English translations of the phenomenon called \textit{Zeitlichkeit} miss the mark and throw \textit{Being and Time} off course at the very center of the issue that defines Heidegger’s work. What is the problem here? How to remedy it? In an effort to answer those questions, the essay unfolds as follows:

\textbf{Part One}

1. Discursiveness
2. Distention
3. Disappearance and Dispensation
4. Dislocation
5. \textit{Dénouement}

\textbf{Part Two}

1. Time, Aspect, Temporality
2. \textit{Metaphysics} IX 6, 1048b 18–34
3. \textit{Metaphysics} IX 8, 1052a 23 – b 2

\textbf{PART ONE}

1. \textit{Discursiveness}

Recall that Heidegger’s central topic is not “being” – at least not in any of the usual meanings of that term – but rather what he calls the “clearing” of and for being, \textit{die Lichtung}. This clearing is the \textit{locus} of being, analogous (but only analogous) to Aristotle’s description of the thinking soul as the place where the forms of things may appear (τόπος εἶδων: \textit{De Anima} III, 4, 429a 27–28). In German the clearing comes out as the \textit{Da of Sein}, the place

where the whatness, thatness, and howness of things – their being – can become actually manifest in human experience.¹

Recall also that the essence of a human being is to be “already” (i.e., essentially/necessarily) that place where things show up as what, that, and how they are. The nature of the human being is to be the locus for the “as” – where “as” is shorthand for “the possibility of things appearing as this or that,” i.e., appearing in their being.

The “as” connotes discursiveness, not only as a human possibility but above all as a human necessity. We are “condemned” to (or “thrown” into) relating to things mediately and discursively, i.e., by way of an as-structure. Discursiveness entails combining different elements while keeping them distinct. In discursiveness the synthesizing “as” and the differentiating “as-not” are not disjunctive but mutually inclusive. Such synthesis-and-differentiation happens both in praxis (using something as a means to an end but as not the only means) and in theory (seeing Socrates as an Athenian but as not the only Athenian and as not only an Athenian). Heidegger calls the structure of such synthetic-differential activity by the Greek word λόγος, which for him means not “word” or “reason” or “language” but “discursiveness.”

So, the human being is always already thrown into λόγος. And λόγος as the possibility of discursive meaningfulness is what Heidegger calls “world.” To be condemned to this field of discursiveness means to have to clear the field and hold it open. This is what Heidegger initially called “being-in-the world.” In order (a) to show that one’s “thrownness” into (or a priori relegation to) λόγος means that one can have no footing outside of λόγος – neither in the αἰτίατος typical of animals nor in the νοῦς characteristic of angels; and (b) to capture the logical/ontological (not chronological) priority operative here; that is, (c) to emphasize that one’s nature as being-in-λόγος is something one assumes rather than creates – in the interest of all that, we might say: one always already has, of necessity, cleared and held open the field of discursiveness.²

Clearing and holding open the field of discursiveness means being already positioned (indeed, condemned) to “take-as.”³ To have to take X as Y, i.e., to need to use or know X in terms of something else, means that you must already be structured so that you can be in touch with Y. Your being is a “distention” (Ausbreitung).⁴ You are “ahead” of your actuality, “stretched” into your possibilities, such that you have both yourself and other things from out of (or: in terms of) your possibilities. Operatio sequitur esse: Your activities are discursive because your structure is distensive.⁵

2. Distention

Having traced discursiveness back to distention, Heidegger interprets distention in terms of movement. Shaping the discussion is his re-reading of κίνησις in Aristotle. Heidegger treats movement here not in the sense of change of
place, quality or quantity, or even generation and corruption of substance, but as a basic kind of being: ontological becoming. (Cf. GA 22, 173.1-8.)

In general, an entity has its being as ontological becoming if it meets the criterion of “necessary anticipation,” i.e., if, over and above its as-yet-unachieved individual possibilities, it has its own wholeness (i.e., the required actualization of its necessary possibilities) still ahead of itself and in need of anticipation. Becoming is an entity’s necessary prolepsis of a not-yet-achieved wholeness that the entity needs in order to be at all.6

Such becoming is “teleological.” It means (a) being oneself at any given moment only by anticipatorily enacting one’s τέλος; or (b) being present by being absent in the direction of one’s wholeness; or (c) having one’s τέλος and wholeness proleptically and thus finitely present. Becoming means that this absence qua anticipated bestows finite presence. At least this is how Heidegger understands Aristotle’s discussion of movement as ἑνέργεια ἀτελής or τοῦ ἀτελοῦς ἑνέργεια.7

Just as to be human is to be condemned to λόγος, so too (and as the basis for that) it means being condemned to becoming. Heidegger expresses this by saying that your essence is “to have to ek-sist,” i.e., to be already and necessarily positioned beyond your present actuality, not just in the direction of this or that possibility, but in the direction of your end.

The ultimate and inevitable end that your becoming anticipates is the possibility to end all possibilities. Human becoming is mortal becoming, and mortality is not some future moment up the road. Rather, you already “enact” it: It is how you “already” (i.e., essentially/necessarily) now are. Of its essence, human becoming is a disappearing act. You are by proleptically being-no-longer (SZ 259.1-2, 25-26). To be is to enact dying: ἐπιτηδεύεσθαι ἀποθνῄσκειν.

This ontological movement of appearing by disappearing is intrinsically time-forming, but not in the usual sense of “chronology.”8 Rather, your ontological movement entails

- being present to yourself and to things-in-their-being;
- by being the mortal becoming that you “already” are.

Heidegger calls this “temporality.” It constitutes the distensive structure of human becoming, which in turn makes possible – and necessary – the discursive structure of human activity. Temporality clears and holds open the field for discursive meaning; in fact it is the clearing.9

3. Disappearance and Dispensation

As with all movement, so too analogously with distention or temporality, its essence – what makes it be the finite becoming it is – is the dimension of its intrinsic (but relative) non-appearance or dis-appearance – metaphorically its “hiding” – which Heidegger calls “the mystery” (das Geheimnis).10

But this intrinsic non-appearance is not “just nothing”; as in all movement,
the absence is positive and productive. As relatively absent, the non-appearance makes possible finite appearance, while remaining itself ever absent. Given its absence, we might cross out this non-appearance lest it get hypostasized:

\[ \wedge \text{ gives being;} \]
\[ \wedge \text{ dispenses being (cf. Geschick, Schickungen);} \]
\[ \wedge \text{ makes possible the appearance of things as-this-or-that.} \]

And it does so in various "epochal" forms that constitute the "history," i.e., the historical dispensations, of being. Distention, as disappearing, dispenses discursive appearance, viz., "being" taken as the many ways in which and as which things can appear in human experience.

