

Husserl

#5. Pos

10 Psychologism

20 Object " $2 \times 2 = 4$ " | independent of language, symbols  
independent of person performing judgement

30 "transcendental ego" - parallel correlation independent of subject  
possibility of transition from object subject to "being"

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 origin of a priori forms verified in world

F. One does not raise the question of reality - one remains

in the "rehabilitated Evidencing" unquestioning of

p+]

Husserl held that transcendental subjectivity projects "order" in world

no resonance in natural sciences

under "human" → awareness of ideal in man

awareness of metaphysical in man

Phänomenologie <sup>Funkt</sup>

A "zur Sache selbst"

"das vorbegriffliche, vor-theoretische und vor-prädikative Seiende"

Predication is a logical operation about things; speech is a tool  
Funkt p. 66 of 62

B

ontology: how an character of thing that cannot be thought away - eideti ontology

p. 66, 68

abstract aspects of possible object

C

Phänomenologie erweist, dass "was nicht als Phänomen zur Ausweisung kommen kann, kann überhaupt nicht sein"

But this cannot be established by phenomenological method: Dass das Ausweisbare allein "ist"...

Kann nicht wiederum durch Ausweisung dargestellt werden.

Das Erscheinen des Seiendes ist nicht etwas, was selbst erscheint." Funkt p. 70

D. "... das Seiende ~~ist~~ ist Gegenstand und weiter nicht..."  
(Die Sache) "Sie ist nur, in was sie ist, in Bezug auf das Subjekt, dem sie erscheint" -- "Auch so (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 1/2

Intentional relation includes { inner  
outer

72 | →

but the inner only inasmuch as intending  
and the outer only inasmuch as manifested  
meant

Ontology: what cannot be omitted in thinking of a thing [eidetic]

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Das Scientia ist Phänomen und will nichts. Eine  
Prüfung dieser Entscheidung liegt fast nicht  
im Bereich der phänomenologischen Methode, weil  
sie alle und jede Prüfung grundsätzlicher als  
Ausweisung am selbstgebenden Phänomen versteht

Jagers Von der Wahrheit

p 115

" Dasenswissenschaften und Geisteswissenschaften  
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 In-akt-werden seiner."

" Weil alles gewusste Sein Erscheinung ist,  
ist kein gewusstes Sein des Sein selbst...  
Kein Wissen ist ein Wissen vom Ungründlichen,  
sondern alles gewusste Sein ein im Prozess  
des Erscheinens Gewordensein. Was aber  
desse Erscheinens ist, bleibt als selbst  
ungründlich ein undurchdringliches  
Rätsel."

h. Tarski

Philosophie I, 18

Erscheinung

Mythologischer

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

in Identifizierungssinn

~~appearance is aspect of something~~

In objektivierte Sinne ist dann Erscheinung der  
Aspekt von einem Ding als objektiv zugrunde  
liegend. Hinsichtlich Kunden, aber noch nicht selbst  
Gegenständlichen, das als Gegenstand nur gedacht  
wird, weil es im Prinzip nur als solche bekannt  
werden könnte (z. B. die Atome).

20

Sagen dass ein Gegenstand der Forschung ist, ist die Erscheinung  
eines theoretisch zugrundeliegenden. Weder Existenz  
noch Transzendenz sind der Forschung zugänglich.

Japers Capital C.P.

157 Kant showed that there is no theoretical science of Being

Conclusion → not that philosophy is not concerned w/ Being  
→ but " " " is not a science

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∴ change concept / approach to problem of being  
of scope main in considering this problem

1° Reason for philosophy

\* bracket-law attempt at all-inclusive scientific system <sup>reality</sup>  
idealistic positivist ∃ sum of sciences  
or idealist comprehensive system

§ science on unlimited in its fields: independent programs  
but its fields are limited: botany is not psychology

∴ cannot be a universal science, universal method  
science necessarily is particular  
comprehensive science would be of Being or  
Being → not an object

a determinate object

a determinate object ∃ a Being

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∴ know not a possible object of hypothesis science

vs positivism mind cannot be simply to an object  
it would have to be, if science of man

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

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Man as possible object of science Dasein

