

*Routledge Studies in Twentieth-Century Philosophy*

# HEIDEGGER'S ALTERNATIVE HISTORY OF TIME

Emily Hughes and Marilyn Stendera



# Heidegger's Alternative History of Time

This book reconstructs Heidegger's philosophy of time by reading his work with and against a series of key interlocutors that he nominates as being central to his own critical history of time. In doing so, it explains what makes time of such significance for Heidegger and argues that Heidegger can contribute to contemporary debates in the philosophy of time.

Time is a central concern for Heidegger, yet his thinking on the subject is fragmented, making it difficult to grasp its depth, complexity, and promise. Heidegger traces out a history that focuses on the conceptualisations of time put forward by Aristotle, Plotinus, Augustine, Kant, Hegel, Bergson, and Husserl – an “alternative history of time” that challenges how time has been defined and studied within both philosophy and the sciences. This book explores what happens when we take seriously Heidegger's claim that these seven figures are essential to any understanding of time, setting out what this can tell us about existence, possibility, and philosophy as a historical discipline.

*Heidegger's Alternative History of Time* will appeal to scholars and advanced students working on Heidegger, phenomenology, the philosophy of time, and the history of philosophy.

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# Heidegger's Alternative History of Time

Emily Hughes and Marilyn Stendera

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# Preface

This book was conceived during the 2016 annual conference of the Australasian Society for Continental Philosophy at Deakin University. Having independently researched Heidegger's interpretation of time for a number of years, both of us continued to be drawn to the same unresolved issue: Heidegger is known as a philosopher of time, and yet, there is considerable disagreement as to what his philosophy of time actually is. Converging over pints on Toorak Road with a copy of *The Metaphysical Foundations of Logic*, we wondered whether Heidegger's alternative history of time, with its definitive list of thinkers and texts, might provide insight into how his own disjointed and fragmented conception of time should be understood. Notes jotted down on the back of the conference programme became the outline for the course titled "Heidegger's Alternative History of Time" given at the Melbourne School for Continental Philosophy Summer School in 2019, which was then developed and extended considerably to produce this book. The scope of this book is immense and the task proportionately demanding; yet the unexpected connections and associations we have discovered along the way have and continue to be immeasurably rewarding. Leading straight into the abyssal negativity that is for Heidegger inherent to the question of the Time of Being, the conclusion is not definitive; and yet, this process has confirmed for us unequivocally that a compelling and coherent existential-ontological philosophy of time can indeed be found in Heidegger's work.



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Part of Preamble 1 (on the pre-Socratics) is derived in part from an article published in the *Australasian Philosophical Review*, 2024, copyright the Society, available online: <http://www.tandfonline.com/10.1080/24740500.2023.2263983>

# Introduction

Heidegger is known as a philosopher of time, as a philosopher for whom time is an *issue*. Nonetheless, it is often taken to be difficult or even impossible to glean from his works anything like a coherent *philosophy* of time. There is a puzzling tension here: on the one hand, time is one of the few true constants in his oeuvre, one theme that continued to be of central importance throughout minor and major shifts in his thought. Moreover, Heidegger was interested in the kind of fundamental questions that tend to both drive and necessitate systematic investigations: what is time? How do we experience time? How do the temporal structures of our everyday experiences relate to the sense in which time transcends our individual lives, to Time with a capital “T”? Why do we measure time the way we do? How does our existence unfold in, or even *as*, time? On the other hand, however, the way that Heidegger presents his conception of time – his attempts to answer these and other questions – is disjointed and incomplete, scattered across multiple works, with key developments often explained briefly, found in odd contexts or even relegated to footnotes. All this makes it difficult to grasp in all its depth and complexity. We want to suggest that it is possible to take these fragments together as a whole and reconstruct a singular and incisive philosophy of time, one that does have consistent structures underneath all the many moving parts. At the most basic level, Heidegger’s philosophy of time is composed of two related components. Firstly, it undertakes a destructive critique of the history of the philosophy of time. Secondly, Heidegger attempts to retrieve what he defines as a more originary, “existential-ontological” understanding of time, which he develops as an original four-dimensional model of temporality.

From the outset, Heidegger argues that any philosophical interpretation of time must emerge out of a critical dialogue with the tradition. The philosophy

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of time must always also be a history of the philosophy of time. As he writes in the *Zollikon Seminars*:

What is time? This has been asked for two-and-a-half thousand years and still there is no adequate answer. It is important for contemporary thought to recall tradition and not to fall prey to the notion that one can begin without history. It is unfortunate that the immediate experience of history is disappearing. Only in dialogue with tradition can questions be clarified and arbitrariness stopped.<sup>1</sup>

According to Heidegger, this disconnection from history is particularly pronounced in the natural scientific approach to time, which informs much of the contemporary analytic philosophy of time. The natural scientific approach is informed by the perfectionist trajectory of scientific discovery. That is, by building and improving upon the radical breakthroughs in physics and pure mathematics made by thinkers like Newton (absolute time and absolute space in Newtonian mechanics) and Einstein (spacetime in special relativity and curved spacetime in general relativity), the scientific approach presupposes that it is moving closer and closer to “knowing” the essence of time.

