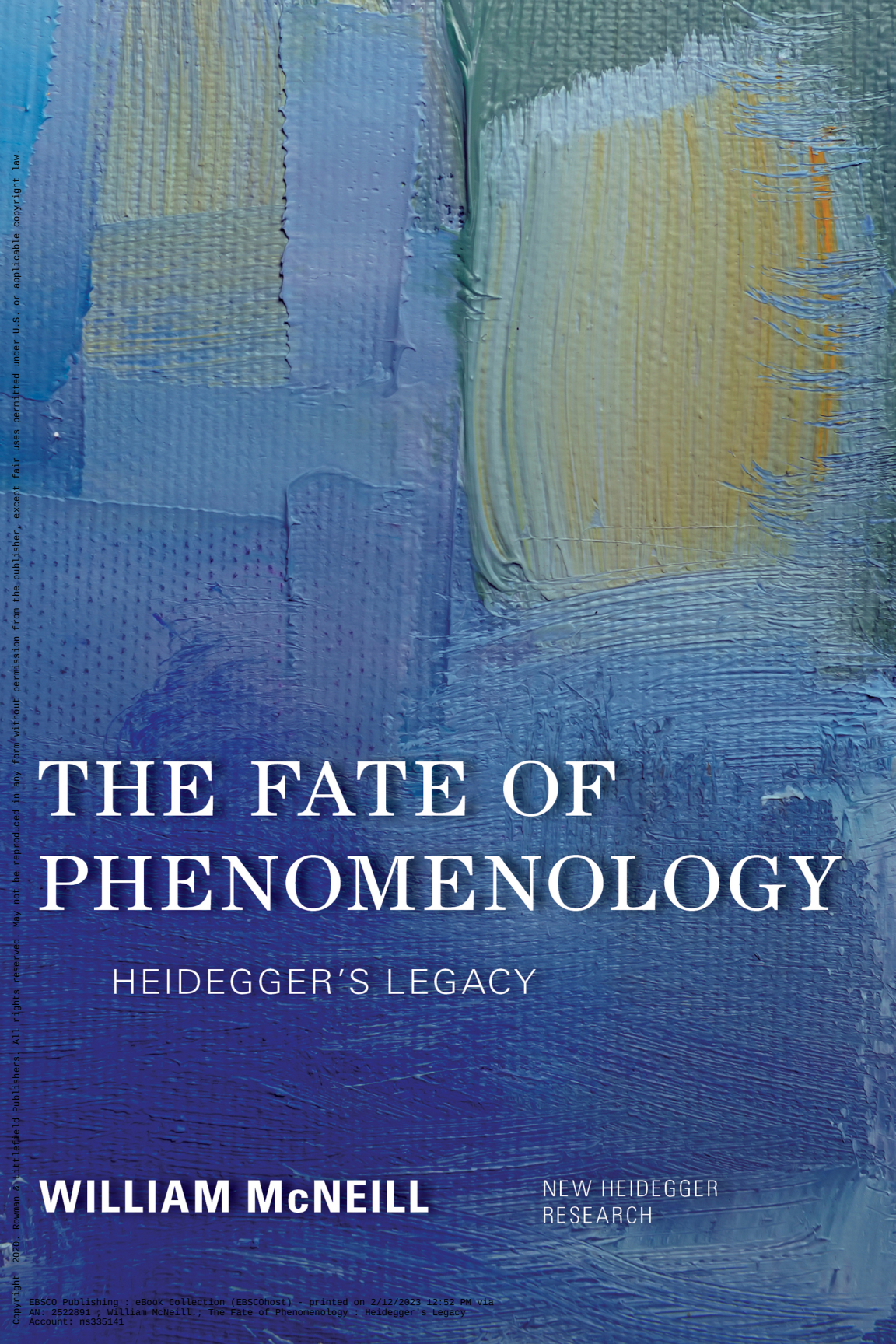

The Fate of Phenomenology

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Contents

Preface

> ῥητὸν γὰρ οὐδαμῶς ἐστὶν ὡς ἄλλα μαθήματα, ἀλλ᾽ἐκ πολλῆς συνουσίας γιγνομένης περὶ τὸ πρᾶγμα αὐτὸ καὶ τοῦ συζῆν ἐξαίφνης, οἷον ἀπὸ πυρὸς πηδήσαντος ἐξαφθὲν φῶς, ἐν τῇ ψυχῇ γενόμενον αὐτὸ ἑαυτὸ ἤδη τρέφει.
> —Plato, *Seventh Letter*

This set of short reflections cannot and does not claim to offer a full or systematic account of Heidegger's complex relationship to phenomenology. It is intended, rather, as a provocation to reflect on the fate of phenomenology in Heidegger's philosophizing, and in particular, on the questions that animate this inquiry: Is the later Heidegger of the 1930s onward still thinking phenomenologically, as is often claimed? If so, in what sense? Why, in that case, does he no longer appeal to phenomenology as the method of his thinking? Has phenomenology been left behind or abandoned? Or is it somehow retained, but in a transformed or radicalized sense? Yet why, then, does he no longer use the term *phenomenological* to characterize his later thinking? And last but not least, what are we to make of the return of an appeal to phenomenology in his late career, in the work of the 1960s and 1970s, when he claims to be undertaking what he calls "a phenomenology of the inapparent"?

The answers to these questions, as we shall see, are not straightforward and demand consideration of multiple perspectives. We begin in chapter 1 by examining Heidegger's early confrontation with Edmund Husserl, the founder of phenomenology, in relation to Husserl's challenge to philosophy to proceed "to the things themselves."[1] What "the things themselves" should be immediately became a bone of contention for Heidegger, who as early as the emergency war semester of 1919 was challenging the failure of Husserl's phenomenology to pose phenomenologically the question of the phenomenal mode of Being of the concrete entity to which intentionality belongs.

Heidegger criticizes Husserl's conception of consciousness for being a theoretical construction that abstracts from concrete worldly experience and from the historicality of factical life. It is "life" in this concrete, historical sense of Being-in-the-world (as opposed to a consciousness that stands over against the world) that indeed constitutes for Heidegger the "primordial phenomenon" (*Urphänomen*) of phenomenology. And the method of phenomenology cannot, therefore, simply consist in learning to see what is given in originary intuition, as articulated in Husserl's "principle of principles," but must entail the hermeneutic approach that Heidegger develops in terms of the destruction or dismantling (*Destruktion*) of historically determined presuppositions, and in terms of "formal indication" that points into the concretion of factical life in "the increasing intensification of itself."

The second chapter examines Heidegger's articulation of phenomenology in *Being and Time* in light of a dual impetus: the discovery of categorial intuition in Husserl's sixth *Logical Investigation*, and the retrieval of a forgotten resource in Greek philosophy, especially in Aristotle, namely, the understanding of ἀλήθεια (commonly translated as "truth") as the self-showing of phenomena, their coming into unconcealment. In *Being and Time*, Heidegger develops his conception of phenomenology in terms of the Greek roots of the word: φαινόμενον and λόγος. Φαινόμενον is derived from the verb φαίνεσθαι, a middle-voiced form meaning for something "to show itself." A phenomenon is accordingly that which shows itself in and of itself. The λόγος of phenomenology is ἀποφαίνεσθαι, letting φαίνεσθαι happen, letting something be seen in a particular regard. Phenomenology, understood in this Greek sense, has the meaning of "to let that which shows itself be seen from itself, just as it shows itself from itself." Yet the λόγος of phenomenology is thus hermeneutic, a mode of interpretation, of letting something be seen *as* something. Whereas the "something" or primary theme of Husserl's phenomenology was consciousness and its intentionality, for Heidegger it becomes the Being of beings, as that which is primarily concealed and must thus be wrested from concealment. Phenomenology as ontology, conceived in its hermeneutic inflection that Heidegger no doubt developed under the influence of Dilthey's life philosophy, must unfold as a destruction of the history of ontology, dismantling the concealments brought about by that history and bringing the meaning of Being to full transparency in the understanding that belongs to factical existence, to Dasein as Being-in-the-world.[2] This radicalization of phenomenology not only seeks to overcome what Heidegger criticizes as the "ahistoricality" that blinds and limits Husserl's phenomenology, but also engages and develops phenomenology not in its actuality as a philosophical movement or direction, but as a possibility that must be open to its own self-transformation. Yet, this self-transformation of phenomenology not only would make itself felt as the radicalization of Husserlian phenomenology that

Heidegger accomplished but also would affect Heidegger's own inflection of phenomenology as articulated in *Being and Time*. Heidegger's radicalization of phenomenology, it turns out, was not quite radical enough: It did not quite get to the root of the matter, of the *Sache*. That would require a further step, one that Heidegger would begin to venture only in 1930.

In chapter 3, we begin to examine this further step by considering how the project of *Being and Time*, as articulated both in that text and in Heidegger's Marburg and Freiburg lectures from the period, entails nothing less than the self-overcoming of phenomenology. We proceed by considering not only how the phenomenology of *Being and Time* maintains a "scientific" (*wissenschaftlich*) aspiration that is in tension with phenomenality itself but also how the phenomenality of Being, and in particular that of *world*, entails a dimension of *letting* that the λόγος of phenomenology in its scientific guise is unable to adequately articulate, one that calls for a more poetic way of thinking and saying Being. And yet, the ostensible turn away from phenomenology toward a more poetic attunement to letting be is in fact not a movement away from one way of doing philosophy, called phenomenology, to another mode of thinking that would be that of a more poetic letting be. It is, rather, a turning *into and toward* the issue or *Sache* of phenomenology: the phenomenality of Being itself as trace, of Being in what we call its "lethargic" phenomenality. The phenomenology of *Being and Time* does not move us forward: It brings us *back* to an appreciation of the pre-phenomenological letting be of things that is at work, in a concealed manner, in our most everyday preoccupations with things, prior to any and all philosophical or theoretical reflection; and it shows us how the "phenomenon" of concealment and withdrawal, of presence in absence, constitutes the very horizon of our being able to comport ourselves toward beings at all.

This step back to the pre-phenomenological letting be of things that is at work at the heart of all presencing is thought, by the mid-1930s, as the being-at-work of un-concealment that happens as the "event" or *Ereignis* of Being. In chapter 4, we turn to the mature, 1936 version of Heidegger's influential essay "The Origin of the Work of Art" in order to reflect on the implications of that essay for the phenomenological approach. Does the essay provide us with a phenomenological account of the work of art, as is sometimes claimed? Or is it not, rather, the case that the work of art now takes the place of phenomenology, accomplishing what Heidegger's early phenomenology struggled to do? For it is now the work of art, specifically the painting of a pair of peasant shoes by Vincent van Gogh, that here not only provides a kind of corrective to the phenomenological account of equipmentality in *Being and Time*, but that also reveals the happening of a historical world. It tells us what the Being of equipment properly is in terms of the world to which it belongs, a world that is always in strife with the earth, with

a dimension of things that emerges only in its self-seclusion and concealment. This telling, moreover, is a poetic telling, and no longer the conceptual λόγος of phenomenology. The conceptual discourse of phenomenology, it turns out, was by implication complicit with doing a certain violence to things, indeed to phenomenality itself. Phenomenality must henceforth be articulated and experienced otherwise. The issue, we suggest, is now no longer a question of the correct method of accessing phenomena, but of the fitting way or path of thinking, a way opened up to thought through the very happening of art.

In the very same year that he completed "The Origin of the Work of Art," Heidegger was engaged, behind the scene, as it were, in a more explicit and thematic confrontation with phenomenology and its limits. The recently published "Running Remarks on *Being and Time*" and "Critical Confrontation with *Being and Time*," both dating from 1936, provide us with a unique insight into Heidegger's understanding of the need to take leave of phenomenology. In chapter 5, we consider Heidegger's explicit reflections, in these remarkably self-critical notes, on the limitations of phenomenology in the early project of fundamental ontology, but also his acknowledgment of the significance and greatness of phenomenology as an intervention in contemporary philosophy. If phenomenology and ontology are to be dismissed or left behind, it is not because they are simply inadequate or inappropriate, but because of their very success—because, that is, they have succeeded in preparing and opening up the terrain of another dimension of thinking, and preparing for a leap into that other dimension, which is that of *Ereignis* itself. Phenomenology in *Being and Time*, Heidegger now acknowledges, was indeed caught up in a certain "deception," giving rise to an "illusion" (*Schein*). It was one of three deceptions that led the investigation astray and continually threatened to derail it, the others being the ontological approach from the perspective of the understanding of Being in transcendental and horizonal terms, and the existentiell grounding of the analytic of Dasein. The phenomenological deception concerns the very issue of givenness, of access to Dasein, which *Being and Time* had indeed already identified as a "burning" issue. Insofar as the analytic of Dasein proceeds from the phenomenal horizon of everydayness, as the way in which Dasein shows itself "at first and for the most part," it proceeds as though Dasein were an entity already there to be described and analyzed, albeit a being whose Being is covered over and concealed through the dominant tendency of everydayness, that of "falling." The phenomenological focus on givenness, in other words, insofar as it remains oriented toward describing and analyzing Dasein, cannot but end up surreptitiously positing Dasein as somehow independently "there" for such description. Yet what seems to be simply given is in fact first opened up in its Being through projection, through a projection that first opens and creates the openness, the "open site," in which a being comes to stand and to

appear. Dasein is thus not a being, nor is it the already present Being of the human being that previous philosophers had merely misunderstood or interpreted inadequately, contrary to what *Being and Time* had claimed. Dasein, the Being of the There, is not already given, but must first be opened up in a leap. What is now called for is no longer the phenomenological description of a being in the givenness of its Being, but a "thoughtful poetizing" (*denkerische Dichtung*) or poetic thinking, a thinking "of" Being that participates in the creative opening up of the "There," the site of Being's happening. The path, or way, of this thinking is a "leap in" (*Einsprung*), which, as this leap in, thereby lets itself be delivered over to and participates in the leap that opens up Being itself, the fissuring or "originary leap" that is the "origin" (*Ur-sprung*), the originating *Ereignis* of Being. Thinking now has the task of attending to this fissuring, to a strife and contestation of Being concealed within and thus in a sense beyond the phenomenological horizon, insofar as that horizon proceeds from givenness.

At the same time as his thought enacts the transition from phenomenology to the thinking of Being as *Ereignis*, Heidegger also develops the concept of the "history of Being" and its attendant "destining of Being," as the epochal sending in which Being gives itself only in withholding and concealing itself. The thinking of the history of Being now takes the place of what, in the earlier phenomenological period, was conceived as the "destruction" of the history of ontology. In chapter 6, we examine the relation of the project of destruction to the thought of the history of Being in order to clarify something more that is at stake in the move beyond phenomenology. Phenomenology, as Heidegger articulates it in the early 1920s, is a distinctive "how" of research that seeks to make present its thematic object, Dasein itself in its facticity, and that must proceed beyond the initial givenness of its object, which is permeated by tradition and conceptual concealments, to a grasping of its subject matter or *Sache* that is free of concealments. The phenomenological dismantling of those concealments that leads back to the "original sources" (*Sachquellen*) entails the regressive movement of "destruction" as a form of historical critique that seeks to bring philosophy before the decisive issues, the "things themselves," while resisting the ahistorical appeal to "plain evidence" (*naive Evidenz*) that characterized Husserlian phenomenology. And yet, Heidegger later concedes, there was something "naïve" about the project of the destruction of the history of ontology. The naïveté concerns the failure of destruction to recognize and experience the history of Being. And yet, Heidegger also indicates, destruction itself prepares for and anticipates this very experience, affording thought a precursory insight into what subsequently reveals itself as the destining of Being, that is, into the essence of the history of Being itself as destining. This precursory insight, we suggest, is an insight into what *Being and Time* calls "the quiet force of the possible," which turns out to be a constitutive and positive force

of concealment that is "at work" in every happening of Being. Concealment is not only intrinsic to Being's happening as *Ereignis*: It is what, in the configuring force of its destining, inevitably withdraws from and thereby calls forth thought, a particular way of thinking. What calls for thinking is that which withdraws: Being's withdrawal (*Entzug*), as that which is withheld in advance (*vorenthalten*). The movement through phenomenology to the thinking of Being can thus be understood as a movement from the quasi-"naïve" view that Being's concealment or forgottenness could be undone, remedied by a return to original sources that could be made present phenomenologically via the threefold method of reduction, construction, and destruction, to the realization that Being's concealment is a constitutive force of origination or destining, a force at work in every happening of presencing.

In his autobiographical 1963 essay "My Way to Phenomenology," Heidegger concludes with the suggestion that phenomenology can disappear as a title, in favor of the matter of thinking, a matter or *Sache* "whose manifestness remains a mystery" (GA 14, 101). The mystery, concealment itself, resides in an ever self-concealing reserve that refuses itself to manifestness, to all phenomenality, even as it clears the way for that phenomenality, clears the path to presencing. It would thus be inaccessible in principle, it seems, to phenomenology, which can attend at most to that which manifests itself in and as the very appearing of things, the happening of their presencing. And yet, Heidegger was never quite at ease with relinquishing the title *phenomenology*. Some ten years later, in his Zähringen seminar of 1973, he seeks to reclaim or rehabilitate the term *phenomenology*, along the lines of what he calls "a phenomenology of the inapparent" (*eine Phänomenologie des Unscheinbaren*). In chapter 7, we conclude our study by examining what is meant by this term. The phenomenology of the inapparent fulfills what Heidegger now calls the original sense of phenomenology, that which phenomenology has always sought, its concealed τέλος, as it were. The primordial phenomenon or *Urphänomen* of this phenomenology is now no longer factical life, but something more minimal, something "slight": the *letting* of letting presence as the happening of the inapparent, the saying of which now becomes the *Sache* of this phenomenology. Yet it is a paradoxical phenomenology, as we shall see, a phenomenology that demands a distinctive kind of thinking and saying, one that Heidegger, in dialogue with Parmenides, now calls tautological thinking. In the tautological thinking of the inapparent, phenomenology first comes to itself, first finds its tongue. It speaks the inapparent, speaks it in what Heidegger, in a series of late notes on phenomenology, also calls *phenomenophasis*. Phenomenophasis, it turns out, is the last word, and, in Heidegger's thinking, the legacy of phenomenology.

These musings on the fate of phenomenology in Heidegger have been influenced by conversations with many friends, students, and colleagues along

the way, too many to name here. Yet I would be remiss not to single out my dear colleagues Sean Kirkland, Rick Lee, Michael Naas, Peg Birmingham, and Liam Heneghan, who, over many years, have been more central to those conversations than anyone else. I owe each of them a special debt of gratitude. My perspective on Heidegger has been indelibly shaped by numerous conferences and conversations at the annual meetings of The Heidegger Circle. Last but not least, early versions of many of the chapters in this book were first presented at meetings of the North Texas Heidegger Symposium. I am especially grateful to the long-standing conveners of that Symposium, Rod Coltman and Charles Bambach, for their warm and gracious hospitality and repeated invitations to present my work there.

NOTES

1. "Things" here translates the German *Sachen*, referring not to material objects, but, for Husserl, to consciousness and its intentionality as the proper subject matter of philosophy. The term is often better rendered as "matters" or "issues." In the present study, we shall alternate between these various translations, depending on the context.

2. We do not examine the extensive influence of Dilthey on Heidegger's transformation of phenomenology in the present study. That influence has been expertly addressed by Robert C. Scharff in his recent book *Heidegger Becoming Phenomenological: Interpreting Husserl Through Dilthey, 1916–1925* (London: Rowman & Littlefield, 2019).

Note on Citations

References to the Complete Edition (*Gesamtausgabe*) of Heidegger's works are indicated by GA, followed by volume number and German page number. See Works Cited for full details. Most English translations include the German pagination.

Note on Translations

All translations are my own, or modified versions of existing translations. The German substantive *das Sein* has been rendered as Being (capitalized) throughout, to clearly distinguish it from the present participle *seiend* (being) or the substantive *das Seiende* (a being, or beings).

Chapter 1

"To the Things Themselves!"

Heidegger's Early Confrontation with Husserl's Phenomenology

The famous motto of phenomenology, "To the things themselves!," was adopted from Husserl's insistence in his *Logical Investigations* of 1900–1901 that "we want to return to the 'things themselves'."[1] Husserl's appeal to "the things themselves" (*die Sachen selbst*), an expression suggestive of "the thing itself" (τὸ πρᾶγμα αὐτὸ) of Plato's *Seventh Letter*,[2] meant that as a mode of philosophizing, phenomenology should be concerned, not with "mere words" or with the vague meanings of abstract concepts, but with "evidence" that can be demonstrated in "fully developed intuitions." As Husserl formulated the task of phenomenological research in his 1911 essay "Philosophy as Rigorous Science," "The impulse to research must proceed not from philosophies, but from issues [*Sachen*] and problems."[3] Phenomenology was thus to be concerned, not with traditional, dogmatically inherited philosophical problems and theories, nor with currently circulating ideas, but instead with the matters or issues themselves just as they show themselves—with the phenomenon in each case, as that which shows itself of its own accord, free from the yoke of superimposed concepts foisted upon it in advance. Yet access to the phenomena thus understood, to these "matters themselves," called for the careful cultivation of a special kind of seeing, learning how to see things otherwise, and with attentiveness to their very mode of appearing. Genuine questioning, as Heidegger noted in a foreword to his 1923 Freiburg lecture course *Ontology: Hermeneutics of Facticity*, arises from a confrontation with the "matters" (*Sachen*). "And matters are only *there* where there are eyes" (GA 63, 5).

"Husserl gave me my eyes," added Heidegger, attesting to an indebtedness to Husserl, the founder of scientific phenomenology, that Heidegger would never forget. Forty years later, in his essay "My Way to Phenomenology," he reports how, from 1919 onward, he "practiced and learned phenomenological seeing in the proximity of Husserl," whose teaching "took place in the form

of a step by step training in phenomenological 'seeing' which at the same time demanded that one relinquish the untested use of philosophical knowledge, yet also that one give up introducing the authority of great thinkers into the conversation" (GA 14, 97). Renouncing any appeal to the authority of great thinkers gave rise to the widespread perception that phenomenology represented "a new movement within European philosophy."[4] And yet, while historiographically correct, this perception was, from another perspective, a misperception. Even though Husserl's own programmatic explanations and methodological pronouncements "reinforced the misunderstanding that through 'phenomenology' a beginning of philosophy was claimed that denied all previous thinking" (GA 14, 97), Heidegger's deeper historical perspective saw that this supposed new beginning remained firmly ensconced within the philosophy of modernity, as a reappropriation and development of Descartes' attempt at a radical new beginning. If the "pure phenomenology" announced in Husserl's *Ideas* of 1913 identified as its distinctive "matter" the transcendental subjectivity of consciousness and its intentionality, these very titles "subjectivity" and "transcendental" clearly indicated, Heidegger remarks, "that 'phenomenology' consciously and decidedly moves into the tradition of the philosophy of modernity" (GA 14, 96). This, indeed, was explicitly acknowledged by Husserl himself, who consciously adopted the term *transcendental* from Kant, and, especially in his later *Cartesian Meditations* of 1931, presented his transcendental phenomenology of the "pure Ego" as a development of Descartes' discovery of the *ego cogito*.

Yet Heidegger's historical perspective extended well beyond the philosophy of modernity, indeed, all the way back to the Greeks. For even as Heidegger practiced and learned phenomenological seeing in the company of Husserl from 1919 onward, he was not so willing as the master to renounce the authority of great thinkers. To the contrary, as he indicates in "My Way to Phenomenology":

> However, the clearer it became to me that my increasing familiarity with phenomenological seeing was fruitful for the interpretation of Aristotle's writings, the less I could separate myself from Aristotle and the other Greek thinkers. Of course, I could not immediately see what decisive consequences my renewed occupation with Aristotle was to have. (GA 14, 97–98)

During these early years, in the course of preparing for seminars with advanced students to study Husserl's *Logical Investigations*, Heidegger explains that he gradually came to see the following:

> What occurs for the phenomenology of the acts of consciousness as the self-manifestation of phenomena is thought more originally by Aristotle and in all Greek thinking and existence as Ἀλήθεια, as the unconcealedness of that which is present, its being revealed, its showing itself. That which the

> phenomenological investigations discovered anew as the sustaining attitude of thought proves to be the fundamental trait of Greek thinking, if not indeed of philosophy as such. (GA 14, 99)

This insight emerged for Heidegger above all in the course of his readings of Book IX of Aristotle's *Metaphysics* and Book VI of the *Nicomachean Ethics*, as Heidegger himself attests, both in *Being and Time* and in his 1962 letter to William J. Richardson.[5] These readings revealed not only that the activity of theoretical contemplation (θεωρία), as the foundation of scientific knowledge, is merely one among several modes of uncovering, of ἀληθεύειν, but also that it presupposes a more originary uncovering: the self-showing of phenomena through νοεῖν, whether that of apprehending the nonsensuous ideas and categories of Being, or that of the practical apprehending of the concrete situation of action (πρᾶξις), an apprehending that came to the fore in Aristotle's analysis of practical wisdom (φρόνησις) in Book VI of the *Nicomachean Ethics*. Yet this was also what Husserl's sixth *Logical Investigation* came close to understanding, through its discovery of categorial intuition: namely, that the disclosure of the Being of beings, of the categorial, was not the result of acts of consciousness or subjectivity, but occurred as a self-manifestation that is seen or intuited within such acts as a surplus or excess.

Throughout his early lecture courses, Heidegger indeed regularly defended Husserl and phenomenology against cheap criticisms, misunderstandings, and misappropriations. Yet Heidegger's defense of Husserl had its limits. It was always primarily a defense of phenomenology's original aspiration to be true to "the things themselves" rather than a defense of Husserl per se. Even as, with one hand, he defended Husserl against contemporary philosophers, with the other hand Heidegger was continually undermining Husserl's unfolding of phenomenology, above all the primacy it accorded the theoretical and acts of reflection, its unquestioning ascribing of intentionality to the sphere of consciousness and subjectivity, and its ultimate failure to pose phenomenologically the question of the phenomenal mode of Being of the concrete entity to which intentionality belongs. As early as the emergency war semester of 1919, Heidegger opposed what he called the "theoretical ego," as a mere abstraction, to the "historical ego" of one's own lived experience. What is "decisive" in the lived experiences that I undergo is that a straightforward intuiting of such experiences finds nothing like an ego, but only the undergoing of an experience, a "living out toward something" (GA 56/57, 66–69). While the construction of a theoretical ego that comports itself toward experience is certainly that of an ego intentionally directed toward beings and toward occurrences in the world, this directedness is "reduced to a minimum of lived experience": It entails virtually no investment of the individual ego, and extinguishes the meaningful, worldly character of matters in reducing

them to objective occurrences set before it. "In theoretical comportment," comments Heidegger, "I am directed toward something, but I am not living (as a historical ego) as directed toward this or that worldly occurrence." And he illustrates this by contrasting the experience of the sunrise for astrophysics with the experience of the sunrise as poetized in the opening chorus lines of Sophocles' *Antigone*:

> ἀκτὶς ἀελίου, τὸ κάλ-
> λιστον ἑπταπύλῳ φανὲν
> Θήβᾳ τῶν προτέρων φάος
>
> O you most beautiful sunbeam,
> Of all that ever dawned
> Upon seven-gated Thebes . . . (GA 56/57, 73–74)

Whereas the theoretical eye of the science of astrophysics investigates the sunrise as "a mere objective occurrence in nature, relating indifferently toward it in merely letting it unfold before it," the look of the Theban elders toward the rising sun that shines upon them resonates poetically with the experience of a felicitous, historic victory in the battle of the Athenians against the Argives, in anticipation of a Dionysian celebration. The theoretical attitude is a "de-vivification" (*Ent-leben*): It literally drains the life out of meaningful lived experience (*Erleben*). It is perhaps telling that Heidegger invokes the poetic word here already, in 1919, as revealing the historical experience of world, since by the mid-1930s it will be neither the theoretical gaze of science, nor, however, phenomenological seeing, but once again the work of art that is said to reveal world in its historicality. Yet need one turn to the poetic word in order to illustrate the impoverishment of lived experience that comes with the theoretical attitude, or to uncover the more primordial *worldly* dimension of experience? Anticipating the later analyses of equipmentality in *Being and Time*, Heidegger describes in striking terms the worldly experience of his looking at and seeing the lectern in the room in which he is lecturing, an experience in which worldly meaningfulness (*das Bedeutsame*) "is what is primary, that which is immediately given to me, without any detour of thought by way of the grasping of a matter." Living in an environing world (as opposed to a theoretically objectified world), "meaning is given to me everywhere and continually, everything is worldly, 'it worlds' [*'es weltet'*]" (GA 56/57, 73).[6] Even a Negro suddenly transplanted here from Senegal, remarks Heidegger, will see the lectern (of which he has no prior experience) not as a mere "something in general," nor as a mere assemblage of sensory data, but as something "that he does not know what to make of." Lived experience is from the outset already oriented toward apprehending things in their meaningful character, in terms of what they mean or could mean for me, of

what I can do with them, how I can relate to them. Worldly experience is first-hand experience: It entails both worldly meaningfulness and the investment of the individual ego or "I," not the abstraction of everything individual and worldly that arrives at the universal and empty Cartesian cogito or Husserlian transcendental ego. In the experience of my seeing the lectern, states Heidegger, "there lies something of me: *my* 'I' goes entirely outside of itself and *also* oscillates within this 'seeing' [. . .]. Only in this resonating of one's own, particular 'I' in each case does it experience the lived, environmental world, is there worlding, and wherever and whenever there is worlding for me, *I* am somehow altogether immersed there" (GA 56/57, 73).

Within such individuated lived experience, the ego or "I" is given, not as a theoretical object, but as a happening that is saturated and resonates with worldly meaningfulness. Strikingly, Heidegger describes this happening as an event, an *Ereignis*, an event that entails an appropriation:

> In seeing the lectern I am immersed there [*dabei*] with my full 'I', which, we said, oscillates within this seeing, it is a lived experience proper to me [*eigens für mich*], and this is also how I see it; it is not, however, a process that lies before me, but rather an *appropriative event* [Ereignis]. . . . Undergoing lived experience [*Das Er-leben*] is not a process that passes before me like a state of affairs that I posit as an object; rather, I myself appropriate [*er-eigne*] it to myself, and this event appropriates itself [*es er-eignet sich*] in accordance with its essence. And when I understand it with a view to this, and in this way, then I understand it not as a process before me, as a state of affairs, as an object, but rather as something altogether new, an appropriative event [*Ereignis*]. (GA 56/57, 75)

Ereignis as understood here is not yet the *Ereignis* of the later Heidegger that would become the keyword of his thinking from 1936 onward.[7] The *Ereignis* of 1919 is conceived in terms of the Being proper to the happening of individuated lived experience, and not yet in terms of Being as such—this later perspective informed by a meditation on Hölderlin's poetizing and the work of art. Yet it is striking that Heidegger here already articulates the appropriation entailed in terms of a kind of middle-voiced event that is undecidable with regard to who or what is doing the appropriating and who or what is being appropriated: "I myself appropriate it to myself, *and* this event appropriates itself." The appropriation is not simply something that I undertake, but something that I undergo. As Heidegger also puts it, "The lived experiences are appropriative events [*Er-eignisse*] insofar as they live out of what is one's own [*aus dem Eigenen*] and life lives only in this way" (GA 56/57, 75). And, Heidegger adds parenthetically, the nature of the *Ereignis* entailed here has not yet been fully determined in this account.

This immersed, worldly seeing of the lectern as my own proper lived experience is a seeing that in *Being and Time* would be called circumspective

seeing (*Umsicht*), by contrast with any kind of objectifying, theoretical seeing. Yet what, we have to ask, is the status of Heidegger's account of this circumspective seeing? What kind of seeing is entailed in this account? My immediate, unreflective seeing of the lectern surely does not see this, its own lived experience, as a kind of middle-voiced appropriative event. Is this not already a theoretical account that Heidegger is giving us? And would it not, as an objectifying account, necessarily de-vivify the event-like character proper to my own lived experience? Can there even be a *science* of such radically finite, individuated lived experience?

Such questions are not lost on Heidegger himself. Granted, he remarks, that I can "bring to evidence" the event-like, nonobjective character of lived experiences, such evidence, surely, is valid only for me and my experiences. "How is a science supposed to be built upon this? Science is cognitive knowledge [*Erkenntnis*]; knowledge has objects that stand over against it. It determines and fixes things in an objective manner. A science of lived experiences would, therefore, surely have to objectify these experiences, that is, precisely strip them of their nonobjective character of being appropriative events, lived experiences that we undergo" (GA 56/57, 76). The same theoretical stripping down of our experience of things occurs in contemporary epistemological accounts, whether realist or idealist, that claim that what is immediately given is a manifold of sensory data presented to sensation. In seeing the lectern, I certainly see that it is brown, but I do not see a sensation of brown: I have no consciousness of sensations at all. I see brown, "but in a unified context of meaningfulness together with the lectern." I can indeed strip away everything else that belongs to my experience of the lectern and arrive at the sensation of brown as the object that is ostensibly primarily and immediately given. Yet what does "immediate givenness" mean? What does "given" mean here, asks Heidegger:

> Do I have a lived experience of this datum 'brown' as a moment of sensation in the same way as I do the lectern? Does it 'world' in the brown as such, apprehended as a datum? Does my historical 'I' resonate in this apprehension? Evidently not. And what does *immediately* given mean? To be sure, I do not need to derive it subsequently like an extraworldly cause; the sensation is itself there, but only insofar as I have destroyed what environmentally surrounds it, insofar as I removed, bracketed and disregarded my historical 'I' and practised theory, it is what is primary *within* the theoretical attitude. This primary character is such only if I already practise theory, only if the theoretical attitude is there, which itself in accordance with its sense is possible only as a destruction [*Zerstörung*] of the lived experience of the environing world. (GA 56/57, 85)

The real problem with existing epistemological accounts, Heidegger goes on to say, is not simply the problem of naturalism that Husserl identifies in his

"Logos" essay (naturalism meaning any approach that reduces all phenomena in advance to objects of physical or psychophysical nature accessible to the attitude of natural science), but "the general dominance of the *theoretical*," which distorts and deforms the genuine problematic. The primacy of theory and of the theoretical approach is there from the very start, "especially when one wants to pursue science and indeed *theory* of knowledge" (GA 56/57, 87).[8] This dominance of the theoretical, Heidegger had earlier insisted, "must be shattered," not in order to proclaim the primacy of the practical, nor simply to provide a new perspective, but because the theoretical itself as such points back into a pre-theoretical dimension (GA 56/57, 59). Yet it is not only the concept of immediacy that is distorted by the theoretical attitude: The very notion of *givenness* likewise presupposes a theoretical distortion. Inviting his audience to enter back into the vitality of their lived experience of the lectern, Heidegger asks:

> *How do I live and experience the environmental*, how is it "given" to me? No, for something environmental to be *given* is already a theoretical infringement. It is already forcibly removed from me, from my historical 'I'; the 'it worlds' is already no longer primary. "Given" already signifies a subtle, as yet inconspicuous, yet still genuine theoretical reflection upon it. "Givenness" is therefore very likely already a theoretical form. (GA 56/57, 88–89)

It would be difficult to overestimate the potential implications of this claim for phenomenology—not just for Husserl's phenomenology that rests on the central principle of originary intuition that apprehends the phenomena of consciousness "just as they give themselves," but for phenomenology generally. Must not all phenomenology start from things just as they give themselves? Does not all phenomenology presuppose givenness? Is not all phenomenology, therefore, already implicated in the theoretical attitude, which can have only a derivative status with respect to lived experience? Heidegger's phenomenology too, as it would later be unfolded in *Being and Time*, emphasized from the beginning the critical decision concerning the "correct pregivenness" (*rechte Vorgabe*) of Dasein, which was "to show itself in itself of its own accord," in its "average everydayness." The ontico-ontological priority of Dasein, he would there remark, "could mislead us into the opinion that this being must be what is primarily given ontico-ontologically, not only in the sense of an 'immediate' graspability of the being itself, but also with respect to a likewise 'immediate' pregivenness of its kind of Being" (SZ, 15–16, 43). What would in retrospect turn out to be significant here is not just that Heidegger's own phenomenology was by implication itself a theoretical undertaking, oriented toward science (*Wissenschaft*), but that the very decision to proceed from the horizon of average everydayness as the mode of givenness of Dasein—thus, from what in 1919 was understood as the

dimension of first-hand, worldly lived experience—would also prove fateful in a certain respect. What is ultimately meant by "givenness," that "magic word of phenomenology and 'bone of contention' for others," as Heidegger will call it in his lecture course of winter semester 1919–1920, *Fundamental Problems of Phenomenology*? (GA 58, 5). Moreover, does not givenness imply presence? Is it not, of necessity, a mode of presence? Even if the presence in question is not that of an object given in its supposed immediacy to theoretical apprehension, but that of our first-hand lived experience of things in their worldly meaningfulness or signification for my historical "I"? Is not all phenomenology therefore bound to proceed from the horizon of presence, which would thus mark an inescapable limitation on what phenomenology is able to disclose?

Before we rush to answer these questions, however, we must examine how the 1919 course concludes in both affirming and radically transforming Husserl's conception of phenomenology. We have seen, thus far, how Heidegger's account of our first-hand, lived experience in its worldly signification as an appropriative event undergone by my historical "I" already challenges the supposedly immediate, objective givenness of objects to consciousness as the consciousness belonging to a transcendental "I." Heidegger's account would thus be more faithful to "the things themselves," *die Sachen selbst*—more faithful to letting the phenomena of lived experience (including such experience itself) show themselves just as they are in themselves, in their worldly character, beyond the strictures imposed by a theoretical attitude that reduces such phenomena to immediate, objective givenness for consciousness. Yet to what extent is Heidegger's own account itself implicated in the theoretical attitude? Is a phenomenology of lived experience (of the life-world) possible that would disclose the phenomenality of such experience without reducing it to objectively valid formal structures? Is such a phenomenology even a coherent possibility?

In the 1919 course, Heidegger argues that it is. He does so by both appealing to, and at the same time transforming Husserl's phenomenological method. The fundamental methodological problem of phenomenology is "the question concerning the way in which it scientifically discloses the sphere of lived experience." And this is governed by what Husserl, in *Ideas I*, deems "the principle of principles" of phenomenology, formulating it as follows: "Everything that presents itself originarily in intuition is to be taken simply . . . as it gives itself." This, he goes on to say, is a principle in regard to which "no conceivable theory can lead us astray" (GA 56/57, 109).[9] This principle itself is therefore, Heidegger argues, not theoretical in nature, even though Husserl does not explicitly say as much. It is, rather, as Heidegger puts it, the "primordial intention" (*Urintention*) of life, the "primordial bearing"

(*Urhaltung*) of our experience of living, a "sympathy" of life with itself that is intrinsic to all lived experience:

> It is the primordial intention of genuine life, the primordial bearing of life-experience and life as such, the absolute *life-sympathy* that is identical with life-experience. Preliminarily, that is, proceeding along this path from the theoretical in the manner of increasingly freeing ourselves from it, we always *see* this fundamental bearing, we have an orientation *toward* it. The same fundamental bearing first becomes absolute when we are living within that bearing itself—and that is not achieved by any constructed system of concepts, no matter how extensive, but rather by phenomenological living in its increasing intensification of itself. (GA 56/57, 110)

This primordial bearing, this "primordial *habitus* of the phenomenologist," as Heidegger also calls it, is, he emphasizes, not something one can acquire overnight. It is not something that can be imposed from the outside, like a uniform one can put on, nor can it be treated as some kind of mechanistic routine. The scientific rigor of phenomenology attains its originary sense from out of this fundamental bearing and cannot therefore be compared to the rigor of the derivative sciences (sciences that take something other than lived experience as their object). The "something" that is given to phenomenological research is something that can be lived and experienced; as such, it is precisely not originarily given in a theoretical manner, but is "the index for the supreme potentiality of life," even before life assumes a genuinely worldly character. It is, as Heidegger puts it, "the '*not yet*', i.e., that which has not yet broken out into a genuine living, it is the essentially *pre-worldly*." And this is not something that can be conceived theoretically, but must be "lived and experienced understandingly" in "moments of especially intensive living" (GA 56/57, 115). This pre-worldly "something" of life in itself at its most fundamental level can itself be experienced in its character of event as "the streaming, lived experiencing of living." Signification and linguistic expression do not need to be theoretical or object-oriented, but can assume the pre-worldly and worldly signifying function of pointing back into this event-like character of lived experience from which they emerge and receive their motivation. They accompany life in the very experience of living it: "What is essential about the pre-worldly and worldly functions of signification is that they express features of the appropriating event, i.e., they accompany lived experiencing (in living experience and living what has been experienced), they live within living itself, and in accompanying it they are at the same time emergent and carrying this provenance within themselves" (GA 56/57, 117).