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

never something already made, finished or classifiable

ever creating myself, realizing myself through my own free choices

can speak in general terms but my possibilities are yours

my needs to myself are yours

philosophy is Existenzphilosophie

clarification of possibilities of choice

draw attention to realities that can be known

to my own personal experience

communication <sup>chief</sup> means through which we

come to realize ourselves, our possibilities of choice

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Philosophy as Existenzphilosophie

is opening of door to Transcendent

is philosophy of Being

But transcendent not an object, is scientific system

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Self-realization → awareness of limits → liberty moves towards  
a transcending limits  
Transcendentalism

aware of Transcendent ≡ aware of negatively apprehended complement of limits

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philosophy cannot make a man's choice for him | Kierkegaard  
nor can it provide proofs as substitutes for choice | Nietzsche

15 Aristote Aguerias Ordningphilosophie

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

16 Hierarchy of beings, of values  
Liberty set a precise task  $\left\{ \begin{array}{l} \text{order of whole} \\ \text{capacities of individual within whole} \end{array} \right.$

17 Being: horizon within which all considered but being itself is not thought out

20 Kant goes beyond being's not in direction of Being but in direction of conditions a priori of their being objects  
transposes question from "essence" singular to essence-for-us

21 exclusion of speculative science of essences  
opening of science of will, action, belief, freedom

Historicity  
24 Xthick 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 is to be done within limits  
it has no idea of Kairos: of what it is up to us to do because  
① I can do it, ② I see the necessity of it, and no one else does

26 Kantian: Do what anyone in your place ought to do

Existential: Do what you alone can do

30 Xthick & authentic discovery of history: man  $\left\{ \begin{array}{l} \text{as nature, as set of inherited characteristics} \\ \text{as spirit} \end{array} \right. \left. \begin{array}{l} \text{technique} \\ \text{organization} \\ \text{action: anything} \end{array} \right. \left[ \begin{array}{l} \text{man} \\ \text{instruments} \end{array} \right]$   
as nature, as set of inherited characteristics does not change

33 "Dieu, la Beauté, l'État, la Vérité, le Bien, et la Justice  
sajent 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'atteindre chez nous à une présence et à  
une aptitude toujours différentes."

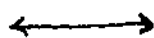


R. Trospontiers De l'existence à l'être

II p. 352

"Plus il s'agit de ce que je suis et non de ce que j'ai, plus questions et réponses perdent toute signification. Quand on me demande, au grand je me demande, ce que je crois, je ne puis me contenter d'énumérer un certain nombre de propositions auxquelles je souscris; les formules, de toute évidence, traduisent une réalité beaucoup plus profonde, plus intime: le fait d'être en accord ouvert par rapport à la Réalité immuable reconnue comme un Tu."

Proportional truth



Subjectivity

What counts is how a Christian

E. Husserl Die Krisis der Europäischen Wissenschaften und der Philosophie  
Exposition 10 pages - 3 pages added into

## Crisis

1. paradoxical to speak of a crisis in modern science  
unmistakable achievements  
continued effort in endless fields  
then are problems, but the methods were successful in the past will solve them  
or if past methods fail, new methods will be developed (as were the old ones)
2. still the need of new methods can be discovered only by  
a critical survey; ~~and this survey will serve at least one~~  
~~purpose at least to amount~~  
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 the criterion  
that can hardly be rejected is an act of recall to the  
original intention of the scientific enterprise. This  
original intention had two principal manifestations: the  
first was in 4th century Athens; the second was the Renaissance
4. the first was a understanding of popular notions of σοφία,  
ἐπιστήμη, ἀλήθεια  
it was the Platonic or dialectic contrast of ἐπιστήμη - σοφία,  
of διδασκαλία and ἐπιστήμη  
it consisted in setting up an ideal of knowledge and truth  
that involved a sustained effort, a methodical procedure,  
a rigor, an attainment of evidence, a solid immutable basis  
of certainty. that was simply not contained in the customary  
connotation of σοφία ἐπιστήμη ἀλήθεια  
it unfolded 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 rediscovered 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 <sup>is</sup> principle is valid, Western man is the exemplar of mankind, the realization of the meaning of "being a man."

