

THOMAS SHEEHAN\*

**Hiding in Plain Sight:  
*Κίνησις* at the Core of Heidegger's Work.  
Prolegomenon**

Abstract

Thesis: The tacit presupposition underlying all of Heidegger's work, both early (regarding *Dasein*) and late (regarding *Ereignis*), was his retrieval of the unsaid in Aristotelian *κίνησις*. As the prologue to a work-in-progress, this essay discusses how Heidegger's approach to phenomenology laid the groundwork for his rereading of *κίνησις*. Heidegger argued that Aristotle (1) understood *κίνησις* ontologically as a form of being and (2) worked within an implicit proto-phenomenological reduction of being (*οὐσία*) to intelligibility (*παρουσία*). Heidegger, in turn, interpreted *παρουσία* in terms of *ἀλήθεια* on three distinct but interrelated levels. This prologue prepares the way for a discussion of Heidegger's readings of *Physica* III 1-3 and *Metaphysica* IX and their impact on the topics of *Dasein* and *Ereignis*.

*Keywords:* Aristotle, Heidegger, *kinesis*, Movement, Phenomenology

*Alles ist Weg*

On May 12, 1971, at his home in Freiburg/Zähringen, Heidegger told a young visitor that if he wanted to understand Heidegger, he first had to understand the two interrelated issues that had guided him to the heart of his thinking:

- Husserl's categorial intuition of being in *Logical Investigations*, vol. 2, VI/6 and
- Aristotle's doctrine of *κίνησις* in *Physics* III 1-3.

The first text, he indicated, led him to revise his earlier understanding of the second. That is, once he correctly understood it, phenomenology reshaped his reading of *κίνησις* in Aristotle<sup>1</sup>.

The basic presupposition informing all of Heidegger's work, both early and late, is his retrieval (*Wiederholung*) of the unsaid in Aristotle's *κίνησις*. Like any fundamental presupposition, this one operates in the background of everything he wrote; and yet if *κίνησις* is the secret presupposition of Heidegger's work, it is a presupposition hiding in plain sight. It massively informs his early courses on Aristotle as well as the famous 1922 *Natorp-Bericht*, his first major text on Aristotle, where the term *Bewegung* is mentioned 52 times in a 51-page manuscript<sup>2</sup>. In a 1928 seminar he declared that human being is the *Urbewegung*, and that as such, we can understand the being of things only as a form of movement<sup>3</sup>. Or in the language of *SZ*: insofar as we are existential *κίνησις* (*Zeitlichkeit*), we

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\* Stanford University, Stanford, California.

<sup>1</sup> At the meeting, Heidegger expressed his hope for an English translation of his *Vom Wesen und Begriff der Φύσις. Aristoteles Physik* β 1, Heidegger (1967b), pp. 239-301. The English translation appeared five years later: Heidegger, (1976-a), and with slight revisions a dozen years after that in Heidegger (1998). The German text is now found in Heidegger (1976b, 2004), GA 9, pp. 309-371.

<sup>2</sup> Heidegger (1989 and 2014).

<sup>3</sup> GA 83, p. 256.23. See also note 6 below (with both *SZ* and the GA texts, the page number is followed, after a period, by the number of the line or lines on that page).

necessarily understand being as ontological *κίνησις* (*Zeit*). Indeed, the bond between *Dasein* as *κίνησις* and *Sein* as *κίνησις* is itself kinetic<sup>4</sup>. That fact is the source of his discussions of *Ereignis* throughout the last forty years of his career.

And yet this fact is hardly mentioned in the scholarship. The result: the less the centrality of *κίνησις* in Heidegger's work is thematized, the harder his work is to understand, whether that be the formative pre-SZ courses, or the volumes published in his own lifetime, or the thousands of notes that populate the later volumes of his *Gesamtausgabe*.

What follows is the prologue to a longer work-in-progress on Heidegger's retrieval of the unsaid in Aristotle's *κίνησις*. The complete text analyzes (1) Heidegger's phenomenological reinterpretation of *κίνησις* and (2) some consequences that has for rereading Heidegger's corpus. The work draws on the whole of the *Gesamtausgabe*, as well as on the student protocols from his seminars as found in GA 83, supplemented by the contemporary handwritten and typed notes of Helene Weiss and her nephew Ernst Tugendhat, which are archived at Stanford University's Green Library<sup>5</sup>. This prologue, on the other hand, focuses more narrowly on how Heidegger's approach to phenomenology laid the groundwork for his rereading of *κίνησις*.

What Heidegger said in 1951 about reading Nietzsche – «first study Aristotle for ten or fifteen years» – applies as well to studying his own works<sup>6</sup>. Aristotle famously declared that if you do not understand *κίνησις*, you cannot understand *φύσις*, and Heidegger might gloss that with: and if you don't understand *κίνησις*, you'll never understand *Dasein*, much less *Sein* as *φύσις*<sup>7</sup>.

As Heidegger intimated in 1971, his interpretation of *κίνησις* was radically reshaped by a *phenomenological* reading of Aristotle. But what does that mean? In order to answer that question this prologue unfolds as follows:

1. Phenomenological experience
2. Intentionality and the self
3. The phenomenological reduction
4. *Sein* reinterpreted as *Anwesen* and *κίνησις*
  - re *Sein* as presence
  - re *Sein* as constancy
5. *Ἀλήθεια* as *κίνησις*: three moments
  - *ἀλήθεια*-1: The dynamic realm of intelligibility that we ourselves are
  - *ἀλήθεια*-2: The understoodness of something
  - *ἀλήθεια*-3: The *correct* understoodness of something

Phenomenology is often described in terms of the structure of intentionality and the method of description, and that is helpful as far as it goes. But those two elements need to be unpacked in order to highlight the fundamental features of phenomenological method that are specific to Heidegger.

