

ETERNAL RECURRENCE IN HEIDEGGER'S INTERPRETATION

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ABSTRACT. *Eternal Recurrence in Heidegger's Interpretation.* The whole concept of being represented by Nietzsche, in Heidegger's opinion, is composed of eternal chaos, alive and not alive determined by limited force, necessary eternal becoming, limited space, unlimited time, without a beginning, nor an end, without divine provenience or providence, excluding planned order, laws, structure, perfect shapes, hierarchy, accidents, ultimate purposes and sense, and the thought of the thoughts, Eternal Recurrence of the same, is assigned to it as its fundamental character. Nietzsche's philosophy, in Heidegger's interpretation, represents the end of metaphysics.

Keywords: *Nietzsche, Heidegger, Eternal Recurrence, end of metaphysics, being, becoming, state of being, the whole concept of being*

Introduction

Martin Heidegger's book, entitled *The Eternal Recurrence of the Same*, gives a lecture that belongs to a five course series, dedicated to Nietzsche's philosophy, held at University from Freiburg, between 1936 and 1940. In contrast to Heidegger's hiper-terminological from *Being and time*, we meet a Heidegger as teacher, interpret, who gives Nietzsche a place among the great thinkers of western philosophy: Plato, Aristotle, Kant and Hegel. Heidegger emerged Nietzsche of a politicized interpretation and an image of a philosophical and poetic nature writer, historicist prophet, the forerunner of existentialism, giving him a metaphysical aura. He does not give importance to aphorisms nor to *The Will to Power*, published posthumously in this formula, focusing on the central thoughts,¹ especially on *the thought of the thoughts*: Eternal Recurrence of the same.²

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¹ In Heidegger's opinion, eternal recurrence is one of the 5 fundamental concepts (besides will to power, nihilism, justice and the overman) that belong to Nietzsche's metaphysics.

² Eternal Recurrence plays central position in Heidegger and Karl Löwith's interpretations. See, for instance, Löwith's work: *Nietzsche's Philosophy of the Eternal Recurrence of the Same*.

Heidegger aims to remove the strangeness of this doctrine drawn in Ernst Bertram's interpretation, where he calls the eternal recurrence of the same a pseudo-revelation and delusional mystery.³ The contrary, to Heidegger "eternal recurrence teaching is, in Nietzsche's philosophy, the fundamental teaching. Without it, Nietzsche's philosophy is like a tree without roots."⁴

Eternal Recurrence is the heaviest thought that hangs over any action of everyone, as a higher consciousness. Thinking every moment as being eternal, we confer importance and weight to every single decision.

This lecture has four parts: 1) genesis, forms and the area of eternal recurrence 2) the essence of a fundamental metaphysical position 3) eternal recurrence interpreted as the last fundamental metaphysical position from the western thinking⁵ 4) the end of western philosophy and the other beginning of it.

At 19 years old, in an autobiographical sketch, Nietzsche notes: "And, so, man grows and emerges from all that surrounds him sometime; he does not need to break the chains, but, unexpectedly, when a God demands, they fall single; but where is the link it contains? Is it the world? Is it God?"⁶ In Heidegger's opinion, Nietzsche is answering to this question through eternal recurrence, the link that contains the whole concept of being. This thought came suddenly, in Oberengadin region, on the Silvaplana lakeside, near Surlej, at a pyramid-shaped rock, in august 1888. "The fundamental concept of the work, the idea of the eternal recurrence, the highest formula of affirmation that could ever be attained – belongs to August of the year 1881: it was jotted down hastily on a piece of paper with the inscription *6,000 feet beyond man and time*. That day I was walking through the woods near Lake Surlej, beside a huge, towering, pyramidal boulder. There this idea came to me."⁷

³ Ernst Bertram's book of Nietzsche, *Nietzsche: Attempt at a Mythology* was first published in Germany in 1918. He claims that in the case of Nietzsche's existence we are not dealing with the life itself, but rather its legend. Nietzsche gave importance to ancestors, tradition, genealogy, to the idea of atavism in general. Nietzsche constructs a mythology of his own philosophical ancestry, which includes Heraclitus and Goethe. Bertram reduce the eternal recurrence to pseudo-revelation, delusional mystery, eternal auto-crucifixion, fundamental educational chimera, extreme form of auto-sacrifice, dominating monomaniac delusion.

⁴ Martin Heidegger, *The Eternal Recurrence of the Same*, Humanitas, Bucharest, 2014, p. 21.

⁵ Aaron Dopf, for instance, Lecturer at Clayton State University, in his essay entitled: *Nietzsche, Heidegger and Eternal Return*, published in *Auslegung*, Vol. 26, No. 2, The University of Kansas, wrote that Heidegger is guilty of a gross misinterpretation of Nietzsche, specifically on the issue of eternal recurrence. Heidegger attempt to prove that eternal recurrence is a metaphysical doctrine in a reckless interpretative method, trying to appropriate Nietzsche in such a way that he is played as a prelude to Heidegger's own philosophy.

⁶ Friedrich Nietzsche, *My life. Autobiographical sketch of young Nietzsche*, Frankfurt am Main, 1936.

⁷ Idem, *Ecce Homo*, Algora Publishing, New York, 2004, p. 67.

