

Hegel

H.S. Pro

10 Psychotherapy

2- Object "2x2 = 4" | independent of language, symbols  
independent of person place time of utterance

3- "Transcendental ego" - parallel condition independent of any subject  
possibility transition from object subject to "Subject"

A= the "Transcendental ego" knows the "real" world

B= "A" is just another intentional act of the "Transcendental ego"

C= "A" is not a necessary act. The Transcendental ego is free

D= The Transcendental ego can appear to world

E= The Transcendental ego is arising again from real - world

F= One does not run the question of reality - one remains

G= in the "Individual Embodiment" investigating G

P4) (a) Transcendental ego projects "Eidos" - world  
transcendental but transcendental negativity projects "Eidos" - world

no difference in natural sense

as "familiar" → awareness of material in man  
sense.

awareness of unphysical in man

## Phenomenology

Fichte

- A "zur Sache selbst"  
"das vorbegriffliche, vor-theoretische und vor-prädiktive  
Seiende"  
Fichte pgs 62  
Prediction is a logical operation about things; speech is a tool
- B ontology: "are the characteristics they have  
in thought away - abstract ontology  
phs, th abstract aspects of  
possible object"
- C Phenomenology argues that "was nicht als Phänomen  
zur Beweisung kommen kann, kann überhaupt  
nicht sein"  
But this cannot be established by phenomenological  
method: "Dass das Aussehbar allein "ist" --  
Kann nicht wiederum durch Ausweisung dargetan werden.  
Das Er scheinen des Seienden ist nicht etwas, was  
selbst erscheint." Fichte p. 70

- D "... das Seiende ~~sich~~ ist Gegenstand und weiter nichts..."  
(Die Sache) "Sie ist nur, in was sie ist, im Bezug auf das Subjekt,  
den sie erscheint" -- "Auch es ( das Subjekt )  
ist nur, was es ist; im Vorstellen des vorgestellten  
Gegenstandes

Urmodi Basic types + variants

Eugen Fink

"L'analyse intentionnelle et le problème de la pensée  
spéculative" of Van Breda

66 %

Intentional relation includes [inner  
outer]  
but the inner may move more or understanding  
and the outer may move less / manipulate  
mean

72 | → Ontology: what cannot be omitted in thinking of a thing [essence]

72 " das herkömmliche Seinen ist Phänomen und weiter nichts. Eine  
Prüfung dieser Einer Wiederholung liegt gar nicht  
im Bereich der phänomenologischen Methode, weil  
sie alle und jede Prüfung grundsätzlich als  
Auseinandersetzung um selbstgebundenen Phänomen versteht

Jaspers Von der Wahrheit

p 155

"Dassenswissenschaften und Geschichtswissenschaften sind ein Wissen von einer Erscheinung, deren Sein wir selbst sind oder sein können, zu dem wir daher zwei Zugänge haben: durch Wissen von ihm als Erscheinung und durch Erneuerden seines."

"Weil alles gewusste Sein Erscheinung ist, ist kein gewusstes Sein das Sein selbst...."

"Kein Wissen ist ein Wissen vom Umgreifenden, sondern alles gewusste Sein ein im Prozess des Erscheinens Gewordensein. Was aber dieses Erscheinens ist, bleibt als selbst umgreifend ein endurchdringliches Rätsel."

t. Tages

Kulonphie I, 19

Erscheinung

Objektiv

what appears from a given point of view  
as opposed to what is in itself apart from his point of view

In Objektivsinn

Apperance is aspect of something

Im objektivsinn kann mit seiner Erscheinung die  
Bedeutung eines etwas als Objektiv zugrunde  
liegenden Sachverhalts erkannt werden, aber noch nicht selbst  
Gegenstände, das als Eigenständig nur gedacht  
wird, weil es im Prinzip nur als welche bekannt  
werden könnte (z. B. die Atome).

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Sofern dieses Eigenständig der Forschung ist, ist es Erscheinung  
eines theoretisch zugrundeliegenden Sachverhalts  
oder Transzendenz für die Forschung zugänglich.

Tapes C.P.

157 Kant showed that there is no theoretical science of Being  
Conclusion → that philosophy is not concerned w/ Being  
but " " " is not a science

158 i. change excepted approach to problem of being  
of scope main in raising the problem

10 Room for philosophy  
i. break-down attempts at all-inclusive scientific system →  
the positivist → a sum of sciences  
or idealist epistemological system  
ii. science an unlimited area in their fields: adequate progress  
but the fields are limited: being is not / not always  
J. cannot be a generalized science, universal method  
science accuracy is particular  
comprehension same wonder of Being →  
Being is not an object  
a determined object

a determined object = Being

159 i. man not a possible object of cognition because  
of positivism mind cannot be simple, its object is not  
it would have to be, if man is man

ii. idealism there is the "other" that is not reducible to  
mind consciousness

160 Man as finite being Sturm Dasein

as essentially the possibility of his own being Existenz (= mögliche Existenz)

never anything already made, finished + classifiable

ever creating myself, realizing myself through my own free choices

can speak in general terms but my possibilities not yours

my relation to myself not yours

philosophy is Existenzkatalog

classification of possibilities of choice

draw attention to realities that can be known

through own personal experience

communication the means through which we

come to realize ourselves, our possibilities of choice

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Philosophy as Existenzkatalog

is opening of door to Transcendent

i.e. Philosophy regards Being

But Transcendent not an object, is something

Self-realization → awareness of limits → liberty more toward  
a transceding limits

Transcendence

Aware of Transcendent = aware of negatively apprehended complement of limits

(Kierkegaard)

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Philosophy cannot make a man's choice for him (Nietzsche)

nor can it provide proxy as substitute for choice

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Aristote Aquinas Ordnungphilosophie

Every being has its place in universal order in accord  
with its essence

16

Hierarchy of beings, of values

Liberty set a precise task ↗ order of whole  
capacity of individual within whole

17

Being: horizon within which all consider  
but being it self is not thought out

20

Kant goes beyond beings not in direction of Being

but in direction of conditions a priori of thinking objects  
transposes question from "essence" simple to  
essence-forms

21

exclusion of speculative source of essences

opening of source of will, action, belief, freedom

Historicism

24

Xhristianity not a doctrine preferring higher values, indicated by <sup>fixed</sup> order,  
but of loving one's neighbour

25

Order is a system of limits: it does not settle what to be done within limit

it has no idea of Kairos: of what it is up to me to do because

- ① I can do it, ② I see the necessity of it,
- ③ and no one else does.

