlichkeit* (and  
108 *Grundbefindlichkeit*), *Sichbefinden*, *Stimmung* (and *Grundstimmung*),  
109 *Gestimmtsein*, *Gestimmtheit*, *Leidenschaft*, *Motivation*, *Disposition*, *πάθος*,  
110 *διάθεσις*, *affectio*. Some of these notions are consistently used in a pejor-  
111 ative sense (despite the lack of a clear definition), or in the context of  
112 his encounter [*Auseinandersetzung*] with the notions used by other phi-  
113 losophers (and thus, neither simply dismissively nor approvingly). In any  
114 case, most of the notions that Heidegger uses in his own phenomenologi-  
115 cal descriptions of affective phenomena, appear, disappear, and sometimes  
116 reappear throughout his career, in inconsistent ways.

117 These inconsistencies though are not only characteristic of  
118 Heidegger’s terminology for affective phenomena, but are also char-  
119 acteristic of most of the central notions in his work, and an inevitable  
120 “product” of his own method and hermeneutic style of philosophiz-  
121 ing. Let us recall that he himself chose to include all of his manuscripts



(published material, lecture material, even his private notebooks) in the complete edition (*Gesamtausgabe*) of his work, and prefaced it with the motto “*Wege—nicht Werke*” meaning “Ways—not works”, because he considered his philosophical path to be one ridden with failed (but not futile) attempts to give expression to the problem of the meaning of Being. So whilst the deeper problem maintains a certain unity, Heidegger’s style, angle, and (unavoidably) *words* used vary, as does the “success” and cogency of each “attempt”. Affective phenomena are always a fundamental part, and always form a constitutive ground of the world, and of the various epochs of the history of Being. At the same time, they are constitutive of any *understanding* of Being, and hence each way of understanding Being is grounded in affect (mood), and affect is also what supplies the impetus behind the transition from one way of understanding Being (and world) to another. Affects have operated as what might be described as a transcendental “normalizing”, providing the *ground* for disclosure, the origin of authentic ontological understanding, the defining character of each historical epoch, as well as the enactmental urgency [*Notwendigkeit*] that will bring about Heidegger’s, famously elusive, “other” beginning.

The volume comprises twelve chapters. In Chapter 1, entitled “Being, Nothingness and Anxiety”, Mahon O’Brien re-examines Heidegger’s analysis of moods in *BT* against the backdrop of his famous 1929 inaugural lecture (“What is Metaphysics?”) and his 1940s retrospectives on the same lecture along with some related discussions in his 1935 lecture course—*Introduction to Metaphysics*. The chapter argues that Heidegger’s major concern in his early account of moods is best understood as an attempt to identify the role that absence plays in Dasein’s barest affective states which testify once more to the constant interplay of presence and absence in terms of what it means for anything to be. Though Heidegger looks to clarify his position in later writings, his account of moods is frequently misunderstood by commentators who see Heidegger’s early work as existentialist, humanist and/or anthropological in ways that fail to appreciate how his discussions in the existential analytic and the subsequent account of authenticity are, in fact, fledgling attempts to begin to sketch out the possibility of moving beyond the metaphysics of presence.



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158 In Chapter 2, entitled “Heidegger: *πάθος* as the Thing Itself”,  
159 Thomas Sheehan argues against the claim that Heidegger neglects the  
160 body in his early period, namely in his phenomenological readings of  
161 Aristotle on *πάσχειν* and *πάθος* and of Augustine on *affectus*. On the  
162 contrary, Sheehan argues that Heidegger revolutionized the notion of  
163 body through his phenomenology of affect in the 1920s, and he carried  
164 that revolution into his later work on *πάθος*, *Lichtung*, and *Ereignis*.

165 In Chapter 3, entitled “The Affects of Rhetoric and Reconciving the  
166 Nature of Possibility”, Niall Keane looks at the genesis of Heidegger’s  
167 reflections on affect, embodied speaking together, the nature of pos-  
168 sibility and the critique of actuality, which form the soil in which the  
169 later existential analysis of *BT* sinks its roots. These original reflections  
170 are to be found in the 1924 summer semester lecture course entitled  
171 *Basic Concepts of Aristotelian Philosophy*. On the basis of this, the chap-  
172 ter shows how the early lectures help us understand what happens to  
173 Heidegger’s reflections on affect, *dynamis*, and being together with oth-  
174 ers, shapes the development of his later critique of the metaphysics of  
175 actuality in both *BT* and in the *Contributions to Philosophy*.

