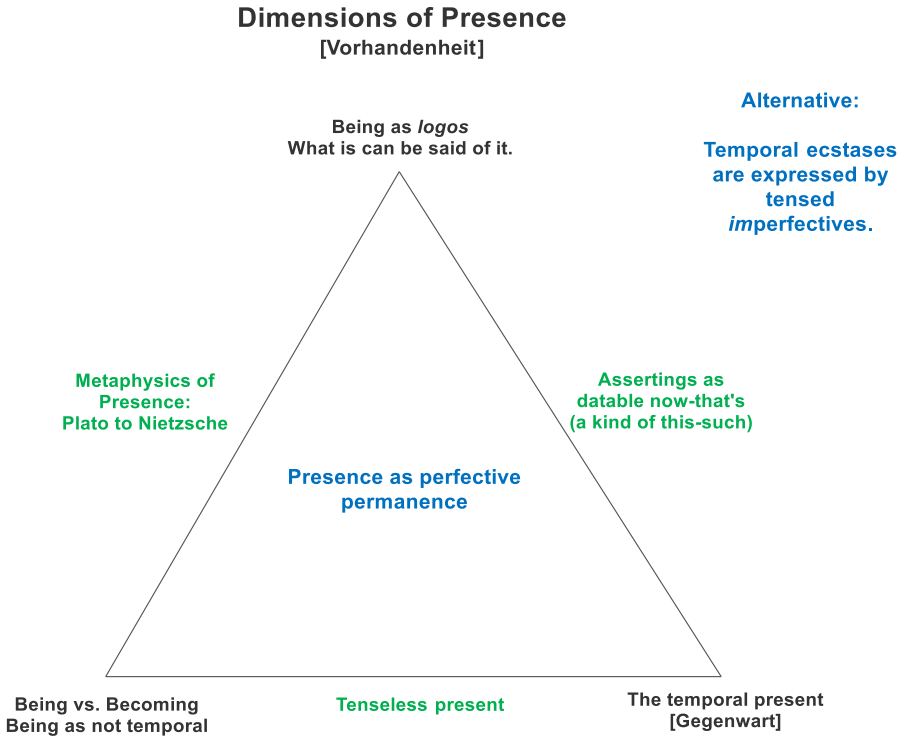
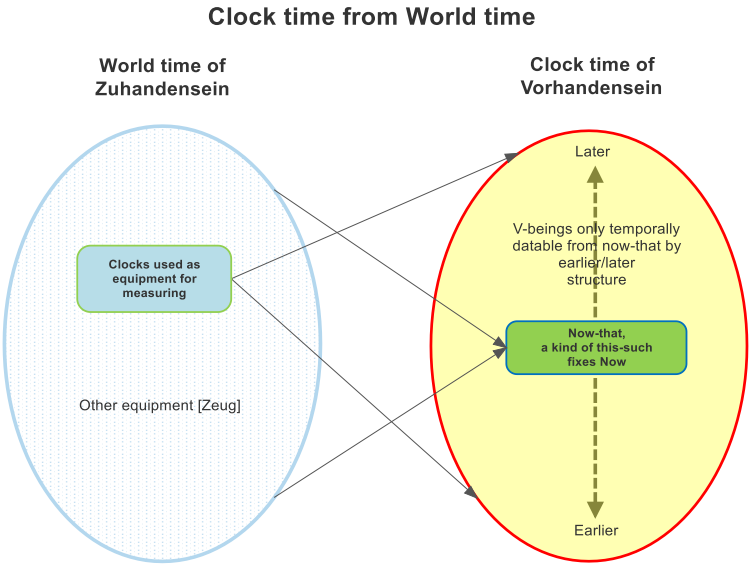
Heidegger on Being and the World

Wednesdays at 1pm in 1008 B, Cathedral of Learning Bob Brandom (rbrandom@pitt.edu)

The course website, with a week-by-week schedule and all the readings, is available at:
https://spaceofreasons.netlify.app/courses/heidegger-2026/
Or by drilling down under the "Courses" tab from my Pitt website:
https://sites.pitt.edu/~rbrandom/

Week 11: November 4, 2026. Heidegger's *Kehre*. The *Beiträge*.