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Kantian: Do what anyone in your place ought to do

Fichtean: Do what you alone can do

30

Kierkegaard's discovery of history: man

as nature, as art, with characteristics  
does not change

as spirit technique  
organization  
culture, anything [man]

33

"... Dieu, la Beauté, l'État, la Vérité, le Bien, et la Justice

exigent par eux-mêmes d'être toujours connus et reconnus, mais  
différemment, de réaliser un rôle toujours différent dans notre vie  
et dans la vie de notre société, d'attirer chez nous à une présence et à  
une aptitude toujours différentes."

R. Tropfstein De l'existence à l'être

p. 352

"Plus il s'agit de ce que je sais et non de ce que j'ai,  
plus justes et rigoureuses peuvent toute signification.  
Quand on me demande, ou qu'en je me demande, en  
soit je crois, je ne puis me contenter d'énumérer  
en certains noms de propriétés auxquelles je crois;  
j'en formuler, de toute évidence, l'achèvement une réalité  
beaucoup plus profonde, plus intime; le fait d'être  
en circuit court par rapport à la Réalité immédiate  
est connue comme un "Tu."

Propositional truth

↔

Subjectivity

What counts is being. — — —  
Klein

E. Hirschel Die Krisis der Europäischen Wissenschaften und die Kritik  
Exposition 10 pages - 3 pages added notes

Crisis:

1. paradoxical to speak of a crisis in modern science  
unmistakable achievements  
continued effort in smaller fields  
new or problems, but the methods were successful in the past will solve them  
so if past methods fail, new methods will be developed (as we see the slaves)
2. still the need of new methods can be discovered only by  
a critical survey; ~~and this survey will give at least one~~  
~~suggestion by not only to meet~~  
and if the need exists at present, not only will the survey  
reveal its existence, but also it will serve as a sign-post  
to point the way in which effort should be directed.
3. a critical survey demands a criterion, and an criterion  
that can hardly be rejected is an act of recall to the  
original intent behind of the scientific enterprise. This  
original intention had two principal manifestations: the  
first was in 4<sup>th</sup> century Athens; the second was in Renaissance
4. the first was an Undeleting of popular notions of sophistry,  
Ecclesiastic, <sup>admitted</sup> ~~admitted~~ contrast of sophistry - Socrate,  
it was the Platonic or dialectic contrast of sophistry - Socrate,  
of dialecticity and sophistry  
it consisted in setting up an ideal of knowledge and truth  
that involved a sustained effort, a methodical procedure,  
that involved a attainment of evidence, a kind innovation was  
a major, an attainment of evidence, a kind innovation was  
of certainty. That was simply not contained in the customary  
conception of sophistry <sup>admitted</sup> ~~admitted~~  
it involved in the works of Aristotle, of Euclid and the geometers,  
of Archimedes, of medicine, of history

5 The second was a far more grandiose proposal.

Renaissance man addressed the ancients

- 1) as an ideal of knowledge & truth vs traditional opinion
- 2) as a principle of transforming human society vs traditional power

In the measure that that ideal or principle is valid, Western man is the example of mankind, the realization of the meaning of "being a man".

In the measure that that ideal or principle are not valid, Western man is just another anthropological classification; he is of concern to us, not because of any intrinsic value or significance, but merely because he is the species to which we belong.

## 6 The criterion

If then we are to judge the modern human by the criterion of its original intention, we must ask what hope modern human offers

- 1) of the attainment of knowledge and truth
- 2) of a principle that frees man from the domination of any traditional opinion or pose and enables him rationally and responsibly to remake human society, to put human history on a basis of truth, freedom, reason, freedom, responsibility

7. fused by the action of such initial intentions, one in fact fault

a) with the tendency of science to splinter

any univocal catalogue, "Das Wissen des," "concerns"

b) with the autonomy of the sciences

what counts, is what is regarded as "good" within each of the several departmental sciences; substance above all, decreases of knowledge, laws, Truth are just other qualities, and their relevance to other fields is a matter of opinion

y) with a drift to the criterion of technical competence

upon a background of traditional norms. That can not question, I substantiated with Kuhn,

the effective principle of change is technique

i.e. what counts ultimately is the result, getting something done,

but what counts proximately is the technique, how one goes about

it - methods | observation on the world

experimentation

criticism

g) with the position of the human sciences

a) scientific | based upon anatomy, physiology, pharmacology, dentistry, physics  
politics | based upon "new" empirics (economics, psychiatry)

b) in the life of human society there is only a folk-medicine under resting

b) the unification of the techniques is their exploitation by [totalitarian state]  
[mass democracy]

e) with the impossibility of a reorientation on the present basis

a reorientation demands a general view, and no general view is possible - only a limit of what we call "the available plan's"

a general view is the work of mind, and a single mind cannot make all the techniques and so cannot express them in an acceptable manner

Problemlösigkeit

eg, should I be writing in my words the general view  
ought & from grouped in  
reality it is Heretic - should  
not I be engaged in a scientific  
investigation of H, his sources,  
a form of this thought, approach, research?