By clearing and sustaining the field of discursiveness, distention makes possible "appearance-as." But distention, in turn, is made possible by its own disappearance. So: distention as disappearance makes possible discursiveness as appearance. And both are intrinsically finite, the one as inevitably disappearing, the other as ineluctably discursive.

To name this distention or temporality – the disappearing-dispensing act that clears the field for appearance-as – Heidegger employs the Greek words \( \lambda \theta \varepsilon \alpha \varphi \varphi \varsigma \), both of which he interprets as distention's "presence-by-absence" or "appearance-by-disappearance." This \( \lambda \theta \varepsilon \alpha \varphi \varphi \varsigma \) refers primarily to (1) the distention of Dasein, the very opening up or happening of the clearing in conjunction with one's finitude and mortality; which clearing, in turn, (2) makes possible the discursive appearance of entities-in-their-being. This is the difference between ontological and ontic "truth"/disclosure.

The heart of the matter – the topic of Heidegger's thought – is this dispensation-by-disappearance. This unique movement is of the human essence, neither reducible to nor caused by individual human beings nor able to occur without them. It is what one already is and yet needs to become.

4. Dislocation

As intrinsically disappearing, the dispensing is readily overlooked and forgotten. Thus, one can easily go about the business of using and understanding things-in-their-being – in working, playing, doing philosophy – while forgetting the disappearing act that makes it all possible. Just as, in order to represent non-appearance, we used a cross-out, so likewise, in order to represent the overlooking or forgottenness of it, we may bracket (cf. \( \varepsilon \pi \chi \omega \), \( \varepsilon \pi \chi \eta \)) the non-appearing dispensing that is responsible for the various "epochs" of the dispensations or "history" of being (Seinsgeschichte, Seinsgeschichte). Thus: [it dispenses] the epochal dispensations of being.

But this bracketing/oblivion, which Heidegger sometimes calls "errance" (Irre) or "insistence" (Insistenz), is hardly a forgetfulness of being; if anything, it insists on being and on its correlate, the subject. Rather, it is a forgetfulness of the disappearing-dispensing clearing of and for being. As such, it is
a radical dis-location (cf. ἀτοπονοῦ), the forgetting of the locus of being (one’s essence) and the substitution of something else for it.

Today, according to Heidegger, the game is up, the whole world is out of joint – but not because being has been lost. Quite the contrary. Being has triumphed. The history that runs from classical Greece to today – from theology as the first technology to technology as the last theology – has reached its eschatological fulfillment in nihilism. Being (i.e., presence) has become everything. The absence that dispenses presence has become nothing.

5. Dénouement

And yet, reappropriating that absence is always possible, because one always already is ıt. Whether easy or not, it is simply a matter of retracing and recovering the ontological movement that one “already” is.

This would entail an end to the bracketing/overlooking of what dispenses the epochs of discursiveness. With the brackets off, the dispensing does not change its nature and come into appearance but, rather, is recognized as intrinsically non-appearing.

FROM: ıt dispenses

TO: ıt dispenses

the possibility of appearance-as

The result: one might then shift one’s focus from the dispensed to the dispensing, and might appropriate the latter. That is, one might begin to understand one’s own essence not primarily in terms of its relation to being – taken as the product of dispensation in the various historical-epocal forms (the “history of being:” metaphysics) – but, rather, in terms of one’s always-already-operative relation to the heretofore overlooked dispensing itself, now understood as disappearing and as the place of one’s own being.

PART TWO

1. Time, Aspect, Temporality

There is no doubt that it is difficult business translating Heidegger’s definition of Zeitlichkeit (“temporality”). The very compact phrase that defines this essential structure of Dasein’s being reads: “gewesend-gegenwärtigende Zukunft” (SZ 326.20–21). I suggest that this means:

1a. gewesend: one’s “always-already-operative” (i.e., essential)

1b. Zukunft: finite, mortal becoming,

2. gegenwärtigend: which dispenses one’s presence (or present moment) as the possibility of having oneself and other entities present-in-being.
Or in the reverse, and with emphasis on authenticity:

2. The proper (i.e., befitting-one’s-essence) way to have oneself and other entities present-in-being, is to do so in terms of 1a/b. one’s always-already-operative being- unto-one’s-τελος.

Clearly, the major problem is how to translate gewesend or its cognates das Gewesen and die Gewesenheit. The received translations use variations on the present perfect participial form “having been.” The Macquarrie-Robinson version of SZ renders gewesend-gegenwärtigende Zukunft as “a future which makes present in the process of having been” (BT 374.11–12).

This reading is misleading. Heidegger himself frequently warned against using any notion of the “past” (Vergangenheit – and that includes the present perfect) to translate das Gewesen or die Gewesenheit with regard to Zeitlichkeit. In the very paragraph where he introduces the word Gewesen, he explicitly interprets it in terms of Aristotle’s τὸ τί ἐγένετο, which has nothing to do with either past time or the present perfect tense.