This thought is communicated, and also concealed, through three exposures: 1) presented as a bizarre idea in *The Gay Science* 2) through Zarathustra in a poetical speech 3) as an interrogation in *Beyond Good and Evil*.

Eternal Recurrence – *The Greatest Weight*

A radical philosophy, as Nietzsche's, is in need of prepared future generations that could assimilate it. This thought overwhelms, scares, or crushes you. "Or how well disposed would you have to become to yourself and to life to long for nothing more fervently than for this ultimate eternal confirmation and seal?"⁸ The joyful wisdom is identical to the philosophy that teaches eternal recurrence as a fundamental teaching.

The Greatest Weight assumes stability, peace, grouping together, press down, danger, coercion to maintain shoulders lift, tripping, changing of trajectory. Thought will stay on our commitment, which is interpreted by Heidegger as "the whole of man's relation to the state of being and with himself",⁹ a thought forcefully determined, a thought as a center of gravity, because the thought determines the human being, in the deepest way. The thought decides the context of human, not otherwise. Human being requires the hanging of the greatest weight to assess what is above it, because, if it would unburden, would think about himself as a center, lost in mediocrity. If a demon would put us in front of the eternal recurrence, we would have two possibilities: either curses or recognize in him a God. The teaching of eternal recurrence thinks the whole concept of being. Heidegger includes in the expression the whole concept of being: nature, history, God, illusion, appearance, deception, false, nothingness, "keyword most worthy of being subjected to interrogation".¹⁰

342 fragment of the work *The Gay Science* is called: *Incipit tragoedia*. Heidegger completes: *earlier tragedy of the state of being as such, earlier tragic era for Europe*; tragic becoming the fundamental character of existence, with the thought of eternal recurrence. Tragic knowledge is an affirmation of belonging to the awful nice. If we look at something big up, it seems grandiose, but if we look down to the same thing, it seems scary. We have a tragic and heroic attitude when we become masters of our own misery when our powerful spirit feels pain as pleasure. Tragic has to be savored aesthetic, not moral.

⁸ Idem, *The Gay Science*, Cambridge University Press, 2001, p. 194.

⁹ Martin Heidegger, *The Eternal Recurrence of the Same*, Humanitas, Bucharest, 2014, p. 40.

¹⁰ Ibidem, p. 46.

The teaching of eternal recurrence is mediated by the figure of Zarathustra, who took the decision to affirm life, but still has much to learn. Around a hero, it makes up tragedy. Zarathustra acts as the heroic thinker. More important than what is communicated, it is the way that is done. Teaching people to whom they are addressed are not ready for such a doctrine. Today's human being must overcome. The thought of eternal recurrence is more visible in two fragments: *On the Vision and the Riddle*, and *The Convalescent*. It refers to the riddle that hides the whole concept of being. For a correct appreciation, we must observe how, where, when and to whom it is told. After two days of silence, Zarathustra speaks to the seamen, a tale of a climb on a mountain path, on sunset. When depth increases, it becomes precipice, abyss, gulf, for the one who climbs. Zarathustra is climbing, and a dwarf is moving down. Because Zarathustra knows the most abysmal thought, he is superior to the dwarf, and therefore he gets priority pass. The fact that the two of them stopped in front of the gate, on which is written *Moment*, represents the vision of the riddle, the flow of time, back and forth, into eternity, time is seen in a perspective starting from the moment. To the question whether the two paths go in opposite directions, the dwarf answers: "*all truth is crooked, time itself is a circle*".¹¹ Paths straight and opposite lines are an illusion. The trajectory is a circle, and the state of being is in the mode of eternal recurrence. Riddle does not lie in understanding that everything revolves circle. The dwarf is unable to understand the meaning of the moment. All limited things that flow in a limited time, it is necessary to have already been covered this eternity. In an unlimited time finite world cycle must be ended, because the moment drags after itself all things, exactly like the moment itself is dragging itself. The moment and all things go on these paths over and over again.

Zarathustra's animals are the eagle and the serpent. In the *Great Noontide*, Zarathustra sees an eagle spinning in circles, and on it, hanging like a ring, voluntarily, as a friend, not as prey, a serpent, symbols for eternal recurrence. Specific to the eagle is the pride. Eagle is an animal which remains high in the air borders, and its depth is only the mountains gap. Specific to snake is the intelligence, the mask, dominating "the game of being and appearance."¹² They are looking for someone like Zarathustra who is capable of enduring the lonely solitude, beside them. Pride and intelligence are the way of teacher's own knowledge of the eternal return. Zarathustra has to *become what he is*, to find the being in his becoming.

¹¹ Friedrich Nietzsche, *Thus spoke Zarathustra*, Nietzsche Love of Fate Series, 2010, p. 126.

¹² Friedrich Nietzsche, *Thus spoke Zarathustra*, Nietzsche Love of Fate Series, 2010, p. 74.