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<sup>4</sup> Re "kinetic," see GA 83, p. 20.3: *kinetisch*.

<sup>5</sup> I am grateful to Professor Tugendhat for inviting me to photocopy Helene Weiss's handwritten *Nachschriften* at Heidelberg University (January 1974), along with his own typewritten notes from Heidegger's later courses. Particularly helpful for the present essay has been Weiss (1920-1949), especially her *Mitschrift* of Heidegger's 1928 seminar on *Physics* III found in Box 2, Folder 7.

<sup>6</sup> «First study Nietzsche»: GA 8, p. 78.9. The statement also describes Heidegger's own *Lehrjahre* from 1907 on. Cf. Sheehan (1988).

<sup>7</sup> *Physica* III 1, 200b 14-15.

### 1. Phenomenological experience

Description, for Heidegger, is always the description of phenomenological experiences, which are not detached, theoretical observations but first-person “lived” engagements with what is given in experience (*das Was*) and, more importantly, with the *givenness* of what is given (*das Wie*). Such experiences are laden with tacit presuppositions, both positive and negative, which need to be sorted out and adjudicated.

The most fundamental presupposition (most fundamental because the denial of it only instantiates it)<sup>8</sup> is that both the *act* and the *object* of experience are already embedded in meaningfulness (*Bedeutsamkeit*). That is because we are *τὸ ζῶον λόγου ἔχον*, where *λόγος* primarily refers to “gathering into meaning” rather than to the consequences of that: the ability to interpret, speak, and reason<sup>9</sup>. As a result, the object of lived experience is not sense data as a first stage in construing something as intelligible. Quite the contrary, even in its perceptual moments experience is entirely suffused with *λόγος*, right down to one’s fingertips. The object of experience, *as experienced*, is meaningful from the start.

What is more, we experience objects not as separate, individual things but instead as related to other things within a meaningful context (*Welt*) that is unified by a certain regard (*Woraufhin*) based on a provisional “reason why” (*Worumwillen*, *οἷ ἕνεκα*). In turn, that “reason why” is traceable back to the enactment (*Vollzug*) of the experience in its relation (*Bezug*) to what is experienced (*Gehalt*) – that is, phenomenological experience is structured in terms of *Vollzugsinn*, *Bezugsinn*, and *Gehaltsinn*<sup>10</sup>. And finally, phenomenological experience is neither presuppositionless nor blind to its presuppositions. For Heidegger those presuppositions are always subject to deconstruction (*Abbau*), so that, once analyzed and seen for what they are, they can be accepted, revised, or rejected.

In short, phenomenological description is focused on one’s direct, first-person, meaning-fraught experience of persons and things that, as experienced, are themselves meaningful – experiences structured in terms of a “how” (the *Vollzug* and its *Bezug zu*) and a “what” (the *Gehalt* to which the experiencing is directed). The term “first-person” applies first of all to the singular “I” in *propria persona*, but in order to be confirmed as adequate, those experiences have to be submitted to the give-and-take of a *συμφιλοσοφεῖν* with the plural “we”<sup>11</sup>.

### 2. Intentionality

Intentionality is often described as: “consciousness is consciousness of something”. That, too, is true as far as it goes, but it can lend itself to the mistaken notion of an inside-versus-outside, the self as an interior subject reaching out to exterior objects, which it then drags back into the closet of consciousness. But for Heidegger there is no self “inside” as over against the world “outside”, insofar as the self is always already “outside” and whatever interiority it possesses lies wholly within its exteriority<sup>12</sup>. This is because of what we saw above: everything in human experience, including the act of experiencing itself, is already *in-der-Welt*, embedded in meaningfulness<sup>13</sup>. There is no *hors texte*, no “outside of meaning” – except, of course, in death.

Modern philosophy begins with the insight that we cannot know a *thing* without *knowing*

<sup>8</sup> That is, via argument by retorsion (*περιτροπή τοῦ λόγου*). See Sextus Empiricus (1958), II, 128.

<sup>9</sup> On *λόγος* as gathering into meaning: GA 9, p. 279.1-7. Re *τὸ λόγον ἔχον* see *De anima* III 9, 432a 31, *Ethica Nicomachea* I 13, 1102b 15 and 1103a 2; V 15, 1138b 9; VI 1, 1139a 4; etc.

<sup>10</sup> GA 61, p. 53.

<sup>11</sup> Re “I”: see GA 2, p. 56, n. “a”: “je ‘ich’”. Re *συμφιλοσοφεῖν*: *Ethica Nicomachea* IX 12, 1172a 5.

<sup>12</sup> On “draußen” and “Draußensein” see SZ, pp. 62.13: immer schon “draußen”; 62.15f.: Draußen-sein; also 162.25-27. Cf. Aquinas (1948-1950), ST I, 14, 1c: «Cognoscens natum est habere formam etiam rei alterius» – and yet he adds a problematic “in”: «Nam species cogniti est in cognoscente».