Experiencing lived experience *understandingly* in and through the originary bearing or *habitus* of phenomenological living in the growing intensification

of itself is thus not at all a theoretical seeing or intuiting of life. It is accomplished, rather, through what Heidegger now calls a "hermeneutic intuition" that, in pointing both ahead toward and back into the dimension of streaming life from which it emerges, gives rise to the conceptuality that seeks to articulate it:

> The empowering experience of lived experiencing in its accompanying itself is an understanding, *hermeneutic intuition*, the originary phenomenological back-and-forth formation of concepts from which every theoretical-objectifying or indeed transcendent positing is excluded. Universality of word significations primarily means something originary: worldliness of lived and experienced lived experiencing. (GA 56/57, 117)

The conception of phenomenology developed here by Heidegger already prefigures his subsequent insistence in *Being and Time* that phenomenology must be hermeneutic, that "the methodological sense of phenomenological description" is not the pure intuiting of a theoretical apprehending, but "interpretation":

> The λόγος of the phenomenology of Dasein has the character of ἑρμηνεύειν, through which the authentic meaning of Being and the fundamental structures of its own Being are *made known* to the understanding of Being belonging to Dasein itself. Phenomenology of Dasein is *hermeneutics* in the originary signification of the word, according to which it means the business of interpretation. (SZ, 37)

The conception of a phenomenology rooted in an "understanding, hermeneutic intuition" fulfills what, in the 1919 course, was earlier described as a "science of the origin," "a pre-theoretical or supra-theoretical, at any rate a non-theoretical science, a genuine *primordial* science from which the theoretical itself originates" (GA 56/57, 96). If this primordial science is not theory, it is because it both emerges from and points back into a dimension of lived experience that the theoretical cannot capture. Emerging from this dimension of lived experience, which Heidegger would shortly call "factical life," the phenomenological λόγος would also prefigure this very concretion in directing the phenomenologist's understanding back into that dimension of his or her own individual and irremediably singular experience. This back-and-forth directedness of the phenomenological description of factical life is what Heidegger, in his lectures on *Introduction to the Phenomenology of Religion* of winter semester 1920–1921, and in his lecture course of winter semester 1921–1922 titled *Phenomenological Interpretations with Respect to Aristotle: Introduction to Phenomenological Research*, would term "formal indication." That the concepts that articulate phenomenological seeing are formally indicative means that they point into, or indicate, a possible factical

concretion of lived experience, but in themselves, as concepts, do not provide that concretion. What is presented in the phenomenological description of factical life therefore only provides a directive for understanding, a directive whereby what is indicated is to be carried out and appropriated, made authentic. In the 1921–1922 course, Heidegger expresses this as follows:

> "*Formally indicated*" does not mean merely set before us somehow, intended or pointed to in such a way that we would now be free to acquire and take possession of the object somewhere and somehow. It means, rather, indicated in such a way that what is said has the character of what is "formal," inauthentic, yet precisely in this "in-" [of in-authentic] also lies the positive directive. That which, in its meaningful structure, is empty of content is at the same time that which provides the direction in which it is to be brought to completion [*Vollzugsrichtung*].
>
> In the formal indication there lies a quite determinate binding; what is said in it is that I stand at a quite determinate *direction of orientation* [Ansatzrichtung], and that, if what is authentic is to be attained, only the path or way is provided to satisfy and fulfill what is inauthentically indicated, to follow the indication. (GA 61, 33)

Formal indication must thus also be a countermovement to the tendency of lived experience to fall away from itself, to fall prey to what the 1921–1922 course terms "ruination" or "ruinance" (*Ruinanz*): the tendency of Dasein to lose itself in its worldly involvements and interpret its own Being in terms of what is present at hand within the world. "Formal," Heidegger goes on to say, in an implicit critique of Husserl's eidetic phenomenology, "is not the same as eidetic," but must be understood in an existentiell manner: It "gives the 'character of orientation' for bringing to completion the temporalizing [*Zeitigung*] of the originary fulfillment of what is indicated" (GA 61, 33). The task of phenomenological definition must follow this countermovement of formal indication in such a way that our understanding accomplishes itself not in the disclosure of eidetic structures of consciousness, but in the temporalizing of our foundational existentiell experience as what is "factically decisive":

> Phenomenological definition is brought about in specifically existentiell temporalizing; in it, the accomplishment of understanding is, in a decisive sense, such that the path as it is indicated leads "back" on the basis of this fundamental experience, i.e., properly such that only now does our addressing become explicit, that the task (research into the categories), the idea of the situation and its conceptual anticipation, are calibrated as a problematic and *foundational existentiell experience* can be taken into our concern concretely as what is factically decisive. (GA 61, 20)

The categories to be defined are the foundational phenomenological categories that determine factical life—"life" itself being the first of these

categories, a foundational phenomenological category that signifies a fundamental phenomenon (GA 61, 80). Among the further categories that the 1921–1922 course analyses are world, caring, inclination, distantiation, relucence, dispersion, and ruinance. The phenomenological interpretation of the phenomenon "life" must derive its categories from "the facticity of life itself," where "life" is to be understood as a way of Being that is both temporal and historical. Anticipating the characterization of philosophy in *Being and Time*, Heidegger here already claims that philosophy is phenomenological ontology, or "*ontological phenomenology*," but in the radical sense of being rooted in the existentiell and historical (GA 61, 60).[10]

Formal indication is central to the phenomenological method conceived by Heidegger during this period—and indeed it persists even beyond the period when he claims to be doing phenomenology, all the way to 1929–1930.[11] In his *Introduction to the Phenomenology of Religion* of winter semester 1920–1921, he describes it as playing the leading role in phenomenological explication. It "belongs to the 'theory' of phenomenological method itself" (GA 60, 55). In the 1921–1922 course, he states that formal indication provides the "fundamental sense of the method of approach [*Ansatzmethode*] pertaining to phenomenological interpretation" (GA 61, 141).[12] It has the "prohibitive character" of warding off any tendency to regard the categorial determinations of life that have been disclosed phenomenologically as though they were independent, objective determinations of the Being of life ascertained and fixed dogmatically, without questioning the manner of such Being and its supposedly objective character. Yet formal indication must also unfold in concert with what Heidegger calls phenomenological destruction (*Destruktion*): "Concretely, formal indication is there in part wherever it comes to function, but principally is to be clarified in connection with phenomenological destruction, as a fundamental component of the phenomenological interpretation of the history of spirit" (GA 61, 141).[13] Such phenomenological destruction or destructuring lies at the heart of Heidegger's questioning of Husserl's phenomenology. On the one hand, Heidegger provocatively appropriates what he calls "the positive sense of Husserl's 're-duction'" (GA 61, 39), referring to the phenomenological reduction or *epochē* that brackets the givenness of the world in the natural attitude in order to direct the phenomenological gaze back toward the horizon of such givenness. For Husserl, that horizon is consciousness and its intentionality. What Husserl understands as the givenness of the world in the natural attitude, Heidegger is calling the "ruinant flight into the world" (GA 61, 39); from Heidegger's perspective, Husserl's reduction has the positive sense of retrieving the Being of life from its tendency to fall away from itself, remove itself from itself, in orienting itself toward concern with entities within the world. Yet whereas Husserl's phenomenological reduction interprets the original Being of life, the horizon of givenness, as

consciousness and intentionality, Heidegger will interpret this horizon as the existentiell, temporal-historical facticity of life as Being-in-the-world, not as a consciousness before, or over against, the world. The "destructive" moment of Heidegger's phenomenology seeks, among other things, to question and uncover the historical motivations that led Husserl to interpret intentionality (in itself a genuine phenomenon) in terms of consciousness:

> Foundational sense of *phenomenology*. Leading destructively in terms of the history of spirit: In what way, to what extent, one has seen intentionality, and/or in what direction and by what means misinterpreted it, hampering its being appropriated. To what extent, and *in what way*, it came to be grasped by Husserl in terms of consciousness. Which motivations are at work, which sense of facticity (existentiell). (GA 61, 132)

This "destructive" movement is not yet accomplished or explicitly unfolded in 1921–1922, but it will be fully, and quite radically, set in motion in the course of the next two years. At this stage, it is indicative of a suspicion with regard to Husserl's phenomenology, yet also reflects Heidegger's insistence that phenomenological interpretation, as philosophizing, in its very movement must be "counter-ruinant" and "existentiell" (GA 61, 160). "Phenomenological interpretation, as existentiell, essentially conveys a *'counter'-movement*" (GA 61, 132). Yet this countermovement is not simply a movement counter to life's ruinant flight into the world. It is, at the same time, the essentially self-critical countermovement of phenomenological interpretation itself. "What is peculiar about phenomenological interpretation," Heidegger writes, "is that it repeatedly *moves backward* [sich zurückverlegt] in its own accomplishment." It has to move back to its own presuppositions, which come to light and become questionable in the course of its proceeding and moving forward. Quite remarkably, Heidegger here already questions a fundamental presupposition of his own phenomenological interpretation of factical life, as something "*factically authentic*" (GA 61, 133), namely, that it moves counter to itself in its supposed "ruination." "It is not evident without further ado," he remarks, "that concernful absorption is a movement of life 'counter to itself', such that life would be something other 'still', something other that is indeed there in ruination, appears, but in the manner of being suppressed" (GA 61, 132). Phenomenological destruction, it should at least be clear, will not provide the comfort or assuredness of some ultimate, presuppositionless interpretation.

Heidegger has been developing the concept of destruction as an intrinsic and necessary component of phenomenology since his lecture course of summer semester 1920, *Phenomenology of Intuition and Expression*. Questioning whether the idea of phenomenology as rigorous science, as developed by Husserl, is in fact entirely motivated and necessary in accordance with the

idea of the fundamental phenomenological stance (GA 59, 10), Heidegger indicates that it is the "destructive aspect" of the phenomenological problematic in relation to the Greek philosophy of Plato and Aristotle, as well as the philosophy of modernity in Descartes, that will first provide a radical understanding of phenomenology and also prepare the "positively decisive destruction" of Christian philosophy and theology that Heidegger will present in his course on the *Introduction to the Phenomenology of Religion* the following semester (GA 59, 12). The course of summer semester 1920 is extensively preoccupied with unfolding the sense of *Destruktion*, which is referred to throughout as "phenomenological-critical destruction." If the object of phenomenology is the "primordial phenomenon" (*Urphänomen*) of "life," the term *life* is to be understood only as a formal indication that what this word indicates must somehow enter into the problematic of philosophy. The phenomenological-critical destruction must uncover the hidden senses of what this word signifies and bring them to philosophical fruition in such a way as to press toward "something decisive" (GA 59, 29). As such, phenomenological-critical destruction must be shown to belong to the very meaning of philosophizing, albeit philosophizing understood in a more radical sense than Husserl was able to attain. At stake is "whether it is appropriate in principle to posit phenomenology as the foundational science for philosophy without having a radical concept of philosophy" (GA 59, 31). Phenomenological destruction is not about the mere clarification of the meanings of words (such as "life"), but rather about exposing a "fundamental experience" of factical life that necessarily belongs to philosophy. Phenomenology must not simply tear words from their contexts and provide them with intuitive fulfillments that are then posited as "absolute givenness." The diverse and varying situational contexts in which concepts appear must be taken into account in the intuitive discerning of their respective meaningful fulfillments, but above all what Heidegger calls their "relational sense and sense in which they are carried out" (*Bezugs- und Vollzugssinn*) (GA 59, 34). It is the way in which phenomenological destruction is carried out or enacted (its *Vollzug*) that uncovers the more originary and foundational level of a philosophical experience of factical life. As Heidegger declares provocatively at the end of the lecture course, "It is the task of phenomenology to intervene in every tendency toward original existence [*Dasein*] in the present day and to throw the flaming torch into all factual-systematic philosophy ever anew" (GA 59, 174). The destruction pursues key "prefigurings" of sense and meaning that motivate a philosophical problematic and its conceptuality, and in this sense is hermeneutic, concerned with destructuring intrinsic presuppositions. It is not a matter of destroying or demolishing such presuppositions and preconceptions, but of exposing and uncovering what lies beneath them. Heidegger accordingly renders the Latinate *Destruktion* into German as *Abbau*, "dismantling":

> Phenomenological destruction [*Destruktion*]—as a foundational component of phenomenological philosophizing—is therefore not directionless; it does not randomly take up word-significations so as to explain them by recourse to others it has taken up. It is also no mere demolition [*Zertrümmern*], but rather a 'directed' dismantling [*'gerichteter' Abbau*]. It leads into the situation of the pursuit of prefigurings, of the way in which preconception is carried out [*des Vollzugs des Vorgriffs*], and thus of fundamental experience. It becomes clear from this that all phenomenological-critical destruction is *bound to preconception*—and is thus not the ultimate origin or court of appeal [*nicht letztursprünglich und letztentscheidend*], but rather presupposes fundamental philosophical experiences. (GA 59, 35)

Destruction thus understood is "a foundational element of the phenomenological stance," something to be enacted in its very approach (*Ansatz*) (GA 59, 36). It is "not secondary, but rather belongs necessarily to phenomenology" (GA 59, 186). As a critical countermovement, it is directed toward the peculiar way in which factical life is subject to a fading and falling away of the relation to existence that its concepts undergo, losing their original rootedness in experience, in the enactment of existence itself. In this course from 1920, Heidegger asserts that destruction aims not simply at retrieving the genuine meaning of philosophical concepts in their contextual sense and directionality, but also issues in what he terms "phenomenological dejudication" (*Diiudication*), a Latinate term chosen to correspond to *Destruktion*. Dejudication is defined as "a decision concerning the genealogical place pertaining to the contextual meaning seen in terms of its origin" (GA 59, 74). Such decision must be made in relation to the way in which phenomenological destruction is enacted, with regard to whether the enactment (*Vollzug*) is originary or not. Yet the concrete origin is factical Dasein itself, Dasein as a worldly self (*das selbstweltliche Dasein*). The criterion for dejudicative decision regarding the originary or nonoriginary character of the enactment, a criterion that, once again, can only be formally indicated, is thus parsed by Heidegger as follows:

> An enactment is originary when, in accordance with its sense as the enactment of a relation that is at least concomitantly directed in a genuine manner toward the world of the self, it always demands actual renewal within a world of Dasein's self, and in such a way that this renewal and the "necessity" (demand) for renewal that it entails is co-constitutive of the existence of the world of the self. (GA 59, 75)

Such renewal is a restoration of the meaningful relation to existence that has been eroded in the conceptual self-understanding and self-interpretation of factical life, a restoration whereby Dasein is brought back to itself in a meaningful way. In the lecture course, Heidegger illustrates this with respect to six different contextual senses of the concept of history (*Geschichte*): (1) history

as a science, as a theoretical domain (as in "she studies history, not law"); (2) history as the totality of what is past; (3) history as immanent tradition, as the tradition that a particular people or culture may be said to have, tradition that continually renews itself as one is carried along by it; (4) history as something more detached, as something one can learn from, for example, in political life; (5) history in the sense in which we say, "This person has a sad history"; and (6) history as the happening of significant events that I undergo in concrete, factical life and that relate to my worldly self or to the communal or environing world, history as happening that pertains to the "event-character" (*Ereignischarakter*) of factical life (GA 59, 59). Heidegger then subjects these six different senses of history to phenomenological dejudication by examining the sense of enactment that the understanding of each implies, and with regard to the criterion formally indicated. Of these six, none in fact can be considered originary in the sense of the criterion indicated, for none contain the relational sense of a self-directed enactment that experiences the demand for renewal or restoration of existence. Notably, at this stage, Heidegger regards existence as something other than mere Dasein: "The human being can be there [*da sein*], have Dasein, without existing." "Existence" is enacted only in the sharpening of factical significance or meaningfulness in the direction of the world of the self. And it should come as no surprise that only destruction itself fulfills the criterion for originary, self-directed restoration: "This mode of significance is that of an ongoing *spur* to *Destruktion*, directed toward the world of the self" (GA 59, 82). Destruction entails the severance and abandonment (*Abbruch*) of preconceptions that block the access of existence to itself, the unseating (*Absetzen*) of those preconceptions that brings us "closer to what is originary." Yet, Heidegger suggests, phenomenological destruction is not simply a method or way whereby we would ultimately arrive at what is originary or authentic once and for all, as though its task were to give us access to a pure origin: "*Destruktion* does not have the sense of arriving at what is authentic by way of its results. It itself and its facticity are what is authentic, i.e., the unseating that it entails" (GA 59, 184). Likewise, destruction is not some kind of reckoning with the tradition that would clear the way for Heidegger's own philosophy. "I do not need any philosophy of my own," as Heidegger states, "and therefore am not in search of one either" (GA 59, 191).

It is in the Marburg lecture course of winter semester 1923–1924, *Introduction to Phenomenological Research*, that Heidegger's destruction of Husserl's phenomenology is first unfolded in full force with regard to the essential elements of Heidegger's critique. While it would be supplemented by more detailed and incisive ontological analyses in the 1925 course *Prolegomena to the History of the Concept of Time*, the 1923–1924 course already unleashes

a merciless critique of the fundamental parameters of Husserl's project. One senses also a new maturity and confidence in Heidegger's thought, together with a conceptual clarity that contrasts with the more probing struggle for conceptual articulation that characterized the earlier lecture courses. The style is straightforward and accessible, and it already contains some of the fundamental contours of the analysis of Dasein in *Being and Time*, articulated around the central concept of care (*Sorge*) as more primordial than the concern with consciousness that is central to Husserl's phenomenology. Heidegger begins with the startling claim not to be doing philosophy—at least, not philosophy in the traditional sense of constructing a theoretical system that would issue in a program or groundwork. "It is my conviction," he asserts provocatively, "that philosophy is at an end" (GA 17, 1)—a claim that echoes his assertion in the 1923 course *Ontology: Hermeneutics of Facticity* that hermeneutics is itself not philosophy, "but something distinctly precursory," seeking to awaken an understanding of facticity itself, as something that has been forgotten in contemporary philosophy with its onto-theological aspirations (GA 63, 20).[14] The 1923–1924 course proposes to examine three things: the expression "phenomenology," the "breakthrough" (*Durchbruch*) of phenomenology in Husserl's *Logical Investigations*, and the subsequent development of phenomenology, to see whether it has remained true to its original motivation. In the opening part of the course, the term *phenomenology* is examined by going back to Aristotle and to the Greek components of the word, φαινόμενον and λόγος, just as Heidegger will do in *Being and Time*. The consideration of these Greek words in Aristotle shows that φαινόμενον refers primarily to the Being of the world, the self-showing of the world, and λόγος as the facticity of speaking, a speaking that can both show and point out the world, but also has the possibility of covering it up, of deception. As Heidegger sums it up:

> Through our interpretation of the words that compose the term *phenomenology*, we have been brought before quite definite states of affairs of Dasein, namely, the *Being of the world*, and life as *Being in a world*. In these two respects we have seen: The Being of the world has the character of *self-showing*, the Being of life has a fundamental possibility of *speaking* about Dasein in such a way that Being is *shown* through this speaking. (GA 17, 43–44)

Going back to the Greeks and to Aristotle at the outset of the course has the purpose of setting the stage for the critique of contemporary phenomenology inaugurated by Husserl. Heidegger states up front what his central accusation will be, namely, that philosophy since Aristotle, including phenomenology, is complicit in a peculiar reversal that turns it away from the Being of the world and toward consciousness, all in the name of a desire for the absolute

certainty of knowledge. This development is indeed already prepared by Aristotle in his privileging of θεωρία and invention of science (ἐπιστήμη):

> In order to indicate from the outset the development in which *Aristotle* unfolded the fundamental components of philosophical research, I say: The subsequent development in attaining the factual components of philosophy, and the motivation of the various ways in which these factual components were elaborated, are *guided by the predominance of a vacuous and indeed fantastical idea of certainty and evidence*. This predominance of a particular idea of evidence is a predominance *prior to* every *authentic freeing of the ability to encounter the authentic matters* [Sachen] *of philosophy*. The *care for* a definite *absolute knowledge*, taken purely as an idea, attains predominance over every question regarding matters [*Sachen*] that are decisive, i.e., *the entire development of philosophy undergoes a reversal*. (GA 17, 43)

With this preemptive claim, the answer to the question of whether phenomenology has remained true to its original impulse and motivation, namely, to attend to the things or matters themselves (the *Sachen selbst*), is already given. A certain ideal of knowledge takes precedence over the matters themselves, an ideal that culminates in the conception of knowledge developed in modern mathematical science. When Husserl in his *Ideas* (his most extreme position thus far, Heidegger notes) defines phenomenology as the descriptive eidetic science of pure transcendental consciousness, it is clear that, by contrast with Aristotle and the Greeks, what has occurred is "a *reversal* of the thematic field from the *being as world* to the *being that is consciousness of it*" (GA 17, 49). Reminding students that there is no concept of consciousness in Greek philosophy, Heidegger poses two fundamental questions: (1) How does consciousness come to be a theme for philosophy, and especially for contemporary philosophy? (2) How is it that consciousness comes to require a quite determinate purification in order to become the possible object for a fundamental science? With regard to the first question, Heidegger elucidates, the primacy of consciousness as the theme of modern philosophy arises because of an epistemological concern: Knowledge seeks to know itself as such, and thereby to attain a grounded self-knowledge that can serve as foundation for all subsequent knowing. Moreover, the concern is with theoretical knowing, theoretical cognition, exemplified by scientific knowledge, as securing the foundation for a culture grounded on science. The fundamental concern of care is to attain "known knowledge" (*erkannte Erkenntnis*) (GA 17, 60). In phenomenological research, this concern with attaining known knowledge seeks a foundation in the matters themselves—and yet, this putative concern with the matters themselves, Heidegger cautions, "*can* conceal the most narrow-minded dogmatism" (GA 17, 60). With regard to the second question, consciousness must be purified in order to become the

object of a scientific phenomenology of consciousness that strives not only for objectivity, but for knowledge that must be absolutely binding, valid for every consciousness whatsoever. A double purification is in fact necessary: the purification instantiated by the transcendental reduction that directs us away from objects as given in the natural attitude and toward the field of pure consciousness as such; and the eidetic reduction that directs us away from the uniqueness of the individual stream of lived experiences of consciousness and toward the universally binding essence or εἶδος of each of the phenomena of consciousness thus revealed. From here, one can arrive at propositional statements that are binding for all eternity (GA 17, 80).

What emerges from a close consideration of Husserl's critiques of naturalism and of historicism, Heidegger shows, is first, that Husserl's primary concern is always with theoretical knowledge, whose prototype is mathematical knowledge of nature (GA 17, 83). The critique of naturalism that motivates the transcendental reduction in fact betrays nothing less than "to bring radically to its end the scientific tendency toward natural science" (GA 17, 72), and in this sense, the purification of consciousness "is still naturalism" (GA 17, 81). Second, however, Husserl's phenomenology is bound by a further traditional concern that also aims for rigorous scientificity: "the conception of philosophy as a science of norms and values" (GA 17, 82). What Husserl's phenomenology is ultimately concerned with is "the absolutely justified binding character of the norm for the enabling of an ideal formation of culture as the authentic completion of the idea of humanity" (GA 17, 90). Yet this means that what takes precedence in Husserl's thought is the idea of humanity grounded in the universally binding lawfulness of absolute norms secured by the scientific character of theoretically ascertained knowledge of pure transcendental consciousness. As a consequence, human existence, human *Dasein* itself, is never properly considered as such, even though this is supposedly what phenomenology should properly be concerned with. Instead, this purified—one might say rarefied—dimension of existence, consciousness subjected to a double reduction, is what becomes thematic. The concern with securing an absolute foundation not only blocks the path to an authentic understanding of history (*Geschichte*), as the critique of historicism shows, but betrays an "anxiety in the face of existence [*Dasein*]" that in fact excludes such Dasein from consideration (GA 17, 97). Husserl's phenomenology considers "the matters themselves" only within the predelineated scope of this quite specific problematic and goal. It emphatically does not let the matters present themselves freely of their own accord. Despite its breakthrough and superiority compared to contemporary Neo-Kantianism, states Heidegger,

> in the most proper sense of this philosophy one sees this call ["To the matters themselves!"] arise from a concern that is inappropriate to the matters. This call

> is nothing other than the demand to lose oneself in the concern with *what is universally binding* in a decisive manner, to make present only the *matters that are prefigured in this*, with the result that this apparently entirely self-evident call "to the matters themselves" lets the much *more fundamental possibility* lie outside of its purview, namely, *to free beings in such a way* [das Seiende so frei zu geben] that solely the corresponding worthiness to be interrogated that belongs to the being decides concerning what is primarily the object of philosophy. Such a decision must free itself in itself, over against the possibility that such a knowledge may have nothing to do with an idea of science adopted from mathematics, that such decidability, however, perhaps first fulfills the authentic sense of knowledge when proceeding from such freeing of the matters. (GA 17, 102)

What we see in Husserl's phenomenology, according to Heidegger, is the dominance of a concern for known knowledge that is historically uprooted, that no longer knows its own provenance, but that is itself governed by a "subterranean" history that needs to be exposed, "freeing Dasein by way of a dismantling, a destruction [*des Abbauens, der Destruktion*]," and doing so by tracing concepts back to their own peculiar origin (GA 17, 117). The second part of the lecture course undertakes the initial steps of such a dismantling of the dominant contemporary concern with theoretical knowing by tracing its most proximate provenance and source of its uprootedness in Descartes. Despite the significant differences between Descartes' *res cogitans* and Husserl's pure consciousness, Heidegger shows, Husserl simply assumes the Cartesian perspective as self-evident: "Not only is the *cogito sum not discussed* by Husserl, it is *adopted as self-evident*" (GA 17, 267).

Heidegger's critique of Husserl is not simply a matter of rejecting what Husserl has accomplished. Throughout the course, indeed, he praises Husserl's accomplishment, his insistence on phenomenological seeing grounded in demonstrative intuition, in the making present (*gegenwärtig machen*) of the matters themselves, whose methodological securing, Heidegger notes, is the fundamental tendency of the *Logical Investigations* and grounded the genuine breakthrough of phenomenology (GA 17, 50). Husserl's accomplishment, within its limits, has its own legitimacy. Yet perhaps it was indeed more a matter of *making* present the things themselves than of *letting* them freely present themselves, letting them show themselves of their own accord—letting them be. Is there not a certain betrayal of the phenomenological call "to the matters themselves," a certain imposition upon those matters: the imposition of a scientific perspective and a resulting restriction from the outset on what could count as a *Sache*, a matter, or even *the* matter, for philosophy? Heidegger's verdict in this course is unequivocal: "The phenomenological principle 'To the matters themselves' has experienced a quite determinate interpretation. 'To the matters themselves' means: to them insofar as they come into question as the theme of a science" (GA 17, 274).

Yet Heidegger's central concern is not with Husserl, but with the matters themselves: "Merely arriving at a view concerning Husserl's standpoint would be the most indifferent thing in the world. At issue is the state of the matters [*Sachverhalte*] that underlie this" (GA 17, 275). At this stage, Heidegger is not only committed to phenomenology, but to attempting to remain faithful to its fundamental principle. Certainly, this will entail, as we have seen, transforming phenomenology and making it properly historical, infusing it with the illuminating force of *Destruktion*. Anticipating what will be stated in the Introduction to *Being and Time*, Heidegger already sees phenomenology not as an established school of thought, movement, or method, but as a dynamic force offering possibility. "Our task," he states, "is *to understand phenomenology as possibility and to develop it*." And developing it, he adds, is possible only by going back to its vital roots (GA 17, 263). The task will entail "going back behind the theoretization" to which all regions of Being are subject due to the dominance of science, "*so as to gain anew a possible fundamental position from out of existence* [Dasein] *itself*" (GA 17, 269). The terrain was being prepared for the project of *Being and Time*.

NOTES

1. "Wir wollen auf die 'Sachen selbst' zurückgehen." Edmund Husserl, *Logische Untersuchungen. Untersuchungen zur Phänomenologie und Theorie der Erkenntnis* (Tübingen: Niemeyer, 1980), Band II, Einleitung, 6.

2. Plato, *Seventh Letter*, 341C. The resonance with Plato's formulation is noted by Heidegger in his 1964 essay "The End of Philosophy and the Task of Thinking" (GA 14, 75–76). Yet Plato's formulation was also cited much earlier by Heidegger, in his 1929 address to Husserl on his seventieth birthday, as that to which the philosopher, "the friend of the possible," is called upon to attend (GA 16, 59–60).

3. Edmund Husserl, "*Philosophie als strenge Wissenschaft*." *Husserliana. Edmund Husserl, Gesammelte Werke* (Dordrecht: Nijhoff, 1987), Band XXV, 61.

4. "Movement" translates *Richtung* (more literally, "direction"), the term already disavowed in *Being and Time*. In the Introduction to *Being and Time* (1927), Heidegger wrote that "our comments on the preliminary conception of phenomenology have shown that what is essential in it does not lie in its *actuality* as a philosophical 'movement'" (SZ, 38).

5. See SZ, 225n1, and the letter included as the Preface to William J. Richardson, *Heidegger:* Through *Phenomenology* to *Thought*, second edition (New York: Fordham University Press, 2003), viii–xxii. There Heidegger writes: "A renewed study of the Aristotelian treatises (especially Book IX of the *Metaphysics* and Book VI of the *Nicomachean Ethics*) resulted in the insight into ἀληθεύειν as a process of revealment, and in the characterization of truth as non-concealment, to which all self-manifestation of beings pertains" (x–xii).

6. The coining of the verb *welten* here anticipates by almost a decade Heidegger's use of this neologism in his 1928 lecture course *Metaphysical Foundations of Logic* (GA 26, 219), where he refers back to his early Freiburg lectures, and in the 1929 essay "On the Essence of Ground." See GA 9, 164: "Welt *ist* nie, sondern *weltet*." Cf. also its use in the 1936 essay "The Origin of the Work of Art" (GA 5, 30–31).

7. See GA 9, 316n.

8. The "Logos" essay refers to Husserl's essay "*Philosophie als Strenge Wissenschaft*" ("Philosophy as Rigorous Science"), composed in 1910–1911 and published in 1911 in the journal *Logos. Internationale Zeitschrift für Philosophie der Kultur*. It was Husserl's first major publication since the *Logical Investigations* of 1900–1901.

9. Husserl's statements are found at *Ideen I*, 43–44.

10. Cf. SZ, 38, 436.

11. See GA 29/30, 421–31.

12. Cf. GA 61, 134.

13. This comment appears parenthetically.

14. On the precursory character of hermeneutics, see our essay "The First Principle of Hermeneutics," in *Reading Heidegger from the Start: Essays in His Earliest Thought*, edited by Theodore Kisiel and John van Buren (Albany: State University of New York Press, 1994), 393–408.

Chapter 2

"A Few Steps Forward?"

On Heidegger's Radicalization of Phenomenology

Heidegger's transformation of Husserl's phenomenological method is well known and appreciated in its fundamental import and significance. For Husserl, as we have discussed, phenomenology proceeds under the maxim "To the things themselves!" (*Zu den Sachen selbst!*), meaning that its task is to proceed from phenomena themselves, from things as they show themselves, and not from traditional theories or problematics found within the labyrinthine history of philosophy. In this regard, phenomenology strives to be properly scientific philosophy, a "rigorous science" of phenomena, as the title of Husserl's 1910 essay expressed it. For Husserl, the "things themselves" were not simply empirical phenomena, such as objects of perception, but more originarily the very givenness of such phenomena, the manifold modes of their appearing to and within consciousness through intentional acts. The phenomenality of phenomena, the very appearing of appearances, as structured and enabled by consciousness and its intentionality, was thus for Husserl the primary phenomenon of phenomenology.

Heidegger acknowledged his debt to Husserl. The debt was twofold: On the one hand, as Husserl's assistant in Freiburg from 1919 to 1923, Heidegger learned the rigorous practice of phenomenological seeing, of learning how to see the things themselves, shorn of the prejudices of traditional perspectives and interpretations. "Husserl gave me my eyes," as we have seen Heidegger express it already in 1923 (GA 63, 5). On the other hand, Husserl's discovery of categorial intuition in the sixth *Logical Investigation* (1900–1901) was of profound significance to Heidegger. For it was nothing less than the discovery that Being, the categorial, was an excess or surplus (*Überschuß*) that is indeed given to consciousness, and can be intuited by consciousness, yet is not constituted by consciousness or its acts as such.[1] Yet this showed, for Heidegger, that Husserl's confinement of the "things themselves"—of Being

as phenomenality—to consciousness and its intentional acts was itself the result of a fateful prejudice, one stemming from the philosophy of modernity which, beginning with Descartes, locates the ultimate ground of knowledge in the consciousness of the thinking Subject. Not only did Husserl never question this presupposition of consciousness as the site where Being is exclusively revealed; he indeed explicitly acknowledged his own thinking as nothing other than a more radical appropriation of Descartes' discovery of the *ego cogito, ergo sum*, most explicitly in his *Cartesian Meditations* (1931). Correlatively for Husserl, it remained self-evident that Being means being given as an object for consciousness, so that there was no need to question what Being itself means as such—no need to raise the question of Being that became Heidegger's singular question. In his Zähringen seminar of 1973, Heidegger explains clearly the significance of categorial intuition in this respect:

> To be able to unfold the question concerning the meaning of Being at all, Being had to be *given*, in order to ask after its meaning. Husserl's accomplishment consisted in precisely this making present of Being, which is phenomenally present in the category. Through this accomplishment, I finally had a foothold: "Being" is not some mere concept, is no mere abstraction resulting by way of derivation. The point, however, that Husserl does not get beyond is as follows: after he has, so to speak, attained Being as *given*, he does not inquire about it any further. The question "What does Being mean?" is not unfolded by him. For Husserl, there was not the shadow of a possible question there, because for him it was self-evident that "Being" means being an object. (GA 15, 378)

For Heidegger, the discovery of categorial intuition was thus more radical in its significance than Husserl himself could ever acknowledge. Or perhaps Husserl himself sensed something of the threat that the sixth *Logical Investigation* posed to his entire enterprise, for while acknowledging it as "the most important in a phenomenological respect" in his Preface to the second edition (1913), Husserl nevertheless omitted it from the second edition, and it was only with great reluctance that he eventually, in 1922, agreed to reissue the original version of it.[2] Yet for Heidegger, the discovery of categorial intuition not only showed that Being and its givenness exceeded the confines of consciousness and subjectivity; it also pointed back to a more original understanding of Being and phenomenality in the Greek beginning of philosophy, in terms of ἀλήθεια as the self-showing of phenomena, their coming into unconcealment, their becoming manifest. The Greek philosophers not only experienced the wonder of the very appearing of things, but were also able to think this appearing without recourse to anything like a Subject or consciousness in the modern sense. As we have heard Heidegger put it in his late retrospect, "My Way to Phenomenology" (1963),

> What occurs for the phenomenology of the acts of consciousness as the self-manifestation of phenomena is thought more originally by Aristotle and in all Greek thinking and existence as Ἀλήθεια, as the unconcealment of that which is present, its being revealed, its showing itself. What the phenomenological investigations [of Husserl] rediscovered as the sustaining orientation of thought proves to be the fundamental trait of Greek thinking, if not indeed of philosophy as such. (GA 14, 99)

If Aristotle is explicitly named here, singled out among the Greek thinkers, it is because Aristotle's thinking of Being became especially significant for Heidegger. In particular, as Heidegger elsewhere attests, it was Aristotle's account of φρόνησις (practical understanding) in Book VI of his *Nicomachean Ethics* that showed the radically temporal and aletheic disclosure of Being, beyond the confines of any theoretical or technical understanding, and that became the impetus, if not indeed the model, for Heidegger's account of human existence (*Dasein*) as an ekstatically open Being-in-the-world in his 1927 treatise *Being and Time*.[3] For Aristotle, human existence is essentially πρᾶξις, and πρᾶξις is, as such, a continual becoming other, a continually having to act anew amid the temporally unfolding happening of life. Acting well, accomplishing εὐδαιμονία, or well-being, in and through one's actions, entails the virtue of φρόνησις, the ability to deliberate well on how best to act in a given situation. Yet because the situation of action is, precisely, *given*, it is not something that I can predict or dispose over in advance in a theoretical or calculative manner. Φρόνησις, which guides my Being as πρᾶξις, is in advance and from the outset always exposed to and implicated in the Being of the worldly situation as it appears and shows itself in its unpredictability and unforeseeability. My Being as πρᾶξις is not that of a consciousness that stands secure over against the world, nor that of a Subject assumed to be constantly present in and throughout all experience, but the exposure of a Being-in-the-world that remains outside of itself, temporally open to the unfolding and historically constituted Being of the world, and to the necessity of becoming other in and as the πρᾶξις that I in each case am, a πρᾶξις that is finite, unique, and singular.

Heidegger's appropriation and transformation of phenomenology that issued in the project of *Being and Time* was thus not only a departure from, and critique of, Husserlian phenomenology. In taking φρόνησις as the model for the authentic self-understanding of existence as Being-in-the-world (albeit in a more radically temporal sense than was explicit in Aristotle), Heidegger's phenomenology of Dasein, which was the starting point for unfolding the question of the meaning of Being in general, was also intrinsically a retrieval of Greek thinking, and especially of Aristotle's phenomenological understanding of the Being of the human being as πρᾶξις, as a

mode of Being that exceeds theoretical or technical appropriation. Whereas a theoretical understanding of the world reduces the Being of phenomena to mere presence at hand, the stunning originality of Heidegger's phenomenology was able to show the reductiveness of the theoretical attitude across an entire range of phenomena, not only that of Dasein itself. Among the most successful and famous deployment of his phenomenological method is the demonstration that the things closest to us, tools or equipment (*Zeug*) are not at all merely present at hand, but that their Being or self-showing consists, most remarkably, in a withdrawal, in their not showing themselves thematically, but being simply ready to hand (*zuhanden*). Self-concealment, withdrawal, nonappearing, is constitutive for their phenomenality, their mode of Being. "The peculiarity of what is proximally ready to hand is that, in its readiness to hand, it must, as it were, withdraw in order to be ready to hand quite authentically" (SZ, 69). Through this analysis, Heidegger's phenomenology was able to show that even the Being of those "things" nearest to us is not reducible to presence in the sense of constant presence at hand, thereby undermining the prevalent understanding of Being in terms of οὐσία that had come to dominate the history of philosophy. His phenomenology was thus at once a destruction (*Destruktion*) of one thread of Greek ontology, namely, of the primacy accorded to οὐσία, the first of the categories for Aristotle, and at the same time a retrieval of a forgotten resource of that ontology: the understanding of the Being of the human being as πρᾶξις constituted by a radical temporality and likewise irreducible to the presence at hand complicit with θεωρία, with the theoretical perspective on the world.