8

if we have found that modern science does not live up to its original inspiration, intention, aim, expectation,  
we can go further and ask if there was something wrong,  
some oversight in the original intention

disease → diagnosis

and H's diagnosis runs as follows

there are two truths } popular truth - living truth in the home, in business,  
in law-court, in newspaper, press-clips, autobiography.  
scientific truth a set of calculated propositions; logic,  
math's physics chemistry etc.

The two reflect the original bifurcation: reality  $\neq$  &

- esp. the Hebrew tradition: ideal, unabhängig God.

The Greek tradition: what a house or village by spending six  
years on making acceptable the principle of contradiction

there are two worlds } the world of popular conception & opinion / artis  
the world of the scientist, philosopher / common sense

There is an obvious opposition weight: mass  
heat: temperature  
size: dimensions  
time: time

Now, going back to H. There has been a succession of Unterschiedungen

the scientific or philosophic world is the underlying reality

it is shared under popular conceptions as the real thing

but the fundamental truth and the really basic world is not the scientific  
but the popular

one has only to take any & any scientific procedure & conclusion such  
as prove sufficiently to deserve that the ultimate evidence is given  
in the popular world, in Lebenswelt and to Selbstverständlichkeit  
science rests on experience, but what is experienced is not the Scientist's real world  
science rests on the testimony of observers, experimenters, and they  
are operating a in the Lebenswelt and b) of the position of the  
Lebenswelt (there is no study of the functioning of physio-physiologic parallelism  
in Michelson, Morley, Dr...

Diagnosis scientific clarity rests on popular obscurity, sc. evidence on popular Selbstverständlichkeit  
the real basis of science has not been explored examined evaluated

9 If there is a malady and a diagnosis, there is also a treatment

a) the priority of the subject

the subject is the source of both truths and both worlds

there is a naturalistic Entstehung that yields popular truth & popular world

there is the cultivated Entstehung of an ideal [Renaissance, Art History]

that yields the conceptual worlds of scientists & philosophers

b) that the subject is the source of its "intentional"

of what the subject "means" synthesizes segments

e.g. Cervantes: man the synthetic animal

de facto: man free images [vs. Luther's apes], create a world

c) what is needed is a return of Descartes' copito

d) let the subject realize that all he thinks, believes, wants, etc.

... or popular, scientific, philosophical grounds is just "intentional"

e) let him see how much he can be primary. (readability  
inevitably told - "I don't", at least "I think" "I had thoughts")

f) let him refuse to leap from "I think, thoughts" to

Cartesian acceptance of Leibniz's inert material world of real bodies

let him refuse to leap from the "I" that thinks thoughts  
to the Cartesian "soul" the ghost in the machine

g) because both of these transitions are plainly erroneous; they

postulate an objective reality that is more than & other than

the range of intentional products of the constituting subject

h) because these transitions are disastrous

everything comes from the subject - yet "object science" has a "real world"  
of postures, actions etc and an impossibility for Pantheism

i) everything comes from the subject - yet psychologism as  
extreme an objective science is an attempt to study subjects in  
terms of objects

⑩ Melody → Drama → Program

Transzendentale Phänomenologie = Psychologie = Philosophie

1 Epoche

Phänomene [with focus from intention, concern with "really real"]  
In immediately evident is intentional noesis → noētēna

2 Reduktion

Not intentional to real [mechanism, behaviorism]  
but real to intentional

3 Lebenswelt

On the basis of what is probably given  
then to primitive, elimination of historical cultural process  
to push it all on sense basis  
Not some ideal construction ~~entweder das~~  
within an observer context of Selbstverständlichkeit/Kriterien

Critique

1 "Einstellung" is ambiguous ↗ clearly out there now - a  
not Epoche of ↓ but duration + rejection  
wt. Epoche of ↓ but acceptance - ~~die Wirklichkeit~~ <sup>realities</sup> ~~imponiert~~ <sup>imposes</sup> ~~normativ~~ <sup>normative</sup>

2 Reduktion - wt. intentional to real ≡  
wt. intentional to "real"

3 Not return to primitive but systematic critique [communicative sciences philosophy]  
↳ Universes not patterns or stories

↳ Small ideas & Naturhafte Einstellung as Welt

↳ Selbstverständlichkeit/Kriterien

↳ Enlarged notion of phenomenon [includes more parts]

## Husserl, Krisis

(phenomenics)  
The sciences in this conception, arts, music, religion rest ultimately on an unexamined range of Selbstverständlichkeit - which pertain to, make up, a Lebenswelt

p. 124

The Greeks saw the necessity of an Understanding of the Zweckidee (Erkenntnis, Wahrheit) "des natürlichen Desseins" - of setting up an "Aesthetic truth" as goal and norm.

Study of the Lebenswelt a partial theme in an account of science, critique, foundation

p. 131

Lebenswelt = field of subjective and relative. of the 50%  
Science not based on "objectiv" experience: it stands upon  
an indefinitely large range of assumptions - pronouncements of the  
Lebenswelt - ihre verborgenen Begrundungsquellen in den  
leblich bestehenden Leben hat, in welchen ständig die evidenter  
Gegenheit der Lebenswelt ihren vorwissenstheoretischen Sinn  
hat - "

p. 132 s

Scientific experience is not experience of what science  
considers objective - it is the experience of the Lebenswelt  
Science as the totality of practical knowledge theory, propositions  
truths, &c "an sich", stand in the order of the Lebenswelt  
So also does the "objectiv" world + the Lebenswelt is rechristened  
by an scientific & practically based,  
Unterscheidung  
There is a long series of "intermediates"  
but what science amounts to is a series of Gebilde, constructions,  
that have their ultimate ground in the unexamined assumptions  
of the Lebenswelt  
& what is true of science is true of the philosophies - Leibniz &  
Kant & Hegel, as Aristotle or a Thomas, with their aporiae and  
agreements, are any better off.  
It is true of logic, mathematics, logicistik