176 In Chapter 4, entitled “Angst as Evidence: Shifting Phenomenology’s  
177 Measure”, Christos Hadjoannou argues that an important aspect of  
178 *BT* is to radicalize the basic concept of evidence that is operative in  
179 Husserlian phenomenology, conceived in terms of apodictic certainty,  
180 which commits Husserl to mentalist evidentialism. Heidegger over-  
181 comes mentalist evidentialism and relaunches phenomenology on the  
182 basis of a different “epistemic” measure, which turns phenomenology  
183 into a hermeneutics of facticity. The chapter specifically analyzes the  
184 fundamental mood of Angst in terms of evidence, so as to better illus-  
185 trate the methodological role it plays in *BT*. Angst serves as the her-  
186 meneutic equivalent to what analytic epistemologists call “justifier of  
187 knowledge”, that is, it takes on the function of *evidence* that phenome-  
188 nologically grounds the interpretation of the basic structures of *Dasein*,  
189 as these are disclosed in authentic existence.

190 In Chapter 5, entitled “Missing in Action: Affectivity in *Being and*  
191 *Time*”, Daniel O. Dahlstrom argues that despite the importance that  
192 Heidegger assigns to affectivity structurally in *BT*, accounts of the rel-  
193 evant sorts of affectivity are frequently and, in some cases, perhaps even



194 egregiously missing from existential analyses that form the centerpiece  
195 of the work. The aim of the chapter is to demonstrate as much. After  
196 recounting the considerable insights of Heidegger’s general account  
197 of disposedness and affectivity and the fundamental status he assigns  
198 to them, the focus of the paper turns to the secondary status often  
199 accorded them in the first half of *BT* and the seemingly crucial absence  
200 of an adequate account of the affective dimension of authentic exist-  
201 ence, in the second half of the work. After making the argument that,  
202 according to Heidegger’s own criterion, the adequate rootedness of the  
203 existential analysis demands a more robust account of the affective char-  
204 acter of existing authentically, the chapter concludes with an open ques-  
205 tion about the mood of undertaking the existential analysis itself.

206 In Chapter 6, entitled “Affect and Authenticity: Three Heideggerian  
207 Models of Owned Emotion”, Denis McManus explores the notion of  
208 an authentic affective life by examining three models of Heideggerian  
209 authenticity in light of his remarks on emotion. In addition to the  
210 familiar “decisionist model,” the chapter examines what I call the  
211 “standpoint model” and the “all things considered judgment model”  
212 (AJM). Each of these models suggests a distinctive picture of what  
213 authenticity in one’s affective life might be, and considering the plau-  
214 sibility of these pictures provides an interesting way to re-consider the  
215 plausibility of those models. The chapter argues that authentic affect  
216 as the decisionist model understands it requires a level of control over  
217 our emotions that is inherently implausible and incompatible with  
218 Heidegger’s understanding of them, and that the standpoint model’s  
219 understanding of authentic affect requires a uniformity in our emotions  
220 which should be rejected on the same grounds. Ultimately, the chap-  
221 ter argues in favor of the AJM on the grounds that its picture of affec-  
222 tive authenticity—an openness to the many ways in which my situation  
223 matters to me, touches me and moves me whether I like it or not—  
224 is both truer to our actual emotional lives and more harmonious with  
225 Heidegger’s own understanding of these matters.

226 In Chapter 7, entitled “Finding Oneself, Called”, Katherine Withy  
227 situates Heidegger’s account of moods and affects in its original phil-  
228 osophical and methodological home: his account of disclosing as  
229 our original human openness. The dimension of disclosing to which



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230 affects belong is finding, or findingness [*Befindlichkeit*]. The chapter  
231 argues that to be finding is to be called by vocational projects (e.g., in  
232 ground-moods like angst and boredom) and to be called by the solici-  
233 itings of entities, not only in being mooded but also in sensing and in  
234 being normatively responsive (among others). This wider perspective on  
235 Heidegger's thinking of affectivity yields the proper context in which to  
236 understand and assess what he says about moods, as well as a powerful  
237 framework within which to understand affective disclosing generally, as  
238 the phenomenon of finding oneself called.

239 In Chapter 8, entitled “Is Profound Boredom Boredom?”, Andreas  
240 Elpidorou and Lauren Freeman turn to Heidegger's thorough phe-  
241 nomenological investigations of the nature of boredom. In his 1929–  
242 1930 lecture course, *The Fundamental Concepts of Metaphysics: World,*  
243 *Finitude, Solitude*, Heidegger goes to great lengths to distinguish  
244 between three different types of boredom and to explicate their respec-  
245 tive characters. Elpidorou and Freeman undertake a study of the nature  
246 of profound boredom with the aim of investigating its place within  
247 contemporary psychological and philosophical research on boredom.  
248 Although boredom used to be a neglected emotional experience, it is  
249 no more. Boredom's causal antecedents, effects, experiential profile,  
250 and neurophysiological correlates have become topics of active study;  
251 as a consequence, a proliferation of claims and findings about bore-  
252 dom has ensued. Such a situation provides an opportunity to scrutinize  
253 Heidegger's claims and to try to understand them both on their own  
254 terms and in light of contemporary understanding of boredom.