<sup>13</sup> SZ, p. 87.19-20: *In-der-Welt-sein = Vertrautheit mit der Bedeutsamkeit*.

that thing. This awareness led to the *Wende zum Subjekt*, the “turn to the subject” that, already operative in elements of late Scholasticism, eventually charted a path through Descartes to Kant and beyond<sup>14</sup>. Reflecting on the achievements of 17th- and 18th-century science, Kant saw that knowledge is active as well as passive, not just receptive but also spontaneous and projective, so much so that «we know apriori of things only what we have [already] put into them»<sup>15</sup>. But for Heidegger, the a priori constitution of known objects is not the work of an “interior subject”, whether psychological or transcendental<sup>16</sup>. All efforts to discover that subject through introspection come up empty – precisely because there’s nobody at home. In the words of the early Husserl, «I must admit frankly that I am entirely unable to find this ‘I’, this primitive, necessary center of relations»<sup>17</sup>.

Looking for the self “inside” always comes too late, insofar as the self has long since escaped such Plotinian-Augustinian interiority and can be found only “outside” in the world of meaning<sup>18</sup>. Heidegger speaks of such ontic-existential intentionality as *Aussein auf etwas (qua ratio cognoscendi)*, whereas he locates its ontological-existential foundation in *Existenz* as transcendence (*qua ratio essendi*)<sup>19</sup>. Moreover, he claims that long before Brentano and Husserl had rediscovered the intentionality of consciousness, Aristotle had expressed his inchoate awareness of it in terms of the *ψυχή* as *πῶς πάντα*, as did Aquinas with the *anima* read as *ens quod natum est convenire cum omni ente*<sup>20</sup>. Neither of them, however, saw *Existenz-qua-transcendence* as undergirding intentionality.

### 3. The phenomenological reduction

Phenomenology is not primarily a “turn to the subject.” In describing intentionality as “consciousness of something”, the emphasis falls on neither “consciousness” (the subject) nor the “something” (the object), but squarely on the “of”. Intentionality has to do primarily with the correlation or togetherness (*das Zusammengehören, τὸ αὐτό*) between the *Wie* and the *Was*, between the enactment of experience and its content. As Heidegger puts it, «the philosophizing person... belongs together with the matters being treated»<sup>21</sup>. Rather than a turn to the subject, phenomenology is a return to where we always already live without noticing it, namely in and as the ever-operative correlation. For Heidegger as much as for Husserl, phenomenology is always correlation research, where the correlation is like a transparent medium, a *μεταξύ* that operates in intellection analogously to how Aristotle’s *τὸ διαφανές* works in sensation. In the natural attitude, we look *through* the medium– i.e.,

<sup>14</sup> Re late scholasticism see Metz (1962).

<sup>15</sup> KrV, B xviii.

<sup>16</sup> Re constitution in Heidegger see GA 9, p. 244.25-28: *Ausmachen; in her Blick heben; das Gesichtete feststellen*; ibi, p. 261.24: *ausgemacht*; and ibi, p. 264.2-22.

<sup>17</sup> Husserl (1984) V § 8, p. 374.1-3: «Nun muß ich freilich gestehen, das ich dieses primitive Ich als notwendiges Beziehungszentrum schlechterdings nicht zu finden vermag» – only later to find it: see ibi, p. 364 n.: «Die sich in diesem Paragraphen [= § 4] schon aussprechende Opposition gegen die Lehre vom ‘reinen’ Ich billigt der Verf. wie aus den oben zitierten *Ideen* [I, § 57, § 80] ersichtlich ist, nicht mehr». Before Husserl replaced “the stream of consciousness” with his newly discovered transcendental subject, he held that the phenomenological correlation conjugated the enactment of an intentional act with its object.

<sup>18</sup> See Plotinus (1951-1973), II p. 288 = V 1, 12.13-14: *εἰς τὸ εἶσω ἐπιστρέφειν*. *Ibidem.*, III p. 256 = VI 7, 14.12: *ἰδοῦσα δὲ ἐν αὐτῇ*. Ibi, p. 299 = VI 8, 18.1-2: *μηδὲν ἔξω ζητεῖ αὐτοῦ ἀλλ’ εἶσω*. Ibi, p. 299 = VI 8, 18.3: *εἶσω ἐν βᾶθει*. Augustine (390), «Noli foras ire, in teipsum redi», p. 154.23.

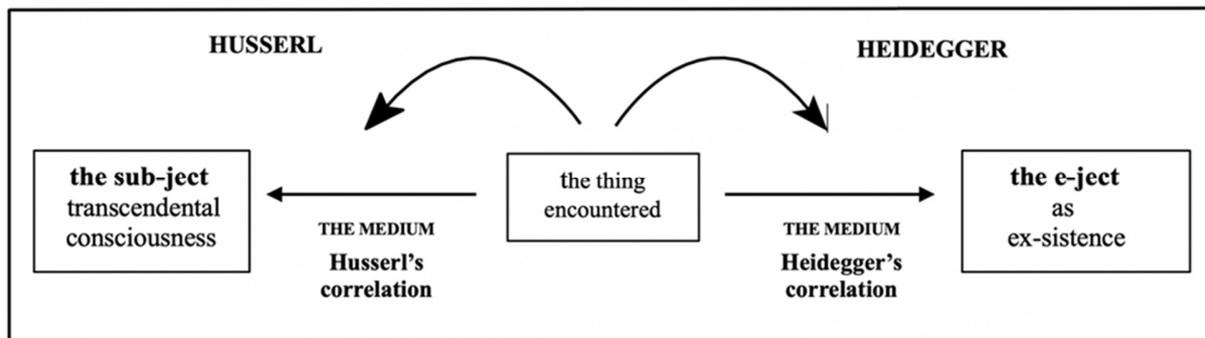
<sup>19</sup> *Aussein*: Heidegger (1989), p. 240.21. *Ratio cognoscendi, ratio essendi*: GA 24, p. 91.20-22. Cfr. Thomas Aquinas (1948-1950), *Scriptum super sententiis*, d. 14, q. 1, a. 1, s. 4. At GA 83, p. 21.24 Heidegger calls transcendence «das ursprünglichste Entgegenkommen gegenüber...».

