

*Transcendence* is a *fundamental determination of the ontological structure of the Dasein*. It belongs to the existentiality of existence. Transcendence is an existential concept. It will turn out that intentionality is founded in the Dasein's transcendence and is possible solely for this reason—that transcendence cannot conversely be explained in terms of intentionality. The task of bringing to light the Dasein's existential constitution leads first of all to the twofold task, intrinsically one, of *interpreting more radically the phenomena of intentionality and transcendence*. With this task—of bringing to view, along with the more original conception of intentionality and transcendence, a basic determination of the Dasein's whole existence—we also run up against a central problem that has remained unknown to all previous philosophy and has involved it in remarkable, insoluble aporiai.

Martin Heidegger, The Basic Problems of Phenomenology, Albert Hofstadter, Trans., (Bloomington, IN: Indiana University Press, Revised Edition 1988), 162.

[F]aulty interpretations of transcendence, of the basic relationship of the Dasein to beings and to itself, are no mere defects of thought or acumen. They have their reason and their necessity in the Dasein's own historical existence. In the end, these faulty interpretations *must* be made, so that the Dasein may reach the path of the true phenomena by correcting them. Without our knowing where the faulty interpretation lies, we can be quietly persuaded that there is also a faulty interpretation concealed within the Temporal interpretation of being as such, and again no arbitrary one.

Martin Heidegger, The Basic Problems of Phenomenology, Albert Hofstadter, Trans., (Bloomington, IN: Indiana University Press, Revised Edition 1988), 322.