255 In Chapter 9, entitled “Truth, Errancy, and Bodily Dispositions in  
256 Heidegger's Thought”, Daniela Vallega-Neu argues that while Heidegger  
257 has written much about the relation between attunements and truth in  
258 terms of the unconcealment of being, he has written little if not nothing  
259 about the relation between attunements and errancy (*Irre*). In her chap-  
260 ter, she questions the link between attunement and errancy (the turn  
261 toward beings) in the context of Heidegger's questioning of being as  
262 such, but also relates this to Heidegger's mostly missing considerations  
263 of the lived body (*Leib*). Vallega-Neu shows the limits of Heidegger's  
264 account of attunements when it comes to “being with” beings and the  
265 question of the body, but also supplements Heidegger's accounts of



266 attunement by suggesting how we could begin to think them in relation  
267 to the body. In order to mark a difference between on the one hand,  
268 fundamental attunements and on the other hand, attunements in so far  
269 as they relate to specific things or events and involve our body, Vallega-  
270 Neu speaks of the latter as bodily dispositions. In the last part of the  
271 chapter, she puts into question that very distinction and suggests that  
272 even when it comes to fundamental attunements, these occur through  
273 or with bodily dispositions. That Heidegger failed to take these into  
274 account may have to do with “his” errancies.

275 In Chapter 10, entitled “Love as Passion Epistemic and Existential  
276 Aspects of Heidegger’s Unknown Concept”, Tatjana Noemi Tömmel  
277 argues against the assumption that Heidegger never wrote a single word  
278 on love. Heidegger’s philosophy is not without love: a careful reading of  
279 his writings including lecture courses, notes, and correspondence reveals  
280 that love is not only featured as a notion among others in his works,  
281 but in fact plays a major role in the development of his thoughts. The  
282 chapter focuses on the most important epistemic, existential and social  
283 aspects of love in Heidegger: The first part analyzes the relation between  
284 love and cognition. Influenced by Plato, Augustine, medieval mystics  
285 and Max Scheler, Heidegger discusses the epistemic function of love  
286 in his earliest writings and later conceives a concept of philosophy, in  
287 which love actualizes *Dasein’s* primordial transcendence and is therefore  
288 the “foundation of phenomenological understanding” (GA 16, 185).  
289 The second part focuses on Heidegger’s early Freiburg and Marburg  
290 years and shows how love becomes the key to leading an authentic life,  
291 usually associated with anxiety and death. Decades before ‘event’ or  
292 ‘enowning’ (*Ereignis*) becomes the focal point of his thinking, Heidegger  
293 describes the beginning of love as a true break-out, which transforms  
294 existence for good. The third part discusses the interpersonal or social  
295 dimension of Heidegger’s concept of love. Like the kind of solicitude  
296 that ‘leaps ahead,’ love is focused on the other’s authentic existence. By  
297 discussing love’s role for cognition and truth, sociality and authentic-  
298 ity, the chapter gives an overview of Heidegger’s little known concept  
299 of love, thus trying to gain a more differentiated image of the “socio-  
300 ontological deficits” (Schmidt 2005) of his analysis of *Dasein*.

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301 In Chapter 11, entitled “The Ethics of Moods”, Francois Raffoul  
302 explores the *ethical* scope of moods. Indeed, Raffoul argues that to be  
303 in a mood, to be thrown in a mood, engages a certain response, already  
304 a responsibility, an ethical relation. It may be objected that moods display  
305 a kind of radical opaqueness, withdrawal, and even unintelligibility  
306 (one does not know why one is in such or such a mood) that seem  
307 to prevent any possible appropriation in an ethical response. Raffoul  
308 argues that this expropriation precisely calls us to an *ethical* response, an  
309 original responsibility that allows us to speak of an “ethics of moods.”  
310 Ultimately, the ethics of moods is a responsibility for finitude itself, for  
311 the *secret* of moods, a being-responsible in which it is a matter, not of  
312 overcoming moods, but of assuming their mystery, of respecting their  
313 secret, and as it were being their enigma.

314 In Chapter 12, Jan Slaby and Gerhard Thonhauser argue that  
315 Heidegger’s ontological account of affectivity provides an interesting  
316 angle to consider questions of politics. On the one hand, one might  
317 take some of what Heidegger wrote on affectivity in the late 1920s and  
318 early 1930s—usually couched in the idiom of *Stimmungen* (moods) and  
319 *Befindlichkeit*—as a foreshadowing of his involvement with Nazi politics,  
320 culminating in his time as *Führer-Rektor* of Freiburg University  
321 (1933/1934). On the other hand, Heidegger’s views on affectivity might  
322 be taken as a starting point for an ontological perspective on the political  
323 as such. His perspective on *Befindlichkeit* as *disclosive postures* can  
324 prepare such a reading, while especially his views on the ontological  
325 character of *anxiety* and *boredom* lead into the founding dimension of  
326 the political as such.

