

Outline of *Introduction to Metaphysics*

This is one possible outline of the text that the reader may find useful in following Heidegger's arguments. Page numbers refer to the German pagination.

Chapter One: The Fundamental Question of Metaphysics

- A. The why-question as the first of all questions (1–6)
- B. Philosophy as the asking of the why-question (6–10)
 - 1. The untimeliness of philosophy
 - 2. Two misinterpretations of philosophy
 - a. Philosophy as a foundation for culture
 - b. Philosophy as providing a picture of the world
 - 3. Philosophy as extra-ordinary questioning about the extra-ordinary
- C. *Physis*: the fundamental Greek word for beings as such (10–13)
 - 1. *Physis* as the emerging, abiding sway
 - 2. The later narrowing of the meaning of *physis*

- D. The meaning of "introduction to metaphysics" (13-17)
 - 1. Meta-physics as questioning beyond beings as such
 - 2. The difference between the question of beings as such and the question of Being (addition, 1953)
 - 3. Introduction to metaphysics as leading into the asking of the fundamental question
- E. Unfolding the Why-question by means of the question of Nothing (17-23)
 - 1. The seeming superfluity of the phrase "instead of nothing"
 - 2. The connection between the question of Nothing and the question of Being
 - 3. The superiority of philosophy and poetry over logic and science
 - 4. An example of poetic talk of Nothing: Knut Hamsun
 - 5. The wavering of beings between Being and the possibility of not-Being
- F. The prior question: How does it stand with Being? (23-39)
 - 1. The mysteriousness of Being
 - 2. Nietzsche: Being as a vapor
 - 3. Our destroyed relation to Being and the decline of the West
 - a. The geopolitical situation of the Germans as the metaphysical people
 - b. The failure of traditional ontology to explain the emptiness of Being
 - c. Philosophical questioning as essentially historical
 - d. The darkening of the world and the misinterpretation of spirit
 - e. The genuine essence of spirit: the empowering of the powers of beings
 - f. Our destroyed relation to Being and our misrelation to language

Chapter Two: On the Grammar and Etymology of the Word "Being"

- A. The superficiality of the science of linguistics (40–41)
- B. The grammar of "Being" (42–54)
 1. The derivation of the noun *das Sein* from the infinitive *sein*
 2. The derivation of the Latin term *modus infinitivus* from Greek philosophy and grammar
 - a. *Onoma* and *rhēma* as examples of the dependence of Greek grammar on Greek philosophy
 - b. *Enklisis* and *ptōsis* as based on the Greek understanding of Being as constancy
 - i. Standing and *phusis*
 - ii. *Polemos* and *phusis*
 - iii. The degeneration of *phusis*
 3. *Modus infinitivus* and *enklisis aparempthatikos*
 - a. *Parempthainō* as appearing-with
 - b. The inadequacy of the translation *in-finitivus*
 4. The infinitive as abstract and blurred
 5. An attempt to understand Being through finite forms of the verb
- C. The etymology of "Being" (54–56)
 1. The three stems: *es*, *bhū*, *wes*
 2. The question of the unity and blending of the three meanings
- D. Summary (56)

Chapter Three: The Question of the Essence of Being

- A. The priority of Being over beings (57–66)
 1. Being as presupposed by every identification of a being as such
 2. The "universality" of Being and its uniqueness
 3. Being as a precondition for language

4. Being as higher than all facts
5. Review
- B. The essential link between Being and the word (66–67)
- C. The inclusion of the various meanings of “is” within the Greek understanding of Being as presence (67–70)

Chapter Four: The Restriction of Being

- A. Seven points of orientation for the investigation of the restriction of Being (71–73)
- B. Being and becoming (73–75)
 1. Parmenides on Being as constancy
 2. The agreement of Heraclitus and Parmenides
- C. Being and seeming (75–88)
 1. The connection between *phusis* and *alētheia*
 2. The connection between appearing and semblance
 3. The struggle between Being and seeming: *Oedipus Rex*
 4. Errancy as the relation among Being, unconcealment, and seeming
 5. Parmenides and Heraclitus on thinking as laying out three paths: Being, seeming, and not-Being
 6. The relation between the division of Being and seeming and the division of Being and becoming
- D. Being and thinking (88–149)
 1. Thinking as the ground of Being in the Western tradition (88–90)
 2. Superficial interpretations of thinking (90–94)
 - a. The representational interpretation of thinking
 - b. The logical interpretation of thinking
 3. The originary connection between *phusis* and *logos* (94–133)
 - a. *Logos* as gathering (95–96)
 - b. Heraclitus on *phusis* and *logos* (96–102)

- c. The Christian concept of *logos* (102–103)
- d. Parmenides on thinking as *noein* (103–112)
 - i. *Noein* as apprehension
 - ii. The determination of the human essence on the basis of Being
- e. *Antigone* on the human being as the uncanniest (112–126)
 - i. The uncanny as the sway of Being and the violence of the human being
 - ii. A detailed interpretation of the choral ode
 - iii. The human being as the in-cident
- f. The affinity between Sophocles and Parmenides (126–133)
 - i. *Dikē* (fittingness) in Sophocles, Heraclitus and Parmenides
 - ii. Apprehension as de-cision
 - iii. Apprehension and *logos* as urgency
 - iv. *Logos* as fundamental struggle
- 4. The originary disjunction between *physis* and *logos* (133–147)
 - a. Originary *logos* and *logos* as a human faculty
 - b. The possibility of giving up Dasein as a surmounting of Being
 - c. The Platonic and Aristotelian interpretation of *physis* as “idea”
 - d. The basis of the Platonic turn: the collapse of unconcealment into correctness
- 5. The interpretation of Being as *ousia* (147–149)
 - a. *Ousia* as constant presence
 - b. *Ousia* as opposed to thinking, becoming, and seeming
- E. Being and the ought (149–152)
 - 1. Being as *idea* and the opposition between Being and the ought
 - 2. The concept of value

F. Conclusion (152–157)

1. Review of the seven points of orientation
2. The inadequacy of the traditional meaning of Being
3. The task of grounding Dasein and Being anew
4. The problem of Being and time

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