

## Abstract

The aim of this paper will be to propose a new interpretation of the Nietzschean notion of „eternal return“, following the Heideggerian approach. Given that the hermeneutical situation that grounds Heidegger’s reading is the problem of technology, I will start by showing in what measure is it one and the same with the end of metaphysics. The accomplishment of the latter is to be found, for Heidegger, in Nietzsche’s philosophy, which transforms the *becoming* into an immutable, eternal being. If the will to power undergoes the same movement as the one developed by technology, it is because they are both a way of revealing that renders something present. The eternal return would consist, therefore, in the affirmation of this presence as a „now“ that never goes past. Nevertheless, I will try to show that Heidegger’s reading is not limited to a perspective of time seen as a chain of equal „nows“, but that it offers also another path for understanding the eternal return. The *thought of the eternal return* could be itself regarded as event within the circle, introducing thus as essential discontinuity. The interpretation I would like to offer, following this path, will come across the problem of the world and that of finitude, entering into a dialogue with Eugen Fink’s manner of treating these questions. If *being in the world*, but opens a knowing of *the fact that* one is in the world, this implies, for Fink, that the world is a *borderline*. The conclusion he draws hereof is that we can thus know that the world *is not everything* and that there is a retreat more profound than the one of *aletheia* – a retreat which could be considered the complete *other* of the world opened by our comprehension. The point of view that I will defend will be that knowing the borderline does not imply any „beyond“ and that the eternal return can be read precisely as an affirmation of the impossibility of transgressing the frontier. Each time that one would try to overcome the horizon, one will find himself in a new horizon, knowing a new frontier: the repetition does not therefore presuppose a certain „content“ to be repeated, but an act, *i.e.* a „performativity“. In the final part I will try to draw the consequences of this reading both upon technology and Nietzsche’s metaphysics, which will prove to be something else than a mere „metaphysics of presence“.

**Keywords** : Heidegger, Nietzsche, eternal return, technology, metaphysics, world.