

## SIX THESES ON *EREIGNIS*

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(translations are on the next page)

### **1. EREIGNIS IS NOT AN EVENT AT ALL, NOT EVEN “THE EVENT OF APPROPRIATION.”**

- 1.1 Das Wort Ereignis meint hier nicht mehr das, was wir sonst irgendein Geschehnis, ein Vorkommnis [gloss: eine Begebenheit] nennen. (GA 11: 45.19–20 = ET 36.18–19).
- 1.2 Wir können das mit dem Namen “das Ereignis” Genannte nicht mehr am Leitfaden der gelaufigen Wortbedeutung vorstellen; denn sie versteht ‘Ereignis’ im Sinne von Vorkommnis und Geschehnis (GA 14: 25.33–26.1 = ET 20.29–33).
- 1.3 Das Ereignis meint hier nicht ein “Vorkommnis” (GA 70: 17.19).

### **2. EREIGNIS / AP-PROPRI-ATION: THE BRINGING OF *DASEIN* INTO ITS OWN, ITS ESSENCE.**

Latin: *ad + propriare*: to bring something *ad proprium*, to its proper state of being. Dasein is *ereignet*, i.e., has *always-already* been brought into its own as the thrown-open clearing.

- 2.1 . . . das Er-eygnis des Daseins, wodurch dieses dann geeignet wird” (GA 94: 448.31)
- 2.2 Hier ist das Ereignis auf den Menschen zu gesehen, der aus ihm als Dasein bestimmt wird (GA 65: 407, note = ET 322 note 1).
- 2.3 Das Ereignis verleiht den Sterblichen den Aufenthalt in ihrem Wesen (GA 12: 248.6–7 = ET 128.19–20).
- 2.4 Das Ereignis ist *das* Gesetz, insofern es die Sterblichen in das Ereignen zu ihrem Wesen versammelt und darin hält. (GA 12: 248.15–16 = ET 128.29–129.1).
- 2.5 . . . daß sie [= die Vereignung] das Menschenwesen in sein Eigenes entläßt (GA 12: 249.5–6 = ET 29.13).

### **3. APPROPRIATION IS THE ALWAYS-ALREADY OPERATIVE “OPENING OF THE CLEARING.”**

- 3.1 Appropriation is the “Lichten der Lichtung” (GA 49: 41.26, GA 4: 56.27 = ET 79.12; etc.).

### **4. APPROPRIATION IS THE AUSTRAG [THE DRAWING OUT] DES DASEINS AS THE CLEARING.**

- 4.1 Der *Austrag* meint . . . Eröffnung, *Lichten der Lichtung*—*Er-eygnis* als Austrag. (GA 66: 84.33–34 = ET 70.37–38).

### **5. APPROPRIATION IS AN ALWAYS-ALREADY-OPERATIVE EXISTENTIAL FACT.**

- 5.1 Appropriation is “die Gegenwart des Unzugangbaren, / der wir Sterbliche / anfänglich geeignet sind.” (GA 13: 242.7–9).
- 5.2 Sind wir, die Menschen, nicht immer schon in einer solchen Entsprechung [zum Sein, zur Lichtung], und zwar nicht nur de facto, sondern aus unserem Wesen? Macht diese Entsprechung nicht den Grundzug unseres Wesens aus? (GA 11: 20.23–26 = ET 73.10–14).
- 5.3 Zeitigung = unfolding [“sich-entfalten,” *Zollikon Seminare*, 203.7–8 = ET 158.10–11]; die Zeitigung der Zeitlichkeit = das Lichten der Lichtung = das Urfaktum GA 26: 270.10 = ET 209.7

### **6. APPROPRIATION IS HEIDEGGER’S LATER TERM FOR DASEIN’S THROWNNESS.**

- 6.1 Das Dasein ist geworfen, ereignet (GA 65: 304.8 = ET 240.16; cf. *ibid.* 252.23–25 = ET 199.3–4).
- 6.2 . . . daß der Werfer des Entwurfs als geworfener sich erfährt, d. h. er-eynet (GA 65: 239.5 = ET 188.25.)
- 6.3 die Er-eynung, das Geworfenwerden (GA 65: 34.9 = ET 29.7)
- 6.4 die Übernahme der Geworfenheit (SZ 325.37 = ET 373.14–15) aka “die Über-nahme der Er-eynung. (GA 65: 322.7–8 = ET 254.36–37).
- 6.5 Geworfenheit und Ereignis (GA 9: 377, note d = ET 286, note d).

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## **1. EREIGNIS IS NOT AN EVENT AT ALL, NOT EVEN “THE EVENT OF APPROPRIATION.”**

- 1.1 Here the word *Ereignis* no longer means what in other cases we call an event, something that happens [Heidegger’s gloss: an incident]. (GA 11: 45.19–20 = ET 36.18–19).
- 1.2 What we call “*Ereignis*” can no longer be represented by using the common meaning of that word as a guide. That common meaning understands “*Ereignis*” in the sense of something that happens, an event. (GA 14: 25.33–26.1 = ET 20.29–33).
- 1.3 Here “*Ereignis*” does not mean something that happens. (GA 70: 17.19).