It is important to remember that English and German grammar privilege a view of the verb in terms of tense, whereas ancient Greek, which rules Heidegger’s perspective in this case, privileges aspect, Aktionsart.12 (For Heidegger’s allusions to aspect, see GA 2, 114, n. “a,” and 462.6; also GA 15, 296.25–30.) Whether in ancient or modern Greek, verb tenses indicate the temporal relation between a given action and some “datum point”; that is, they answer the question: “At what time did this event occur with respect to my speaking about it, or with respect to some other action?” Greek aspect, on the other hand, answers the question: “How is the nature of this or that action being conceived, specifically as regards its completeness or incompleteness as distinct from its tense?” In modern Greek, for example, when your teacher tells you γράφε (present imperative, with imperfective aspect), she means “O.K., start writing” or even “Write regularly” – that is to say, the action is conceived as incomplete, continuous, or repeated. But when she tells you γράψε (aorist imperative, with perfective aspect), she means “Write this down” – that is, the action is seen as complete in this given moment, without reference to action completed in the past and continuing in the present.13

If we translate das Gewesen as “what-is-as-having-been,” we are privileging a linear view of time that sees some given process of development as having achieved its fulfillment, which fulfillment continues to have effect today. For example, you received your doctorate some years back, and no matter how long ago that was, you have become and still are a doctor. The action occurred in the past and continues to impact you in the present, precisely as what you have accomplished in the past. You are-as-having-been. And indeed it is possible to read the Greek present perfect tense that way. For instance, in the verb μεμάθηκα, “I learn,” the perfect tense μεμάθηκα means: “I now know, I still know, as having completed a long process of learning.” (See below regarding Metaphysics IX, 6, 1048b 24.) Likewise, the perfect tense οἶδα means “I know and still know, precisely as having completed a long process
of ‘seeing’ that resulted in, and still informs, my present act of knowing.” These examples illustrate an ordinary perfect tense with completed aspect in present time, with the formal sense of “is-as-having-been.”

This legitimate sense of “is-as-having-been” is first mentioned in Greek grammar only in very late antiquity – and then only virtualiter. The classical Greeks called past time ὁ χρόνος παρελθόν (from παρά + ἔρχομαι, go by, pass by). By Hellenistic times Dionysius Thrax (ca. 170–90 B.C.), in his immensely influential Τέχνη γραμματική, called the past tense in general ὁ χρόνος παρελθεθώς (from the present perfect of the same verb), and specifically called the “present perfect” tense τὸ παρακείμενον or ὁ χρόνος παρακείμενος, “the [past time] lying close by,” or the “recent [past] tense.”14

It is only with the Byzantine grammarian Stephanus (before A.D. 700) that one can document that this “recent past tense” gets called the “present-as-perfect: ἐνεστῶς συντελικῶς, i.e., “[the] present [as where something has been] completed,” i.e., the “completed present” or “present perfect.” Here ἐνεστῶς, the second-perfect participle of ἐνίστημι, means something like “being-present as standing-in-this-place,” and συντελικῶς means “completed” or “brought to perfection,” hence: having-been-completed-and-continuing-as-such. In commenting on Dionysius’ list of Greek tenses, Stephanus writes: Ὅ δὲ παρακείμενος καλεῖται ἐνεστῶς συντελικῶς: “But the parakeimenos [recent past] tense is called syntelikos [being-present-as-having-been-completed].” That is: It has the time-value of: “is-[and-perduing]-as-having-been [completed]” or “is-as-having-been.”15

But this “is-as-having-been” is not what Heidegger intends by das Gewesen, nor is it what he hears in τὸ τί ἣν ἔλναι or in the “priority” that resounds in πρότερον τῇ φύσει. At SZ 85.17 Heidegger says that “ein apriorisches Perfekt” – a “present perfect tense with apriori aspect” – characterizes the very being of Dasein. And in a marginal note to that text (GA 2, 114, note “a”) he glosses the phrase with a concatenation of temporal metaphors: vorgängig; a priori; πρότερον τῇ φύσει and τὸ τί ἣν ἔλναι rendered variously as (a) das jeweils schon voraus Wesende, (b) das Gewesen, (c) das Perfekt, and (d) das jeweils Frühere.

Let all these phrases ride (provisionally and no doubt inadequately) under the rubric of the ontological “already” – not that which has been and still is, but that which at any given moment is always “prior” and essential, beyond our determination, always already operative and determining us.16 What Heidegger does here is strike a novel middle path between the Scylla of the completed-and-present aspect of the Greek perfect (“is-as-having-been”) and the Charybdis of a “Platonizing” aspect, according to which the ἣν of τὸ τί ἣν ἔλναι would have an objective-transcendent signification, denoting some original eternal ἄνως ὄν.17 For Heidegger, das jeweils Frühere, “what is, in each instance, prior,” is not chronologically prior in any sense. Rather, it is the existentially apriori, that which in each case is always already ontologically operative in Dasein: das schon voraus Wesende, as he says, and “nicht
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ein ontisch Vergangenenes” (GA 2, 114, note “a”). Das Gewesen, like τὸ τῇ ἡν εἶναι, does not designate any past at all, not even a past that still weighs upon the present and allows of a retrieval of its latent possibilities, the way one can retrieve a still hidden meaning from Kant, or revive a personal relationship, or work through a childhood trauma. There is room for that in Heidegger – he deals with it under the rubric of historicity – but that is distinct, even qualitatively different, from the experience of Gewesenheit in authentic temporality.18

How to test this hypothesis? A clue to what das Gewesen means and how one might translate it can be found in Aristotle, Metaphysics IX, 6 and 8.

2. Metaphysics IX, 6, 1048b 18–3419

Within the field of “doing” in the broadest sense, Aristotle distinguishes between (1) those doings that have their fulfillment within themselves (ἐνυπάρχει τὸ τέλος, 1048b 22–23) and thus are πράξεις in the proper sense of the term; and (2) those that do not have such a τέλος and so are not πράξεις in the proper sense. (I provisionally translate πράξεις, insofar as it is an ἐνέργεια, as “enactment,” not in the sense of “acting something out,” like a dramatic representation, but rather: “putting into act.” An argument against this usage: The “act” of “enactment” misses the sense of “appearance” that ἐργον has for Heidegger: see below. An argument in favor: It seems Heidegger, in another context, is edging towards something like “enactment” with his “Ins-Werk-setzen.”)20

The example that Aristotle puts forth – exercising in order to lose weight (1048b 18–22) – might at first seem (both intuitively and from the very look of the Greek word) to have the τέλος as intrinsic to the doing and thus to be an instance of πράξεις/enactment. Thinning down (τὸ ἵσχυαίνειν) has thinness (ἡ ἵσχυαίνω) as its purpose and goal. More or less the same body, virtually the same word: Isn’t thinning down an “enactment” of thinness? Not so, says Aristotle. Consider the following paraphrase:

<table>
<thead>
<tr>
<th>1048b 18–22</th>
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<tbody>
<tr>
<td><strong>[Principle:]</strong></td>
</tr>
<tr>
<td><strong>[Example:]</strong></td>
</tr>
<tr>
<td><strong>[Application:]</strong></td>
</tr>
</tbody>
</table>
is in movement
in such a way that
it is not yet that for the sake of which
the movement is taking place.\textsuperscript{23} \textsuperscript{21}

[Conclusions:] This kind [of doing] is not a πράξις
or at least not a complete-and-perfect one
[τέλεια]
because there is no τέλος [inherent in
the doing].