In *The Convalescent* fragment, these animals are talking to Zarathustra about the eternal recurrence. At the same time with the sunset, his becoming commences. His sunset comes to his end, with his convalescence. After the sea journey, Zarathustra is coming back into his cave. One morning, he wakes up screaming: *Asleep worm!* like crazy to someone. In fact, he was addressing to the most abysmal thought. His frightened animals approached him. Zarathustra becomes what he is: *the advocate of life, the advocate of suffering, the advocate of the circuit*,¹³ which represents the whole concept of being, gathered together in *The Great Noon* through Zarathustra's Yes. He will collapse in convalescence seven days and nights, while the eagle and the serpent stay with him. The eagle feeds him with yellow and red berries, which means that Zarathustra continues to feed his pride. Yellow is the color of the error and illusion, without having a negative connotation, because "error represents the essence of the truth, necessary for the will to power".¹⁴ The deep yellow may be interpreted as the color of eternal return, and the intense red represents passion, creation, and is the color of the will to power. These colors are the structure of the will to power and form the conditions of possibility of the whole concept of being. The animals are talking to Zarathustra very seductive about the wheel of existence, because "the path of eternity is crooked",¹⁵ which looks alike with what the dwarf said: *all truth is crooked*. But their shiny speech is only *a wag and barrel-organ*.¹⁶

The dwarf interprets the parable about the arch gate as follows: the endless trails meet in eternity because the circle is closing from itself to infinity, and everything that returned, flows sequentially passing through the arch gate. What the dwarf is missing is the fact that under the arch gate stands the moment and the two paths, the future and the past collide, and the collision happened for the one who is not just a simple watcher, but is itself in the moment and is heading into the future, taking over and claiming the past. What turns into future is decision-based. What returns is decided by the moment and the force of overtaking for what opposes clash in the moment. Eternity is the moment, where the collision between past and future takes place. The moment is not a *now* that flies in from of simply watchers, but a collision which enables the moment to get back to itself, deciding how everything is making its own way back. Zarathustra is upset and sick because he wanted to reject the petty things, that continue to return into existence, but he has overcome the disease by saying yes including to this dark part. The destiny of

¹³ Ibidem, p. 170.

¹⁴ Martin Heidegger, *The Eternal Recurrence of the Same*, Humanitas, Bucharest, 2014, p. 79.

¹⁵ Friedrich Nietzsche, *Thus spoke Zarathustra*, Nietzsche Love of Fate Series, 2010, p. 171.

¹⁶ Ibidem, p. 171.

Zarathustra is to become the eternal recurrence teacher. He has to understand himself as someone who has to go through his twilight to achieve his mission, starting from this teaching. In Heidegger's interpretation twilight means pass, descent, moment, alive ring, the whole concept of being.

The circle, endless returning into itself, is specific to time. Return of the same is specific to all beings in time. Based on the following assumptions: infiniteness time, the reality of time is not a subjective form of intuition, finitude of things and their course, Nietzsche concludes that everything that can be taken as being, it must have already existed. "But the plexus of causes returns in which I am intertwined, – it will again create me! I myself pertain to the causes of the eternal return. I come again with this sun, with this earth, with this eagle, with this serpent – not to a new life, or a better life, or a similar life: I come again eternally to this identical and selfsame life, in its greatest and its smallest, to teach again the eternal return of all things, - to speak again the word of the great noontide of earth and man, to announce again to man the overman."¹⁷ From now on, Zarathustra speaks in silence to his soul. He understood that the abyss belongs to height, and to overcome the evil means to admit its necessity in "silence loving transition"¹⁸. Zarathustra became a hero because he knows that the greatest and the smallest return together, and he can cope paroxysm both suffering and hope. With Zarathustra *incipit tragoedia*, the era of non-resignation.

Heidegger warns us that if we go through the right steps of methodology, we notice that between the three of Nietzsche's communications about eternal recurrence, there are additional connections converging toward a center.

In the third communication of teaching eternal recurrence, from chapter III, *The religious mood* from *Beyond good and evil*, Zarathustra lives according to knowledge that *God is dead*. The one who looked beyond good and evil, saw the ideal of the one who strongly affirm life and wishes the whole show for eternity, named by Nietzsche *circulus vitiosus deus*: "the ideal of the most high-spirited, vital, world-affirming individual, who has learned not just to accept and go along with what was and what is, but who wants it again just as it was and is through all eternity, insatiably shouting da capo not just to himself but to the whole play and performance, and not just to performance, but rather, fundamentally, to the one who needs precisely this performance – and makes himself necessary: because again and again he needs himself – and makes himself necessary. What? And that wouldn't be – *circulus vitiosus deus*?"¹⁹ So the eternal recurrence is the link which

¹⁷ Friedrich Nietzsche, *Thus spoke Zarathustra*, Nietzsche Love of Fate Series, 2010, p. 174.

¹⁸ Martin Heidegger, *The Eternal Recurrence of the Same*, Humanitas, Bucharest, 2014, p. 93.

¹⁹ Friedrich Nietzsche, *Beyond Good and Evil*, Cambridge University Press, 2002, p. 50.

brings back the suffering as a necessity. Who is this *circulus vitiosus deus* after all? Is it God, Dionysos, the world? Therefore, God is not dead. Only the moral and the Christian one died because man killed him, measuring his greatness with the pettiness of their need reward for their virtues, depriving God of his power, denying himself and his life. Nietzsche is a unique atheist. If the gods would be available as stones, man would not know what new to create, how to become what he is. The eternal recurrence of the same, link of terror and its eternity, *circulus vitiosus deus*, determines the whole concept of being as the existence. They are comprehensible only starting from the moment, which means that God himself is questionable starting from the moment. God and eternal recurrence are only questions. This communication of the Greatest Weight is not a doctrine, not a specialized scientific theory, nor a philosophical treatise. It determines us to wonder about the form of this thought.