327 This is because these affective orientations reveal the ungrounded-  
328 edness and thus radical contingency of existence. The flip side of this  
329 ungroundedness is the inevitability for self-determination—in other  
330 words: the need for *deciding the undecidable*. Although Heidegger’s  
331 own politics—at least in the early 1930s—did not explicitly relate to  
332 the affectively disclosed ungroundedness of existence, but rather curtailed  
333 this openness and indeterminacy in an individualistic and decisionistic  
334 closure, Slaby and Thonhauser argue that Heidegger’s view  
335 yields to a radically political reading. Not least, this is evidenced in  
336 much of French political thought since the 1960s which heavily draws



337 on Heidegger's *ontological difference* (see Marchart 2007). The political **AQ2**  
338 as such does not refer to politics as a sub-system of society, but to the  
339 questioning of the foundations of politics, which turn out to be neces-  
340 sarily “contingent foundations” (Butler 1992). The chapter aims to trace **AQ3**  
341 this line of thought back to its origins in Heidegger's works, in order to  
342 assess the potentials and pitfalls of ‘Heidegger on politics’.

343 For the sake of simplicity, references to *Being and Time* use the pag-  
344 ination of the German original (*SZ*), given in both available English  
345 translations. References to works by Heidegger use acronyms given in  
346 the Abbreviations section, followed by page numbers.

## 347 Note

- 348 1. Each contributor has translated these notions in the way they preferred.  
349 There is no consensus among scholars on this issue. I translate *Stimmung*  
350 as “mood” and *Befindlichkeit* as “disposition”. For a justification of my  
351 translation, please see Chapter 4 in this volume.

## 352 Reference

- 353 Zaborowski, Robert. 2010. “From *Thumos* to emotion and feeling. Some  
354 observations on the passivity and activity of affectivity”, *History and*  
355 *Philosophy of Psychology* 12 (1): 1–25.





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386		



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426 Postdoctoral Fellow at University College Dublin, and DAAD scholar  
427 at Freie Universität Berlin. His Ph.D. thesis was entitled *The Emergence*  
428 *of Mood in Heidegger's Phenomenology* (University of Sussex, 2015). He  
429 has published on Heidegger and Husserl, and is working towards a  
430 monograph on Heidegger's phenomenology of mood, as well as a book  
431 on Heidegger's relation to Stoic philosophy. He co-edited *Heidegger on*  
432 *Technology* (Routledge, 2018) with Aaron J. Wendland and Christopher  
433 Merwin, and *Towards a New Human Being* (Palgrave Macmillan, 2019)  
434 with Luce Irigaray and Mahon O'Brien.

435 **Niall Keane** is Senior Lecturer of Philosophy at Mary Immaculate  
436 College, University of Limerick, Ireland. He co-authored with Chris  
437 Lawn *The Gadamer Dictionary* (2011) and translated Mauro Carbone's  
438 *An Unprecedented Deformation: Marcel Proust and the Sensible Ideas*  
439 (2010). He also co-edited with Chris Lawn *The Blackwell Companion*  
440 *to Hermeneutics* (2016). He has written several articles on Martin  
441 Heidegger and other philosophers.



442 **Denis McManus** is Professor of Philosophy at the University of  
443 Southampton. He is the author of *The Enchantment of Words: Wittgenstein's*  
444 *Tractatus Logico-Philosophicus* (Oxford University Press, 2006) and  
445 *Heidegger and the Measure of Truth* (Oxford University Press, 2012).  
446 He is the editor of *Wittgenstein and Scepticism* (Routledge, 2004) and  
447 *Heidegger, Authenticity and the Self: Themes From Division Two of Being and*  
448 *Time* (Routledge, 2015). Denis is currently working on a range of issues,  
449 including the nature of responsibility, selfhood and self-knowledge, and  
450 the possibility of objectivity and ontological knowledge—much of this work  
451 shaped by his study of Wittgenstein and Heidegger.

452 **Mahon O'Brien** is Senior Lecturer in Philosophy at the University  
453 of Sussex. He has held posts at Universities and Research Institutes  
454 in Boston, Vienna and Dublin before taking up his position at the  
455 University of Sussex. His work to date has largely been concerned  
456 with issues in phenomenology, in particular, the work of Martin  
457 Heidegger. His first book was on Heidegger and the question of authen-  
458 ticity (*Heidegger and Authenticity: From Resoluteness to Release-ment*.  
459 Continuum, London and New York, 2011). His second book offers a  
460 new approach to the Heidegger Controversy and, in particular, exam-  
461 ines the notion of an authentic historical community in Heidegger's  
462 thought (*Heidegger, History and the Holocaust*. Bloomsbury, London  
463 and New York, 2015). He recently co-edited a volume of essays with  
464 Luce Irigaray and Christos Hadjioannou (*Towards a New Human Being*.  
465 Palgrave, 2019) while a short intellectual biography on Heidegger  
466 will come out later this year (*Heidegger's Life and Thought: A Tarnished*  
467 *Legacy*. Rowman & Littlefield, 2019).