It is important to underline that phenomenology as practised by Heidegger in his early Freiburg and Marburg periods understood itself formally and primarily as *a concept of method*. That is, it was conceived as a *mode of access* to phenomena, to "the things themselves," and not as containing or prescribing any determinate content regarding its subject matter. In *Being and Time*, Heidegger articulates this as follows: "The expression 'phenomenology' signifies primarily a *concept of method*. It does not characterize the substantive content [*sachhaltige Was*] of the objects of philosophical research, but the *how* [Wie] of such research" (SZ, 27). Moreover, Heidegger insists, phenomenology thus understood is neither a "standpoint" nor a "movement," and it does not consist in any kind of "technical intervention" (SZ, 27). Its maxim "To the things themselves!" stands "opposed to all free-floating constructions and accidental findings; it is opposed to taking over any conceptions that only seem to have been demonstrated; it is opposed to those pseudo-questions which parade themselves as 'problems', often for generations at a time." Yet what does this method entail in positive terms? To explicate the "preliminary concept" of phenomenology, Heidegger has recourse to the two Greek components of the word: φαινόμενον and λόγος. Φαινόμενον, he explains, is

derived from the verb φαίνεσθαι, a middle-voiced form meaning for something "to show itself." The primary meaning of phenomenon is therefore "*that which shows itself in itself*, that which is openly manifest" (SZ, 28). Beings can, however, show themselves in manifold ways, depending on the kind of access we have to them; a being can even show itself as that which it is not. Something in the forest appears to be a deer, but in fact it is just the branches of a tree, as we see when we get closer. Such self-showing in the mode of semblance (*Schein*), however, presupposes that something shows itself at all: It is founded on the more primary and originary meaning of phenomenon, on the event of self-showing. And so too, Heidegger goes on to indicate, with the various possible senses of "appearance" (*Erscheinung*), a word that can take on a confusing array of meanings.

The second Greek component of the word *phenomenology* is λόγος. Λόγος, as Heidegger clarifies it, while it means "discourse" (*Rede*), has the primary sense of letting something be seen:

> Λόγος as discourse means . . . the same as δηλοῦν: to make manifest what is being "talked about" in one's discourse. Aristotle explicated this function of discourse more precisely as ἀποφαίνεσθαι. The λόγος lets something be seen (φαίνεσθαι), namely, what the discourse is about; and it does so *for* the one who is doing the talking (the medium), or for those who are discoursing with one another. Discourse "lets [something] be seen" ἀπὸ: that is, it lets us see something of the very thing that the discourse is about. (SZ, 32)

Discourse, λόγος, in other words *lets* φαίνεσθαι happen in a particular regard: It lets us see and makes accessible a particular aspect of a phenomenon, of that which already shows itself. Λόγος as ἀποφαίνεσθαι has the structure of synthesis, of "letting something be seen *as* something," for example, of letting this table be seen as wooden. As such, it is a mode of ἀληθεύειν, of unconcealing, yet one that may be either true or false, as Heidegger explains:

> The "being true" of λόγος as ἀληθεύειν means that in λέγειν as ἀποφαίνεσθαι the beings *of which* one is talking are taken out of concealment, letting them be seen as unconcealed (ἀληθές), *uncovering* them [entdecken]. Likewise, "being false," ψεύδεσθαι, means deceiving in the sense of *covering up* [verdecken]: placing something before something (in the manner of letting it be seen) and thereby passing it off *as* something which it is *not*. (SZ, 33)

However, such apophantic truth is not the most originary truth, not the most originary unconcealment—thus not the most originary φαίνεσθαι or self-showing. For, Heidegger immediately adds, "Because, however, 'truth' has this meaning, and the λόγος is one particular mode of letting be seen, the λόγος is precisely *not* to be appealed to as the primary 'locus' of truth" (SZ, 33). More

originary than the apophantic λόγος and its possible truth, Heidegger goes on to indicate, are what Aristotle identified as αἴσθησις, "the sheer sensory perceiving of something" (in the sense of the ἴδια αἰσθητά, the objects proper to particular senses, such as the perceiving of color is proper to seeing, sound to hearing, and so forth); and, "in the purest and most originary sense," pure νοεῖν, "the sheer intuitive apprehending of the most simple determinations of the Being of beings as such." The "purest and most originary" apprehending of unconcealment is directed not toward beings (as in αἴσθησις), but toward Being as such. In other words, there is a letting happen and letting be of unconcealment, of φαίνεσθαι, that both precedes and exceeds the λόγος in question, a letting be to which the said λόγος can only be responsive. For the apophantic λόγος can determine something *as* something only if that initial "something" has already appeared, already shows itself in its Being. This intuitive letting be seen of the simplest determinations of Being is what Husserl's phenomenology discovered in the phenomenon of categorial intuition. Yet Heidegger, as indicated here, found it already articulated in Aristotle's account of νοεῖν, as presented in chapter 10 of Book IX of the *Metaphysics*. Moreover, and quite crucially, he found it also articulated in Aristotle's account of φρόνησις in Book VI of the *Nicomachean Ethics*. Φρόνησις, Aristotle there indicates, entails a kind of αἴσθησις, an αἴσθησις directed toward and disclosive of the Being of the practical situation as a whole. Such αἴσθησις, he explains, is also a νοεῖν, but one directed not toward the most universal determinations of Being, but toward the Being of the here and now situation of πρᾶξις, of the unfolding situation as a whole, given in sense-perception. This practical αἴσθησις Heidegger would interpret as culminating in the καιρός, the moment (*Augenblick*) of practical decision.

Having explicated the meanings of φαινόμενον and λόγος, Heidegger now proceeds to give what he terms the "preliminary concept" of phenomenology:

> Phenomenology may be formulated in Greek as λέγειν τὰ φαινόμενα; λέγειν, however, means ἀποφαίνεσθαι. Phenomenology then means: ἀποφαίνεσθαι τὰ φαινόμενα: to let that which shows itself be seen from itself, just as it shows itself from itself. This is the formal meaning of the research that gives itself the name *phenomenology*. But this expresses nothing else than the maxim formulated above: "To the things themselves!" (SZ, 34)

Unlike Husserl, Heidegger thus develops his own understanding of phenomenology by recourse to the Greek origins of the word. As we have just seen, however, this is not merely an appeal to etymological roots, but more importantly, to what a careful philosophical reflection on those roots and appreciation of their naming power or "force" in Greek philosophy itself can reveal. This task, commensurate with the task of destruction (*Destruktion*), indeed fulfills what *Being and Time* later, indeed following a renewed reflection on λόγος and ἀλήθεια, identifies as the task of philosophy itself, namely,

an appropriation of the tradition that seeks to "preserve the *force of the most elemental words*" (SZ, 220).[4] Like Husserl, however, the early Heidegger continues to understand phenomenology as a "science" (*Wissenschaft*), as the science of phenomena (albeit with an important qualification that we shall discuss in what follows), and its task as descriptive:

> Science "of" phenomena means: a grasping of its objects *in such a way* that everything about them that is up for discussion must be treated by exhibiting it directly and demonstrating it directly [*in direkter Aufweisung und direkter Ausweisung*]. The expression "descriptive phenomenology," which is at bottom tautological, has the same meaning. (SZ, 35)

Description here does not mean simply providing phenomena with labels or classifying them, however; it is not, Heidegger adds, like the procedure of botanical morphology, but rather has the prohibitive sense of avoiding any determining of phenomena that is not grounded in direct demonstration. Importantly, he adds that the λόγος of such description can first be established only from out of the "*Sachheit*" of what is to be "described," that is, "brought to scientific determinacy in the manner of encountering the phenomena." *Sachheit* here means, therefore, the phenomenality or self-showing of the "things themselves," the *Sachen selbst*, the very matters or issues of phenomenology. This remark thus suggests that the preliminary conception of λόγος as ἀποφαίνεσθαι, as the apophantic λόγος that takes a phenomenon from out of concealment, letting it be seen as something, has not yet been sufficiently or adequately determined as the appropriate λόγος of phenomenology. It has yet to be further refined. In particular, it depends on the kind of self-showing that belongs to the distinctive phenomena to be disclosed and determined (which, paradoxically, will turn out to be their self-concealing), and on our relation to such self-showing (which Heidegger will shortly delineate as interpretive, hermeneutic). What, more precisely, are those phenomena? What is the manner of their self-showing, and what is our relation to their self-showing? In pursuing these questions, we are now moving from the formal sense of phenomenology as a "how" or method of research to the question of the "what," of the *Sachhaltigkeit* or substantive content of such research (SZ, 34, 37).

If the "formal and ordinary" concept of phenomenon is that of a being that shows itself just as it is in itself, this concept is not yet the "phenomenological" concept of phenomenon. Heidegger had earlier explained this in relation to Kant:

> If in this way of grasping the concept of phenomenon [as that which shows itself in itself] it remains indeterminate which being is being addressed as phenomenon, then we have merely attained the *formal* concept of phenomenon. If from that which shows itself, however, we understand, for instance, those

> beings that in Kant's sense are accessible through empirical intuition, then the formal concept of phenomenon indeed finds legitimate use. Phenomenon in this usage fulfills the signification of the *ordinary* concept of phenomenon. Yet this ordinary concept is not the phenomenological concept of phenomenon. (SZ, 31)

Within the Kantian horizon, Heidegger adds, we may say "with certain reservations" that the phenomenological concept of phenomenon would correspond not to the objects of empirical intuition, but to "that which already shows itself in appearances, in the phenomenon understood in the ordinary sense, in advance and as accompanying them in each case, although unthematically," namely, space and time as the pure forms of intuition. From the Kantian perspective, space and time constitute the horizon of givenness within which empirical objects, appearances, can first become manifest. Within the horizon of Heidegger's own project in *Being and Time*, which aims to retrieve the "forgotten" question of the meaning of Being in general, the phenomenological concept of phenomenon may be discerned by an analogous reflection. Heidegger now asks:

> With respect to what must the formal concept of phenomenon be deformalized into the phenomenological one, and how is this latter to be distinguished from the ordinary concept? What is it that phenomenology is to "let be seen"? What is it that must be called a "phenomenon" in a distinctive sense? What is it that by its very essence must *necessarily* become the theme of an *explicit* exhibiting? Manifestly, something that precisely does *not* show itself at first and for the most part, something that, by contrast with that which does show itself at first and for the most part, is *concealed*, yet at the same time is something that essentially belongs to that which shows itself at first and for the most part, in such a way that it constitutes its meaning and ground.
>
> Yet that which remains *concealed* [verborgen] in an exceptional sense, or falls back into *hiddenness* [Verdeckung] again, or shows itself only in a "*dissembled*" manner ["verstellt"], is not this or that being, but rather, as the preceding considerations have shown, the *Being* of beings. It can be hidden so extensively that it becomes forgotten and the question concerning it and its meaning remains absent. (SZ, 35)

We shall have more to say later about these various kinds of concealment that can befall the Being of beings—and indeed about the phenomenon of concealment itself. For now, it may suffice to say that because the concealment of Being may be historically determined, concealing itself from our (Dasein's) understanding, the uncovering of Being and our access to it will require the work of interpretation. It is never accessible through an immediate or direct intuiting. In emphasizing the methodological question of access to Being and its structures, Heidegger appears to defend Husserl's principle of originary intuition against a "naïve" understanding:

> The way in which Being and the structures of Being are to be encountered in the mode of phenomenon must first of all be *wrested* from the objects of phenomenology. Thus the *point of departure* for the analysis, just as our *access* to the phenomenon and our *passing through* the prevalent coverings over demand their own methodological securing. In the idea of an "originary" and "intuitive" grasping and explicating of the phenomena lies the opposite of the naïveté of a haphazard, "immediate" and unreflective "beholding." (SZ, 36–37)

In his earlier lectures, as we have seen, Heidegger had made this point by claiming that Husserl's conception of originary intuition really meant an "understanding, hermeneutic intuition" (GA 56/57, 117), and not a theoretical principle, even if Husserl did not express it that way (GA 56/57, 109–10). Now, in *Being and Time*, Heidegger appropriates Husserl's conception of phenomenological intuition while explicitly integrating it into a hermeneutic conception. The "point of departure" (*Ausgang*) of the analysis is the exemplary being, Dasein, that can provide access to Being;[5] the access itself (*Zugang*) is Dasein's understanding of Being; and "passing through" (*Durchgang*) the prevalent coverings over is the work of interpretation. Although this has yet to be explicitly demonstrated (and this demonstration will occur through the force of the *Destruktion* that has yet to be enacted), Heidegger thus now remarks:

> Our investigation itself will show that the methodological meaning of phenomenological description is *interpretation*. The λόγος of the phenomenology of Dasein has the character of a ἑρμηνεύειν, through which the authentic meaning of Being and the fundamental structures of its own Being are *made known* to the understanding of Being that belongs to Dasein itself. Phenomenology of Dasein is *hermeneutics* in the original signification of the word, in keeping with which it designates the business of interpretation. (SZ, 37)

This hermeneutics of the phenomenology of Dasein is what was referred to in Heidegger's earlier Freiburg lectures of 1923 as the "hermeneutics of facticity." Its λόγος is what was earlier elucidated as that of "formal indication," and its object or "fore-having" was "Dasein (factical life)" as "Being in a world," to be brought closer and appropriated through the fulfillment, "from out of a view to its concrete, intuitive source [*Anschauungsquelle*]," of what would otherwise be an empty intelligibility (GA 63, 80). Although the expression "hermeneutics of facticity" does not appear as such in *Being and Time*, the treatise insists throughout on the facticity of Dasein, and facticity remains a key determination of Dasein's Being. "Dasein exists factically" (SZ, 179). The terms *formal indication*, *formally indicative*, and so on are scattered throughout *Being and Time*, yet formal indication is—perhaps tellingly—nowhere defined as such in that treatise, perhaps because the question of the

appropriate λόγος of the phenomenology of Dasein remains a burning issue.[6] It is clear that it cannot simply be the apophantic λόγος, since that λόγος is oriented toward uncovering beings in their presence at hand, while Dasein is not only never merely present at hand, but has a mode of Being that is to be rigorously distinguished from mere presence at hand. If Dasein nevertheless has a certain kind of "presence at hand," this means nothing less than facticity (SZ, 55–6). And such facticity entails radical individuation: The transcendence belonging to Dasein's Being, Heidegger emphasizes in the Introduction, entails "the possibility and necessity of the most radical *individuation*"; the question of the meaning of Being, while apparently the most universal and empty question, entails "the possibility of itself being most acutely individuated with respect to each particular Dasein" (SZ, 38–9).[7] Formal indication thus not only indicates—that is, points into, directs the understanding into—the factical concretion of Dasein in each instance, but attests to the ontic foundation of ontology, "from which all philosophical questioning *springs forth*, and upon which it *recoils*" (SZ, 38, 436). Significantly, Heidegger continues to appeal to formal indication as characterizing the conceptuality of philosophy at least until 1929–1930, even though he has by then relinquished the terms *hermeneutics* and *phenomenology* to characterize his philosophizing.[8] This may be taken as a sign that in 1929–1930, Heidegger continues to struggle for the appropriate λόγος through which to say Being in its most radical finitude.

Since Being is "the fundamental theme of philosophy," philosophy itself in terms of its subject matter (its proper object, or *Sache*) is conceived as ontology, and the mode of access to this subject matter as phenomenology. The two, phenomenology and ontology, together constitute the "science of the Being of beings":

> With regard to its subject matter [*Sachhaltig genommen*], phenomenology is the science of the Being of beings—ontology. . . . Ontology and phenomenology are not two different disciplines that belong to philosophy alongside others. The two titles characterize philosophy itself with regard to its object and its manner of treating that object. Philosophy is universal phenomenological ontology. (SZ, 37–8)

Yet because the phenomenological method in *Being and Time* is conceived as hermeneutic, that is, as the "business of interpretation," and interpretation (itself the manner in which Dasein's Being comes to be enacted) will be conceived as the working out of presuppositions, the appropriation of *possibilities* projected in Dasein's understanding, phenomenology is thus fundamentally conceived as open to self-transformation, in other words, conceived primarily in terms of possibility: "Our comments on the preliminary

conception of phenomenology indicate that what is essential in it does not lie in its *actuality* as a philosophical 'movement' ['*Richtung*']. Higher than actuality stands *possibility*. The understanding of phenomenology lies solely in seizing it as a possibility" (SZ, 38). This understanding of phenomenology in terms of possibility indeed follows from Heidegger's insistence upon the ontic foundation of ontology, its being founded in a particular being, Dasein. Dasein itself will be shown to be primarily possibility, and possibility is ultimately both temporal and historical. The recoil of ontology upon its own foundation in the hermeneutic of Dasein must also of necessity entail a recoil of the phenomenological method of ontology upon its foundation in the historicality of Dasein. Phenomenology must be intrinsically open to its own self-transformation, that is, to the transformation of its own historical self-understanding as a possibility of Dasein. And what is true of phenomenology here must also hold true for philosophy itself, which, as we have seen, Heidegger had previously claimed to be "at an end," while identifying the hermeneutics of facticity as precursory to philosophy.

The understanding of phenomenology as something to be seized as a possibility had been insisted upon by Heidegger at least as early as the 1923 course on the hermeneutics of facticity. That course also indicated the multiple directions from which Heidegger was already critical of Husserl's conception of phenomenology. While emphasizing that "to talk *about* phenomenology is beside the point," Heidegger nevertheless provided a brief historical sketch of phenomenology and its history as an orientation intended to provide an initial understanding of the current historical situation in which phenomenology found itself (GA 63, 67). Yet his entire discussion proceeds not from Husserl, but from a recollection of the Greek words φαινόμενον and φαίνεσθαι, from which the word *phenomenology* derives. Phenomenon means "that which shows itself, as self-showing." This entails, Heidegger adds, that "it is there as itself, not represented in some way, or observed indirectly, and not reconstructed. Phenomenon is something's way of being an object, and indeed a distinctive way: the being present of an object of its own accord [*von ihm selbst her*]" (GA 63, 67). Accordingly, phenomenology is "a how of research that presents its objects to itself in intuition and discusses them only insofar as they are there in intuition" (GA 63, 72). This indeed expresses something whose importance was understood by Aristotle, yet became increasingly lost in the subsequent history of philosophy:

> Phenomenon is thus primarily not a category, but in the first instance concerns the how of access, of apprehending and preserving. *Phenomenology* is accordingly in the first instance nothing other than a *way of research*, namely, addressing something as it shows itself, and only insofar as it shows itself. Thus a

> pure triviality for every science, and yet it has become increasingly lost within philosophy since Aristotle. (GA 63, 71)

Husserl's phenomenology sought, at its core, to insist on this seeming "triviality" in its attentiveness to the things themselves and in its keeping open the question of the appropriate mode of access to its objects. Heidegger praises Husserl as not simply adopting Brentano's descriptive method, but as taking "a fundamental step beyond him" by elucidating the phenomenon of intentionality in such a way as to provide a secure guideline for investigating lived experiences and their cohesion. He defends Husserl's breakthrough against the state of "ruin" that contemporary tendencies have brought about in their claims to be doing phenomenology within epistemology, logic, and even mysticism, all without any proper understanding of phenomenology itself. "Husserl furnished something decisive. Yet the task here is to be able to listen and learn. Instead one finds an industry generated from ignorance of the issues [*Sachen*]" (GA 63, 77).

While defending Husserl's breakthrough against contemporary appropriations, however, Heidegger at the same time sounded critical notes. First, concerning Husserl's adoption of mathematics as the model for every science. "For Husserl, a definite ideal of science was prescribed in mathematics and mathematical natural science" (GA 63, 71). Yet is this a legitimate model, Heidegger asks? Or does it not, rather, turn matters on their head? Is it not, indeed, *unphenomenological?*

> Mathematics is the least rigorous science, for here it is easiest of all to gain access. The human sciences demand much more in terms of scientific existence than a mathematician can ever attain. Science is not to be regarded as a system of propositions and grounds of justification, but rather as something wherein factical Dasein critically confronts and explicates itself. This importation of a model is unphenomenological; rather, our sense of scientific rigor needs to be drawn from the kind of object involved and from the mode of access appropriate to it. (GA 63, 72)

Second, however, Heidegger criticizes "the ahistoricality [*Geschichtslosigkeit*] of phenomenology": "one believes one can attain the matter [*Sache*] through just any perspective that provides plain evidence [*naiver Evidenz*]" (GA 63, 75). Yet "that which shows itself straightforwardly in itself need not yet be the matter itself." Its self-showing, argues Heidegger, can be an aspect that has become so fixed by tradition that its inauthenticity is not recognized at all. "Something that covers up the matter is taken to be the matter itself." To arrive at a grasp of the matter free from coverings over (*verdeckungsfreie Sacherfassung*), it is necessary to disclose the history of such coverings. And this, of course, is the need for destruction, or "dismantling" (*Abbau*),

as it is referred to here: "The tradition of philosophical questioning must be traced back to the sources of the matter. The tradition must be dismantled. Through this, an original stance on the matter first becomes possible" (GA 63, 75). This dismantling, moreover, means "a going back to Greek philosophy, to Aristotle," in order to see how something original came to fall away and be covered over, and in such a way that we ourselves stand within this falling away.

This criticism regarding the ahistoricality of phenomenology certainly applies to the contemporary appropriations and applications of phenomenology by the Marburg school and others. Yet it is no less certain that it is directed also toward Husserl's phenomenology. At stake is the very sense or meaning of "phenomenon"—of what is to be the very "matter itself," the *Sache selbst* of phenomenology. The critical dismantling of the tradition by recourse to Aristotle, uncovering the coverings over brought about by the ensuing history of philosophy, first affords "the possibility of arriving in an originary manner at the object of philosophy," the "object" that is Being itself. And this, in turn, means nothing less than taking seriously for the first time the very concept or category of "phenomenon," that is, becoming "radically phenomenological":

> Should it now emerge that to the character of *Being* of *that Being* that is the object of philosophy there belongs: *Being in* the manner of *self-concealing* and self-veiling—and indeed not in an accessorial sense, but in keeping with its very character of Being—then the category of phenomenon becomes an authentically serious matter. The task of bringing it to a phenomenon here becomes radically phenomenological. (GA 63, 76)

Yet if self-concealing and self-veiling belong intrinsically to the way in which Being happens, and are not merely incidental, can a radical phenomenology ever arrive at an ultimate grasp of the matter that is "free from coverings over"? Or is it, rather, the case that this more originary sense of phenomenon, as intrinsically and essentially self-concealing, is precisely what is to be attained by the dismantling of critically ascertained coverings over brought about by the tradition? It is significant in this regard that the task of radical phenomenology, attaining the radically phenomenological sense of phenomenon, does not aim to arrive at an ultimate delimitation of its object, but consists in the performance of what Heidegger calls "a critical, cautionary guidance of our seeing, in a regress along the path of a dismantling of critically ascertained instances of covering up." It has a "monitory function." And in this regard, "phenomenon" as the thematic category of a radical phenomenology is purely preparatory: It means "the constant *preparing of the way*," of the appropriate manner of access and of dealing with the matter (GA 63, 76).

The radical phenomenology envisaged by Heidegger in this 1923 course is thus conceived neither as a discipline nor as a system to be actualized, but as the performative pursuit and taking up of a possibility: that of the promise of phenomenology, of a possibility prefigured in it, yet not phenomenologically realized by Husserl. Denouncing the superficial appropriations of phenomenology among his contemporaries as "a betrayal of phenomenology and its possibility," Heidegger writes, using the same language of "seizing" (*ergreifen*) a possibility as he would later in *Being and Time*:

> Phenomenology is to be conceived *in accordance with its possibility*, not as something public and self-evident. *A possibility has its own proper way of being seized and being brought into true safekeeping*, it is not simply to be taken up thematically in a businesslike manner. Seizing a possibility means, rather: seizing it in its Being and unfolding it, that is, unfolding those possibilities that are prefigured in it. (GA 63, 74)[9]

In *Being and Time*, the statement that what is essential in phenomenology does not lie in its actuality as a philosophical movement, but in its character of possibility and in taking it up as a possibility, was preceded by an acknowledgment of the importance of Husserl's breakthrough: "The following investigations have only become possible on the foundations that E. Husserl established, with whose *Logical Investigations* phenomenology achieved its breakthrough" (SZ, 38). Yet his footnote personally thanking Husserl (a footnote that remained intact even when the book's dedication, "To Edmund Husserl, in Friendship and Admiration," was removed in the fifth edition)[10] also claimed to be making "a few steps forward" in disclosing "the things themselves":

> If the following investigation takes a few steps forward [*einige Schritte vorwärts geht*] in disclosing the "things themselves" [*der "Sachen selbst"*] the author must first of all thank E. Husserl, who, by providing his own incisive personal guidance and by freely turning over his unpublished investigations, familiarized the author with the most diverse areas of phenomenological research during his student years in Freiburg. (SZ, 38n1)

Those "few steps forward" would not only constitute a radical critique of Husserlian phenomenology. The radicalization of phenomenology undertaken by the early Heidegger would also lead, within a year or so of the publication of *Being and Time*, to the self-overcoming of phenomenology *tout court* as the method of disclosing Being. And yet, that is not the end of the story. By the end of the 1929–1930 course *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*, Heidegger had come to see the need not for a few steps forward, but for a step back. Meditating on the ontological difference as the fundamental happening within Dasein, and reflecting on the difference

itself—which, qua difference, can be neither ontic nor ontological—we must, he says, "venture the essential step" of transposing ourselves into the happening of the very distinguishing in which the ontological difference occurs (GA 29/30, 524). Such is the step back—back from a phenomenological ontology grounded in the facticity of Dasein, in the Being of a particular being, and into a thinking of Being, the *Sache selbst*, in terms of the happening of the ontological difference that precedes, and thus lies before, any possible ontology—lies before us as "the nearest of the near" (GA 12, 247).[11] This is the step that Heidegger would later call the "step back" into *Ereignis* and the constitutive concealment that attends it.[12] *Ereignis*, the happening of the difference, lies before us, not as something present in front of us, but as preceding our emergence into presence, our coming into Being in the happening of the "There." In his 1964 lecture "The End of Philosophy and The Task of Thinking," Heidegger writes of "the attempt, undertaken repeatedly since 1930, to shape the posing of the question in *Being and Time* in a more primordial manner [*anfänglicher*]." This means, he adds, "to subject the approach [*Ansatz*] of the question in *Being and Time* to an immanent critique. It must thereby become clear to what extent the *critical* question of what the matter of thinking is [*die Sache des Denkens*] constantly and necessarily belongs to thinking" (GA 14, 69). The end of philosophy, the recoiling return of philosophical questioning upon the site of its emergence, proved to be more radical than Heidegger's phenomenology of the 1920s, still premised on the ontological difference, could have anticipated. A few steps forward became one step back. As Heidegger would later express it in his 1953–1954 dialogue inspired by a visit from Prof. Tezuka from Japan, "Perhaps the fundamental shortcoming of the book *Being and Time* is that I ventured too far too soon" (GA 12, 89). In the same dialogue, he fittingly articulates this as follows:

> *Japanese:* They say that you changed your standpoint.
>
> *Inquirer:* I abandoned an earlier standpoint, not to exchange it for another one, but because the earlier standpoint too was only a stop in a process of being underway. That which remains in thinking is the way [*Weg*]. And ways of thought shelter within them something mysterious, namely, that we can go forward and backward on them, that the way back even first guides us forward.
>
> *Japanese:* Manifestly, you do not mean "forward" [*Vorwärts*] in the sense of progress, but rather . . . rather . . . I'm having difficulty finding the right word.
>
> *Inquirer:* "Before" us ["*Vor*"]—into that which is nearest, that which we constantly rush over, that which strikes us as strange ever anew when we catch sight of it. (GA 12, 94)

In the next chapter, we shall begin to trace this way back that first leads us forward into that which lies before us as the nearest of the near.

NOTES

1. On the concept of excess or surplus, see *Logical Investigations* II/2, 131. Cf. GA 15, 375 and GA 20, 97–98.

2. See Heidegger, "My Way to Phenomenology" (1963). GA 14, 98.

3. For a fuller account of this, see our study *The Glance of the Eye. Heidegger, Aristotle, and the Ends of Theory* (Albany: State University of New York Press, 1999), especially chapters 2 and 4. See also *The Time of Life. Heidegger and Ēthos* (Albany: State University of New York Press, 2006), chapters 3 and 4.

4. On the "force" (*Kraft*) of language, see our essay "In Force of Language: Language and Desire in Heidegger's Reading of Aristotle's *Metaphysics* Θ," in *Heidegger and Language*, edited by Jeffrey Powell (Bloomington: Indiana University Press, 2013), 46–62.

5. See SZ, 37, where Heidegger writes of the need for "securing 'phenomenologically' the exemplary being as the point of departure [*Ausgang*] for the analytic proper." The fact that "phenomenologically" is placed in scare quotes here seems to suggest that this initial moment of identifying the exemplary being (which will turn out to be Dasein, the being that we ourselves are) is perhaps not altogether phenomenological, and that phenomenology thus entails a nonphenomenological decision in order to get going. The same paragraph also refers to the "kind of access" (*Zugangsart*) that genuinely belongs to the being whose Being is to be disclosed.

6. The terms "formal indication" (*formale Anzeige*) and "formally indicative" (*formal anzeigend*) appear a total of six times in *Being and Time*. All refer to the idea of "existence" (*Existenz*) as the formal ontological constitution of Dasein's Being.

7. The terms *Individuation* and *Vereinzelung* are apparently used interchangeably here. In *Being and Time*, this most radical individuation of Dasein will be shown to occur through the fundamental attunement of Angst, which plays a pivotal methodological role in simplifying the equiprimordial ontological structures of Dasein and making them accessible to the phenomenological gaze (SZ, 226–27).

8. See GA 29/30, §70a, which presents the clearest discussion of what is meant by formal indication.

9. A note included in the manuscript of the course, which may stem from later, indicates that seizing and developing the possibility of phenomenology, as possibility, must fulfill, in a "concrete" manner, the promise inherent in Husserl's discovery. The note reads:

> Proceeding (initially) from phenomenology as a discipline, precisely reflecting from out of it, and from it as possibility arriving at a fundamental "matter" that carries with it the entire manner and possibility of research.
>
> Should that to which we are guided turn out to be a decisive possibility, then from this the fundamental significance of Husserl's phenomenological discovery would necessarily be demonstrated in a concrete sense. (GA 63, 107)

10. On this, see Heidegger's remarks in his note to the 1953–1954 text "From a Dialogue on Language" (GA 12, 259).

11. Cf. the still not sufficiently recognized section of the 1929–1930 course where Heidegger acknowledges the collapse of ontology and of all transcendental philosophy as a consequence of a renewed problematization of the ontological difference as such (GA 29/30, §75).

12. Cf. "Letter on 'Humanism'" (GA 9, 343), and especially "The Onto-theo-logical Constitution of Metaphysics": "Through the step back we let the matter of thinking [*die Sache des Denkens*], Being as difference, freely come before us, in a before [*Gegenüber*] that can remain altogether non-objective" (GA 11, 70).

Chapter 3

From Phenomenology to Letting Be

On the Way to Gelassenheit

Heidegger's transition from phenomenology to the work of the 1930s and 1940s is to this day still not well understood. Why, and in what way, does Heidegger abandon phenomenology (as the words of the Inquirer cited previously—evidently Heidegger himself—might suggest)? To what extent is this abandonment really a radicalization of phenomenology? Why drop the name *phenomenology* in favor of "mindfulness" (*Besinnung*), "commemorative thinking" or "remembrance" (*Andenken*)—or, perhaps, "releasement" (*Gelassenheit*)? Even if one argues, as others have, that in Heidegger's turn from phenomenology to thought (or passage through phenomenology to thought), the later thought remains phenomenological,[1] and even if one may appeal to Heidegger's own pronouncement that his later thinking is a "phenomenology of the inapparent" (GA 15, 399),[2] nevertheless one cannot simply ignore the fact that the later thinking is for the most part no longer carried out in the name of phenomenology, and that it therefore indeed constitutes a certain break with, or resistance to, both what phenomenology in its classical Husserlian guise represented, and Heidegger's own appropriation of phenomenology in the period of his early work. In this chapter, we explore, in a tentative manner, this issue of the fate of phenomenology in the development of Heidegger's work, and raise the question of whether the abandonment or radicalization of phenomenology, however one understands it, nevertheless in some sense remains phenomenological, faithful to something of the original impulse or *ēthos* of phenomenology.[3]

HEIDEGGER'S RADICALIZATION OF PHENOMENOLOGY AND CRITIQUE OF HUSSERL

In raising the question of why Heidegger abandons phenomenology, however that abandonment is conceived, one might be inclined to suggest the following, along the lines that the title of this chapter appears to imply: Whereas Heidegger around the period of *Being and Time*, the radicality of his departure from Husserl notwithstanding, still continues to understand phenomenology as a theoretical and scientific enterprise, the Heidegger of the mid-1930s has not only engaged in a trenchant critique of science and representation (most forcefully presented in the 1938 essay "The Age of the World Picture"), but also embraced a discourse of letting be, a move that coincides with a turn to the poetic (and especially to Hölderlin) and that is clearly enunciated, for example, in the essay "The Origin of the Work of Art" as the task of "letting beings be as they are" (GA 5, 16). Heidegger moved from one way of thinking, called phenomenology, to another way, that of letting be (*Seinlassen*), which perhaps at a certain point morphed into *Gelassenheit*. This assessment, which we may call the progressive view (the view that Heidegger made progress), is persuasive and tempting, and would not be entirely wrong—and yet it is fundamentally misleading. For there are not two ways: There is only one way, one path of Heidegger's thinking. The said assessment, moreover, is reductive on a number of counts.

First, in characterizing the discourse of *Being and Time* as scientific, it overlooks the complexity and inherent ambivalence of that discourse. For the discourse of *Being and Time* is not simply that of a thematizing, objectifying, theoretical representation of its objects. Whereas for Husserl the primary object of phenomenology—the *Sache selbst*—was consciousness and its intentionality (and this projection of the Being of the human being as consciousness, which for Heidegger is a purely theoretical construction, structures Husserl's entire philosophical inquiry in advance), for Heidegger the primary *Sache* is of course Being: "the Being of beings, its sense [or meaning: *Sinn*], its modifications and derivations" (SZ, 35). For Being is that which at first and for the most part does not show itself, yet constitutes the ground and meaning of that which does show itself: beings. As that which in an exceptional sense "remains *concealed*," says Heidegger, "or falls back into *hiddenness* again, or shows itself only in a '*dissembled*' way," it is Being that is in need of being explicitly exhibited and brought to disclosure by phenomenology. Yet we must recall that with the most preliminary sketching of the concept of phenomenology in that treatise, Heidegger characterizes the λόγος of phenomenology as a λόγος of letting be. Tracing the word *phenomenology* back to its Greek roots, φαινόμενον and λόγος, we have seen Heidegger elucidate the concept of phenomenon, deriving from the middle-voiced φαίνεσθαι,

as "that which shows itself in itself" (*das Sich-an-ihm-selbst-Zeigende*); and the λέγειν at work in the λόγος of phenomenology he elucidates, following Aristotle, as ἀποφαίνεσθαι, as a *letting* be seen. Heidegger states: "The λόγος lets something be seen (φαίνεσθαι), namely that which the discourse is about, and does so for the one who discourses (the medium), or for those who discourse with one another" (SZ, 32). The term *phenomenology*, understood in a Greek sense, therefore means:

> λέγειν τὰ φαινόμενα; λέγειν, however, means ἀποφαίνεσθαι. Phenomenology then means: ἀποφαίνεσθαι τὰ φαινόμενα: to *let* that which shows itself be seen of its own accord, just as it shows itself of itself [*Das was sich zeigt, so wie es sich vom ihm selbst her zeigt, von ihm selbst her sehen lassen*]. This is the formal meaning of that research which gives itself the name *phenomenology*. Yet this is nothing other than an expression of the maxim formulated above: "To the things themselves!" (SZ, 34, emphasis added)

"Letting," the German *lassen*, here articulates the Greek middle voice: That which shows itself does so "of its own accord," "from itself," without any action on our part, and yet it needs us in order to accomplish this very self-showing. This self-showing is attributable neither to beings themselves, nor to us, but "is" the happening of the "middle," a happening of Being itself. Yet this implies that the discourse of phenomenology must ply itself to this very dimension of self-showing: It must be attentive to this ever-excessive happening of Being, a happening that conceals itself at first and for the most part, and that must therefore become the primary theme of phenomenology.

Heidegger, in other words, does not simply move *from* phenomenology *to* letting be, not in any straightforward sense, for the phenomenological discourse of *Being and Time* is in itself already a discourse of letting be.

Second, to characterize Heidegger's abandonment of phenomenology as a consequence of the critique of science and of representation undertaken in the mid-1930s is a purely extrinsic explanation that fails to understand that what is at stake in the move beyond phenomenology is nothing less than a self-critique of phenomenology. For where, we might ask, is the critical perspective from which to critique science drawn from? How is it attained? Phenomenology is abandoned by Heidegger, not because it fails to live up to a certain ideal, nor because it is premised on an ideal that, at a certain point, perhaps on account of the world-historical situation, the dominance of science, or its complicity with technicity, must be critiqued. What is at stake, rather, is *the self-overcoming of phenomenology*, precisely in and through Heidegger's radicalization of it. As we have seen, the critique of theory and of the dominance of the theoretical, moreover, was already part of the early Heidegger's critique of Husserl. In his 1925 lecture course *History of the Concept of Time*, where Heidegger gives his most trenchant and systematic

critique of Husserl, he criticizes the starting point of Husserl's phenomenology, the so-called natural attitude, for which the human being is given as a living being experienced within the world among other living beings, as "an experience that is totally unnatural, for it contains within it a quite determinate theoretical stance" (GA 20, 155). As Heidegger proceeds to clarify:

> This primary kind of experience, which provides the basis for every further characterization of consciousness, turns out to be a theoretical kind of experience and not a genuinely natural one, in which what is experienced could give itself in its original sense. Instead, the manner in which what is experienced gives itself here is defined by the feature of an objectivity for a theoretical observation of nature, and nothing else. It thus follows that the starting point for the elaboration of pure consciousness is a *theoretical* one. [. . .] *Being* for Husserl means nothing other than true Being, *objectivity, true for a theoretical scientific knowing*. The question of the specific Being of consciousness, of lived experiences, is *not* raised here. What is raised is the question of a *distinctive way of being an object for an objective science of consciousness*. (GA 20, 162, 165)

In other words, Heidegger concludes, because of its theoretical stance and orientation toward the ideal of an absolute science of consciousness, Husserl's elaboration of consciousness "is not derived phenomenologically by going back to the matters themselves [*Sachen selbst*], but by going back to a traditional idea of philosophy" (GA 20, 147). And Heidegger does not fail to press the point:

> In the basic task of determining its ownmost field, therefore, phenomenology is *unphenomenological!*—that is to say, *purportedly phenomenological!* [. . .] *Not only is the Being of the intentional*, hence the Being of a particular entity, *left undetermined, but categorially primary separations in the entity* (consciousness and reality) *are presented without clarifying or even questioning the guiding regard*, that according to which they are distinguished, which is precisely *Being in its sense*. (GA 20, 178)

From this we can assume, first, that Heidegger's task in *Being and Time* will therefore be to make phenomenology phenomenological, perhaps for the very first time; yet second, that if in *Being and Time* Heidegger's own phenomenology still presents itself as a science—"science of the Being of beings—ontology"—and as a theoretical undertaking, then it must surely be a science that is fundamentally uneasy about its very own status and feasibility (SZ, 37). This, indeed, may be significant in considering why *Being and Time* offers only a "preliminary" or "provisional" concept (*Vorbegriff*) of phenomenology.

