

# Der Fall Trawny Zu Den Schwarzen Heften Heidegger

**Friedrich-Wilhelm von Herrmann, Francesco Alfieri**

**Der Fall Trawny** Michèle Cohen-Halimi, Francis Cohen, 2016-10

**Heidegger's Black Notebooks** Andrew J. Mitchell, Peter Trawny, 2017-09-05 From the 1930s through the 1970s, the philosopher Martin Heidegger kept a running series of private writings, the so-called Black Notebooks. The recent publication of the Black Notebooks volumes from the war years have sparked international controversy. While Heidegger's engagement with National Socialism was well known, the Black Notebooks showed for the first time that this anti-Semitism was not merely a personal resentment. They contain not just anti-Semitic remarks, they show Heidegger incorporating basic tropes of anti-Semitism into his philosophical thinking. In them, Heidegger tried to assign a philosophical significance to anti-Semitism, with "the Jew" or "world Judaism" cast as antagonist in his project. How, then, are we to engage with a philosophy that, no matter how significant, seems contaminated by anti-Semitism? This book brings together an international group of scholars from a variety of disciplines to discuss the ramifications of the Black Notebooks for philosophy and the humanities at large. Bettina Bergo, Robert Bernasconi, Martin Gessmann, Sander Gilman, Peter E. Gordon, Hans Ulrich Gumbrecht, Michael Marder, Eduardo Mendieta, Richard Polt, Tom Rockmore, Peter Trawny, and Slavoj Žižek discuss issues including anti-Semitism in the Black Notebooks and Heidegger's thought more broadly, such as German conceptions of Jews and Judaism, Heidegger's notions of metaphysics, and anti-Semitism's entanglement with Heidegger's views on modernity and technology, grappling with material as provocative as it is deplorable. In contrast to both those who seek to exonerate Heidegger and those who simply condemn him, and rather than an all-or-nothing view of Heidegger's anti-Semitism, they urge careful reading and rereading of his work to turn Heideggerian thought against itself. These measured and thoughtful responses to one of the major scandals in the history of philosophy unflinchingly take up the tangled and contested legacy of Heideggerian thought.

Reading Heidegger's Black Notebooks 1931-1941 Ingo Farin, Jeff Malpas, 2018-02-09 Heidegger scholars consider the philosopher's recently published notebooks, including the issues of Heidegger's Nazism and anti-Semitism. For more than forty years, the philosopher Martin Heidegger logged ideas and opinions in a series of notebooks, known as the "Black Notebooks" after the black oilcloth booklets into which he first transcribed his thoughts. In 2014, the notebooks from 1931 to 1941 were published, sparking immediate controversy. It has long been acknowledged that Heidegger was an enthusiastic

supporter of the Nazi Party in the early 1930s. But the notebooks contain a number of anti-Semitic passages—often referring to the stereotype of “World-Jewry”—written even after Heidegger became disenchanted with the Nazis themselves. Reactions from the scholarly community have ranged from dismissal of the significance of these passages to claims that the anti-Semitism in them contaminates all of Heidegger's work. This volume offers the first collection of responses by Heidegger scholars to the publication of the notebooks. In essays commissioned especially for the book, the contributors offer a wide range of views, addressing not only the issues of anti-Semitism and Nazism but also the broader questions that the notebooks raise. Contributors Babette Babich, Andrew Bowie, Steven Crowell, Fred Dallmayr, Donatella Di Cesare, Michael Fagenblat, Ingo Farin, Gregory Fried, Jean Grondin, Karsten Harries, Laurence Paul Hemming, Jeff Malpas, Thomas Rohkrämer, Tracy B. Strong, Peter Trawny, Daniela Vallega-Neu, Friedrich-Wilhelm von Herrmann, Nancy A. Weston, Holger Zaborowski