<sup>20</sup> Respectively *De anima* III 8, 431b 21 and *Quaestiones de veritate* I, 1, c, cited at SZ, p. 14.6 and 14.20-21. In SZ Heidegger mistakenly omitted the word *πάντα* at p. 14.6. On February 13, 1952, in his course *Übungen im Lesen* he noted: «Das *πάντα* ist in S.u.Z. aus Versehen herausgeblieben»: cited from the Tugendhat Nachschrift, p. 45.8-9 (see note 6 above). Heidegger’s remark is omitted at GA 83, p. 654.8.

<sup>21</sup> GA 9: 42.25-26.

ignore it – as we focus entirely on objects<sup>22</sup>.

The phenomenological reduction leads our gaze back (cfr. *re-ducere, zurück-führen*) from our absorption in objects to that transparent medium, the “in-between” (*das Inzwischen*), where experiencing is ineluctably bound to the experienced. Although Husserl had failed to find the pure ego when writing *Logical Investigations*, he eventually discovered it by working “backwards” from the phenomenological correlation to the transcendental subject as constituting the known object. Heidegger, however, moved in the opposite direction. He agreed with Husserl that the reduction refocuses our attention on where we always already stand without noticing it. But that meant leading the gaze not backwards to the self as sub-ject but *forward* to the self as e-ject, thrown ahead (*geworfen-entworfen*), as possibility among possibilities<sup>23</sup>.



Heidegger wrote to Husserl in 1927, «Transcendental constitution is a central possibility [not of the transcendental ego but] of the *Existenz* of the factual self»<sup>24</sup>, where *Existenz* refers to the ontological condition of “being made to stand out ahead” (cfr. *ἐξίστημι*, to be projected). Hereinafter I will translate *Existenz* – the being of *Dasein* – as “ex-sistence”, hyphenated and misspelled in order to bring out this etymology<sup>25</sup>.

As Aron Gurwitsch famously declared, after the phenomenological reduction «there are no other philosophical problems except those of sense, meaning, and signification»<sup>26</sup>. Through the reduction we come to see things explicitly as meaningful (*bedeutsam*) where “meaningful” means “*mich-bezogen*,” intelligibly related to me<sup>27</sup>.

The medium to which the phenomenological reduction directs our gaze is *the* fundamental issue of all Heidegger’s work: *das Urphänomen, die Ur-Sache, die Sache selbst*<sup>28</sup>. Throughout his career he gave it various titles, each of them with a distinct nuance but all of them ultimately ex aequo:

*die Mitte*  
*das Seyn*  
*das Da*

*die Lichtung*  
*die Welt*  
*die Gegend*

*das Offene*  
*das Inzwischen*  
*die Gegnet*

<sup>22</sup> On *τὸ διαφανές* see *De anima* II 7, with *μεταξύ* at 418a 20.

<sup>23</sup> Cfr. *ἐπαγωγή*: GA 9, p. 244.12-35 and 264.2-22.

<sup>24</sup> «Die transzendente Konstitution ist eine zentrale Möglichkeit der Existenz des faktischen Selbst», Heidegger (1962), p. 601-602.

<sup>25</sup> Like *ἵστημι, ἐξίστημι* is a *causative* verb with the meaning: *to be made* to stand out ahead, which Heidegger will interpret with his term *Geworfenheit*.

<sup>26</sup> Gurwitsch (1947), p. 652.8-9, italicized in the original.

<sup>27</sup> GA 62, p. 105.12-13.

<sup>28</sup> GA 14, p. 81:13-14.

das Ereignis  
 der Ort  
 die Wahrheit  
 das Wesen der Wahrheit  
 das Geheimnis  
 Ἀλήθεια

der Zeit-Raum  
 der Wesensort  
 das Sein der Wahrheit  
 die Wahrheit des Wesens  
 das Heilige  
 Φύσις

der Entwurfbereich  
 das Freie  
 die Wahrheit des Seins  
 das Wesen des Seins  
 der letzte Gott  
 τόπος (etc.)

But to speak of *die Sache selbst* as a “transparent medium” runs the twofold risk of considering it as *separate* from us, and as *static*, an inert something that we peer through in order to see things as meaningful. Even Heidegger’s description of it as an open space that we traverse can contribute to that misunderstanding by bringing together in one metaphor those two misleading tropes<sup>29</sup>. Far from being static (as terms like “the clearing” and “the open” might suggest), this medium is utterly dynamic – precisely because it is *our own ex-sistence* as the *Ur-κίνησις*, the existential movement that issues in the meaningful presence of things. Ex-sistence is intrinsically kinetic, ever *unterwegs*, always becoming. Never static, we are always “stretching out ahead” as the *ability* to make sense of things in terms of the possibilities we are thrown into<sup>30</sup>. The dynamic medium of sense is ourselves, living «In the middle, not only in the middle of the way / But all the way....»<sup>31</sup>.