In the measure that that ideal & principle are not valid, Western man is just another anthropological description; 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 then~~

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

1) of the attainment of knowledge and truth

2) of a principle that frees man from the domination of merely traditional opinion & makes him outwardly and responsibly to recreate human society, to put human history on a basis of truth, freedom, reason, freedom, responsibility



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

disease → diagnosis

and H's diagnosis runs as follows

There are two truths

popular truth - tells the truth in the home, in business, in law-courts, in newspapers, periodicals, autobiography.  
scientific truth - a set of calculated propositions: logic, math's physics chemistry etc.

the two reflect the original bifurcation: epistemology def'd

- ep. the Helvetic tradition: ideal, man before God.

the Spanish tradition: must a house = village by spending six years on making acceptable the principle of contradiction

There are two worlds

the world of popular common-sense opinion | artists  
the world of the scientist, philosopher | common-sense

There is an obvious opposition

weight: mass  
heat: temperature  
size: dimension  
brass: element

There has been a succession of Unterschiedungen

the scientific or philosophic world is the underlying reality

it is shrouded 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 + every scientific procedure + conclusion and probe sufficiently to discover that the ultimate evidence is from the popular world, the Lebenswelt and its 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 in the Lebenswelt and so after the fashion of the Lebenswelt (there is no study of the functioning of psycho-physical parallelism in Michelson, Morley, etc.)

Diagnosis

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

9

If there are a melody and a diagnosis, there is also a treatment

d the priority of the subject

the subject is the source of both truths and both worlds

there is a naturliche Einstellung that yields popular truth & popular world

there is the cultivated Einstellung of an ideal [PK, humanism, Aufklärung]

that yields the conceptual worlds of scientists & philosophers

f what the subject is the source of is "intentional"

of what the subject "means" symbolizes represents

cf. Cassirer: man the symbolic animal

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

y what is needed is a re-examination of Descartes' exacts

d! let the subject realize that all he thinks, believes, & acts, whether

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

f! let him see how much he can be persuaded, immediately

unwillingly held - "I doubt" - at least "I think" "I think thoughts"

y! let him refuse to leap from "I think thoughts" to

Cartesian acceptance of Galileo's mechanized world of real bodies

let him refuse to leap from the "I" that thinks thoughts

to the Cartesian "soul" & ghost in the machine

5' because both of these transitions are patently erroneous; they

postulate an objective reality that is more than & other than

the range of intentional products of the constituting subject

e' because these transitions are disastrous

everything comes from the subject - yet "objective science" has a "real world"

of portions & errors & and an incompatibility for Freud's Wissenschaft

everything comes from the subject - yet psychology, as

~~an~~ an inductive science is an attempt to study subjects in

terms of objects

10

Method → Diagnosis → Programme

Transzendental Phänomenologie = Psychologie = Philosophie

1 Epoche Phenomenon [with less than interest in, concern with, "really real"]  
The immediately evident is intentional noesis → noema

2 Reduktion Not identical to real [mechanism, behaviorism]  
but real to intentional

3 Lebenswelt On the basis of what is primarily given  
return to primitive, elimination of historical cultural process  
to put it all on same basis  
Not some ideal construction entgegen do/d  
within an obscure context of Selbstverständlichkeiten

Critique

1 "Einstellung" is ambiguous → already our theme word - a  
not Epoche of a but determination + rejection  
not Epoche of b but acceptance - ~~should be~~ <sup>intentional</sup> <sup>imposition is imposed</sup> <sup>phenomenon</sup> <sup>reality</sup>

2 Reduktion - not intentional to real &  
but intentional to "ess"

3 Not return to primitive but systematic critique [common sense  
science  
philosophy]

- 1 Uncovers real problem & sciences
- 2 Found ideas & Nachhabe Einstellung → Welt
  - ↳ Selbstverständlichkeiten
  - ↳ Enlarged view of phenomena [includes inner part]

