

GESCHICHTLICHKEIT / EREIGNIS / KEHRE

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[Note: This article appears below in two versions. The first version employs Greek characters for Greek words. The second version transliterates the Greek words into Latin script.]

[First version, with Greek characters.]

[241] THE DEBATE IN PHILOSOPHY has always been over the a priori -- at all levels, of course, but here I focus on human being -- both about whether there is one and if so, of what kind it might be. Granted *that* there is an a priori dimension defining human being, the argument between Heidegger and Husserl was principally about its kind: thrownness or presuppositionlessness. Granted, not unproblematically, that this first question were resolved in favor of thrownness (for Heidegger, the archi-existential), the next debate, between Heidegger and Aristotle was about its material content: possibility or actuality.

The overlapping of agreements and disagreements is complex. Husserl and Aristotle agree on the material content of the a priori but not on its formal kind. They hold that self-identity, immanence, and ideality define full being and validity, and hence they privilege actuality *qua* self-presence as the analogical norm determining the material content of the a priori of human nature. They diverge, however, on its formal structure, Aristotle opting for thrownness into finite actuality, Husserl for a presuppositionlessly actual transcendental consciousness. Heidegger and Aristotle, in turn, agree on the general form of the a priori -- thrownness in both cases -- but diverge on its material content: thrownness into *possibility* for Heidegger, thrownness into *actuality* for Aristotle. And finally Husserl and Heidegger disagree on both the form and the content of the a priori operative in human being, with Heidegger arguing for thrownness into -- and the derivation of all actuality from -- possibility.

This third divergence explains why, on the negative side, Heidegger's fundamental critique (both early and late) of Husserl's work always concerned historicity: he argued famously that there was no historicity, and in principle could be none, in Husserlian phenomenology. On the positive side, Heidegger's insistence, from beginning to end, on thrownness *into possibility* (later formulated as *Es-gibt-Sein*¹) tells us everything he had to say, both early and late, about: historicity, presupposition, and "turn," that is, about *Geschichtlichkeit*, *Ereignis*, and *Kehre*. Which means it tells us everything Heidegger had to say, period.

One of the abiding and most troubling ἀπορίαι in Heidegger-scholarship is lodged at the heart

¹Arno Böler is exactly correct: "Heidegger ersetzt in den 30er Jahren den Terminus Geworfenheit durch die Formulierung Es-gibt." *Das Gedächtnis der Zukunft: Ansätze zu einer Fundamentalontologie der Freiheit bei Martin Heidegger and Aurobindo Ghose*, Vienna: Passagen Verlag, 1996, p. 100.

of what he has to say about the a priori, specifically about what [242] he called *das Apriori der Faktizität* (21, 414.6-7: February 26, 1926, Heidegger's last lecture, before beginning the final draft of *SZ*²). A brief but crucial text in *SZ* delineates this apriority of facticity: it claims that the openness constituting the practical semantic field (but by implication *any* semantic field) is intrinsically characterized by "*ein apriorisches Perfekt*," which in turn Heidegger defines as the prior (that is, the possibility of) having any encounterable entity in its current significance.

Das auf Bewandtnis hin freigebende Je-schon-haben-bewenden-lassen ist ein *apriorisches Perfekt*, das die Seinsart des Daseins selbst charakterisiert. Das ontologisch verstandene Bewendenlassen ist vorgängige Freigabe des Seienden auf seine innerumweltliche Zuhandenheit. (2, 114.5-9)

This passage lies at the core not only of *SZ* but of Heidegger's entire project as well, insofar as it defines what openness is, how it functions, and what makes it possible -- in short, the analogically unified meaning of being that enables all forms of being-significant.³ Thus an ἀπορία about the meaning of this text would be an ἀπορία about Heidegger's work as a whole.

In a later marginal note (2, 114.26-36) Heidegger offers clues on how to read this passage, although, as experience shows, his gloss runs the risk of explaining *ignotum per ignotius*. He suggests that the aforementioned openness be understood in terms of the a priori -- τὸ πρότερον τῆ φύσει -- or even more clearly ("*noch deutlicher*") in terms of τὸ τί ἦν εἶναι ("*das was schon war -- sein*"). Since that second phrase -- transformed into "*wie es je schon war*" (2, 431.14, translating τὸ πῶς ἦν εἶναι) -- recurs weightily in Heidegger's delineation of *Gewesenheit* as the apriority characterizing all of *Zeitlichkeit*, and since what Heidegger has to say about *Geschichtlichkeit* is only a more concrete elaboration of *Zeitlichkeit* (*eine konkretere Ausarbeitung*: 2, 505.28), we may take Aristotle's second phrase as a clue to understanding the connection between temporality, historicity, and apriority. What, then, does Heidegger intend by his reference τὸ τί ἦν εἶναι? Answering that requires a brief detour through Aristotle's philosophical grammar.

Most modern grammars, including Portuguese, German, and English, privilege a view of the verb in terms of tense, the marker indicating temporal relations between a given action and various datum points on an imaginary chronological line. Ancient Greek, however, while not neglecting chronology and tense, gives at least as much weight to signaling within the verb itself the completeness or incompleteness of the depicted action.⁴ Modern English generally relies on adverbial and

²I reference the *Gesamtausgabe* by volume number, page, and, after the period, by the line or lines. *Sein und Zeit* is abbreviated "*SZ*."

³(1) Re "openness," compare: "Περὶ ψυχῆς/*De Anima*: ...übersetzen wir 'Über das Sein in der Welt.'" "Einführung in die phänomenologische Forschung"/"Der Beginn der neuzeitlichen Philosophie (Descartes-Interpretation)," Friday, November 2, 1923. (2) Re openness as semantic field, cf. "Welt ist nur in der Weise des *existierenden* Daseins, das als In-der-Welt-sein *faktisch* ist" (2, 503.13-15); and: Welt constitutes "eine ontologische Bestimmtheit des Daseins" (2, 504.5-6). "Das Da...meint *die Lichtung* des Seyns selbst" 65, 298.6-8; "das Da als die *Lichtung*" 65, 299.14, etc.(3) As regards the usual translations of *Dasein* one should apply Gertrude Stein's dictum about Oakland: "There's no 'there' there."

⁴K. L. McKay, *Greek Grammar for Students: A Concise Grammar of Classical Attic with Special Reference to Aspect in the Verb*, Canberra, Australia: Australian National University, 1974, 214-224; and Hardy Hansen and Gerald M. Quinn, *Greek, An Intensive Course: Preliminary*

prepositional [243] supplements to portray aspect (e.g., "He ate it up" vs. "He ate it"), whereas modern Greek can distinguish such ὄψεις within the very form of the verb: incomplete, continuous, or repeated action, for example, as in the present imperative with imperfective aspect: γράφε, as contrasted with action that is complete-in-this-moment, as in the aorist imperative with perfective aspect γράψε.⁵

Like all ancient speakers of Greek (and like Heidegger after him), Aristotle generally relies on the present perfect form of the verb to indicate completed-aspect-in-the-current-moment. Thus μεμάθηκα (present perfect form of μαθαίνω, "I learn") actually designates not a tense of "to learn" so much as the perfective aspect of the achieved state of *knowing* ("I now know": cf. *Metaphysics* Θ 6, 1048^b 24, μεμάθηκεν). Such an already-achieved-and-operative state of affairs is what later philosophical grammarians would call ἐνεστώως συντελικός, "standing in an essential relation to an achieved state of being," a condition which Heidegger, in a first approximation, intends by *Geworfenheit* and which he terms, in its more basic form, *die Gewesenheit*. Such an a priori/essential relation is emphatically *not* a matter of chronological time and hence is not expressed by tense:

- (1) neither by the tense indicating undifferentiated past time, which the Greeks generally called ὁ παρεληλυθώς (understood: χρόνος), i.e., "the time that has gone by" (from παρέρχομαι, "go by"),⁶
- (2) nor by the tense indicating, more specifically, continuing or extended past time, τὸ παρατατιόν (from παρατείνω, "stretch out/along"), which modern grammars call the "imperfect,"
- (3) nor by the tense marking the very recent past, τὸ παρακείμενον (the time "lying close by"), which English grammar calls the "present perfect tense."⁷

Indeed, it is far from clear that Aristotle's specifically *philosophical* employment of what we call the "present perfect" served as a tense at all, i.e., an index of chronological time. Scholars of ancient Greek philosophy who remain ignorant of verbal aspect continue to stumble over what philosophical grammarians now call "Aristotelian aspect," especially as found in Aristotle's texts on πράξις τελεία.⁸

The most obvious examples are at *Metaphysics* Θ 6, where Aristotle writes such sentences as:

Edition, New York: Fordham University Press, 1980, Unit 2.1, 3(b).

⁵For aspect in *modern* Greek, see P. Mackridge, *The Modern Greek Language*, New York: Oxford U.P., 1985, 102-124, and W. Householder, et al. *Reference Grammar of Literary Dhimotiki*, The Hague: Mouton, 1964, 5: 5.15. The best work in English on aspect is Robert I. Binnick, *Time and the Verb: A Guide to Tense and Aspect*, New York and Oxford: Oxford University Press, 1991, surpassing Bernard Comrie's (still useful) *Aspect: An Introduction to the Study of Verbal Aspect and Related Problems*, Cambridge: Cambridge U.P., 1976.

⁶The Greeks used χρόνος for both "time" and "tense," or equally expressed both of those by τό plus the neuter adjective or participle.

⁷Compare *Dionysii Thacis Ars Grammatica*, ed. G. Uhlig, *Grammatici Graeci*, I, i, Leipzig: B.G. Teubner, 1883; Hildesheim: George Olms, 1965, §13 Περὶ ῥήματος, p. 53. I omit repeating above the same point about the pluperfect and the aorist (τὸ ὑπερσυντέλικον, τὸ ἄοριστον). For recent research on tense see Nathan Oaklander and Quentin Smith, editors, *The New Theory of Time*, New Haven: Yale University Press, 1994.

⁸Binnick, 170-179.