Further on, Heidegger examines four unpublished notes, written by Nietzsche in August 1881, concerning the eternal recurrence. In the first sketch, *Return of the same*, this teaching is called *the greatest teaching* and *the new weight*. Then suddenly he puts this question: *What shall we do with the rest of our lives?* which means that the thought of eternal recurrence transfigures all, and involves a cleavage, without removing what has passed. The assimilation of this new knowledge and its teaching is the most important. This sketch seems to configure the plan of *Thus spoke Zarathustra* masterpiece.

The second sketch stands by the 129 fragment from XII volume: 1. The strongest knowledge. 2. Assimilated errors. 3. Necessity and innocence. 4. Game of life. In this sketch, Nietzsche starts with the eternal recurrence thought. Necessity refers to the necessity of the whole concept of being, and the game of life refers to Heraclitus, to Aion child who plays with the dice. Aion represents the *whole existence, the time of cosmos*. Heidegger says that, in contrast to the first sketch, where the emphasis is on the existential meaning of teaching, on the effect of teaching and the transformation of human existence within the state of being, the second sketch is considering the metaphysical character of teaching, the state of being itself.

In the third sketch, the essential concepts are *noontide* and *eternity*. Noontide and eternity together and simultaneously represent the moment when the hardest thought is being thought. Nietzsche sketches a picture in which *eternity serpent* sits coiled in noontide, when objects don't have a shadow in the *light of knowledge*. Noontide is that moment when morning collides with afternoon, strike the instant of decision, marking a new way of living.

About this transfiguration of being speaks the fourth sketch, where Nietzsche aims a de-anthropomorphized nature, that means the elimination of guilt, goal, intention, providence and a reinstatement of human in nature. The fan of Nietzsche's perspectives soar towards us essential interrogations, whose answers prepare us to understand better the dimension of its thinking. The teaching about will to power origins from the teaching about eternal recurrence and is carried inside assimilated.

Further on, Heidegger offers a summary, composed of ten points, on his own interpretation of Nietzsche's notes dated from 1881, trying to highlight the main perspective. Nietzsche's interest is the totality of the existence, which includes alive and not alive, blended in a unit of becoming. In the 112 fragment of these notes, Nietzsche says: *Our entire world is ashes of countless living beings*, and in *The Gay Science* he says: "The living is only a form of what is dead and a very rare form".²⁰ The separation between alive and not alive it cannot be perceived only from one perspective. If we take death from a knowledge perspective, then life seems a death species. If we take death from its origin perspective, then death seems the ashes of life.

The force is the universal character of the world, inconceivable in the sense of physics, mechanistic, dynamic, but as the will to power. This force is necessarily limited, fixed and determined, according to its essence, starting from the possibility of force to be thought. The essence of the existence is limited, which means the whole world is limited. The absence of a reduction or growth of the world's force means becoming, in the sense of transformation and change. Even though the existence is an endless becoming and the whole force of the world is limited there is an infinity; more exactly an incommensurability of the transformations of this force.

Eternal Recurrence – an anthropomorphic and de-anthropomorphic thought

Space is limited, is fiction, and is comprised of the force and relationships within. Time has real character, is unlimited, infinite, designed like an eternity. "The total character of the world, by contrast, is for all eternity chaos, not in the sense of a lack of necessity but of a lack of order, organization, form, beauty, wisdom, and whatever else our aesthetic anthropomorphisms are called."²¹ Therefore, the whole concept of being is represented by chaos which assumes necessary eternal becoming, not derived from any demiurge, for a de-anthropomorphized and de-teo-morphized

²⁰ Friedrich Nietzsche, *The Gay Science*, Cambridge University Press, 2001, p. 110.

²¹ *Ibidem*, p. 109.

world. Nietzsche excludes from existence order, laws, self-preservation, goals, instincts, hierarchy, Providence, tend of the universe to become more perfect. Nietzsche rejects the hypothesis that the universe is an organism, and removes any human categories from nature. The eternal becoming of the limited existence is devoid of planned orders, but not of necessity.

Nietzsche draws, through these points, the essential characteristics of existence: eternal chaos, alive and not alive determined by limited force, necessary eternal becoming, limited space, unlimited time, without a beginning, nor an end, without divine provenience or Providence, excluding planned order, laws, structure, perfect shapes, hierarchy, accidents, ultimate purposes and sense. The thought of the thoughts, Eternal Recurrence of the same, is assigned to it as its fundamental character.

Any thought reported to the whole concept of being is reported at the same time to the man that thinks it. Therefore, including the thought of eternal recurrence contains anthropomorphic elements, which Nietzsche wanted to avoid. Eternity and recurrence can be seen only starting from the moment. The moment is the collision between past and future, which are fulfilled by the man by decision. Therefore, a man himself is the collision. Man stands in the temporality of eternal time and outlines the present by keeping what it was in the past and deciding what is next. The thought of eternal recurrence is founded in this temporality and that's why it is an anthropomorphic²² thought.

