

"The End of Philosophy and the Task of Thinking" by Martin Heidegger

"The End of Philosophy and the Task of Thinking" is a lecture Heidegger gave in the 1960s which, in many ways represents the culmination of a lifetime of thinking about Being. In this lecture, the *clearing*, as the openness that first grants presencing, rises to prominence. But Heidegger wants to focus here on a special sort of clearing, one that represents the "possible presencing of presence itself." He calls this *aletheia* [unconcealment] and it is the absolute root of all human experience, Being as Being, that which makes all beings possible. Unfortunately, as the absolute ground of experience, it is therefore fundamentally ungraspable by human experience or thought. This unrealisable apprehension turns out to be the ultimate task of thinking.

The End of Philosophy

To understand what Heidegger means by this we first have to know what he means by philosophy. "Philosophy is metaphysics. Metaphysics thinks beings as a whole – the world, man, God – with respect to Being, with respect to the belonging together of beings in Being." But, as he has said elsewhere, it doesn't, and can't, think Being itself, Being as the ground on which beings are what they are.

So, philosophy is metaphysics. But Heidegger thinks metaphysics is ending in the sense of coming to completion. This doesn't mean that it has been perfected, such a word is meaningless with regard to philosophy, "each epoch of philosophy has its own necessity"; rather, it means "the whole of philosophy's history is gathered in its uttermost possibility."

What is now happening is that philosophy – that is, metaphysics – is evolving into the sciences.

The Clearing

However, even after the dissolution of philosophy into the sciences, there is a task remaining for thinking which neither philosophy as metaphysics nor the sciences birthed from philosophy are able to express.

To get to this task, Heidegger returns to the mantra of phenomenology; "to the things themselves". Both Hegel and Husserl used this expression but their emphasis was on the "themselves", meaning a rejection of things/methods inadequate to philosophy. Hegel found his certainty in the absolute idea, but 'idea' since Descartes has meant the cogito, the subject. This means that the Being of beings only becomes present in the subject. Husserl's rejection was of the phenomena of intentional consciousness but he, like Hegel, sought philosophical certainty in a transcendental subjectivity. Both of these approaches presuppose the "matter of philosophy" before they even begin.

Heidegger instead focuses on the "thing" in the above formula and the way it comes to appear, or "becomes present." All appearance occurs in some sort of "brightness" but the brightness itself

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