Überlegungen Martin Heidegger, 2014

Überlegungen VII - XI Martin Heidegger, 2022 Von 1931 bis zum Anfang der siebziger Jahre zeichnet Heidegger in vierunddreissig Wachstuchheften Gedanken und Gedankengefuge auf. Zuweilen - wie in den Überlegungen (GA 94-96) der dreissiger Jahre - stellen sie eine unmittelbare Auseinandersetzung mit der Zeit dar. Dann - wie in den Vier Heften (GA 99) vom Ende der vierziger Jahre - erweisen sie sich als philosophische Versuche, so dass die Schwarzen Hefte sich am ehesten als Denktagebücher bezeichnen lassen. Weil die Aufzeichnungen sich immer wieder der Nahe der Tagesereignisse aussetzen, zeigen sie sich in einem unverwechselbaren Stil. In den Schwarzen Heften scheint der Leser dem Denker so nahe zu sein wie sonst nie. In den in diesem Band enthaltenen Notaten ist Heidegger auf dem Weg, seine Nahe zum Nationalsozialismus zu verlassen. Immer mehr erblickt er in ihm eine Verkörperung der Mächenschaft. Die Kritik an der Ideologie im Besonderen und Allgemeinen nimmt zu, d.h. ein seinsgeschichtliches Verständnis von Bolschewismus und Kommunismus wird ausgearbeitet. Auch der Nationalismus und die Rassentheorie werden als die Vollendung des abendlandischen Subjekt-Denkens abgelehnt. Dennoch gerat hier zum ersten mal das Judentum auf problematische Weise in den Blick. From 1931 up to the early seventies, Heidegger recorded fabrics of his thinking in thirty-four oilcloth notebooks, the so-called (and famously controversial) Black Notebooks. While they sometimes discuss and expose themselves to the events of the day, these recordings also turn out to be something of a laboratory for philosophical experiments, so that, in their unmistakable style, the Black Notebooks can best be described as philosophical diaries. In the notes making up this volume, Heidegger is on his way to abandon his closeness to and support of National Socialism. As time passes, Heidegger more and more detects in National Socialism an embodiment of machination. Heidegger takes an increasingly critical stance towards ideology in particular and in general, resulting in the working out of an historical understanding of Bolshevism and Communism. Also, nationalism and racial theory are rejected as the consummation of Western subject-thinking. Nevertheless, here, for the first time, we witness Heidegger shifting the focus on Judaism in a problematically biased way.

*Gesamtausgabe* Martin Heidegger, 2015

**Überlegungen XII-XV (Schwarze Hefte 1939-1941)** Martin Heidegger, 2014 Die von Heidegger sogenannten 'Schwarzen Hefte' bilden ein in der deutschen Geistesgeschichte nicht nur des letzten Jahrhunderts einzigartiges Manuskript. Von 1931 bis zum Anfang der siebziger Jahre zeichnet Heidegger in vierunddreißig Wachstuchheften Gedanken und Gedankengefüge auf. Zuweilen - wie in den 'Überlegungen' (GA 94-96) der dreißiger Jahre - stellen sie eine unmittelbare Auseinandersetzung mit der Zeit dar. Dann - wie in den 'Vier Heften' (GA 99) vom Ende der vierziger Jahre - erweisen sie sich als philosophische Versuche, so dass die 'Schwarzen Hefte' sich am ehesten als 'Denktagebücher' bezeichnen lassen. Weil die Aufzeichnungen sich immer wieder der Nähe der Tagesereignisse aussetzen, zeigen sie sich in einem unverwechselbaren Stil. In den 'Schwarzen Heften' scheint der Leser dem Denker so nah zu sein wie sonst nie. Er kann spüren, wie sehr sich das Denken auf sein Gedachtes einlässt. Das bringt mit sich, dass die 'Schwarzen Hefte', wie kein anderes Manuskript des ohnehin leidenschaftlich diskutierten Denkers, umstritten sein werden. Die Härte der Auseinandersetzung mit zeitgeschichtlichen Vorgängen wird mitunter dem Besprochenen nicht gerecht. Manche Hefte enthalten in vielerlei Hinsicht Problematisches. Dann wieder trifft der Angriff das Richtige. Alles gehört zum Eigentümlichen dieser Schriften, deren Veröffentlichung einen besonderen Moment in der Geschichte der Gesamtausgabe darstellt. Die seinsgeschichtliche Deutung des Weltkriegs samt mit ihm verknüpfter Phänomene wie der Totalisierung der Technik in allen Lebensbereichen erreicht in diesem Band 96 ihren Höhepunkt. Alltäglichsstes erscheint als 'Zeichen' der 'Machenschaft'. Dabei verschärft sich der Ton. Nichts bietet dem Denker einen Hinweis auf das 'Seyn'. Alles ist besetzt vom 'Seienden'. In dieser Stimmung einer vollkommenen Verhinderung des 'anderen Anfangs' erreichen Heideggers Angriffe auch das Judentum. Es wird als ein der 'Machenschaft' besonders geschickt dienendes 'Weltjudentum' bestimmt. So trübt Heidegger das seinsgeschichtliche Denken unheilvoll durch antijüdische Klischees.