Any representation of the whole concept of being is anthropomorphic. Any existence interpretation, like a perception through man, reported to man. Representation refers to existence, defining the thing we have in the spotlight, being ours, taken in possession, integration in I. Anthropomorphic refers to world's interpretation, the de-anthropomorphic is one man's attempt, and also anthropomorphic. A possible attitude toward this insurmountable anthropomorphic would be resignation and doubt to everything, accepted as a prospects game. Another possible attitude would be the removal of it and faith in one only interpretation. First of all, we have to clarify what man is. Determining human essence is a process that can be seen as anthropomorphic or even dehumanization. Human essence cannot be determined by biological, historical science, or faith. Human essence can only be determined by a native interrogative attitude, starting from language.

²² The anthropological character of Eternal Recurrence is mentioned also by Karl Löwith, in addition to the cosmological equation in *Nietzsches Philosophie der ewigen Wiederkehr des Gleichen* work, first published in 1934.

With the question: *Who is a man?* comes the question about the essence of language, and with both, the question about the whole concept of being. Therefore, is a catch 22 situation: existence is a man's interpretation, and man is interpreted starting from the existence. The thought of eternal recurrence is anthropomorphic and de-anthropomorphic. Anthropomorphic and de-anthropomorphic elements of world's interpretation are complementary.

Heidegger dissects the very foundations of these thoughts and puts aside Nietzsche's arguments from physics area, natural sciences between 1870-1880, taken as the positivist period. The fact that eternal recurrence is the fundamental determination of the whole concept of being can be demonstrated by proving the necessity of the recurrence from the whole existence determinations.

From the fact that force is limited, it necessary results in the finitude of the existence and its becoming, which runs in an infinite time. The existence becoming is continuous and eternal, because the limited possibilities of being had to be necessarily exhausted in an infinite time, to reach a state of rest. But this balance doesn't exist. "We deny end goals: if existence had one it would have been reached."²³ Existence becoming is returning in itself. The limited possibilities in an infinite time, without reaching a balance, it must have been repeated and will repeat an infinite number of times. Because the causality between the limited processes of becoming is limited, any process returns carrying its past. Setting as a goal, to avoid eternal recurrence is not in agreement with the whole existence as the eternal chaos of necessity.

Heidegger is wondering if this type of argumentative approach: deducting from the affirmations about essence existence determinations, the affirmation about eternal recurrence, belongs to natural sciences. Natural science is using representations of force, space, time but is not questioning them, like philosophy does.

A science can become philosophical through a philosophy thinking if its area will cause the scientific interrogation or thinking its own roots and define itself, starting from them. Nietzsche does not limit his ideas to the physics, biology, math, or natural sciences area. His ideas scatter toward the whole concept of being, which is determined by limited force without downtimes, limited space, infinite time, endless becoming, eternal chaos, recurrence, necessity.

Any science deals with a specific area of the existence, meanwhile philosophy thinks the whole concept of being, from an embedding perspective of all the others.

²³ Friedrich Nietzsche, *The Will to Power*, Vintage Books Edition, New York, 1968, p. 36.

"We cannot look around our corner."²⁴ Therefore, the anthropomorphic element is recognized, which exclude the intention of a de-anthropomorphic essence of existence. The character of any philosophy is to adopt a point of view. Independence, not to adopt any point of view, is a point of view itself.

It seems that Nietzsche created an excluding disjunction, but paradoxically, he opts for both variants: free the existence of anthropomorphic without denying the man essence, meaning by this thinking from a space-temporal angle. The world and the thinker's thinking cannot be separated, because it involves the necessary report of the existence, which takes a seat in the whole concept of being, with the whole concept of being.

What is thought cannot be separated of how is thought. The theory of the thought cannot be separated of the practical consequence. We conclude that man has to involve himself as a being in the eternal recurrence thinking to think this thought. He has to determine himself and his corner, starting from the thing which is thought.

Eternal Recurrence – a counter-movement, a counter-thought and a counter-faith

In Heidegger's opinion, what emerges in 115-132 fragments from the unpublished notes, especially chapter II, *The consequence of teaching on humanity*, is the relation between the thinking of the recurrence thought and what is thought in it. In these notes, the greatest weight is called faith, personal and religious belief. "Every belief is a considering-something-true"²⁵. Considering a representation true, means a hold in truth, in the sense of having a support, and to keep an attitude, determined of what was established as being true.

Nietzsche's truth is the petrified from becoming. From the sentence fragment 68: *I no longer believe in anything – this is the true way of thinking of a creative man*, results that faith for Nietzsche means to fix the stream to order and stability, and to petrify in this fixation. No longer believe in anything doesn't mean skepticism, inaction, indecision, or weakness. It means that desire doesn't stiffen the world in a specific shape, and allows new possibilities of becoming through creation. The creator possesses a superior possibility of being, breaking what was calcified. Creation is sharing and giving. The future man, completely new, ruler, the figure of unity between knowledge, creation and love, is the overman.

²⁴ Friedrich Nietzsche, *The Gay Science*, Cambridge University Press, 2001, p. 239.

