SUMMARY

In my doctoral thesis I concentrated on the subject of Heidegger's thinking about sacrum. Martin Heidegger, although by many considered to be atheist, was in fact a man of faith. I present his thinking about divinity on the background of a controversial biography. Born in 1889 in Messkirch, Germany, he grew up in a catholic family. Young Martin studied theology and planned to become a priest. Because of poor health he was forced to change his plans, and then he focused his efforts on catholic philosophy. In fact, he was a hope of catholic philosophy these years. In his first lectures entitled Introduction to the Phenomenology of Religion (winter semester 1920/1921), Heidegger was developing a phenomenological view on catholic existence. But he had a great aversion to dogmas and slowly became closer to protestant theology. In his first great work, Being and Time (1927), there is no word about sacrum, although this was a book supposed to describe the human existence in its reality. Reading this book carefully one can find the emptiness left in the place of the Transcendence. The year 1933 brought the most controversial events in Heidegger’s life. He occupied the position of the head of Freiburg University and supported the Nazi regime. One of his main inspirations was then Nietzsche; Heidegger adapted the idea of “God’s death” to his own philosophy. He saw a direct connection between God’s death and the end of metaphysics. Nevertheless, he failed as the head of the university and quitted very soon in 1934. After the end of the World War II Heidegger was persona non grata because of his former sympathies, but still a lot of listeners wanted to attend his lectures, which were resumed in 1950. Meanwhile Heidegger finished his second great work: Contributions to Philosophy (from Enowning). There he developed the idea of the last god, who would be different from all the past. This idea fascinates even today. In my work I show the limits of this conception, e.g. Heidegger’s god doesn’t rule over Being (Sein) and time (he is not eternal in theological sense). The most known in Heidegger’s thinking about sacrum is the postwar period, when he wrote about connection between thinking and poetry. Based on the work of the great German poet Hölderlin, Heidegger created a conception of the “fourfold”: the harmony of Mortals, Gods, Earth, and Sky. His thinking was supposed to be unmetaphysical, close to poetry. Heidegger believed that in this thinking we may come closer to sacrum, and then divinity may save the world, already half-destroyed by technology. But who could be able to think like that? There are two main questions I put in my work. Firstly, did Heidegger really overcome metaphysics and metaphysical thinking? And if so – was he still “philosopher”? Here very helpful is the idea of metaphysics not as something already surpassed but as an “icon” that can’t truly describe sacrum, yet it allows us somehow to see its gleam. And secondly, can one believe in divinity after the fashion of Heidegger? Is this faith helpful or maybe dangerous? What are its limits, and where may we find the greatness of his lifelong searching?