True, it is the same entity that begins the exercise program as an overweight
body and finishes it as a thinner one. However, (1) during the regimen, the
thinned-down body that is the desired goal and purpose of the movement is
not actually present (μὴ ὑπάρχοντα ὅν ἔνεκα ἥ κίνησις); and (2) the
movement does not persist when the τέλος is attained; rather, once the thinned-
down body is achieved, the movement stops.\textsuperscript{24} Therefore, says Aristotle, the
movement of the body as it loses weight is not a πράξις. It aims at thinness
but does not enact it.\textsuperscript{25}

By inverting this negative example, we can derive two positive criteria
for a true πράξις:
1. The τέλος must be present, and inhere (ἐνυπάρχει), in the process (1048b
22–23), such that
2. the movement, as always enacting the τέλος, does not have to cease with
the attainment of the τέλος (1048b 26–27).

The principles are fine, but the examples that Aristotle gives, both positive
and negative, seem counterintuitive. Consider the following:

\begin{center}
\textbf{1048b 22–27}
\end{center}

[Principle no. 1:] But that [doing] in which the end
inheres is a πράξις/enactment.

[Positive examples:] For example, at one and the same time
one is seeing and has seen,
one is understanding and has understood,
one is intuiting and has intuited.

[Negative examples:] but not that [at one and the same time]
one is learning and has learned,\textsuperscript{26}
one is getting well and has gotten well.

[Positive examples:] At one and the same time
one is living well and has lived well
one is happy and has been happy.
Aristotle’s two principles may be plain enough, but do his examples work? Say you now understand how to use the Internet. Does that mean you understood it before? Or does the fact that you are now seeing Siena for the first time mean that you have already seen it at an earlier time? Does the fact that you finally found a job and are now living well, entail that you have already lived well before this?

Clearly not. And clearly that is not Aristotle’s meaning in this passage, as he shows in the very next lines, which interpret the above according to the distinction of κίνησις (“movement-towards” or “being-on-the-way-to”) and ἐνέργεια (“already being in/with the τέλος”).

<table>
<thead>
<tr>
<th>Principle no. 2:</th>
<th>Otherwise, it would have been necessary [for the process] to stop at a certain point, as when one is thinning down.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proof of no. 2:</td>
<td>But not so in these cases: we are living and have lived.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Thesis:</th>
<th>Of these, some must be called κινήσεις, the others ἐνέργειαι.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Κινήσεις</td>
<td>Every κίνησις is ἀτελής: [i.e., does not have its τέλος immanent to the doing:]</td>
</tr>
<tr>
<td>Examples:</td>
<td>thinning down learning something walking to a destination building a house.</td>
</tr>
<tr>
<td>Judgment:</td>
<td>These are κινήσεις, i.e., they are certainly ἀτελεῖς:</td>
</tr>
<tr>
<td>Proof:</td>
<td>For it is not the case that at one and the same time one is walking to a destination and has walked there one is building a house and has built it one is becoming something and has become it one is being moved and has been moved. And the following cases are mutually exclusive:</td>
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<td>-----------------------------------------------------------------------------</td>
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1048b 28–34
### B. Ἐνέργεια

| Presumed: | [Every Ἐνέργεια is τέλεια, i.e., has the τέλος immanent to the doing]. |
| Examples: | But the following are the same at one and the same time: one has seen and is seeing one is intuiting and has intuited. |
| Conclusions: | I declare the latter to be Ἐνέργεια, the former to be κίνησις. |

Aristotle’s topic here is what constitutes a true and proper (i.e., “complete” or “perfect:” 1048b 22) πράξις enactment and how it differs from both an imperfect πράξις (b 21–22) and any kind of ποίησις. A “perfect” πράξις 1. is a doing whose τέλος inheres in the very doing rather than being a separate product produced by the doing. 2. Thus the doing is an end in itself. 3. Therefore, the doing need not cease when the τέλος is attained – because the τέλος is attained in and at each moment of the doing, however short or long the doing might be. By contrast, an imperfect πράξις – like doing the process called “thinning-down-to-140-pounds” – must cease (as that specific deed) once you have reached 140 pounds; and likewise your building of a house ceases once you produce the τέλος, the house you contracted to build. By using the “present perfect” tense in his examples, what Aristotle is affirming about a perfect πράξις – and what he is denying of both imperfect πράξις and all ποίησις – is the doing’s condition of being τέλεια, i.e., its condition of enacting (realizing, fulfilling) the τέλος of the deed in the mere doing of the deed. Therefore, Aristotle’s use of the present perfect tense (ἔωρωκε, πεφιρόνηκε, νενόηκε, etc.) is notindicative that something “is as having been” or “is as in the process of having been.” Rather, it indicates that the doing enacts its τέλος, and therefore has that τέλος immanent, such that there is an equivalence – expressed by the word ἰμα, “at one and the same time” – between (1) doing and (2) being in the τέλος of the doing. Using time words (but using them only metaphorically; see below), we may express this as the condition of “always-already” having the fulfillment or wholeness present and operative within the doing. 27

3. Metaphysics IX, 8, 1050a 23 – b 2

Aristotle confirms and deepens his notion of the telic-ness of enactment at Metaphysics IX, 8, 1050a 23 – b 2. In the context of discussing how Ἐνέργεια
is “prior” to δύναμις not just in λόγος and χρόνος but especially in σύνεσις. Aristotle returns to the distinction between ποίησις and πράξις. Consider the following paraphrase.