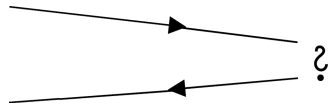
Heidegger pushes the scientific aspiration of phenomenology to the limit in the course directly following the publication of *Being and Time*, namely, *The Basic Problems of Phenomenology*, delivered in the summer semester

of 1927. This course presents a greater focus on phenomenological method, framed in terms of the tripartite schema of phenomenological reduction, construction, and destruction. Whereas for Husserl phenomenological reduction, as presented in the *Ideas* of 1913, means directing the phenomenological gaze back from the world as given in the so-called natural attitude and toward the transcendental life of consciousness, for Heidegger (commensurate with the "positive sense" of the reduction that we have seen him allude to already in winter semester 1921–1922), reduction means directing our phenomenological gaze back from our apprehending of beings toward the understanding of Being as the horizon of their givenness. Yet this redirecting of the phenomenological gaze itself entails a positive guidance toward Being, a "free projection" of the Being of whatever beings are pregiven, and this constitutes the second component of phenomenological method: phenomenological construction (GA 24, 29–30). Yet because our projective understanding of Being, however radical it may appear, is "permeated by traditional concepts, and thereby by traditional horizons and viewpoints," a third methodological moment is necessary, and this is, of course, phenomenological destruction. In the 1927 course, Heidegger defines the latter as "a critical dismantling [*Abbau*] of traditional concepts, which must necessarily be employed at first, down to the sources from which they have been drawn." Destruction in this sense is to be conceived, not as a condemnation of the tradition, but as a "positive appropriation" of it (GA 24, 31). Its critical aspect, as Heidegger explained in *Being and Time* and in his earlier lectures, is directed toward the present day, toward what he would elsewhere call the "inept guardians" of the tradition (GA 26, 197).

Yet precisely here, in the lecture course of summer semester 1927 where Heidegger presents most clearly and schematically the key components of his radicalized phenomenological method, the entire project undermines itself, demonstrating its own impossibility. Heidegger concedes that thematizing Being with respect to its meaning amounts to objectification (*Vergegenständlichung*). In so doing, he develops the account already given in *Being and Time*, where scientific projection (understanding) was characterized as thematization, and the latter as objectifying and as such, as a "distinctive making present" (SZ, 363). Significantly, although the account of thematization in *Being and Time* confined itself to the positive sciences, that account was already said to be in preparation for an understanding of the temporal problematic of Being and truth "within which the idea of phenomenology, as distinct from its preliminary conception that was indicated by way of introduction, can first be developed" (SZ, 357). In *The Basic Problems of Phenomenology*, Heidegger clarifies that whereas the positive sciences objectify beings in terms of a presupposed horizon of meaning, ontology, as the science of Being, objectifies Being explicitly in terms of the horizon of its givenness, which proves to be time in the sense of originary Temporality

(*Temporalität*). Ontology, as the thematizing objectification of Being, is thus "Temporal or transcendental science" (GA 24, 466). Thematization, which characterizes the scientific status of phenomenology, and indeed of philosophy as such, is the presentation—thus, the making present—and explicit projection of Being upon the pregiven horizon of its understandability (GA 24, 398–99). This horizon, however, as Temporality, is presence (*Praesenz*: GA 24, 459), which proves—precisely within an analysis of the rupture in readiness to hand and its modification to presence at hand—to be permeated by absence and negativity (GA 24, 441–43). The horizon remains an enigma, an open question mark, as Heidegger pointedly depicts it in a diagram in a course delivered a year later, *The Metaphysical Foundations of Logic* of summer semester 1928. "The question mark signifies the horizon that remains open," Heidegger adds parenthetically in presenting the following illustration of ekstatic temporality (GA 26, 266):

Figure 3.1 Ekstatic-horizonal temporality (1928)



When Heidegger thus bemoans the lack of "complete mastery of the phenomenological method," it appears that he is attributing this shortcoming not only to his students, but also to himself (GA 24, 439). And so everything in this course too, *The Basic Problems of Phenomenology*, remains provisional and a question mark: We never get the full concept of phenomenology that was promised at the beginning of the course (GA 24, 32–33).

This 1927 course appears to mark the end of Heidegger's explicit appeal to phenomenological method as the appropriate method of his own philosophizing. It is, however, attributed to Kant's approach in the *Critique of Pure Reason* in the following semester, winter semester 1927–1928, as we shall discuss in the next chapter. From 1928 on the word *phenomenology*—at least as it is understood in the early Freiburg and Marburg period of his work—essentially disappears as a designation for Heidegger's own philosophical method or approach, and he explicitly argues that philosophy is not, and cannot, and should not be science (*Wissenschaft*). We see this critique most pointedly in the 1928–1929 Freiburg course *Introduction to Philosophy*, the 1929 inaugural Freiburg lecture "What is Metaphysics?," and the 1929–1930 course *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*. The 1928–1929 course is introduced with a reflection on whether philosophy is a science. Heidegger's response appears to be an unequivocal rejection of the view that philosophy is, or ought to be, a science: "Philosophy is not

a science . . . science is not the idea, or ideal, by which philosophy can be measured" (GA 27, 15). And yet, Heidegger acknowledges, "Our thesis, 'philosophy is not a science', remains ambiguous at first" (GA 27, 14–15). In particular, it might be taken to imply that philosophy is something less than science, that it cannot rise to the level of a science, or worse, is "unscientific." Yet this would still be to judge philosophy by the idea or ideal of science. Against this, Heidegger insists that "philosophy is philosophizing," not to be judged by something other than itself (GA 27, 15). In particular, it is not because it falls short that philosophy is not a science, but because of a fundamental surplus or excess, an overabundance (GA 27, 16). "It is not on account of a lack of ability that philosophy is not a science, but on account of an essential surplus of ability" (GA 27, 17). It is because all science is rooted in philosophy, however, and because philosophy is therefore more originary than any science, and in this sense "is science in a way that science never can be," that the demand was able to arise that philosophy should become the primordial or originary science (*Ur-wissenschaft*), the absolute science (GA 27, 17). Husserl's call to "philosophy as rigorous science" also falls prey to this misguided demand, and this constitutes part of the ambiguity that Husserl's phenomenology finds itself in, when viewed historically as part of the modern lineage that extends from Descartes through Hegel:

> Is, then, the concern on the part of modern philosophy from Descartes through Kant and Hegel and up to Husserl to elevate philosophy to the rank of a science not only futile, but fundamentally mistaken in its intent? Yes and no. Is, then, the term *scientific philosophy* as nonsensical as the concept of "wooden iron"? Yes and no. Does not the thesis 'philosophy is not a science' precisely also deny and disown the effort that phenomenology has been making for decades, to ground "Philosophy as Rigorous Science"—the title of a well-known essay by Husserl in *Logos* I, from 1910? Yes and no. (GA 27, 14)

The misguided effort to make philosophy, in its radical transformation into phenomenology, into a science perhaps need not entail that phenomenology as such should be rejected or abandoned. Would it be possible, perhaps, to retrieve phenomenology from its scientific inflection, thus still insisting upon and preserving something of the greatness and significance of phenomenology's insights (a greatness that, as we have seen, extends all the way back to the Greek beginning)? Would it be possible, perhaps, to save or rescue phenomenology in this sense? Or does its complicity with the scientific aspiration in Husserl's "breakthrough" and founding of phenomenology doom phenomenology itself to failure, necessitating its abandonment? We shall have to see how this plays out.

Heidegger's inaugural Freiburg address "What is Metaphysics?," delivered in July 1929, on the occasion of Heidegger's succession to Husserl's chair,

contains the same insistence on the divergence between science and philosophy.[4] Philosophy as metaphysics, reconceived in the sense of the radical transcendence of Dasein's knowingly being held out into the "abyssal ground" of the Nothing of beings, has a seriousness that the "rigor" (*Strenge*—Husserl's word in the title of his essay) of no science can attain. "Philosophy can never be measured by the standard of the idea of science" (GA 9, 122). The course of summer semester 1929–1930 continues to emphasize the incompatibility between philosophy and science, its very first pages insisting that to posit science, or even absolute science, as the goal of philosophy is perhaps a "delusion," an "error," "a misunderstanding of the innermost essence of philosophy." "Perhaps even to judge philosophy according to the idea of science is the most fateful debasement of its innermost essence" (GA 29/30, 2–3). The idea of philosophy as an absolute science "undermines the essence of philosophy at its core." Becoming an absolute science "is not a possibility of philosophy at all" (GA 29/30, 25).

The scientific aspiration of phenomenology, in other words, has already begun to undermine itself by the summer semester of 1927, and the break with any scientific conception of philosophy is complete by the winter semester of 1928–1929. Yet this period also coincides with the disappearance of phenomenology as the explicit method of Heidegger's own philosophizing. Phenomenology itself appears to be in crisis.

Finally, a third complication that problematizes the progressive view of the development of Heidegger's thought as a shift from phenomenology to letting be concerns precisely the issue of the unitary meaning or sense of Being in general, in terms of which fundamental ontological distinctions are made. The issue is fundamentally one of horizons; more precisely, it concerns a single, yet highly enigmatic horizon: that of *world*. Recall that part of Heidegger's critique of Husserlian phenomenology, as just indicated, concerns the fact that a primary ontological separation is made between consciousness and reality, between the spheres of immanence (consciousness and its intentional acts) and transcendence (real objects in the world)—a distinction that Husserl in the *Ideas* calls "this most radical of all distinctions of Being." This primary distinction and separation is made, Heidegger says, without ever raising the question of the Being of these respective spheres (GA 20, 158). Rather, both are simply assumed to be present at hand realms within the world, and this indeed because they are viewed from the outset from a theoretical perspective that derives from a theoretically constructed "natural attitude." The Being of the concrete entity that has the structure of intentionality (that is, the human being as finite, embodied individual) is not at issue for Husserl, but only the structure of intentionality itself, that is, an *abstraction*. The phenomenological reduction that directs our gaze back from the objects of consciousness toward the acts of consciousness

themselves, so as to uncover the sphere of immanence, in fact disregards real experience, argues Heidegger. It in fact reduces consciousness to an *unworldly* phenomenon, abstracted from concrete, worldly existence. The eidetic reduction, moreover, which discerns the structures of intentionality in their ideal content as that which remains constant throughout all variations, abstracts from all individuation, studying the structures of consciousness only in their essence or whatness, not with regard to their existence or way of Being. Husserlian phenomenology thus "disregards not only reality, but also any particular individuation of lived experiences" (GA 20, 151). Above all, Heidegger notes,

> This conception of ideation as disregard of real individuation lives in the belief that the what of any entity is to be defined by disregarding its existence. But if there were an entity *whose what is precisely to be and nothing but to be*, then this ideative regard of such an entity would be the most fundamental of misunderstandings. It will become apparent that this misunderstanding is prevalent in phenomenology, and dominates it in turn because of the dominance of the tradition. (GA 20, 152)

We can see, then, how Heidegger's own phenomenology in *Being and Time* brilliantly responds to the multiple prejudices and shortcomings in Husserl's phenomenology, radicalizing the very conception of phenomenology through an original appropriation of phenomenological seeing and a simultaneous hermeneutic appreciation of the extent to which the tradition is operative in every philosophical approach to the question of Being, occluding and dissembling the self-showing of the things themselves. In *Being and Time*, access to the question of Being proceeds from a retrieval of that genuinely natural ground that was never even seen by Husserl, precisely because of the dominance of the theoretical attitude, namely, concrete, factical Being-in-the-world (*In-der-Welt-sein*), or Dasein in its average everydayness. Dasein is not a sphere of immanence belonging to an entity within the world, it is not a present at hand consciousness, and it does not stand over against objects that are simply present at hand for it. Its mode of Being is never that of presence at hand within the world; its "essence" or "what" *is* its mode of Being, its existence, an existence which is individuated as in each case mine, and such Being is to be rigorously distinguished from the presence at hand or even readiness to hand of entities within the world (a distinction Heidegger terms the existential/categorial distinction). The Being-in of Being-in-the-world is not a Being-within, as one present at hand thing is within another, such as water in a glass; rather, its Being-in is a dwelling in the presence of other beings, a being involved with other beings, an always already being entangled with those other beings in whose midst it dwells.

One can see how, on the one hand, Heidegger's phenomenology thus radicalizes Husserl's "most radical of all distinctions," the distinction between immanence and transcendence (a distinction which, one must add, essentially derives from the fundamental Cartesian distinction of modernity, that between the *res cogitans* and the *res extensa*). It does so by insisting on the radical distinction between the Being of that being that we ourselves are, namely, Dasein (which Husserl interpreted as consciousness) and the Being of beings unlike Dasein, the present at hand and ready to hand (both of which fall for Husserl within the blanket concept of transcendent reality), and by its attempt to determine the respective Being of each of these radically different kinds of entity—the question that Husserl never raised. On the other hand, however, we can also see how the conceptuality of *Being and Time* also problematizes this very distinction from the outset, precisely by understanding Dasein as Being-in-the-*world* in its facticity and thrownness, in its existing in the midst of beings as a whole, and never simply over against them or in ontological isolation from them.[5] In other words, because Dasein is Being-in-the-world, because its Being (its "destiny" or "lot," its *Geschick*, as Heidegger says: SZ, 56) is intimately and inextricably bound up with the Being of other beings unlike Dasein, this inextricability will ultimately pose an insurmountable problem for the conceptuality of *Being and Time*, problematizing the thesis that our own Being is rigorously and radically distinct from that of other, non-Dasein-like beings within the world. This is why, no doubt, Heidegger writes in the last section of *Being and Time*, in a remark whose significance is persistently overlooked, that "what appears to be so illuminating as the distinction between the Being of existing Dasein and the Being of non-Dasein-like beings (presence at hand, for example) is, after all, only the *point of departure* for the ontological problematic, but *nothing with which philosophy can rest content*" (SZ, 437, latter emphasis added).

Heidegger's critique and transformation of Husserl's phenomenology along the lines of his phenomenological "destruction" would inevitably lead him to break with Husserl, in a confrontation that eventually became acrimonious and painful especially for Husserl, who from early on had regarded Heidegger as his phenomenological soul mate and eventual successor. The incompatibility of their respective approaches to phenomenology must have been evident to Husserl in their failed attempt at collaboration on defining phenomenology for the *Encyclopedia Britannica* entry in October 1927.[6] The extent of the break was blatantly apparent and painfully public by the time Heidegger would deliver an address in honor of Husserl on his seventieth birthday, on April 8, 1929. Presenting Husserl with a volume of short essays, Heidegger tellingly remarked: "And so too the works that we present you are merely a witness to the fact that we *wanted* to follow your

lead, not proof that we succeeded in becoming your disciples."[7] Wanting to be faithful to the call of phenomenology to the things themselves had led Heidegger in another direction. Asking what Husserl's true legacy consisted in, Heidegger argues that it was not simply about the emergence of a new philosophical movement, nor about the discovery of a new method of philosophizing, nor, finally, about a mere addition to the existing philosophical terrain of problems and questions. Rather, he suggests, Husserl's research opened up "an entirely new space for philosophical questioning . . . a fresh regard for the hidden powers of the great tradition of Western philosophy." Yet for Heidegger, this meant nothing less than exposing phenomenology to the concealed historical dimension of its own happening, accompanying it to "the outermost limits of the possible."[8] And so, Heidegger acknowledges to Husserl:

> The decisive element of your work has not been the answer to this or that question, but instead this breakthrough into a new dimension of philosophizing.
>
> But this breakthrough is nothing less than the radicalizing of philosophy, the bending of philosophy back onto the hidden path of its authentic historical happening as this announces itself in the inner communion of the great thinkers.[9]

If Husserl accomplished the "breakthrough" that was phenomenology, Heidegger was the one who nevertheless radicalized it, transforming it into something that, as Husserl wistfully put it in one of his letters, "I have always considered it my life's work to make forever impossible."[10] Citing Plato's mention of "the thing itself" in the *Seventh Letter*, Heidegger in his own, idiosyncratic translation again signaled something more that was for him at stake by this point in his break with Husserl and in his effort to be still more faithful to the things themselves. It entailed the rejection of philosophy—and thus of phenomenology itself—as a science, a step that Heidegger himself had accomplished by the time of this address to Husserl in 1929:

> In no way can it be stated, as can the other things that may be learned [in the sciences]; rather, from out of a full communal eksistential dwelling with the matter itself, suddenly—as when a spark leaping from the fire sheds light—it happens in the soul, so as then to grow there, alone with itself.[11]

Even Husserl had to concede the brilliance of Heidegger's phenomenological analyses. After devoting two months to studying *Being and Time*, as Husserl wrote to Alexander Pfänder on January 6, 1931, "I arrived at the distressing conclusion that philosophically I have nothing to do with this Heideggerian profundity, with this brilliant, unscientific genius."[12] Despite the linguistic window dressing, Heidegger's phenomenology was indeed already unscientific, as Husserl quickly recognized.

LETTING BE AND THE PHENOMENALITY OF WORLD

It is the *phenomenon of world* that above all problematizes the enterprise of phenomenology as a theoretical undertaking (one that is also thematizing, objectifying, and scientific). For world—which is also to say, Being itself in its historical manifestation or self-concealing—is not only that which exceeds the existential/categorial distinction, as the unitary horizon from out of which the Being of both Dasein and other beings becomes manifest; it is also that which, as Heidegger in *Being and Time* reminds us, has always been overlooked or "leapt over" (*übersprungen*) in the history of philosophy, beginning with Parmenides, whose equation of νοεῖν and εἶναι inaugurates the reduction of Being to being apprehended, a being apprehended that quickly becomes identified with θεωρία.[13]

We cannot here do justice to the entire richness and development of the problematic of world in Heidegger. That the phenomenon of world constitutes a distinctive and exceptional problem for Heidegger's phenomenology is, however, attested to by the fact that the problematic of world becomes a singular obsession for Heidegger in the years immediately following *Being and Time*, from *The Basic Problems of Phenomenology* (1927) and *The Metaphysical Foundations of Logic* (1928) through the essay "On the Essence of Ground" (1929) and *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude* (1929–1930). We restrict ourselves here to displaying something of the problematic of world in *Being and Time*, and then to considering how, and to what extent, that problematic becomes a problem for phenomenology. The central issue here indeed concerns the phenomenality of world: Is world in fact a phenomenon, as it is indeed referred to throughout chapter 3 of *Being and Time*? Is it something that shows itself in itself of its own accord, such that the λόγος of phenomenology can let this self-showing be, can let it occur, can assist in the φαίνεσθαι of world? What is world, which, Heidegger claims, has always been passed by or leapt over, or has never yet been seen, in the history of philosophy? How does it show itself, and what might be the reasons for its not showing itself, for its withdrawal, and for its thus being passed over in the history of philosophy?

The guiding task of chapter 3 in Division One of *Being and Time* is precisely to make visible the "phenomenon" of *world* and to do so from out of Dasein's *everyday* Being-in-the-world, that is, to examine how world "shows itself" within the most proximate everydayness of Dasein (SZ, 66). Perhaps it is only for philosophy that world does not show itself. Philosophers, after all, have from the beginnings of philosophy itself been accused of being unworldly, withdrawn from the world, dwelling somewhere else in their contemplation, dead to the world, as Socrates already jests in the *Phaedo*. Yet what is world, ontologically speaking? What constitutes the ontological

structure of world, the worldhood of world as such? We know that Heidegger insists that the world is not beings, nor the sum-total of beings reckoned together, nor a present at hand κόσμος available for theoretical contemplation. World is Dasein-like, it has the same kind of Being as Dasein itself, and constitutes the *horizon* within which beings first appear, as beings *within* a world that is somehow pregiven. World is neither an entity, nor something accessible before us—not even, as it turns out, for Dasein in its most proximate everydayness. Yet if this is so, we cannot, therefore, simply blame philosophy for overlooking, leaping over, or failing to see the phenomenon of world—and this will be important for Heidegger's later thinking of the "destining" (*Geschick*) of Being.

Now it is because world does not show itself directly, is not directly accessible, that Heidegger insists that the path of investigation "must proceed by way of beings within the world and their Being" (SZ, 64). The initial task is to proceed via an ontological interpretation of the Being of those beings (*Zeug*: equipment, "stuff") closest to us in the world closest to us, the environing world or *Umwelt*. The Being of such beings, however, is to be determined from out of our most proximate, everyday comportment, which is our concernful dealing (*besorgender Umgang*[14])—and not in terms of theoretical knowledge, which contains an inexplicit, preemptive interpretation of the Being of beings as "things." This reductive interpretation of "things" as "mere things" of course goes back to Greek ontology, to the determination of the true Being of things in terms of that which shines forth or shows itself most constantly as the entity lies independently before us in its completedness: the εἶδος accessible to theoretical contemplation (SZ, 67–68). The εἶδος is that which is independently present at hand in the very Being of the thing, determining in advance its self-showing. This entity here before me always already shows itself *as* a chair, as *being* a chair, that is, in light of the very ἰδέα or εἶδος of chair in general.

Contra Husserlian phenomenology, Heidegger's brilliant phenomenological analyses here show that the beings closest to us in the world are not present at hand entities that stand over against an observing consciousness. The Being of those beings closest to us, the Being of equipment, is originarily given, not by theoretical contemplation, but by a different kind of seeing and understanding: circumspection (*Umsicht*). The latter discovers, or uncovers, beings as ready to hand (*zuhanden*)—but this means: It *lets* them *be* in their very *self-withdrawal*. It lets them be present in a certain absence, not as not there at all, but as not thematically present; it lets them be present only in and through their non-self-showing: As Heidegger emphasizes, "What is properly peculiar to that which is proximally ready to hand is to withdraw itself so to speak, in its readiness to hand, so as precisely to be properly ready to hand" (SZ, 69). Being, here as the Being-in-itself proper to equipment,

means a specific kind of presence in absence, presence in self-withdrawal. Things—which are not objects of a theoretical consciousness—can be only in and through their self-withdrawal. And if we somehow play a role in letting things be in this manner, then we must also be those who can let such absence be, those who can let concealment be.[15]

But how is *this letting be* possible? What does it entail ontologically for Dasein's Being-in-the-world? It is possible, Heidegger tells us, only in and through Dasein's Being, in the mode of concernful dealing, subordinating itself (*sich unterstellen*), or plying itself (*sich fügen*) to a manifold of "in-order-to" references. Individual items of equipment "present" themselves (in their very self-withdrawal), they function, only from out of, or in terms of, an equipmental totality, a contexture or nexus that is a manifold of references of "in-order-to." This referential manifold must have been uncovered *in advance* of the individual item showing itself, and indeed showing itself as something for. . . . The hammer shows itself as something for the purpose of hammering, hammering as for the purpose of fastening nails, fastening nails as for the purpose of building a house. Thus, in subordinating itself to a referential nexus, Dasein *dwells* most proximally in the presence of the work to be produced—thus, in the presence of something as yet not fully present, as yet absent, present only in its absence, only as possibility (SZ, 69). Our dwelling, for Heidegger, is always a dwelling in possibility, and, as such, an understanding of beings in terms of their possibilities of being this or that, of being used for this or that end.

Yet the referential totality does not end at the work, nor with the completedness of the work. Even in its completedness, the work is never a "mere thing" present at hand: The work itself (such as the house) "is" and lets itself be encountered in terms of its possible use. It intrinsically contains a referential assignment to an activity of Dasein itself (factical dwelling as inhabitation), yet also to nature, viewed as ready to hand material; to the Dasein of other human beings generally or indeterminately, seen as potential dwellers; to the position of the sun and thus to the temporality of dwelling itself as it manifests itself in Dasein's everydayness (SZ, 70–71). This nexus of references, however, is neither a property of beings themselves, nor a purely formal ontological structure, but is what *lets beings be encountered* in terms of their meaningful involvements. The nexus of "in-order-to" references is, Heidegger says, a totality of involvements that ultimately goes back to, and is grounded in, a "for the sake of which" that is the Being of Dasein itself as Being-in-the-world (SZ, 83–84).

This *letting be of equipment* in its readiness to hand, in our equipmental dealings, is possible, therefore, as Heidegger goes on to elucidate, only as a "letting something be involved in . . . doing something" (*Bewendenlassen*) (SZ, 84–85). This letting be, which is to be understood ontologically, is an

"antecedent freeing" or "releasing" (*Freigabe*) of beings in their Being, an "apriori perfect" that must always already have occurred in advance with respect to a horizon. And this horizon is not something within the world, but *world itself*, as that with which Dasein is intimately familiar. The antecedent letting be of beings in itself presupposes an *antecedent disclosure (understanding) of world* as an ontological structure of signification.

We cannot do justice here, in recalling these elements, to the sheer richness and depth of Heidegger's phenomenological analysis. What more, one might ask, could possibly be analyzed phenomenologically here? Is not the analysis that Heidegger gives us at once original, compelling, and exhaustive? What more could Heidegger's phenomenology possibly discern about the Being of equipment, of all the "stuff" closest to us, or about Dasein's worldly involvement with such beings?

Nevertheless, one may surely ask further concerning this antecedent disclosure of world in relation to the letting be of beings. For Dasein's subordinating itself to a nexus of references entails that Dasein must relinquish itself, must give itself up, relinquish a certain moment of its own Being. Dasein's subordination of its own Being to a nexus of references is a mode of its dispersion (*Zerstreuung*), Heidegger insists (SZ, 56, 67). It is a mode of absorption (*Aufgehen*), in which Dasein can "lose itself" and become "captivated" (*sich verlieren, benommen werden*) (SZ, 76). That Dasein's own Being is taken up in and by its preoccupations with beings entails a kind of loss of its very Being, an expenditure, so to speak, a forgetting of itself, an *eclipse of the horizon of world* within which it "goes about" things in its everyday dealings (*Umgang*) or "moves" (*sich "bewegt"*) (SZ, 76). In preoccupying itself with beings, Dasein is directed, not toward world as such, but toward those beings themselves, its involvements with them, the *work* to be produced. Amid such concernful dispersion, world, the horizon of our Being, announces itself or lights up only in and through disturbance and rupture, as Heidegger's famous analyses of the damaged or missing tool in section 16 demonstrate. Indeed, world's *not announcing itself*, Heidegger emphasizes, "is the condition of possibility of the ready to hand not emerging from its inconspicuousness" (SZ, 75). Thus, the things around us, closest to us, could not work or function at all in the way that they need to, unless there were something like an eclipse of world, an eclipse at once temporary and temporal.

Heidegger's phenomenological analyses here demonstrate that there is a *pre-phenomenological letting be* that is at work in all our worldly preoccupations with beings, beings which in themselves are never simply present at hand for consciousness. World itself, as the horizon of our Being, indeed comes into "a pre-phenomenological view," Heidegger remarks, without any thematic ontological interpretation (SZ, 72). What is especially significant, however, is the language that the phenomenological analysis uses

to describe this pre-phenomenological appearing of world. Heidegger uses two terms: World is said to "announce itself" (*sich melden*) or to "light up" (*aufleuchten*). Significantly, the first of these was defined in a terminological way back in section 7—in the section, that is, presenting the preliminary conception of phenomenology—to describe a particular manner of appearing, of *Erscheinen*: that whereby something that does *not* show itself appears through, or by way of, something else that does (Heidegger gives the example of an illness that does not show itself directly as such, but appears only indirectly, through its symptoms). Such appearing, as something announcing itself, is precisely a not showing itself, and thus, Heidegger insists, is not the phenomenality of a phenomenon in the primary sense of that which shows itself in itself of its own accord: "Phenomena are accordingly never appearances [*Erscheinungen*]" (SZ, 30). Yet this, it turns out, is precisely the case with world, as the title of section 16 already states: "The worldly character of the surrounding world that announces itself in [*am*] beings within the world." World announces itself—that is, it does not show itself directly, but only indirectly, through or by way of the broken tool, that is, in and through beings themselves and our disrupted or ruptured involvements with them. World is thus, strictly speaking, not a phenomenon, despite the fact that, as we have noted, Heidegger refers to it throughout as a "phenomenon." And this is also what is indicated by the other term that Heidegger uses to describe the pre-phenomenological appearing of world: its "lighting up" (*Aufleuchten*). This term, which appears no less than seven times in section 16 alone, suggests an illumination that is at best momentary, world's flashing before us in an instant, only to disappear again, only to withdraw once more into concealment, so as to let beings—be.[16] As Heidegger would later insist, our task is to understand that "the deepest meaning of Being is *letting*" (GA 15, 363).

THE ENIGMA OF WORLD

That world is not a phenomenon, that it never shows itself directly, of its own accord, but merely announces itself, means, however, that world can never become an object for phenomenology.[17] That which merely announces itself in this manner can never become present, but has the structure of a *trace*: It can appear only indirectly, *through beings themselves*. And this also means that it can appear only by the detour of a delay, only retrospectively, as something past, only after the event. It can show itself only as "something" that was always already "there," orienting and configuring our actions in advance, yet which could never have been fully perspicuous to us at the time of its being-at-work. It is thus most evident either in artifacts from a past age, or in works of art, which have their rupture from equipmentality already inscribed

within them from the outset, and in which this "lighting up" or illumination of world occurs most purely.

This becomes increasingly clear to Heidegger, it seems, as *Being and Time* progresses, and in the ensuing years of the 1920s, as he continues to grapple with the problem of world. In section 73 of *Being and Time*, for example, Heidegger poses the question of what makes a thing, such as a historical artifact or tool, historical, given that it is, after all, still present as something that can still be used, and is thus not historical in the ordinary understanding of the historical as that which is merely "past," such as a past event. What is it, then, he asks, "about" (*an*) such an artifact or tool (*Zeug*) that is past or bygone (*vergangen*)?

> What *were* "things" that they no longer are today? . . . Whether in use or out of use, they all the same no longer are what they were. What is "past" [about them]? Nothing other than the *world* within which, belonging to an equipmental context, they were encountered and were used by a concernful Dasein in its Being-in-the-world. The *world* no longer is. (SZ, 380)

World announces itself only as something bygone, only as a trace that appears in beings themselves. In the 1927 *Basic Problems of Phenomenology*, having again insisted that "world is that which has never yet been seen in philosophy," and in raising the question "what is this enigma, the world, and above all, in what way is it?," Heidegger interrupts his attempt at a phenomenological response with an appeal to the poetic work, citing a lengthy passage from Rilke's *Notebooks of Malte Laurids Brigge* describing the interior wall of an abandoned and dilapidated house. We must note, he remarks, "in how elementary a way world . . . leaps toward us from out of the things [described]." Rilke's poetic depiction is not imagining things into the wall, but reading out of the wall: It is possible "only as an interpretation and illumination of what is 'actual' ['at work', we might say] in this wall, that which leaps forth out of it *in our natural relationship to it*. The poet is able [. . .] to see this original world, one that has not been reflected upon [not even phenomenologically] and is not at all theoretically constructed" (GA 24, 246–47, emphasis added). Similarly, in the 1929–1930 course, after more than 500 pages of rigorous conceptual analysis of world, world-poverty, and world-formation, Heidegger concludes the course by citing another poetic work, this time "The Intoxicated Song" from Nietzsche's *Thus Spoke Zarathustra*, and tells us that it is in these lines of poetry that "we experience what world is":

> Oh Mensch! Gieb Acht!
> Was spricht die tiefe Mitternacht?
> "Ich schlief, ich schlief—,
> "Aus tiefem Traum bin ich erwacht:—

"Die Welt ist tief,
"Und tiefer als der Tag gedacht.
"Tief ist ihr Weh—,
"Lust—tiefer noch als Herzeleid:
"Weh spricht: Vergeh!
"Doch alle Lust will Ewigkeit—,
"—will tiefe, tiefe Ewigkeit!"

O human! Attend!
What does deep midnight's voice contend?
"I slept my sleep,
"And now awake at dreaming's end:
"The world is deep,
"Deeper than day can comprehend.
"Deep is its woe,
"Joy—deeper than heart's agony:
"Woe says: Fade! Go!
"But all joy wants eternity,
"Wants deep, profound eternity!"[18]

This helps to clarify, perhaps, why Heidegger in the 1930s ostensibly turns away from phenomenology and toward the question of the work, especially of the work of art and what is "at work" in the work—the work itself as an event (*Ereignis*) or happening of unconcealment. By the time of "The Origin of the Work of Art," it is no longer phenomenology, but the work of art—notably, van Gogh's painting—that tells us what the equipmentality of equipment is, illuminating the world of the peasant woman to whom the pair of shoes belongs and setting forth the earth within which they rest. It is the work of art that, most purely and most simply, lets beings be. The work of art, Heidegger there insists "sets up a world," yet world "is never an object that stands before us and can be intuited [*angeschaut*]. World is the ever non-objective, to which we are subject, so long as the paths of birth and death, blessing and disgrace, keep us transported into Being" (GA 5, 30–31).[19] World is never an object, and never a phenomenon: It marks the horizon and limit of every possible phenomenology.

And yet, this ostensible turn away from phenomenology is in fact a turning *into and toward* the issue or *Sache* of phenomenology: the phenomenality of Being itself as trace, of Being in what we might call its lethargic phenomenality.[20] For we have seen that Heidegger does not move "From Phenomenology to Letting Be" in the sense in which one might initially be inclined to hear this title. That is, the movement at stake is not a movement away from one way of doing philosophy, called phenomenology, to

another mode of thinking that would be that of a more poetic letting be. It is not in any sense a movement forward or a kind of progress on the part of thinking. If anything, it must, rather, be understood as a regress, as a going back. For the phenomenology of *Being and Time* does not move us forward: It brings us *back* to an appreciation of the pre-phenomenological letting be of things that is at work, in a concealed manner, in our most everyday preoccupations with things, prior to any and all philosophical or theoretical reflection; and it shows us how the "phenomenon" of concealment and withdrawal, of presence in absence, constitutes the very horizon of our being able to comport ourselves toward beings at all. Letting be is not a mode of thinking: It is intrinsic to the temporality into which we have been always already transported, which is the temporality of world. This temporality Heidegger attempted initially to think phenomenologically as horizonal and transcendental: the transcendence of world as enabled by the horizonal unity of ekstatic temporality;[21] beyond phenomenology, which is to say, pre-phenomenologically, he came to understand it and to think it through the structure of the trace, of the trace of Being as *Ereignis*. Yet this pre-phenomenological dimension of letting be, and of the trace of the world that enables it, can be embraced by thought and appreciated for what it is only by passing *through* Heidegger's phenomenology: It can be disclosed only via a hermeneutic destructuring of those concealments that the history of philosophy (or better, as Heidegger came to see: the history of Being) has imposed upon it.[22] As early as the winter semester of 1928–1929, Heidegger drew explicit attention to this dimension of a "letting be of things,"[23] a letting be that precedes any passivity or activity on our part, a letting be that he there understands in terms of what he remarkably calls a "peculiar" and "originary" *Gelassenheit* of Dasein, one that, already constitutive of the originary projection of Being in the primordial, preontological activity of Dasein, becomes explicitly engaged and enacted in the activity of philosophizing (GA 27, 214, 401). In the 1929–1930 course of the following semester, *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*, he indicates that such *Gelassenheit* is present even within Dasein's everydayness: The task of understanding the "phenomenon" of boredom as an attunement is to be resolved, not by reducing it to an object in our stream of consciousness, but is the task, rather:

> of preserving and maintaining the immediacy of everyday Dasein. What is required is not the effort of working ourselves into a particular attitude, but the reverse: what is required is the *releasement* [Gelassenheit] *of our free, everyday perspective*—free from psychological and other theories of consciousness, of the stream of lived experience and suchlike. (GA 29/30, 137)

The critique of Husserl is evident.[24] By 1936, such *Gelassenheit* would be seen as the work of *Ereignis* itself, and in terms of what *Being and Time* had tried to say in its discourse of letting be, albeit as yet inadequately:

> How *beingness* as *appearing recedes* behind *beings* and lets them come to the fore. Letting *come to the fore* (cf. bringing forth and to the fore) as what is *superior!* This *Gelassenheit* of *Ereignis!* Yet how this *Gelassenheit* is sprung open within Dasein! (cf. in this regard the inadequate depiction of *letting be* both in *Being and Time* (84f.) and also especially in the lecture on truth.) (GA 82, 26)[25]

A path would thereby be sketched from phenomenology to letting be, on the way to *Gelassenheit*.[26]

NOTES

1. William Richardson states that "Heidegger's perspective from beginning to end remains phenomenological," yet provides no real evidence to substantiate this claim. See William J. Richardson, S. J., *Heidegger:* Through *Phenomenology* to *Thought* (New York: Fordham University Press, 2003), 627. Thomas Sheehan claims that Heidegger insisted "to the end of his life" that his work is phenomenological. See Thomas Sheehan, *Making Sense of Heidegger: A Paradigm Shift* (London: Rowman & Littlefield, 2015), 10. Sheehan's claim is at best misleading, since it implies that there is a single sense of phenomenology that holds sway in Heidegger's thought from beginning to end. It overlooks what we shall show to be the complexity, the transformations, and indeed the ambivalences that characterize Heidegger's relation to phenomenology throughout his life. In support of his claim, Sheehan cites two statements by Heidegger. The first, dating from 1962, and found in the *Protocol of a Seminar on "Time and Being,"* asserts that the manner of proceeding (*Vorgehen*) in the lecture "Time and Being" "can be designated as phenomenological." But Sheehan omits to mention the immediate qualification that follows: "provided that phenomenology is understood not as a particular kind of philosophy or movement in philosophy, but rather as something that holds sway within every philosophy. This 'something' can best be named by the well-known maxim 'To the things themselves.'" Dilthey, the *Protocol* remarks, was the first to see what was new and tremendously stimulating in Husserl's call to the things themselves, by contrast with the manner of proceeding found in Neo-Kantianism. And in this sense, it continues, Heidegger can be said to be preserving phenomenology proper (GA 14, 54). Yet this, as we shall see, is a radically transformed phenomenology that is not only a departure from the phenomenology practiced in *Being and Time* and the early Freiburg and Marburg lecture courses, but that, in its orientation toward "the matter of thinking," can barely be designated as phenomenology—or if it can, then only with severe qualification. Thus, just a year later, in 1963, Heidegger ends the essay "My Way to Phenomenology" with the assertion that phenomenology "can disappear as a title, in favor of the matter of thinking" (GA 14, 101). Yet even that, as we shall see, is not the end of the matter. The second statement cited by Sheehan, which dates from 1968

and in which Heidegger asserts that his question concerning the essence of Being is phenomenological, is clearly made in the context of *Being and Time*. See GA 14, 147.

2. We shall explore the meaning of this designation in our final chapter.

3. The present chapter is an expanded version of a lecture given at the Collegium Phaenomenologicum in Città di Castello, Italy, in July 2013.

4. The 1929 address has been characterized by Otto Pöggeler as representing Heidegger's "departure [*Abschied*] from phenomenology." *Der Denkweg Martin Heideggers* (Pfullingen: Neske, 1983), 79.

5. For Husserl, consciousness and transcendent reality are isolated ontologically, but not ontically.

6. For a full account, see *Edmund Husserl: Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927–1931)*, edited and translated by Thomas Sheehan and Richard E. Palmer (Dordrecht: Kluwer Academic Publishers, 1997).

7. Ibid., 476.

8. Ibid., 477.

9. Ibid., 476.

10. Ibid., 482.

11. Ibid., 477.

12. Ibid., 482.

13. On the leaping over of world—and of average everydayness as what is ontically nearest, and for that very reason, ontologically most remote—see SZ, 43; 65–66; 100. Cf. the "rushing over" (*übereilen*) mentioned previously in the 1953–1954 dialogue with the Japanese.

14. *Umgang* literally implies a certain "going around": We "deal with" beings by going around them, circumventing them in a certain way.

15. Such letting be of concealment would, on Heidegger's understanding, be the very condition of the kind of revealing undertaken in modern technicity, as our not letting concealment be. Cf. "The Question Concerning Technicity" (1950), where Heidegger identifies the "supreme dignity" of the human essence as "sheltering the unconcealment, and together with it and in each case beforehand, the concealment of all that presences upon this earth" (GA 7, 33). And this would also be the place to ponder further the ἦθος of letting be into which phenomenology leads.

16. One could trace this theme of a sudden lighting up or illumination, in the manner of a lightning flash, throughout Heidegger's later work. See, for example, the essay "The Turning."