²⁵ Friedrich Nietzsche, *The Will to Power*, Vintage Books Edition, New York, 1968, p. 14.

The eternal recurrence thinking is a creation itself, is love, sharing and giving. Therefore, it seems that takes the religious form. This thinking of the whole concept of being is called faith because fixes the whole concept of being in a project of being. "The thought of eternal recurrence fixes the way how existence essence is in its endless becoming, as the chaos of eternity".²⁶

Eternal recurrence is the being that defines the whole existence. This truth concerns the whole concept of being, and that's why it cannot be demonstrated directly through individual man in his particular actions, or in cause-effect relationships type. In the present reality, we don't meet what is thought in this great thought, and it only appears as a possibility. The possibility of a thought which brings, nonetheless other possibilities, if completely explored, and triggers a decision (to include here that denying the decision becomes a decision itself!) is stronger than any solid deed. We are not ready yet to digest these possibilities, but this is creative thinking.

Eternal recurrence meaning is first of all about having an opinion, hence the emergence of new possibilities for a decision, and secondly relates to encouraging the individuals to use their own instincts to approach a specific perspective, *man's corner*. Who doesn't believe in eternal recurrence truth is fugitive, evanescent, looking for an immediate tangible good, without substance, leaving nothing behind and meant to vanish.

The eternal recurrence thought is, in fact, the truth of the whole concept of being, which is thought by a man who is in this truth. This truth has the change of human and the change of the whole concept of being as consequences. The greatest weight brings with it another history, another way of creation, other events and transforms the existence.

If what is now and will be in the future is just a necessary and predetermined returning, means that free will is impossible and denies the possibility of man essence. The 116 fragment summarize: *My teaching says: live so, as to be compelled to desire to live again, this is the task – you will do it anyway!*

The greatest weight refers to the existence of each of us. What becomes is what returns. But we don't remember an anterior life, and only rarely, déjà-vu sensations flash us. More interesting is the fact that we can think before, about something, and from this thinking, directed toward future, we learn something about the past. What will happen in the next moment, it has already happened and will return. The existence is decided in the moment, starting from the attitude of each being in the whole concept of being. Calculating from the outside, the content and the consequences of the eternal recurrence and considering man an element of a succession of events that circular return, means taking you out of the state of being.

²⁶ Martin Heidegger, *The Eternal Recurrence of the Same*, Humanitas, Bucharest, 2014, p. 182.

The range between reversions depends on how we calculate. If we start from our own temporality, there is no time between. If we are on the outside, calculating objective, it wouldn't be conceivable either by billion years. In this range, all the factors come together, where you came from as a being: acquiring own self, taking this own self in seized hold, in the project through essential will. You will get to freedom if you become free through the will. The thought of recurrence doesn't represent a categorical contradiction between necessity and freedom that mutually excluded. Man is included in the link of the whole concept of being, as the eternal recurrence itself is.

This event has its own time: *The Great Noontide*, the moment of eternity, unit of everything is temporal, the spot in which man existence is transfigured in his most powerful will.

Heidegger discovers that some unpublished notes dated from 1881-1882 are in disagreement with the ones this period. The main directions of the recurrence thought are drawn as follows: as a thought, it re-shapes the whole world. To be a thought, has to be thought, and needs a thinker and a teacher.

From these unpublished notes, results that the thought of the thought belongs to life itself, hence, belongs to the will to power. Existence, in its becoming, is creative-destructive, breeding possibilities of transformation into masterpieces. Eternal recurrence arises from the essence of life.

Fragment 723: *I teach you the release from the eternal flow: river always flows back into itself, and you always bathe in the same river, being the same play a special reporting to Heraclitus teaching, a reply to: No man can enter in the same river two times because neither river nor man, are the same.* It's teaching us the discharge from the eternal etcetera, setting the continuity in becoming. In fact, eternal recurrence determines the character of becoming. The narrow world becomes continuity in a real infinite time, therefore occurs the returning.

The human eternal recurrence thought doesn't bring a lack of sympathy toward human behavior; contrariwise, this thought is the greatest weight that brings gravity, the strength to decide at any time. Nietzsche himself doubts about the veracity of this thought, winnowing it always using questions, thus the possibility feature becomes essential.

Since 1884 till 1888 Nietzsche dedicated his time for a masterpiece supposed to reflect his philosophy as a totality. Heidegger thinks that even in this period, eternal recurrence plays a central position. For all these disparate fragments, Nietzsche temporarily had in mind the title: *Will to Power*. Heidegger draws attention to the fact that, concerning the posthumous work *Will to Power*, Nietzsche in person never redacted this work and quit the plan with this title. "Thought never has to be thought, starting always only from the creative moment of an individual's decision, but it belongs to life itself, under the semblance of a

historical decision – of a crisis.”²⁷ Heidegger clarifies that eternal recurrence is a thought, the thought of the thought, and will to power is a fact, the ultimate fact. Nietzsche planned to present his philosophy as the philosophy of eternal recurrence, but in order to take shape had to have the process interpreted as will to power. Man has two alternatives: absconding or affirm life, this way overcoming it. Teaching about eternal recurrence is the real crisis, gap between an age where weight is absent, and an age in research after a new weight.