p. 134

p. 135

## Ebrasie

- Krisis 4:1c "Blosse Tatsachenwissenschaften machen blosse Tatsachenmachen."
- " 7:24c "Der Positivismus schaftet ~~sich~~ zu sagen die Philosophie."
- " 116:3-6 "Alle objektive Weltbetrachtung ist Betrachtung  
im "Aussen" und erfasst nur "Außenlichkeit," & Objektivitäten.  
Die radikale Weltbetrachtung ist systematische und  
reine Innenbetrachtung der sich selbst im Außen-  
"äussenden" Subjektivität." from auto manipulation;  
follow thru implications of our  
principle
- " opps import analogy: know an organism  
115:12-15 "... der teleologische Einheitsprinzip  
der durch alle Systemversuche des gesamten Geschichts-  
der Philosophie hindurchgeht, die Einsicht zum & Durchbruch  
zu bringen, dass Wissenschaft überhaupt nur  
möglich ist als Universalphilosophie, - - -"
- 101: 13-20 "Natürlich ist dieser allgemeinste Begriff des  
"Transzendentalen" kein dokumentarisch zu belegender; es ist  
nicht zu gewinnen durch die immanente Auslegung der  
einzelnen Systeme und deren Vergleichung. Vielmehr ist es ein  
durch Vertiefung in die Einheitliche Geschichtlichkeit  
des gesamten philosophischen & Kultur erworbeuer Begriff:  
der Begriff von ihrer nur so nachweisbaren, in ihr als  
Entwicklungstriebkraft liegenden, von rager-dynamis  
zu ihrer Energie hinstrebenden Aufgabe."

## The Meaning of Philosophy

Renaissance : the ancient ideal of the return for responsible subject  
Knowing + making the world

Philosophy : the queen of the sciences  
the rational ground, centre, norm

Western man : the celebration of the meaning of being a man  
not just another anthropological, cultural type  
all exponent "Hyper-t-Perso's"  
you can't live by that

The failure of philosophy → implies the crisis of meaning  
they became a mere multiplicity  
of mere techniques

to be captured by tools  
and to lead us into the abyss

= the crisis in European society

→ more Meaning to Human life  
to the welt  
to the society

To be a philosopher = to move Meaning to Human life  
to the welt  
to the society

Do not doubt the selftranscendence  
the analytic Welt and Umwelt

it implies philosophy of meaning — splits into field - specialties  
age, interests possible, the principles

it implies philosophy of meaning — splits into modern fields  
age position methods  
no expertise  
open to all men — it doesn't have  
to be experts — one doesn't need  
to be original —

## Husserl - de Wallens

- 3 existentiale - K. Jaspers - concrete possibilities of individual, decided  
existential - Husserl - shows traditional pattern of ontology
- 4 division from beginning - became completely formal in scholastic  
impulsive part of SL. history of philosophy nothing all wrong two
- 5 what is the common notion  
can't be demonstrated as a property : Aufweisung in phenomenology
6. the being that we are
- 7 phenomenology of the being that we are
- 8 Dasein - the existent that can replace our existence
- 9 characterized by transcendence yet relevant to empirical account of being
- 10 pre-scientific action measure → progress → no basis  
sense that is model of its basis is true sense  
model of basis = account of structure of particular type of being  
but simple enlargement of scientific pattern is not basis of philosophical level  
However, acting & adequate sense is a mode of human existence  
included in investigation of DASEIN
- 11 Method : the own suspect
- 12 phenomenology projects layers
- 13 phenomena : what manifested - what appearance is underlying reality  
phenomena : what manifested -  
- what visible to exterior of other  
- e.g. sentiments, works of art,  
political institutions, cultural  
above all, internal events  
- what public or private  
- what immediately - also what taken  
time apart in  
time apart in  
- without exception
- ↓ layers to read off what is manifest - easier transparent  
↓ without exception is existential [ Husserl against Heidegger as  
psychologist > anthropologist ]
- ↓ with reflection it ends - the as existent -  
↳ has to be done one critical
- 14 for Husserl - phenomenology is instrument of an already  
selected if implicit doctrine [ vs Husserl ].  
for Husserl - if a metaphysics implicit in phenology, then not  
a directive to phenology but a set of conclusions  
from independent phenology
- Husserl rigidly rationalist, intellectualist  
als streng Wissenschaft
- 20 S. Husserl considers his method sufficient - One cannot  
be anything beyond phenomena in his view - There  
is no real that is inaccessible

20 problem of discovering sense of des Sciences

- 1) never brought to light
- 2) brought to light but covered up again, e.g. moral impossibility of bearing  
the tragic weightburden of the truth
- 3) hence need of self-criticism
- 4) but also Phenomenology = ontology  
however as a conclusion, not as a matter of principle as in Husserl  
Husserl's rejection of Heidegger's misunderstanding of ph logy

29 note 1 Husserl's rejection of Heidegger's misunderstanding of ph logy

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25 Analytic existentialism AE

de facto the whole of Heidegger's work (here appearance of existentialism  
not the whole of his intention)

26 AE is a study aiming at elucidation of structure of human existence, its être  
humanité my own

Dasein characterized by instability of its relation with itself. 52 12  
never something accomplished  
an existent where being is always at stake  
basically a parvovoir-être  
always more than it is, and its being more depends on itself  
it is basically ability to go beyond itself  
this ability not a property of Dasein but its essence  
This essence what Heidegger calls its transcendence  
hence transcendent Dasein is transcendent  
e.g. - transcending "

