

# Heidegger: a Map of the Metaphysical Evolution of Being

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For reference:

ZAMAROS, PANAYOTIS (2008), *Heidegger: a Map of the Metaphysical Evolution of Being*, Lausanne: P. Zamaros.

With reference to Heidegger's *Metaphysics as History of Being*, one can trace the following evolution from the premetaphysical to the metaphysical.

'In the beginning of its History Being opens itself out as'<sup>1</sup>unconcealment (P1), emergence (P2) ground (P3) and principle (P4):

Premetaphysical (P)	Metaphysical I (Mi)	Metaphysical II (Mii)
<u>P1. unconcealment (aletheia)</u> <sup>2</sup>	truth (homoiosis - adequatio) <sup>3</sup>	proposition (logos) > certainty <sup>4</sup>
<p><u>P2. emergence (physis)</u><sup>5</sup> &gt;  P2A essence/presencing (koinon)<sup>6</sup> &gt; manner of presencing (<i>eidōs</i>)<sup>7</sup> &gt; beingness (ousia)<sup>8</sup>, unity (en)<sup>9</sup>  P2B presencing (ergon)<sup>10</sup> &gt; presence (ousia)<sup>11</sup></p>	<p>P2B division into<sup>12</sup>  Mi2A. presence/permanence in the secondary sense (deutera ousiai): <u>whatness</u> (ti estin, essentia): idea<sup>13</sup> &gt; representational thought<sup>14</sup>, seeming/outer appearance (eidolon)<sup>15</sup>  Mi2B. presence/permanence in the primary sense (kyriotatai ousiai): <u>thatness</u> (oti estin, existentia)<sup>16</sup>; in presence (en-ergeia)<sup>17</sup>, fulfilled gathering (entlechia)<sup>18</sup>, permanence (ousia, tode ti)<sup>19</sup></p>	<ul style="list-style-type: none"> <li>• Mi2B evolution into: actuality (actualitas) &gt; reality (actualitas) &gt; <ul style="list-style-type: none"> <li>◦ truly real (actus purus)<sup>20</sup> &gt; goodness (bonum)<sup>21</sup></li> <li>◦ effecting as representing (percipere)<sup>22</sup> &gt; unity &gt; monad<sup>23</sup> &gt; striving (appetitus)<sup>24</sup> &gt; force (vis viva)<sup>25</sup>, inclination to realization (nisus), endeavor of possibility (conatus)<sup>26</sup> ↷<sup>27</sup></li> </ul> </li> <li>• P2B evolution<sup>28</sup> into fact (factum), action (actus)</li> <li>• P2B division into<sup>29</sup></li> </ul> <p>Mii2A. <u>whatness</u>: potential (potentia &gt; possibilitas) &gt; essential/essence (essentia = quidditas)<sup>30</sup>  Mii2B. <u>thatness</u>: reality (actualitas)<sup>31</sup>, esse<sup>32</sup> &gt; standing out (ex-sistens)<sup>33</sup> &gt; existence (existentia)<sup>34</sup> ↷</p>
<u>P3. ground (hypokeimenon)</u> <sup>35</sup>	what lies present (kataphasis) <sup>36</sup> > what is shown and stated - predicated (legomenon kath' autou) <sup>37</sup> > categories as characterizations of what is (kategoriai) <sup>38</sup>	<ul style="list-style-type: none"> <li>• subject (subiectum, voluntas, mens humana)<sup>39</sup> &gt; I (ego)<sup>40</sup></li> <li>• hypokeimenon and logos &gt; ratio, predicate, opine (rheo, rhesis)<sup>41</sup> &gt; thinking (cogitare)</li> <li>• substance (substantia)<sup>42</sup></li> </ul>
<u>P4. principle (arche)</u> <sup>43</sup>	ache and idea (eidōs) > cause (aetia) <sup>44</sup>	cause (causalitas)

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<sup>1</sup> Heidegger, 1973: 4.

<sup>2</sup> Heidegger, 1973: 4

<sup>3</sup> Heidegger, 1973: 17.

<sup>4</sup> Heidegger, 1973: 20, 24. Certainty expresses consciousness as valid and authoritative knowledge.

<sup>5</sup> Heidegger, 1973: 4. Emergence implies motion but also to produce or represent (*ποιησις*) (Heidegger, 1973: 5).

<sup>6</sup> Heidegger, 1973: 8-9.

<sup>7</sup> Heidegger, 1973: 9.

<sup>8</sup> Heidegger, 1973: 8.

<sup>9</sup> Heidegger, 1973: 8.

<sup>10</sup> Heidegger, 1973: 4.

<sup>11</sup> Heidegger, 1973: 4, 6.

<sup>12</sup> Heidegger, 1973: 6. This is a distinction of a two-fold presence (*ουσια*) that occurs in Aristotelis (a continuation from premetaphysical P2B). But as he carries with him the Platonic idea (*ειδος*) as that which is seen, Heidegger makes the correspondence between whatness and idea (*ειδος*) i.e. *ουσια* in the secondary sense (MI2A) and between thatness and presencing (*ενεργεια*) i.e. *ουσια* in the secondary sense (MI2B).

<sup>13</sup> 1973: 11.