Heidegger’s approach differs from this in several important ways. Firstly, he focusses on the way in which time has been understood throughout the history of Western *metaphysics*, rather than within physics or mathematics. He maps out this lineage perhaps most clearly in *The Metaphysical Foundations of Logic*, where he singles out seven figures he takes to have made the most significant contributions to the understanding of time in Western metaphysics:

The classical texts on the problem of time are the following: Aristotle’s *Physics*, Books 10–14; Plotinus’ *Enneades* III,7; Augustine’s *Confessions*, Book XI; Kant’s *Critique of Pure Reason*, the Transcendental Aesthetic, Transcendental Deduction, and the chapter on Schematism, the Analytic of Principles, the Doctrine of Antinomies; Hegel’s *Encyclopedie der philosophischen Wissenschaften* (a prior stage in the ‘Jena Logic’) and *Phänomenologie des Geistes*; Bergson, all his writings; Husserl, in *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*, Book One, only brief comments ... and now Husserl’s own *Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins* ... (The investigations into time by Aristotle and Augustine are the important ones, and they are decisive for subsequent periods. More unawares than with clear intent, Kant later pushed the problem furthest into the dimension of the truly philosophical problematic).<sup>2</sup>

In order to understand time – to even start asking the right questions – we need, Heidegger claims, to enter into a dialogue with Aristotle, Plotinus, Augustine, Kant, Hegel, Bergson, and Husserl (with Aristotle, Augustine, and Kant being of particular significance).

Secondly, rather than simply “building upon” the interpretations of time given by these thinkers in order to get closer and closer to knowledge of the essence of time, Heidegger’s method is one of “*destructive retrieval*.” That is, for Heidegger, time itself has been increasingly forgotten throughout this history of Western metaphysics, concealed and covered over. It is only through the radical critique of the history of the philosophy of time that a more originary, existential-ontological understanding becomes possible, recoverable, *retrievable*.

The distinctive aim of this book is to reconstruct both Heidegger’s destructive critique of the history of the philosophy of time as represented by Aristotle, Plotinus, Augustine, Kant, Hegel, Bergson, and Husserl, and his retrieval of a more originary, existential-ontological understanding of time, as developed in his original four-dimensional model of temporality. That is, we aim to give a careful, critical interpretation of Heidegger’s philosophy of time as a whole. In so doing, this book represents a departure from the existing literature in several key ways. Firstly, the disjointedness of Heidegger’s thinking on time has meant that interpreters have tended to focus upon particular fragments of Heidegger’s thinking on time (predominantly the three-dimensional time of Dasein), whilst either dismissing or entirely disregarding other aspects (such as the one-dimensional Time of Being,<sup>3</sup> or Heidegger’s historical critique).<sup>4</sup> As such, there have been very few attempts to give an account of Heidegger’s conception of time as a whole. Secondly, and relatedly, the disjunctures between the different fragments of Heidegger’s conception of time have been interpreted as disconfirming its unity and coherence, to the extent that the very possibility of interpreting Heidegger’s thematisation of time as a unified four-dimensional totality is largely unsupported. Focusing almost entirely on Heidegger’s early iterations of the three-fold temporality of Dasein, the prominent interpretations of Heidegger’s thematisation of time argue that his early, unfinished attempts to think the Temporality of Being from within the “transcendental” framework of the existential analytic of Dasein faltered in *Being and Time*, and failed by the end of the 1920s. This failure is taken to precipitate a radical turn in Heidegger’s path of thinking, wherein he abandons his early attempts to think the Temporality of Being through Dasein’s transcendental understanding and moves, in his later works, to think time as it is in itself. One particularly influential proponent of this critique is William Blattner, who argues in *Heidegger’s Temporal Idealism* that Heidegger’s early conception of the three-dimensional temporality of Dasein in relation to the Temporality of Being relies upon a form of

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ontological idealism. Yet, by failing to explain how this originary temporality relates to our everyday experience of world-time and ordinary time, Blattner concludes that “we have no reason to accept the thesis that originary temporality is a form of time.”<sup>5</sup> By calling into question whether the Temporality of Being is in fact a form of time, it becomes possible to then also dismiss Heidegger’s later iterations of the Time of Being, such as time-space, time-play-space, time as it is in itself, or the truth of Beyng, as obscure abstractions, discontinuous with and disconnected from any form of perceptible temporal experience.