27

transcendence basic attitude of Dasein  
transcendence a leap made by existence -- and an event of that existence  
hence Dasein has no abstract definition & cannot be said at  
to exist or to possess existence  
nothing to do is ontological existence  
a being is what it is & that's all there is about it  
its a being's being or determinability makes it the antithesis of Dasein's  
all that Dasein is or can be, marked by uncertainty, openness on possibilities  
to be decided by Dasein

Dasein will be what it decides; it is auto-determination  
hence study of what Dasein is coincides in study of its existence

28 Dasein's essence is its mode of existence

for Dasein, être ceci = étre tel selon tel mode

## Heidegger & Watkins

- 28 what Dasein is lies in how it exists, + the "how" is freely chosen  
 Modes of Dasein are manners of existing, not properties possessed by a subject  
 but possible manners of existing concretely + engaging in which Dasein  
 Not logical but existential possibilities  
 Dasein exists in such a fashion that it is understood by its possibilities  
 whose understanding is not comprehension of an abstract notion  
 follows ritual attack on substance as unknown substrate
- 29 Dasein is always a "moi"  
 moi is neither a substance nor a pure subjectivity divorced from 'other'  
 the moi is to be for or against certain possibilities that it has  
 but the same possibilities also are - function of the non-moi  
 the non-moi-mine is a possibility also also is deciding contra moi-même  
 who can save his soul can lose it again only the appearance of it  
 [moi has ultimate basis in "dasein" without which it is impossible]
- 30 Dasein is what has to decide for a genuine or an imitative possibility of the self  
 and the latter is a real alternative  
 I am inevitably a moi, but I can refuse to be my real self
- Every Dasein constantly places in the possibility of choosing between two alternatives; both equally real; most common  
 Heidegger hardly agrees to pass moral judgment on relative value of two modes  
 in fact, he prefers genuine, but does so without justification
- 31 too soon that human nature is fallen; many cases, a later question  
 also implicit; & touching on religious issues constantly, + letting  
 it be understood that, if religious questions arise, solution philosophical
- 32 Moi - seems very close, accessible - also very hidden -  
 what we think of it are 1) the notion of world  
 + 2) mistaken application of categories of world to self.  
 But notion of world function of mode of existence also  
 as many views of world & self as modes of existence
- 33 Hence the importance of studying first the commonest modes  
 care needed to distinguish 1) characteristics of all modes esp. in - dasein  
 2) alternative of genuine or false  
 3) description of particular modes

Chap 21 p35 | In-der-Welt-sein

4

u. not local but an internal (i.e. necessary) relation of Dasein to not-self

37 — not an attribute of Dasein but the basic structural feature [Existential] resulting from Besorgung, preoccupation, of Dasein

Besorgung a more fundamental Existential

Itre-dens a concrete mode of Besorgung

Dasein exists only in measure that it is preoccupied

38 — Dasein exists only in measure that it is preoccupied  
of 37 consciousness of being-in-world prior to consciousness of self

[goes beyond]

Object does not give rise to Besorgung  
but the Besorgung momentarily occupies itself with what concerns it  
still Besorgung does not concern to object

Besorgung is what links Dasein to world, or link to world is that results D.

39 — hence knowledge of world sought by Dasein is not disinterested  
Dasein knows of world just as much as can be object of its preoccupations  
when Dasein gets broader view, this is biased by what already is known

40 — similarly, Dasein thinks of itself on model of things, hence an  
almost inevitable closedness, that has penetrated philosophy  
Philosophers job is to break the vicious circle, to struggle against his bias

41 — world = not just sum of objects - objects understood only by understanding  
the world that integrates them - e.g. material things, "water" of physicist,  
the "values" of ethics, cannot be integrated by covering them, for they  
are just disparate - hence objects too have their In-der-Welt-sein  
Nor will it do to construct world out one type of object, e.g. physics

42 — Umwelt - environment - distinction from world based on Besorgung, dasein  
the world of the physicist, poet, banker, doctor, etc. - not spatial proximities  
spectacles very close but forgotten - distant things may be entry of preoccupation

43 — Tool differs from Thing - Thing has ontological status in form

Tool has empirical status in form

Marie Lauten  
underlines  
among tools

44 — Zuhandensein être-sous-la-main empirical status of tools

Hence three objects tools arise from Besorgung, relation of Dasein

tools on what we know - things are derived notion

tools as tools in virtue of network of relations of their interdependence  
vs Russell who postulates important spectator who sees things as they are

2008

Thing Tool Object

- 46 tools fit into systems - due when something goes wrong - chain effect  
 actual systems belong to far larger set of possible systems - trouble-shooter  
 world reveals itself to us as ground of larger set of possible systems  
 get busy working again
- 47 Tools refer to one another + to Dasein - for Dasein  
 Dasein is not for some system, in-an-Welt-sein, but it's world  
 but is not for system
- 48 Dasein is possibility - it's implies in correlative  
 set of possible systems of tools  
 Hence Dasein is source of possibilities  
 creator of intelligibility (being) of things, the tools,  
 the intelligibility is the world  
 this intelligibility is projected by my possibilities <sup>a front</sup> before itself  
 Hence Dasein is in world because it projects its possibilities before itself  
 hence world is Dasein's transcription + unified field of my possibilities  
 it is the global meaning projected by my possibilities on the earth +  
 meaningless background of 'realités brutes'.
- 49 hence Dasein re-debates (gives a meaning to) the world  
 hence être (intelligibility, ultimate existence) of world derived from the Dasein  
 hence man is inasmuch as he is the being of the world +  
 the same stroke the being of whatever man is
- 50 Is this subjectivity, idealism? Slipstream?  
 not pure idealist merely imposing form - matter  
 not subject represented as a recipient  
 not what is inferior not off from outside  
 Dasein + Welt are two poles of non-dissociable praying existence In authentic is
- Dasein can be only by projection of his possibilities  
 setting forth cumulative consequences of structure of human action  
 scandal of failure to seek proof of outer world - the very scandal  
 is wanting proof or invoking fiducian as a surrogate