Metaphysics IX 8, 1050a 23 – b2

In some cases
the doing [χρήσις: exercise of the faculty] is what is ultimate:
e.g., the ἔργον of sight is the seeing,
and nothing besides this is brought into appearance by sight.

In other cases
something else is brought into being/appearance:
e.g., the art of building [οἰκοδομητικὴ τέχνη] brings into appearance
not just the doing-of-building [οἰκοδόμησις]
but also a house.

In both cases there is a τέλος:
In the first case
the doing is its own τέλος.
In the second case, even though the doing is not its own τέλος,
the doing-of-building [οἰκοδόμησις] is more of a τέλος
than is the ability-to-build [= οἰκοδομητικὴ τέχνη].

And the doing-of-building [οἰκοδόμησις] – as an ἐνέργεια – is in the thing being built [the οἰκοδομούμενον];
that is, the doing-of-building, at one and the same time,
(a) comes into appearance itself and
(b) and is in-and-with the house.

The second set are doings where
not only the doing-of-the-doing [χρήσις]
but something else besides comes into appearance.
In them, the ἐνέργεια is in the thing-being-produced:
e.g.: the οἰκοδόμησις as an ἐνέργεια is in the οἰκοδομούμενον,
e.g.: the weaving as an ἐνέργεια is in the cloth being woven.
Likewise with other instances:
in general, movement is in the thing moved.
In the first set of doings

no other ἔργον is brought-into-being besides the state-of-being-in-being [ἐνέργεια].

In them, the ἐνέργεια inheres in the doing:

e.g.: the seeing is in the one doing the seeing,
the contemplating is in the one doing the contemplating, life is in the ψυχή, and happiness is in the ψυχή too, because happiness is a kind of life.

Thus it is clear that

the being – and so the appearance – of a thing consists in the thing’s being-in-its-ἔργον/τέλος.

Both kinds of doing mentioned here are seen as “bringing something about”29 in the sense of letting it come into appearance (ἐίδος, 1050b 1). Aristotle reads this letting-come-about in terms of ἐνέργεια and ἐνελέξεια (1050a 21–23). These terms, along with their roots ἔργον and τέλος, point not to “act” or “activity” but to the appearance of something as what-and-how-it-is, and to the bringing about of that. In Heidegger’s telling, for the Greeks a thing is to the degree that it appears30 (to which he would add: “even if – and in some cases, especially if – it appears as not appearing”). Thus, whatever appearance a thing has is the thing as ἔργον or τέλος; and the coming-into or being-in such ἔργον/ἐίδος/τέλος is the thing’s ἐνέργεια or ἐνελέξεια.

The question is: For Aristotle, what kinds of letting-come-into-appearance are the doings that are called ποίησις and πρᾶξις?

A. Ποίησις

Ποίησις/production is characterized by the fact that what it allows to emerge into appearance is not only its own doing (the χρήσις or “exercise” of its faculty: 1050a 24, 30) but a product as well (ἐτέρων τι, 1050a 30). And since the producing of the product is the essential moment of this doing, it follows that:

1. ποίησις has its τέλος outside itself: it exists to let a product come into appearance;
2. and since ποίησις is the allowing of something to come into appearance, the actual coming-into-appearance is in the thing being produced: ἡ ἐνέργεια ἐν τῷ ποιομένῳ ἑστιν (1050a 31).

What could this second point mean? If nothing else, it shows why ἐνέργεια cannot mean an “activity” such as nailing boards or laying brick. For surely it is the carpenter and the bricklayer who are building the house, and certainly their productive activities are in them. (When they don’t show up for work, the house doesn’t get built.)
However, the ἐνέργεια (the coming-into-appearance) that defines the laborers’ activity as a ποιησις (as a letting-come-into appearance) comes into its fulfillment not primarily in the laborers but in the coming-into-appearance of the house: ἡ ἐνέργεια ἐν τῷ ποιουμένῳ ἔστιν. Aristotle makes the point in the Physics III, 3. Consider the following paraphrase of that text.

**Physics III, 3, 202a 13–18**

Movement is in the moved, 13
because movement, 14
whereas it is brought about by a mover, 15
is the coming-into-τέλος of the moved.

But the coming-into-appearance of the mover
is not different [except in λόγος]
[from the coming-into-appearance of the moved].

Rather, movement has to be 16
the coming-into-τέλος of both.

A mover is that which
(a) is able to move something.
(b) comes to its own fulfillment when actually moving something. 17

But (b) consists in allowing the moved to come to its fulfillment.

Therefore, there is one ἐνέργεια for both alike. 18

Hence, the coming-into-the-appearance of the moved (the house) is the goal and purpose that gives the building-activity its meaning, its coming-into-appearance as a letting-come-into-appearance. Therefore:

3. ποιησις, as a letting-come-into-appearance, necessarily ceases once the product itself has come into appearance.

**B. Πρᾶξις**

Πρᾶξις/enactment, on the other hand, brings into appearance nothing other than itself. It is the exercise of its own “faculty” – e.g., seeing as the exercise of sight. Therefore, the exercise itself is the ἔργον and τέλος, the fulfillment-that-appears: ἔσχατον ἡ χρήσις, 1050a 24. This coming-into-appearance of itself – and of no product besides – is what defines a πρᾶξις. “As regards doings where there is no other ἔργον besides the ἐνέργεια, the ἐνέργεια [and hence the τέλος] is present in and inheres in the doings themselves.” (1050a 34–35).
As examples Aristotle gives: The τέλος of seeing is in the one who is now seeing; the τέλος of seeing-the-unchanging is in the one who is now seeing-the-unchanging; and the τέλος of life is in Dasein (ἡ ζωή ἐν τῇ ψυχῇ, 1050a 36 – b 1) – to which we might add: And Dasein appropriates that life by personally enacting dying: ἔπιτηδεέσσεθαι ἀποθνῄσκειν (cf. Phaedo 64A).