Husserl, Krisis

(philosophical)  
The sciences in their conception, aims, values rest ultimately on an unexamined range of Selbstverständlichkeiten - which pertain to, make up, a Lebenswelt

p. 124

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

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

Lebenswelt = field of intuition and relation. of the  $\text{So}\frac{1}{2}$  a science not based on "objective" experience: it stands upon an indefinitely large range of assumptions - presuppositions of the Lebenswelt - ihre verborgenen Begründungsquellen in dem letztlich bestehenden Leben hat, in welchem ständig die evidenten Gegebenheiten der Lebenswelt ihren vorwissenschaftlichen Sinn haben.

p. 131

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 in "an sich", stands on the evidence of the Lebenswelt

So also does the "objective" world

There is a long series of "intermediaries" but what science amounts to is a series of Gebilde, constructions, that have their ultimate ground in the unexamined assumptions of the Lebenswelt

+ the Lebenswelt is constituted by the scientific & practical bond / "kulturelle Unterscheidungen"

p. 134

p. 135

+ what is true of science is true of the philosophies - the Kultur of Kant or Hegel, or Husserl or a Thomae, with their apocryphal arguments, are any better off. it is true of logic, mathematics, linguistics



Krisis 4:1c "Blosse Tatsachenwissenschaften machen blosse Tatsachenminderen."

" 7:24s "Der Positivismus enthaupet sozusagen die Philosophie."

" 116:3-6 "Alle objektive Weltbetrachtung ist Betrachtung im "Ausseren" und erfasst nur "Ausserlichkeiten", & "Objektivitäten". Die radikale Weltbetrachtung ist systematische und reine Innenbetrachtung der sich selbst im Ausseren "äussernden" Subjektivität."

offen unpropriet analog: know an organism from outer manifestations; follow their implications of inner principle  
115:12-15 " -- der teleologische Einheitsgim, principle  
der durch alle Systemversuche der gesamten Geschichte der Philosophie hindurchgeht, die Einsicht zum Durchbruch zu bringen, dass Wissenschaft überhaupt nur möglich ist als Universalphilosophie, -- "

101: ~~13~~ 13-20 "Natürlich ist dieser allgemeinste Begriff des "Transzendentalen" kein dokumentarisch zu belegendes; es ist nicht zu gewinnen durch die immanente Auslegung der einzelnen Systeme und deren Vergleichung. Vielmehr ist es ein durch Vertiefung in die  $\mathbb{E}$  einheitliche Geschichtlichkeit des gesamten philosophischen  $\mathbb{E}$  Neuzeit erworbenen Begriff: der Begriff von ihrer nur so nachweisbaren, in ihr als Entwicklungstriebkraft liegenden, von vager Dynamis zu ihrer Energie hinstrabenden Aufgabe."

## The Meaning of Philosophy

Renaissance : the ancient ideal of the rational free responsible subject  
knowing + making his world

Philosophy : the queen of the sciences  
her rational ground, centre, criteria

Western man : The realization of the meaning of being a man  
not just another anthropological, cultural type  
all equivalent "hyphen-to-so's"  
you can't live by that

The failure of philosophy → empties the science of meaning  
they became a mere multiplicity  
of mere techniques  
to be captured by fools  
and to be read as with the eyes  
≡ the crisis of <sup>the</sup> European Science

To be a philosopher is to restore Meaning to human life  
to the act  
to the science

It is to doubt the relativist which  
the emptied Welt and Unwelt

it empties philosophy of meaning — splinters into field - specialities  
age, method is possible, the positivisms

it empties ontology of meaning — splinters into endless fields  
age positive method  
no cooperation

quest of universals — it does not know  
with respect — one does not know  
how to give —

Heidegger - de Waelhens

3 existentielle - K. Jaspers - concrete possibilities of individual, decided  
existentiale - Heidegger - ~~classical~~ traditional pattern of ontology

4 ~~abandonment~~ from being - became completely foreign in scholastic  
unpleasant part of SZ. history of philosophy making all wrong things

5 what is it <sup>common notion</sup> cannot be demonstrated as a property ∴ Aufweisung in phenomenology

60. phenomenology of the being that we are

7 Dasein - the existent that can reflect on existence

8 characterized by Jeweiligkeit yet relevant to universal account of being

9 scientific action in science → progress → not basis  
science that is made of its basis is true science