Blattner’s critique is indicative of a prevailing tendency in the literature to view the “failure” of Heidegger’s early attempts to think the Temporality of Being as undermining any possibility of finding a coherent philosophy of time in his work. We argue, by contrast, that if it is to be understood in all its depth and complexity, then Heidegger’s philosophy of time can and should be read as a fractured whole. As Heidegger emphasises, “it is not only difficult to find the answer to the question of time, but it is even more difficult to explicate the *question* of time.”<sup>6</sup> In this way, our view is that the differences between Heidegger’s various iterations of time should not be seen to undermine its overall sense, but rather as confirmation of the fact that “[w]e do not have the slightest intimation of the abysses of the essence of time.”<sup>7</sup> Given that the question of time is fraught with obscurity, and any investigation necessarily “leads straight into the dark, without our having a light that could illuminate the path before us,”<sup>8</sup> it is fitting that Heidegger’s philosophy of time should be marked by rupture and discontinuity. That is to say, the hesitation and fragility of Heidegger’s thinking on time is consistent with the negativity, absence, and withdrawal that is inherent to the abyssal essence of time itself, the fundamental concern which endures throughout the entirety of his path of thinking.

### The structure of this book

The remainder of this Introduction will provide a broad orientation to Heidegger’s critique of what he calls the *ordinary conception* of time, that is the way in which time has been understood throughout the history of Western metaphysics. The following seven chapters (the majority of the book) are divided into three sections that serve to locate each figure within their historical context, exploring in detail the philosophies of time given by Aristotle, Plotinus, Augustine, Kant, Hegel, Bergson, and Husserl. In each chapter, we will engage the original texts of these thinkers and give an exposition of their interpretations of time. We will then introduce Heidegger’s critique of each interpretation and explain how it is that, to his mind, each of these thinkers conforms to an ordinary conception of time in which originary time has been forgotten.

The first section will focus on the three ancients. After setting the scene by drawing out how the ancient Greek and early Christian conceptions of time were shaped by Anaximander, the Pythagoreans, Heraclitus, Parmenides, Plato, and Saint Paul, it will then delve into the work of the thinker Heidegger ultimately credited with inaugurating the ordinary conception of time: Aristotle. After grappling with Aristotle's famous definition of time as "a number belonging to change with respect to the before and after,"<sup>9</sup> we will see why Heidegger would come to view the *Physics* as "the fundamental book of what is later called metaphysics," one that still "determines the warp and woof of the whole of Western thinking."<sup>10</sup> Chapter 2 will turn to the enigmatic Plotinus, exploring what the account of eternity he presents in III:7 of the *Enneads* tells us about the reduction of Being and time to presence. Chapter 3 concludes this section by exploring the account of time presented by Augustine in Book XI of the *Confessions*. After considering Augustine's distinction between the infinitude of God and the finitude of human beings, this chapter will follow Augustine's conviction that, if time is immeasurable as he claims, then it must be a product of the human mind and thus an interior, subjective phenomenon. It is this contention that will then inform the basis of Heidegger's critique. As a whole, this section will help set up our contention that, whilst Heidegger turns to the ancient Greeks in his attempts at grasping the Time of Being, it is his engagement with the early Christians that informs his attempts at articulating the temporality of Dasein.

The second section begins by briefly sketching out how figures like Descartes, Newton, and Leibniz shaped the Western understanding of time in early modernity and modernity, before honing in on the figures that loom large over this period and Heidegger's own thought: Kant and Hegel. Chapter 4 will briefly set out the familiar ground of how Kant conceptualises time in the First Critique, before moving to examine the radical reading that sees Heidegger locate unthought possibilities of ecstatic temporality at the very heart of Kant's model. Chapter 5 will turn to Hegel and the accounts of time he gives in the *Encyclopedia of the Philosophical Sciences Part II: Philosophy of Nature* §257–61 and the *Phenomenology of Spirit*. After unpacking Hegel's notoriously difficult definition of time as "the negation of the negation" in the *Philosophy of Nature*, this chapter turns to the different yet related definition of time he gives in the *Phenomenology of Spirit*, namely as the external limit of Spirit as it unfolds towards self-consciousness. The shortcomings of Heidegger's critique of Hegel on time are given particular attention here.

