Martin Heidegger
Being-There and Being-True According to Aristotle
(Interpretation of Nicomachean Ethics, Book VI, "The Intellectual Virtues")
Lecture given on December 2, 1924, Cologne, Germany
In: Becoming Heidegger: On the Trail of His Early Occasional Writings, 1910-1927
Edited by Theodore Kisiel and Thomas Sheehan
(Evanston, IL: Northwestern University Press, 2007), pp. 214-237
§ III. The Ways of Being-True and Its Distinctive Possibilities
(A schematic rendition of Aristotle’s five distinctive ways of being-true)

<table>
<thead>
<tr>
<th>Pure apprehension / reason</th>
<th>Defining virtues</th>
<th>Properizing virtues</th>
</tr>
</thead>
<tbody>
<tr>
<td>(νοΰς: nous)</td>
<td>Those virtues which define and demarcate beings in the how of their apprehension</td>
<td>Those virtues which provide access to beings through appropriation and safekeeping</td>
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<tr>
<td>Dominates all four virtues</td>
<td>Dominaes all four virtues</td>
<td></td>
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<tr>
<td>-pertaining to principles, the a priori, the transcendental, possibility conditions</td>
<td>-pertaining to principles, the a priori, the transcendental, possibility conditions</td>
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<tr>
<td>Theoretical virtues</td>
<td>Knowledge / science</td>
<td>Pure understanding / wisdom</td>
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<tr>
<td>-IN-spective understanding</td>
<td>(ἐπιστήµη: episteme)</td>
<td>(σοφία: sophia)</td>
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<tr>
<td>-Pertaining to eternities</td>
<td>-of unchanging laws</td>
<td>-of most noble verities</td>
</tr>
<tr>
<td>-Relate to entities that always are as they are through investigation</td>
<td>-pertaining to nature</td>
<td>-pertaining to the soul, the heavens and the gods</td>
</tr>
<tr>
<td>-&quot;Eternal&quot; realm</td>
<td>-defining by inspecting, discussing and demonstrating</td>
<td>-proper understanding that sees properly through a direct view [sight of understanding]</td>
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</tbody>
</table>

Practical virtues
(ήθος: ethos) 
- CIRCUM-spective solicitude
- Pertaining to change;
- Relate to entities that can be different from what they now are changeable Be-ing
- Lichtung: the temporally unified clearing of historical be-ing
- Brauch (ethos): tradition, custom, usage, habit of habitat
- Through deliberation
- "Historical," temporal realm |

Know-how / art
(τέχνη: techne)
- For practical purposes
- Pertaining to objects in the environment
- Procedures, organizing, managing and directing
- Savoir faire (for good or bad)
- Treated in Div. I of Being and Time

Practical insight / prudence
(φρόνησις: phronesis)
- For a live well-lived
- Pertaining to Dasein itself
- Solicitous circumspection in the care of human well-being
- Savoir vivre (in a decadent or transcendent way)
- Treated in Div. II of Being and Time

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1 “Heidegger’s νοΰς surrogate of temporal ἡθος.” From Kisiel’s Figure 1 used at his Fall 2004 Seminar (most phrases came from Theodore Kisiel and Erik Marsh, final organizing by Govert Schuller)
2 In the Aristotle lecture Heidegger will be "provisionally disregarding the specifically ethical context" (Kisiel, The Genesis of Heidegger’s Being and Time, 264), which was of course part and parcel of Aristotle’s treatise. For example for Aristotle there would be no prudence without moral virtue and other way around.
3 The intended three divisions of Part One of Heidegger's Being and Time are titled:
   1. The preparatory fundamental analysis of Dasein (with making and using [τέχνη] as the exemplary paradigms [Genesis, 250])
   2. Dasein and temporality (with insight into human action [φρόνησις] as the basic example [Ibid.])
   3. Time and Being (never written, but would be about Lichtung: the temporally unified clearing of historical be-ing)