ὄρα ἅμα καὶ ἑώρακε, καὶ φρονεῖ καὶ πεφρόνηκε, καὶ νοεῖ καὶ νενόηκεν. (1048^b, 23-24)
εὐ ζῆ καὶ εὐ ἔζηκεν ἅμα, καὶ εὐδαιμονεῖ καὶ εὐδαιμόνηκεν. (25-26)
ἑώρακε δὲ καὶ ὄρα ἅμα τὸ αὐτό, καὶ νοεῖ καὶ νενόηκεν. (33-34) [244]

The usual translations of this passage (into English, French, and Italian, for example) are entirely misleading. I indicate where the errors lie by using italics in the following (formally correct but materially inaccurate) English rendering:

At the same time one is seeing and *has seen*, is understanding and *has understood*, is intuiting and *has intuited*. (23-24)
At one and the same time one is living well and *has lived* well; one is happy and *has been* happy. (25-26)
That which *has seen* and that which, at the same time, sees, are one and the same. (33-34)⁹

And as with the translations, so too the interpretations of these passages are generally skewed. On the relatively positive side of the ledger, Alexander Mourelatos does advance the issue beyond both Zeno Vendler's and Anthony Kenny's discussions of verbal action by at least recognizing (although not developing) aspect in these texts;¹⁰ and Jean Tricot's commentary is formally correct in saying that in a perfect πράξις "l'acte est complet et achevé à chacun de ses moments (*La Métaphysique*, p. 502 n.); but his continued use of the present perfect without indication of aspect is misleading.¹¹ On the negative side of the ledger, however, Gilbert Ryle entirely trivializes the issue in lines 23-24 above when he writes, "Aristotle points out, quite correctly (*Met.* IX, vi. 7-10) that I can say 'I have seen it' as soon as I can say 'I see it.'"¹² (Ryle tips his hand by his reference to "vi. 7-10" -- viz., not the Greek text but the utterly inadequate English translation of the Loeb edition.) Likewise, Hippocrates G. Apostle wrongly reduces Aristotelian perfective aspect to chronological succession when he glosses Θ 6, 1048^b 33-34 above with: "That is, one can truly say this at time T₂, since there is an earlier [!] T₁ during which he has seen."¹³

Moreover, to anticipate for a moment, Heideggerians by and large continue to derail the issue of apriority in *Zeitlichkeit* / *Geschichtlichkeit* by missing the connection between (1) the *perfective*

⁹Compare: "Par exemple, en même temps, on voit et on *a vu*, on conçoit et on *a conçu*, on pense et on *a pensé*.... Main on peut à la fois bien vivre et *avoir bien vécu*, goûter le bonheur et *avoir goûté* le bonheur. ...on *a vu* et on voit en même temps, c'est une même chose, et on pense et on *a pensé*." *La Métaphysique*, tr. J. Tricot, Paris: Vrin, 1953, II, 503.

¹⁰Alexander P. D. Mourelatos, "Events, Processes, and States," in *Linguistics and Philosophy*, 2 (1978), 415-34, responding to Zeno Vendler, "Verbs and Times," *Philosophical Review*, 66 (1957), 143-160 (reprinted with minor changes in his *Linguistics in Philosophy*, Ithaca: Cornell U.P., 1967, as chapter 4) and Anthony Kenny, *Action, Emotion, Will*, London: Routledge and Kegan Paul, 1963, pp. 172ff.

¹¹As is well known, Thomas Aquinas' *In Metaphysicam Aristotelis Commentaria* provides no commentary on the lines corresponding to Bekker 1048b 18-35 since the Latin version of Aristotle that he used omits that section.

¹²Gilbert Ryle, *Dilemmas: The Tonner Lectures*, 1953, Cambridge: Cambridge U.O., 1954, p. 102.

¹³*Aristotle's Metaphysics*, tr. H. Apostle, Bloomington: Indiana U.P., 1966, p. 357 n. 13.

aspect (not the present perfect tense!) of the verbs emphasized above -- ἐώρακε, πεφρόνηκε, νενόηκεν, ἔζηκεν -- and (2) that which Heidegger designates as *die Gewesenheit* and which he interprets as *das ontologische Perfekt* (2, 114.35-6). The latter phrase indicates not some "what-has-been" or the chronological state of "having-been"¹⁴ with its representation in the present perfect tense, but rather *das Apriori der Faktizität*, the ontological condition of ἐνεστῶς [245] συντελικός, "standing in an essential relation to an achieved state of being." The problem bedeviling Heideggerians has much to do with their insistence on perpetuating an unhappy usage on Heidegger's part. Even though Heidegger was cognizant of aspect as contrasted with tense (cf. 2, 462.6; 15, 296.25-30¹⁵), nonetheless he unfortunately mimicked Aristotle's employment of the present perfect to indicate the "ontological perfect" (e.g., *ich bin-gewesen*: 2, 431.18), and Heideggerians, like lemmings racing off the cliff, slavishly follow his bad example. The first step towards a solution would be to cease using the present perfect (*gewesen sein, avoir été, esser stato*, "is-as-having-been") to signal the ontological perfect.

What Aristotle is discussing in the passages cited above has *nothing* to do with a condition that is currently in effect due to what has transpired in previous time, not even with a condition whose force, accumulated from the past, still impacts the present. In a word, it has nothing to do with the present perfect *tense*. Aristotle's focus, rather, is on acts that are complete and homogeneous ends in themselves, acts whose τέλος is not a separate product realized by the doing but rather inheres in the very doing itself (ἐκείνη ἢ ἐνυπάρχει τὸ τέλος: 1048^b 22-23), in the mere exercise (κρήσις) of the apposite faculty. Such acts need not cease when the τέλος is attained, because the τέλος is attained in and at each moment of the doing. We may call such πράξεις "enactments" insofar as their very performance realizes the τέλος (has it "immanent") such that there is an equivalence, expressed by the word ἄμα in the texts above, between doing the act and being in the τέλος of the act. The commentary given in the (perhaps post-Aristotelian) *Magna Moralia* is exactly to the point:

ἐπὶ δὲ τῶν πρακτικῶν οὐκ ἔστιν ἄλλο οὐθὲν τέλος παρ' αὐτὴν τὴν πράξιν, οἷον παρὰ τὸ κιθαρίζειν οὐκ ἔστιν ἄλλο τέλος οὐθὲν, ἀλλ' αὐτὸ τοῦτο τέλος, ἢ ἐνέργεια καὶ ἡ πράξις. (1197^a 8-9)

But as regards matters of πράξις [in contrast to all kinds of production], next to the πράξις itself there is no other τέλος. For example, [when it comes to playing the cithara] there is no other τέλος besides playing the cithara; rather, the very ἐνέργεια -- that is to say, the πράξις -- is this τέλος itself.

These issues of verbal aspect and its specification in the "Aristotelian aspect" proper to enactments do point us in the right direction, namely, towards τὸ τέλειον as constitutive of the essence of πράξις. However, they fall short of the proper level of Heidegger's problematic, the essence of the openness that enables (i.e., is the "meaning" of) all forms of being-significant. In other words, the texts cited above deal with the essence of enactments that human beings *can perform* but not with the essence of the enactment that human beings *ever are*.¹⁶

¹⁴Compare "Of Having-Been" in David Farrell Krell, *Of Memory, Reminiscence, and Writing: On the Verge*, Bloomington: Indiana University Press, 1990, chapter six, pp. 240-276.

¹⁵Also Heidegger's commentary on *Metaphysics* Θ 6, 1048^b 23, ὄρα ἄμα καὶ ἐώρακε, at 9, 284.1-33, where aspect is clearly to the fore, as well as his remarks on the Greek perfect in *Vier Seminare*, Frankfurt am Main: Klostermann, 1977, 34.29-33.

¹⁶Here the word "ever" has the force of the German *jeweils* and of the Greek αἰεὶ as in the phrase ὁ αἰεὶ κρατῶν, "whoever is king" or (in David Grene's masterful rendering) "whatever king is king today" (Aeschylus, *Prometheus Bound*, 937) or the phrase ὁ αἰεὶ βασιλεύων, "the king for the time being"

When Aristotle's concern about perfective aspect shifts from *πράξις ἢ πράξις* (the essence of performable enactments) to *ὄν ἢ ὄν* (in this case, the essence of human being), he confronts the grammatical dilemma of a verb (*εἶναι*) that has no [246] perfect form. His solution is to invent the paraphrasis *τὸ τί ἦν* [+ possible dative of possessor¹⁷] *εἶναι*, to indicate the apriority of an entity's state of being, its ever-completeness at any given moment. The debate over the meaning of *τὸ τί ἦν εἶναι* (Trendelenburg, Schwegler, Bonitz, Zeller, Ross, Arpe, Bassenge, Owens, and even Liddell and Scott), while long-standing, has been resolved, I believe, in favor of Schwegler's reading (basically repeated by Owens).¹⁸ That is, the *ἦν* is understood to function not as any form of reference to past time but rather as designating the formal, intelligible perfection of a thing, the being *qua* "formal cause" as beyond generation (*οὐδ' ἔστιν αὐτοῦ [= τὸ εἶδος] γένεσις, οὐδὲ τὸ τί ἦν εἶναι, Metaphysics, Z, 7, 1033^b 7-8*). Thus, absent a perfect form of *εἶναι* to express perfective aspect, Aristotle's paraphrastic *ἦν* points not at all to what is *πρότερον τῷ χρόνῳ* (hence, not to "what-is-as-having-been") but only to what is *πρότερον τῆ φύσει*. All of which brings us back to the text at SZ 2, 114.5-9 and Heidegger's gloss of it.

