

Each essential thinker is irrefutable (the essential thinker is someone who has gained a particular, originary and thus individual fundamental position in the history of being). *Irrefutability* here does not mean simply that “a system” cannot be dealt with by way of counter-arguments proving falsity and error; rather, it means that such a goal is in itself inappropriate and thus a falling out of philosophy.

Why? Because with each fundamental position the *essence* of truth and thus the philosophical truth is each time posited; *no* essential determination of truth stands “*against*” an other in the *sense* of a mere *rejection*; thus neither does one *belong to* another in the sense of a mere, whether partial or complete, *acceptance*.

Yet the fundamental positions do stand indeed “*against*” one another insofar as they – *each* in its particular *individuality* – found, and that means elevate to distress, the essentially *historical* individuality of being and its truth. Wherefrom arises the demand: always come back again to such fundamental positions, in order to be thrust into the uniqueness of an original question by way of the analytical confrontation with them.

The analytical confrontation is a counter-questioning:

1. such that both fundamental positions “*exclude*” each other and thereby win an “*against*” one another and thus force themselves into the uniqueness;
2. such that this “*exclusion*” is at once the indication into the necessary belonging to that which is *uniquely question-worthy* in thinking.

(Thus, there is no dialectical progression of sublation for the historical analytical confrontation of this kind, there is rather the *unmatchability on the basis of the particular uniqueness*.)

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62. History

The tradition of the decisions and the decidedness/resolvedness achieves the fundamental trait of coming questioning and commanding/ordering, the kind of insistence in beings, the capacity for destiny and the determination to going down; only where this reigns is there history – the rest remains historiological noise which reports series of experiences and sells the reported on as “history.”

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History is the trace, inscribed in the clearing of being, of the decisions eventuated out of being, concerning the latter’s difference to “beings.”