468 **François Raffoul** is Professor of Philosophy and French Studies at **AQ4**  
469 Louisiana State University. He is the author of *Heidegger and the Subject*  
470 (Prometheus Books, 1999), *A Chaque fois Mien* (Galilée, Paris, 2004),  
471 *The Origins of Responsibility* (Indiana University Press, 2010) and  
472 *Thinking the Event* (forthcoming with Indiana University Press). He is  
473 the co-editor of several volumes, *Disseminating Lacan* (1996), *Heidegger*  
474 *and Practical Philosophy* (2002), *Rethinking Facticity* (2008), *French*  
475 *Interpretations of Heidegger* (2008), and *The Bloomsbury Companion*  
476 *to Heidegger* (2013, 2016). He is the translator and co-translator of



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477 several French philosophers, in particular Jacques Derrida (“*Ulysses*  
478 *Gramophone: Hear Say Yes in Joyce*”, in *Derrida and Joyce: Texts and*  
479 *Contexts*, SUNY Press, 2013), Dominique Janicaud’s *Heidegger*  
480 *in France* (Indiana University Press, 2015), Jean-Luc Nancy’s *The*  
481 *Title of the Letter: A Reading of Lacan* (1992), *The Gravity of Thought*  
482 (1998), *The Creation of the World or Globalization* (2007) and *Identity*  
483 (Fordham University Press, 2014). He is also the co-translator of  
484 Martin Heidegger’s last seminars, *Four Seminars* (Indiana University  
485 Press, 2003). He is the co-editor of a book series at SUNY Press on  
486 *Contemporary French Thought*.

487 **Thomas Sheehan** teaches religious studies and philosophy at Stanford  
488 University. He specializes in contemporary European philosophy and  
489 its relation to religious questions, with particular interests in Heidegger  
490 and Roman Catholicism. His books include: *Making Sense of Heidegger:*  
491 *A Paradigm Shift* (2015); *Martin Heidegger, Logic: The Question of*  
492 *Truth* (trans., 2010); *Becoming Heidegger* (2007); *Edmund Husserl:*  
493 *Psychological and Transcendental Phenomenology and the Encounter With*  
494 *Heidegger* (1997); *Karl Rahner: The Philosophical Foundations* (1987);  
495 *The First Coming: How the Kingdom of God Became Christianity* (1986);  
496 and *Heidegger, the Man and the Thinker* (1981).

497 **Jan Slaby** is Professor of Philosophy at Free University Berlin,  
498 Germany. His research areas are philosophy of mind, especially emo-  
499 tion and affect, agency, self-consciousness and personhood in general.  
500 Areas of expertise include philosophical anthropology, phenomenology,  
501 social and political philosophy, philosophy of science and science stud-  
502 ies (especially concerning psychology, psychiatry and neuroscience). He  
503 is the author of numerous articles on theories of emotion and affect.

504 **Gerhard Thonhauser** works at the Institute of Philosophy at TU  
505 Darmstadt. He was an Erwin Schrödinger Fellow of the Austrian  
506 Science Fund associated with the Collaborative Research Centre  
507 »Affective Societies« at Freie Universität Berlin. He holds a Ph.D.  
508 in philosophy and MAs in philosophy and political science from  
509 the University of Vienna, where he worked as a DOC-fellow of the  
510 Austrian Academy of Sciences and a predoctoral fellow. His research



511 focuses on social and political philosophy, and theories of emotion and  
512 affectivity from a phenomenological perspective. He is the author of  
513 *Ein rätselhaftes Zeichen. Zum Verhältnis von Martin Heidegger und Søren*  
514 *Kierkegaard* (2016), and co-editor of *From Conventionalism to Social*  
515 *Authenticity. Heidegger's Anyone and Contemporary Social Theory* (2017).

516 **Tatjana Noemi Tömmel** studied Comparative Literature and  
517 Philosophy in Munich, Berlin and Paris, and holds a doctorate in  
518 Philosophy from the Goethe University Frankfurt am Main. In  
519 2012–2013, she worked as Marie Curie Early Stage Researcher at the  
520 Center for Subjectivity Research at the University of Copenhagen/  
521 Denmark. Since 2013, she has been a Postdoctoral Researcher at the  
522 Department of Philosophy at Berlin Technical University, currently work-  
523 ing on the social and political implications of the Jewish Enlightenment's  
524 aesthetic. Her work brought her twice to the United States: During her  
525 Ph.D. she was a visiting scholar at Yale University (2009/2010), and in  
526 autumn 2016 she was at Columbia University. Her work centres on social  
527 philosophy, ethics and aesthetics; in 2013 she published her first book  
528 *Wille und Passion. Der Liebesbegriff bei Heidegger und Arendt* (*Will and*  
529 *Passion: The Concept of Love in Heidegger and Arendt*).