This supposed "detour" through Aristotle's philosophical grammar has actually led us straight to what Heidegger takes to be philosophy's one and only issue, the apriority inscribed in the openness that constitutes the "meaning" of being-significant at all. This openness is not some vague, undifferentiated spatiality but an entirely concrete semantic field, at once differentially structured and self-interestedly oriented. What is more, this differential-openness-as-semantic-field is as far as Heidegger (February 7, 1919 -- May 26, 1976) ever got philosophically.¹⁹

Heidegger delineates the essentially differential structure of any semantic field as "...*das Aus des Auseinander des Unterschieds (das Da)*" (9, 326.33-34), which we might render as "the *διὰ* of the *διαφορά: die Lichtung*." This clearing-by-distinguishing -- the performance of which Aristotle attributed to *ὁ νοῦς τῷ πάντα ποιεῖν (De Anima, Γ5, 430^a 15)* and Heidegger alluded to by his reference to the *lumen naturale* (2, 177.3) -- is *die Sache selbst*, and Heidegger variously names it the: *Sinn, Wahrheit, Entwurfsbereich, Sein selbst, Seyn, Welt, Sein, Als, Zeit, Temporalität, Offenes / Offenheit, Lichtung, lichtende Verbergung (ἀλήθεια, φύσις²⁰), Unterschied / Unterscheidung (διαφορά), Ortschaft (τόπος), Ereignis (κίνησις), Sammlung (Λόγος), Sein-lassen (ποίησις), Brauch (χρή)*, etc. -- each term usually accompanied by at least one and sometimes two understood genitives: subjective (*des Seins selbst; des Wesens*, etc.) and objective (*von Sein; von*

(Herodotus, *Historiai* IX, 116) -- *not* as in the (equally legitimate but here inapplicable) phrase *ὁ ἀεὶ χρόνος*. Compare 9, 268.18--270.13.

¹⁷In some formulations this dative follows the *εἶναι*.

¹⁸Albert Schwegler, *Die Metaphysik des Aristoteles. Grundtext, Übersetzung und Kommentar*, reprinted, Frankfurt am Main: Minerva, 1960, IV, 43-45, "Das τί ἦν εἶναι" and 369-379, "Excurs I. Τὸ τί ἐστι, τὸ τί ἦν εἶναι und der Gebrauch des Dativs in der Formel τὸ ἐνὶ εἶναι bei Aristoteles"; and Joseph Owens, *The Doctrine of Being in the Aristotelian "Metaphysics": A Study in the Greek Background of Mediaeval Thought*, second edition, Toronto: Pontifical Institute of Mediaeval Studies, 1963, pp. 180ff.

¹⁹The first date marks the opening lecture in his course "Die Idee der Philosophie und das Weltanschauungsproblem," when (in Theodore Kisiel's words) "Heidegger became Heidegger."

²⁰"φύσις in sich schon ἀλήθεια, weil κρύπτεσθαι φιλεῖ," 2, 282.34.

Anwesen; der Seiendheit des Seienden, etc.).²¹

Even as an ontological datum, this differential openness is necessarily a [247] performance that has the existential (not existentiell) structure of "retrieval"/*Wiederholung*. Even "before" it is something to be taken over existentiell in resolution, differential openness is a "becoming," (*Zu-kommen*, 2, 430.31²²), which, like all movement, consists in wresting actuality from, and maintaining it in terms of, possibility. This says not only that the structure of differential openness is ontological movement (22, 173.7), but also that, as such, it is the possibility of disclosing something as something. All disclosure is a movement, and all movement a disclosure, insofar as both enact their transitory present from out of their τέλος. Aristotle draws movement and disclosure together in *Metaphysics* Λ 3, 1069^b 36--1070^a 2, and Heidegger offers a gloss:

πάν γὰρ μεταβάλλει τι καὶ ὑπό τινος καὶ εἰς τι. ...εἰς ὃ δέ, τὸ εἶδος.²³

All μεταβολή is *of* something, *by* something, *into* something. ...But that into which it changes is that as which it appears.

Heidegger's gloss interprets all forms of movement as forms of μεταβολή (*Umschlag*; 65, 193.14-15), and reads the latter in terms of ἀλήθεια:

Jede Bewegtheit ist Umschlag von etwas (ἐκ τινος) zu etwas (εἰς τι). ... Den Wesenskern der griechisch gedachten μεταβολή treffen wir allerdings erst dann, wenn wir beachten, daß im Umschlag etwas bisher Verborgenes und Abwesendes zum Vorschein kommt.... (9, 249.21-22, 26-29)

Therefore, to say that the a priori of human being is relegation to differential openness ("thrownness into world"²⁴) is to say that the essence of human being is disclosure (ἀλήθεια) understood as the *apriori-operative retrieval* of any possible significance. But this is exactly the definition of the *Zeitlichkeit* to which the human being is essentially relegated: the a priori [*gewesend*] retrieval of finite present significance [*gegenwärtigende*] from out of one's ultimate possibility [*Zukunft*] -- that is, one's a priori presence-bestowing becoming: "*gewesend-gegenwärtigende Zukunft*" (2, 432.3). It is this existential-structural retrieval that makes possible existentiell self-retrieval.

What does *Geschichtlichkeit* add to this? Even when Heidegger speaks of *Sein zum Anfang* and *die Erstreckung zwischen Geburt und Tod* (2, 493.17-19), the *Erstreckung* has nothing essential to do with a supposed reaching forward to one's future death and/or backward to one's birth, but always and only means living into the διά of διαφορά and thus retrieving present significance from possibility. At *SZ* §72 Heidegger terms this differentiality *Geschehen* and names its existential structure *Geschichtlichkeit* (2, 495.33-4, 496.3), but neither of these is directly about the possibility of

²¹*Passim*, including 48, 177.26; 9, 201.17-18, 369.31, 35; *Vier Seminare*, 72.25, 73.12-16, 82.29, and 101.28. Cf. *Schellings Abhandlung Über das Wesen der menschlichen Freiheit (1809)*, Tübingen: Niemeyer, 1971, 216.28-9. Also *Zur Sache des Denkens*, Tübingen: Niemeyer, 1969, 34.21: "Die 'Unterscheidung' als Charakter des Seins selbst; es west als unterscheidend, scheidend einigendes [i.e., properly understood: 'als σύνθεσις/διαίρεσις']."

²²The hyphen, which appears in the first edition, *SZ* 325.27 and later editions, is omitted in the *Gesamtausgabe* edition. Cf. also "*Selbstwerdung*," 65, 311.29.

²³Compare πάντα γὰρ κίνησις ἐκ τινος καὶ εἰς τι, *Physics* E 1, 224^b 1-2.

²⁴"Der Mensch ist dem Da-sein überantwortet, übereignet," 2, 179.34-35.

somehow returning back over one's past. Both, rather, are about disclosure as the retrieval of possible significance -- here called the "liberation" of possibilities²⁵ -- with the added nuance that *Zeitlichkeit* is the retrieval of one's archi-possibility, whereas *Geschichtlichkeit* enables the retrieval of possibilities found "short" of [248] that (*ihr vorgelagert*, 2, 350.23, 351.4), including those that have come down to one as an inheritance from the past (2, 507.16, 34). Here the present perfect *tense*, the marker of what "is-as-having-been," finds its legitimacy for the first time in *SZ*; but it is entirely circumscribed and empowered by the qualitatively distinct apriority of facticity. Heidegger brings both of these together at the existentiell level: authentic historical living means (1) liberating this or that present-perfect possibility in the light of (2) the self-liberating acceptance of one's ontological-perfect thrownness.²⁶

The *Kehre*, the so-called "reversal" during the 1930s whereby "the focal point of Heidegger's reflection passes subtly from [*Dasein*] to Being itself,"²⁷ is supposed to have changed all this. The moving force in this reversal is said to be Heidegger's discovery that the very structure of *das Sein selbst* includes an unsurpassable negativity or hiddenness; and this hiddenness even hides its own hiddenness, a state of affairs that Heidegger terms *das Geheimnis*, the "mystery of being."²⁸

But this position is beset by significant problems. It would seem that the *Kehre* is not a shift in Heidegger's thinking or his focus but rather inheres in and is the very *Sachverhalt* that Heidegger spent his life investigating.²⁹ "The *Kehre* is at work within the matter itself," Heidegger writes; it is "at work in *Ereignis*."³⁰ And if there is indeed a "shift" or change (*Wandel*, *Wendung*) in Heidegger's thinking, it is

²⁵On *überliefern* as *befreien* see *Was ist das--die Philosophie?* Tübingen: Neske, 4th ed., 1966, 8.15 and 21.20-21.

²⁶"Damit bezeichnen wir das in der eigentlichen Entschlossenheit liegende ursprüngliche Geschehen des Daseins, in dem es sich frei für den Tod ihm selbst in einer ererbten, aber gleichwohl gewählten Möglichkeit *überliefert*." 2, 507.31-35.

²⁷William J. Richardson, *Heidegger: Through Phenomenology to Thought*, The Hague: Nijhoff, 1964, p. 238; compare: "the shift of focus from [*Dasein*] to Being...as soon as it became clear that the primacy in the Being-process belongs to Being itself," p. 624. This perspective continues in Richardson, "Heidegger, Martin," in "Supplement" volume of *The Encyclopaedia of Philosophy*, ed. Donald M. Borchert, New York: Simon and Schuster Macmillan, 1996, 233-240: "Aletheia is experienced as more than the horizon within which beings are encountered and reveal themselves as true. Rather, it is experienced as an active force, a process that assumes an initiative of its own by revealing itself to *Dasein* -- but concealing itself as well." p. 234A.

²⁸"...the concealing *itself* remains concealed. We may speak, then of a concealing of concealment.... This concealing of the concealed Heidegger calls 'the mystery' (*das Geheimnis*)....," *ibid.*, 221. Cf. "The concealing takes a double form: (1) concealing its own concealment so that its self-concealment is forgotten ('mystery': *das Geheimnis*); (2) compounding the forgottenness by seducing *Dasein* into wandering about in ever deeper forgetfulness of the mystery ('errancy': *die Irre*)." "Heidegger, Martin," p. 234A.

²⁹"Die *Kehre* ist in erster Linie nicht ein Vorgang im fragenden Denken; sie gehört in den...*Sachverhalt selbst*," Heidegger's letter to Richardson, "Vorwort," *ibid.*, p. xix.