51 - 55 critique of Descartes

method of In - der - Welt - sein

two substances - spatially infinitely  $\nwarrow$  <sup>res extensa</sup>  $\nearrow$  <sup>res cogitans</sup> extension of substance  
plan world - at best, world of physical science [where P.S. has limits]  
 all the rest nothing

false view of subject cogitans is not the only Bezugspunkt  
 substitution of an abstract subject for a manifold  
 concrete reality  
falsification of all subsequent ontologies

not detectable in grasp of her & abstract ideas

55 nro 2. Reference to Kant and the Problem der Weltphilosophie.

55 Hence pure thought incapable of dealing w/ ontological problems  
 because of its limitations & its deformations  
 especially when it occurs in a tradition that has been unconsciously

56 Problem Space [succession for Welt + Descartes]

1) Space Umwelt not dimensions, points, lines, planes, distances, geometrical  
 grounded in Bezugspunkt directions, places, paths, regions, roads, qualitative

place of object not indifferent, determined by its role as tool - broken

"place" arises for Dasein as possible arrangement of tools  
 undifferentiated space a posteriori which derives by abstraction.

proximity, not an aggregate of places

Gegenstand - set of possibilities of such routine

clients: ceiling  $\Delta$   
 routes

pure space arises when a place is empty landmarks

58 2) Space of Dasein Dasein not in space  $\rightarrow$  just another thing  
 not in space via body - problem returns. How in body  
 not differentiated by reflecting on space - presupposes space

59 Dasein spatial by tendency to overcome distance  
 by capacity to organize distance by acting it there is ways  
 by tendency to enlarge Umwelt

This tendency an Existenzial (category of Dasein)

Civilization "Erweiterung der alltäglichen Umwelt"  
 Know events in Tokyo better than what goes on in most apparent

be "nearer to"

distance - not metric - but effort - a step, a stone's throw, a walk, part of trip

61 "Mon ici, ma proximité, n'est pas un point mais un champ de jeu limité par la proéoccupatio et à l'intérieur duquel je suis en représent"

"Sein Hier versteht das Dasein aus dem umweltlichen Ort."

Das Hier meint nicht das Wo eines Vorhandenen, sondern des Wobei eines ent-fremden Seins bei --- SZ 107

Tendency to enlarge Umwelt also tendency to organize it in ways  
organization governed by Besorgen

62 Ent-fremdung: abolition of distance | constitution of Dasein as spatial  
Ausrichtung: organization of distance

3) Space of world  
set of possibilities of ordering offered to Spatializing Dasein  
+ ordinable tools

#### Chap IV 1.64 La pluralité des Dasein et le "On"

What is the "self"? The "self" of ordinary existence may not be the self, especially when it insists that it is, it may be just hiding from itself. SZ 105 Dasein interprets itself to itself as itself, one of the subjects of its Umwelt; it loses itself in Umwelt. Hence it has as many views of itself as modes of existence - No use appealing to pure consciousness - very consciousness is an In-the-World-Sein.

Further if no self without a world, so no self without several others

66 Hence Dasein → Mitsein Mitdasein || which are to be divided by | genuine  
world

67 Link through network of Tools no tailor without clients. | part of Umwelt  
not "au loin"

Mitsein = être-en-commun

Mitdasein = another dasein that is "I" himself but not to me

Others with me, Tools for me

Not self + wt-self: others rather those among whom I also am SZ 118

Not identical privilege of say.

68 Mit + auch with others Existentials categories constituting of Dasein

Heidegger - a Wallwitz

- 69 Da sein = In-der-Welt-sein :: Besorgen protection  
Dasein = Mit-sein :: Fürsorge care

71 Dependence we are sure that I must do this or that  
but we are not anything I do involves conditions  
[time limit → work - if I want to earn my living  
time limit → tennis - if I don't have time  
decide in what way if I want to associate with a other group  
anyone can be invited by another - but the other makes constraints  
of direct or constraint Durchsetzen

72 → | who rules this dependence, this way of doing things, dealing with persons?  
| who processes originality, genuineness, the possibility of striking out on  
| his own grounds "Selbstverständlichkeit"  
Not same tyrant Dasein here - but "Man" "Or"  
What on his terms "Selbstverständlichkeit" "benachbarte Vorgänge"  
What on his ultimate grounds "Selbstverständlichkeit"  
What are the results of his influence "Lurking down" elimination of permits  
privacy  
experience  
consequently  
hardly  
Why does everyone submit?  
Because it is release from responsibility

"Man" gives us security, peace of mind, assurance

No is "Man" - No one -

Yet he is the possibility realized by anyone - Herrschaft  
The realization of a cipher, in anonymous, a stiff-neck

76 Selbstverständlichkeit solves multiplying social problems  
a "tools" multiply not "things" | attribution of inherent values | what has repeated letters  
b "persons" are enclosed in "things"

76 more clear the tension between da Man  
and individuum - ? C plus clear the tension between da Man

I Wallwitz. following - judge love by cheap words. the writer's full by developments, now the author uses  
developments to express his point of view

Hedges - as Wallbren

ch V

p 79

The Structure of Individuality - The Do's in Dallas

Byzantines Kit  
Fiction  
Rules

Affective plate - always raw - subject to abrupt change.  
defiance - running thought to aggression  
moss - just your thoughts occupied with criticism, anger, but  
causes - not precisely usually, also your subconscious