**Gesamtausgabe** Martin Heidegger, 2015

*Gesamtausgabe* Martin Heidegger, 2015

**The Banality of Heidegger** Jean-Luc Nancy, 2017-03-01 Heidegger and Nazism: Ever since the philosopher's public involvement in state politics in 1933, his name has necessarily been a part of this unsavory couple. After the publication in 2014 of the private Black Notebooks, it is now unambiguously part of another: Heidegger and anti-Semitism. What do we learn from analyzing the anti-Semitism of these private writings, together with its sources and grounds, not only for Heidegger's thought, but for the history of the West in which this thought is embedded? Jean-Luc Nancy poses these questions with the depth and rigor we would expect from him. In doing so, he does not go lightly on Heidegger, in whom he finds a philosophical and "historical" anti-Semitism, outlining a clash of "peoples" that must at all costs arrive at "another beginning." If Heidegger's uncritical acceptance of prejudices and long-debunked myths about "world Jewry" shares in the

“banality” evoked by Hannah Arendt, this does nothing to lessen the charge. Nancy’s purpose, however, is not simply to condemn Heidegger but rather to invite us to think something to which the thinker of being remained blind: anti-Semitism as a self-hatred haunting the history of the West—and of Christianity in its drive toward an auto-foundation that would leave behind its origins in Judaism.

**Poesie der Vernichtung** Judith Werner, 2018-01-10 Judith Werner untersucht, wie sich Antisemitismus in einem Kernbereich von Heideggers Denken manifestiert: seinem Dichtungs- und Literaturverständnis. Ihre Analyse der 2014/15 erschienenen Schwarzen Hefte, die ein regelrechtes Erdbeben in der Heidegger-Forschung und in den Feuilletons der deutschen und internationalen Presselandschaft auslösten, kontextualisiert die Ursprünge und Ausprägungen antisemitischer Ideologie in Heideggers Denken literatur- und philosophiegeschichtlich. Die kritische Studie nimmt die Forschungsgemeinde in die Pflicht, sich einer ehrlichen Debatte zu stellen, die Heideggers Antisemitismus weder leugnet noch philosophisch verklärt.

*Irrnisfuge* Peter Trawny, 2014-09-17 Über die Wildheit des Denkens Die Diskussionen um Heideggers Schwarze Hefte, jene vor Kurzem publizierten Aufzeichnungen aus dem Jahrzehnt zwischen 1931 und 1941, haben gezeigt, wie das extreme Denken Heideggers die öffentliche Verständnisfähigkeit an ihre Grenzen treibt. Woher stammt die Wildheit eines Denkens, das sich wissentlich jeder Normalisierung entzieht? Heidegger hat früh schon die gewöhnliche Auffassung der Wahrheit für eine in seinen Augen ursprünglichere aufgegeben: Die Wahrheit ist in ihrem Wesen die Unwahrheit, heißt es einmal. Es kann sein, dass sich hier ein Weg öffnet, den die Demokratie der Vernunft und ihre Institutionen nur für einen gefährlichen Irrtum halten können. Peter Trawny versucht in diesem aufregenden Essay, der zeitgleich auf Französisch und Englisch erscheint, zu zeigen, dass das Irren zur Freiheit des Denkens gehört.