³⁰"Die *Kehre* spielt im *Sachverhalt selbst*." *ibid.*, p. xix. (Cf. also "Das 'Geschehen' der *Kehre*, wonach Sei fragen, 'ist' das Seyn als solches," *ibid.*, p. xxi.) "...die (im Ereignis wesende) *Kehre*," 9, 193.32-33.

not identical with the *Kehre* but rather due to an effort to think though and correspond to the *Kehre* that is at work in *Ereignis*.³¹ Moreover, Heidegger makes it clear that from the very onset of the question of *SZ* "being" is understood within the framework of the *Kehre*.³²

To grasp what the *Kehre* is, therefore, we must first understand *Ereignis*, and one way to do that is to unpack the paradigm of movement that informs Heidegger's thinking. [249]

Taken in the broad philosophical sense, movement is defined not as mere change of place and the like, but as the very being of entities that are undergoing the process of change. But movement is always for the sake of something absent and not possessed -- to broaden Aristotle's phrase into a principle: ἀεί τε γὰρ ἔνεκα τοῦ ἢ κίνησις (*De Anima*, Γ 9, 432^b 15-16³³): the very being of a moving entity *is* its anticipation of something absent.³⁴ The absent is, by nature, hidden; but when anticipated or intended, the intrinsically hidden, while still remaining absent, becomes quasi-present insofar as it functions as the οὐ ἔνεκα that determines the present being of the anticipating entity. That is, if anticipation *is* the being of moved entities, and if anticipation is determined from the absent-but-anticipated goal, then even while remaining intrinsically concealed, the absent-as-anticipated "gives being" (*Es gibt Sein*) to the anticipating entity by disclosing that entity as what it presently is.

The pattern operative in movement is one of absence-dispensing-presence, where the οὐ ἔνεκα remains *both* intrinsically (if relatively) absent/concealed *and* indirectly present/revealed. Moreover, this pattern preeminently characterizes the entity whose being is differential openness. What enables differential openness -- the ontological movement that discloses something as something -- is intrinsic (if relative) concealment, and this Heidegger calls *das Geheimnis des Seins*. However, this "mystery" is not, as some Heideggerians would have it, (1) the redoubled concealing of (2) the intrinsic self-concealment (3) that characterizes some "Being" distinct from differential openness. Such hypostasizing of "Being" and such doubling of its concealment are neither necessary nor possible on Heidegger's terms. Rather, Heidegger speaks simply of "the intrinsic absence constitutive of differential openness" ("*das...Geheimnis des Daseins*," 9, 195.23) and, if there is any doubling of concealment here, it consists in the *overlooking* of the intrinsic absence: "*das vergessene Geheimnis des Daseins*".³⁵ Heidegger argued correctly that the intrinsic absence/hiddenness contributes to the overlooking, and he believed that Heraclitus had intimated as much in his fragment no. 123, φύσις

³¹That is, it is "das Denken der Kehre," or "eine Wendung..., die seinen Gang der Kehre entsprechen läßt," *ibid.*, p. xvii.

³²The second paragraph of Richardson, p. xix, is the key text in this regard.

³³The exception, of course, is the entirely immanent ἐνέργεια ἀκίνησις that Aristotle attributes at least to God: *Nicomachean Ethics* H 14, 1154^b 27.

³⁴This point becomes a commonplace in traditional philosophy. See Thomas Aquinas, *In III Physicorum*, lectio 2 (Parma XVIII, 295b): "...quod iam in actu existens habet ordinem in ulteriorem actum; quia si tolleretur ordo ad ulteriorem actum, ipse actus, quantumcumque imperfectus, esset terminus motus et non motus..."; *In VIII Physicorum*, lectio 10 (Parma XVIII, 500a): "...movetur aliquid, quod cum sit in potentia, tendit in actum"; and S.T. I-II, 30, 2, c.: "Est autem alia ratio virtutis motivae ipsius finis vel boni, secundum quod est realiter praesens, et secundum quod est absens: nam secundum quod est praesens, facit in seipso quiescere; secundum autem quod est absens, facit ad seipsum moveri." Both citations are taken from Aquinas' *Opera Omnia*, Parma edition, reprinted, New York: Musurgia, 1948-1949.

³⁵Cf. "Der Entzug aber ist des Da-seins," 65, 293.9; and "Das *Da-sein* als die Wesung der Lichtung des Sichverbergens gehört zu diesem Sichverbergen selbst, das als das *Er-eignis* west," 65, 297.25-27.

κρύπτεσθαι φιλεῖ: "Differential openness loves to hide."

The paradigm of movement *qua* absence-dispensing-presence also sheds light on Heidegger's key term *Ereignis*. In ordinary German *Ereignis* means "event," but in Heidegger's retrieval of the unsaid in Aristotle, it becomes a name for the structure of the ontological movement that enables all being-significant. Playing on the adjective *eigen* ("one's own"), Heidegger comes up with the neologism *Er-eignung*:³⁶ ontological movement as the process of being drawn into what is "one's own" by the apposite οὐ ἔνεκα. Formally this structure applies to any "natural" entity: the being of any [250] φύσει ὄν that is moved καθ' αὐτό consists in its being-pulled by, and thereby its anticipation of, its τέλος. However, for Heidegger it functions preeminently as the kinetic structure of differential openness. The ultimate possibility of such openness is the possibility that ends all possibilities, such that openness is "claimed" by the unsurpassable τέλος that is ever-enacted in its being and "pulled forth" by it into finite, mortal becoming.³⁷ This being-drawn by and into its intrinsic absence, in such a way that a differentially structured semantic field is engendered and sustained, is appropriation-by-absence (κίνησις). It is what Heidegger means by *Ereignis*.

The word itself emerges in Heidegger's thought only in the 1930s (actually it first occurs -- as a translation of κίνησις -- in Heidegger's Marburg seminar, "Phänomenologische Übungen zu Aristoteles, *Physik* III," Monday, July 9, 1928). However, this later language echoes what Heidegger had earlier discussed in terms of thrownness. Both the earlier language of thrown anticipation of absence, and the later language of appropriation *by* absence, have the same *Apriorität der Faktizität* in view.

The pattern of ontological movement also helps to clarify Heidegger's claim about the concealing-and-revealing, or withdrawing-and-arriving, of "being itself" (i.e., of "*Sein, Wahrheit, Welt, Sein, Ereignis* [etc.]: 9, 369.35). In a quite typical formulation Heidegger writes (I add the bracketed numbers):

- [1] Das Sein selbst entzieht sich,
- [2] aber als dieser Entzug ist das Sein gerade der Bezug,
- [3] der das Wesen des Menschen
- [4] als die Unterkunft
- [5] seiner (des Seins) Ankunft
- [3, cont.] beansprucht.³⁸

In paraphrase that text says:

1. Intrinsic hiddenness,
2. as the relatively absent οὐ ἔνεκα, is a one-sided relation (*Ereignis*) that
3. pulls-forth/evokes/claims the disclosive movement of differential openness
4. such that this openness, *qua* relations of significance, is what enables

³⁶65, 311.4, etc.

³⁷This "claiming" is the ontological πράξις τελεία *par excellence*. In another context Aristotle says of the excellence of contemplation: δόξαι τ' ἂν αὐτῇ μόνῃ δι' αὐτὴν ἀγαπάσθαι, *Nicomachean Ethics* K 7, 1177^b 2. In the late 1920s Heidegger spoke of philosophy as φιλία and says the philosopher becomes "the friend of the possible" (and "of the essential") by "traveling to the outermost limits of the possible": "Edmund Husserl zum 70. Geburtstag," *Akademische Mitteilungen* (Albert-Ludwigs-Universität, Freiburg/Br., 4, 14 (May 14, 1929), 46; re "die Freunde des Wesentlichen," *Kant und das Problem der Metaphysik*, 3rd ed., Frankfurt am Main: Klostermann, 1965, p. 222.

³⁸*Nietzsche*, 2nd ed., Pfullingen: Neske, 1961, II, 368.

5. entities to have-being-as-this-or-that.

What, then, about the *Kehre*? To be sure, one can notice certain shifts within Heidegger's work beginning around 1930, both in his style and in the topics he addresses. As regards style, some have claimed his language becomes more abstruse and poetic, and his thinking less philosophical than mystical. As regards substance, he seems to introduce new topics like "appropriation" and the "history of being." Some argue that beginning in the 1930s Heidegger radically changed his approach and perhaps even his central topic. The early Heidegger, so the argument goes, had understood "being itself" from the standpoint of essential human being, whereas the later Heidegger understands essential human being from the standpoint of being itself. Others claim, improbably, that in the 1930s "Heidegger's interest turned more [251] and more toward the search for the Essential Being (*Wesen*) and Origin (*Ursprung*) of truth," that the *Kehre* consists in Heidegger's turn to "a deep Essential Being," "removed from beings [and] purified of them," and that now "Being waits for an open space and a new god, in German, which is where the saving God will undoubtedly arrive."⁶⁹

Heidegger clarifies matters by distinguishing between (a) the *Kehre* and (b) the change in thinking that the *Kehre* demands, both of which are to be kept distinct from (c) the various shifts in form and focus that his philosophy underwent in the 1930s. The point is that, properly speaking, the *Kehre* is not a shift in Heidegger's thinking nor a change in his central topic but only a further specification of *Ereignis*.

The point is: *Die Kehre* is a name for how *Ereignis* operates. *Ereignis* is the evocation of differential openness for the sake of disclosing something as something. For Heidegger, this fact stands over against all theories of the self as an autonomous subject that presuppositionlessly posits its objects in meaning. In opposition to that, *Ereignis* means that differential openness must be a priori appropriated by presence-bestowing absence before anything can be significant at all.

Ereignis also means that this appropriation of differential openness (its a priori relation to a semantic field) is the primary and defining moment that makes possible any "taking-as" ("projection") and hence of any disclosure of being-significant. This priority (which Heidegger names "*Gegenschwung*") between appropriation/throwness on the one hand and projection on the other -- with the priority going to appropriation/throwness -- constitutes the very structure of *Ereignis* and is what Heidegger calls the *Kehre*. The *Kehre* is another name for the structure of the ontological movement of differential openness: it says that (1) this movement is *a priori evoked* by its own intrinsic (if relative) absence as οὐ ἔνεκα, such that (2) there opens up a semantic field in which entities are "already" significant. In a word, the *Kehre* is *Ereignis*.