The final section brings this alternative history of time to late modernity. The preamble reflects on the influence that key developments in philosophy, psychology, and physics had upon the early twentieth-century attitudes to time; in particular, Kierkegaard, Nietzsche, James, Brentano, and

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Einstein. The first two chapters will then explore the work of Heidegger's intellectual predecessors and historical contemporaries. Chapter 6 engages with Bergson's incandescent and underappreciated account of time, focusing on the way that Bergson's critique of the spatialisation of time both complements and counters Heidegger's own conceptualisations of both temporality and the history of the philosophy of time. Chapter 7 concludes our tour of the ordinary conception of time by re-examining Husserl's influential account of time-consciousness, drawing out how it both undermined and yet also ultimately contributed to the levelling down of temporality that Heidegger would come to lament. Having engaged Heidegger's critique of the history of philosophical understandings of time, the final chapter will then give an account of Heidegger's attempt at retrieving a more originary, existential-ontological understanding of time, as developed in his original four-dimensional model of temporality. Though it is fragmented and unfinished, we aim to demonstrate that, taken as a whole, Heidegger's philosophy of time is original and compelling, particularly for the way in which he integrates the different axes of Western thinking on time. Composed of the three-dimensional temporality of Dasein and the one-dimensional Time of Being, which together turn upon an abyssal moment of appropriation, time for Heidegger is the truth of Being through which Being and nothing, presencing and absencing, unconcealment and concealment come to unfold.

As we work through Heidegger's alternative history of time up to his own destructive retrieval of originary time, an infinite number of points of confluence and dissonance between the various thinkers will arise. Many will be made explicit whilst others will remain implicit, or even hidden. Yet, we have intentionally structured the book in such a way that the reader might be prompted to investigate further points of connection or disconnection between these thinkers, both with and against the internal logic of Heidegger's alternative history, and thereby weave their own lines of thought throughout. By way of departure in our investigation of the question of time, we will begin where Heidegger himself begins: with an account of the common, everyday experience of time which he describes as *world-time*.

### **The common, everyday experience of time as world-time**

World-time captures the idea that in our everyday lived experience of being immersed in the world, we are familiar with time; “[t]ime concerns us.”<sup>11</sup> Heidegger gives comparable accounts of this common, everyday experience of world-time in *Being and Time*, the *Basic Problems of Phenomenology* and the *Zollikon Seminars*. In these texts, he argues that world-time has four fundamental characteristics, namely: significance, datability,

spannedness, and publicness. Firstly, we experience world-time as significant. For Heidegger, the expressions “I have time” or “I do not have time” demonstrate the fact that “time is always already understood as ‘time *for* something.’” That is, we have time in *order to*. As Heidegger writes:

In ascertaining the time, I am trying to find out how much time there is *till this or that point* so that I may see that I have enough time, so much time, *in order to* finish the subject. I make an inquiry of the clock with the aim of determining how much time I still have *to* do this or that. The time I am trying to determine is always ‘time to,’ time *in order to* do this or that....<sup>12</sup>

In this way, when we talk about “tomorrow,” there is always a reference to some happening, a pointing towards something, whether it be attending tomorrow’s lecture, dropping in to pick up a parcel at the post office, or meeting a friend for coffee. The fact that time is always *for* something means that time has the characteristic of *significance*.<sup>13</sup>

Secondly, we experience world-time as datable. First and foremost, we encounter time in the present “now” which, in its immediacy, has a certain priority. Yet we also expect a forthcoming now, which will be “then” and retain a now that was “on that former occasion.” These three moments, which we understand according to the present, the future, and the past, “have a seemingly obvious relational structure which we call ‘*datability*.’”<sup>14</sup> According to Heidegger:

The date itself does not need to be calendrical in the narrower sense. The calendar date is only one particular mode of everyday dating ... [t]he dating can be calendrically indeterminate but it is nevertheless determined by a particular historical happening or some other event. No matter how broad, certain, and unequivocal the dating may be of a ‘now when,’ an ‘at-the-time-when,’ and a ‘then when,’ the structural moment of datability belongs to the essential constitution of the now, at-the-time, and then.<sup>15</sup>

In the context of the Napoleonic Wars, for example, datability does not have to be defined according to the year 1805 but can be expressed as “the time when the French were in Germany.”<sup>16</sup> What is critical is the relational structure between the present, past, and future.

Thirdly, we experience world-time as spanned. Within the relational structure of datability, there is something that endures between the now (present) and then (future), which can be expressed as “during this,” for example, during “this evening when we talk with each other,” or “during this winter.”<sup>17</sup> This during is the passing or flowing of time which unfolds



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within a time “*span*,” and thus, as well as datability, time has the character of *spannedness* or *extendedness*.<sup>18</sup>

Time is intrinsically spanned and stretched. Every now, then, and at-the-time not only has, each, a date but is spanned and stretched within itself: ‘now, during the lecture,’ ‘now, during the recess.’ No now and no time-moment can be punctualized. Every time-moment is spanned intrinsically, the span’s breadth being variable. It varies, among other things, with what in each case dates the now.<sup>19</sup>

In this way, the now is irreducible to a particular time-moment. It is rather extended depending upon the relations of datability and the significance in which it is grounded.