Sections of the *Beiträge*:
I. Preview
II. Echo
III. Playing-Forth
IV. Leap
V. Grounding
VI. The Ones to Come
VII. The Last God
VIII. Be-ing

In *Being and Time* Da-sein still stands in the shadow of the "anthropological," the "subjectivistic," and the "individualist," etc.—and yet the opposite of all of this is what we have in view—of course, not as what was initially and solely intended, but rather this opposite, everywhere only the *necessary consequence* of **the deciding transformation of the "question of being" from guiding-question into the grounding-question**. [§172]

The first beginning's coming originarily into its own (and that means into its history) means gaining a foothold in the other beginning. This is accomplished in crossing from the guiding-question (what is a being? the question of beingness, being) to the grounding-question: What is the truth of be-ing? (Being and be-ing is the same and yet fundamentally different.) [§85]

Here what is experienced and questioned is that which is hidden in **the guiding-question** and sways in advance: the *openness for essential swaying* [**das Wesen**] as such. i.e., for *truth.* Along with what is asked here is the questioning that questions ahead into truth. And insofar as be-ing is experienced as the ground of beings, the question of the essential swaying of be-ing, when asked in this way, is **the *grounding-question***. Going from the guiding-question to the grounding-question, there is never an immediate, equi-directional and continual process that once again applies the guiding-question (to be-ing); rather, there is only a **leap** [Sprung], i.e., the necessity of **an *other* beginning**. Indeed and on the contrary, **a *crossing*** can and should be created in the unfolding overcoming of the posing of the guiding-question and its answers as such. a crossing that prepares the other beginning and makes it generally visible and intimatable. ***Being and Time*** is in service to this preparation. i.e. it actually stands already within the grounding question, without unfolding this question purely out of itself, inceptually. The *being* of beings, the determination of beingness (i.e., the declaration of "categories" for *ousia*), is the *answer* to the guiding-question… [§34]

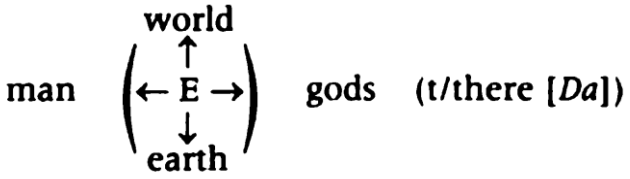
The danger of misinterpreting *Being and Time* in this direction, i.e., "existentiell-anthropologically," and of seeing the interconnection of disclosedness, truth, and Dasein from the perspective of a moral resolve—instead of *the other way,* proceeding from the prevailing ground of Da-sein and grasping truth as openness and dis-closedness, as temporalizing-

spatializing of the free play of the time-space of be-ing **such danger looms and gets stronger by many things that are unaccomplished in *Being and Time.*** [§42]

Being holds sway as enowning [**Ereignis**]. [§139]
Da-sein is what is enowned in enowning. [§271]
When we speak of **man's relation to be-ing and vice versa of be-ing's relation to man**, then this easily sounds as if be-ing holds sway for man like an over-against and an object. But man as Da-sein is en-owned by be-ing as enowning and thus belongs to enowning itself. [§136]
The relation of Da-sein to be-ing belongs in the essential swaying of be-ing itself. This can also be said as follows:
Be-ing needs Da-sein and does not hold sway at all without this enownment. [§65]
Da-sein [is] the "between" [**das Zwischen**] between *be-ing and a being*. [§217]

The territory that comes to be through and as the way of enthinking of be-ing is **the *between* [*Zwischen*]** that *en-owns* Da-sein to god; and in this enownment man and god first become "recognizable" to each other, **belonging to the guardianship and needfulness of be-ing**. [§42]