Thus, the shifts in Heidegger's work in the 1930s -- and especially the deepening of his insights into throwness and appropriation -- are just that: shifts and developments within a single, continuing project focussed on what he called "the thing itself": the apriority of facticity as that which enables (and so is the "meaning" of) all forms of being-significant.

[End of first version, Text with the Greek words transliterated follows.]

³⁹John D. Caputo, *Demythologizing Heidegger*, Bloomington: Indiana U.P., 1993, pp. 118, 119, and 123; Cf. p. 119: "a deep, primordial, originary truth" and p. 21: "hypervalorization of *aletheia*."

[Second version, with Greek words transliterated into Latin script.]

GESCHICHTLICHKEIT / EREIGNIS / KEHRE

Thomas Sheehan

*Existentia (Meletai Sophias [Budapest],
XI, 3-4 (2001), 241-251.*

[241] THE DEBATE IN PHILOSOPHY has always been over the a priori -- at all levels, of course, but here I focus on human being -- both about whether there is one and if so, of what kind it might be. Granted *that* there is an a priori dimension defining human being, the argument between Heidegger and Husserl was principally about its kind: thrownness or presuppositionlessness. Granted, not unproblematically, that this first question were resolved in favor of thrownness (for Heidegger, the archi-existential), the next debate, between Heidegger and Aristotle was about its material content: possibility or actuality.

The overlapping of agreements and disagreements is complex. Husserl and Aristotle agree on the material content of the a priori but not on its formal kind. They hold that self-identity, immanence, and ideality define full being and validity, and hence they privilege actuality *qua* self-presence as the analogical norm determining the material content of the a priori of human nature. They diverge, however, on its formal structure, Aristotle opting for thrownness into finite actuality, Husserl for a presuppositionlessly actual transcendental consciousness. Heidegger and Aristotle, in turn, agree on the general form of the a priori -- thrownness in both cases -- but diverge on its material content: thrownness into *possibility* for Heidegger, thrownness into *actuality* for Aristotle. And finally Husserl and Heidegger disagree on both the form and the content of the a priori operative in human being, with Heidegger arguing for thrownness into -- and the derivation of all actuality from -- possibility.

This third divergence explains why, on the negative side, Heidegger's fundamental critique (both early and late) of Husserl's work always concerned historicity: he argued famously that there was no historicity, and in principle could be none, in Husserlian phenomenology. On the positive side, Heidegger's insistence, from beginning to end, on thrownness *into possibility* (later formulated as *Es-gibt-Sein*¹) tells us everything he had to say, both early and late, about: historicity, presupposition, and "turn," that is, about *Geschichtlichkeit*, *Ereignis*, and *Kehre*. Which means it tells us everything Heidegger had to say, period.

One of the abiding and most troubling *aporiai* in Heidegger-scholarship is lodged at the heart of what he has to say about the a priori, specifically about what [242] he called *das Apriori der Faktizität* (21, 414.6-7: February 26, 1926, Heidegger's last lecture, before beginning the final draft of *SZ*²). A brief but crucial text in *SZ* delineates this apriority of facticity: it claims that the openness

¹Arno Böler is exactly correct: "Heidegger ersetzt in den 30er Jahren den Terminus Geworfenheit durch die Formulierung Es-gibt." *Das Gedächtnis der Zukunft: Ansätze zu einer Fundamentalontologie der Freiheit bei Martin Heidegger and Aurobindo Ghose*, Vienna: Passagen Verlag, 1996, p. 100.

²I reference the *Gesamtausgabe* by volume number, page, and, after the period, by the line or lines. *Sein und Zeit* is abbreviated "SZ."

constituting the practical semantic field (but by implication *any* semantic field) is intrinsically characterized by "*ein apriorisches Perfekt*," which in turn Heidegger defines as the prior (that is, the possibility of) having any encounterable entity in its current significance.

Das auf Bewandnis hin freigebende Je-schon-haben-bewenden-lassen ist ein *apriorisches Perfekt*, das die Seinsart des Daseins selbst charakterisiert. Das ontologisch verstandene Bewendenlassen ist vorgängige Freigabe des Seienden auf seine innerumweltliche Zuhandenheit. (2, 114.5-9)

This passage lies at the core not only of *SZ* but of Heidegger's entire project as well, insofar as it defines what openness is, how it functions, and what makes it possible -- in short, the analogically unified meaning of being that enables all forms of being-significant.³ Thus an *aporia* about the meaning of this text would be an *aporia* about Heidegger's work as a whole.

In a later marginal note (2, 114.26-36) Heidegger offers clues on how to read this passage, although, as experience shows, his gloss runs the risk of explaining *ignotum per ignotius*. He suggests that the aforementioned openness be understood in terms of the a priori -- *to proteron tei physei* -- or even more clearly ("*noch deutlicher*") in terms of *to ti en einai* ("*das was schon war -- sein*"). Since that second phrase -- transformed into "*wie es je schon war*" (2, 431.14, translating *to pos en einai*)-- recurs weightily in Heidegger's delineation of *Gewesenheit* as the apriority characterizing all of *Zeitlichkeit*, and since what Heidegger has to say about *Geschichtlichkeit* is only a more concrete elaboration of *Zeitlichkeit* (*eine konkretere Ausarbeitung*: 2, 505.28), we may take Aristotle's second phrase as a clue to understanding the connection between temporality, historicity, and apriority. What, then, does Heidegger intend by his reference *to ti en einai*? Answering that requires a brief detour through Aristotle's philosophical grammar.

Most modern grammars, including Portuguese, German, and English, privilege a view of the verb in terms of tense, the marker indicating temporal relations between a given action and various datum points on an imaginary chronological line. Ancient Greek, however, while not neglecting chronology and tense, gives at least as much weight to signaling within the verb itself the completeness or incompleteness of the depicted action.⁴ Modern English generally relies on adverbial and prepositional [243] supplements to portray aspect (e.g., "He ate it up" vs. "He ate it"), whereas modern Greek can distinguish such *opsis* within the very form of the verb: incomplete, continuous, or repeated action, for example, as in the present imperative with imperfective aspect: *graphe*, as contrasted with

³(1) Re "openness," compare: *Peri Psyche/De Anima*: ...übersetzen wir 'Über das Sein in der Welt.'" "Einführung in die phänomenologische Forschung"/"Der Beginn der neuzeitlichen Philosophie (Descartes-Interpretation)," Friday, November 2, 1923. (2) Re openness as semantic field, cf. "Welt ist nur in der Weise des *existierenden* Daseins, das als In-der-Welt-sein *faktisch* ist" (2, 503.13-15); and: Welt constitutes "eine ontologische Bestimmtheit des Daseins" (2, 504.5-6). "Das Da...meint *die Lichtung* des Seyns selbst" 65, 298.6-8; "das Da als die *Lichtung*" 65, 299.14, etc.(3) As regards the usual translations of *Dasein* one should apply Gertrude Stein's dictum about Oakland: "There's no 'there' there."

⁴K. L. McKay, *Greek Grammar for Students: A Concise Grammar of Classical Attic with Special Reference to Aspect in the Verb*, Canberra, Australia: Australian National University, 1974, 214-224; and Hardy Hansen and Gerald M. Quinn, *Greek, An Intensive Course: Preliminary Edition*, New York: Fordham University Press, 1980, Unit 2.1, 3(b).

action that is complete-in-this-moment, as in the aorist imperative with perfective aspect *grapsee*.⁵

Like all ancient speakers of Greek (and like Heidegger after him), Aristotle generally relies on the present perfect form of the verb to indicate completed-aspect-in-the-current-moment. Thus *mematheka* (present perfect form of *manthano*, "I learn") actually designates not a tense of "to learn" so much as the perfective aspect of the achieved state of *knowing* ("I now know": cf. *Metaphysics* Theta 6, 1048^b 24, *mematheka*). Such an already-achieved-and-operative state of affairs is what later philosophical grammarians would call "standing in an essential relation to an achieved state of being," a condition which Heidegger, in a first approximation, intends by *Geworfenheit* and which he terms, in its more basic form, *die Gewesenheit*. Such an a priori/essential relation is emphatically *not* a matter of chronological time and hence is not expressed by tense:

- (1) neither by the tense indicating undifferentiated past time, which the Greeks generally called ὁ παρεληλυθώς (understood: χρόνος), i.e., "the time that has gone by" (from παρέρχομαι, "go by"),⁶
- (2) nor by the tense indicating, more specifically, continuing or extended past time, τὸ παρατατιόν (from παρατείνω, "stretch out/along"), which modern grammars call the "imperfect,"
- (3) nor by the tense marking the very recent past, τὸ παρακείμενον (the time "lying close by"), which English grammar calls the "present perfect tense."⁷

Indeed, it is far from clear that Aristotle's specifically *philosophical* employment of what we call the "present perfect" served as a tense at all, i.e., an index of chronological time. Scholars of ancient Greek philosophy who remain ignorant of verbal aspect continue to stumble over what philosophical grammarians now call "Aristotelian aspect," especially as found in Aristotle's texts on *praxis teleia*.⁸

The most obvious examples are at *Metaphysics* Theta 6, where Aristotle writes such sentences as:

horai hama kai heorake, kai phronei kai pephroneke, kai noei kai nenoeken. (1048^b, 23-24)
eu ze kai eu ezeken hama, kai eudaimonei kai eudaimoneken. (25-26)
heorake de kai horai hama to auto, kai voei kai nenoeken. (33-34).[244]

⁵For aspect in *modern* Greek, see P. Mackridge, *The Modern Greek Language*, New York: Oxford U.P., 1985, 102-124, and W. Householder, et al. *Reference Grammar of Literary Dhimotiki*, The Hague: Mouton, 1964, 5: 5.15. The best work in English on aspect is Robert I. Binnick, *Time and the Verb: A Guide to Tense and Aspect*, New York and Oxford: Oxford University Press, 1991, surpassing Bernard Comrie's (still useful) *Aspect: An Introduction to the Study of Verbal Aspect and Related Problems*, Cambridge: Cambridge U.P., 1976.