Zur Hermeneutik der "Schwarzen Hefte" Alfred Denker, Holger Zaborowski, 2017 Seit der Veröffentlichung von Heideggers Schwarzen Heften ist sein Denken einer massiven Kritik unterzogen worden. Zwei Themen standen von Anfang an im Mittelpunkt: die Frage nach seinem Verhältnis zum Nationalsozialismus und die Frage nach seinem Antisemitismus. Dass Heidegger sich in den Schwarzen Heften zum Grossteil mit anderen Themen befasste, geriet so aus dem Blick. In den Schwarzen Heften finden wir eine massive Kritik des Christentums, wichtige Erläuterungen zum Ereignis-Denken, die Konturen der Seinsgeschichte und immer wieder Selbstinterpretationen und Selbstkritik. Die Schwarzen Hefte belegen auch eine Krise im Denken Heideggers und mehrere vergebliche Versuche, eine neue Sprache für sein Denken zu finden. In diesem und dem nächsten Band des Heidegger-Jahrbuches mochten die Herausgeber versuchen, eine sachliche und kritische Diskussion der bisher erschienenen Schwarzen Heften vorzulegen und Fragen in den Mittelpunkt zu stellen, denen in der bisherigen Diskussion nicht mit der nötigen Differenziertheit nachgegangen worden ist: o Worum handelt es sich eigentlich bei den Schwarzen Heften? Was hat Heidegger mit ihnen beabsichtigt? o Was lässt sich zur Textgeschichte sagen? o Worin

liegen thematische Schwerpunkte? Lassen sich Entwicklungen/Veränderungen aufzeigen? o Was ist der Unterschied zwischen den Überlegungen und den Anmerkungen? o Wie lassen sie sich in Heideggers Denkweg einordnen? Welchen Status haben sie im Kontext von Heideggers anderen Werken? o Wie lassen sie sich in die Geschichte der Philosophie (und Literatur) einordnen? o Welche besonderen Herausforderungen stellen sie der zukünftigen Interpretation? Mit Beiträgen von Francesca Brencio, Richard Capobianco, Alfred Denker, Ingo Farin, Julia Ireland, Eric Nelson, Richard Polt, Roberto Rubio, Ian Thompson, Takao Todoroki, Daniela Vallega-Neu, Silvio Vietta und Angel Xolocotzi.

Gesamtausgabe Martin Heidegger, 2014

Gesamtausgabe Martin Heidegger, 2015

Gesamtausgabe Martin Heidegger, 2014

Vier Hefte I Und II Martin Heidegger, 2019-02 Martin Heideggers Vier Hefte I und II, entstanden zwischen 1947 und 1950, erscheinen als der sechste Band der Schwarzen Hefte. Heidegger hat ihnen eine so grosse Bedeutung beigemessen, dass er sie sogar als den vielverlangten 'II. Teil von Sein und Zeit' (GA 98, 61) bezeichnet. Bereits in den Anmerkungen - anderen Schwarzen Heften, die parallel zu den Vier Heften verfasst wurden - weist Heidegger immer wieder auf sie hin. Der Band 99 der Gesamtausgabe enthält zwei Hefte, die allerdings keineswegs die eigentlichen Vier Hefte darstellen. Vielmehr wird in diesen beiden Heften das Projekt der Vier Hefte ausführlich thematisiert. Zudem ist in ihnen von einem Manuskript der Vier Hefte die Rede. Mit der durchaus für Heidegger ungewöhnlichen Betonung der Vier erhält Heideggers Gedanke des Gevierts einen neuen, unerwarteten Kontext.