<sup>14</sup> 'Reality is representation in the sense of the constancy of the continuous which is set up *by* certain representational thinking and *for* it.' (1973 : 25, original emphases).

<sup>15</sup> Heidegger, 1973: 9, 10.

<sup>16</sup> Heidegger, 1973: 7

<sup>17</sup> Heidegger, 1973: 5, 10. If Aristotelis thinks that which is (*τοδε τι*) as presencing (*ενεργεια*) in contrast to Platonas who thinks of presencing (*κοινων*) as the common denominator in the idea (*ειδος*), Heidegger does think that the former captures the premetaphysical because 'between *ενεργεια* and the primordial essence of Being (*αληθεια/φουσις*) stands the *idea*.' (1973: 10, I have rewritten *energeia, aletheia, physis*). But this is a Platonic idea (*ειδος*), which explains why for Heidegger metaphysics is Platonism (1972/1969: 57) since with Platonas idea (*ειδος*) is the first distortion relatively to the premetaphysical.

<sup>18</sup> Heidegger, 1973: 6. Heidegger (1973: 33) notes that Leibniz does not retain the Aristotelian meaning as he talks about "perfection" and "self-sufficiency" (*αυταρχεια*).

<sup>19</sup> Heidegger, 1973: 6.

<sup>20</sup> Heidegger, 1973: 15.

<sup>21</sup> Heidegger, 1973: 15, 23. *Bonum*, as *summun bonum*, is the purest expression for causality that combines value as virtue and the Platonic sense of 'αγαθον ... [as] what absolutely makes capable' (Heidegger, 1973: 13; I have rewritten *agathon*)

<sup>22</sup> Representation constitutes the fundamental feature of reality in that 'every being is only truly in being as a representing being' (Heidegger, 1973: 32): substantiality, substance, representation become the same.

<sup>23</sup> For Leibniz (in Heidegger, 1973: 33, footnote, original emphases) 'what is not truly *a* being is not truly a *being*': *veritas* and *actualitas* become *one*.

<sup>24</sup> 'The simple unifying unity is originally effecting in accordance with the manner of representational striving.' (Heidegger, 1973: 37).

<sup>25</sup> For Leibniz, according to Heidegger (1973: 38, 39) 'every *subiectum* is determined in its esse by *vis* (*perceptio-appetitus*)... this essence constitutes the fundamental character of *existentia*.' The importance of representation in relation to *vis* is underlined later on (Heidegger, 1973: 45, original emphasis): 'a man (sic) representing something means: he (sic) *is* somebody. This Being belongs to *vis*.'

<sup>26</sup> Heidegger, 1973: 41.

<sup>27</sup> Heidegger (1973: 41) builds highlights a relationship between *essentia* and *existentia* in Leibniz: 'representing, striving stabilization [i.e. *essentia*] is the nature of *existentia*.'

<sup>28</sup> 'The essence of the "work" is no longer "workness" in the sense of distinctive presencing in the open...?' (Heidegger, 1973: 12).

<sup>29</sup> The original division is maintained (Heidegger, 1973 : 13)

<sup>30</sup> Heidegger, 1973: 2.

<sup>31</sup> Heidegger, 1973: 17-18. *Ex-sistentia*, *actualitas* and causality are related.

<sup>32</sup> Heidegger, 1973: 15.

<sup>33</sup> Heidegger, 1973: 16. Genealogically speaking, Heidegger traces the origin of "*ex-sistentia*" in the Aristotelian expression 'περὶ δὲ τὸ ἔξω ὄν καὶ χωριστόν' (of the outside being which can exist apart) (Online 10,

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*Metaphysics*, Book XI (K), 1065a, lines 23-24, my translation). The other reference that Heidegger (1973: 16) makes about Aristotelis seems to be misquoted; what is closer to what Heidegger states, is 1028a (my translation): 'Ἐξω δηλοῦσιν οὐδὲν τινα φύσιν τοῦ ὄντος' (do not declare anything outside what a being is about).

<sup>34</sup> Heidegger, 1973: 12.

<sup>35</sup> Heidegger, 1973: 26, 28.

<sup>36</sup> Heidegger, 1973 : 27-28

<sup>37</sup> Heidegger, 1973: 27.

<sup>38</sup> Heidegger, 1973: 28.

<sup>39</sup> '...what is placed and thrown under in the *actus*...' (Heidegger, 1973 : 27). With Descartes the Aristotelian υποκειμενον becomes a '*subiectum* [whose] has its essence in the *actus* of *cogitare* (*percipere*).' (Heidegger, 1973 : 31).

<sup>40</sup> The *ego* is the *res cogitans* with a distinctive *subiectum* 'whose esse, that is, presencing, suffices for ... certainty.' (Heidegger, 1973 : 29.)

<sup>41</sup> Heidegger, 1973 : 28.

<sup>42</sup> Heidegger, 1973: 27. Henceforth, *ousia* is rendered as substance rather than presencing.

<sup>43</sup> Heidegger, 1973: 14, 28.

<sup>44</sup> To be precise, principle (*arche*) is transformed to cause (*αιτιον*) because 'whatness is the matter of everything, that is, its cause.' (Heidegger, 1973: 13)