⁶The Greeks used *chronos* for both "time" and "tense," or equally expressed both of those by τὸ plus the neuter adjective or participle.

⁷Compare *Dionysii Thacis Ars Grammatica*, ed. G. Uhlig, *Grammatici Graeci*, I, i, Leipzig: B.G. Teubner, 1883; Hildesheim: George Olms, 1965, §13 *Peri Rhematos*, p. 53. I omit repeating above the same point about the pluperfect and the aorist (*to hypersyntelokon, to aoriston*τ). For recent research on tense see Nathan Oaklander and Quentin Smith, editors, *The New Theory of Time*, New Haven: Yale University Press, 1994.

⁸Binnick, 170-179.

The usual translations of this passage (into English, French, and Italian, for example) are entirely misleading. I indicate where the errors lie by using italics in the following (formally correct but materially inaccurate) English rendering:

At the same time one is seeing and *has seen*, is understanding and *has understood*, is intuiting and *has intuited*. (1048^b, 23-24)
At one and the same time one is living well and *has lived* well; one is happy and *has been* happy. (25-26)
That which *has seen* and that which, at the same time, sees, are one and the same. (33-34)⁹

And as with the translations, so too the interpretations of these passages are generally skewed. On the relatively positive side of the ledger, Alexander Mourelatos does advance the issue beyond both Zeno Vendler's and thony Kenny's discussions of verbal action by at least recognizing (although not developing) aspect in these texts;¹⁰ and Jean Tricot's commentary is formally correct in saying that in a perfect *praxis* "l'acte est complet et achevé à chacun de ses moments (*La Métaphysique*, p. 502 n.); but his continued use of the present perfect without indication of aspect is misleading.¹¹ On the negative side of the ledger, however, Gilbert Ryle entirely trivializes the issue in lines 23-24 above when he writes, "Aristotle points out, quite correctly (*Met.* IX, vi. 7-10) that I can say 'I have seen it' as soon as I can say 'I see it.'"¹² (Ryle tips his hand by his reference to "vi. 7-10" -- viz., not the Greek text but the utterly inadequate English translation of the Loeb edition.) Likewise, Hippocrates G. Apostle wrongly reduces Aristotelian perfective aspect to chronological succession when he glosses Theta 6, 1048^b 33-34 above with: "That is, one can truly say this at time T₂, since there is an earlier [!] T₁ during which he has seen."¹³

Moreover, to anticipate for a moment, Heideggerians by and large continue to derail the issue of apriority in *Zeitlichkeit* / *Geschichtlichkeit* by missing the connection between (1) the *perfective aspect* (not the present perfect tense!) of the verbs emphasized above -- *heorake*, *pephroneke*, *ezeke* -- and (2) that which Heidegger designates as *die Gewesenheit* and which he interprets as *das ontologisches Perfekt* (2, 114.35-6). The latter phrase indicates not some "what-has-been" or the

⁹Compare: "Par exemple, en même temps, on voit et on *a vu*, on conçoit et on *a conçu*, on pense et on *a pensé*.... Main on peut à la fois bien vivre et *avoir bien vécu*, goûter le bonheur et *avoir goûté* le bonheur. ...on *a vu* et on voit en même temps, c'est une même chose, et on pense et on *a pensé*." *La Métaphysique*, tr. J. Tricot, Paris: Vrin, 1953, II, 503.

¹⁰Alexander P. D. Mourelatos, "Events, Processes, and States," in *Linguistics and Philosophy*, 2 (1978), 415-34, responding to Zeno Vendler, "Verbs and Times," *Philosophical Review*, 66 (1957), 143-160 (reprinted with minor changes in his *Linguistics in Philosophy*, Ithaca: Cornell U.P., 1967, as chapter 4) and Anthony Kenny, *Action, Emotion, Will*, London: Routledge and Kegan Paul, 1963, pp. 172ff.

¹¹As is well known, Thomas Aquinas' *In Metaphysicam Aristotelis Commentaria* provides no commentary on the lines corresponding to Bekker 1048^b 18-35 since the Latin version of Aristotle that he used omits that section.

¹²Gilbert Ryle, *Dilemmas: The Tonner Lectures*, 1953, Cambridge: Cambridge U.O., 1954, p. 102.

¹³*Aristotle's Metaphysics*, tr. H. Apostle, Bloomington: Indiana U.P., 1966, p. 357 n. 13.

chronological state of "having-been"¹⁴ with its representation in the present perfect tense, but rather *das Apriori der Faktizität*, the ontological condition of *enestós* [245] *syntelikos*, "standing in an essential relation to an achieved state of being." The problem bedeviling Heideggerians has much to do with their insistence on perpetuating an unhappy usage on Heidegger's part. Even though Heidegger was cognizant of aspect as contrasted with tense (cf. 2, 462.6; 15, 296.25-30¹⁵), nonetheless he unfortunately mimicked Aristotle's employment of the present perfect to indicate the "ontological perfect" (e.g., *ich bin-gewesen*: 2, 431.18), and Heideggerians, like lemmings racing off the cliff, slavishly follow his bad example. The first step towards a solution would be to cease using the present perfect (*gewesen sein*, *avoir été*, *esser stato*, "is-as-having-been") to signal the ontological perfect.

What Aristotle is discussing in the passages cited above has *nothing* to do with a condition that is currently in effect due to what has transpired in previous time, not even with a condition whose force, accumulated from the past, still impacts the present. In a word, it has nothing to do with the present perfect *tense*. Aristotle's focus, rather, is on acts that are complete and homogeneous ends in themselves, acts whose *telos* is not a separate product realized by the doing but rather inheres in the very doing itself (*ekeine hei enyparchei to telos*: 1048^b 22-23), in the mere exercise (*kresis*) of the apposite faculty. Such acts need not cease when the *telos* is attained, because the *telos* is attained in and at each moment of the doing. We may call such *praxeis* "enactments" insofar as their very performance realizes the *telos* (has it "immanent") such that there is an equivalence, expressed by the word *hama* in the texts above, between doing the act and being in the *telos* of the act. The commentary given in the (perhaps post-Aristotelian) *Magna Moralia* is exactly to the point:

epi de ton praktikon ouk estin allo outhen telos par' auten ten praxin, hoion para to kitharizein ouk estin allo telos outhen, all' auto touto telos, he energeia kai he praxis.
(1197^a 8-9)

But as regards matters of *praxis* [in contrast to all kinds of production], next to the *praxis* itself there is no other *telos*. For example, [when it comes to playing the cithara] there is no other *telos* besides playing the cithara; rather, the very *energeia* -- that is to say, the *praxis* -- is this *telos* itself.

These issues of verbal aspect and its specification in the "Aristotelian aspect" proper to enactments do point us in the right direction, namely, towards *to teleion* as constitutive of the essence of *praxis*. However, they fall short of the proper level of Heidegger's problematic, the essence of the openness that enables (i.e., is the "meaning" of) all forms of being-significant. In other words, the texts cited above deal with the essence of enactments that human beings *can perform* but not with the essence of the enactment that human beings *ever are*.¹⁶

When Aristotle's concern about perfective aspect shifts from *praxis hei praxis* (the essence of

¹⁴Compare "Of Having-Been" in David Farrell Krell, *Of Memory, Reminiscence, and Writing: On the Verge*, Bloomington: Indiana University Press, 1990, chapter six, pp. 240-276.

¹⁵Also Heidegger's commentary on *Metaphysics* Theta 6, 1048^b 23, *horai hama kai heorake* at GA 9, 284.1-33, where aspect is clearly to the fore, as well as his remarks on the Greek perfect in *Vier Seminare*, Frankfurt am Main: Klostermann, 1977, 34.29-33.

¹⁶Here the word "ever" has the force of the German *jeweils* and of the Greek *ἀεί* as in the phrase *ὁ ἀεί κρατῶν*, "whoever is king" or (in David Grene's masterful rendering) "whatever king is king today" (Aeschylus, *Prometheus Bound*, 937) or the phrase *ho aei basilleuon*, "the king for the time being" (Herodotus, *Historiai* IX, 116) -- *not* as in the (equally legitimate but here inapplicable) phrase *ho aei chronos* Compare 9, 268.18--270.13.

performable enactments) to *on hei on* (in this case, the essence of human being), he confronts the grammatical dilemma of a verb (*einai*) that has no [246] perfect form. His solution is to invent the paraphrasis *to ti en* [+ possible dative of possessor¹⁷] *einai*, to indicate the apriority of an entity's state of being, its ever-completeness at any given moment. The debate over the meaning of *to ti en einai* (Trendelenburg, Schwegler, Bonitz, Zeller, Ross, Arpe, Bassenge, Owens, and even Liddell and Scott), while long-standing, has been resolved, I believe, in favor of Schwegler's reading (basically repeated by Owens).¹⁸ That is, the *en* is understood to function not as any form of reference to past time but rather as designating the formal, intelligible perfection of a thing, the being *qua* "formal cause" as beyond generation (*oud' estin autou* [= *to eidos*] *genesis*, *oude to ti en einai*: *Metaphysics*, Z, 7, 1033^b 7-8). Thus, absent a perfect form of *einai* to express perfective aspect, Aristotle's paraphrastic *en* points not at all to what is *proteron toi chronoi* (hence, not to "what-is-as-having-been") but only to what is *proteron tei physei*. All of which brings us back to the text at SZ 2, 114.5-9 and Heidegger's gloss of it.