Heidegger's diagram, from [§190]:



Be-ing as en-owning. **En-ownment determines man as owned by be-ing**….
Of course, enowning dare not ever be represented immediately objectively. **Enownment is the counter resonance between man and gods**—and it is precisely this between and its essential swaying which is founded by and in Da-sein.
God is neither "a being .. nor a "not-being"—and also not commensurate with be-ing. Rather **be-ing holds sway**, temporally-spatially, **as that "between" [Zwischen]** that can never be **grounded** in god but also not in man as extant and living—but **in Da-sein**.
Be-ing and the essential swaying of its truth belongs to man insofar as he becomes inabiding as Da-sein. But this also immediately means that be-ing does not hold sway by the graces of man, by the fact that man only happens to be. Be-ing "belongs" to man, so much so that man is needed by be-ing itself as the preserver of the site for the moment of the fleeing and arrival of gods. [§143]

Reservedness [**Gelassenheit**] as origin of stillness and as law of the gathering. The gathering [gathers] in the stillness and [is] the sheltering of truth. Sheltering of truth and its unfolding [unfolds] into the caring-for and dealing with [things].

Reservedness as openness for the reticent nearness of the essential swaying of be-ing, tuning to the remotest enquivering of hints that enown from the distance of what is undecidable. Reservedness and seeking; the highest find in seeking itself [is] the nearness to decision. Reservedness: the self-restraining leaping forth into the turning of enowning (**thus neither a romantic flight nor a bourgeois repose**). [§13]

However, mindful deliberation on the t/here [Da] as clearing for self-sheltering-concealing (be-ing) must already intimate how decisive the relation of Da-sein to beings in the whole is, because the t/here [Da] sustains the truth of being. Thought in this direction, Da-sein—itself nowhere placeable—moves away from the relation to man and reveals itself as the “between" [**Zwischen**] that is unfolded by be-ing itself as the domain where beings tower up, where above all a being returns to itself. The t/here [Da] is enowned by be-ing itself; and consequently, man, **as guardian of the truth of be-ing** and thus belonging to Da-sein, **is enowned in an outstanding and unique way**. Thus as soon as a first allusion to Da-sein succeeds, the essential dimension which is announced in this allusion must be granted: **that Da-sein is enowned by be-ing and that be-ing as enowning itself builds the midpoint of all thinking**. [§175]

How would it be if nonetheless we came into the nearness of enowning, which might be obscured in its essential sway but still shows that **a between [Zwischen] holds sway, between us and be-ing**, and that **this between itself belongs to the essential swaying of be-ing**? [§236]

The "between" [das Zwischen] is the simple "bursting open” that enowns be-ing to a being, which up until then is held back from what is ownmost to it and is not yet to be named a being. This "bursting open” is the clearing for the sheltered. But the "bursting open” does not disperse, and the clearing is not a mere emptiness. The "between” [das Zwischen] which bursts open gathers what it removes into the open of its strifing and refusing belongingness, moves unto the ab-ground, out of which everything (god, man, world, earth) recoils in swaying into itself and thus leaves to be-ing the unique decidedness of en-ownment. Be-ing of such essential swaying is itself unique in this essential sway. For it holds sway as that thrust that has perhaps already announced itself as the utmost possibility of decision for Western history, **the possibility that be-ing itself arises from such a holding-sway as the needfulness of god, who needs the guardianship of man. This possibility is itself the origin “of” be-ing**. [§270]

Be-ing is needed, is the needfulness of gods, and yet is not to be derived from them. Rather it is the other way around: be-ing is superior to them, in the ab-groundness of its essential sway as ground. **Be-ing enowns Da-sein and yet is not its origin**. As the ground of the countering ones in it, the "between" [Zwischen] holds sway unmediated. [§257]