

ABSTRACT

Ab-ground. Martin Heidegger's nonfundamental ontology

The dissertation takes up the concept of "Ab-ground" as a main category of Heidegger's thought, because it assumes that this category will allow this thought to be gathered and organized in a way that will indicate new interpretative possibilities for it. The analysis of "Dasein" and "Da-sein" as the concepts originally referring to groundlessness, uses the methodology developed by the philosophy of difference, which is of key importance for the mode of taking up every theme of the dissertation.

Parousia, *Gelassenheit*, "fear" - Heidegger seeks a place for these concepts in the philosophy of being, trying to find a new word for reality, and describe it with a new way of expression. This is related to Heidegger's gradual withdrawal from the concept of "fundamental ontology" to more experimental terms, e.g. "event" (*Ereignis*) – the reflection in the dissertation is largely focused on discussing this process and its consequences. The dissertation proposes a thesis, that concepts such as *Dasein*, *Zeit-Spiel-Raum* or *Ereignis* make their own sense in the element of the groundlessness, which is the motto of a return to intellectual sources, and thus a critical take on the tradition of *arché*.

Entering into a dispute with the philosophical tradition, Heidegger draws from this tradition - phenomenology, existentialism (understood in a specific way), mystical philosophy are these areas, in which Heidegger's thought works. One of the chapters is therefore dedicated to Heidegger's meetings: with Kierkegaard, Nietzsche, Master Eckhart, as well as with Husserl and Shestov. The attempts made in this chapter to describe and understand the course of meetings with these philosophers are meant to not only highlight the inspirations that influenced Heidegger's own style of thinking. They are also trying to point out the "thing" that this thinking is trying to undertake, present for example in the problem of "*fainesthai*", the manifestation of the world for *Da-sein*. The chapter on meetings tries to make a question: "How can a meeting have a meaning for this manifestation?" sensible.

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