530 **Daniela Vallega-Neu** is Professor of Philosophy at University of  
531 Oregon. Her most recent research focused on Heidegger's non-public  
532 writings as well as on rethinking time as the temporalizing of things  
533 and events. Her latest book, entitled *Heidegger's Poetic Writings: From*  
534 *Contributions to Philosophy to The Event* (Indiana University Press,  
535 2018), traces and questions shifts of themes and concepts in Heidegger's  
536 non-public writings from *Contributions to Philosophy* to *Das Ereignis*.  
537 She co-translated Heidegger's *Contributions to Philosophy (Of the Event)*  
538 (Indiana University Press, 2011) and wrote a widely used introduction  
539 to this book: *Heidegger's Contributions to Philosophy: An Introduction*  
540 (Indiana University Press, 2003). In her work on time, she approaches  
541 time in terms of the rhythmic articulation of things and events such  
542 that time is first and foremost *of* things and events in their encroaching  
543 occurrences.



**xxvi**      **Notes on Contributors**

544 **Katherine Withy** is Associate Professor of Philosophy at Georgetown  
545 University. She works on the nature of finitude in Heidegger’s philoso-  
546 phy—not only the finitude of human beings (e.g. in moods), but also  
547 the finitude of being (e.g. its self-concealing character) and the finitude  
548 of meaning (especially in world collapse). Her book, *Heidegger on Being*  
549 *Uncannily*, was published by Harvard University Press in 2015.

UNCORRECTED PROOF





## Martin Heidegger Abbreviations

- 551 *BCAP* *Basic Concepts of Aristotelian Philosophy*. Trans. Robert D. Metcalf  
552 and Mark B. Tanzer. Bloomington, IN: Indiana University Press,  
553 2009.
- 554 *BP* *The Basic Problems of Phenomenology*, Revised ed. Ed. Albert  
555 Hofstadter. Bloomington, IN: Indiana University Press, 1988.
- 556 *BQ* *Basic Questions of Philosophy: Selected "Problems" of "Logic."*  
557 Trans. Richard Rojcewicz and André Schuwer. Bloomington, IN:  
558 Indiana University Press, 1994.
- 559 *BT* *Being and Time*. Trans. John Macquarrie and Edward Robinson.  
560 New York, NY: Harper & Row, 1962.
- 561 *BW* *Basic Writings*. Ed. David Farrell Krell. New York, NY:  
562 HarperCollins, 1993.
- 563 *CP* *Contributions to Philosophy (Of the Event)*. Trans. Richard  
564 Rojcewicz and Daniela Vallega-Neu. Bloomington, IN: Indiana  
565 University Press, 2012.
- 566 *CT* *The Concept of Time*. Trans. William McNeill. Oxford: Blackwell,  
567 1992.
- 568 *EHP* *Elucidations of Hölderlin's Poetry*. Trans. Keith Hoeller. Amherst,  
569 NY: Humanity Books, 2000.
- 570 *ET* *The Essence of Truth: On Plato's Parable of the Cave Allegory and*  
571 *Theaetetus*. Trans. Ted Sadler. London: Continuum, 2002.



- 572 *FCM* *The Fundamental Concepts of Metaphysics: World, Finitude,*  
573 *Solitude.* Trans. William McNeill and Nicholas Walker.  
574 Bloomington, IN: Indiana University Press, 1995.
- 575 *HCT* *History of the Concept of Time: Prolegomena.* Trans. Theodore  
576 Kisiel. Bloomington, IN: Indiana University Press, 1985.
- 577 *HGR* *Hölderlin's Hymns "Germania" and "The Rhine."* Tr. William  
578 McNeill and Julia Ireland. Bloomington, IN: Indiana University  
579 Press, 2014.
- 580 *IM* *An Introduction to Metaphysics.* Trans. Gregory Fried and Richard  
581 Polt. New Haven, CT: Yale University Press, 2000.
- 582 *IPR* *An Introduction to Phenomenological Research.* Trans. Daniel O.  
583 Dahlstrom. Bloomington, IN: Indiana University Press, 2005.
- 584 *MFL* *The Metaphysical Foundations of Logic.* Trans. Michael Heim.  
585 Bloomington, IN: Indiana University Press, 1992.
- 586 *N* *Nietzsche* (4 vols., volume number indicated by Roman numeral).  
587 Trans. David Farrell Krell. New York, NY: Harper & Row,  
588 1979–1987.
- 589 *PIA* *Phenomenological Interpretations of Aristotle: Initiation*  
590 *into Phenomenological Research.* Trans. Richard Rojcewicz.  
591 Bloomington, IN: Indiana University Press, 2001.
- 592 *PICA* *Phenomenological Interpretations in Connection with Aristotle: An*  
593 *Indication of the Hermeneutical Situation.* Trans. John van Buren,  
594 in Heidegger, ed. John van Buren, *Supplements: From the Earliest*  
595 *Essays to Being and Time and Beyond.* New York: SUNY Press,  
596 2002.
- 597 *PM* *Pathmarks.* Trans. William McNeill. Cambridge: Cambridge  
598 University Press, 1998.
- 599 *PRL* *The Phenomenology of Religious Life.* Trans. Matthias Frisch and  
600 Jennifer Anna Gosetti-Ferencei. Bloomington, IN: Indiana  
601 University Press, 2004.
- 602 *PS* *Plato's Sophist.* Trans. Richard Rojcewicz and André Schuwer.  
603 Bloomington, IN: Indiana University Press, 1997.
- 604 *Supp* *Supplements: From the Earliest Essays to Being and Time and*  
605 *Beyond.* Ed. John van Buren. Albany, NY: SUNY Press, 2002.
- 606 *SZ* *Sein und Zeit (1927).* Tübingen: Max Niemeyer Verlag GmbH &  
607 Co., 1993.
- 608 *WCT* *What Is Called Thinking?* Trans. Fred D. Wieck and J. Glenn Gray.  
609 New York, NY: Harper & Row, 1968.