Byzantines Kit = sentiment about a particular life  
= sentiment in a situation originally (ie it has originality)  
= residue of adult originality ~~adult SEMI PERMANENT~~  
Do's in Present life in the world = Byzantines Kit, its affective tone  
and other affective states ~~presently~~ by themselves  
Byzantines Kit = sense of [contingency  
uncertainty  
precariousness  
instability]

on it all the affective states not ultimately but they observe it

in person Performer Kit sense of exhibition  
of having been tossed into world  
and forgotten

of Performer Kit - sense having a gift given to oneself  
= gift - making positive claims  
form - linked to transient Other

Potential forms, Byzantines Kit

fear : I some day for myself or what has been accepted as a form  
wanting to be accepted as a man

peer : failure to cope

Anxiety : of myself

Hegel      de Waelbos

In Name of Individuality

88ff    2 Vorstehen - = Entwurf =  $\begin{cases} \text{prophetic possibility} \\ \text{constitution of Dasein = possibility} \end{cases}$  f. Dramatic Action

- ↓ Um-sicht - seeing "man"
- ↓ Durchsichtigkeit - authenticity

93    Study of Dasein essential for ontology - Vorstehen constructs wert  
Metaphysical worth that another is worth.

no ontology can separate from origins (= analogy of Dasein)  
must be problematic of Finite seen from First Person

Vorstehen, pre-emptive, preventive  
(Anlegung)

Ausgabe : an explication of the Vorstehen

that mortal judgments especially by others but  
available to Vorstehen which is Entwurf from  $\begin{cases} \text{Becoming} \\ \text{Finis poena} \end{cases}$

98 3 Rede = discursivity, articulating, putting in signs, order, articulate

abduction, basis of language  
language constructs of abductions

Dialogue - hidden authenticity = poetry

Rede ↳ Gesche - daily conversation, talk - inauthentic

Truth 100 correspondence of judgment with what is - so-wie-

discovery is inquiry of intelligibility - trace chart  
comes from Sein or Dein <sup>Groundwissenheit</sup>, Sein

Truth is saying what is it to be discovered in Sein

value of truth is value of dis-cover

truth of judgment = truth of dis-cover

Dasein finds  $\begin{cases} \text{truth} \\ \text{non-truth} \end{cases}$  by being in truth  
(which is not true, it follows his being)

## Baudouin an Welle

### 109 Modes of Enclothecie

Role → Perce Paradege quotidien

1 entre relation between actant & thing

means means end

existing ligature = bondage en commun + précipitation du bondage

2 authorisation - things are so because said to be so

3 tot all-encompassing - one can speak authentic only from against such talk going on

4 self-authentication, self-satisfaction, self-heraldic function

that is said is understood + act

opposite (max. indignation) because Perce hides inauthentic

5 Curiosity new because new

not to understand but to distract, to occupy, to make fit

6 Zweidichtigkeit

tell about everything - really understand nothing

bring everything - really achieving nothing

multiple possibilities are not unique

7 Vorfallen - Being fallen - no effect against per 2-5

it's not about but continuous process of

strengthening + upgrading from authentic self

returning to "Man."

8 Perceived no question of a new orientation but world view.

a new orientation, culture, right culture

typical appearance

but Domin is too absolutizing world view

+ one alternative is intolerable

9 Instinct curiosity of flight, love in need of new groups.

^ (Wirkung)

Erneut neu  
für uns alle

Hegelge in Wahrheit H 198 -

## Undifferentiated Structure of Death

From inauthentic toward authentic

1 Befindlichkeit → Fundtümlichkeit (= Angst)

2 Angst needs truth of subject

empties out, causes to collapse, fictitious world

= subjective correction to Welt als Welt

as oppose to welt am work  
my social work

Angst gradually worked off by reconstitution of world

of Angstfreie, hinter, Kiekgard

3 Sorge (concern) work of everything (= death)

etwa entzweit sein at déjà jeté an an manche dann gleich sich  
sich sein

entzweit → Vorstellen, Entwurf

déjà jeté → an den Welt sein (at flight to Death's world  
as thinking something)

ist sein → Verfallen

4 Sorge is a structure not a substance

/ genuine  
authentic

5 Selbst, Libertät: the trans through time of the option  
/ genuine  
authentic  
pole / selbstständigkeit  
pole Unselbstständigkeit

6 Totality extends anticipations to its time: DEATH

Hegel in Wahrheit pp 135-151

Authoritative Evidence.

Death

unauthentic : all the ways of hiding it | "Man" considers  
that "Man" didn't  
not have the 3 die

authentic : what Berlin says, it's not  
wholly personal my death  
wholly irrational

Murder → durchsichtige Kritik → Erosion Death the background -  
such anything is the murder

→ Freihit zum Tode = Attachment  
what I can or do  
= nothing

"Angst" = inhibition of original condition  
in the Welt - seen zum Tode

Inauthentic

in the world to realize possibilities

but the authentic possibility

is to realize possibilities it being this days  
such a sense of hope in the world  
and to realize them with the realization of this magnitude

seen = Intelligibility ensured by Desire =

= told by an idiot = meaningless  
full of come + going  
ignoring nothing

Dilthey

de Wailhès, Hegel p 322 ff - 330

± Life (is human) vs Thing. Nature = (first, Nature)

↳ difference in mode of being → difference in mode of intelligibility

↳ man "life" is not to be conceived in terms of thing

vs Descartes "man" of Cartesia = "not" of me

of Hegel Dasein is Vorhandensein

± causality proper to things

Objectlessness

Hegel - philosophically unwilling to speak of / First man / of Dasein

reinforced by Dilthey's notion of any "Bygone" (Gestohlene) object in itself

↓ knowledge of Dasein [de Wailhès writes not "knowledge" but "consciousness"]

a) not a thing - 4 + P.