This supposed "detour" through Aristotle's philosophical grammar has actually led us straight to what Heidegger takes to be philosophy's one and only issue, the apriority inscribed in the openness that constitutes the "meaning" of being-significant at all. This openness is not some vague, undifferentiated spatiality but an entirely concrete semantic field, at once differentially structured and self-interestedly oriented. What is more, this differential-openness-as-semantic-field is as far as Heidegger (February 7, 1919 -- May 26, 1976) ever got philosophically.¹⁹

Heidegger delineates the essentially differential structure of any semantic field as "...*das Aus des Auseinander des Unterschieds (das Da)*" (9, 326.33-34), which we might render as "the *dia* of the *diaphora*: *die Lichtung*." This clearing-by-distinguishing -- the performance of which Aristotle attributed to *ho nous toi panta poiein* (*De Anima*, G 5, 430^a 15) and Heidegger alluded to by his reference to the *lumen naturale* (2, 177.3) -- is *die Sache selbst*, and Heidegger variously names it the: *Sinn*, *Wahrheit*, *Entwurfsbereich*, *Sein selbst*, *Seyn*, *Welt*, *Sein*, *Als*, *Zeit*, *Temporalität*, *Offenes / Offenheit*, *Lichtung*, *lichtende Verbergung (aletheia, physis²⁰)*, *Unterschied / Unterscheidung (diaphora)*, *Ortschaft (topos)*, *Ereignis (kinesis)*, *Sammlung (Logos)*, *Sein-lassen (poiesis)*, *Brauch (chre)*, etc. -- each term usually accompanied by at least one and sometimes two understood genitives: subjective (*des Seins selbst*; *des Wesens*, etc.) and objective (*von Sein*; *von Anwesen*; *der Seiendheit des Seienden*, etc.).²¹

¹⁷In some formulations this dative follows the εἶναι.

¹⁸Albert Schwegler, *Die Metaphysik des Aristoteles. Grundtext, Übersetzung und Kommentar*, reprinted, Frankfurt am Main: Minerva, 1960, IV, 43-45, "Das τί ἦν εἶναι" and 369-379, "Excursus I. *To ti esti, to ti en einai* und der Gebrauch des Dativs in der Formel *to eni einai* bei Aristoteles"; and Joseph Owens, *The Doctrine of Being in the Aristotelian "Metaphysics": A Study in the Greek Background of Mediaeval Thought*, second edition, Toronto: Pontifical Institute of Mediaeval Studies, 1963, pp. 180ff.

¹⁹The first date marks the opening lecture in his course "Die Idee der Philosophie und das Weltanschauungsproblem," when (in Theodore Kisiel's words) "Heidegger became Heidegger."

²⁰"*physis* in sich schon *aletheia*, weil *kryptesthai philei*," 2, 282.34.

²¹*Passim*, including 48, 177.26; 9, 201.17-18, 369.31, 35; *Vier Seminare*, 72.25, 73.12-16, 82.29, and 101.28. Cf. *Schellings Abhandlung Über das Wesen der menschlichen Freiheit (1809)*, Tübingen: Niemeyer, 1971, 216.28-9. Also *Zur Sache des Denkens*, Tübingen: Niemeyer, 1969,

Even as an ontological datum, this differential openness is necessarily a [247] performance that has the existential (not existentiell) structure of "retrieval"/*Wiederholung*. Even "before" it is something to be taken over existentiellly in resolution, differential openness is a "becoming," (*Zu-kommen*, 2, 430.31²²), which, like all movement, consists in wresting actuality from, and maintaining it in terms of, possibility. This says not only that the structure of differential openness is ontological movement (22, 173.7), but also that, as such, it is the possibility of disclosing something as something. All disclosure is a movement, and all movement a disclosure, insofar as both enact their transitory present from out of their *telos*. Aristotle draws movement and disclosure together in *Metaphysics* Lambda 3, 1069^b 36--1070^a 2, and Heidegger offers a gloss:

*pan gar metaballei ti kai hypo tinos kai eis ti. ...eis ho de, to eidos.*²³

All *metabole* is of something, by something, into something. ...But that into which it changes is that as which it appears.

Heidegger's gloss interprets all forms of movement as forms of *metabole* (*Umschlag*; 65, 193.14-15), and reads the latter in terms of *aletheia*:

Jede Bewegtheit ist Umschlag von etwas (*ek tinos*) zu etwas (*eis ti*). ... Den Wesenskern der griechisch gedachten *metabole* treffen wir allerdings erst dann, wenn wir beachten, daß im Umschlag etwas bisher Verborgenes und Abwesendes zum Vorschein kommt.... (9, 249.21-22, 26-29)

Therefore, to say that the a priori of human being is relegation to differential openness ("thrownness into world"²⁴) is to say that the essence of human being is disclosure (*aletheia*) understood as the *apriori-operative retrieval* of any possible significance. But this is exactly the definition of the *Zeitlichkeit* to which the human being is essentially relegated: the a priori [*gewesend*] retrieval of finite present significance [*gegenwärtigende*] from out of one's ultimate possibility [*Zukunft*] -- that is, one's a priori presence-bestowing becoming: "*gewesend-gegenwärtigende Zukunft*" (2, 432.3). It is this existential-structural retrieval that makes possible existentiell self-retrieval.

What does *Geschichtlichkeit* add to this? Even when Heidegger speaks of *Sein zum Anfang* and *die Erstreckung zwischen Geburt und Tod* (2, 493.17-19), the *Erstreckung* has nothing essential to do with a supposed reaching forward to one's future death and/or backward to one's birth, but always and only means living into the *dia* of *diaphora* and thus retrieving present significance from possibility. At *SZ* §72 Heidegger terms this differentiability *Geschehen* and names its existential structure *Geschichtlichkeit* (2, 495.33-4, 496.3), but neither of these is directly about the possibility of somehow returning back over one's past. Both, rather, are about disclosure as the retrieval of possible

34.21: "Die 'Unterscheidung' als Charakter des Seins selbst; es west als unterscheidend, scheidend einigendes [i.e., properly understood: 'als *synthesis/diairesis*']."

²²The hyphen, which appears in the first edition, *SZ* 325.27 and later editions, is omitted in the *Gesamtausgabe* edition. Cf. also "*Selbstwerdung*," 65, 311.29.

²³Compare *pasa gar kinesis ek tinos kai eis ti: Physics* E 1, 224^b 1-2.

²⁴"Der Mensch ist dem Da-sein überantwortet, übereignet," 2, 179.34-35.

significance -- here called the "liberation" of possibilities²⁵ -- with the added nuance that *Zeitlichkeit* is the retrieval of one's archi-possibility, whereas *Geschichtlichkeit* enables the retrieval of possibilities found "short" of [248] that (*ihr vorgelagert*, 2, 350.23, 351.4), including those that have come down to one as an inheritance from the past (2, 507.16, 34). Here the present perfect *tense*, the marker of what "is-as-having-been," finds its legitimacy for the first time in *SZ*; but it is entirely circumscribed and empowered by the qualitatively distinct apriority of facticity. Heidegger brings both of these together at the existentiell level: authentic historical living means (1) liberating this or that present-perfect possibility in the light of (2) the self-liberating acceptance of one's ontological-perfect thrownness.²⁶

The *Kehre*, the so-called "reversal" during the 1930s whereby "the focal point of Heidegger's reflection passes subtly from [*Dasein*] to Being itself,"²⁷ is supposed to have changed all this. The moving force in this reversal is said to be Heidegger's discovery that the very structure of *das Sein selbst* includes an unsurpassable negativity or hiddenness; and this hiddenness even hides its own hiddenness, a state of affairs that Heidegger terms *das Geheimnis*, the "mystery of being."²⁸

But this position is beset by significant problems. It would seem that the *Kehre* is not a shift in Heidegger's thinking or his focus but rather inheres in and is the very *Sachverhalt* that Heidegger spent his life investigating.²⁹ "The *Kehre* is at work within the matter itself," Heidegger writes; it is "at work in *Ereignis*."³⁰ And if there is indeed a "shift" or change (*Wandel*, *Wendung*) in Heidegger's thinking, it is not identical with the *Kehre* but rather due to an effort to think though and correspond to the *Kehre*

²⁵On *überliefern* as *befreien* see *Was ist das--die Philosophie?* Tübingen: Neske, 4th ed., 1966, 8.15 and 21.20-21.

²⁶"Damit bezeichnen wir das in der eigentlichen Entschlossenheit liegende ursprüngliche Geschehen des Daseins, in dem es sich frei für den Tod ihm selbst in einer ererbten, aber gleichwohl gewählten Möglichkeit *überliefert*." 2, 507.31-35.

²⁷William J. Richardson, *Heidegger: Through Phenomenology to Thought*, The Hague: Nijhoff, 1964, p. 238; compare: "the shift of focus from [*Dasein*] to Being...as soon as it became clear that the primacy in the Being-process belongs to Being itself," p. 624. This perspective continues in Richardson, "Heidegger, Martin," in "Supplement" volume of *The Encyclopaedia of Philosophy*, ed. Donald M. Borchert, New York: Simon and Schuster Macmillan, 1996, 233-240: "Aletheia is experienced as more than the horizon within which beings are encountered and reveal themselves as true. Rather, it is experienced as an active force, a process that assumes an initiative of its own by revealing itself to *Dasein* -- but concealing itself as well." p. 234A.

²⁸"...the concealing *itself* remains concealed. We may speak, then of a concealing of concealment.... This concealing of the concealed Heidegger calls 'the mystery' (*das Geheimnis*)....," *ibid.*, 221. Cf. "The concealing takes a double form: (1) concealing its own concealment so that its self-concealment is forgotten ('mystery': *das Geheimnis*); (2) compounding the forgottenness by seducing *Dasein* into wandering about in ever deeper forgetfulness of the mystery ('errancy': *die Irre*)." "Heidegger, Martin," p. 234A.

²⁹"Die *Kehre* ist in erster Linie nicht ein Vorgang im fragenden Denken; sie gehört in den...*Sachverhalt selbst*," Heidegger's letter to Richardson, "Vorwort," *ibid.*, p. xix.