- 610 WIP *What Is Philosophy?* Trans. Jean T. Wilde and William Kluback.  
611 New Haven, CT: College & University Press, 1958.
- 612 WM *What Is Metaphysics?*, in *Pathmarks*. Trans. William McNeill.  
613 Cambridge: Cambridge University Press, 1998: 82–96.
- 614 Zo *Zollikon Seminars: Protocols—Conversations—Letters*. Ed. Medard  
615 Boss, Trans. Mayr and Richard Askay. Evanston, IL: Northwestern  
616 University Press, 2001.
- 617 GA 1 *Frühe Schriften*. Gesamtausgabe vol. 1, ed. Friedrich-Wilhelm von  
618 Hermann. Frankfurt am Main: Vittorio Klostermann, 2018.
- 619 GA 5 *Holzwege (1935–1946)*. Gesamtausgabe vol. 5, ed. Friedrich  
620 Wilhelm von Hermann. Frankfurt am Main: Vittorio  
621 Klostermann, 2003.
- 622 GA 6.1 *Nietzsche I (1936–1939)*. Gesamtausgabe vol. 6.1, ed. Brigitte  
623 Schillbach. Frankfurt am Main: Vittorio Klostermann, 1996.
- 624 GA 6.2 *Nietzsche II (1939–1946)*. Gesamtausgabe 6.2, ed. Brigitte  
625 Schillbach. Frankfurt am Main: Vittorio Klostermann, 1997.
- 626 GA 8 *Was heißt Denken? (1951–1952)*. Gesamtausgabe vol. 8, ed. Paola  
627 Ludivika Coriando. Frankfurt am Main: Vittorio Klostermann,  
628 2002.
- 629 GA 9 *Wegmarken (1919–1961)*. Gesamtausgabe vol. 9, ed. Friedrich  
630 Wilhelm von Herrmann. Frankfurt am Main: Vittorio  
631 Klostermann, 2004.
- 632 GA 11 *Identität und Differenz (1955–1957)*. Gesamtausgabe vol. 11, ed.  
633 Friedrich-Wilhelm von Herrmann. Frankfurt am Main: Vittorio  
634 Klostermann, 2006.
- 635 GA 12 *Unterwegs zur Sprache (1950–1959)*. Gesamtausgabe vol. 12, ed.  
636 Friedrich-Wilhelm von Herrmann. Frankfurt am Main: Vittorio  
637 Klostermann, 2018.
- 638 GA 16 *Reden und andere Zeugnisse eines Lebensweges (1910–1976)*.  
639 Gesamtausgabe vol. 16, ed. Hermann Heidegger. Frankfurt am  
640 Main: Vittorio Klostermann, 2000.
- 641 GA 18 *Grundbegriffe der aristotelischen Philosophie*. Gesamtausgabe  
642 vol. 18, ed. Mark Michalski. Frankfurt am Main: Vittorio  
643 Klostermann, 2002.
- 644 GA 19 *Platon: Sophistes*. Gesamtausgabe vol. 19, ed. Ingeborg Schüßler.  
645 Frankfurt am Main: Vittorio Klostermann, 2018.
- 646 GA 20 *Prolegomena zur Geschichte des Zeitbegriffs*. Gesamtausgabe vol.  
647 20, ed. Petra Jaeger. Frankfurt am Main: Klostermann, 1994.