From the fact that Nietzsche speaks about presuppositions of eternal recurrence teaching, and the will to power is the fundamental conformation of the existence, would result in that will to power would be a presupposition for eternal recurrence. Not excluding it, would result in that will to power requests eternal recurrence. Understood as a process, eternal recurrence is will to power. The existence as will to power is the development of the project of the existence as eternal recurrence. Eternal recurrence is the basis and the essence of the will to power. It remains to be seen whether the whole concept of being represents the thinking as eternal recurrence and will to power in their essential co-affiliation, *what is thought*, the area of the teaching of returning, and *how is thought*, its form.

Till now, we could notice the plurality of teaching forms, and somehow, its lack of form. The form of teaching doesn't mean the exterior organization of dogmatic theories, but the internal structure of its truth. In Heidegger's opinion, this form could detach of his latest plans, to outline his fundamental opera, because changes can be seen here, to what specifically he dropped, what he kept, continued or reconfigured. The formative principle that clears from these plans should be sought in the three titles selected for the opera that would systematically depict his whole philosophy: Eternal Recurrence, Will to Power, Revaluation of All Values. The thought of eternal recurrence, (as long as special and rare people thinks it necessarily, determining a historical moment), is the thought of which transpires the eternity of the area seize hold in this thought.

The whole concept of being is an expression that has to be understood as being interrogative, always questioning its area. Nietzsche's thinking is perceived by Heidegger as a counter-movement and a reversal of entire occidental philosophy understood as Platonism. In other words, a counter-movement directed against training conditions, a reversal of the values of occidental philosophy, up to him. Nietzsche is the last platonic metaphysician.²⁸

²⁷ Martin Heidegger, *The Eternal Recurrence of the Same*, Humanitas, Bucharest, 2014, p. 210.

²⁸ Of Nietzsche seen as the last platonic metaphysician, opposes Nietzsche as a thinker of the difference, theorized by Jacques Derrida and his French disciples: Bernard Pautrait, Jean Michel Rey, Sarah Kofman. In 1966 Derrida wrote that *only in bad faith* Heidegger could qualify Nietzsche point of platonism and metaphysic arrival.

From the fact that such a project of necessarily overcome arises, it results an extensive knowledge a thorough testing of its opposite, from which derives and remains rooted. If eternal recurrence is a counter-movement, then the thought of the thought is a counter-thought. If the essence of this thought is a faith, then the thought of eternal recurrence is a counter-faith.

The event that requires a reversal of values is called by Nietzsche nihilism. Nihilism would mean denial of the whole concept of being. Nietzsche himself understood his own thinking as nihilism and he experienced nihilism up to the end. Including eternal recurrence is a nihilist thought. Existence doesn't have any final goal. Nihilism, "what is exceeded and what has already been exceeded through will to create".²⁹ Is the returning thought area.

Now we are more ready to return to the interpretation of Zarathustra's parable. A counter-image of the atmosphere, specific to the thought of eternal recurrence, (the serpent coiled like a ring, around eagle's neck that rotates in the high sky during noontide), represents the shivering dog howling at midnight. This lugubrious atmosphere bringing back memories from Zarathustra's childhood could be interpreted as the prehistory thought of eternal recurrence, genesis of nihilism. The child then, felt mercy for the dog. Pity and compassion are specific for those too immature for the state of being. Even mature Zarathustra felt mercy that makes us think about Nietzsche's belonging to Wagner and Schopenhauer worlds, both teachers of refuge in *nihil*. All creators are deprived of mercy. Nietzsche himself arrived at himself and his own thought, after passing through the prehistory of this thought, through the wilderness years of 1874-1881.

The young shepherd lying on the ground, in the vapid moonlight, with a black serpent hanging on his mouth, is nobody else, but Zarathustra. The black serpent, heavy, purposeless and meaningless, who caught the shepherd through his bite, it is nihilism itself. This cannot be overcome from the outside. Danger has to be bitten from the interior. The overcoming of nihilism is possible only if all those affected bite off, particularly, the head of the black serpent. After the bite, "he was no longer shepherd, no longer man – a transfigured being, a light-surrounded being, that laughed! Never on earth laughed a man as he laughed!"³⁰ "Perhaps I know best why man alone laughs: he alone suffers so deeply that he had to invent laughter."³¹ This laughter comes from the joy of *The Gay Science*, and that's why intentionally, the thought of eternal recurrence appears from the first time at the end of this

²⁹ Martin Heidegger, *The Eternal Recurrence of the Same*, Humanitas, Bucharest, 2014, p. 236.

³⁰ Friedrich Nietzsche, *Thus spoke Zarathustra*, Nietzsche Love of Fate Series, 2010, p. 127.

³¹ Idem, *The Will to Power*, Vintage Books Edition, New York, 1968, p. 56.

work. The shepherd is Zarathustra, the thinker of the thought of eternal recurrence. The bite represents the overcome of the nihilism, and the thought of recurrence is the bite of the overcoming of nihilism. The bite represents the decision through which the history of nihilism is exceeded. We conclude that the bite of the black serpent's head is absolutely necessary for the transfiguration of the moment's thought thinker.

