

## Brief Outline of *Being and Time*

### Authentic and Inauthentic Existence

- *Dasein* is a “mineness”, addressed as “I” and “you”.
- The essence of *Dasein* is its existence (“*Existenz*”).
- The “modes of Being” of *Dasein* may be either:
  - Authentic: taken up as one’s own.
  - Inauthentic: determined by outside forces (society, family, etc.)
- Authentic existence involves an element of choice not found in inauthentic existence.

### Average Everydayness

- The ontological side of *Dasein* (its “existence-structure”) is to be “uncovered” in the ontic character that it has “proximally and for the most part”.
- This is *Dasein* in its “average everydayness”.
- This structure is not uncovered by anthropology, biology, or psychology.
- None of them have ontological foundations.
- Descartes analyzed the “*cogito*” but neglected to analyze the “*sum*”.

### Being-in-the-World

- The authentic or inauthentic existence of *Dasein* is grounded *a priori* on a state of Being called “Being-in-the-world”.
- Being-in-the-world is a unitary phenomenon.
- Nonetheless, it has several constitutive items, giving rise to questions.
  - In-the-world: what is the ontological structure of the world, and what is worldhood as such?
  - The entity having Being-in-the-world: who is in the mode of *Dasein*’s average everydayness?
  - Being-in: how is *Dasein*’s Being-in-the world different from that of physical location?
- Preliminary answer to the last question: by being absorbed in the things “ready-to-hand” alongside us.

## **Being and Knowing**

- Knowing the world is a mode of being-in-the-world.
- One steps back from involvement with things ready-to-hand and considers the way in which they are “present-at-hand”, the way they “look”.
- Therefore, knowing presupposes being alongside objects of knowledge.
- In knowing, we begin, so to speak, “outside” of ourselves, rather than “inside”.
- For this reason, the problem of transcendence does not arise.

## ***Das Man***

- The “who” of *Dasein* in its average everydayness is primarily determined by others.
- We constantly are concerned with how we resemble them and differ from them.
- This “them” (*das Man*) is impersonal: it is not any one person or sum of people.
- The absorption in the “they” covers up and is an obstacle to authentic Being.

## **Existential Structures of *Dasein***

- *Dasein* as Being-in-the-world discloses three existential structures:
  - *Befindlichkeit* (state of mind). We find ourselves in situations which are revealed by moods (good and bad).
  - *Verstehen* (understanding). We actively engage in projects with their possibilities.
  - *Verfallen* (fallenness). We ordinarily are immersed in the everyday world.

Each of the two first two structures involves the other (the two are “equiprimordial”):

- “By way of having a mood, *Dasein* sees possibilities, in terms of which it is”.
- “In the projective disclosure of such possibilities, it already has a mood in every case”.

### **Facticity and Thrownness**

- *Dasein* is that which “is there”.
- The being-there of *Dasein* is a Fact.
- *Dasein*’s “facticity” is the factuality of the Fact of *Dasein*’s being where it is.
- Facticity is “at bottom quite different ontologically from the factual occurrence of some kind of mineral, for example” or more generally from the brute fact of something present-at-hand.
- The facticity of *Dasein*’s being “delivered over” into the “there” is called “thrownness”.
- Our first reaction to our own thrownness is to thrust it aside or to turn it away evasively.

### **Interpretation**

- The understanding operates primarily through interpretation of the things ready-to-hand.
- Examples of interpretation are: "preparing, putting to rights, repairing, improving, rounding-out".
- In interpreting a thing, we “appropriate” it or “see” it as something: “a table, a door, a carriage, or a bridge”.
- Things ready-to-hand are encountered as we “see” them: “we do not, so to speak, throw a ‘signification’ over some naked thing which is present-at-hand, we do not stick a value on it”.
- Assertion is derived from interpretation: “a pointing-out which gives something a definite character and which communicates”.

### **Language**

- “The existential-ontological foundation of language is discourse or talk”.
- Discourse is primordial along with state of mind and understanding.
- Discourse is expressed in language, which communicates state of mind through the “way of speaking”:
  - Intonation.
  - Modulation.
  - Tempo.
- Linguistic phenomena of idle talk, curiosity, and ambiguity are found to be interconnected in their Being.

### **Fallenness**

- Being-with-one-another is guided by idle talk, etc.
- *Dasein* is “fallen” insofar as it is absorbed in being-with-one-another (has “fallen in” with the others and “fallen away” from itself).
- The fallen state is inauthentic, but not a “bad and deplorable ontic property of which, perhaps, more advanced stages of human culture might be able to rid themselves”.
- Falling in with *das Man* induces a tranquil mood where everything is thought to be settled and understood.
- This alienates *Dasein* from itself, hiding one’s possibilities from one’s self.
- The very possibility of fallenness reveals the fact that *Dasein*’s being is an issue for it.

### **The Being of *Dasein***

- What gives unity to the existential structures of *Dasein* is revealed through the state of mind of anxiety (*Angst*).
- Phenomenological analysis of anxiety shows that the unifying factor is care.
- Care is the Being of *Dasein* (the being whose own Being is an issue for it).
- The ultimate (unfulfilled) goal is to move from our understanding of the Being of *Dasein* to that of Being in general.

### **Anxiety**

- In falling, one’s authenticity is thrust aside.
- The flight from one’s authenticity is revealed in anxiety (which is to be distinguished from fear).
- Whereas fear is directed to something specific, anxiety is directed toward the general fact of *Dasein*’s possibilities for being-in-the-world.
- Anxiety drives us into complacent absorption in the everyday world of *das Man*.
- But it also reveals to *Dasein* “that authenticity and inauthenticity are possibilities of its being”.

## Care

- As being directed toward the possibilities of its being, *Dasein* is “ahead-of-itself” as a being already-in-the-world.
- At the same time, it is fallen into a being-alongside-others.
- Care is what unifies these modes of being.
- It is ontologically more basic than willing and wishing, or urge and addiction.

## Temporality

- Care unifies the structural features of *Dasein*.
- What allows care to have this unifying role is temporality, which manifests itself in three “ecstases”:
  - Being ahead-of-itself: futural.
  - Being already-in-the-world: as the “past”.
  - Being alongside-others: as the “present”.
- Everyday time is a series of “nows” which “levels off” the three “ecstases” and hence is inauthentic.

## Death

- The ultimate possibility of *Dasein* is its non-being, death.
- Death in the ontological sense is distinct from the termination of life.
- *Dasein* has been thrown into death, just as it has been thrown into the world.
- In the everyday world, *Dasein* flees from death.
- Facing up to death allows *Dasein* to exist authentically through resolutely facing itself.