Fourthly, we experience world-time as having the character of *worldliness* or *publicness*. The “now” is not subjective or objective but is rather “immediately received-perceived by everyone present.” It is accessible to all.<sup>20</sup> In Heidegger’s words:

The expressed now is intelligible to everyone in our being with one another. Although each one of us utters it his [or her] own now, it is nevertheless the now for everyone. The accessibility of the now for everyone...characterises time as public. The now is accessible to everyone and thus belongs to no one. On account of this character of time a peculiar objectivity is assigned to it. The now belongs neither to me nor to anyone else, but it is somehow there. There is time, time is given, it is extant, without our being able to say how and where it is.<sup>21</sup>

For Heidegger, the common, everyday experience of world-time can thus be defined according to the characteristics of significance, datability, spannedness, and publicness. This is the time that is familiar to us in our everyday immersion in the world. Crucially, Heidegger suggests that world-time is only possible because it is grounded in an originary, existential-ontological understanding of time. Yet, rather than grasp this originary time that makes our everyday encounter with world-time possible, Western philosophy has *levelled down* world-time into the ordinary conception of time, such that originary time has been forgotten, concealed, and covered over. In this levelling down of world-time to ordinary time, Western philosophy has reduced the characteristics of significance, datability, spannedness, and publicness to a sequence of “nows” in which the present now is privileged.

In what follows, we will give a brief overview of the ordinary conception of time which, for Heidegger, is definitive of the way in which time has been reductively construed throughout the history of Western philosophy.

According to Heidegger, the seven thinkers that we will examine over the course of this book all conform to and perpetuate the ordinary conception of time in different ways and to varying extents. In this way, the following will provide a useful introduction to the more in-depth analyses to come.

### The ordinary conception of time

According to Heidegger, “ordinary” or “vulgar” time originates with Aristotle’s definition of time as “something counted which shows itself *in and for* regard to the before and after in motion or, in short, something counted in connection with motion as encountered in the horizon of earlier and later.”<sup>22</sup> Grounded in this Aristotelian idea of chronological time, ordinary time is understood as an uninterrupted sequence of “nows,” “which are constantly ‘present-at-hand,’ simultaneously passing away and coming along.” That is, “time is understood as a succession, as a ‘flowing stream’ of ‘nows [*der Jetzt*].”<sup>23</sup> Encountered within the horizon of the earlier and later, this sequence of nows stretches, endlessly, in an irreversible linear direction towards infinity. In conceptualising time as a sequence of nows that are “constantly ‘present-at-hand,’” ordinary time characterises time “with regard to a definite moment of time – the present.”<sup>24</sup> Ordinary time is constituted, that is, by the prevailing now which “presences” in the “present” moment. In so privileging the ecstasis of the “present” (now... now...now and so on) however, time is construed as a one-dimensional phenomenon.<sup>25</sup> As Heidegger emphasises, “[i]n physics, this one-dimensionality is posited as the fourth dimension to the three dimensions of space as ... that is, as a line whose direction is counted. All ‘nows’ are one after another.”<sup>26</sup>

One consequence of the ordinary understanding of time as a sequence of present nows is that time has been misconstrued as an *objective phenomenon*, which conforms to the homogeneity and uniformity of nature. Conceptualised as such, the sequence of nows is considered to be measurable and calculable by instruments like a watch or chronometer, which organise these nows into seconds, minutes, hours, and so on.<sup>27</sup> Ordinary time thus becomes concerned with the question of “how much time” there is, whilst the question of what time primordially is, the givenness of time, is obscured.<sup>28</sup> The measurability and the calculability of time is afforded particular significance in the natural scientific understanding of time. As Heidegger writes: the “basic characteristic of nature represented by the natural sciences is conformity to law” and “[c]alculability is a consequence of this conformity to law.” What this means, however, is that “[o]f all that is, only that which is measurable and quantifiable is taken into account.”<sup>29</sup>

According to Heidegger, the reduction of time to that which is measurable and quantifiable was projected by Galileo and Newton and consolidated by

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Einstein. As a consequence, the question of time itself became utterly obscured in the natural sciences. He writes:

The theory of relativity in physics does not deal with what time is but deals only with how time, in the sense of a now-sequence, can be *measured*. [It asks] whether there is an absolute measurement of time, or whether all measurement is necessarily relative, that is, conditioned.<sup>30</sup>

Concerned only with the question of quantifiability and measurability, the natural scientific approach to time is for Heidegger a *derivative form* of the ordinary understanding of time. He continues:

The question of the theory of relativity could not be discussed at all unless the supposition of time as the succession of nows were presupposed beforehand. If the doctrine of time, held since Aristotle, were to become untenable, then the very possibility of physics would be ruled out. [The fact that] physics, with its horizon of measuring time, deals not only with irreversible events, but also with reversible ones and that the direction of time is reversible attests specifically to the fact that in physics time is nothing else than the succession of a sequence of nows.<sup>31</sup>

This leads Heidegger to the unequivocal (though not uncontroversial) conclusion that the question of “time as such is exclusively the theme of philosophy. Nothing can be said about time itself by natural science.”<sup>32</sup>

The derivative natural scientific conception of time exemplifies one consequence of ordinary time, namely, that time is misconstrued as an objective phenomenon. An alternative consequence of conceptualising time as a sequence of present nows is that time has also been misconstrued as a *subjective phenomenon*, as something confined to the interior soul or spirit:

The assignment of time to the soul, which occurs in Aristotle and then in a much more emphatic sense in Augustine, so as always thereafter to make itself conspicuous over and over again in the discussion of the traditional concept of time, led to the problem how far time is objective and how far subjective. We have seen that the question not only cannot be decided but cannot even be put in that way, since both these concepts ‘object’ and ‘subject’ are questionable. We shall see why it can be said neither that time is something objective in the sense that it belongs among objects nor that it is something subjective, existent in the subject.<sup>33</sup>

That is, ordinary time also risks reducing time to the subject, such that, were it not for the human mind, time would not exist.

The most significant consequence, of the reduction of time to a sequence of present nows, however, is that *Being is reduced to the presencing of beings in the present moment*. According to Heidegger, as soon as Western philosophy reduced originary time to a sequence of prevailing nows, “it became clear that the traditional concept of time was in no respect adequate even for correctly posing the question concerning the time-character of Presence, to say nothing of answering it.”<sup>34</sup> The implication here is that, in its obscuration of originary time, Western philosophy has, from the outset, obscured the possibility of asking, let alone answering, the question of Being. For Heidegger, this is “sufficient to introduce a relentless disquiet into thinking,”<sup>35</sup> because it means that:

Both Being and time remained hidden in their innermost relation and so remained also in subsequent philosophy. This ‘and’ is the actual crux of the problem. The leading question – what are beings? – must itself be transformed into the fundamental question, i.e. the question which inquires into the ‘and’ of Being and time and thus into the ground of *both*. This fundamental question is: *what is the essence of time, such that it grounds Being, and such that the question of Being as the leading question of metaphysics can and must be unfolded within this horizon?*<sup>36</sup>

The forgetting of the question of time is thus integral to the forgetting of the question of Being. That which is at stake in Heidegger’s destructive retrieval of originary time, therefore, is nothing less than the unconcealment of Being itself, the enduring focus of Heidegger’s philosophical project.

To summarise: according to Heidegger, we have a common, everyday experience of time. We are familiar with time; time concerns us. Heidegger defines this as *world-time*, which has the characteristics of significance, datability, spannedness, and publicness. This is how we experience time in our everyday immersion in the world. So how do we understand world-time philosophically? How do we philosophise about this time with which we are familiar in a common everyday sense? According to Heidegger, world-time is *made possible* by an originary, existential-ontological understanding of time. However, throughout the history of Western metaphysics, originary time has been distorted, concealed, and covered over, and reduced to an *ordinary conception of time* as a sequence of present nows. Defined by the ordinary conception of time, the originary understanding of time itself has been forgotten.

This reduction of originary time to ordinary time throughout the history of metaphysics has, Heidegger claims, been consolidated in the work of seven key thinkers: Aristotle, Plotinus, Augustine, Kant, Hegel, Bergson,

and Husserl. We will work through Heidegger's destructive critique of this history through the main sections of this book, using the account of ordinary time set out earlier as a framework for tracing out the structures of ordinary time within their works. It is important to note that some of these thinkers, in particular Bergson and Husserl, were themselves also fundamentally critical of the idea of time as a sequence of nows and engaged in their own attempts to displace or overcome it. This highlights that each of the seven figures relates to the ordinary conception of time in significantly different ways. It also both problematises and enriches Heidegger's own critique. While he will argue that none of these figures was ultimately successful in resisting ordinary time, the ways in which they resist straightforward subsumption into the trajectory that Heidegger sets out in his alternative history of time show that there are further unthought possibilities for retrieval alongside destruction. That which really sets Heidegger's conception of time apart, however – and what we will ultimately argue gives his view a compelling core – is his original existential-ontological interpretation of time as four-dimensional, composed of the three dimensions of Dasein's existential temporality and the one dimension of the Time of Being, which together turn upon a moment of appropriation. As we will see in the last chapter, Heidegger's philosophy of time attempts to radically disrupt the consequences of ordinary time by conceptualising it as neither an objective nor a subjective phenomenon, but as the abyssal ground through which the presencing and absencing, concealment and unconcealment, of Being as such might unfold.