17. One might therefore here problematize Heidegger's claim that "if world can light up in a certain way, it must [already] be disclosed in general" (SZ, 76): What kind of antecedent disclosure is this, if it is precisely not simply present, nonthematic, always in the background, as it were? Can that background ever become disclosed to the phenomenological view? Or can it only ever announce itself through the structure of a trace?

18. Slightly amended version of the translation by R. J. Hollingdale, *Thus Spoke Zarathustra* (London: Penguin, 1988), 333. Cited from Heidegger, *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*. GA 29/30, 366.

19. The artwork's "setting up" of world, as Heidegger indicates in the essay, is to be understood in the sense of the Greek θέσις, that is, in the sense of letting something

arise and come to a stand, in the steadfastness of its shining, within the realm of unconcealment (GA 5, 48). See also the Addendum to the essay (GA 5, 70).

20. Lethargy: sluggishness, slowness, involving hesitancy and delay. From the Greek ληθαργος, "drowsy," "forgetful," derived from λήθη, concealment. This lethargic and lethic phenomenality of Being is what lets us tarry for a while, lets us dwell, lets us be in the lethargic time of presence. The phenomenality of Being as trace is what is later thought by Heidegger as *Ereignis*, as early as the 1936 essay "The Origin of the Work of Art." On this, see our essay "On the Essence and Concept of *Ereignis*: From *Technē* to Technicity," in *After Heidegger?*, edited by Gregory Fried and Richard Polt (London: Rowman & Littlefield, 2018), 251–62.

21. See SZ, §69c.

22. Our reading thus accords with what Heidegger says in his 1962 letter to William J. Richardson, who had proposed to title his book *Heidegger: From Phenomenology to Thought*. Regarding this, Heidegger states that the title is appropriate if by "phenomenology" one understands Husserl's phenomenology, by contrast with Heidegger's thinking of Being. He then adds: "If, however, we understand 'phenomenology' as the letting show itself of the most proper matter [*Sache*] of thinking, then the title [of your book] would have to read: 'A Way *Through* Phenomenology into the Thinking of Being.'" Since his concern was indeed with the move from Heidegger's phenomenology to the later thinking of Being, Richardson accordingly changed his title to Through *Phenomenology* to *Thought*. See Richardson, op. cit., XVII. On the relation of *Destruktion* to the history of Being, see chapter 6 in the present study.

23. See GA 27, §13f, "On the Letting Be of Things."

24. Nevertheless, in the 1929–1930 course, Heidegger credits Husserl with the breakthrough of phenomenological seeing as something "*great*" (GA 29/30, 338–39). It appears that phenomenological seeing is precisely what is called for in determining the essence of the animal as organism—and yet, Heidegger quite conspicuously does not explicitly claim to be doing phenomenology in this course. Indeed, the interpretation of the organism has adopted what he explicitly calls a "comparative" approach, proceeding from "theses" concerning the essence of the stone, the animal, and the human being. The need for phenomenological seeing remains, but Heidegger's reluctance to call what he is doing phenomenology is evident.

25. *Gelassenheit* is italicized in both instances in the original. The "truth lecture" refers to "On the Essence of Truth" (1930f.), whose developmental stages can now be studied in GA 80.1.

26. I do not pursue the theme of *Gelassenheit* further in the present volume. A remarkable and systematic study of the Eckhartian theme of *Gelassenheit* throughout Heidegger's work is found in Ian Alexander Moore, *Eckhart, Heidegger, and the Imperative of Releasement* (Albany: State University of New York Press, 2019).

Chapter 4

A Question of Method?

The Crisis of Phenomenology and "The Origin of the Work of Art"

It is frequently claimed that in his groundbreaking essay "The Origin of the Work of Art" Heidegger is giving a phenomenological account of art and the artwork.[1] Nevertheless, there are good reasons to be suspicious of this claim, however self-evident it might appear to be. For one thing, there is the rather obvious fact that Heidegger himself never claims to be providing us with a phenomenological account of the work of art, nor does he appeal to phenomenology as the appropriate method for investigating art and its origin. The term *phenomenology* is never mentioned in any of the three versions of the essay to which we now have access.

Moreover, as we have seen, the publication of many of Heidegger's lecture courses and seminars from 1927 to 1930 has shown that Heidegger appears to abandon phenomenology as the preferred method of uncovering Being as early as 1928. The term is rarely even mentioned in his lectures immediately following the course on *The Phenomenological Interpretation of Kant's Critique of Pure Reason* from winter semester of 1927–1928, except in reference to other philosophers, most notably Husserl, Scheler, and Hegel. In his course on *The Phenomenological Interpretation of Kant's Critique of Pure Reason*, Heidegger, as the title of the course indicates, claims to be giving a phenomenological interpretation of Kant, although he declines to specify directly what "phenomenological" means here, telling us instead that "what phenomenology is, is to demonstrate itself in the carrying out of the interpretation itself" (GA 25, 6). The course indeed continues and extends the phenomenological interpretation of the essence of science as thematizing objectification of beings (positive sciences) or of Being (philosophy as science) that was developed the previous semester in *The Basic Problems of Phenomenology*. With regard to the appropriateness of a phenomenological reading of the text in question, Heidegger notes the following:

> The *method* of the *Critique* is, in its fundamental stance [*Grundhaltung*], that which, since Husserl, we understand and enact and are learning to ground more radically as *phenomenological method*. For this reason, a phenomenological interpretation of the *Critique* is the sole appropriate one for Kant's intentions, albeit not stated entirely clearly. (GA 25, 71)

Heidegger's claim is based on Kant's assertion in the first sentence of the introduction to the Transcendental Aesthetic, "thus the first sentence of the *Critique* proper," that all knowledge is ultimately grounded in intuition (*Anschauung*) (GA 25, 82). It is this primacy of intuition that is discovered anew by Husserl's phenomenology and made central to phenomenological method:

> In the present day, Husserl, the founder of phenomenological research, has rediscovered independently of Kant this essential feature of knowledge in general and of philosophical knowledge. It is precisely this fundamental conception in phenomenology concerning the *character of intuition pertaining to knowledge* that contemporary philosophy resists. Yet every appeal to Kant contra phenomenology fails in principle with the very first sentence of the *Critique*. That knowledge is also thinking has never been contested since antiquity, but that all thinking rests on intuition, stands in service of intuition, and in what way, is a central problem that slips away time and again in the interpretation of philosophical knowledge. *One* fundamental tendency of phenomenology is to hold fast to this idea. (GA 25, 83–84)

"Contemporary philosophy" here alludes to the Marburg school of Cohen and Natorp, who seek to dissolve the Transcendental Aesthetic into the Transcendental Logic (GA 25, 77–79). For Heidegger, the central question is what kind of intuition grounds philosophical knowledge, that is, ontological knowledge, knowledge of Being as such. The answer, Heidegger will argue, is time as pure auto-affection, but time in a more originary sense than Kant was able to grasp: time as the ekstatic-horizonal unity of temporality.

The claim that what phenomenology is, we are to experience in the course of undertaking the interpretation itself, is also indicative of a new reluctance on Heidegger's part to thematize phenomenological *method* itself. In the middle of his interpretation of what he claims to be Kant's phenomenological or proto-phenomenological approach, he makes the following important assertion:

> Fortunately, however, Kant's factical manner of proceeding is far better than what he himself knows about this, and this will necessarily remain so in the case of every productive thinker—even where a greater transparency in our knowledge of method is at work, even there such knowing does not know what concerns are really driving the questioning. These are all the more instinctively

> sure, the less they are burdened and restricted by methodological reflections. Complete methodological clarity can first be attained when the problems regarding the matter [*Sachprobleme*] have been resolved; but then the method sinks to the level of a technique available for everyone, and the moment has arrived to lead philosophy back into the obscurity of the phenomena [*ins Dunkel der Phänomene*]. (GA 25, 324)

Just as the ultimate ground of the making present, in intuition, that constitutes the core of phenomenological method leads back into the obscurity, absence, and negativity at work in the sought-after horizonal unity of temporality, so too it is not just explicit reflection on phenomenological method that recedes, but the deployment of phenomenology itself, at least in name, that disappears from here on in Heidegger's work of the 1920s. In the course that directly follows, *The Metaphysical Foundations of Logic* from summer semester 1928, for instance, phenomenology is mentioned, but only in passing remarks on other philosophers.[2] Ironically, this was Heidegger's last Marburg lecture course, that is, the last course he taught before moving to Freiburg to assume the chair previously held by Husserl, founder of phenomenology and mentor of the young Heidegger, in whom he had invested his entire hopes for the future of phenomenology. "Phenomenology," Husserl is reported to have said, "that is me and Heidegger."[3]

That phenomenology is, to all appearances, discarded by Heidegger as the designation for his own method of thinking may reasonably be taken as indicative of a crisis of phenomenology, but one whose stakes were never fully explained by Heidegger in his published writings directly following *Being and Time*. Was this silence on Heidegger's part, this reluctance to address the fate of phenomenology, perhaps indicative of a fundamental uncertainty or ambivalence, or of a crisis that remained ongoing and far from resolved, and that would be addressed only in 1936, albeit not yet publicly, in his own retrospective notes on *Being and Time*, which we shall examine in the next chapter? Yet 1936 was also the year that the finalized version of "The Origin of the Work of Art" was delivered.[4] One could therefore reasonably expect that "The Origin of the Work of Art" would in fact reflect the critique of phenomenology being articulated in Heidegger's private reflections on the problematic status of phenomenology in *Being and Time*.

PHENOMENOLOGY AND "THE ORIGIN OF THE WORK OF ART"

Beyond the extrinsic circumstance that Heidegger himself, in "The Origin of the Work of Art," never claims to be giving a phenomenological account, the

content of the text itself should surely make us suspicious of any such claim. We shall limit our remarks here to a consideration of the third and final version, the Frankfurt version of 1936. The entire first part of that essay—and not just the first part—is seemingly preoccupied with the *question of method*: of how to gain appropriate access to the artwork and to art itself. What threatens the inquiry with never getting off the ground is the fact that in order to gain access to the essence of art through the artwork itself, we must already know what art is: "What art is should be inferable from the work. What the work is, we can experience only from the essence of art. Anyone can easily see that we are moving in a circle" (GA 5, 2).

Yet far from letting this derail the inquiry before it has begun, Heidegger insists that we must in fact embrace this circular path, for it constitutes the feast or festival of thinking:

> Thus we are compelled to follow the circle. This is neither a makeshift, nor a defect. To enter upon this path [*Weg*] is the strength of thought, and to remain on this path is the feast of thought [*das Fest des Denkens*], assuming that thinking is a craft [*Handwerk*]. Not only is the main step from the work to art a circle like the step from art to the work, but every individual step that we attempt circles in this circle. (GA 5, 3)

This circle is what, in *Being and Time*, was called the hermeneutic circle, a circle whose exigency was repeatedly insisted upon in that earlier text too. There, hermeneutics as "the business of interpretation" comprised an integral part of the phenomenological method of the investigation: It designated the way in which the λέγειν, the conceptual discourse, of phenomenology had to be accomplished via the ever more penetrating uncovering of its own presuppositions, an uncovering that, as we have seen, also entailed the "destruction" (*Destruktion*) of the conceptuality of the history of ontology. The circle, as the analytic of existence, had of necessity to "recoil" upon its own (ontic-historical) foundations and point of departure (SZ, 38, 436). Although in "The Origin of the Work of Art" Heidegger no longer uses the word *hermeneutic* to describe the circle, it appears that the inquiry into art as origin continues to understand its method as essentially hermeneutic. But is this in fact the case? And does this also hold true for phenomenology? Is the method of inquiry in the essay to be understood as phenomenological?

It is not only the fact that Heidegger never explicitly claims to be doing phenomenology in the essay that gives us reason to doubt this. The account provided of the Being of equipment also appears to offer a corrective to the account given in *Being and Time*, and thereby to contain an implicit critique of Heidegger's earlier phenomenological approach. Whereas the earlier account had identified the equipmentality of equipment, or readiness to hand, in terms of serviceability or usefulness (*Dienlichkeit*), "The Origin of the

Work of Art" now claims it to be "reliability" (*Verläßlichkeit*). Heidegger does not reject the earlier account, however. Indeed, he affirms it, but extends the account of equipmental Being into another dimension, as it were: "The equipmental Being of equipment indeed consists in its usefulness. Usefulness itself, however, rests within the fullness of an essential Being of equipment. We name it reliability" (GA 5, 19).

What is going on here? What was the insufficiency of the earlier, phenomenological account, such that it now needs to be supplemented? Was not Heidegger's phenomenology of equipmentality in *Being and Time* a phenomenal success, brilliantly showing the equipmentality of equipment to lie in its inconspicuous self-withdrawal, an absence intrinsic to its very mode of presencing, and thereby breaking with the entire horizon of presence and presence at hand that dominated both traditional ontology and Husserlian phenomenology?

The trajectory taken in part one of "The Origin of the Work of Art" is a rather complex one, and we would do well to trace it in detail.[5] For now, a sketch will have to suffice. We focus here on what appears most relevant for the question concerning the status of phenomenology in the essay. The title of the first part is "Thing and Work." All works of art have a "thingly" aspect to them. Yet what do we mean by "thing"? Things encompass things of nature and items of utility. Heidegger lists the shoe, the axe, and the clock, but also the stone, the clod of earth, and a piece of wood. It is the latter, things of nature, that indeed count as "mere things," and these as things proper, the real things: as things and nothing more, nothing else besides. "Mere things," remarks Heidegger, "with the exclusion even of things of utility, count as the real things [*die eigentlichen Dinge*]" (GA 5, 6). Yet what does the thingness of such things consist in? This is not simply a tangential question, since it is things that have come to the fore and taken precedence whenever the question has been raised as to what beings are as such: "as soon as the question was raised as to what beings are in general, things in their thingness imposed themselves time and again as those beings that are paradigmatic" (GA 5, 6). Heidegger proceeds to discuss in some detail three interpretations of the thingness of things that have come to dominate Western thinking: the thing as a bearer of traits; the thing as the unity of a manifold of sensation; and the thing as formed matter. Of these three interpretations, however, it is the third that has attained a "special predominance" in the way in which Western thinking has thought the Being of beings (GA 5, 17). Yet the conceptual schema of form and matter, Heidegger explains, does not originate from an interpretation of the thing and its thinghood, but from an interpretation of the Being of equipment. It is, moreover, the conceptual schema of all art theory and aesthetics (GA 5, 12). An interpretation of equipmentality thus gives rise to the conceptual schema of form and matter, and this readily becomes the

framework for understanding the constitution of *every* being, extending its reach to the work of art and the mere thing alike (GA 5, 14). In the course of the history of the truth of beings, it enters into various combinations with the other two interpretations, which together give rise to "a way of thinking whereby we think not only about thing, equipment, and work in particular, but about all beings in general" (GA 5, 16).

Heidegger does not use the term here, but the way of thinking that thus emerges is of course that of Western metaphysics. Going over beyond the particular individual being to ask what determines it as a being; going over beyond the being as such to ask about the Being of beings in general is the essence of metaphysics. As equally applicable to all beings, the three interpretations, we may say, thus give rise to a metaphysical interpretation of the Being of beings. Now, Heidegger continues:

> This way of thinking that has long since become commonplace preconceives all immediate experiencing of beings [*greift allem unmittelbaren Erfahren des Seienden vor*]. The preconception shackles reflection [*Besinnung*] on the Being of the being that is given in each instance [*das Sein des jeweilig Seienden*]. Thus it comes about that the prevailing concepts of the thing obstruct the way [*Weg*] toward the thingly character of the thing as well as toward the equipmental character of equipment and especially to the workly character of the work. (GA 5, 16)

The term used for preconception here, *Vorgriff*, was identified in *Being and Time* as an intrinsic component of all interpretation: All interpretation was there said to be founded in fore-having, fore-sight, and fore-conception. Interpretation, Heidegger insisted there, is never a presuppositionless undertaking. The hermeneutic method acknowledges and requires a preconception of its object, however obscure, in order to get underway. Yet *vorgreifen* also has a militaristic sense, that of launching a preemptive strike, and Heidegger also appeals to that overtone here, associating it with an *Übergriff*, an encroachment, and *Überfall*, an assault. The suggestion is unmistakable that the way of thinking that has issued from a particular interpretation of the Being of equipment—within the horizon of τέχνη—does a kind of violence to our experience of beings in general. Heidegger had indeed explicitly hinted at this violence earlier in the essay, when discussing the first interpretation of the thing: the thing as the bearer of traits, an interpretation that is likewise supposed to be valid "for every being" (GA 5, 9). There, he had noted: "Occasionally we still have the feeling that violence has long been done to the thingly character of things, and that thought has played a part in this violence, for which reason people disavow thought instead of taking pains to make thinking become more thoughtful" (GA 5, 9). The concept (*Begriff*) of the thing as the bearer of traits, Heidegger added, fits every thing at every time,

yet "in its grasping [*Greifen*] does not lay hold of the thing in its essencing [*das wesende Ding*], but makes an assault upon it" (GA 5, 10).

Yet is it possible to have an "immediate" or "direct" (*unmittelbar*) experiencing of beings? Is not all experiencing of beings conceptually mediated, thus necessarily entailing fore-conception? Moreover, why and how do the prevailing conceptions of the thing, and in particular the form—matter conception, obstruct our way to the equipmental character of equipment? Since it arises from an interpretation of equipmentality, it seems legitimate to claim that the form—matter schema may not be appropriate to the thinghood of the ("mere") thing or the workly character of the artwork, but surely it is entirely appropriate to equipmentality? Indeed, when Heidegger introduced the equipmentality of equipment as "usefulness" (*Dienlichkeit*), he did so as if it were not only self-evident, but also entirely legitimate. Usefulness was said to be the fundamental way in which equipment shows itself phenomenally:

> Usefulness is that fundamental trait from which this being regards us, that is, flashes before us and thus presences, and so is as this being. In such usefulness are grounded both the providing of form and the selection of material that accompanies it, and therewith the dominance of the conjunction of matter and form. (GA 5, 13)

The description here is surely phenomenological, suggesting the direct, phenomenal self-showing of the being itself as it is in itself, prior to any imposition of a conceptual schema on our part. We are not foisting a conceptuality upon equipmental being; it simply shows itself to us in such a way. The conceptuality arises from the being itself in its very appearing to us. Or does it? Just a few pages later, this conceptuality is put in question. The prevailing concepts of the thing, we are now told, including and especially the concepts of matter and form, "obstruct our way" to the equipmental character of equipment. Thus, it is necessary to know not only the provenance of such concepts and their "boundless presumption," but also, Heidegger says, their "semblance [*Schein*] of self-evidence" (GA 5, 16). Equipmentality must be allowed to show itself differently, in another light.

Yet how is this to happen? It is a matter of finding another way, another path (*Weg*) that will let such self-showing happen. And it is once again a question of experience, of *Erfahrung*. Heidegger now asks:

> Yet which path leads to the equipmental character of equipment? How are we to experience [*erfahren*] what equipment in truth is? The manner of proceeding [*Vorgehen*] now called for must manifestly keep its distance from those attempts that once again immediately bring with them the encroachments of the usual interpretations. We are most easily insured against this if we simply describe a piece of equipment without a philosophical theory. (GA 5, 17–18)

At stake is ostensibly the question of the right path, the appropriate manner of proceeding—thus, of the right *method*. What is called for is a simple or straightforward description, one that will avoid the traditional concepts such as matter and form. Those concepts arose from a philosophical interpretation of τέχνη, a philosophical theory that has its origin in Plato's theory of forms. Moreover, from Heidegger's outline of the task, the method now required would seem to be that of phenomenology. Is not phenomenology, in its call "to the things themselves," not only supposed to be purely descriptive, but to start from beings in their self-showing, and not from traditional philosophical interpretations, theories, or concepts?

And yet—Heidegger immediately turns not to phenomenology, but to the work of art, a particular work of art: the famous painting by van Gogh. He continues:

> We choose as example a common item of equipment: a pair of peasant shoes. We do not even need to place before us actual examples of this kind of useful equipment. Everyone is familiar with them. Yet since what is at stake here is a direct description [*eine unmittelbare Beschreibung*], it may be well to facilitate a visual realization of them [*die Veranschaulichung*]. For this purpose, a pictorial representation [*eine bildliche Darstellung*] will suffice. We choose a familiar painting by van Gogh. (GA 5, 18)

Yet can a "pictorial representation," the presentation of an image, really disclose the proper Being or equipmentality of equipment, Heidegger immediately asks? What is there to see here, really? "Everyone knows," Heidegger adds, what such shoes consist of: this or that material taking this or that form, depending on the use to which the shoes are to be put, whether working in the field or dancing. The shoes consist of matter and form that serve a particular end. End of story. Or is it? The account given here, the account that "everyone knows," corresponds to the ontology of the present-at-hand that views the shoes from a theoretical perspective as merely lying present before us. The equipmentality of equipment, here of the shoes, consists in their usefulness—but what about such usefulness itself, Heidegger now asks? To understand usefulness, don't we need to consider useful equipment in its actually being used? He continues:

> The peasant woman wears her shoes in the field. Only here are they what they are. They are all the more genuinely so, the less the peasant woman thinks about the shoes while she is at work, or looks at them at all, or is even aware of them. She stands and walks in them. That is how shoes actually serve. It is in this process of equipment in its use that we must actually encounter the character of equipment. (GA 5, 18)

What is needed is thus precisely the phenomenological description of equipment in its readiness to hand (*Zuhandenheit*) that was provided in the brilliant

and original analyses of *Being and Time*—except that here the hand has been swapped for the foot. Equipment in its actual being used is inconspicuous, to the extent that we are not even aware of it. It becomes present to our thinking, seeing, or feeling only when it breaks down or fails to work as it should. The phenomenological analysis of equipment in its readiness to hand had its originality precisely in breaking with the ontology of the present-at-hand, and thus with the understanding of Being as presence. Our phenomenal experience of the world, when seen phenomenologically, is never reducible to pure presence. As Heidegger now remarks in "The Origin of the Work of Art," "So long as we only imagine [*vergegenwärtigen*: literally, make present] a pair of shoes in general, or simply look at [*ansehen*] the empty, unused shoes as they merely stand there in the picture, we shall never experience [*erfahren*] what the equipmental Being of equipment is in truth" (GA 5, 18). Whether imagining and presenting to ourselves the general concept of a pair of shoes (the εἶδος or ἰδέα), or looking at and describing a pair of shoes that merely stands before us in its unused presence at hand—neither of these affords us access to the actual *experience* of the equipmental Being of equipment. There is nothing in van Gogh's painting, Heidegger adds, that even hints at their use—not so much as a clod of soil from the field-path sticking to them. "And yet."

With these two words, we then get Heidegger's now infamous description of the van Gogh painting:

> From the dark opening of the worn insides of the shoes the toilsome tread of the worker stares forth. In the stiffly rugged heaviness of the shoes there is the accumulated tenacity of her slow trudge through the far-spreading and ever-uniform furrows of the field swept by a raw wind. On the leather lie the dampness and richness of the soil. Under the soles stretches the loneliness of the field-path as evening falls. In the shoes vibrates the silent call of the earth, its quiet gift of the ripening grain and its unexplained self-refusal in the fallow desolation of the wintry field. This equipment is pervaded by uncomplaining worry as to the certainty of bread, the wordless joy of having once more withstood want, the trembling before the impending childbed and shivering at the surrounding menace of death. This equipment belongs to the *earth*, and it is protected in the *world* of the peasant woman. From out of this protected belonging the equipment rises to its resting-within-itself. (GA 5, 19)

Yet maybe we are just reading all of this into the painting, asks Heidegger? Perhaps it is just in the picture that we see all of this? The peasant woman, by contrast, "simply wears the shoes" (GA 5, 19). In simply wearing the shoes, "she knows . . . all that" (*weiß sie . . . all jenes*). This "knowing" however is not so simple: She knows all that, Heidegger tells us, "without any observing or contemplating" (*Beobachten, Betrachten*)—without, that is, any theoretical contemplation of the shoes. And her knowing apparently knows that the Being of the equipment consists not simply in their usefulness, but more

primordially in their "reliability" (*Verläßlichkeit*), which alone sustains their relation to world and earth. It is only when equipment becomes used up and habitual that it comes to be seen as "mere" equipment, that its "blank usefulness" becomes visible, giving rise to the "appearance" (*Anschein*) that the Being of equipment has its origin in matter and form (GA 5, 20).

What does all of this mean with regard to the question of method? How is the proper Being of equipment to be accessed? Suddenly, it is not phenomenology, but the work of art that discloses the true Being of equipment to us, opening and making visible a dimension that—while not altogether absent in *Being and Time*—was certainly not made thematic by the phenomenology of readiness to hand. Heidegger now explicitly addresses this question of method:

> The Being of equipment was discovered. But how? Not by a description and explanation of a pair of shoes actually lying present before us; not through a report about the process of making shoes; and also not by observing the actual use of shoes occurring here or there; but only by bringing ourselves before van Gogh's painting. (GA 5, 20–21)

Three different methods are found to come up short here: first, the theoretical-scientific study of what lies present at hand ("a description and explanation of a pair of shoes actually lying present before us"); second, the classical philosophical approach inaugurated by Plato and Aristotle that derives from an interpretation of τέχνη ("a report about the process of making shoes"); and third, the phenomenological approach embraced in *Being and Time* ("observing the actual use of shoes occurring here or there"). If the latter, the phenomenological approach, falls short, it is perhaps because it too remains a kind of theoretical knowing, an "observing" (*Beobachten*) that thematizes beings with respect to their Being. The peasant woman simply wears the shoes, and "knows" of their proper Being in a knowing (*Wissen*) that is "without observing or contemplating" (*ohne Beobachten und Betrachten*) (GA 5, 19). This knowing is therefore pre- and nontheoretical. It is circumspective, to use the term from *Being and Time*. Yet what this knowing knows is first made visible and disclosed, not by phenomenology, but only in and through the painting. The painting literally tells us what the proper Being of equipment consists in. Heidegger now continues:

> This painting spoke. In the nearness of the work we were suddenly somewhere else than where we habitually tend to be. (GA 5, 21)

The work of art, here van Gogh's painting, thus effects a "sudden" (*jäh*) interruption of our habitual (*gewöhnlich*) way of dwelling in the world, of the habitualness that first gave rise to the interpretation of equipment as

"mere" equipment and of its Being as usefulness. And this rupture occurs as an address, a claim, in which the painting itself speaks to us. It thereby gives *us* a kind of "knowing" (*Wissen*). Heidegger thus continues: "The artwork lets us know [*wissen*] what the shoes are in truth." Moreover, he insists, we are not simply reading or imagining all this into the painting: "It would be the worst self-deception to think that our description as a subjective action had first painted everything thus and then inserted it into the painting." It is not our subjectivity that is doing the painting or interpreting here. What is at stake is once more a matter of *experience*: "If anything is worthy of question here, it is only this: that we experienced [*erfahren*] too little in the nearness of the work, and that we expressed [*gesagt haben*] this experiencing [*Erfahren*] too crudely and too directly" (GA 5, 21). Above all, Heidegger adds, "the work did not, as it might initially seem, serve merely for a better visualizing [*Veranschaulichung*] of what a piece of equipment is. Rather, it is through the work and only in the work that the equipmental Being of equipment comes properly to its appearance [*zu seinem Vorschein*]" (GA 5, 21).

What the work discloses is not a visual example of a pair of shoes, as Heidegger himself had somewhat disingenuously suggested when first introducing the work. The work does let something become visible, lets it first appear, yet it does so not in a direct or immediate intuiting, but in a speaking. The painting spoke. The painting itself speaks to us. The λέγειν at work here is not the hermeneutic λέγειν of phenomenology, but that of a poetic saying or telling. The painting tells a story. Of course, one might point out that in *Being and Time* we are told, by appeal to Plato, that "if we are to understand the problem of Being, our first philosophical step consists in not μῦθόν τινα διηγεῖσθαι, in not 'telling a story'" (SZ, 6). Here, clearly, we are taking a different step, in different shoes and along a different path. Here it is not a matter of the kind of story rejected in *Being and Time*, which was that of "determining beings as beings by tracing them back in their origin to some other beings, as if Being had the character of a possible entity" (SZ, 6). Here, in "The Origin of the Work of Art," by contrast, the Being of equipment is disclosed, not as a being or entity, but in and through a being, the being that the work of art is. The work of art discloses Being in a being. And inasmuch as such disclosure is a happening, the "work" of art must be understood as a being-at-work, as an active happening of Being as ἀλήθεια, unconcealment:

> What is happening here? What is at work in the work? Van Gogh's painting is the opening up of what the equipment, the pair of peasant shoes, in truth *is*. This being emerges into the unconcealment of its Being. The Greeks called the unconcealment of beings ἀλήθεια. We say truth and think little enough in using this word. If there occurs here an opening up of the being into what and how it is, then there is a happening of truth at work in the work. (GA 5, 21)

Such being-at-work is a literal translation of Aristotle's ἐνέργεια, whose translation into "actuality" (*actualitas, Wirklichkeit*) and eventually into objectivity and lived experience (*Gegenständlichkeit, Erlebnis*), as the Epilogue to the essay points out, obscures the happening of Being as presence (GA 5, 69). This happening (*Geschehen*) the essay will go on to name *Ereignis*, the singular event of a being's emergence into unconcealment.[6]

THE FATE OF PHENOMENOLOGY

Let us at this point step back from the text of "The Origin of the Work of Art" and consider the implications for the fate of phenomenology in Heidegger's work. Suddenly it is the work of art, and not phenomenology, that is said to reveal the true Being of equipment, as the reliability that sustains its relation to world and earth. Now, it seems, the work of art is accomplishing what phenomenology was previously tasked with doing, its "setting up" disclosing a historical world. The work of art—in the sense of its being-at-work, its active accomplishment—now appears to be more phenomenological than the phenomenological method previously embraced by Heidegger. Is this indicative of a crisis of phenomenology in Heidegger's thinking? Has phenomenology in Heidegger's hands turned out to be unphenomenological? Yet that, paradoxically, was precisely the accusation that Heidegger had earlier made against Husserl: Husserlian phenomenology, he stated in 1925, was unphenomenological, because, bracketing the phenomenon of world in the phenomenological reduction, it simply presupposed that the "things themselves" were consciousness and its intentionality, and it failed to even raise the question of the Being of consciousness (GA 20, 178). By contrast, Heidegger's phenomenology would explicitly pose the question of the meaning of Being, proceeding from an analytic of Dasein as Being-in-the-world. The initial task in that analytic was to make visible the phenomenon of world, a phenomenon that has repeatedly been passed over or leapt over in the history of philosophy.

Let us consider, all too briefly, four possible responses to the question of the fate of phenomenology more generally in Heidegger's work, responses that may help us assess what is going on in "The Origin of the Work of Art":

1. An initial response might be that Heidegger simply abandons the term *phenomenology* for extrinsic, circumstantial reasons, and specifically when his confrontation with Husserl has become acrimonious and public. This is suggested by a comment that he makes in the winter semester of 1930–1931, when lecturing on Hegel's *Phenomenology of Spirit*. The remark comes while Heidegger is emphasizing to his students that phenomenology in Hegel's sense has nothing to do with the phenomenology

of consciousness developed by Husserl. These two senses of phenomenology must be clearly differentiated, all the more so today, "where everything calls itself phenomenology."[7] He then adds:

> Indeed, in keeping with Husserl's most recent publication,[8] which represents a temperamental refutation of those who have worked with him up to now, we shall do well from here on to call phenomenology only *that* which Husserl has himself created and continues to produce. In so doing, it remains the case that we all have learned from him and will continue to do so. (GA 32, 40)

After all, as Heidegger had remarked years earlier, it was Husserl who gave him his eyes, taught him phenomenological seeing, and thereby gave him the tools for overcoming the unphenomenological prejudices at the heart of Husserl's own project. And yet, this comment by Heidegger that apparently signals the abandonment of the term *phenomenology* comes in 1930, several years after Heidegger has already effectively stopped using the term to describe his own method.

2. This suggests a second possible response, which would be that Heidegger gives up phenomenology for intrinsic reasons, that is, because of limitations intrinsic to phenomenology as he, Heidegger, has reconceived it. Here the suspicion in particular would be that, as we discussed in chapter 3, Heidegger's phenomenology proved unable to let the phenomenon of *world* show itself. World, it turns out, shows itself only as a trace—as that which already was—that is, only after the event, only in and through a being. As thematized in *Being and Time*, the self-showing of world is momentary and recedes or disappears back into serviceability in the case of the broken tool (SZ, 75), but it appears and comes to a stand in its insistence, the insistence of the "that it is and has happened," in the work of art. For the work of art does not recede back into usefulness, but stands there and persists in its enigmatic claim upon us, a claim that opens up and invites us into a world that has been.

   In this regard, it is surely remarkable not only that it is the phenomenon of world that above all preoccupies Heidegger from 1927 to 1931, but that when he does try to make visible in its phenomenality this phenomenon, as that "enigma" (*Rätsel*) that "has never yet been recognized in philosophy," he repeatedly has recourse to the work of art, to poetizing (GA 24, 234–36).[9] As we have seen, this occurs already in the 1927 lecture course *The Basic Problems of Phenomenology*, where, citing a long passage from Rilke, Heidegger remarks that it is in poetizing (*Dichtung*) that "world first becomes visible," that world "first leaps out at us from things" (GA 24, 244–46). At the end of a 500-page investigation into the question of

world in the 1929–1930 course *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*, Heidegger suddenly tells us once again that it is in a work of art, now "The Intoxicated Song" of Nietzsche's *Thus Spoke Zarathustra*, that we "experience what world is" (GA 29/30, 532). And in his 1931 course on the essence and actuality of force, Heidegger identifies the originary emergence and origin of language as poetizing, *Dichtung*—poetizing not as the business of writers, but as "the proclamation of world in the invocation of the god." Or, as he also puts it, "Being in force of language—language, however, not merely as a means of asserting and communicating, which indeed it also is, but language as that wherein the openness and conversance of world first irrupts and is" (GA 33, 128).[10] "Conversance" here translates *Kundschaft*, a proclaiming or making known, which is the original sense of ἑρμηνεύειν. The accomplishment of such making known, which was already said to be the accomplishment of ἑρμηνεύειν in *Being and Time*,[11] is now attributed not to the λόγος of phenomenology, but to the work of art itself. As we noted in chapter 1, this appeal to the work of art as revealing a historical world in fact is found as early as the 1919 course, where Heidegger cites the chorus of the Theban elders from Sophocles' *Antigone*.

Once again, all of this raises the question of whether world is in fact a phenomenon, and if so, in what sense? Is it, in the end, a phenomenon that can be disclosed by phenomenology? Or, if it can be disclosed or "set up" only by the work of art, must we not say that it remains at best an enigmatic phenomenon, a phenomenon at the limit of phenomenality, a phenomenon whose phenomenality exceeds the power of phenomenology to disclose? Indeed, in the "Running Remarks on *Being and Time*" from 1936, Heidegger concedes that world is not a "phenomenon," and that it can be understood only in terms of "worlding," now conceived not phenomenologically (as in the 1919 course), but as truth setting itself to work in the *Ereignis* that occurs in work, word, and deed.[12]

3. A third possible response, however, would be to look at this from the other side, so to speak. Here, the thesis would be that phenomenology is relinquished by Heidegger, not because it fails, but because it succeeds. Phenomenology in Heidegger's hands precisely leads us into the phenomenality of world and its poietic origination—it leads us into the proper issue or *Sache* of thinking, into Being as the clearing of self-concealing and its event (*Ereignis*), as the trace-structure of world, as already documented in "The Origin of the Work of Art." Phenomenology, on this account, can be left behind because it has brilliantly accomplished its proper task and is thus no longer needed—at least by that thinking that now thinks the truth of Being as *Ereignis*. Here, one might consider the statement made at the end of the

1927 course *The Basic Problems of Phenomenology*, in which Heidegger explicitly deploys phenomenology for the last time. There he states:

> There is no such thing as *the* phenomenology, and if there could be such a thing, then it would never become anything like a philosophical technique. For it lies in the essence of all genuine method, as a path or way [*Weg*] toward the disclosure of objects, always to deploy itself in accordance with whatever is to be disclosed through it. Precisely if a method is genuine, affords access to its objects, the progress that is made on its basis and the increasing originality of its disclosure will necessarily let the method that facilitated this become obsolete. (GA 24, 467)

This not only explains why, in both *Being and Time* and *The Basic Problems of Phenomenology*, we never get beyond the "preliminary" or "provisional" concept (*Vorbegriff*) of phenomenology; it also merely reiterates what Heidegger had already announced at least as early as the 1924–1925 lecture course on Plato's *Sophist*. The path toward understanding phenomenology, he indicated there, must be that of concrete work on the issues or matters (*Sachen*), bringing oneself into a position to see phenomenologically. "When an understanding of the issues has been gained," he added, "then phenomenology can disappear" (GA 19, 10). The disappearance of phenomenology, far from signaling its failure, would thus be a sign of its very success.

4. Yet if phenomenology is necessary to lead us toward and into the very issue of thinking, *die Sache des Denkens*, can phenomenology, then, simply be abandoned? Does it not remain necessary, as affording us access to Being itself as the issue of thinking? Perhaps—and this would be a fourth possible response—perhaps phenomenology does not in fact disappear, but disappears in name only, having undergone a certain transformation on the basis of a transformed self-understanding. After all, the prefatory remark to the seventh edition of *Being and Time* (1953) continues to affirm that "its way [*Weg*] still today remains a necessary one, if the question of Being is to move our Dasein." And in his conversation with a Japanese from the same period (1953–1954), when asked why he drops the title *phenomenology*, Heidegger responds: "This did not occur, as many think, in order to deny the significance of phenomenology, but so as to leave my way of thinking [*Denkweg*] in the nameless" (GA 12, 114). The 1963 essay "My Way to Phenomenology" similarly concludes with reference to the disappearance of the title *phenomenology*, but not its significance. There, Heidegger asks:

> And today? The age of phenomenological philosophy seems to be over. It is already regarded as something past which is only registered historically

> alongside other schools of philosophy. However, in what is most its own, phenomenology is not a school. It is the possibility for thinking, at times transforming itself and only thereby remaining, to correspond to the claim of what is to be thought. If phenomenology is thus experienced and retained, then it can disappear as a title in favor of the matter of thinking [*der Sache des Denkens*], whose manifestness remains a mystery. (GA 14, 101)

Similarly, in his 1962 letter to Richardson, Heidegger suggests that phenomenology must be properly understood as "the letting show itself of the most proper matter of thinking" (*das Sichzeigenlassen der eigensten Sache des Denkens*).[13] In this sense, phenomenology remains as a transformed possibility for thinking to respond to its proper matter, in a transformation through which it is both experienced and retained, yet without its former title. It is not only that the title *phenomenology*, like all titles, misleads, even though one can scarcely get by without them;[14] or that the title *phenomenology* suggests a school of thought that might be too readily associated with Husserl. The task is, as Heidegger put it in the "Letter on 'Humanism'," "to retain the essential help of phenomenological seeing, while discarding the inappropriate intent to do 'science' and 'research'" (GA 9, 357).

In the period of *Being and Time*, phenomenology was presented as a "method" (*Methode*) of investigation, indeed as the "scientific method" of ontology, even though, as the quotation from *The Basic Problems of Phenomenology* indicates, Heidegger never understood method as a fixed technique, but conceived it in the sense of the Greek μέθοδος, as the movement along a way or path (*Weg*). By the time of "The Origin of the Work of Art," the word *method* has disappeared, in favor of the word *way*. This relinquishing of the word *method* is motivated by the increasing need to distance philosophical thinking from science. As Heidegger remarks in his much later Zähringen seminar of 1973, we must learn to distinguish between a way (*Weg*) and a method (*Methode*): "In philosophy there are only ways; in the sciences, by contrast, methods, that is, modes of procedure [*Verfahrensweisen*]" (GA 15, 399).