#### 4. *Sein as Anwesen and κίνησις.*

Heidegger argues that in classical Greek ontology a fundamental characteristic of “being” is *constant presence, ständige Anwesenheit*. However, the phenomenological reduction institutes a revolution in that notion and therefore in the foundations of Greek metaphysics. When Heidegger declared that “Only as phenomenology is ontology possible”<sup>32</sup>, he was implicitly announcing the deconstruction of the ontology of constant presence.

First, “*presence*”. After the reduction, what the tradition had previously spoken of as *οὐσία, εἶναι, esse, Sein*, etc. radically shifts location, it is no longer found “within” a thing, as its in-itself-ness in the sense of what and how that thing is apart from human experience<sup>33</sup>. How could we know such in-itself-ness? We have no experience of things without *experiencing* them; and the only place where things are given as intelligible is in correlation with experience. Thus the phenomenological revolution begins by reorienting our attention to the *givenness* of things, to *how-they-are-given* as our only access to *what-is-given*. The shift is from the in-se-ity of traditional metaphysics to the pro-me-ity of first-person experience, from *οὐσία* as “is-in-itself” to *παρ-ουσία* as “is-as-given-to-me” (*παρὰ τῷ ἀνθρώπῳ*)<sup>34</sup>. “Being” as a thing’s *inseitas* disappears from Heidegger’s work. At best he will use the word “*Sein*”

only as a provisional term. Consider that [in Greek thought] *Sein* was originally called

<sup>29</sup> GA 15, p. 380.6: *eine offene Weite zu durchgehen*. Cfr. GA 14, p. 81.35 and 84.3-4 and GA 7, p. 19.12.

<sup>30</sup> Re *erstrecken*, see SZ, pp. 374.32-33 and 375.2; cfr. ibi, pp. 371.33, 373.11, etc.

<sup>31</sup> Eliot (1969), p. 179, with a clear nod to Dante’s «Nel mezzo del cammin di nostra vita».

<sup>32</sup> SZ, p. 35.36-37.

<sup>33</sup> Cfr. Aristotle, *ἔξω ὄν και χωριστόν* and *ἔξω [τῆς διανοίας]* at, respectively, *Metaphysica* XI 8, 1065a 24 and VI 4, 1028a 2.

<sup>34</sup> On “in-itself-ness” after the reduction see SZ, p. 71.37-38: «Zuhandenheit ist die ontologisch-kategoriale Bestimmung von Seiendem, wie es ‘an sich’ ist» and ibi, 74.29-31: «Das eigentümliche und selbstverständliche ‘An-sich’ der nächsten ‘Dinge’ begegnet in dem sie gebrauchenden... Besorgen»; also ibi, pp. 75.23-25; 87.19-23; 106.34-36; 118.3-5; etc.

“presence” in the sense of a thing’s staying-here-before-us-in-disclosedness<sup>35</sup>.

That last phrase – *her-vor-währen in die Unverborgenheit* – is Heidegger phenomenological reconstruction of the tradition’s “being” in terms of the meaningful presence of something to someone. The German phrase expresses three things:

1. *the locus* of meaningful presence: the lived world of human concerns (-*vor*-);
2. *the relative stability* of that meaningfulness (*währen*); and
3. *the phenomeno-ontological movement* of a thing *from* being not understood *to* being now understood (*her- ... in die Unverborgenheit*).

One of the early Heidegger’s insights was that Aristotle employs an implicit, proto-phenomenological approach to the question of being insofar as he tacitly understands *οὐσία* as *παρουσία*, the presence of things in correlation with *λόγος*. Heidegger highlights a phrase that Aristotle uses time and again: *τὸ ὄν λεγόμενον*, a thing insofar as it is taken up into meaning. We can “take a look” at things but not at being. The being of something does not come into view unless and until the thing is subsumed into intelligibility (*λεγόμενον*) and understood *as this or that*, i.e., as *being this or that*<sup>36</sup>.

Before Plato and Aristotle took up the word *οὐσία* as a technical philosophical term, it already had the common, everyday sense of “that which is one’s own, that which one possesses” (*die Habe*)<sup>37</sup>. Heidegger writes:

In Greek *οὐσία* means things – not just any things but things that in a certain way are *exemplary in their realness*<sup>38</sup>, namely the things that *belong* to you, your goods and possessions, house and home (what you own, your wealth), what is at your disposal. These things – goods and possessions – are able to stand at your disposal because they are *fixed, steadfastly within your reach*, at hand, present in your immediate environment. What makes them exemplary? Our goods and possessions are invariantly within our reach. Ever at our disposal, they are what lies close to us, they are right here, presented on a platter; they are *constantly present*<sup>39</sup>.

Basing themselves on that everyday sense of the word, Plato and Aristotle adopted *οὐσία* as a philosophical term, where it has the double sense of both a *thing* and its *thingness* (= its being) and thus can refer equally to either things *in* their being or the being *of* things (*das Seiende in die Seiendheit* or *die Seiendheit des Seienden*). But Heidegger goes a step further and reads *οὐσία* phenomenologically in terms of *intelligibility* (*παρ-ουσία*: things as intelligible or the intelligibility of things). Presence / *παρουσία* / *Anwesen* is not mere spatial presence or even ownership (possession, as in the text above). For Heidegger, it is first of all the *understandability* of things, which is the foundation of every other relation

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<sup>35</sup> GA 7, p. 234.13–17; cf. GA 83, p. 213.24–25. Re «before us»: ibi, p. 214.8: “*Unverborgenheit wo, wie? D.h. wofür an? Für den Menschen*”

<sup>36</sup> Cfr. *ἡ κατὰ τινὸς λέγειν*: *De interpretatione* 5, 17a 21 and 10, 19b 5.