Martin Heidegger and the Truth About the Black Notebooks Friedrich-Wilhelm von Herrmann, Francesco Alfieri, 2022-01-01 Toward the beginning of 2013, I received reports of passages in the Black Notebooks that offered observations on Jewry, or as the case may be, world Jewry. It immediately became clear to me that the publication of the Black Notebooks would call forth a wide-spread international debate. Already in the Spring of 2013, I had asked Professor Friedrich-Wilhelm von Herrmann, last private assistant - and in the words of my grandfather, the "chief co-worker of the complete edition", - if he might review the Notebooks as a whole, based on his profound insight into the thought of Martin Heidegger, and in particular, review those Jewish-related passages that were the focus of the public eye. Publications about the Black Notebooks quickly came to propagate catchy expressions such as "being-historical anti-Semitism" and "metaphysical anti-Semitism". The first question that obviously arises is: Does the thought of Martin Heidegger exhibit any kind of anti-Semitism at all? In this book Professor von Herrmann now advances his hermeneutic explication. With Professor Francesco Alfieri of the Pontificia Università Lateranense he has found a colleague who has drawn up a comprehensive philological analysis of volumes GA 94 through GA 97 of the Complete Edition. The fact that Heidegger designated the hitherto published "black notebooks" as Ponderings (Überlegungen) and as Observations (Anmerkungen) has been given

little consideration. He intentionally placed them at the conclusion of the Complete Edition because without acquaintance with the lectures, and above all, with the being-historical treatises that would come to be published in the framework of the Complete Edition, they would not be comprehensible. (Arnulf Heidegger)

**Heidegger und der Mythos der jüdischen Weltverschwörung** Peter Trawny, 2015 Heideggers Überlegungen, die erste Reihe der Schwarzen Hefte, sind erschienen und haben ein aussergewöhnliches Medienecho verursacht. Mit dieser Veröffentlichung wächst Heideggers Schriften eine neue Dimension zu. Doch die philosophische und akademische Auseinandersetzung steht erst noch bevor. Oft wurde bemerkt, mit welcher grossen Anteilnahme jüdische Philosophinnen und Philosophen dem Werk Martin Heideggers begegneten. Gab und gibt es hier eine besondere Nahe? Die Überlegungen zeigen, dass in einer bestimmten Phase seines Denkens antisemitische Ideen die Geschichte des Seins belagern. Dabei scheinen die Protokolle der Weisen von Zion, diese erste Quelle des modernen und postmodernen Antisemitismus, die Hauptrolle zu spielen. Peter Trawny geht in seiner Studie der Frage nach, welche Bedeutung dieser geistige Schiffbruch für das gesamte Heideggersche Denken hat. Die 3. Auflage ist erweitert um ein Kapitel Vernichtung und Selbstvernichtung zur apokalyptischen Reduktion der Geschichte in den Schwarzen Heften. Ebenso enthalten ist ein Kapitel zum Verhältnis Heideggers zu Husserl, das für die 2. Auflage neu hinzugekommen war.

**Anmerkungen VI-IX (Schwarze Hefte 1948/49-1951)** Martin Heidegger, 2018 Mit den Anmerkungen VI-IX wird die Veröffentlichung von Heideggers Schwarzen Heften fortgesetzt. Die zwischen 1948/49 und 1951 entstandenen Aufzeichnungen kommentieren noch zuweilen politische und gesellschaftliche Erscheinungen der deutschen Nachkriegszeit, beziehen sich aber immer mehr auf ein Denken des Seyns, das Heidegger jenseits der Philosophie entwickeln mochte. Wichtige Themen der Spätphilosophie wie die Frage nach dem Gestell werden entfaltet. In den Anmerkungen VIII sind zudem Spuren der Wiederbegegnung mit Hannah Arendt zu finden. Der Reichtum immer neuer Formulierungen, das Erkunden unbekannter Wege im Denken, geben Einblick in die Kreativität dieses einzigartigen Philosophen.

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