Aristotle’s conclusion: “Thus it is clear that the being – and so the appearance – of a thing consists in the thing’s being-in-its-τέλος” (ἡ σύστα καὶ τὸ εἶδος ἐνέργεια ἔστιν, 1050b 2–3).

This τέλος is the essence of the thing, τὸ τί ἐνέναι, that which is πρῶτον τῇ φύσει (“has priority in being”). It must always be presupposed as the necessary, as what an entity needs in order to be. We could perhaps use temporal metaphors (while remembering they are metaphors) to describe this essential necessity: it is that which “always already has been operative,” what “always was,” what “always already is,” “prior” to the individuals who instantiate it. It is the ever necessary and essential, the “perfect” only in the sense of the per-factum or τέλειον: that which “always-already” is in its τέλος and affects us from there as always already “at work” (ins-Werk-gesetzt). These are the meanings Heidegger tries to squeeze out of the various forms of gewesen that he uses with regard to Zeitlichkeit.

* * *

How to employ the above in interpreting Heidegger’s definition of “temporality?” One way would be to approach the issue through the phenomenon of the verb-aspect of ancient Greek. Nonetheless, Heidegger’s problematic of the “ontological already,” which only begins to peek through the texts analyzed above (and then only at the existentiell level), cannot, I think, be finally and entirely encompassed within the linguistic questions relating to aspect, not even within the terms of Alexander P.D. Mourelatos’ “ontological” approach to “events.”

Aristotle’s analyses in Metaphysics IX 6 and 8 remain at the level of particular, specific, everyday acts – seeing, understanding, intuiting – and their structure as πράξεις. This level is what Heidegger calls the existentiell – and, to be sure, it includes one of the most important πράξεις of all: resolution (SZ 300.30). However, in defining the ontological structure of temporality, Heidegger, while drawing on these analyses, drops them down a register to what he calls the existential-ontological, the level of the essence of the human. There Heidegger uses Aristotle’s work κατ’ ἀναλογίαν, that is, as an important analogy for clarifying and articulating his own quite different notion of what one might call “ontological aspect” (cf. er-augen: ID 24).

Sein und Zeit operates at two levels. (1) At the existential level of one’s essence, Gewesenheit is ontological “alreadiness,” one’s “always-already-operative” mortal finitude; and temporality is the existential-ontological “enactment” of that finitude, not as a personal deed or achievement but as a structural “given”: “temporality” means that finitude is “always already
enacted.” (2) At the existentiell level, resolution is a doubling of what always-already-is-enacted; it means choosing to have oneself and other entities present-in-being in terms of this “always-already-operative” ontological structure.

In short, das Gewesen not only lies beyond ordinary time (and especially the present perfect tense) and not only comes from an experience beyond the issue of complete and incomplete activity and other aspectual features of verbs, but also forces a radical redefinition of “time” and “temporality.”

REFERENCES AND INDICATIONS

Sources
Heidegger: I cite the Gesamtausgabe (GA) by volume number and page, and other editions of Heidegger’s works by the abbreviations that appear in William Richardson’s Heidegger (1963), xxxi. When a reference is given as page + period + number (e.g.: GA 15, 310.12–15), it refers to the page and the line.


A version of this paper appeared in American Catholic Philosophical Quarterly (1995).

NOTES
N.B.: Heidegger’s problems with medieval philosophy are well known. Nonetheless, in the notes I occasionally cite texts from Aquinas that seem related to Heidegger’s points.

1. [a] Not the usual meanings of being: Cf. GA 15, 310.12–15: Heidegger holds “daß alle Metaphysik sich zwar in der Differenz [von Sein und Seiendem] bewegt (stets wird das betont, besonders bei Thomas von Aquino), daß aber keine Metaphysik diese Differenz in der Dimension erkennt, wo sie sich als Differenz entfaltet” – that is, in the “clearing.”


[d] “τόπος εἰδών”: Aristotle emphasizes that the thinking soul is the forms only “potentially” (οὐτε ἐντελεχεῖ ἄλλα δυνάμει, 429 a 29–30); and here we say analogously that the “Da” is where the being of entities can become actually manifest.
2. In the received tradition, the triad that structures In-Sein is Befindlichkeit, Verstehen, and Rede. As far as one can trace it back, that tradition first surfaces in Alphonse de Waelhens’ *La Philosophie de Martin Heidegger* (1942). However: (1) While the three phenomena are equiprimordial, it is not clear they are *ex aequo* constitutive “components” of the clearing. Befindlichkeit and Verstehen are defined and determined by Rede, but Rede is not the third structural component of the “Da” alongside those two, because (2) Rede would seem to be the already articulated synthetic-differential whole of being-in-the-world and, as such, the defining essence of Befindlichkeit and Verstehen without which Dasein could not see beings as... at all, much less articulate them in words. Construing Rede as the third of three constitutive moments of being-in-the-world suppresses the true “third” moment of that whole, namely, *das verfallende Sein bei...* Moreover, in the final analysis it seems that there are not three constitutive moments of the clearing or of care, but only two, insofar as Befindlichkeit and Verstehen (like *Existentialität* and *Faktizität*) are but two aspects of one moment. Thus, in the case of Sorge, “already-aheadness” (*Sich-vorweg-im-schon-sein-in*) is one moment, “falling-in-with” (*das verfallende Sein bei...*), is the other (*SZ* 192).

3. “To take something as something,” whether in constructing declarative sentences or in hammering nails – is what Heidegger means by *entwerfen etwas auf*. In English this usually comes out as “projecting something upon...” However, the *Woraufhin* of a projection is not “that upon which” I throw something but, formally, “that in terms of which” I take something. The *Woraufhin* could be the category predicated of a subject, or the task defining a tool, or the condition I think makes a certain phenomenon possible. I take Napoleon as a husband or an emperor; I use this stone as a missile or a paperweight; I think of being as created by God or as manifested in the clearing.


5. In a much adapted sense one might hear an echo of Thomas Aquinas’ observation that the human intellect knows potency through potency: “*alter se habet intellectus divinus, atque aliter intellectus noster... [qui] sicut actum cognoscit per actum, ita etiam potentiam per potentiam cognoscat.*” *Summa Contra Gentiles*, I, 71, [11], (Parma V, 51a).