## **2. EREIGNIS / AP-PROPRI-ATION: THE BRINGING OF DASEIN INTO ITS OWN, ITS ESSENCE.**

Latin: *ad + propriare*: to bring something *ad proprium*, to its proper state of being. *Dasein* is *ereignet*, i.e., has *always-already* been brought into its own as the thrown-open clearing.

- 2.1 . . . the ap-propri-ation of *Dasein*, whereby *Dasein* is then brought into its own. (GA 94: 448.31)
- 2.2 Here *Ereignis* is viewed with respect to the human being, who is determined as *Dasein* on the basis of *Ereignis*. (GA 65: 407, note = ET 322 note 1).
- 2.3 *Ereignis* grants mortals their sojourn in their essence. (GA 12: 248.6–7 = ET 128.19–20).
- 2.4 *Ereignis* is *the* law insofar as it gathers mortals into their appropriation to their essence and maintains them therein. (GA 12: 248.15–16 = ET 128.29–129.1).
- 2.5 [the fact] that appropriation [= *Vereignung*] releases the essence of human being unto its own. (GA 12: 249.5–6 = ET 129.13).

## **3. APPROPRIATION IS THE ALWAYS-ALREADY OPERATIVE “OPENING OF THE CLEARING.”**

- 3.1 Appropriation is the “opening up of the clearing” (GA 49: 41.26, GA 4: 56.27 = ET 79.12; etc.).

## **4. APPROPRIATION IS THE AUSTRAG [THE DRAWING OUT] DES DASEINS AS THE CLEARING.**

- 4.1 *Austrag* means . . . the opening, the *opening up of the clearing*—*Ereignis* as the drawing out [of *Dasein*] (GA 66: 84.33f. = ET 70.37–38).

## **5. APPROPRIATION IS AN ALWAYS-ALREADY-OPERATIVE EXISTENTIAL FACT.**

- 5.1 Appropriation is “the presence of the inaccessible / to which we mortals are originally appropriated.” (GA 13: 242.7–9).
- 5.2 Is it not the case that we humans are always already in such a relation [to being-as-the-clearing], not as a mere fact but rather in and of our own essence? Doesn’t this correspondence constitute the basic characteristic of our essence? (GA 11: 20.23–26 = ET 73.10–14).
- 5.3 *Zeitigung* = unfolding [“*sich-entfalten*,” *Zollikon Seminare*, 203.7–8 = ET 158.10–11]. The unfolding of temporality = the opening up of the clearing = the fundamental fact. GA 26: 270.10 = ET 209.7

## **6. APPROPRIATION IS HEIDEGGER’S LATER TERM FOR DASEIN’S THROWNNESS.**

- 6.1 *Dasein* is thrown, appropriated (GA 65: 304.8 = ET 240.16; cf. *ibid.* 252.23–25 = ET 199.3–4).
- 6.2 . . . the projector of the projecting experiences him- or herself as thrown, that is, as appropriated. (GA 65: 239.5 = ET 188.25.)
- 6.3 the ap-proprating [of *Dasein*], its being thrown (GA 65: 34.9 = ET 29.7)
- 6.4 the act of taking over one’s thrownness (SZ 325.37 = ET 373.14–15) aka: the taking-over of one’s ap-propration (GA 65: 322.7–8 = ET 254.36–37).
- 6.5 thrownness and appropriation (GA 9: 377, note d = ET 286, note d).

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### **The origin of the word *Ereignis* in Heidegger's work:**

As with so many of his key terms, *Ereignis* can be traced back to Heidegger's reading of Aristotle. In this case the clue is found in his 1928 summer semester seminar on Physics III (GA 83), which has been generally overlooked by the scholarship. (I stumbled across it in Heidelberg in 1974 while reading Helene Weiss' *Nachschrift* of the seminar.)

There, as in some of the earlier pre-SZ courses, the terms *Ereignis* and *Ereignung* emerge out of Heidegger's understanding of Aristotelian δύναμις as *Eignung-zu*, a thing's being-appropriate-for and being-appropriated-onto its τέλος; *Eignung* as a thing's *Sein* qua *Unterwegssein*. It would take Heidegger another eight years before he finally shaped the term *Ereignis* to fit *Da-sein*'s specific form of *Eignung*: its always already having been brought (existentially) into its proper way of being as the clearing.

### ***Ereignis* as the “essence” of *Da-sein***

Paradoxically the essence of *Da-sein*/ex-sistence—its ineluctable way of being—is not static-essentialist, as was “essence” in metaphysics, but temporal and historical. Our “essence” is *Ex-sistenz*: a *Wie-sein* rather than a *Was-sein*, a matter of possibility rather than actuality.

Our “essence” (what is “proper” to *Da-sein*) is to be ever becoming (*Zu-sein*), ever coming-to-ourselves (*Zukunftigkeit* as *Zu-sich-kommen*), where the “myself” to which I am ever coming is simply *more* finite and mortal becoming.

Awakening to and embracing the fact of one's facticity is what the early Heidegger discussed in terms of *Entschluss*/resolve and *Eigentlichkeit*/authenticity, and what the later Heidegger called *die Einkehr in das Ereignis* (the *καῖρός* of one's momentary embrace of one's being-appropriated). Both formulations name the same thing: the possible (if brief) achievement of “selfhood” as one's proper-ness, in keeping with Pindar's γένοι' ὅτις ἐσσι μαθών (*Pythian Odes*, II, 72): “Learn and become what you already are.”

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