b) not representation : [experience, understanding, judgment]

c) not apprehension : consciousness is know only in fragments, and  
the sum of fragments as it adds up to the original

d) consciousness is of objects : but two elements [apprehension; Bedeutung]

e) Bedeutung is the Erlösung in a totality of impressions

it is imminent not in single experience but in this totality

opposition of Significance (Bedeutung) due to interpretation/introduction of the consciousness

f) Hence while Dasein studies Intentionally directed on Object

Dilthey studies relation having form of elements of experience

hence in D : meaning of an experience = function of total experience

hence - Hegel : one understands only what one is

and one is only what one understands

Knowledge is independent of existence but a function of it

g) main essentially historical

h) human existence, a permanent incompleteness, finished at death

i) in this showing knowledge private but

living of individual is a unity common to many

we all live in the same stream of consciousness

significance of Empathy, sympathy,

s' D goes it up : philosophy becomes hermeneutic of what is called manifestation of spirit

Keehyasore

de Walthers. Heidegger pp 330-

- A' Heidegger's aim to transform K's Welt or other Earth's anchoring in Technological
- B' K: refers to regard man as a reality but can be defined  
to define man = to consider man as object = universal = to have an object  
man is capacity of invariance to stand <sup>to body</sup>  
<sup>as one</sup>  
is universal truth about others
- is to turn to object, to neglect a day, what man really is, a no object of invariance  
Existence ≠ reality is you (the other has that) but it is freedom, subject, agent <sup>from</sup>  
is not a state, a situation, with determinable characteristics  
it is a prolonging measure of you all  
hence K's categories are not object (Gegenstand begriff)  
but mode of existence (Existenz begriff)
- C' the constitution choice of K's existence : for or against an absolute Other (= God)  
1. absolute Other |  
| escape from complete solitariness, aloneness  
| loss, not a normal process but there is another  
| is constituted by the self-transcending subject (why choice)
- D' the constitution choice of K's existence : two kinds  
1 for or against authenticity = [not] against a world that loses its <sup>forgetting</sup>  
| illusion  
| an empty creation of Transcendence  
2 for or against an acceptance of finiteness
- E' K's God = pure Subject can only be approached by subject <sup>think</sup>  
to attempt to reach God as object is with <sup>impossible</sup> theophany; God → Devil, this,
- F' K's categories of existence  
1 Intuition : man is in subjectivity as it employs absolute subjectivities  
choice related; no reason inspires or directs it  
Person : it is a total giving of self
- 2 discontinuities : the more most ever is expected for a state  
becoming, uncertain, risk : Present discontinuous, on the opposite, unresolute  
Whitude : the response of others counts only helps me to decide, choose

## Kierkegaard ②

/d Mathews  
pp 336 -

S' Kierkegaard is concerned not with man's choice, "how" of faith  
but what I choose, what I believe.  
What counts is { the subjective tension  
what it tries to teach it reaches

now k. holds that  
"in faith there is a vital, real, contact of person & Person  
it's not problem a tension that is not in the Void

or does he problem a tension that is not in the Void  
about "it" not explicitly asserted  
sometimes speaks of hope  
sometimes religion as usually impulsive, sensible  
sometimes religion as usually impulsive, sensible  
"it's the unhappy love that makes the person, it says to the unhappy  
love of religion"

"choice of f", "choice for or against God is the myth that marks the birth of  
subjectivity but not entirely on the myth" p 338  
choice of nothing  
hence K's opposition between (regional) aesthetic & (choice of Nothing)  
ethico-religious & choice of God  
choice of God is inconsistent as choice of Nothing is just a mark for choice of Nothing

Kierkegaard's world as K's God is drawn out of nothing & destined to mark it

It's world is a world but a pre-project of subject  
It's world is recognised as such

It's ideas took a technical philosophy of high proportion

K highest & non-authentic (= inauthentic)

It considers the non-authentic as another mode of existence

(the more that highest = non-authentic  
implies to losing down, loss of individuality)

in "the transition from inauthentic to authentic is the Antithesis"



Kierkegaard:

de Wallen p. 346 -

in History

Time

a) not that of math. physicist - present reaches to a limit = 0

b) at the time of existent  $\rightarrow$  <sup>intensity = intensity</sup>  $\downarrow$  <sup>duration = time</sup>

proposes present and Truth, end

c) power past future manifest in consciousness; how  
does one get from without existing seen to understanding

K present - the present act - der Augenblick  
success of acts? is where about

H past Gezwungenheit ambition in world

present Domini

future Anticipation, Entwurf  $\rightarrow$  principally Death

Nietzsche

352

Daniel of God - Death of God

College of Values of our Civilization

Sons of effort to effect a transvaluation of values

H to start from death of God in King God in picture

H to start from death of God in King God in picture  
works things out in such a way that God not mentioned

Transcendence  $\rightarrow$  Trans-ascension  $\rightarrow$  watch - how Godsgiver is like  $\frac{1}{2}$   
 $\rightarrow$  Trans-de-sentance

## The Basic Contradiction - Haidinger

: Atom = a metaphysic

: Source : Darmi : metaphysics is contained in structure of Darmi

Possibility of being a metaphysic

↳ hinc intellectus notis = participes hinc intellectus = pars constituta deum  
monadica → ratione → est

Impossibility for Haidinger :

Truth = nothing present, nothing in phenomena

1 friends is the given

2 Sketches : copies intelligibility = the given

operation of 1 → 2 excludes nothing

source of acquaintances excludes nothing