## Notes

- 1 Martin Heidegger, *Zollikon Seminars*, GA 89, trans. Franz Mayr and Richard Askay (Evanston: Northwestern University Press, 2001), 36/45.
- 2 Martin Heidegger, *The Metaphysical Foundations of Logic*, GA 26, trans. Michael Heim (Bloomington and Indianapolis: Indiana University Press, 1984), 198–99.
- 3 As we note in Chapter 8, the 'Time of Being' is not a term commonly used by Heidegger. Nevertheless, we suggest it is a term that captures the abyssal movement of concealment and unconcealment, presencing and absencing that is inherent to the truth of Being, and through which the iterations of the Temporality of Being, time-space and time-play-space and time as it is in itself might be meaningfully unified.
- 4 By way of exception, there are some interpreters that have attempted to engage the significance of the one-dimensional Time of Being beyond the three-dimensional temporality of Dasein. See, for example, Françoise Dastur, *Heidegger and the Question of Time*, trans. Francois Raffoul and David Pettigrew (New York: Humanity Books, 1999); Françoise Dastur, "Time, Event and Presence in the Late Heidegger," *Continental Philosophy Review* 47, no. 3–4 (2014): 399–421; David Wood, *The Deconstruction of Time* (Atlantic Highlands: Humanities Press International, 1989); Richard Capobianco, *Engaging Heidegger*

- (Toronto: University of Toronto Press, 2010); Richard Capobianco, *Heidegger's Way of Being* (Toronto: University of Toronto Press, 2014); Miguel de Beistegui, *The New Heidegger* (London and New York: Continuum, 2005); David Wood, "Reiterating the Temporal: Toward a Rethinking of Heidegger on Time," in *Reading Heidegger: Commemorations*, ed. John Sallis (Bloomington and Indianapolis: Indiana University Press, 1993). Others have drawn attention to the significance of the abyssal 'moment of appropriation' upon which the relation between the temporality of Dasein and the Time of Being turns. See, for example, David Farrell Krell, *Ecstasy, Catastrophe: Heidegger from Being and Time to the Black Notebooks* (Albany: State University of New York Press, 2015); William McNeill, *The Glimpse of the Eye: Heidegger, Aristotle and the Ends of Theory* (New York: SUNY Press, 1999); Felix Ó Murchadha, *The Time of Revolution: Kairos and Chronos in Heidegger* (London and New York: Bloomsbury, 2013); Hans Ruin, "The Moment of Truth: Augenblick and Ereignis in Heidegger," in *Heidegger Reexamined: Art Poetry and Technology*, ed. Hubert Dreyfus and Mark Wrathall (London and New York: Routledge, 2002); Richard Polt, *Time and Trauma: Thinking through Heidegger in the Thirties* (London and New York: Rowman & Littlefield International, 2019).
- 5 William Blattner, *Heidegger's Temporal Idealism* (Cambridge: Cambridge University Press, 1999), 279. For critical discussion around Heidegger's disjointed conception of time, which both support and question the prevailing view: see Daniel O. Dahlstrom, "The End of Fundamental Ontology," in *Division III of Heidegger's 'Being and Time': The Unanswered Question of Being*, ed. Lee Braver (Cambridge and Massachusetts: The MIT Press, 2015). Theodore Kisiel, "The Drafts of 'Time and Being': Division III of Part One of 'Being and Time' and Beyond," in *Division III of Heidegger's 'Being and Time'*; Richard Polt, "From the Understanding of Being to the Happening of Being," in *Division III of Heidegger's 'Being and Time'*; François Raffoul, "The Incompletion of Being and Time and the Question of Subjectivity," in *Division III of Heidegger's 'Being and Time'*; Thomas Sheehan, "'Time and Being,' 1925–7," in *Martin Heidegger: Critical Assessments*, ed. Christopher Macann (London and New York: Routledge, 1992). For an interesting account of some of the reasons for the neglect of Heidegger's thinking on time more generally, in Anglophone Heidegger studies in relation to the influence of Hubert Dreyfus' and Mark Okrent, and in German Heidegger studies in relation to the criticisms of Margot Fleischer, see Daniel O. Dahlstrom, "Heidegger's Concept of Temporality: Reflections on a Recent Criticism," *Review of Metaphysics* 49, no. 1 (1995): 95–115.
- 6 Heidegger, *Zollikon Seminars*, GA 89, 36/46. Here Heidegger contends that there are "two authorities who will clarify how the question about time has been asked," the Neo-Platonist thinker Simplicius and Augustine. Regarding the ineffability of time, Heidegger recounts the following from Simplicius: "That time already holds sway in advance is not only evident to the wise alone, that is, to thinkers, but to everyone beforehand. If someone were asked what time is itself, even the wisest of men could hardly answer." Heidegger, *Zollikon Seminars*, GA 89, 36/45. For Heidegger, this resonates with the well-known passage from Section 14, Book Eleven of the *Confessions*, where Augustine writes:

What, then, is time? There can be no quick and easy answer, for it is no simple matter even to understand what it is, let alone find words to explain it.

