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)

Pure apprehension / reason (νοῦς: nous) Dominates all four virtues -pertaining to principles, the *a priori*, the transcendental, possibility conditions	**Defining virtues** Those virtues which *define* and *demarcate* beings in the how of their apprehension ↓	**Properizing virtues** Those virtues which provide access to beings through *appropriation* and *safekeeping* ↓
Theoretical virtues -IN-spective understanding -Pertaining to eternities -Relate to entities → that always are as they are -through investigation -"Eternal" realm	**Knowledge / science** (ἐπιστήμη: episteme) -of unchanging laws -pertaining to nature -defining by *inspecting*, discussing and demonstrating	**Pure understanding / wisdom** (σοφία: sophia) -of most noble verities -pertaining to the soul, the heavens and the gods -proper understanding that sees properly through a *direct view* [*sight* of understanding]
Practical virtues (ἦθος: ethos) [1] -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 [2]) -Treated in Div. I of *Being and Time* [3]	**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*

[1] "Heidegger's νοῦς-surrogate of temporal ἦθος." 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)