³⁰"Die *Kehre* spielt im *Sachverhalt selbst*." *ibid.*, p. xix. (Cf. also "Das 'Geschehen' der *Kehre*, wonach Sei fragen, 'ist' das Seyn als solches," *ibid.*, p. xxi.) "...die (im Ereignis wesende) *Kehre*," 9, 193.32-33.

that is at work in *Ereignis*.³¹ Moreover, Heidegger makes it clear that from the very onset of the question of *SZ* "being" is understood within the framework of the *Kehre*.³²

To grasp what the *Kehre* is, therefore, we must first understand *Ereignis*, and one way to do that is to unpack the paradigm of movement that informs Heidegger's thinking. [249]

Taken in the broad philosophical sense, movement is defined not as mere change of place and the like, but as the very being of entities that are undergoing the process of change. But movement is always for the sake of something absent and not possessed -- to broaden Aristotle's phrase into a principle: *aei te gar heneka tou he kinesis* Γ 9, 432^b 15-16³³): the very being of a moving entity is its anticipation of something absent.³⁴ The absent is, by nature, hidden; but when anticipated or intended, the intrinsically hidden, while still remaining absent, becomes quasi-present insofar as it functions as the *hou heneka* that determines the present being of the anticipating entity. That is, if anticipation is the being of moved entities, and if anticipation is determined from the absent-but-anticipated goal, then even while remaining intrinsically concealed, the absent-as-anticipated "gives being" (*Es gibt Sein*) to the anticipating entity by disclosing that entity as what it presently is.

The pattern operative in movement is one of absence-dispensing-presence, where the οὐ ἔνεκα remains *both* intrinsically (if relatively) absent/concealed *and* indirectly present/revealed. Moreover, this pattern preeminently characterizes the entity whose being is differential openness. What enables differential openness -- the ontological movement that discloses something as something -- is intrinsic (if relative) concealment, and this Heidegger calls *das Geheimnis des Seins*. However, this "mystery" is not, as some Heideggerians would have it, (1) the redoubled concealing of (2) the intrinsic self-concealment (3) that characterizes some "Being" distinct from differential openness. Such hypostasizing of "Being" and such doubling of its concealment are neither necessary nor possible on Heidegger's terms. Rather, Heidegger speaks simply of "the intrinsic absence constitutive of differential openness" ("*das...Geheimnis des Daseins*," 9, 195.23) and, if there is any doubling of concealment here, it consists in the *overlooking* of the intrinsic absence: "*das vergessene Geheimnis des Daseins*".³⁵ Heidegger argued correctly that the intrinsic absence/hiddenness contributes to the overlooking, and he believed that Heraclitus had intimated as much in his fragment no. 123, *physis kryptesthai philei*: "Differential openness loves to hide."

³¹That is, it is "das Denken der Kehre," or "eine Wendung..., die seinen Gang der Kehre entsprechen läßt," *ibid.*, p. xvii.

³²The second paragraph of Richardson, p. xix, is the key text in this regard.

³³The exception, of course, is the entirely immanent *energeia akinesias* that Aristotle attributes at least to God: *Nicomachean Ethics* H 14, 1154^b 27.

³⁴This point becomes a commonplace in traditional philosophy. See Thomas Aquinas, *In III Physicorum*, lectio 2 (Parma XVIII, 295b): "...quod iam in actu existens habet ordinem in ulteriorem actum; quia si tolleretur ordo ad ulteriorem actum, ipse actus, quantumcumque imperfectus, esset terminus motus et non motus..."; *In VIII Physicorum*, lectio 10 (Parma XVIII, 500a): "...movetur aliquid, quod cum sit in potentia, tendit in actum"; and S.T. I-II, 30, 2, c.: "Est autem alia ratio virtutis motivae ipsius finis vel boni, secundum quod est realiter praesens, et secundum quod est absens: nam secundum quod est praesens, facit in seipso quiescere; secundum autem quod est absens, facit ad seipsum moveri." Both citations are taken from Aquinas' *Opera Omnia*, Parma edition, reprinted, New York: Musurgia, 1948-1949.

³⁵Cf. "Der Entzug aber ist des Da-seins," 65, 293.9; and "Das *Da-sein* als die Wesung der Lichtung des Sichverbergens gehört zu diesem Sichverbergen selbst, das als das *Er-eignis* west," 65, 297.25-27.

The paradigm of movement *qua* absence-dispensing-presence also sheds light on Heidegger's key term *Ereignis*. In ordinary German *Ereignis* means "event," but in Heidegger's retrieval of the unsaid in Aristotle, it becomes a name for the structure of the ontological movement that enables all being-significant. Playing on the adjective *eigen* ("one's own"), Heidegger comes up with the neologism *Er-eignung*.³⁶ ontological movement as the process of being drawn into what is "one's own" by the apposite *hou heneka*. Formally this structure applies to any "natural" entity: the being of any [250] *physei on* that is moved *kath' hauto* consists in its being-pulled by, and thereby its anticipation of, its *telos*. However, for Heidegger it functions preeminently as the kinetic structure of differential openness. The ultimate possibility of such openness is the possibility that ends all possibilities, such that openness is "claimed" by the unsurpassable *telos* that is ever-enacted in its being and "pulled forth" by it into finite, mortal becoming.³⁷ This being-drawn by and into its intrinsic absence, in such a way that a differentially structured semantic field is engendered and sustained, is appropriation-by-absence (*kinesis*). It is what Heidegger means by *Ereignis*.

The word itself emerges in Heidegger's thought only in the 1930s (actually it first occurs -- as a translation of *kinesis* -- in Heidegger's Marburg seminar, "Phänomenologische Übungen zu Aristoteles, Physik III," Monday, July 9, 1928). However, this later language echoes what Heidegger had earlier discussed in terms of thrownness. Both the earlier language of thrown anticipation *of* absence, and the later language of appropriation *by* absence, have the same *Apriorität der Faktizität* in view.

The pattern of ontological movement also helps to clarify Heidegger's claim about the concealing-and-revealing, or withdrawing-and-arriving, of "being itself" (i.e., of "*Sein, Wahrheit, Welt, Sein, Ereignis* [etc.]: 9, 369.35). In a quite typical formulation Heidegger writes (I add the bracketed numbers):

- [1] Das Sein selbst entzieht sich,
- [2] aber als dieser Entzug ist das Sein gerade der Bezug,
- [3] der das Wesen des Menschen
- [4] als die Unterkunft
- [5] seiner (des Seins) Ankunft
- [3, cont.] beansprucht.³⁸

In paraphrase that text says:

1. Intrinsic hiddenness,
2. as the relatively absent *hou heneka*, is a one-sided relation (*Ereignis*) that
3. pulls-forth/evokes/claims the disclosive movement of differential openness
4. such that this openness, *qua* relations of significance, is what enables
5. entities to have-being-as-this-or-that.

What, then, about the *Kehre*? To be sure, one can notice certain shifts within Heidegger's work

³⁶65, 311.4, etc.

³⁷This "claiming" is the ontological *praxis teleia par excellence*. In another context Aristotle says of the excellence of contemplation: *doxai t' an aute mone di' hauten agapasthai: Nicomachean Ethics* K 7, 1177^b 2. In the late 1920s Heidegger spoke of philosophy as *philia* and says the philosopher becomes "the friend of the possible" (and "of the essential") by "traveling to the outermost limits of the possible": "Edmund Husserl zum 70. Geburtstag," *Akademische Mitteilungen* (Albert-Ludwigs-Universität, Freiburg/Br., 4, 14 (May 14, 1929), 46; re "die Freunde des Wesentlichen," *Kant und das Problem der Metaphysik*, 3rd ed., Frankfurt am Main: Klostermann, 1965, p. 222.

³⁸*Nietzsche*, 2nd ed., Pfullingen: Neske, 1961, II, 368.

beginning around 1930, both in his style and in the topics he addresses. As regards style, some have claimed his language becomes more abstruse and poetic, and his thinking less philosophical than mystical. As regards substance, he seems to introduce new topics like "appropriation" and the "history of being." Some argue that beginning in the 1930s Heidegger radically changed his approach and perhaps even his central topic. The early Heidegger, so the argument goes, had understood "being itself" from the standpoint of essential human being, whereas the later Heidegger understands essential human being from the standpoint of being itself. Others claim, improbably, that in the 1930s "Heidegger's interest turned more [251] and more toward the search for the Essential Being (*Wesen*) and Origin (*Ursprung*) of truth," that the *Kehre* consists in Heidegger's turn to "a deep Essential Being," "removed from beings [and] purified of them," and that now "Being waits for an open space and a new god, in German, which is where the saving God will undoubtedly arrive."⁶⁹

Heidegger clarifies matters by distinguishing between (a) the *Kehre* and (b) the change in thinking that the *Kehre* demands, both of which are to be kept distinct from (c) the various shifts in form and focus that his philosophy underwent in the 1930s. The point is that, properly speaking, the *Kehre* is not a shift in Heidegger's thinking nor a change in his central topic but only a further specification of *Ereignis*.

The point is: *Die Kehre* is a name for how *Ereignis* operates. *Ereignis* is the evocation of differential openness for the sake of disclosing something as something. For Heidegger, this fact stands over against all theories of the self as an autonomous subject that presuppositionlessly posits its objects in meaning. In opposition to that, *Ereignis* means that differential openness must be a priori appropriated by presence-bestowing absence before anything can be significant at all.

Ereignis also means that this appropriation of differential openness (its a priori relation to a semantic field) is the primary and defining moment that makes possible any "taking-as" ("projection") and hence of any disclosure of being-significant. This priority (which Heidegger names "*Gegenschwung*") between appropriation/throwness on the one hand and projection on the other -- with the priority going to appropriation/throwness -- constitutes the very structure of *Ereignis* and is what Heidegger calls the *Kehre*. The *Kehre* is another name for the structure of the ontological movement of differential openness: it says that (1) this movement is *a priori evoked* by its own intrinsic (if relative) absence as *hou heneka*, such that (2) there opens up a semantic field in which entities are "already" significant. In a word, the *Kehre* is *Ereignis*.

Thus, the shifts in Heidegger's work in the 1930s -- and especially the deepening of his insights into throwness and appropriation -- are just that: shifts and developments within a single, continuing project focussed on what he called "the thing itself": the apriority of facticity as that which enables (and so is the "meaning" of) all forms of being-significant.

[End]

³⁹John D. Caputo, *Demythologizing Heidegger*, Bloomington: Indiana U.P., 1993, pp. 118, 119, and 123; Cf. p. 119: "a deep, primordial, originary truth" and p. 21: "hypervalorization of *aletheia*."