Yet, in our conversation, no word is more familiarly used or more easily recognised than ‘time.’ We certainly understand what is meant by the word both when we use it ourselves and when we hear it used by others. What, then, is time? I know well enough what it is, provided that nobody asks me; but if I am asked what it is and try to explain, I am baffled.

- Augustine, *Confessions*, trans. R.S Pine-Coffin (London and New York: Penguin Books, 1961), 263–64.
- 7 Martin Heidegger, *The Fundamental Concepts of Metaphysics*, GA 29/30, trans. William McNeill and Nicholas Walker (Bloomington: Indiana University Press, 1995), 146/220.
  - 8 Heidegger, *Fundamental Concepts*, GA 29/30, 150–52/225–28.
  - 9 Aristotle. *Physics*, trans. C. D. C. Reeve (Indianapolis: Hackett Publishing Company, 2018), 219b.1
  - 10 Heidegger, *The Principle of Reason*, GA 10, trans. Reginald Lilly (Bloomington and Indianapolis: Indiana University Press, 1991), 63/92.
  - 11 Heidegger, *Zollikon Seminars*, GA 89, 59/77.
  - 12 Heidegger, *The Basic Problems of Phenomenology*, GA 24, trans. Albert Hofstadter (Bloomington: Indiana University Press, 1988), 258/363–65.
  - 13 Heidegger, *Zollikon Seminars*, GA 89, 42/54.
  - 14 Heidegger, *Being and Time*, GA SZ, trans. John Macquarrie and Edward S. Robinson (Oxford: Blackwell Publishing, 1962), 459/407.
  - 15 Heidegger, *Basic Problems*, GA 24, 262–63/369–71.
  - 16 Heidegger, *Basic Problems*, GA 24, 262/369–71.
  - 17 Heidegger, *Zollikon Seminars*, GA 89, 47/60.
  - 18 Heidegger, *Being and Time*, GA SZ, 462/409.
  - 19 Heidegger, *Basic Problems*, GA 24, 264/372–74.
  - 20 Heidegger, *Zollikon Seminars*, GA 89, 48/61.
  - 21 Heidegger, *Basic Problems*, GA 24, 264/372–74.
  - 22 Heidegger, *Basic Problems*, GA 24, 235/333.
  - 23 Heidegger, *Being and Time*, GA SZ, 474/422.
  - 24 Heidegger, *Being and Time*, 47/GA SZ, 25.
  - 25 Martin Heidegger, *On Time and Being*, trans. Joan Stambaugh (New York: Harper and Row Publishers, 1972), GA 14, 11/11.
  - 26 Heidegger, *Zollikon Seminars*, GA 89, 34/42–43. As well as the time of physics, Heidegger is also referring here to Kant’s *Critique of Pure Reason* where, in referring to “time thus represented,” Kant writes, “[t]ime has only one dimension; different times are not simultaneous but successive.” Immanuel Kant, *Critique of Pure Reason*, trans. Norman Kemp Smith (Hampshire and New York: Palgrave Macmillan, 2007), 75/B47.
  - 27 Heidegger, *On Time and Being*, GA 14, 11/11.
  - 28 Heidegger, *Zollikon Seminars*, GA 89, 41/52–53.
  - 29 Heidegger, *Zollikon Seminars*, GA 89, 25/30–31.
  - 30 Heidegger, *Zollikon Seminars*, GA 89, 57/73–74.
  - 31 Heidegger, *Zollikon Seminars*, GA 89, 57/74.
  - 32 Heidegger, *Zollikon Seminars*, GA 89, 58/76.
  - 33 Heidegger, *Basic Problems*, GA 24, 256/361–62.
  - 34 “Preface,” in Heidegger: *Through Phenomenology to Thought*, ed. William Richardson (New York: Fordham University Press, 2003), xxii.
  - 35 Heidegger, *On Time and Being*, GA 14, 2/2.
  - 36 Heidegger, *The Essence of Human Freedom: An Introduction to Philosophy*, GA 31, trans. Ted Sadler (London and New York: Continuum, 2002), 81/116.

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