How do these reflections help us understand what is at stake in "The Origin of the Work of Art"? It should now be evident that, if there is a crisis of phenomenology behind "The Origin of the Work of Art," occurring backstage, as it were, then it concerns the critique of science and of method that Heidegger was already engaged in, in other texts from the period (notably, the 1936–1938 *Contributions to Philosophy (Of the Event)* and the 1938 essay "The Age of the World Picture"). What is at stake in "The Origin of the Work of Art," therefore, is emphatically not a question of method. It is not a matter of finding a method that would improve on the phenomenology of *Being and*

Time, but of discerning in art (or rather, in certain, so-called "great" works of art) a way or path through which the letting be of "the inapparent thing" (*das unscheinbare Ding:* GA 5, 17) is enabled through the setting up of a world and the setting forth of the earth: one way or one path, that is, for as Heidegger insists, there is no such thing as *the* way, just as there is no such thing as *the* phenomenology. And this is why the language of "path" or "way" is emphasized throughout the essay, not that of method.

In "The Origin of the Work of Art," as we saw earlier and can now better appreciate in its significance, the effort was underway to twist our thinking free from the violence that conceptual thinking, especially that of Western metaphysics, had wrought upon our immediate experiencing of the thingly character or Being of the thing and the equipmental Being of equipment. Hence the resistance to conceptual grasping, including that of phenomenology (its middle-voiced letting be notwithstanding), and the embrace of the poetic telling of language in that essay, for example, to bring to the fore the event of appearing, including the setting up of a world, that may happen in the presence of the van Gogh painting. If Heidegger's phenomenology of the 1920s had difficulty letting world show itself, it is because, as Heidegger came to see, world shows itself only as a trace—as that which already was—that is, only after the event, only in and through a being. This self-showing is momentary and recedes or disappears back into serviceability in the case of the broken tool, but appears and comes to a stand in its insistence, the insistence of the "that it is and has happened," in the work of art. For the work of art does not recede back into usefulness, but stands there and persists in its enigmatic claim upon us, a claim that opens up and invites us into a world that has been. The work of art reveals world in its relation to earth, to self-concealing, to "reliability" (*Verläßlichkeit*) and thereby to "the silent call of the earth." This revealing (*Entbergen*) that happens in the work is the ποίησις of a poetic telling that is more primordial or originary than the λέγειν of Heidegger's early phenomenology—more originary because it is already implicated in the happening of Being, to which phenomenology and its λέγειν can only be responsive.

Moreover, the λέγειν of the early phenomenology tends, first, to bring Being to a concept—that is, to grasp and thus bring to a stand that which shows itself in its self-concealing, namely, Being as such. Yet it thereby acts counter to the temporal and historical singularity of Being's happening or event (*Ereignis*); and second, as noted, it aspires to science, *Wissenschaft*, which likewise can reveal only that which is constant, that which is always the case, and thus, as the "Letter on 'Humanism'" says, remains "inappropriate." The work of art too brings Being to a stand in the event of its shining, letting φαίνεσθαι happen ("the Being of the being comes into the steadfastness of its shining": GA 5, 21)—but it is a shining and a steadfastness that

must be *experienced* as such, in the singularity of its happening, its ποίησις, before and prior to appropriation by any theoretical λόγος. Whence also the emphasis on experience, *Erfahrung*, throughout the essay.

NOTES

1. See, for example, Iain D. Thomson, *Heidegger, Art, and Postmodernity* (New York: Cambridge University Press, 2011), chapter 3. Steven Crowell calls Heidegger's essay "a classic example of the phenomenological approach to art." See his essay "Phenomenology and Aesthetics; or, Why Art Matters," in *Art and Phenomenology*, edited by Joseph D. Parry (New York: Routledge, 2011), 41. Mark Sinclair likewise regards Heidegger's reflection on art as phenomenological. See *Heidegger, Aristotle and the Work of Art: Poiesis in Being* (New York: Palgrave Macmillan, 2006), 138. Robert Bernasconi too implies that Heidegger's approach to art is phenomenological. See *Heidegger in Question: The Art of Existing* (Atlantic Highlands, NJ: Humanities Press, 1993), 127.

2. Cf. GA 26, 166f., 190, 255, 263–64.

3. Reported by Hans-Georg Gadamer, himself a student of Heidegger, in "Martin Heidegger 75 Jahre." *Gesammelte Werke*. Band 3 (Tübingen: J. C. B. Mohr, 1987), 188.

4. The final version of "The Origin of the Work of Art" was delivered in a series of three lectures in November and December 1936. The "Running Remarks on *Being and Time*" are dated earlier, to July/August 1936. Yet, as noted, even the earlier Freiburg version of "The Origin of the Work of Art" and the still earlier draft that is extant do not claim to be giving a phenomenological account of art.

5. The issue is further complicated by the fact that the account of equipmentality is introduced only in the third and final version of the essay, such that the account appears almost as a kind of shortcut or detour on the circuitous route of the inquiry into art, as noted by Robert Bernasconi. See *Heidegger in Question*, op. cit., 100–101.

6. On *Ereignis* in "The Origin of the Work of Art" see our essay "On the Essence and Concept of *Ereignis*: From *Technē* to Technicity," in *After Heidegger?*, op. cit.

7. As Heidegger had sarcastically remarked in *The Basic Problems of Phenomenology*, "Whoever gets his information about phenomenology from the 'Vossische Zeitung' or obtains it from the 'Uhu' must let himself be persuaded that phenomenology is something like mysticism, something like the 'logic of the Indian navel-gazer'. That is not ridiculous, but in circulation among people who want to be taken seriously scientifically" (GA 24, 161).

8. The reference appears to be to the *Nachwort* to *Ideas I*, published in November 1930. In it, Husserl expresses his contempt for the "situation of German philosophy, with the philosophy of life that struggles for ascendency in it, with its new anthropology, its philosophy of 'existence'" (*Husserliana*, Band V, 138).

9. It is worth noting that, in the Epilogue to "The Origin of the Work of Art," art itself is described using the same term, *Rätsel*. Heidegger opens the Epilogue with the words "The foregoing reflections are concerned with the enigma of art, the enigma

that art itself is. They are far from claiming to solve the enigma. The task is to see the enigma" (GA 5, 67).

10. On the "force" (*Kraft*) of language, see our essay "In Force of Language: Language and Desire in Heidegger's Reading of Aristotle's *Metaphysics* Θ," op. cit.

11. "The λόγος of the phenomenology of Dasein has the character of a ἑρμηνεύειν, through which the authentic meaning of Being and the fundamental structures of its own Being are *made known* [kundgegeben] to the understanding of Being that belongs to Dasein itself" (SZ, 37). Cf. chapter 2. On ἑρμηνεύειν and Heidegger's relinquishing of the title *hermeneutics*, see also the important discussion in "From a Dialogue on Language" (GA 12, 79–146).

12. See GA 82, 64–68, especially 66: "World—not a 'phenomenon'."

13. Richardson, op. cit., XVII.

14. Cf. GA 9, 380; GA 12, 115.

Chapter 5

Beyond Phenomenology?

From Being and Time *to* Ereignis

Why, given the emphatic success of such brilliant phenomenological analyses as that of readiness to hand in undermining the understanding of Being as presence that has dominated Western philosophy since the Greeks, does Heidegger suddenly abandon phenomenology? The question perplexes. As we have seen, Heidegger leaves us oddly in the dark when it comes to the effective disappearance of any explicit appeal to phenomenology in his work from 1928 onward. Beyond the apparent announcement of the imminent self-overcoming of phenomenology that we have seen in the 1927 lecture course *The Basic Problems of Phenomenology*, plus a few, not entirely consistent statements scattered throughout his work from 1924 to 1930, we are left speculating (along the lines of the question of world discussed previously) as to why Heidegger appears to abandon the phenomenological method (at least in terms of any explicit claim to be doing phenomenology) after 1927, and as to whether a text such as the 1936 essay "The Origin of the Work of Art" is still providing a phenomenological or quasi-phenomenological account of the work of art, earth, and world. Is phenomenology left behind because it has succeeded in affording appropriate access to its object, the Being of beings, proceeding from the hermeneutic of Dasein, and has thereby necessarily overcome itself, made itself redundant as a method, so to speak? Is it abandoned because it fails to afford appropriate access to the temporally and historically configured Being of beings, the "phenomenon" of world, which turns out not to be a phenomenon at all, or at least to be inaccessible in its phenomenality to any phenomenological seeing? Is it merely relinquished as a title, perhaps on account of what Heidegger calls Husserl's "temperamental" criticism, yet quietly retained, if not as a method, at least as a way of thinking? Is it merely the "scientific" aspiration and intent to do "research" that is abandoned, while

retaining the "essential aid of phenomenological seeing"? Or is there perhaps some truth to all of these?

Whatever the case, one would search in vain for any systematic accounting of the fate of phenomenology post-1928 in Heidegger's own works—in vain, that is, until the recent publication of his "Running Remarks on *Being and Time*" and "Critical Confrontation [*Auseinandersetzung*] with *Being and Time*," both texts dating from 1936—in other words, dating from precisely the pivotal period of the completion of "The Origin of the Work of Art," his first close encounter with Hölderlin, and his beginning to write the *Contributions to Philosophy (Of the Event)*.[1] The more systematic account of the fate of phenomenology that these texts provide largely corroborates some of the suspicions voiced above, yet also furnishes additional insight into what Heidegger indeed will describe as a relinquishing or "dismissal" (*Verabschieden*) of phenomenology. On the one hand, the remarkably self-critical "Running Remarks," composed in July and August 1936, acknowledge the treatise's "remaining stuck" in "a transformed transcendental phenomenology" that impedes the investigation from attaining what is really sought after (GA 82, 28). On the other hand, the remarks emphasize the essential impetus that phenomenology provided, by contrast with prevailing currents of thought:

> What was essential about "phenomenology" was not its "results," but the manner of its advance—in general, its *dynamic* character, the fact *that* something started *to move* here at all, and did so entirely within the framework and the objects of the contemporary "psychological" and "Neo-Kantian" "philosophy." (GA 82, 30)

This positive contribution of phenomenology, however, refers in the first instance to the breakthrough of Husserl's phenomenology in the context of Neo-Kantianism and philosophical psychology, both of which Husserl's phenomenology explicitly combatted. These movements, indeed, were not really philosophy at all, Heidegger indicates, by placing the word "philosophy" in scare quotes; Husserl's phenomenology, by contrast, would restore the impetus toward genuine philosophy, in effect uncovering what we have seen Heidegger later describe as "the fundamental trait of philosophy as such" (GA 14, 99). Addressing the significance and limits of phenomenology, Heidegger reiterates what we have already heard him assert in 1927: "There has never been 'the phenomenology'" (or "phenomenology as such": *"'Die Phänomenologie' hat es nie gegeben."*) (GA 82, 36). This is followed by a concise outline of what we may call the philosophical climate in which phenomenology in its different iterations emerges: Nietzsche (embodying both psychological and scientific tendencies); Neo-Kantianism, experimental psychology, and Dilthey, all manifesting the demand for scientificity provoked by the success of the positive sciences; the (scientifically motivated) drive for "findings";

taking philosophy to be the "science of consciousness" (an assumption with its most immediate roots in Descartes and Kant); the insight into intentionality in Husserl's teacher, Brentano, yet still within the approach of consciousness; the orientation of phenomenology toward description (again, an implicitly scientific motivation); the transcendental approach leading to Husserl's *Ideas* and to the phenomenological reduction; Scheler's adoption of phenomenology, but likewise with a lack of historical thinking.

The point of this very condensed series of notes is not just to emphasize the different variations of what can be seen as a broadly phenomenological approach to knowledge, nor simply to indicate the general complicity of phenomenological approaches with science and the desire for scientificity, but also to emphasize the extent to which phenomenology and its desire to begin again from "the things themselves" is historically determined through and through, yet without appreciating the extent or significance of its own historical determination. Heidegger thus summarizes what is at stake in all of this as follows, with reference to section 7 of *Being and Time*:

> What is *essential* is always *procedure* [das Verfahren]! The title "phenomenology" as a "maxim" (p. 27), signifying a *"concept of method"* (ibid.). *Philosophy* teaches us that "phenomenology as such" [*"die Phänomenologie"*] is always dependent on what has gone before; for it cannot by itself [arrive] at a questioning stance—was unable to, because no fundamental decisions were made. These could not be made (p. 27) because a real, fundamental historical relationship to history and to the beginning [*Anfang*] was everywhere lacking—even and precisely in Scheler; everything was merely judged in terms of 'right' and 'wrong', and taking itself to be the sole beginning; with no intimation of the fact that a philosophy can never be refuted. (GA 82, 37)

Phenomenology, in other words, Heidegger appears to be saying, was never philosophical enough: It was more science than philosophy, because genuine philosophy understands the historically determined character of all thinking, and will never claim to constitute a new beginning (as Descartes claimed to do). This also tells us that Heidegger's appeal to an "other beginning" of thinking cannot be understood as a new beginning, but can only be appreciated historically and attained or enacted through a historical recollection of, and confrontation with, the first beginning. And yet, phenomenological seeing can afford us access to this more historical experience of thinking and help us sharpen our thoughtful appreciation of the historical vocation of thought:

> *Phenomenology* an important passage [*Durchgang*]—its *significance* for the impetus toward *actual seeing—quite irrespective* of the guiding perspective in each instance—its limit—in its indirect relation to philosophical questioning;

> it *treats* the previous objects of philosophy in a new way; but it does not question from the ground up—in terms of Dasein—historically. Through phenomenology, what was previously treated has thus become more lucid and more graspable, and brought closer, and together with this, our vision has been sharpened for historical seeing—more precisely, for a seeing within historical experience—if enacted. (GA 82, 37–38)

In other words, phenomenology in its Husserlian guise indeed constituted an important breakthrough vis-à-vis Neo-Kantianism and worldview philosophies precisely because of its cultivation of a mode of seeing that was unencumbered by traditional epistemological approaches, and yet it failed to appreciate the extent to which this very seeing was itself historically determined, bringing with it certain traditional prejudices of consciousness, subjectivity, essences, and the like. What is thus needed and becomes necessary is no longer the demonstrative seeing of phenomenology, but a historical seeing, "a seeing within historical experience," and it is the latter that first constitutes what Heidegger now regards as properly philosophical (not merely scientific or scholarly) seeing:

> Precisely through such experience, however, what has emerged is the conditioned character of, and the necessity for, *philosophical questioning*.
>
> And the task was indeed to pose the decisive question of the beginning [*Anfang*]—the question of Being—and thereby to go back behind ontology. (GA 82, 38)

The recursion into the ground as the first beginning was to be accomplished by the critical destruction of the history of ontology. Yet insofar as *Being and Time* still speaks in terms of ontology, and of undertaking a "fundamental ontology" of Dasein, it remains to some extent caught up in what really needs to be overcome—that is, both the scientifically inspired phenomenological approach, and the ontological-transcendental approach that claims to disclose conditions of possibility (the structures of our understanding of Being that comprise the conditions of the possibility of experiencing beings as beings). *Being and Time* thus constitutes a "transition," yet one that also presses forward into a dimension that Heidegger calls the field that lies before the "properly philosophical pro-cedure [*Vor-gang*]," namely, the "leap into" the dimension of the essence of Being as event (*Ereignis*) (GA 82, 38). The opening up of this dimension and preparation for the leap into it is the uncovering of *Da-sein* in *Being and Time*, and yet *Da-sein* is also, as we shall see, to some extent misinterpreted and thereby distorted in this initial uncovering.

The transition that *Being and Time* comprises does not, therefore, transport us smoothly over into another dimension, but merely prepares the terrain for a leap into that other dimension. In the accomplishment of this leap, however,

Heidegger now explicitly acknowledges, both ontology and phenomenology are to be left behind:

> *Certain though it is that* Being and Time *is caught up in phenomenology and ontology—and in looking at them cross-eyed—and in being caught up in them is, at the same time, also driven forward—the task is now just as decidedly to break free from the fundamental position thus attained, from out of the midst of this questioning. Phenomenology and ontology are to be dismissed*. [Phänomenologie und Ontologie sind zu verabschieden.] Together with *"phenomenology,"* overcome exhibiting [*Aufweisen*]—without falling prey to arbitrariness—to the contrary. Together with *"ontology,"* overcome the *understanding of Being* and the question of *possibility*—without forgetting grounding. (GA 82, 38)

This passage is not only an official farewell to phenomenology, but also announces the challenges faced by another way of thinking that would overcome both phenomenology and ontology. If thinking is no longer bound to the horizon of phenomenality, of the self-showing of things, what is to prevent it from becoming arbitrary or capricious? By what will it be bound? If the ground or ontic fundament of ontology is no longer the being that understands Being, then in what will this other thinking be grounded? Will it be grounded in a being or in beings at all? If not, does it not commit what Heidegger regards as the excess of Hegel's thought, namely, dissolving everything into the ontological, or becoming purely abstract and speculative?[2] Yet if Being is no longer to be understood in terms of ontology or the ontological, then perhaps this last concern would lose its weight. What, in that case, would be the new dimension of a thinking of Being (or of "Beyng," as Heidegger now begins to write it, using the archaic spelling found also in Hölderlin) that would no longer be ontological and no longer accessed through the phenomenological approach? Presumably, it is that of a more "originary" (*ursprünglich*) dimension, that of *Ereignis* itself as "origin" (*Ursprung*), which thinking can access only through a leap in (*Einsprung*), only by leaping into it. This "origin" would be neither ontic nor ontological (thus no longer thought in terms of the ontological difference, itself a relic of Platonism, albeit in a more originary form, as Heidegger indeed concedes),[3] neither transcendental nor horizonal, that is, conceived in terms of temporal horizonality, or *Temporalität*.

If phenomenology and ontology are to be dismissed or left behind, it is not because they are simply inadequate or inappropriate, but because of their very success—because, that is, they have succeeded in preparing and opening up the terrain of this other dimension, and preparing for the leap into it that is now required and demanded of this more originary thinking. Their stance or bearing thus contains a certain truth:

> Yet what is the true bearing [*Haltung*] contained within the unclearly sought-after procedure [*Verfahren*] of the phenomenology of existence and of the

> ontological-transcendental? *In phenomenology*, not taking its measure from matters [*Sachen*] in themselves lying before us, but in truth [?] directed toward the command of the leap in, and with the intent [?] of *consolidating* what has been opened up in this leap.
>
> *In existence* (Care) not the mere existing of the individual and salvation of the soul! but rather the *saving*, that is, struggling to open up, the strife being *contested* within Being as such.
>
> In the *ontological-transcendental*, not a going back to mere condition of possibility, but to the *origin* as truth of the essence of Being as (*Ereignis*). (GA 82, 38–39)

These three paragraphs correspond to what Heidegger subsequently identifies as the three fundamental deceptions (*Täuschungen*) that pervade *Being and Time* and lead it astray:[4] the phenomenological, the fundamental-ontological (or ontological-transcendental), and the existentiell:

> The *three fundamental shortcomings . . . and . . . errors are pervasive* (and thereby its being correspondingly *led astray*):
>
> 1. the phenomenological deception that the task is that of exhibiting from what is given
> 2. the fundamental-ontological intent—the question of the possibility of the understanding of Being, as though this were the way to arrive at a ground!
> 3. the existentiell intent, as though the originary essence of Da-*sein* were attained in this way. (GA 82, 41)

What Heidegger now calls the "phenomenological deception" also conditions the critical decision concerning what we earlier broached as the identification of the correct mode of Dasein's givenness, the "burning" issue with which the analytic of Dasein, in the words of *Being and Time*, "stands or falls," the issue of the "correct approach" (*Ansatz*) to Dasein's givenness—and thereby to the entire project of *Being and Time*, which proceeds from and is grounded in the analytic of Dasein (SZ, 16; 43). It is this "approach" that Heidegger would later, in the 1964 lecture "The End of Philosophy and the Task of Thinking," identify as demanding an "immanent critique." It is important to underline this here, because it highlights the underlying continuity of Heidegger's later thought with the earlier, phenomenological project of *Being and Time* (and indeed the lecture courses preceding it) and with the critical transformation of that project, which Heidegger there asserts began in 1930. The 1964 lecture contains the introductory remarks already noted:

> The following text belongs to a larger context. It is the attempt, undertaken again and again ever since 1930, to shape the way in which the question of

> *Being and Time* is posed in a more primordial manner [*anfänglicher*]. This means: to subject the approach [*Ansatz*] of the question in *Being and Time* to an immanent critique. (GA 14, 69)

This critique, Heidegger goes on to indicate, entails that our thinking must always keep in view the "*critical* question" of what the matter of thinking is, its *Sache*. And together with the question of what the matter of thinking is goes the question of the "how," of how to access it. In this important later text, to which we shall return, Heidegger reminds us that for Husserl's phenomenology the matter of thinking (of philosophy itself) is transcendental subjectivity, accessed through the "principle of all principles," "originary giving intuition," in a givenness attained through the transcendental reduction. In *Being and Time*, by contrast, the matter is Being itself, disclosed in Dasein's understanding, and given initially within the horizon of Dasein's everydayness. The matter of thinking is not the subjectivity of consciousness, but Being as disclosed and understood within everyday Being-in-the-world. Yet the critical decision concerning this mode of givenness, the starting point and approach via everydayness, Heidegger indicates in the 1936 remarks, is conditioned by the "phenomenological deception." In a series of remarks under the title "The approach from 'everydayness'—brought about by 'phenomenology'," Heidegger not only indicates how this approach leads the unfolding of the question of Being astray from its properly "metaphysical" task, but characterizes phenomenology itself as an illusion (*Schein*):

> The addiction to sheer givenness for describing not only posits [*setzt . . . an*] Dasein as describable, but pursues it within the foreground aspect of the everyday, whereby all kinds of "phenomena" come to light—yet in this way questioning is also completely diverted from the metaphysical task. [. . .] *Phenomenology*—as illusion! (GA 82, 42)

The phenomenological focus on givenness, in other words, insofar as it remains oriented toward describing and analyzing Dasein, cannot but end up surreptitiously positing Dasein as somehow already there to be described (whether in the inauthenticity of everydayness, or as the concomitant possibility of authenticity), thus implying that Dasein is somehow independently present at hand for such description. The properly "metaphysical" task, by contrast, entails the leap into the dimension of *Ereignis*, the dimension that Heidegger identifies as that of the "second beginning." With regard to Part One, Division One of *Being and Time*, devoted to the preparatory fundamental analysis of Dasein proceeding from its initial givenness "at first and for the most part" in its everydayness, Heidegger thus writes:

> It looks as though Da-sein is here being described and analyzed like something present at hand (even though it is expressly said on p. 43 that it is not something

> that can be found as present at hand before us!). This is the *phenomenological deception* [*Das ist die* phänomenologische Täuschung].
>
> In truth everything is projection, and projection in turn with the *existentiell* intent that really wants the *bringing about of the There* [Da] and thereby the *transformation of the essence of truth*, and in this way first bringing about the second beginning of the fundamental positioning for (*Ereignis*). (GA 82, 45)

Overcoming the phenomenological deception entails not only the transformation of the essence of truth from truth as correspondence (the correspondence of phenomenological description to beings—here, Dasein—in their givenness) to truth as the happening or *Ereignis* of ἀλήθεια, unconcealment; it also entails a transformed understanding of projection, and in effect of the Being of possibility. Projection (as the understanding of Being) is no longer understood as the projection of possibilities already there, yet covered over by falling everydayness and needing to be appropriated by interpretation, but as the more originary, creative, incipient "bringing about" (*Erwirkung*) that first opens up the There (the open site) and accomplishes the leap into it. Dasein, the Being of the There, is not already given in a manner that is merely concealed by everydayness, but is a possibility that must first be opened up. The emphasis is now not on the givenness of Dasein as a phenomenon to be described and analyzed, but on the creative or poietic opening up or bringing about of Dasein, of the Being of the There:

> The leap into the open site [*die offene Stelle*] as a projection of thrownness and as the being thrown of projectedness—what towers within the open, transition. Only now does it become visible: that Da-sein is not at all something given—it is also not *to be found* before us—the Being of the There must be *"accomplished"* (created)—and is therefore not *analyzable*, no analytic. (GA 82, 39)

What seems to be simply given is thus in fact first opened up in its Being through projection, through a projection that first opens and creates the openness, the "open site," in which a being comes to stand and to appear. Dasein is thus not a being, nor is it the already present Being of the human being that previous philosophers had merely misunderstood or interpreted inadequately, contrary to what *Being and Time* had claimed. Dasein, the Being of the There, is not already given, but must first be opened up in a leap. It was thus going too far, and indeed was fundamentally inappropriate and misguided, for example, to say (as Heidegger did in *Being and Time*) that previous philosophical investigations such as those of Dilthey, Husserl, and Scheler were really seeking an adequate understanding of the Being of Dasein:[5]

> For that to which the interpretation and conceptuality is supposed to make itself adequate—precisely that must first be opened in a leap [*ersprungen*]; and this *leap in* can be accomplished only *as* a second beginning. And opening in a leap

> is itself a configuring of essence—not *de-picting* [*kein* Ab-schildern], but creating in projection—setting-up!
>
> The question concerning the Being of Dasein is not the seeking of a more adequate description of Dasein (as though it would already *"be"* "at hand"), but rather *bringing-about the Beyng of the There! . . . Phenomenology* . . . (GA 82, 51)

Heidegger here uses the word *auf-stellen*, "setting-up," which he also employs in the contemporaneous essay "The Origin of the Work of Art" to describe how the work of art, in its poietic origination, first opens up a world. It is now a matter of emphasizing the happening and the poietic nature of this event of opening up. Commenting on the statement from *Being and Time* that "the 'essence' of Dasein lies in its existence," Heidegger indicates not only the sense of essence intended here as "accomplishing" (*Vollbringen*), but adds: "'lies'—no! (exhibiting phenomenologically!!) 'happens'" (GA 82, 47).[6] The "essence" of Dasein does not simply "lie" there already, as something to be exhibited phenomenologically through the analytic of Dasein, but is accomplished, brought into the fullness of its Being, only as a happening. Not only is Dasein not to be equated with the already existent Being of the human being, to be distinguished from the Being of other beings (as occurred in *Being and Time*, articulating the entire authentic/inauthentic distinction), it is not a being at all: "Da-sein *not* at all as a 'being', and the latter not at all to be differentiated into Dasein-like and non-Dasein-like beings ("On the Essence of Ground"), rather: event [*Ereignis*]—of Being—truth—beings" (GA 82, 49).[7] The reference to the 1929 essay "On the Essence of Ground" here alludes to the step toward overcoming what Heidegger now calls the "fateful equating" of Dasein with the Being of the human being, via the shift in that essay to speaking of "the Dasein in the human being": "In these paragraphs [referring to section 10 of *Being and Time* and its remarks on Dilthey, Husserl, and Scheler] the fateful equating of Dasein and being human becomes clear (but cf. "On the Essence of Ground": the Da-sein in the human being)" (GA 82, 52; cf. 55). Of course, even this move proved insufficient, for it implied that Da-sein was to be found within an already existent being, the human being, and in that sense became still more entangled in the metaphysical thought that it sought to overcome. From the perspective of the thinking of *Ereignis*, the human being would, rather, have to be thought as first being opened up in his or her Being-There through the happening of such Being as event. From this perspective, we thus first come to be, and to be ourselves, only through this being delivered over to and appropriated by *Ereignis* in this way—through what Heidegger calls *Übereignung* (the term implying both being delivered over and being appropriated by). This coming to be ourselves is a "*being torn away* [Fort-riß] *into* the There," "being torn away through the leap into projecting" (GA 82, 54).[8]

Heidegger's language here of "being delivered over," "being appropriated by," "being torn into," should indicate that this leap into projecting is not a leap that we accomplish—we as already existing selves. It is rather something that happens to us in advance, the originary, originating leap (*Ur-sprung*), an event to which we are subject, and that first brings us to (delivers us over to) ourselves—first lets us be. Part of what this also indicates, however, is that the existentiell approach in *Being and Time* ascribed too much agency to the Dasein thus conceived. It was oriented too much toward a conception of Dasein as the Being of the individual human being, whose Being or "essence" was found to "lie" in its existence, in its having "to be," a having to be that would be accomplished by its being constituted as an acting self, as praxis, along the lines of Aristotelian πρᾶξις and φρόνησις.[9] Even though *Being and Time* was careful to emphasize the weight or burden of thrownness, and to insist that every projection is a thrown projection—that is, projecting a possibility of Being from out of a given historical and cultural situatedness and attuned bodily being—the analytic of Dasein nevertheless gave the impression that Dasein was overly in control of its own Being, so to speak, as a being whose understanding projected the possibilities of its own Being both in and from out of thrownness, and found and actualized itself in and through those possibilities. While the orientation toward the Being of the human being as acting, as praxis, had the virtue of avoiding the theoretical construction of the human being as consciousness or as a Cartesian or transcendental "I," and of uncovering the more originary temporality of human Being as praxis, it also thereby covered over and impeded an understanding of the more originary leap that first opens and enables the Being of the There. This is what is meant by the "existentiell deception." With respect to this, Heidegger writes:

> What is sought [in the existentiell approach], over and beyond the *consciousness* pertaining to the "I," is the being human that is originarily accomplished as acting, yet in acting at the same time relational and concerned (equated with Dasein, and *in this way* the "essence" of *Dasein* and the opening leap [*Ersprin-gung*] not attained).
>
> Instead of this, engage the There and *Being*-There as creative in *fissuring* [Zerklüftung]! (GA 82, 41)[10]

The happening of the "fissure" within Being itself is another way of articulating the "rift" (*Riß*) or "tear" that is torn open both in and as the temporal happening of Being that is the very essence of the "event" or *Ereignis* of Being. This fissure, or "originary leap," cannot be equated with the projection of determinate possibilities of action on the part of the individual, nor with the Being of the self as possibility *tout court*. Rather, it first opens the leeway within which such projection can first transpire and be enacted. The existentiell approach, by contrast, "leads to the one-sided elevation of 'possibility'

[. . .]—the danger of dissolving everything into the potentiality for being a self" (GA 82, 41). Because of the existentiell skewing of the existential analytic, Heidegger even goes so far as to say that the identification in *Being and Time* of possibility as "the most primordial and ultimate positive ontological determination of Dasein" (SZ, 143–4) was "the *fundamental error* in the interpretation of Dasein in *Being and Time*" (GA 82, 80). The thinking of Being—of the Being of Being-There—as *Ereignis*, and the latter as creative fissuring, instead understands possibility and potentiality as belonging to the happening of the Being (*Seinsgeschehnis*) of Being-There as such, and not in the first instance to the Being of a determinate being (GA 82, 41).[11]

The three "fundamental deceptions" of *Being and Time*, Heidegger emphasizes, must be seen as working together. Together, they at once prepare the transition to the second beginning, and yet mislead the investigation:

> We must therefore pay attention to *how* the phenomenological deception, the goal of *fundamental ontology*, and the existentiell intent *on the one hand carry* the projection, *and at the same time mislead and untether it*. (GA 82, 45)

The "projection" here means the phenomenological projection of Dasein in the givenness of its everydayness as Being-in-the-world, analyzed with the goal of fundamental ontology that seeks not simply to describe phenomenologically, but to disclose quasi-transcendental grounds and conditions of possibility (the existentials and ultimately temporality), thereby furnishing the grounds for any possible ontology; and all of this via the existentiell engagement of the self that aims at an authentic self-understanding of its own Being as Being-There. The respective overcoming of the three fundamental deceptions entails the following:

> *The task is:* the leap in that opens up, as the leap *opening up* the There [*eröffnender Einsprung als* Er*springung des Da*]—not the "analytic" of something pregiven.
> *The task is:* the second, recollected beginning (thoughtful poetizing of Beyng)—but not laying the grounds for a discipline (fundamental ontology).
> *The task is*: being delivered over into and appropriated by (*Ereignis*)—not "existence." (GA 82, 53)

In accordance with the second moment of this threefold overcoming, the λόγος of the way in which Being (or "Beyng") is to be thought has also changed. It is no longer that of a hermeneutic. What is now called for is, rather, a "thoughtful poetizing" (*denkerische Dichtung*) or poetic thinking, a thinking "of" Being that participates in the creative opening up of the "There," the site of Being's happening. The path, or way, of this thinking is the leap in, which, as this leap in, thereby lets itself be delivered over to and

participates in the leap that opens up Being itself, the fissuring or "originary leap" that is the "origin" (*Ur-sprung*), the originating *Ereignis* of Being. This is entirely in keeping with what is more explicitly articulated with regard to origination in "The Origin of the Work of Art."[12] Yet it also points the way to understanding what Heidegger elsewhere characterizes as the distressed searching of the *Beiträge* for a more appropriate way of thinking and saying Being as *Ereignis*.[13]

If the λόγος of this transformed thinking of Being is no longer hermeneutics, "the business of interpretation" as "uncovering the meaning of Being and the grounding structures of Dasein in general" (SZ, 37), it is because the quasi-transcendental perspective of *Being and Time* has been overcome. It is no longer a matter of uncovering, through interpretation, fundamental or grounding structures that are already there. Interpretation in *Being and Time* was marked by the "as-structure" (seeing something as something) and characterized as the explicit appropriation (*Zueignung*) of possibilities of Being already projected in and through Dasein's understanding (as an understanding of Being—of the Being of beings already uncovered within the world and of the Being of Dasein itself, whether understood inauthentically or authentically).[14]

In the "Running Remarks" of 1936, Heidegger writes of the need to overcome this hermeneutic perspective centered on the understanding of Being:

> The three fundamental deceptions go together in the "hermeneutic"; here, interpretation—interpretive projecting—becomes a philosophical principle of knowledge; and indeed, carried over to the question of Being itself—not only to interpret beings with respect to Being [. . .] but Being with respect to time.
>
> This interpreting, however, is "historical"—(hermeneutics of facticity), not "pure consciousness"—cf. *Being and Time*, p. 37f. Phenomenology (!) of Dasein! as "hermeneutic" (ibid.). With such "hermeneutics" the will to understand is propelled out beyond Beyng into the [horizonal] Temporality of temporality—with the result that it somersaults itself!
>
> Regarding this, cf. the Running Remarks on §32 and already on §31, where "understanding" is overcome and the *going forward* [Vorgehen] is no longer *"hermeneutic,"* but rather: the building, disposing-configuring leap in into Being-There (the fugue of Beyng).
>
> A mistake provoked by phenomenology: the priority of "straightforward intuiting" [der *"schlichten Anschauung"*].
>
> In phenomenology we find the appeal to the "intuiting of essence" [*"Wesensschau"*]; description; but *essence* [Wesen] is only created—not found and researched! (GA 82, 43)

The later section 32 of the "Running Remarks" reiterates that the hermeneutic conception of both understanding and interpretation is to be "crossed out" or deleted, and the building, disposing-configuring leap into Being-There

inserted in its place. In section 31, the concept of the hermeneutic "circle" in Dasein's understanding is criticized as inappropriate and as "a very bad characterization, from the perspective of 'method' ['*Methode*'] and of conceiving—not from that of Being!" (GA 82, 84). As in the earlier quotation on p. 85, method is aligned with procedure (*Verfahren*), which is seen as indicative of the "scientific" character of hermeneutic phenomenology and contrasted with "going forward" (*Vorgehen*) (GA 82, 81). Here, the criticism of the hermeneutic approach emphasizes the positive significance of that approach in overcoming (already before *Being and Time*, in the 1923 lecture course on the "hermeneutics of facticity") the orientation of Husserlian phenomenology toward "pure consciousness" and its appeal to the sheer intuiting of essences: In this respect, the hermeneutic approach "is important as *transition*" (GA 82, 85). Yet it also indicates the intrinsic limitation and inappropriateness of the hermeneutic approach, as centered on the understanding of Being (and not on the happening of Being), and of its concept of projection upon anterior horizons of possibility: beings are understood (projected in advance) upon Being; Being is understood (projected in advance, through ekstatic temporality) in terms of horizonal Temporality; the (unified) horizons of Temporality are projected in terms of . . . what? Here, the investigation runs up against what Heidegger had earlier identified as the "problem" of the finitude of time (GA 24, 437).[15] One can see the "will to understand" doing somersaults here: It is as though it indeed gets caught up in its own circle, somersaulting round and round, as if in the attempt to see what is going on behind its back. And yet, as Heidegger was fond of reminding his students, "No one leaps over their own shadow."[16] What was earlier seen as the finitude of time and as the ekstatic oscillation of temporality will now, in the post-hermeneutic perspective, be seen as the fissuring of Being and as the creative leap intrinsic to the *Ereignis* of Being (GA 82, 83).[17]

Instead of continually trying to retrieve itself in terms of having projected itself upon anterior conditions of possibility (this self-projection ultimately happening as temporality, which comprised "the self-projection pure and simple," as Heidegger had earlier expressed it), understanding is now conceived as "under-standing" (*Ver-stehen*), in the sense of standing under and thereby "standing within" the fissuring of Being (*Inständigkeit*).[18] Such "standing," however, is anything but having a firm foothold or stable ground beneath oneself. It is achieved, or better, enacted, only as casting oneself off (*Sich-los-werfen*)—such casting oneself off picking up on another resonance already found within the German word for projection: *Entwurf*. To exist as projection is quite literally to throw away or cast away something of one's own Being. Da-sein becomes a castaway. In section 31 of the "Running Remarks," Heidegger hyphenates *Ver-stehen* and *Ent-wurf* to emphasize these more literal meanings of understanding and of projection:

> Under-standing [*Ver-stehen*] *in terms of standing within* [Inständigkeit] and *as* such! *Casting oneself off*. Being-There = having cast oneself off into the There and *"standing"* within pro-jection [*Ent-wurf*]. Yet this pro-jection only in creating; what the philosopher creates!
>
> *Understanding*: not as human projecting oneself upon the potentiality for Being, but rather as the *leaping* casting oneself off into the fissuring of the There—the leap into thrownness. (GA 82, 79)

Just as understanding is now conceived in terms of the fissuring of Being, so too attunement (*Stimmung*) is now seen in terms not of the Being of human disposition (*Befindlichkeit*), which in *Being and Time* constituted the primary disclosure of the There of Da-sein, but as the "originary attuning" that is the resonating and oscillating of Being itself as fissuring: "for *Beyng as fissuring is that which attunes*—the properly opening attuning [*Er-stimmung*]—*originary attunement* [Ur-stimmung]!" (GA 82, 79).