Conclusion

The overcome of the abyss between *everything's the same*, nothing worth, and *everything's the same*, or everything is important, takes place in the thought of eternal recurrence. "To me, on the contrary, everything seems far too valuable to be so fleeting: I seek an eternity for everything: ought one to pour the most precious salves and wines into the sea? My consolation is that everything that has been is eternal: the sea will cast it up again."³²

This presentation pointed out the right way of the thought of recurrence needs to be thought, and its circumstances, to the detriments of its content: has to be thought as starting from the moment as an overcoming of nihilism. In order to have an active thought the conditions which reveal the content of the thought, have to be met. The thinking of recurrence takes place only into nihilism, only within the moment. In the thinking of the eternal recurrence thought, what's to be thought, it falls upon thinker, and includes him in its circle, still being a factor of movement, rotation, decision, transformation.

Because this thought is thinking the whole concept of being, is a metaphysical thought, belongs to metaphysics, to the genuine question of philosophy: what is the state of being?

Whatever Heidegger calls fundamental metaphysical position determines the occidental history. The development of the guiding question *what is the state of being?* Target what makes the state of being to be state of being, the One, the totality, (beyond it is *nihil*), questioning area, question's target, the constitution of the state of being, (his own modality of being: possible, real, necessary), its own horizon. To address this question means to look for an answer and to develop this question means to assume a native question that carries it, called by Heidegger the *fundamental question*.

³² Friedrich Nietzsche, *The Will to Power*, Vintage Books Edition, New York, 1968, p. 548.

From the state of being constitution and its own modality of being, Heidegger determines the fundamental metaphysical position of Nietzsche in western philosophy. Starting from Nietzsche's answer to the guiding question, we can assert that the whole concept of being is will to power from the perspective of its own constitution (constitution of the state of being as will to power). The whole concept of being is eternal recurrence of the same from the perspective of its own modality of being, (the whole concept of being is in eternal recurrence modality). Constitution and modality of being are determinations of what makes a being to be being, two moments that belong to each other.

Through his answer, Nietzsche transfigures the fundamental positions of the beginning: *the state of being is*, Parmenides answer; and *the state of being becomes*, Heraclitus answer. Nietzsche's philosophy is interpreted by Heidegger as the end of metaphysics.³³ Nietzsche unites these two fundamental determinations of the state of being, saying that the state of being is a continual creation that needs fixation to overcome it, and fixes to overcome and transfigures the creator.

"The essence of the state of being is becoming, but what becomes is and has being only through its transfiguration in the creation area. The state of being and becoming are merged in the fundamental thought is that what becomes is, actually, what, through creation, *becomes existence in a perfect state and is the becoming*. But this *fact-to-become-absolute-existence-in-a-perfect-state* turns to be a being-that-becomes especially through the fact that those someday fixed in a form of stillness, are actually fixed for a liberating transfiguration."³⁴

"To impose upon becoming the character of being - that is the supreme will to power."³⁵ This means to give form to the becoming as the state of being, in the way that the state of being exists as becoming. "Imposing, the imposing of the character of being that reconfigures, upon becoming, is the supreme will to power."³⁶ The imposing that reconfigures is the creation beyond itself, the moment of decision, moment of the eternal recurrence of the same, giving up to the things that were, for the future, thus conserving them. "To impose in a way that reconfigures becoming as the state of being – the will to power in its supreme form – is, in its deepest essence, instantaneity, meaning eternal recurrence of the same. The will to power, as the state

³³ With Nietzsche metaphysics ends for Heidegger, but for Gianni Vattimo, for example, because Nietzsche's thinking is allegorical-prophetic, is necessarily unfinished and foreboding. Vattimo wrote in his work: *Le avventure della differenza*, published in 1983, that Nietzsche, from Heidegger's interpretation, as last removal of the being, closed and final path of metaphysics, which only repetitive and unconscious announces a new era, leaves us unsatisfied.

³⁴ Martin Heidegger, *The Eternal Recurrence of the Same*, Humanitas, Bucharest, 2014, p. 269.

³⁵ Friedrich Nietzsche, *The Will to Power*, Vintage Books Edition, New York, 1968, p. 330.

³⁶ Martin Heidegger, *The Eternal Recurrence of the Same*, Humanitas, Bucharest, 2014, p. 270.

of being constitution, only in its own modality of being, a modality in which Nietzsche designs the whole concept of being: the will to power is, according to its internal essence and possibilities, eternal recurrence of the same.”³⁷

Even though Heidegger, through his interpretation of Nietzsche as the last metaphysician of the West, woke up many theories to the contrary, lots of grate ideas of his logical and coherent argumentation are overtaken and reinterpreted by Nietzsche’s next exegetes³⁸.

Nietzsche closes down the circle, returning to the origins. He represents a fundamental metaphysical effective position, if this one becomes a counter-position for an approach which is rather questionable to the other beginning.

In Heidegger’s opinion *amor fati*– love of fate means Nietzsche’s fundamental metaphysical position: love understood as will, the will transfiguring through creation, and the necessity as change revealed as *circulus vitiosus deus*-the vicious circle of God.

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³⁷ Ibidem, p. 271.

³⁸ Notice, for example, the importance that has for Vattimo the idea of active nihilism and the existence of the intermediate world of incomplete nihilism between *ratio*’s world of negative nihilism and overman’s world of positive and creative nihilism.