6. [a] Anticipation: Cf. In *III Physicorum* lectio 2 (Parma XVIII, 295b): “... *quod iam in actu existens habet ordinem in ulteriorum actum; quia si tolleretur ordo ad ulteriorum actum, ipse actus, quantumcumque imperfectus, esset terminus motus et non motus...*”; In *VIII Physicorum* lectio 10 (Parma XVIII, 500a): “… *movetur aliquid, quod cum sit in potentia, tendit in actum*”; and *S.T. I-II*, 30, 2, c.: “*Est autem alia ratio virtutis motivae ipsius finis vel boni, secundum quod est realliter praesens, et secundum quod est absens: nam secundum quod est praesens, facit in seipso quiescere; secundum autem quod est absens, facit ad seipsum moveri.*”

[b] Wholeness: Thomas Aquinas argues that all steps preceding the end are for the end: cf. *S.T. I-II*, 8, 3, c.: “… *cum finis sit secundum se voluitus, id autem quod est ad finem, inquantum huissusmodi, non sit volitium nisi propter finem.*” Here he follows Aristotle’s argument that this state of affairs holds in natural as in rational movement (Cf. *Physics*, II, 8, 199a 8-20, especially 8-9: … *even do so τέλος ἔστι τι, τούτου ἐνέκα πράττεται τὸ πρὸτερον καὶ τὸ ἐφεξῆς.*

7. [a] Anticipatorily enacting one’s τέλος: Commenting on Aristotle’s *Metaphysics* IX, 8, 1050a 8 (ἅρμα γὰρ τὸ ὁ ἐνέκα) Aquinas says: “Dicit... *quod omne quod fit vadens
ad finem, vadit ad quoddam principium. Nam finis cujus causa fit aliquid, est quoddam principium. Est enim prius in intentione agentis, quia ejus causa fit generatio." (Parma, XX, 544a; Cathala edition, no. 1857, p. 539). Cf. S.T. I–II, 1, 1, ad 1: "... finis [qui est primus in intentione] ... habet rationem causae."

[b] Re: Absent in the direction of wholeness: Cf. In IV Sententiarum, 17, 1, 5, solutio 3, ad 1. [Parma VII/2, 781a]: "Est enim quidam motus qui est actus imperfecti, qui est exitus de potentia in actum; et talis oportet quod sit successivus, quia semper expectat aliquid in futurum ad perfectionem suae speciei"; and in discussing angels at De Veritate 8, 14, ad 12 [Parma IX, 139a]: "... illa operatio per se cadit sub tempore quae expectat aliquid in futurum, ad hoc quod eius species compleatur; sic habet speciem completam donec ad terminum perducatur."

[c] Re: Proleptic presence of the τέλος: Cf. S.T. I–II, 27, 3 c., where Aquinas argues that likeness is a cause of love "secundum quod potentia habet similitudinem ad actum ipsum: nam in ipsa potentia quodammodo est actus." Indeed "unicuique existenti in potentia, inquantum huismodi [hence: unicumque mobilis], inest appetitus sui actus: et in eius consecutione ["(anticipated) realization"] delectatur, si sit sentiens et cognoscens."

[d] Heidegger on Aristotle on movement: The texts in Aristotle include Physics III, 1, 201a 10–11, 201a 27–29; 201b 4–5; 2, 201b 31–32 (ἐνέργεια ... ἄτελες); De Anima III, 7, 431a 8: ἡ γὰρ κινείσα τοῦ ἄτελος ἐνέργεια (cf. S.T. I–II, 31, 2, ad 1: actus imperfecti; also In IV Sententiarum, 17, 1, 5, solutio 3, ad 1: "Est enim quidam motus qui est actus imperfecti ... [N.B.: Alius motus est actus perfecti. ... :]." For Heidegger’s comments on Aristotle: GA 9, 283–288; GA 22, 171–181; 201–204; 318–331; etc.

8. Re movement as intrinsically time-forming: In discussing the temporality of delectatio at S.T. I–II, 31, 2, c. Thomas Aquinas makes it clear that entities that have their being as becoming are intrinsically and materially temporal (in tempore secundum se) insofar as (a) time is the measure of successive states (numerus successivorum) and (b) succession is essential to these entities (de quorum ratione est successio). He contrasts such materially-intrinsically temporal entities with entities that are in time (a) only formally, insofar as the numerus is extrinsic to the successio (the intellect divides up and numbers successive states and then compares them to some standard or “primus motus” like the sun); and/or (b) only accidentally, as when an entity does not have succession as part of its ratio but nonetheless is "subject to changeable causes" (subiacet causis transmutabilibus). It is interesting to note that, as examples of intrinsically temporal phenomena Thomas offers: “motus, quies, locutio [language!],” whereas the one example he gives of something that is in motion only “per alium, et quasi per accidentis” – is “esse hominem” since, he says, "to be human does not have succession as of its essence, and thus is not movement but rather is the term of a movement or change, specifically that of its own generation" (de sui ratione non habet successionem, non enim est motus, sed terminus motus vel mutationis, scilicet generationis ipsius).

The way Thomas puts this matter in his commentary on the Sentences (In II Sententiarum, 2, 1, 2, c. and ad 1 [Parma VI, 404b–405a]) is to note that (a) time is the mensura variationis; that (b) the mensura may be either intrinsic or extrinsic; and (c) in the one instance it is measured: "quaedam intrinseca, quae est in mensurato sicut accidentis in subjecto."


[b] Re: hiding: Perhaps it is better to speak of an “intrinsically concealed” dimension rather than the anthropomorphized “self-concealing”/”self-concealed.” In any case, the intrinsic concealment is only relative, not absolute and entire, for [a] if it were fully “self”-concealed, there would be no Schickung, and no anticipation by Dasein, only a black hole whence no light shines, hypostasized into a “negative entity”; and [b] if it were fully present,
there would be no more movement, only a Hegelian Aufhebung and Versöhnung. Therefore: Relative intrinsic concealment (i.e., un-concealness) dispenses appearance.