In *Being and Time*, the as-structure of interpretation was already embedded in the projective character of understanding: A being was projected in terms of something (a possibility of its Being) and thereby "seen" as something. Interpretation was regarded as an appropriation and making explicit of what was already implicitly at work in such "seeing"—which itself was already an understanding and not a mere straightforward intuiting of the essence of something. This account already undermined the priority granted to pure intuiting in Husserlian phenomenology (a priority of seeing that, however, extended all the way back into its roots in Greek ontology and its prioritizing of νοεῖν and θεωρεῖν as privileged kinds of sheer seeing). Section 31 of *Being and Time*, on "Da-sein as understanding," we may recall, contained the following important statement:

> By showing how all sight is grounded primarily in understanding—the circumspection of concern is understanding as *comprehension*—we have deprived pure intuiting of its priority, which corresponds noetically to the priority of the present at hand in traditional ontology. "Intuition" and "thinking" are both derivatives of understanding, and already rather remote ones. Even the phenomenological "intuiting of essences" [*"Wesensschau"*] is grounded in existential understanding. We can decide about this kind of seeing only once we have obtained explicit concepts of Being and of the structure of Being, such as only phenomena in the phenomenological sense can become. (SZ, 147)

In 1936, having diagnosed the "phenomenological deception," Heidegger is ready to decide this question: Essence, including the "essence" of Da-sein, is "only created—not found." In keeping with the transformed understanding of projection, and the erasure of the hermeneutic conception of both understanding and interpretation that is now called for, what was formerly conceived as the "as-structure" of interpretation is now also to be rethought

in terms of projection in the sense of casting oneself away: "The latter leaves behind every 'as' and relinquishes it to the observers who come later and to those who *transpose*" (GA 82, 81). The as-structure is now seen in terms of a transposing (*Umsetzung*)—a translating, in which something is understood in terms of something else—and contrasted with the more originary posing or positing (*Setzung*) of essence.[19] This "positing," however, is not to be understood as the action of a Subject. Rather, what Heidegger has in mind here is posing in the sense of the Greek θέσις, a "setting" something into Being for the first time. It is another way of articulating the "setting up" mentioned previously. While transposition is what occurs in the realm of concern and has its own necessity, those who merely transpose are the "*non*-creative ones," contrasted with those who participate in the creative positing of truth and essence. Interpretation and the as-structure, together with the assertion derived from it (as *Being and Time* already documented), are accordingly "never what comes *first*, that is, not that which creates and posits truth, but only *trans-posing*! What is misdepicted as 'straightforward intuiting' is the creative process of the positing of truth" (GA 82, 82). Such creating, moreover, is now seen in terms of the poietic essence of language as "naming," commensurate with the account given in "The Origin of the Work of Art": "the positing of essence, in turn, is not as-like, but rather: a *naming to* [Ernennung zu]; not understanding as; [. . .] Projecting is a leap in, into pro-jecting—*casting oneself away into that which is to be opened in naming* [das Zu Ernennende]!" (GA 82, 82).[20]

In "A Confrontation With *Being and Time*," dating also from 1936, Heidegger again characterizes the phenomenological approach in *Being and Time* as transitional, insofar as it leads to reflection on its proper matter or *Sache*, Da-sein, and thereby to reflection on the truth of Being as projection and "construction," within the domain of the openness of that which remains concealed. At the same time, he concedes, "the 'phenomenological' window dressing [*Verkleidung*] is misleading," although it was the sole way to approach the *Sache selbst* amid the lack of seriousness found in other contemporaneous modes of philosophizing that merely dealt with traditional yet arbitrary "problems" and did so in terms of historiographical accounting (GA 82, 140). The "scientific" character of Husserlian phenomenology, which lay in "the rigor of exhibiting and demonstrating" its objects, yet also with a view to "absolute certainty in the Cartesian-Fichtean sense," meant for Heidegger "the will to somewhere and somehow get serious with philosophy again." It did not mean aligning phenomenology with the scientific character of the positive sciences; rather, phenomenology was meant as a title for "this push to the *Sache*," to the proper matter of philosophy and to reflection on its inceptive questioning (GA 82, 144–45). "From *the will* to the matters [*Sachen*] (of philosophy), philosophy must first be brought back to itself

(the question of Being)" (GA 82, 145). Looking back on the phenomenological method of *Being and Time* and of his earlier lectures from the vantage point of 1936, Heidegger offers a judicious self-assessment of his embrace of phenomenology in his early work:

> From the outset my *questioning* stood beyond it, and it was *never* accepted as a fashion, and *never* in its own "philosophy" (Cartesianism or catholic theory of values).
>
> Yet *because* for me it stood in *my* essential questioning, it was possible to recognize and to adopt something essential *from it*—its pressing ahead to the "matters themselves".
>
> And everyone who has heard my lectures since 1919 is able to know that "phenomenology" was not some protective cloak [*Schutzmantel*] for my questioning, nor some ready-made procedure [*Verfahren*], but the will pertaining to a stance that bore within itself the necessity of a struggle and of a confrontation, and thus, as a consequence, of a rupture and an overcoming; in such a domain, the issue can never be that of a "renunciation" or of a change of "standpoint." (GA 82, 145–46)

This indeed accords with what we have already seen from our brief look at the 1919 lectures: there already, Heidegger's embrace of phenomenology was certainly not adopting the Cartesianism of Husserl's phenomenology, nor Scheler's catholic philosophy of values, but was engaged in a critical confrontation with phenomenology that moved it beyond any theory of values and beyond a theory of consciousness and intentionality, transforming it into a hermeneutic phenomenology of the facticity of lived experience that would become the basis for the phenomenology of Dasein in *Being and Time*. As Heidegger concludes:

> *Being and Time* became possible only through "phenomenology," but only the *struggle* concerning the question that is ventured in *Being and Time* also provided the basis for appropriating and transforming "phenomenology," and in general for seeing it in its essence, in the manner that occurred there. (GA 82, 146)

While in these remarks Heidegger highlights the positive contribution of his appropriative transformation of phenomenology in *Being and Time*, other remarks are more self-critical. He writes of the scientific character of the manner of proceeding and stance in the treatise as "the real error," inasmuch as the "intent to do research" is motivated by the false alternative of science versus worldview, and this prevents the inquiry from venturing "the essential character of philosophy as creating" (GA 82, 176). The "inappropriate intent to do research" would of course later be identified again in the 1946 "Letter on 'Humanism'" as a shortcoming of the phenomenological approach in

Being and Time (GA 9, 357). The 1936 remarks go so far as to speak of a "false methodism" and "impossible scientificity":

> Along with the way in which the entire questioning is bound up with fundamental ontology there is the *phenomenological*, existential-transcendental-ontological "methodism"—the constant push for demonstration—being given—adequateness and the like.
>
> This false methodism, as scientific rigor, seeks to display the originality of the metaphysical questioning. This questioning, however, is not engaged, and that methodism has the upper hand everywhere, with the result that it is talked about constantly. All of this drives the effort off course into the realm of an impossible scientificity. (GA 82, 177)

This quasi-theatrical display of phenomenological methodism, coupled with the existential, transcendental, and ontological approach as well as the existentiell deception, impedes the emergence of "what is properly essential—the questioning opening [?], that is, creating, *of the essence of the truth of Being* as historical grounding" (GA 82, 177). The tension between the positive impetus of phenomenology, its thrust to the matters themselves and the originality of its seeing, on the one hand, and the inappropriate scientificity on the other, betrays the intrinsically contradictory character of the phenomenological approach. Heidegger goes so far as to call it a "façade":

> The intrinsically contradictory character of the effort. "Phenomenology" merely a façade [*eine Fassade*]—something desired, and yet an affectation through and through. (GA 82, 189)

Window dressing, a façade, a display or performance, an affectation: The theatrics are striking. Phenomenology followed a genuine impulse toward disclosing the things themselves, but Heidegger's pretense at phenomenology turned out to mask something else, a strife and contestation of Being itself, a strife taking place behind and beyond the phenomenological horizon—or perhaps better: concealed within that very horizon.

NOTES

1. Heidegger's first extensive encounter with Hölderlin encompasses both his 1934–1935 lecture course on the hymns "Germania" and "The Rhine" (GA 39) and the crucial 1936 Rome lecture "Hölderlin and the Essence of Poetry" (GA 4).
2. For the remark on Hegel, see GA 24, 466.
3. See GA 82, 16.
4. The German *Täuschung*, it should be noted, which we translate here as "deception," implies being deceived as well as pretense, something contrived, a kind of

sham. In his use of this term, Heidegger seems to imply that on the one hand, there is something deceptive about phenomenology itself, while on the other hand it is being knowingly deployed as a pretense, conscious of this very deception. Heidegger, as we shall see shortly, will indeed acknowledge the latter.

5. Cf. the marginal remark later added to the opening paragraph of section 10, which reads: "They were not at all directed toward Dasein" (*Sie zielten ganz und gar nicht auf Dasein*) (SZ, 45). On the next page, Heidegger similarly adds a marginal comment retracting his original assertion that "if we understand it rightly, in any serious scientific 'philosophy of life' . . . there lies an unexpressed tendency towards an understanding of the Being of Dasein" (SZ, 46).

6. The original statement is found at SZ, 42.

7. This overcoming of Dasein as a being and consequently of the distinction between two different kinds of being was indeed already intimated in the conclusion to the prematurely curtailed treatise, as we noted in chapter 3. See SZ, 436–37.

8. This is a being torn into presencing, into time, a being torn into the time that itself is "the time that tears," according to Hölderlin. On this motif of the tear or "rift" (*Riß*) in "The Origin of the Work of Art" and its relation to Hölderlin, see our reflections in "Tracing the Rift: Heidegger, Hölderlin, and 'The Origin of the Work of Art'," *Proceedings of The Heidegger Circle* (2019), 295–307.

9. On this, see our study *The Glance of the Eye: Heidegger, Aristotle, and the Ends of Theory* (Albany: State University of New York Press, 1999). See also *The Time of Life: Heidegger and Ēthos* (Albany: State University of New York Press, 2006).

10. Cf. GA 82, 44: "The *existentiell* intent aims to pursue its questioning not as a mere scholarly affair—as an occupation, but to make questioning *a matter* [Sache] *proper to the acting self* and to pose decisions."

11. Regarding this understanding of possibility, cf. the opening of the "Letter on 'Humanism'" (1946). This understanding is already intimated on GA 82, 54.

12. Cf. what is said in "The Origin of the Work of Art" concerning art and origination: "Art happens as poetizing [*Dichtung*] . . . Art lets truth spring forth [*entspringen*]. Art, as founding and preserving, springs open [*erspringt*] the truth of beings in the work. To spring open something, to bring it into Being from out of the provenance of its essence in a founding leap [*Sprung*]—this is what the word *Ursprung* [origin] says" (GA 5, 65–66).

13. See chapter 7.

14. See SZ, §32.

15. Here, rejecting the possibility that the series might lead to an infinite regress, Heidegger comments: "The series of projections, inserted as it were one before the other—understanding of beings, projection upon Being, understanding of Being, projection upon time—has its end at the horizon of the ekstatic unity of temporality. We cannot ground this here in a more primordial way; to do so, we would have to go into the problem of the finitude of time. At this horizon, each ekstasis of time, hence temporality itself, has its end." Cf. 397, where Heidegger appears to cast doubt on whether time is the ultimate horizon: "The question is whether time is indeed that upon which Being itself is projected." Indeed, *Being and Time* had already raised the possibility of a still more originary horizon. See SZ, 26.

16. GA 20, 319; GA 40, 208.
17. On ekstatic oscillation (*Schwingung*), see GA 26, 268f.
18. On temporality as the originary self-projection, see GA 24, 436–37.
19. See Heidegger's remarks on this in the 1956 Addendum to "The Origin of the Work of Art" (GA 5, 70–71).
20. Cf. the account of naming in "The Origin of the Work of Art" as naming things to their Being: "In language first naming beings, such naming first brings beings to the word and to appear. This naming first names [*ernennt*] beings to their Being from out of Being" (GA 5, 61).

Chapter 6

The Quiet Force of the Possible

From Destruktion *to the History of Being*

In the mid-1930s, Heidegger not only distances his thinking from phenomenology and transitions into a thinking of Being as *Ereignis*; around the same time, he develops the concept of the happening of *Ereignis* as a "history of Being."[1] With the entry of thinking into *Ereignis*, the history of Being first becomes visible as such. The relation of that "history of Being" to the phenomenological project tells us something essential about what is at stake in the movement through phenomenology to the later thinking. In the present chapter, we examine this by considering the relation of phenomenological destruction [*Destruktion*] to the history of Being.[2]

In his late, 1962 lecture "Time and Being," Heidegger pointed to an intrinsic connection between the task of destruction, which was central to his conception of fundamental ontology in the 1920s, and his later thought of the history of Being. In the period surrounding *Being and Time*, destruction was conceived as a dismantling (*Abbau*) of those concealments which, in the history of ontology, had covered over the initial, Greek sense of the meaning of Being as presence. In "Time and Being," Heidegger stated the following:

> Only a dismantling [*Abbau*] of these concealments—this is what is meant by "destruction"—affords thinking a precursory insight into what then reveals itself as the destining of Being. Because people everywhere regard the destining of Being only in terms of history and represent the latter as a happening, they attempt in vain to interpret such happening in terms of what is stated in *Being and Time* about the historicality of Dasein (not of Being). By contrast, the sole possible way for thinking to anticipate the later thought of the destining of Being coming from *Being and Time* is to think through what is presented in *Being and Time* concerning the destruction of the ontological doctrine of the Being of beings. (GA 14, 13)

One must take Heidegger's hint seriously here, when he tries to direct our view away from the historicality of Dasein and toward the disclosure of Being itself within the perspective of destruction in *Being and Time*. And yet, this retrospective indication, coming from the later perspective of the history of Being, oversimplifies what is at stake in the historicality of Dasein, and in particular conceals a key element of what is at stake in understanding the transition from the historicality of Dasein to the history of Being. For what Heidegger states here in 1962 implies that one could separate the issue of the historicality of Dasein from the task of destruction, something that is emphatically not the case in *Being and Time*. There, the theme of destruction is introduced explicitly in terms of the historicality of Dasein: Insight into the essential historicality of Dasein indicates that the question of Being—as an ontic possibility of Dasein—is itself characterized by historicality, and so the unfolding of the question of Being must inquire into its own history (the history of ontology) by itself becoming historiological, so as to accomplish a "positive appropriation" of its own past and to "take full possession of its ownmost possibilities of questioning" (SZ, 20–21). It is this historiological inquiry that is characterized as destruction, and its ground and necessity are rooted in and understood from out of the historicality of Dasein itself.

This intrinsic connection between destruction and the historicality of Dasein demands to be examined with a view to better understanding just how the fundamental ontology of Dasein anticipates and opens onto what would later be called the history of Being. An analysis of this problematic leads to the insight that Heidegger's later thinking of the history of Being in terms of the destining of Being (*Geschick des Seins*) is nothing other than a renewed thinking of what, in *Being and Time*, was intimated at a decisive point as "the quiet force of the possible" (*die stille Kraft des Möglichen*).

To begin with, let us undertake a brief recollection of how destruction is understood by the early Heidegger in some of his lectures that predate *Being and Time*. Following this, we shall turn to *Being and Time* itself, and finally to the 1946 "Letter on 'Humanism.'"

As we have seen, Heidegger developed his conception of destruction well before *Being and Time*. Although the first appearance of the term *Destruktion* is a mention in the course on *Basic Problems of Phenomenology* from winter semester 1919–1920 (GA 58, 139), the theme is already anticipated the previous semester, in his course on *Phenomenological and Transcendental Philosophy of Value* in summer semester 1919, where Heidegger insists on the critical import of phenomenology. The idea of phenomenological critique, which would soon become understood as destruction, was, however, not to be taken in a negative sense, Heidegger insisted. Although Heidegger here presents the concept of phenomenological critique in Husserlian terms—its criterion is "the evidentiary understanding of lived experiences, of living in

and for itself in the *eidos*"—it is concerned neither with logical proof and refutation, nor with theoretically imposed criteria, but rather with historical questions of provenance (*Herkunft*) and motivation (GA 56/57, 125–26).[3] By the summer semester of 1920, in his course on *Phenomenology of Intuition and Expression*, the idea of phenomenological critique had become what Heidegger explicitly called that of "phenomenological-critical destruction" (GA 59, 29). A couple of years later, in his treatise *Phenomenological Interpretations with Respect to Aristotle (Indication of the Hermeneutic Situation)* (1922), Heidegger further clarified his notion of historical critique intrinsic to phenomenology in terms of the need for a "critique of the present": "Critique of history is always only critique of the present. . . . History gets negated not because it is 'false,' but because it still remains effective in the present without, however, being able to be an authentically appropriated present" (GA 62, 350–51).[4] The phenomenological hermeneutics of facticity, Heidegger insists in the same text, can occur "only on the path of destruction"; and the latter is conceived as essentially regressive, as a "*deconstructive regress*" (abbauenden Rückgang) that will penetrate into the "original motivational sources" underlying the traditional concepts and categories used to interpret factical life (GA 62, 368). Destruction is "'*historical*' knowing ['historisches' *Erkennen*] in the radical sense of the term"; it is philosophy's "destructive confrontation [*destructive Auseinandersetzung*] with its own history [*Geschichte*]." As such, it is not a return to the past, but "the authentic path upon which the present needs to encounter itself in its own fundamental movements [*Grundbewegtheiten*]," that is, in what moves and is at work in the very happening of the present at its most fundamental level (GA 62, 368).

It is in the summer semester 1923 course *Ontology (Hermeneutics of Facticity)*, however, that Heidegger provides the fullest delineation of what is entailed by destruction. Phenomenology as a distinctive "how" of research that seeks to make present its thematic object, Dasein itself in its facticity, must proceed beyond the initial givenness of its object, which is permeated by tradition and conceptual concealments, to "a grasping of its object [*Sacherfassung*] that is free of concealments." This entails the disclosure of the history of those concealments itself. "The tradition of philosophical questioning," writes Heidegger, "must be pursued back to the original sources [*Sachquellen*]. The tradition must be dismantled [*abgebaut*]" (GA 63, 75). For this going back, this regressive movement (*Rückgang*) alone can once again bring philosophy before the decisive issues. That philosophy as phenomenology must be regressive means that it must assume historical critique (*historische Kritik*) as its fundamental task, and resist the ahistorical appeal to "plain evidence" that characterizes Husserlian phenomenology. It must take its point of departure from the present day (*das Heute*), and resist the tendency toward system. "Not every era needs to have a grand system,"

Heidegger remarks. This "critical dismantling of the tradition," more specifically, means a regress "to Greek philosophy, to Aristotle," to show how an originary phenomenon falls into decline and concealment, a decline in which we still find ourselves today.[5] The dismantling must retrieve and unfold anew the original position, and is thus a retrieval of "something different and yet the same." Hermeneutic phenomenology in this sense must be preparatory: It has the task of preparing the path (of access), as a "critical-cautionary guidance of seeing in the movement back, by way of a dismantling of critically ascertained concealments." Its ultimate task is to bring Being itself to a phenomenon, to show itself (GA 63, 76).

While in the 1923 course itself, Heidegger's favored term is *Abbau*, dismantling, it is clear that he is here sketching nothing less than what would eventually become destruction in *Being and Time*. The notes that form the appendix to this volume, which may stem from a later period, are quite explicit in naming destruction, and in identifying destruction as the way in which hermeneutics is to be accomplished, just as in the 1922 treatise: "Hermeneutics is destruction!" declares Heidegger, and it must proceed on the basis of concrete investigations, safeguarding against the closure of a philosophical system (GA 63, 105). The "destructive interpretation" must first seek out ontology—and vice versa: Ontology needs destruction. What is originary, Heidegger insists, is not something in the past, but "facticity itself," facticity as encompassing "an equiprimordial multiplicity of movements, interpretations, and objects," a multiplicity to be understood in its unity, that is, on the basis of facticity itself (GA 63, 108–9).

This sketch of destruction in the 1923 course anticipates in its fundamental outlines the essential project announced several years later in *Being and Time*. In section 6 of the Introduction to his magnum opus, Heidegger again depicts the task of destruction in terms of a regression to the original sources from which the dominant concepts and categories of ontology were drawn, a going back that undoes the concealments of the history of ontology and that performs a critical role in relation to the present. The preparatory interpretation of Dasein in its everydayness will reveal a twofold tendency toward concealment, a twofold "falling" that afflicts Dasein's understanding of Being: On the one hand, Dasein has the tendency to interpret its own Being in terms of the Being of those beings that it is not, namely, the present-at-hand and ready-to-hand; on the other hand, and "together with this" (*in eins damit*), Dasein falls prey to tradition, which takes away from Dasein its own initiative, questioning, and choice (SZ, 21). Although they are both at work in Dasein's understanding of Being, these two concealments, Heidegger seems to imply, even though they go together, are not the same: The first is implicitly due to an ontological structure intrinsic to Dasein's Being in general, and would not be something that could be overcome—it would be a kind of

fatality, rather, inevitably inscribed within the very movedness, the falling, that is, ultimately the in-authentic historicality of Dasein's Being; while the second, which is due to the force of tradition, and indeed of a very specific tradition, is something that nevertheless both can and must be undone or dissolved via a historiological destruction undertaken from out of Dasein's authentic historicality. This point, as we shall see, is of particular significance in understanding the fate of destruction itself.

Since questioning concerning Being in general—the guiding task of *Being and Time*—is an ontic possibility of Dasein, and since Dasein's Being is intrinsically constituted by temporality and historicality, such historicality is necessarily intrinsic to the very unfolding of the question concerning Being and to its very necessity. Thus, Heidegger insists, the question of Being must inquire into its own history (*Geschichte*), that is, become historiological (*historisch*) so as to secure its ownmost possibilities of questioning through a "positive appropriation" of the past (SZ, 20–21). Heidegger's question of Being itself arises from, and in response to, the history of ontology initiated by the Greeks and in particular by Aristotle. Now the tradition that comes to dominance here, Heidegger suggests,

> at first and for the most part makes that which it "transmits" [namely, a specific understanding of Being] so little accessible that it instead conceals it. It delivers what has been passed on to the status of self-evidence and blocks access to the original "sources" [*"Quellen"*] from which the traditional categories and concepts were drawn, in part in a genuine manner. The tradition even brings such provenance [*Herkunft*] in general into oblivion. It gives rise to an absence of any need to understand the very necessity of such a regression [*Rückgang*]. (SZ, 21)

As a consequence, Being itself has been forgotten, has concealed itself in its questionability, concealed itself as a question—and such is the predicament from which the project of *Being and Time* notoriously begins. It is Greek ontology itself that is thus responsible for *such* concealment, Heidegger insists: "Greek ontology and its history, which, through manifold twists and turns [*Filiationen und Verbiegungen*] still today determines the conceptuality of philosophy, is proof of the fact that Dasein understands itself and Being in general in terms of the 'world' [i.e., entities present at hand within the world], and that the ontology that has thus arisen sinks [*verfällt*] to the status of tradition" (SZ, 21–22). Greek ontology interprets the Being of beings in terms of "world" or "nature," conceived and experienced as that which lies independently present before us, and thus understands the meaning of Being as presence, as παρουσία or οὐσία, thus in terms of a particular mode of time, the present (SZ, 25). Greek ontology, Heidegger here implies, is itself a consequence of Dasein's falling.

It is ancient Greek ontology and its heritage, therefore, that face the initial task of destruction. Heidegger writes:

> If transparency regarding its own history is to be attained for the question of Being itself, then what is needed is a loosening up of the congealed tradition and a liberation from the concealments it has brought about. We understand this task as the *destruction* of the transmitted content of ancient ontology, accomplished *by way of the guiding thread of the question of Being*, to arrive at the original experiences from which the initial and subsequently leading determinations of Being were acquired. (SZ, 22)

The goal here, as Heidegger stipulates, is transparency regarding the history of the question of Being itself. Yet that history is a nonhistory, insofar as the question of Being has not been explicitly posed as a question ever since the Greek beginning: The meaning of Being, rather, has been presupposed, implicitly understood as the presence of what lies before us; and this nonhistory—the history of this covering-over—which would be the result of Dasein's intrinsic tendency to understand itself in terms of the "world," or "nature" in the broadest sense: in short, in terms of παρουσία or οὐσία—this history of concealment would now, following the destruction, become transparent in what it really is and was.

Such are, in outline, the task and framework of destruction as presented in *Being and Time*, a project that will be maintained at least over the next two years, as documented in the 1927 *Basic Problems of Phenomenology* and 1928 *Metaphysical Foundations of Logic*. And yet, there is something naïve about this very project. Heidegger himself later—much later—concedes as much. In his Zähringen seminar of 1973, he makes the following remark:

> In *Being and Time*, however, there was as yet no genuine recognition of the history of Being, and from this there arose the inappropriateness and, strictly speaking, the naïveté, of the "ontological destruction." Since then, the unavoidable naïveté with regard to what had yet to be experienced has given way to an insight. (GA 15, 395)

The inappropriateness and naïveté of destruction, Heidegger indicates, lay in its failure to recognize and experience the history of Being. And yet, as Heidegger suggested in "Time and Being," destruction itself prepares for and anticipates this very experience: *Only* the destruction "affords thinking a precursory insight into what then reveals itself as the destining of Being," that is, into the essence of the history of Being itself as destining. What, then, is the path that leads from the destruction to a precursory insight into the destining of Being? The path, we may suggest, cannot simply be a delineation of the project of destruction itself, but must entail reflection upon the insight that gives

rise to and grounds the necessity of destruction: the historicality of Dasein itself, and how that historicality is conceived in *Being and Time*. The key reflection here is found in section 76 of *Being and Time*. This section, entitled "The existential origin of historiology from out of the historicality of Dasein," has the explicit task of "preparing for an ensuing clarification of the task of a historiological destruction of the history of philosophy" (SZ, 392).

The central question of this section concerns what exactly constitutes authentic historiology and what is to be its theme. Since historiology is a possibility grounded in the historicality of Dasein, and presupposing such historicality, *authentic* historiological inquiry into Dasein's own history must evidently be grounded in authentic historicality itself, that is, in the historical unfolding of Dasein's possible authenticity. And its theme is Dasein itself, Being-in-the-world itself as having been there, and as transmitted through its traces: historical remains, documents, reports, monuments, and the like. Authentic historiological inquiry must therefore thematize its object, Dasein that has been there, in terms of Dasein's ownmost possibility of existence—that is, in terms of Dasein itself as possibility. It must have as its object nothing other than the possible, possibility itself. Heidegger thus writes: "Because existence in each case is only as factically thrown, historiology will disclose the quiet force of the possible [*die stille Kraft des Möglichen*] all the more incisively, the more straightforwardly and concretely it understands and 'merely' presents having-been-in-the-world in terms of its possibility" (SZ, 394). Authentic historiology is thus at once grounded in the authentic historicality of Dasein, temporalizing itself from out of Dasein's ownmost possibility of Being, and it has such possibility as its object or theme: It is concerned with such possibility itself. Such historiological inquiry is undertaken not out of mere historical interest, for the purposes of disclosing what was or was not possible in the past, but as an openness toward and retrieval of possibility to come. As Heidegger puts it, such historiology discloses the history that has been there "in such a way that in this retrieval, the 'force' of the possible impacts factical existence, that is, approaches it in its futural character" (SZ, 395).

What is critical here is Heidegger's acknowledgment of a "force" (*Kraft*) of the possible, a force pertaining to the possible itself, a force that Dasein does not project, but at most discloses, and that thus approaches it from beyond the horizon of Dasein's own projective activity. For what becomes apparent here is that Dasein does not project itself—does not project its own Being as possibility—and that to suggest that it does (as in fact occurs in the hermeneutic phenomenology of *Being and Time*) is not only phenomenologically inaccurate and misleading but also inevitably attributes to Dasein a kind of subjectivity: not the classical subjectivity of modernity, to be sure, but still a subjectivity that attributes too much power to the activity or action of

Dasein as source of its Being, of its giving birth to itself (as historical)—and despite the acknowledgment of thrownness, the force of being thrown that would subsequently be thought as *Ereignis*. The projection and configuring of possibility belongs, rather, to Being itself as such, as a happening to which Dasein (or the Being of the human being) is exposed in advance—an antecedent happening or "event" (*Ereignis*) that "destines" Being in this or that historical manner. The "history of Being" is the history of what has thus been destined (in a nondialectical, noncausal manner) and has come to language in the history of philosophy as the metaphysical representation of Being. The human being's actions are always primarily responsive: responsive to what is historically destined by Being (and such destining is the very opening of freedom).[6] The destining of Being is the historical unfolding of the "quiet force of the possible."

The significance of this insight within *Being and Time* itself is attested by Heidegger's own retrieval of precisely this theme and by his renewed appeal to "the quiet force of the possible" at the beginning of what is arguably his most important text from the 1940s, the "Letter on 'Humanism'" (1946). "When I speak of the 'quiet force of the possible'," Heidegger there writes, "I do not mean the *possibile* of a merely represented *possibilitas*, nor *potentia* as the *essentia* of an *actus* of *existentia*; rather, I mean Being itself" (GA 9, 317). Possibility is now thought not on the basis of Dasein's projective activity, but in terms of the quiet force of the possible as that of Being itself, as the "element" that "enables" (*ermöglicht*) thinking—a thinking that is more originary than philosophy as determined by the Greek beginning. From the perspective of the "Letter on 'Humanism'," we can now appreciate that it is this element, from out of which the historical destruction of the history of philosophy itself comes to pass, that was first uncovered and exposed as such through the analytic of Dasein in *Being and Time*. In the "Letter," the essence of the possible is conceived in terms of an enabling (*Vermögen*) that refers, not to the capability to accomplish something, as the ability belonging to Dasein or to a "Subject," but to a more originary "embracing," a "loving," a "bestowal," a "favoring"—thus in each case to the felicitous giving of a gift, an excess that first gives rise to the possible, that constitutes its very emergence:

> Thinking is—this says: Being has embraced its [i.e., thinking's] essence in a destinal manner in each case. To embrace a "matter" or a "person" in their essence means to love them, to favor them. Thought in a more original way, such favoring means the bestowal of their essence as a gift. Such favoring [*Mögen*] is the proper essence of enabling [*Vermögen*], which not only can achieve this or that, but also can let something essentially unfold in its provenance [*Her-kunft*], that is, let it be. It is "by force of" ["*kraft*"] such enabling

> by favoring that something is properly able to be. This enabling is what is properly "possible" [*das eigentlich* "*Mogliche*"], whose essence resides in favoring. From this favoring Being enables thinking. The former makes possible [*ermöglicht*] the latter. Being is the enabling-favoring, the "may-be" [*das "Möglichе"*]. As the element, Being is the "quiet force" of the favoring-enabling, that is, of the possible. (GA 9, 316)

Here, the "quiet force" of the possible is thought as the propriative force of Being that, in a destinal manner, lets thinking itself be, that is, lets it arrive in its very coming, its provenance. Heidegger here hyphenates the German word for "provenance," *Her-kunft*, to indicate once again the primacy of that coming (*Kunft*), of that originative force that, in *Being and Time*, was thought in terms of the priority of the futural ekstasis in which Dasein comes toward itself. Here, in the "Letter," however, this coming is thought in terms of the arrival of Being itself as the element of the possible. Heidegger's discussion of the "quiet force of the possible" in terms of favoring, embrace, and bestowal here, moreover, unfolds what, in *Being and Time*, remained relatively undeveloped within this invocation of a "quiet" or "gentle" force—namely, that the word *Kraft*, which in German does not carry the overtones of violence that the English "force" may suggest, is not to be understood in terms of any metaphysical or modern conception of potentiality, power, or energy, but rather in terms of a gentle strength or resourcefulness that comprises the hidden preserve of Being.

What, in *Being and Time*, is identified as "the quiet force of the possible" that "comes toward," approaches and thus addresses Dasein in its futural character—that is, in the futural character of the force of the possible itself—is thus, as Heidegger himself later declares, nothing other than the approach or address of Being itself, as it announces itself to thinking in its destinal character. Yet it is important to see that this destinal character of Being becomes manifest only in and through a projection of authentic historiology and its rootedness in the authentic historicality of Dasein. Dasein's futural character, its coming toward itself, is, more originally conceived, the destinal force of Being itself, and such force is disclosed to thinking only in and through the historiological presentation that, in *Being and Time*, is conceived as the destruction of the history of philosophy.[7] On the one hand, this implies that insight into the destinal character of Being cannot, therefore, come about via reflection on the project of destruction alone, but entails an appreciation of how destruction, as a historiological project, is grounded in the historicality of Dasein. On the other hand, it implies that the later conception of the history of Being as destinal cannot itself be thought without historiological presentation of the history of philosophy, of the traces left by Dasein that has been there.[8]

To return, by way of conclusion, to an earlier question: What does Heidegger mean when he later refers to the "naïveté" of the ontological destruction? In what does such naïveté consist precisely? It is important to remember that in *Being and Time*, the destruction of the history of philosophy was not yet fully accomplished, but only intimated in its necessity by reference to the Greek beginning and its subsequent transformations, and projected for Part Two of the project. It is projected as an undoing (*Ablösung*) of those concealments that find their origin in the Greek beginning and that are perpetuated by the subsequent transformations in the tradition of the history of philosophy that proceeds from that beginning. The dismantling of such concealments, however, contrary to what *Being and Time* suggests, does not lead us back to "original 'sources'" (SZ, 21) or "original experiences" (SZ, 22) from which the Greek understanding of Being derives, and which would now be fully revealed, as it were, beyond all concealments.[9] Nor does it lead to an ultimate "proof" of Dasein's tendency to fall prey, not merely to tradition, but to the "world" of its concern and to understand its own Being and Being in general in terms of "nature"—as if such an understanding were a kind of inevitable fact or fatality, beyond all historical determination. It leads, rather, to an insight into Dasein's ekstatic temporality as exceeding the horizon of presence that determined the Greek beginning, and thereby to an insight into the historical determination of presence itself—that is, into the history of Being itself as the destinal sending of presence. The destruction is not simply the dismantling of those concealments of Being that comprise the history of philosophy; rather, it can now be seen as "the dissolution, the dismantling of that which has destined itself [*sich zuschickt*] as *Being* since the beginning in the uninterrupted sequence of transformations that the history of philosophy presents" (GA 15, 395). The concealments of Being that constitute the history of philosophy, in other words, are not mere concealments, but as concealments, they are at the same time the manifold ways in which Being has destined itself positively, not beyond, but in and through its very withdrawal, its self-concealment. In showing that the horizon of our understanding of Being exceeds that horizon of presence that was determinative for the Greek beginning, Heidegger noted in his LeThor seminar of 1969, the analytic of Dasein enables us to delimit the meaning of Being in its nonmetaphysical sense. With this, he states, the destruction has attained its goal. But now, he continues:

> it becomes visible that the various concealments of the incipient [*anfänglich*] meaning of Being maintain an essential relation to that which they conceal. The history of metaphysics thereby receives a fundamentally different significance. Its diverse fundamental positions can henceforth be understood positively as a sequence of ever new transformations of the incipient meaning, transformations that belong together in the unity of a singular destiny—hence the name *destiny of Being* to designate the epochs of Being. (GA 15, 339)

In other words, it can now be seen that the sequence of concealments that constitute the history of philosophy is not a fault or shortcoming of philosophy: They are not a result of the history of philosophy, but first enable and give rise to that very history, and for this reason alone can be read in and through that history as belonging to the history of Being itself. Nor are those concealments the result of Dasein's falling, of some kind of failure or inauthenticity on the part of Dasein—even though they inevitably destine the human being to errancy (*die Irre*). Not only that, however: The history of Being can itself be thought and is thinkable only by virtue of the trace of Being's self-concealment that manifests itself as the history of philosophy—by virtue, that is, of that oblivion of Being that first called forth the original project of destruction. Being's oblivion, was, from the beginning, never sheer oblivion: It always was, and always will have been, the "quiet force" of the possible.

In conclusion, we have seen that destruction is essential to the early Heidegger's radicalization of phenomenology. This central and critical aspect of Heidegger's phenomenology does not simply disappear, but is taken up and transformed into the thoughtful experience of the history and epochality of the destining of Being. Or rather, it leads to a new insight in which the project of destruction is effectively left behind, surpassed. Its fate tells us something essential about the fate of phenomenology itself in Heidegger's thinking. The concealment or forgottenness of Being and its consequent questionability is not the consequence of the tradition or of the history of philosophy, not the consequence of a failure to think or question, but is constitutive of that tradition in the first instance. Concealment is not only intrinsic to Being's happening as *Ereignis*: It is what, in the configuring force of its destining, inevitably withdraws from and thereby calls forth thought, a particular way of thinking. What calls for thinking is that which withdraws: Being's withdrawal (*Entzug*), as that which is withheld in advance (*vorenthalten*). The movement through phenomenology to the thinking of Being can thus be understood as a movement from the quasi-"naïve" view that Being's concealment or forgottenness could be undone, remedied by a return to original sources that could be made present phenomenologically via the threefold method of reduction, construction, and destruction, to the realization that Being's concealment is a constitutive force of origination or destining, a force at work in every happening of presencing.[10] Whether the concept of a "history of Being" is appropriate for understanding that force in relation to the history of philosophy and the destining of the trajectory of Western science and technicity arising from that history remains an open question.[11]

NOTES

1. The first occurrence of this term appears to be in the summer semester 1935 lecture course *Introduction to Metaphysics*. Our inquiry into the meaning of the word

"Being," Heidegger there states, must become "a meditation on the provenance of our *concealed history*. The question: How do things stand concerning Being? must maintain itself within the history of Being, so as for its part to unfold and to preserve its own historical import" (GA 40, 99). The term then appears extensively throughout the 1936–1938 *Contributions to Philosophy (Of the Event)* (GA 65), mostly written as *die Geschichte des Seyns*, "the history of Beyng."

2. An earlier version of this chapter originally appeared as "From *Destruktion* to the History of Being," in *Gatherings. The Heidegger Circle Annual*, 2 (2012): 24–40.

3. "Phenomenological critique is not refuting, bringing proofs to the contrary; rather, the statement to be criticized is understood in terms of *where* it takes its provenance from, in keeping with its meaning. Critique is a positive hearing-out of genuine motivations. Non-genuine motivations are no motivations at all, and can be understood as non-genuine only in terms of the genuine. What is phenomenologically genuine demonstrates itself as such, it does not need some further (theoretical) criterion" (GA 56/57, 126).

4. I have elsewhere suggested that the model for phenomenological destruction as a critique of the present is surely Nietzsche's concept of critical history. See "The Descent of Philosophy: On the Nietzschean Legacy in Heidegger's Phenomenology," in *Nietzsche and Phenomenology*, edited by Andrea Rehberg (Newcastle upon Tyne: Cambridge Scholars Publishing, 2011), 103–20.

5. On Heidegger's destruction of Aristotle, see Sean D. Kirkland, *The Destruction of Aristotle* (unpublished manuscript).

6. See "The Question Concerning Technicity": "For the human being indeed first becomes free insofar as he belongs in the realm of destining. . . . Freedom is the realm of destining that on each occasion brings a revealing onto its path" (GA 7, 26).

7. Cf. Heidegger's remarks in one of the *Black Notebooks*: "The pointer to the historicity of Dasein—not simply of the human being—says clearly enough that in the essencing of Being itself as the temporalizing of the throw, history prevails, and that the essence of history is thus determined along with the essencing of Being, from out of the latter. The history of thinking thus experiences its grounds [*Anhalt*] and its essence from out of and *as* the history of Being. Nothing else is thought by the 'phenomenological destruction' in *Being and Time*" (GA 97, 177).

8. This point has been convincingly argued by Robert Bernasconi from the perspective of the later Heidegger's history of Being. See his essay "Descartes in the History of Being: Another Bad Novel?," in *Heidegger in Question: The Art of Existing* (Atlantic Highlands, NJ: Humanities Press, 1993), chapter 9.

9. It is important to note that in the lectures immediately following the publication of *Being and Time*, namely, *The Basic Problems of Phenomenology* and *The Metaphysical Foundations of Logic*, the appeal to "primordial experiences" is conspicuously absent. The point is noted by Robert Bernasconi in his essay "Repetition and Tradition: Heidegger's Destructuring of the Distinction Between Essence and Existence in *Basic Problems of Phenomenology*," in *Reading Heidegger From the Start: Essays in His Earliest Thought*, edited by Theodore Kisiel and John van Buren (Albany: State University of New York Press, 1994), chapter 7, note 8.

10. The orientation of destruction toward original sources, Heidegger concedes as early as 1936, means that the project of destruction was indeed negative, despite its claims to the contrary: "Despite the desire to go back to origins in the *destruction*, destruction is nevertheless negative—no authentic, creative recollection—and this because the clarity and essentiality of proceeding [*des Vorgehens*] as the leap into Dasein was *lacking*" (GA 82, 16).

11. On at least one occasion, in a note from 1947 or 1948, Heidegger is critical of the concept of the history of Beyng: "Talk of the history of Beyng is an embarrassment and a euphemism" (GA 97, 382). This is said from the perspective of *Ereignis*, in which the essence of history as destining is relinquished or abandoned by thought.