<sup>37</sup> Heidegger (1989), p. 253.25.

<sup>38</sup> I here translate “*Sein*” as “realness” in the sense of an entity’s existence in what one takes to be “the nature of things.” See GA 84, 1, p. 396.9-10 and Suarez (1960-1966), XXXI, I, 2: «*Esse aliquid in rerum natura*» and «*aliquid reale*».

<sup>39</sup> GA 31, p. 51.11-15 and 51.31-52.3 See also GA 9, p. 260.7-18 and GA 40, p. 65.17-24. Cfr. Locke (2003), p. 111: «To have a property in something» (chapter V § 25). According to *Theaetetus*, 144c 7 Theaetetus’ father, Euphronius, left behind «an exceedingly large fortune» (*οὐσίαν μάλα πολλήν*). At *Republic* VIII, 551b 2-3 Plato has it that no one shall hold office whose property or possessions (*οὐσία*) do not reach the required amount. (Heidegger comments on this last text at GA 34, p. 326.1-4.) Heidegger translates *οὐσία* at *Phaedrus* 240a2 as «*das vorhandene Verfügbare*»: GA 83, p. 118.8. See «zur Verfügung anwesend» at GA 33, p. 179.25–26.

we may have with the thing, such as owning it or being aware that it is spatially near or far. The first step in Heidegger's phenomenological revolution was to reread the ontology of Plato and Aristotle within the parameters of the phenomenological reduction.

*Second, "constancy".* In Heidegger's world, everything is a matter of movement: *Alles ist Weg*<sup>40</sup>. His *Gesamtausgabe* bears the motto «Wege – nicht Werke» in order to indicate that those 102 volumes are examples not of thoughts set in stone but of the *movement* of his thinking. The phenomenological reduction brackets the traditional notion of "being" as the out-there-now-real-ness of things in order to focus on the dynamic correlation whereby the meaningful presence of things gets opened up to understanding. And for Heidegger that correlation is our own ex-sistence as movement, the *Ur-κίνησις* that is ever stretched ahead and constrained to understand the meaningful presence of things as itself kinetic. When reread as meaningfulness, presence is no longer a *constant, unchanging* presence. However, it is a *stable* presence: it can be understood and understood correctly, even if that understanding holds only for a while before being surpassed or proven wrong or forgotten. Meaningful presence as the intelligibility of a thing is both stable and kinetic<sup>41</sup>.

In brief, Heidegger's first step in the phenomenological revolution was to deconstruct the traditional notion of being as presence in order to reconstruct it as intelligibility. But the second step entailed deconstructing being as static constancy and reconstructing it as ontological becoming: *κίνησις* as the movement of *ἀλήθεια*. That movement is not a pure, unchanging presence but a pres-abs-ence, the ever-on-going movement of *becoming* intelligible: *Anwesenung*. In a way that is analogous (but only analogous) to Nietzsche, Heidegger took the characteristics that Greek philosophy had reserved for *being* and stamped them on *becoming*<sup>42</sup>.

Heidegger deconstructs constant presence in order to reconstruct it in terms of *ἀλήθεια* as *κίνησις*. But what kind of movement is that?

##### 5. *Αλήθεια* as *κίνησις*: three moments.

Heidegger distinguishes between ontic things-in-motion (*das Bewegte*) and the ontological movement (*Bewegtheit*) that accounts for their being in motion. Both I and my dog Fido notice that things move: we see them change their place, size, properties, and so on. But Fido cannot envision *movement* as the being of those things because, even though he is a very smart ζῷον, he lacks the prerequisite for noticing being: *τὸ λόγου ἔχειν*.

The first step in the phenomenological revolution, we said, consists in regarding everything – and above all the *being* of everything – only within the correlation, where things and the way they are present are opened up to understanding. The Greek term for "opened up to understanding" takes the form of a double negative: *ἀ-λήθ-εια*, "not hidden". As Heidegger understands it, *ἀλήθεια* names a thing's ontological movement into intelligibility at three distinct but interrelated levels, the first two of which are not at all a matter of "truth".

<sup>40</sup> GA 12: 187.2.

<sup>41</sup> Plato has Socrates gloss Heraclitus frag. 91 as: *δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης* (*Cratylus* 402a 9-10). Aristotle says Cratylus went Heraclitus one better by holding that no one could step into the same river *once* (*ᾗτεο οὐδ' ἅπαξ*, *Metaphysica*, II 5, 1010a 15). When it comes to the stable fluidity of intelligibility, it seems Heidegger would side with Heraclitus.

<sup>42</sup> Cfr. «Dem Werden den Charakter des Seins aufzuprägen», Nietzsche (1980), VIII, 1, n. 617, p. 320.15. Cfr. Heidegger on *ἐνέργεια* at GA 83, p. 13.8: «Werden» ("Sein" "ist" "Werden") – Hegel!»