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- 648 GA 21 *Logik. Die Frage nach der Wahrheit.* Gesamtausgabe vol. 21, ed.  
649 Walter Biemel. Frankfurt am Main: Vittorio Klostermann, 1995.
- 650 GA 24 *Die Grundprobleme der Phänomenologie.* Gesamtausgabe  
651 vol. 24, ed. Friedrich-Wilhelm von Herrmann. Frankfurt am  
652 Main: Vittorio Klostermann, 1997.
- 653 GA 26 *Metaphysische Anfangsgründe der Logik im Ausgang von Leibniz.*  
654 Gesamtausgabe vol. 26, ed. Klaus Held. Frankfurt am Main:  
655 Vittorio Klostermann, 2007.
- 656 GA 27 *Einleitung in die Philosophie.* Gesamtausgabe vol. 27, ed. Otto  
657 Saame and Ina Saame-Speidel. Frankfurt am Main: Vittorio  
658 Klostermann, 2001.
- 659 GA 29/30 *Die Grundbegriffe der Metaphysik: Welt—Endlichkeit Einsamkeit.*  
660 Gesamtausgabe vol. 29/30, ed. Friedrich-Wilhelm von Herrmann.  
661 Frankfurt am Main: Vittorio Klostermann, 2004.
- 662 GA 38 *Logik als die Frage nach dem Wesen der Sprache.* Gesamtausgabe  
663 vol. 38, ed. Günter Seubold. Frankfurt am Main: Vittorio  
664 Klostermann, 1998.
- 665 GA 39 *Hölderlins Hymnen „Germanien“ und „Der Rhein“.* Gesamtausgabe  
666 vol. 39, ed. Susanne Ziegler. Frankfurt am Main: Vittorio  
667 Klostermann, 1999.
- 668 GA 43 *Nietzsche: Der Wille zur Macht als Kunst.* Gesamtausgabe vol.  
669 43, ed. Bernd Heimbüchel. Frankfurt am Main: Vittorio  
670 Klostermann, 1985.
- 671 GA 52 *Hölderlins Hymne „Andenken.“* Gesamtausgabe vol. 52, ed. Curd  
672 Ochwad. Frankfurt am Main: Vittorio Klostermann, 1992.
- 673 GA 58 *Grundprobleme der Phänomenologie.* Gesamtausgabe vol. 58,  
674 ed. Hans-Helmuth Gander. Frankfurt am Main: Vittorio  
675 Klostermann, 2010.
- 676 GA 60 *Phänomenologie des religiösen Lebens.* Gesamtausgabe vol. 60, ed.  
677 Claudius Strube. Frankfurt am Main: Vittorio Klostermann,  
678 2011.
- 679 GA 61 *Phänomenologische Untersuchungen zu Aristoteles.* Gesamtausgabe  
680 vol. 61, ed. Walter Bröcker and Käte Bröcker-Oltmanns.  
681 Frankfurt am Main: Vittorio Klostermann, 1994.
- 682 GA 63 *Ontologie (Hermeneutik der Faktizität).* Gesamtausgabe vol. 63,  
683 ed. Käte Bröcker-Oltmanns. Frankfurt am Main: Klostermann,  
684 2018.



Martin Heidegger Abbreviations

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- 685 GA 64 *Der Begriff der Zeit* (1924). Gesamtausgabe vol. 64, ed.  
686 Friedrich-Wilhelm von Herrmann. Frankfurt am Main: Vittorio  
687 Klostermann, 2004.
- 688 GA 65 *Beiträge zur Philosophie (Vom Ereignis)*, Gesamtausgabe vol. 65,  
689 ed. Friedrich-Wilhelm von Herrmann. Frankfurt am Main:  
690 Vittorio Klostermann, 2003.
- 691 GA 66 *Besinnung* (1938/1939). Gesamtausgabe vol. 66, ed. Friedrich-  
692 Wilhelm von Herrmann. Frankfurt am Main: Vittorio  
693 Klostermann, 1997.
- 694 GA 70 *Über den Anfang* (1941). Gesamtausgabe vol. 70, ed. Paola-  
695 Ludovika Coriando. Frankfurt am Main: Vittorio Klostermann,  
696 2005.
- 697 GA 73 *Zum Ereignis-Denken*. Gesamtausgabe vol. 73, ed. Peter Trawny.  
698 Frankfurt am Main: Vittorio Klostermann, 2013.
- 699 GA 75 *Zu Hölderlin—Griechenlandreisen*. Gesamtausgabe vol. 75, ed.  
700 Curd Ochwad. Frankfurt am Main: Vittorio Klostermann, 2000.
- 701 GA 78 *Der Spruch des Anaximander*. Gesamtausgabe vol. 78, ed. Ingeborg  
702 Schüssler. Frankfurt am Main: Vittorio Klostermann, 2010.
- 703 GA 83 *Seminare: Platon—Aristoteles—Augustinus*. Gesamtausgabe  
704 vol. 83, ed. Mark Michalski. Frankfurt am Main: Vittorio  
705 Klostermann, 2012.
- 706 GA 90 *Zu Ernst Jünger*. Gesamtausgabe vol. 90, ed. Peter Trawny.  
707 Frankfurt am Main: Vittorio Klostermann, 2004.
- 708 GA 95 *Überlegungen VII–XI (Schwarze Hefte 1938/1939)*.  
709 Gesamtausgabe vol. 95, ed. Peter Trawny. Frankfurt am Main:  
710 Vittorio Klostermann, 2014.