Chapter 7

The Last Word of Phenomenology

The early Heidegger, as we have examined, enthusiastically embraced the potential of phenomenology as the only responsible method of doing philosophy, while criticizing his predecessor Husserl's understanding of phenomenology as insufficiently radical, indeed as "unphenomenological." Heidegger's radical transformation of phenomenology results in his acclaimed magnum opus *Being and Time* (1927), a book that changed the philosophical landscape for the remainder of the twentieth century. Strikingly, however, soon after the publication of *Being and Time*, as early as 1928, Heidegger appears to abandon phenomenology. Yet he never fully or systematically explains why, neither in his published writings nor in his public lectures. While the recently published private notes, the "Running Remarks" and "Critical Confrontation" from 1936, go some way toward clarifying the shortcomings of phenomenology as deployed in *Being and Time*, the apparent abandonment or further transformation of phenomenology remains something of a mystery. What exactly is at stake in the transformation of phenomenology into "the letting show itself of the most proper matter of thinking" (*das Sichzeigenlassen der eigensten Sache des Denkens*),[1] the transformation whereby phenomenology, as Heidegger would claim in 1963, remains as a transformed possibility for thinking to respond to its proper matter, in a transformation through which phenomenology is both experienced and retained, yet without its former title?[2] What is this most singular matter of thinking, and what is demanded of thought in order to let this matter show itself? In what sense is this self-showing or manifestness itself a "mystery," that is, a matter of something concealed? (GA 14, 101). And why should this transformed letting-show-itself no longer be called phenomenology, albeit in a transformed sense of phenomenology?

THE HEART OF PHENOMENALITY

In his 1964 lecture "The End of Philosophy and the Task of Thinking," Heidegger approaches the question of the matter of thinking (*die Sache des Denkens*) by considering two different appeals to attend to "the matter itself" (*die Sache selbst*) within the philosophy of modernity, in the thought of Hegel and Husserl, respectively. Despite the profound differences in their thinking, the matter for philosophical investigation is for both thinkers the subjectivity of consciousness, in keeping with the same tradition. For both philosophers, the matter itself is not in dispute, but how the matter shows and presents itself to thought. The question of method thus looms large and constitutes the essential difference between the two thinkers. For Hegel, the method whereby truth as substantiality and subjectivity, the Being of beings as the presence of what is present, itself becomes present to thought is the speculative dialectic as Being's becoming, its coming to itself in the absolute Idea. For Husserl, the method whereby thinking arrives at transcendental subjectivity as constituting the Being of beings is the "principle of all principles," originary giving intuition, executed by way of the transcendental reduction as the method of rigorous science. For both thinkers, the matter itself, the very subject matter of philosophy, is not in question, but is already presupposed as the subjectivity of consciousness. Heidegger comments:

> From the perspective of Hegel and Husserl—and not only from their perspective—the matter of philosophy is subjectivity. It is not the matter itself that is in dispute for the call [to the matter itself], but rather the presentation whereby the matter itself becomes present. Hegel's speculative dialectic is the movement in which the matter as such comes to itself, comes to its own presence. Husserl's method is supposed to bring the matter of philosophy to its ultimately valid, originary givenness, and that means to its own presence.
>
> The two methods are as different as they could possibly be. But the matter that they are to present is the same, although it is experienced in different ways. (GA 14, 79)

Heidegger's lecture, by contrast, seeks to raise "the *critical* question," the question concerning what the matter of thinking is—a matter that is no longer the matter of philosophy, where philosophy is conceived as metaphysics. Philosophy as metaphysics "thinks beings as beings in the manner of a representational thinking that gives grounds." It represents beings with respect to their Being as ground, a ground that is understood as presence (GA 14, 69–70). In the philosophy of modernity, the era philosophically instituted by Descartes, that ground is presupposed and experienced as the subjectivity of consciousness. Philosophy understands itself as accomplishing the task of bringing that ground itself to self-consciousness, in the certainty of scientific

self-knowledge, whether in Hegel's absolute knowing or Husserl's ultimately valid evidence. Yet is there, Heidegger now asks, perhaps something that remains unthought within the call "to the matter itself" in modern philosophy? Precisely here, he suggests, "where philosophy has brought its matter into absolute knowing and to ultimately valid evidence," we may become attentive to something that conceals itself, something that it can no longer be the matter of philosophy to think (GA 14, 79).

This unthought of philosophy Heidegger names the clearing (*Lichtung*), as the openness through which the course of both speculative thinking and originary intuition must pass in order to accomplish themselves as a bringing to presence. The openness of the clearing first grants the passage of thought to presence, first enables the possible letting appear of something. It is the openness within which the play of light and dark can first occur, an openness "for all that comes to presence or absence" (GA 14, 81). The clearing is what Heidegger, appealing to a word of Goethe's, calls an *Urphänomen*, a primal phenomenon, an *Ur-sache*, a primal matter—the primordial matter for thought. He cites Goethe's directive, "Look for nothing behind phenomena: they themselves are what is to be learned," adding that in the present context this means that the clearing is the phenomenon itself, that which must become questionable for our thinking.

What is here thought as the clearing that first grants the appearing of something, in a granting that is itself the letting of letting appear and letting shine (*Scheinenlassen*: GA 14, 71) is indeed nothing other than the clearing that in *Being and Time* was identified with Dasein, as the disclosedness that first cleared and let happen the Being of beings in general in the There.[3] Yet this clearing is now being thought somewhat differently. Whereas in *Being and Time* the happening of the clearing was said to be enabled by ekstatic temporality,[4] and in particular by the unitary open horizon of temporality that gave rise to the transcendence of world—a horizon whose very openness became increasingly questionable in the subsequent lecture courses, as we have seen—the clearing is now thought no longer in horizonal-transcendental terms, nor indeed in terms of the ontological difference. In the 1964 lecture, by contrast, thinking is now invited to ask the question of "whether the clearing, free openness, may not be that within which alone pure space and ekstatic time and all that comes to presence and absence within them first have the locale that gathers and shelters everything" (GA 14, 81). The clearing is itself not something present, but that within which coming to presence can first occur, that which makes way for such coming to presence. It is not a static phenomenon, but a happening, an event that grants coming to presence and entering absence. In place of the unitary, ekstatic horizon of a transcendence founded on the ontological difference, we find the happening of a "gathering" that lets things come to presence—lets phenomenality occur

in the coming together of beings into one presence—yet also, in this very gathering, "shelters" and preserves phenomena in their very presencing and absencing. The clearing prevails, "holds sway" (*waltet*).

When Heidegger says that this clearing "holds sway within Being, within presence" (GA 14, 83), this cannot, therefore, mean: as something present, but must be understood in the sense of holding sway at the very heart of presence and of all coming to presence, of phenomenality itself. Although it remains unthought within philosophy, it is, Heidegger suggests, spoken of in philosophy's beginning, in the poem of Parmenides. Parmenides hears the following address (Fragment I, lines 28ff.):

> . . . χρεὼ δέ σε πάντα πυθέσθαι
> ἠμὲν Ἀληθείης εὐκυκλέος ἀτρεμὲς ἦτορ
> ἠδὲ βροτῶν δόξας, ταῖς οὐκ ἔνι πίστις ἀληθής.

Heidegger translates:

> . . . you, however, are to experience everything:
> Both the untrembling heart of unconcealment,
> Well-rounded,
> And the opining of mortals,
> Lacking the ability to trust in what is unconcealed. (GA 14, 83)

The untrembling heart of unconcealment means, Heidegger elucidates, unconcealment itself in what is most its own. It means "the place of stillness" that "gathers within itself that which first grants unconcealment," namely, the clearing, in which "the possible shining or radiance, the possible coming to presence of presence itself resides" (GA 14, 83–84).[5] What first grants unconcealment before all else, he adds, is a path: "the path upon which thinking pursues and perceives one thing: ὅπως ἔστιν . . . εἶναι: that presencing presences [*daß anwest Anwesen*]. The clearing grants, before all else, the possibility of the path to presence [*des Weges zur Anwesenheit*] and grants the possible presencing of such presence itself" (GA 14, 84).

That presencing itself presences, that presencing itself comes to presence, seems to verge on tautology. And perhaps it is. Yet what Heidegger's locution, echoing Parmenides, here seeks to articulate is that presencing is not a static phenomenon of the givenness of that which is present (beings themselves), but is itself a happening, a coming to presence, a "path to presence," an emergence. Emergence from what or from where? Asking why it is that the ekstatic sojourn of human beings within the openness of presencing is turned "only toward that which is present and the presentation of what is present," overlooking presence as such and especially the clearing that grants it, Heidegger then notes the following:

> This [the clearing itself and what it is as such] remains concealed. Does that happen by chance? Does it happen only as a consequence of the carelessness of human thinking? Or does it happen because self-concealing, concealment, Λήθη, belongs to Ἀ-Λήθεια, not as a mere addition, not as shadow to light, but rather as the heart of Ἀλήθεια? And does there indeed hold sway within this self-concealing of the clearing of presence a further sheltering and preserving, from which unconcealment can first be granted and what is present thus appear in its presence?
>
> If this were so, then the clearing would not be the mere clearing of presence, but rather the clearing of self-concealing presence, the clearing of self-concealing sheltering. (GA 14, 88)

This condensed passage calls for a careful reading. There is, Heidegger is suggesting, in fact a double concealment at work in the happening of the clearing of presence, the presencing of presence. There is, first, the self-concealing of presence and of the clearing of presence, such that humans fail to heed that clearing of presence as clearing, turned as they are toward that which is present in its presence and givenness, in its presentation (*Gegenwärtigung*), that is, toward beings themselves. Yet within this happening of concealment—not over and beyond it, but within it, at and as its very heart—there lies a further operation or accomplishment of self-concealing, a gift, as Heidegger will elsewhere describe it, whereby concealment conceals not only presence and its clearing, but conceals itself as such.[6] It conceals itself in sheltering and preserving itself, concealment, as that from which the path to presence is granted, that from which all presence first emerges, first comes to presence. Concealment, self-concealment (*Sichverbergen*) is, at heart, also a sheltering (*Bergen*). The final sentence in the excerpt just cited contains, not a repetition of the same point, but an articulation of this double concealment: first, "the clearing of self-concealing presence" (*Lichtung der sich verbergenden Anwesenheit*); and then, "the clearing of self-concealing sheltering" (*Lichtung des sich verbergenden Bergens*). The task of thinking at the end of philosophy entails that we experience Ἀλήθεια in a Greek manner as unconcealment, and then, "over beyond the Greek," think it as the clearing of self-concealing (GA 14, 88).

PHENOMENOPHASIS

Is this double concealment, the ownmost matter (*Sache*) of thinking, accessible to phenomenology? Is phenomenology indeed needed, perhaps in a transformed sense, as the path toward thinking the clearing of self-concealing? Or must phenomenology be relinquished, giving way to another path of thinking that would ponder the clearing as that which first grants all phenomenality,

the presencing of all phenomena? It seems that the later Heidegger was ambivalent in this regard. A year before this lecture, "The End of Philosophy and the Task of Thinking," in the autobiographical essay "My Way to Phenomenology" (1963), Heidegger had, we recall, suggested that "phenomenology can disappear as a title, in favor of the matter of thinking." Yet it appears that Heidegger himself was not quite prepared to follow his own suggestion. Some 10 years later, in his Zähringen seminar of 1973, Heidegger seeks to reclaim or rehabilitate the term *phenomenology*, along the lines of what he calls "a phenomenology of the inapparent" (*eine Phänomenologie des Unscheinbaren*). Yet what exactly is meant by a phenomenology of the inapparent? This term, though sometimes invoked in recent literature, has yet to be adequately explored.[7] If *Being and Time* is itself in a certain sense already a phenomenology of the inapparent, as a phenomenology of Being as that which conceals itself at first and for the most part, then presumably the invocation of a phenomenology of the inapparent in 1973 means something rather different—not least on account of both the successes and the shortcomings of the earlier phenomenology noted previously. An adequate understanding of a phenomenology of the inapparent entails, as we shall see, an appreciation of what Heidegger, in recently published notes from near the end of his career, calls "phenomenophasis." *Phenomenophasis*, it turns out, is the last word of phenomenology.

Certainly, one must approach and gain access to the dimension of a phenomenology of the inapparent by way of Heidegger's early phenomenology—and indeed, before that, through an appreciation of the significance of categorial intuition in Husserl's sixth *Logical Investigation*. The Zähringen seminar indeed began with an account of sensuous and categorial intuition in Husserl, and, as Heidegger explicitly states in a letter to Roger Munier of April 16, 1973, the point of the exercise is "to actively accomplish an introduction into a phenomenology of the inapparent; no one ever arrives at phenomenological 'seeing' by the reading of books" (GA 15, 417). It will once more be a matter of *experiencing*, of undergoing a certain experience for oneself. Yet the seminar concludes with an interpretation of Parmenides, in whose fragments we find what Heidegger calls a "tautological thinking." And it is this, tautological thinking, and neither Husserl's nor the early Heidegger's conceptual and scientific phenomenology, that constitutes "the original sense of phenomenology": "the thinking that we are inquiring after here is what I call tautological thinking. This is the original sense of phenomenology. [. . .] This phenomenology is a phenomenology of the inapparent" (GA 15, 399). An adequate appreciation of a phenomenology of the inapparent, in other words, will entail an understanding of what is meant by tautological thinking.

To the inappropriate conception of phenomenology as a form of "science" and "research," as we have noted, there belongs the understanding of it as a method. In the period of *Being and Time*, phenomenology was presented as a "method" of investigation, indeed as the "scientific method" of ontology. Yet when, in the Zähringen seminar, Heidegger discerns "the original sense of phenomenology" (*der ursprüngliche Sinn der Phänomenologie*) in the "tautological thinking" of Parmenides' ἐὸν ἔμμεναι, which he translates as "present: presencing," he insists that this can be understood only by learning to distinguish between a way (*Weg*) and a method (*Methode*): "In philosophy there are only ways; in the sciences, by contrast, methods, that is, modes of procedure" (GA 15, 399). In this sense, Heidegger explains, phenomenology in its original sense "is a way [*Weg*] that leads us before . . . [something], and that lets itself be shown that before which it is led. This phenomenology is a phenomenology of the inapparent." Moreover, he adds:

> Solely in this does it become understandable that in the Greeks there were no concepts. For in conceptual grasping [*Be-greifen*] there lies the procedure of a taking-into-possession. The Greek ὁρισμός, by contrast, embraces firmly yet tenderly that which our seeing takes into view; it does not conceptually grasp. (GA 15, 399)

We have already seen the resistance both to method and to the violence wrought by conceptual grasping at work in Heidegger's essay on "The Origin of the Work of Art," with its emphasis on a way or path rather than a method and its embrace of a poetic discourse, in tension with the conceptual thinking of phenomenology. Now, many years later, this same resistance will be turned, quite remarkably, toward the service of reclaiming phenomenology in its "original sense," that of tautological thinking.

The understanding of tautological thinking that Heidegger proposes in the Zähringen seminar stems from Parmenides' response to the question: what is? This question itself arises from the first two lines of Fragment 8, which read:

> . . . what alone remains is the saying of the way,
> that leads us before the "that it is" . . .

Yet to what does the "that it is" (ὡς ἔστιν) refer? If the path or way is, as Parmenides says, an unusual or inhabitual one, it cannot simply refer to that which manifestly is: beings. The answer, rather, Heidegger suggests, is to be found in Fragment 6, line 1, which reads:

> ἔστι γὰρ εἶναι
>
> For Being is.

That which is, is not beings, but Being. Yet would this not be a forgetting, or reflect a concealment, of the ontological difference? Does it not reduce Being to the level of a being, thus failing to appreciate what *Being and Time* already clearly articulated: that Being is not itself a being, not something that "is"? Yet when we understand εἶναι in a Greek manner, and hear it with a Greek ear, it means presencing, *Anwesen*, Heidegger insists. The statement is then saying: "For presencing presences" (*anwest nämlich Anwesen*). And this is indeed a manifest and genuine tautology, naming the same thing once and as itself. Here, remarks Heidegger, "we are in the realm of that which does not appear [*des Nichterscheinenden*]: presencing itself presences" (GA 15, 397). Fragment 8, line 29 indeed points to this; it provides a sign of the thinking that is called for here:

Ταὐτόν τ᾽ἐν ταυτῷ τε μένον καθ᾽ ἑαυτό τε κεῖται.

Heidegger translates:

The Same dwelling in the Same lies within itself.

This line, he continues, is itself well-rounded, εὔκυκλος: It is "over-rich and overflowing; it says complete tautology within itself." Its λόγος says ταὐτόν τ᾽ἐν ταυτῷ, it is tautology. The well-rounded, "untrembling heart" of ἀλήθεια is τὸ ἐόν: presencing.[8] Following the path or way of Parmenides means "experiencing" (πυθέσθαι, *Erfahren*) that which shows itself in and through this saying. It means letting ourselves be led before what then shows itself to our view: present: presencing (*Anwesend: Anwesen*).

In this appeal to tautological thinking, one is struck by both the continuity and the discontinuity with what was said in *Being and Time*. On the one hand, Being is still thought as that which does not appear, as that which, at first and for the most part, conceals itself, becoming manifest only to an inhabitual path of thinking. On the other hand, Being is no longer being thought on the basis of the ontological difference, according to which Being cannot itself be said to be—is not itself something that "is." And yet, the early treatise already found itself in a certain embarrassment or perplexity when it attempted to *say* Being—to say what Being is or is not. "The Being of beings," it was announced, "'is' not itself a being." But it thus still "is" in some way. The question was how to say it.

What is meant by a phenomenology of the inapparent is further illuminated by excerpts on phenomenology drawn from an unpublished manuscript on "The Legacy of the Question of Being," composed in the early 1970s, toward the end of Heidegger's life. These excerpts were made available in limited circulation by the Heidegger Gesellschaft in 2011–2012.[9] They present explicit reflections on the legacy of phenomenology from the

perspective of Heidegger's later work, in the form of fragments rather than that of an essay or treatise. A short fragment under the title "The Question of Being and Phenomenology" identifies right away a key issue of the reflections. It reads:

> without prior clarification of the question of Being and of the matter of thinking, nothing can be decided regarding phenomeno*logy* either. (I, 29)

What is to be decided, the key issue, thus concerns the λόγος of phenomenology, how to think and to *say* Being and its phenomenality. Determining this, determining "the theme of the path and way of thinking Being, and thus determining this thinking itself," entails of necessity the path through phenomenology explored in *Being and Time*:

> For insight into this essence of "phenomenology" it is indeed necessary to think in the direction of the determining of "phenomenon" and "logos" that was attempted in the Introduction to *Being and Time*. (III, 25)

The title of the fragment in which this statement appears bears the title "Legacy/cf. Λήθη." In other words, what is opened up on the path of *Being and Time* concerns the relation of λήθη, or concealment, to Being as phenomenon and to the λόγος of thinking and saying it. The λόγος of *Being and Time* was understood as ἀποφαίνεσθαι, as a "letting be seen," that is, as an explicit bringing to appearance that which conceals itself: the Being of beings. What comes to be experienced through the path of *Being and Time*, however, is that such self-concealing belongs to the "essence," or happening, of Being itself, and is not something that ever could, as such, be brought to appearance, become apparent. It must of necessity remain inapparent. The "failure" of the path of *Being and Time* and of the λόγος of its phenomenon, the "failure" of its phenomenology, was a failure to recognize precisely this. And this is what Heidegger states explicitly in the preceding fragment:

> In the Introduction to *Being and Time*, concealing [*Verbergung*] is indeed recognized [*erkannt*] as necessary for determining the "phenomenon," yet then *fails* to be recognized [ver*kannt*]—as to be overcome by the *logos* of phenomenology. (III, 24)

Insofar as it indeed recognizes concealing as belonging to the primary "phenomenon" of Being itself, the phenomenology of *Being and Time* is on the right track. Yet insofar as it fails to recognize its intrinsic and constitutive necessity, misconstruing it as something to be overcome or eliminated by the λόγος of phenomenology, the λόγος of that phenomenology is not yet appropriately attuned to its phenomenon—it is not yet that of what Heidegger now calls *phenomenophasis*:

> The determining of phenomenology in the Introduction to *Being and Time* is indeed on the right path—but still insufficient—; it has not yet caught sight of what properly belongs to phenomenó*phasis*—(c.f. Parmenides). (II, 135)

The reference to Parmenides indicates once again that the legacy of phenomenology extends at once back and forward to the commencement of Greek-Western European thought. Not only is the word *phenomenology* Greek, as *Being and Time* had already explained, but phenomenology names the fundamental trait of Western European thought:

> "Phenomenology"
> the very name is "Greek," and thereby naming the fundamental trait of Western European thinking—
> Yet whence the misadventure of the "dialectic"?
> How what is most proper to phenomenology is first to be experienced from insight into the ἀρχή of the clearing of presencing—namely, into Λήθη as what is necessarily withheld in advance [*Vorenthalt*]. (III, 26)

The tautological thinking and saying of Λήθη, of the inapparent as that which is necessarily withheld from presence in advance, thus first giving rise to the very event of presencing as its ἀρχή, is indeed, Heidegger suggests, the concealed and thus unrecognized τέλος of phenomenology in its modern, scientific aspiration, whether the phenomenology of Hegel's *Phenomenology of Spirit*, as the "science of the experience of consciousness," or that of Husserl's phenomenology as a "rigorous science" of consciousness and its intentionality. In a fragment titled "Phenomenology and the Step Back / the Inapparent," Heidegger writes:

> What does "phenomenology" seek?
> in Hegel, in Husserl?
> that which has been found in advance—yet
> as found in advance, not even explicitly noticed: being conscious [*Bewußtsein*]
> It seeks, without suspecting this,
> the tautology of the *inapparent*—i.e.,
> the being present of presence [*die Gegenwart der Anwesenheit*]—
> the *inapparent* and *the ontological difference* ←
> the inapparent: that which precisely *keeps to itself* in all presencing
> thus precisely maintaining—giving—all shining—to all illumination . . . (II, 7)

The fragment would seem to make little sense if, as is the norm, one simply translated *Bewußtsein* as "consciousness." Obviously, both Hegel and Husserl not only notice consciousness: It is the common and central theme of their

otherwise radically different phenomenologies. Yet what goes unnoticed, the fragment seems to be saying, is the *Sein* in *Bewußtsein*: that consciousness is being conscious, and the question of what such "Being" means is what is overlooked, because it is already implicitly understood in advance as presence, and thus taken for granted. What both phenomenologies seek is presence: the presence to itself of consciousness, absolute self-consciousness, without raising the question of presence as such: of what first enables the presencing of presence, namely, the self-concealing of the inapparent, the self-concealing that the inapparent itself "is": Λήθη as the ἀρχή of the clearing of presence. This ἀρχή, to be sure, is not an ontic ἀρχή; indeed, it is neither ontic nor ontological, nor is it in any sense a simple "origin." It is, rather, insofar as it "is" at all, an active being-at-work of self-concealing that first makes way for—gives *way* to—presencing. *The tautological thinking of the inapparent is called upon to speak in this way of presencing*.

Despite the shortcomings of Husserlian phenomenology, Heidegger continues to emphasize (as he does also elsewhere) the importance of Husserl's sixth *Logical Investigation* and its discovery of categorial intuition for his own thinking, even if, in its adherence to the scientific ideal, it "fails to recognize the way-character of thinking" (II, 54). As Heidegger expresses his debt in the fragment cited earlier:

> With the aid of the sixth *Logical Investigation,* I was able to experience the thinking of the Greeks in a Greek manner, and from this experience was first able to recognize Husserl's phenomenology, indeed metaphysics as such, in its historical character [*Geschichtlichkeit*]. Husserl had no intimation of *how* Greek he thought, even though his adherence to reductionism was an *erroneous way* [Abweg]. (III, 25)

If this is an "apparent circle," it is also merely apparent, because, as Heidegger acknowledges elsewhere, while Husserl gave him eyes to read the Greeks phenomenologically, and thus in a Greek manner, it was Aristotle who enabled him to understand Being in terms of unconcealment and concealing, thus beyond the categorial intuition of Being within the confines of "consciousness." In the important passage already cited from "My Way to Phenomenology" (1963), he writes:

> What transpires for the phenomenology of acts of consciousness as the making themselves known of phenomena is thought still more originarily by Aristotle, and within the whole of Greek thinking and existence, as Ἀλήθεια, as the unconcealment of that which presences, its being revealed, its self-showing. What the phenomenological investigations [of Husserl] discovered anew as the bearing

> that sustains thinking proves to be the fundamental trait of Greek thinking, if not indeed of philosophy as such. (GA 14, 99)

In the later fragments, Heidegger uses almost identical language in describing categorial intuition as "the fundamental trait of philosophical thinking," even though Husserl failed to recognize this in its historical significance:

Phenomenology

> From phenomenology (*Logical Investigation* VI) to the phenomenó*phasis of* the thinking that in advance is withheld in the slight [*des vorenthaltlichen Denkens des Geringen*]. (λόγος—φάσις)
>
> —
>
> The insight, for understandable reasons absent in Husserl, {that} the phenomenon (categorial intuition) in truth constitutes the fundamental trait of philosophical thinking.
>
> Being overlayed by dialectics and the scientific character of philosophy block the way to insight into the singular showing-naming character of phenomenophasis.
>
> Equally hindering is the coupling of categorial intuition with the "intuiting of essence" and the unclear characterization of "essence" and "abstraction." (II, 53)

Far from being a dismissal of Husserl, then, the instituting of phenomenophasis is in fact the retrieval and preservation of his central insight into Being as the self-showing of phenomena and its recognition as the fundamental trait of Greek, Western European philosophical thinking—that trait from which science itself first emerges. Accordingly, in the fragment whose title is the question *"Phenomenology?"* Heidegger writes:

> An other determining of phenomenon as "shine" ["*Schein*"], corresponding to the question of Being and thus also more inceptual, and an other determining of phenomenology as phenomenó*phasis*
>
> the essential provenance of "phenomenology" from the inception of the thinking of the Greeks. (II, 123)

The λόγος of "*tauto-logical phenomenology*," as φάσις, is what Heidegger calls an "*Ent-sagen* that, in the twofold '*Ent-*', becomes a simple naming" (III, 43). *Ent-sagen* is on the one hand an "un-saying," in that the saying of its simple naming lets its phenomenon, the inapparent, appear, thereby in a sense undoing or "unsaying" the inapparent, whose very essence is to not appear. Yet the prefix *Ent-* also implies a "from out of": Such saying, in its very appearing, proceeds from out of the inapparent and disappears back into it. The "*Ent-*" is thus twofold. The way of its saying is a simple naming of the inapparent, a saying of Being that *lets* it presence—that lets Being

become apparent as the very happening of presencing, of appearing. The way of this saying is not much, therefore. It is, as Heidegger says throughout the fragments, something "slight," a little thing, *ein Geringes*. This "something slight" is, however, the primordial phenomenon, *das Urphänomen*. Heidegger outlines this in a fragment that bears the title "Legacy ("Primordial Phenomenon")," and that opens as follows (II, 122):

> Legacy ("*Primordial Phenomenon*") What is slight
> in the question of Being
> *Being* *ontological difference* *question of Being*—
> the *terrain* of its *way*
>
> *something slight*

A long line then extends down the left margin linking "something slight" to the following:

> *Phenomenon* the *shining* [Scheinen] of presencing *as* ↓
> *letting* presence / the *primordial phenomenon in terms of the matter* [Sache]

The primordial phenomenon of phenomenology is letting: letting presence happen as the shining appearing that Being, as presencing, is—a letting that is accomplished as the way of saying the inapparent from out of which and back into which appearing unfolds. This "little thing," however, is what Heidegger calls "the region that grants authority to each thing," where "thing" refers to "each thing that is in whatever way." In the middle of the fragment, he explains that the "step back" before this "something slight" is not easy:

> To experience it [this something slight],
> amidst the errant realm [*Irrnis*] of mortals,
> nonetheless demands a great and strenuous effort,
> not that of the "concept"
> but the readiness—to catch sight of
> that which is simple.

The kind of saying sought after here is not that of the concept, which seeks to grasp Being and bring it into the λόγος, but that of another way of saying that can enact, and is thus in tune or in accord with, what already accomplishes itself of its own accord, with or without an appropriate phenomenology attuned to this very happening: the happening of Being, of the shining appearing of things, that is "of" the inapparent. Because the λόγος of this other saying is φάσις, and the term λόγος could be too readily associated with the Platonic-Aristotelian λόγος of conceptual thinking, Heidegger now prefers

the term *tautophasis*, instead of *tautology*, to name this other way of thinking that entails a step back from conceptual thinking. In a fragment titled "The Step Back," he delineates this move as follows (II, 4):

> *Tautóphasis*
> The way of thinking that prevails throughout the step back.
> It is the turning in, into the simple saying [*Sage*] of that which is withheld in advance.
> It lies outside of habitual saying in the sense of propositional statements.
> φάσις—as naming saying of the inapparent—of that realm that remains forgotten,
> and nonetheless speaks in every propositional dialogue,
> language of commerce, in all media
> Tautóphasis—instead of tautology
> the inceptual tautóphasis:
> ἔστι γὰρ εἶναι

The inceptual, simple saying is once again found in, and attributed to, Parmenides. What is meant by φάσις? It is neither κατάφασις nor ἀπόφασις, neither affirmation nor denial, which for Aristotle constitute the essential forms of the apophantic λόγος, of λόγος as ἀποφαίνεσθαι (as the λόγος of phenomenology was earlier determined by Heidegger in *Being and Time*).[10] For all κατάφασις or ἀπόφασις, as the words themselves indicate, presuppose φάσις, the straightforward saying that lets something appear in the first instance, something that can then be further determined in a positive or negative judgment, in the affirmation or denial belonging to propositional discourse. The φάσις of phenomenophasis as tautophasis, however, is not a letting appear of beings as such, nor a letting appear of appearing itself, but rather the paradoxical letting appear of the inapparent. It is a straightforward saying as "naming"—but a naming that, as an *Ent-sagen*, remains mindful of and names the concealment that first enables it, into which and out of which concealment it names in the very path or way—the emergence and being underway—of its saying: present: presencing. In the following fragment, again titled "The Step Back," Heidegger writes (II, 5):

> *The tautophasis of the inapparent*
> *φάσις*
>
> The inapparent: *what is withheld in advance*
> naming this as it itself.

This naming and thus letting appear the inapparent is to be understood as a preservation or saving, a rescuing (*Retten*) of both, and thus also of this very naming as the language of the thinking now invoked. As that which is to be said, the inapparent is and always remains the "other" of what is and can be

said. Yet tautophasis, as a saying of the same, says the belonging together of both, of the inapparent in appearing. It is thus a kind of dual or double saying, a "double speak," as it were. Heidegger writes of this in a fragment with the German title "*Die Selbander-Sage*," a title that translates as something like "The Dual Saying," but whose antiquated word for "dual," *selbander*, literally means "self-other." The fragment reads (I, 115):

> Preserve the language of thinking:
> the dual saying [*Selbandersage*] (ταυτόφασις)
> into its own: the emergent un-saying [*Ent-sagen*] of
> appropriative need [*des eignenden Brauches*].
> The *dual saying*:
> rescuing the other of what is to be said into
> the same of what is said.
> Not a collapse of the one and
> the other—rather: rescuing the clearing,
> in which both show themselves as belonging together,
> each in their own way.

It is important to underline that the inapparent that is to be said here is not Being thought in terms of the ontological difference, as it was in *Being and Time*. This is indicated explicitly in one of the fragments (II, 8):

> *Tautology / —that of emergent un-saying* [die ent-sagende] /
> the letting appear of the inapparent
> "Being"—ontological difference: the *most proximate* inapparent
> starting out from and passing through
> metaphysics.

Being as conceived in *Being and Time* is indeed the inapparent, that which does not appear, but remains concealed and thus must become the explicit theme of phenomenological ontology. Yet it is thought and experienced inadequately as a phenomenon that could be brought to appear through phenomenology in such a way that its concealment would be overcome. That would be an overcoming of the inapparent qua inapparent, a failure to let the inapparent be in its constitutive role as that whose happening first lets Being occur as appearing, opening and clearing the way for appearing itself to unfold. *Being and Time* conceived Being as "that which essentially *belongs to* that which at first and for the most part shows itself [i.e., beings], and in such a way that it constitutes the *meaning* and *ground* thereof" (SZ, 35, emphasis added). Yet to conceive of Being as the meaning (*Sinn*) and ground (*Grund*) that belongs to beings is precisely to conceive of it metaphysically, in terms of metaphysics, as Heidegger gradually came to see. It reflected a failure to

think the ontological difference *as difference*. Thought nonmetaphysically, beyond the horizon of metaphysics, which always thinks Being as the determinative ground and meaning belonging to beings, Being does not belong to beings, but the reverse: beings belong in advance to Being, are appropriated in and through Being (qua *Ereignis*) as the happening of the inapparent, and such "belonging" is not thought in terms of difference, but rather in terms of the constitutive release or "letting be" of presencing. An other, more appropriate way of thinking and saying Being is called for, and this need marks the tentative, more "experimental" writings that belong to the *Contributions to Philosophy (Of the Event)* of 1936–1938 and the texts that follow in that vein. In another of the late fragments, however, Heidegger indicates that the search for this other "way" begins in 1930 (II, 201):

> *Phenomenology* and / ὁδός and *Procedure*
>
> Beginning in 1930, the search for the
> appropriate manner of conveying in writing
> the saying of Being as such.
> Nothing traditional suffices—
> whence the distress [*Not*] of the as it were imploring
> saying since the time of the *Contributions*.
> All possibilities of a "systematics"
> even extending to aphorism are dubious.
> The right determining of the way and terrain of the way
> ὁδός—not method and procedure.

The texts belonging to the sphere of the *Contributions* are a distressed searching for a more appropriate way of saying. Their probing, tentative, and almost imploring character is evident throughout. The fragmentary nature of their saying might be seen to be echoed in these late fragments on phenomenology; however, the latter were sketched only as preliminary notes for a comprehensive work that would serve as an introduction to the Complete Edition of Heidegger's works (the *Gesamtausgabe*). Their fragmentary character is therefore of a different status. In the fragment just cited, Heidegger again underlines the need for a return to a way or ὁδός of saying that is not premised on method or procedure, which belong to the "scientific" and epistemic λόγος of metaphysics. That the search for another way of saying Being begins in 1930 points us, on the one hand, to the concluding sections of the 1929–1930 course *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude*, where the necessary collapse of thinking in terms of the ontological difference is conceded; and on the other hand to the first versions of the essay "On the Essence of Truth," which also stem from 1930 and which begin to ponder the constitutive role of concealment belonging to letting be and the errancy

through which the ways of human beings must pass. As the late fragments on phenomenology continue to insist, and with explicit reference back to "On the Essence of Truth," "Every way of thinking is a way through the realm of errancy": *Jeder Denkweg ist ein Weg durch die Irrnis* (III, 28).

Phenomenology in its primordial sense, as phenomenophasis and as phenomenology of the inapparent, of λήθη, has the task of letting concealment be—concealment as the source or ἀρχή of all unconcealment, of all ἀλήθεια, which, already in *Being and Time*, Heidegger had already insisted should not be translated as "truth." Heidegger had indeed already returned to this issue in his 1964 lecture "The End of Philosophy and the Task of Thinking," in a pointed self-critique of his earlier talk of "the truth of Being" and of his claim that a transformation of the essence of truth occurred in Plato's thought.[11] The phenomenology of the late fragments, of phenomenophasis, is thus in a sense a return to what "a decisive insight" of *Being and Time* had already indicated, yet while errantly failing to heed its own insistence. In this sense, the later thinking and saying of Being, as Heidegger himself claimed, must be seen, not as an abandonment of *Being and Time*, but as a more thoughtful and incisive entry into the heart of the matter or *Sache*—into "the matter itself," *die Sache selbst:* not *die Sachen selbst*, the "things themselves," but the singular matter of thinking: *die Sache des Denkens*. The late fragments on the fate and legacy of phenomenology find this singular matter, which the thinking of Being is called upon to heed, in a remarkable, and improbable, Greek saying of Being (III, 24)[12]:

> *Legacy*
> cf. "*Phenomenology*"
> *Legacy of the Question of Being*
>
> When you are attempting to think, pay heed
> in the first instance and unceasingly to the matter at stake [*Sachverhalt*]
> that the following word ventures
> to name:
> ἐν τῇ ἀρχῇ ἦν καὶ μένει ἡ Λήθη —
> τῆς Ἀ-ληθείης πηγή
> "*Within* the inception, concealing (in sheltering) was and remains
> of unconcealment the source."
> Keep Ἀλήθεια remote from all representations
> and even concepts of "truth."

It seems likely that this remarkable Greek saying of Being, of the source or wellspring (πηγή) of unconcealment, was penned by Heidegger the Greek—the Greek who was more Greek than the Greeks themselves, venturing to think and to say the unthought of Greek philosophy.

NOTES

1. Richardson, op. cit., XVII.
2. See "My Way to Phenomenology," referred to in chapter 4 (GA 14, 101).
3. Dasein "*is* itself the clearing" (SZ, 133).
4. *"Ekstatic temporality clears the There originarily"* (SZ, 351).
5. A note in the text at this point references Parmenides' ἔστι γὰρ εἶναι, to which we shall see Heidegger return in the following years.
6. On the gift and its giving, as the "*letting*-presence" that gives presencing, see especially the 1962 lecture "Time and Being" (GA 14, 9).
7. François Raffoul's essay "The Future of Thought: Of a Phenomenology of the Inapparent" elides all distinction between the phenomenology of the early and late Heidegger, and fails to recognize the Parmenidean tautological thinking that is key to what is meant by this later term. See *After Heidegger?*, edited by Gregory Fried and Richard Polt (London: Rowman & Littlefield, 2018), 239–48. Jean-Luc Marion seems perplexed by what he calls this "enigmatic formula," and fails to consider the tautological thinking central to it. See *De surcroît. Études sur les phénomènes saturés* (Paris: Presses Universitaires de France, 2001), 132–33. Translated as *In Excess. Studies of Saturated Phenomena* by Robyn Horner and Vincent Berraud (New York: Fordham University Press, 2002), 109–11. Françoise Dastur, by contrast, correctly recognizes the tautological, Parmenidean thinking central to the phenomenology of the inapparent, and astutely notes that "this phenomenology of the inapparent . . . is in the most 'pregnant' sense of the term a phenomenology of temporality." See *Dire le temps. Esquisse d'une chronologie phénomènologique* (Paris: Les Belles Lettres, 2002), 79–82. Translated as *Telling Time. Sketch of a Phenomenological Chrono-logy* by Edward Bullard (New Brunswick: Athlone Press, 2000), 32–35.
8. Significantly, this is presented as a "correction" of what Heidegger claimed in his earlier essay "The End of Philosophy and the Task of Thinking," where he suggested that perhaps the heart of Ἀ-λήθεια refers to Λήθη, concealment. More precisely, as we shall see, the correction concerns, not the claim that concealment is the heart or wellspring of unconcealment, but the implication that Parmenides says or thinks this. Parmenides, Heidegger now states, "says nothing of the kind" (GA 15, 395).
9. See *Auszüge zur Phänomenologie aus dem Manuskript "Vermächtnis der Seinsfrage."* Unveröffentlicht. Jahresgabe der Martin-Heidegger-Gesellschaft 2011/2012.
10. See GA 29/30, 458ff., and Aristotle, *De Interpretatione*, chapters 4–5, 16 b27ff.
11. See GA 14, 85ff.
12. *Das Unscheinbare*, "the inapparent," in German not only means the inconspicuous, that which does not appear, but also has the sense of the improbable, the unlikely.

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About the Author

William McNeill is professor of philosophy at DePaul University in Chicago. He is translator or co-translator of numerous books by Heidegger and author of *The Glance of the Eye: Heidegger, Aristotle, and the Ends of Theory* (1999) and *The Time of Life: Heidegger and Ēthos* (2006).