[c] Does the "mystery" entail a "doubling" of concealment, a "concealing of concealment"? Whereas the published version of Vom Wesen der Wahrheit speaks of the mystery as "die Verbergung des Verborgenen im Ganzen" (GA 9, 194.4–5), Heidegger's hand-corrected typescript of the original lecture (delivered on Thursday, December 11, 1930, in Freiburg im Breisgau), p. 20, calls it "die Verborgenheit des Verborgenen im Ganzen," with the (to me) clear indication that the "des" is a subjective genitive ("the state of concealedness of the concealed") or equally: "the concealed in its concealness" rather than an objective genitive that doubles the concealment ("the act of concealing the fact that the concealed is concealed").

11. Nicomachean Ethics, X, 7, 1178a 3. (Cf. VII, 5, 1149a 15.)
18. See, for example, Martin Heidegger, "Unbenutzte Vorarbeiten zur Vorlesung vom Wintersemester 1929/30: 'Die Grundbegriffe der Metaphysik. Welt – Endlichkeit –
Einsamkeit,"” Heidegger Studies, 7 (1991), 6–12, esp. 11, where Gewesenheit in the framework of historicity is described as: “eigentlich hinter sich gebracht und gehalten im wesenhaften Vor-sich-bringen.” One must distinguish between the Wiederholen of onself in individual resolution and the Wiederholung of possibilities from one’s past. It is to latter that John D. Caputo refers to in his Radical Hermeneutics (Bloomington: Indiana University Press, 1987), p. 86, when he writes: “As factual being, thrown into the world, Dasein carries its past with it, not in the sense of that which is over but in the sense of what Dasein has been (gewesen) all along.”

19. This section of the Greek is not present in the Latin version that Thomas Aquinas used, and so receives no comment in his In Metaphysicam IX, I. V. The Parma edition of the Opera Omnia provides a Latin translation at XX, 538b.

20. GA 5, 22 and 70. N.B.: The ἐπιστήμη mentioned at GA 5, 70 n. “a” does not have its Aristotelian meaning (ἐπιστήμη in contrast to πρᾶξις) but rather the pre-Aristotelian and generalized sense of “Ins-Werk-Bringen, Hervor-bringen,” etc.

21. The divergence here of Ross (II, 253) from Bonitz is well-known. Ross translates Ἡ έργασία here (dubiously, I think) as “fat-removal” and follows Bywater’s emendation of the Greek to the effect: “. . . for example, thinning down or thineness [where there is no τέλος],”Jaeger, Aristotelis Metaphysica, Oxford: Clarendon, 1952, sides with Bywater (and implicitly Ross), but brackets out both Ἡ λογισμός and αὐτό and notes: “oratio est admodum dura et obscura et in libris corrupta.” In any case, I take λογισμός, “thinness,” as a ἐξίς here, not as a Κίνησις (“thinning”) as at 1048b 29. Like the Latina recens (“velut emaciandi ipse finis est emaciatio”), Apostle, and others, I follow Bonitz.

22. Aristotle uses the plural (αὐτά, “the parts of the body”) for the entity both as going through the exercise program and as the goal of it. Hence the plurals at 21: ταφρό χόρνατα and ὄν.

23. Or perhaps: “. . . is in movement is such a way that [the desired body] that is the goal and purpose of the movement is not [yet] present.”

24. Cf. ἔχει ὄν ποτε παύειναι (1048b 26–27) and perhaps ὄν ἔστι πέρας at 18. The Latina recens renders the latter (dubiously, I believe) as “quarum est aliquo extremum” (Aquinus, Omnia Opera: Parma XX, 538b). I think it should be “quarum est aliiqui terminus.”

25. It may seem Aristotle hedges when he adds Ἡ οὐ τῆλεία at 1048b 21–22, but I do not think so. He means: It is, of course, a πρᾶξις in the broad sense of an “activity” or “doing” (cf. the generic τῶν πράξεων at 1048b 18), but it is not a πρᾶξις properly speaking, viz. “one that is fulfilled in the very doing [τέλεια] – because there is no τέλος [present here].”

26. The present perfect form μεμάθηκα means “I know [insofar as I have learned].” Hence, this sentence has the meaning of: “One is learning and already knows.”

27. Gilbert Ryle misses the point of Metaphysics IX, 6, 1048b 23 (ὅπερ ἐξαι καὶ ἐς ρακέ) when he writes: “Aristotle points out, quite correctly (Met. IX, vi. 7–10) that I can say ‘I have seen it’ as soon as I can say ‘I see it.’” Dilemmas: The Tonner Lectures, 1953, Cambridge: Cambridge U.P., 1954, p. 102. His reference (“vi. 7–10”) indicates he may not have been using his left Loeb; perhaps that is why he does not engage the issue of “Aristotelian aspect.” For Heidegger’s remark on the passage: GA 9, 284.

28. Cf. Metaphysics V, 11, for various sense of “prior” and “posterior,” the last of which is κατὰ φύσιν καὶ όσιά, 1019a 2–3.

29. Cf. γῆγεται and γένομαι at 1050a 25, 26, 30, etc. At GA 9, 303 Heidegger remarks on this under the rubric of “Vollbringen.”


32. In the important debate over verb types, Mourelatos has definitively advanced the discussion far beyond the earlier work of Zeno Vendler and Anthony Kenny; indeed, one of the essay’s major threshold achievements is to have simply recognized the problem in terms

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<th>SITUATION</th>
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<td>[as the broadest, most neutral term]</td>
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<td>{τάξις: state</td>
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<td>πράξις: broad sense [M: occurrence, S: doing]</td>
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<tr>
<td>{πράξις: proper sense [K: activity, M: process, S: enactment]</td>
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<tr>
<td>κίνησις: [K: performance; M: event; S: movement-towards]</td>
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<tr>
<td>([ unnamed]: punctual achievement [starts/stops, etc.]</td>
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<td>πολήσις: developing accomplishment [S: production]</td>
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In this aspect-neutral framework, what defines a πράξις in the proper sense (K: activity, S: enactment) is its intrinsic completeness and its homogeneity: the fact that the action is realized as soon as it is begun as well as at any moment in the process.