*ἀλήθεια-1: The dynamic realm of intelligibility that we ourselves are.*

In the presence of ex-sistence as the kinetic sphere of meaning, everything becomes *able to be known*. This movement into intelligibility-as-such is the first and most fundamental form of ontological *κίνησις*. It is what Heidegger calls *Anwesen für das Verstehen*, what Aquinas called *convenientia ad intellectum* or *praesentia intelligibile*, and what I will call “presence to mind”<sup>43</sup>. At this level, things are rendered knowable but are not yet actually known. The degree of a thing’s intelligibility is measured by the degree of the thing’s reality<sup>44</sup>, and for Heidegger, perfect intelligibility – the ability to be purely and completely known (cfr. the divine *νόησις νοήσεως*) – is nowhere to be found in first-person phenomenological experience<sup>45</sup>. *Ἀλήθεια-1* is always and only the movement of *becoming* intelligible.

*ἀλήθεια-2: The understoodness of something.*

That which *can* be known becomes *actually* known only when a specific person encounters a thing intelligently in theoretical or practical activity. As Aristotle puts it, the thing then moves from being “hidden from understanding” to being “no longer hidden” (*λανθάνειν* → *μὴ λανθάνειν*), from not-being-known to being-known (*ἀγνοουμένον* → *γινωσκόμενον*)<sup>46</sup>. Note, however, that *ἀλήθεια-2* as *κίνησις* is not of itself a movement into “truth” as *adaequatio intellectus et rei*, the correct understanding of something. Instead, it is only a thing’s movement into understoodness simpliciter, into being taken as something (*ἕ κατὰ τινὸς σημαίνειν*)<sup>47</sup> even if the understanding is wrong.

For example, say I tell a first-year philosophy student that Socrates was born in Thebes. If she is familiar with the references of “Socrates”, “born in”, and “Thebes” (and if she believes what I have said), in her case Socrates’ birthplace has moved from “hiddenness” to “un-hiddenness”, from not-previously-known to now-known. Insofar as her mind has come to rest in that understanding, she has performed an act of *ἀληθεύειν*<sup>48</sup>, and Socrates’ birthplace, for its part, has moved into a state of *ἀλήθεια-2* – even though what the student understands is incorrect. Her understanding will become correct when she finds out that Socrates was born about a mile outside the walls of Athens.

In other words, *ἀλήθεια-2* is the being of something that has moved from possible to actual understanding, even if the understanding is false. In any case, the unhiddenness of *ἀλήθεια-2* is at best a chiaroscuro presence-to-mind that can always slip back into *λήθη*, perhaps able to be brought back and made present to mind once again, perhaps lost forever.

*ἀλήθεια-3: The correct understoodness of something.*

The word “truth” in the sense of “what is actually the case” applies only at this third moment, which presumes and builds on the other two. Given that I am ex-sistence (*ἀλήθεια-1*) and that I take something as having this or that meaning (*ἀλήθεια-2*), I may occasionally “get it right” (*ἀλήθεια-3*). For example, say I am walking through a forest at

<sup>43</sup> Heidegger: GA 83, p. 80.8; Aquinas (1948-1950), *Quaestiones de veritate*, 1, 1, *responsio*, where *convenientia ad intellectum* refers to the transcendental status of *verum* in the medieval sense of “transcendental”.

<sup>44</sup> *Metaphysica*, II 1, 993b30–31, *ὅσθ’ ἕκαστον ὡς ἔχει τοῦ εἶναι, οὕτω καὶ τῆς ἀληθείας*. (See also GA 45, p. 122.4–5.) On the convertibility of being and knowability see further Aquinas: «quantum habet de esse, tantum habet de cognoscibilitate», SCG I, 71, 16; and «Eadem est dispositio rerum in esse sicut in veritate», ST I-II, 3, 7 c. On the use of “reality” see n. 39 above.

<sup>45</sup> *νόησις νοήσεως*: *Metaphysica*, XII 9, 1074b 34.

<sup>46</sup> *Physica*, III, 1 200b13-14. Cf. Aquinas (1948-1950): «Homo est quandoque cognoscens in potentia tantum...[et] de tali potentia in actum reductitur»: ST I, 84, 3c.

<sup>47</sup> *Metaphysica*, VIII 3, 1043b 30-31.

<sup>48</sup> Respectively: *ὁ ἀκούσας ἠρέμησεν*: *De interpretatione* 2, 16b 21 and *ἀληθεύει ἡ ψυχή*: *Ethica Nicomachea* VI 3, 1139b 15.

twilight and see a deer up ahead. As I get closer and see more clearly, I realize that, no, it's not a deer; it's actually a bush that looked like a deer. And when I walk right up to the bush, I find out that, no, it's not really a bush at all: it's actually a moss-covered boulder. There in the darkening forest, I have worked my way through two instances of *ἀλήθεια-2* and ultimately have arrived at an *ἀλήθεια-3*<sup>49</sup>. And in fact, as with *ἀλήθεια-2*, the "unhiddenness" of *ἀλήθεια-3* can also fall back into *λήθη*: in a few days time, I may well forget the entire experience.

Unfortunately Heidegger was not always crystal clear on these distinctions. At the beginning of his career<sup>50</sup>, and again in the middle<sup>51</sup>, and yet again in a *retractatio* towards the end<sup>52</sup>, Heidegger made it quite clear that *ἀλήθεια* should never be translated as "truth" except when it refers to *adaequatio intellectus et rei* (*ἀλήθεια-3*). Nonetheless, Heidegger himself violated his own prescription throughout much of his career. Only in 1967 he did acknowledge, en passant, that "*Wahrheit*" had occasionally "slipped in" to his texts<sup>53</sup>.

