Heidegger: a Map of the Metaphysical Evolution of Being

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For reference:
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 as¹ unconcealment (P1), emergence (P2) ground (P3) and principle (P4):

<table>
<thead>
<tr>
<th>Premetaphysical (P)</th>
<th>Metaphysical I (Mi)</th>
<th>Metaphysical II (Mii)</th>
</tr>
</thead>
<tbody>
<tr>
<td>P1. unconcealment (aletheia)²</td>
<td>truth (homoiosis - adequatio)⁴</td>
<td>proposition (logos) &gt; certainty⁴</td>
</tr>
</tbody>
</table>
| P2. emergence (physis)⁵ > P2A essence/presencing (koinon)⁶ > manner of presencing (eidos)⁷ > beingness (ousia)⁸, unity (en)⁹ P2B presencing (ergon)¹⁰ > presence (ousia)¹¹ | P2B division into¹² Mi2A. presence/permanence in the secondary sense (deuterai ousiai): whatness (ti estin, essentia): idea¹³ > representational thought¹⁴, seeming/outer appearance (eidolon)¹⁵ Mi2B. presence/permanence in the primary sense (kyriotatai ousiai): thatness (oti estin, existentia): in presence (en-ergeia)¹⁷, fulfilled gathering (entelechia)¹⁸, permanence (ousia, tode ti)¹⁹ | • Mi2B evolution into: actuality (actualitas) > reality (actualitas) >
  o truly real (actus purus)²⁰ > goodness (bonum)²¹
  o effecting as representing (percipere)²² > unity > monad²³ > striving (appetitus)²⁴ > force (vis viva)²⁵, inclination to realization (nisus), endeavor of possibility (conatus)²⁶²⁷
  • P2B evolution²⁸ into fact (factum), action (actus)  
  • P2B division into²⁹ Mii2A. whatness: potential (potentia > possibilitas) > essential/essence (essentia = quidditas³⁰) Mii2B. thatness: reality (actualitas)³¹, esse³² > standing out (ex-sistens)³³ > existence (existentia)³⁴³⁵ |
| P3. ground (hypokeimenon)³⁶ | what lies present (kataphasis)³⁶ > what is shown and stated - predicated (legomenon kath’ autou)³⁷ > categories as characterizations of what is (kategorioriai)³⁸ | • subject (subjectum, voluntas, mens humana)³⁹ > 1 (ego)⁴⁰  
  • hypokeimenon and logos > ratio, predicate, opinion (rheo, rhesis)⁴¹ > thinking (cogitare)  
  • substance (substantia)⁴² |
| P4. principle (arche)³³ | ache and idea (eidos) > cause (aetia)⁴⁴ | cause (causalitas) |
Notes

5 Heidegger, 1973: 4. Emergence implies motion but also to produce or represent (ποιησις) (Heidegger, 1973: 5).
12 Heidegger, 1973: 6. This is a distinction of a two-fold presence (ουσιа) 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. οοσια in the secondary sense (M12A) and between thatness and presencing (ενεργεια) i.e. οοσια in the secondary sense (M12B).
13 1973: 11.
14 '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).
15 Heidegger, 1973: 9, 10.
17 Heidegger, 1973: 5, 10. If Aristotelis thinks that which is (γος τ) as presencing (ενεργεια) in contrast to Platonas who thinks of presencing (ουσια) 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) stands the idea.’ (1973: 10, I have rewritten ενεργεια, αληθεια, φυσις). 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.
18 Heidegger, 1973: 6. Heidegger (1973: 33) notes that Leibniz does not retain the Aristotelian meaning as he talks about “perfection” and “self-sufficiency” (αυταιρεωσια).
20 Heidegger, 1973: 15.
21 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 αγαθον)
22 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.
23 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.
24 ‘The simple unifying unity is originally effecting in accordance with the manner of representational striving.’ (Heidegger, 1973: 37).
25 For Leibniz, according to Heidegger (1973: 38, 39) ‘every subjectum 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.’
26 Heidegger, 1973: 41.
27 Heidegger (1973: 41) builds highlights a relationship between essentia and existentia in Leibniz: ‘representing, striving stabilization [i.e. essentia] is the nature of existentia.’
28 ‘The essence of the “work” is no longer “workness” in the sense of distinctive presencing in the open...’ (Heidegger, 1973: 12).
29 The original division is maintained (Heidegger, 1973 : 13)
33 Heidegger, 1973: 16. Genealogically speaking, Heidegger traces the origin of “ex-sistentia” in the Aristotelian expression ‘παλ δε θα Εξω δν χοροσθο’ (of the outside being which can exist apart) (Online 10,
Metaphysics, Book XI (Κ), 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): ‘ἐξωδηλούσιν ὁὐσίν τινα φύσιν τοῦ ὄντος’ (do not declare anything outside what a being is about).

34 Heidegger, 1973: 12.
36 Heidegger, 1973: 27-28
37 Heidegger, 1973: 27.
39 ‘...what is placed and thrown under in the actus...’ (Heidegger, 1973: 27). With Descartes the Aristotelian ὑποκειμενον becomes a ‘subjectum [whose] has its essence in the actus of cogitare (percipere).’ (Heidegger, 1973: 31).
40 The ego is the res cogitans with a distinctive subjectum ‘whose esse, that is, presencing, suffices for ... certainty.’ (Heidegger, 1973: 29.)
44 To be precise, principle (arche) is transformed to cause (αἰτιον) because ‘whatness is the matter of everything, that is, its cause.’ (Heidegger, 1973: 13)