Ultimately, *ἀλήθεια-as-κίνησις* is the only kind of movement that interests Heidegger the phenomenologist. To be sure, when he reads the *Physica* on *κίνησις* and *φύσις*, he interprets both of them ontologically, as forms of being. But so had Thomas Aquinas seven hundred years earlier (and brilliantly so) in his commentary on the *Physica*<sup>54</sup>. But what Heidegger offers over and above that ontological reading of *κίνησις* is a *phenomenological retrieval* of what Aristotle had left unthematized, namely that *κίνησις* and *φύσις*, when read in correlation with *λόγος*, are forms of *ἀλήθεια* and therefore have to do first of all with intelligibility rather than just "nature".

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In the eight years leading up to the writing of SZ, Heidegger worked out the fundamentals of his phenomenological approach and, from within that, his retrieval of the unsaid in Aristotle's *κίνησις*. All of this he did in the name of clarifying the central topic of his thinking. In the 1922 "Natorp Bericht" he boldly announced what that central topic was: «The object of philosophical research is *human beings* investigated with regard to the character of their being»<sup>55</sup> – and that focus would continue to orient all his work over the next fifty years.

Whatever twists and turns his philosophical trajectory took, and regardless of the so-called "turn" (*Kehre*) that he allegedly carried out in the 1930s, Heidegger never took his eye off *Dasein* as the central topic of his thinking, even as he focused on *Ereignis* in the last four decades of his career. And at the very core of *Dasein* there was always operative the alethic-existential movement that he had retrieved from the Stagirite. Using the term "*unterwegs*" to name that existential movement, he wrote: «In one way or another we are forever propelled on-our-way. Standing still and waiting are merely interim pauses in the trajectory of our being always on-our-way»<sup>56</sup>. *Alles ist Weg*: for us, there is nothing prior to this ontological movement of our ex-sistence, and nothing after.

The topics in the next installment of this work-in-progress deal with Heidegger's reading of Aristotelian *κίνησις* and the question of how that phenomenon bears upon the issues of *Dasein* and *Ereignis*. Here we can only allude to three elements of that discussion.

<sup>49</sup> See GA 21, p. 187.15-23.

<sup>50</sup> SZ, p. 219.33-37.

<sup>51</sup> GA 45, p. 98.8-12.

<sup>52</sup> GA 14, p. 86.16-20.

<sup>53</sup> GA 15, p. 262.10: *schob sich dazwischen*.

<sup>54</sup> Aquinas (1954).

<sup>55</sup> Heidegger (1989), p. 238.21-22: «Der Gegenstand der philosophischen Forschung ist das menschliche Dasein als von ihr befragt aus seinen Seinscharakter». Emphasis added.

<sup>56</sup> SZ, p. 79.18-19. Interim pauses: *Grenzfälle*.

The first issue will be to sort out how Heidegger retrieved his own notion of phenomenological *κίνησις* from *Physica* III 1-3 and *Metaphysica* IX 1-5. (Aristotle remarks on how difficult it is to understand movement, and Heidegger echoes the sentiment)<sup>57</sup> If Heidegger's fundamental presupposition has always been hiding in plain sight, the same goes for Aristotle's analysis of *κίνησις*. Consistent with the Greek cathexis on *τὸ τέλειον* (the complete or per-fect), Aristotle's tacit presupposition is that rest / standing-still (*ἡρεμία, στάσις*) lie at the very core of movement, and thus are the key to understanding his central terms, *ἐνέργεια* and *ἐντελέχεια*<sup>58</sup>.

The second issue will be to show that Heidegger's retrieved sense of movement shaped his early reading of *Dasein* and especially the nodal topics of SZ: embeddedness in meaning (*In-der-Welt-sein*), concern for meaning (*Sorge, Besorgen, and Fürsorge*), temporality (*Zeitlichkeit*), and historicity (*Geschichtlichkeit*). To sort that out, we will have to redefine and retranslate some of Heidegger's technical terms (mistranslations of which have thrown off the scholarship for decades): *Gewesen, Zeitigung, Sein-zum-Tode, Zurückkommen* (in SZ § 65 as contrasted with §18), and others. We will also have to work out how Heidegger understands *τὸ τί ἦν εἶναι* along with the difficult issue of "existential aspect" in *Metaphysica* IX 6 (e.g., *ἔώρακε, πεφρόνηκε, νενόηκε*, etc.).

The third issue will be to show how Heidegger's understanding of *κίνησις* shaped his later work on *Ereignis*. This will entail analyzing his 1928 seminar on *Physica* III 3 in light of his insight in 1930 that what we have called the transparent medium is intrinsically "hidden," i.e., unknowable in the sense of *τὴν αἰτίαν γινώσκει*<sup>59</sup>, even as it remains the ever-operative force in the Ur-movement that is *Dasein*.

If those three tasks make up the "what" of Heidegger's retrieval of *κίνησις*, the present prologue has been devoted only to the "how" of his phenomenological approach – a necessary prolegomenon, however, insofar as «Only as phenomenology is ontology possible».

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<sup>57</sup> *Physica*, III 2, 201b33-202a3 and GA 9, p. 283.23-27.

<sup>58</sup> GA 9, p. 283-284.

<sup>59</sup> *Analytica posteriora*, I 2, 71b10-1.

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