10 but simple enlargement of scientific pattern is not basis of philosophic level  
However, seeking & acquiring science is a mode of human existence  
included in investigation of DASEIN

12 Method: Reduction suspect

13 phenomenology φαινόμενα λέγειν  
phenomena: what is manifested) - not appearance vs underlying reality  
- not sensible to exclusion of other  
of sentiments, works of art, political institutions, culture above all, universal events  
- not public vs private  
- not immediately - also that takes time

λέγειν to read off what is manifest - laissen transparaître  
without εποχή is existential [Heidegger regarded Heidegger as psychologist & anthropologist]

with selection is and - l'être de l'existant - has to be dis-enclosed

18 for Heidegger - phenomenology is instrument of an already selected if implicit doctrine [vs Husserl]

for Husserl - if a metaphysic implicit in phen-logy, then not a directive to phen-logy but a set of instructions from independent phen-logy  
- Husserl rigidly rationalist, intellectualist  
als strange Wissenschaft

20 Heidegger considers his method sufficient - there cannot be anything beyond phenomena in his sense - there is no real that is inaccessible

- 20 problem of dis-covering sein of das Seiendes
- 1) never brought to light
  - 2) brought to light but covered up again, e.g. moral impossibility of bearing the tragic weight/burden of the truth
  - 3) hence need of self-criticism
  - 4) but also phenomenology  $\equiv$  ontology  
however as a conclusion, not as a matter of principle as in Husserl

21 note 1 Husserl's rejection of Heide's misunderstanding of phlog

25 Analytische Existenziale AE  
de facto the whole of Heide's work (have approximation of existentialism)  
not the whole of his intention

26 AE is a study aiming at elucidation of structure of human existence, its esse  
human! E my own  
Dasein characterized by instability of its relation with itself. S2 12

never something accomplished  
an existent whose being is always at stake  
basically a poter-esse  
always more than it is, and its being more depends on itself  
it is basically liberty to go beyond itself  
this liberty not a property of Dasein but its essence  
this essence what Heidegger calls its transcendence

27 hence transcendent Dasein is transcendence  
self-transcending " " "  
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  
to exist or to possess existence  
nothing to do is substantial existential  
a thing is what it is - that's all there is about it  
a thing's essence <sup>complete</sup> determinability make it the entailment of Dasein's  
all that Dasein is or can be, marked by uncertainty, depends on possibilities  
to be decided by Dasein  
Dasein will be what it decides; it is auto-determination  
hence study of what Dasein is coincides to study of its existence | does not mean are  
28 Dasein's essence is its mode of existence  
for Dasein, esse  $\equiv$  existere selon tel mode

↑  
existence marked by  
being as complete

Heidegger & Heidegger

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

- 37 — not local but an internal (i.e. necessary) relation of Dasein to not-self  
 not an attribute of Dasein but the basic structural feature Existential  
 resulting from Besorgen, preoccupation, of Dasein
- 38 — Besorgen a more fundamental Existential  
 être-dans a concrete mode of Besorgen  
 Dasein exists only in measure that it is pre-occupied  
 of 37 consciousness of being-in-world prior to consciousness of self  
 object does not give rise to Besorgen  
 but the Besorgen momentarily occupies itself with what normally it  
 still Besorgen does not create its object  
 Besorgen is what links Dasein to world, a link to world is what necessitates B. [ goes beyond ]
- 39 — human 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 seeks broader view, this is biased by what already is known
- 40 — similarly, Dasein thinks of itself on model of things, hence an  
 almost inescapable chiasm, that has penetrated philosophy  
 philosopher's job is to break the vicious circle, to struggle against his being
- 41 — world - not just sum of objects - objects understood only by understanding  
 the world that integrates them - e.g. natural things, "nature" of physicist,  
 the "values" of ethics, cannot be integrated by considering them, for they  
 are just disparate - hence objects too have their In-des-Welt-sein  
 Nor will it do to construct world out one type of object, e.g. physics
- 42 — Umwelt - environment - selection from not world based on Besorgen of Dasein  
 the world of the physicist, poet, banker, doctor, etc. - not spatial proximal  
 spatially very close but forgotten - distinct things may be within preoccupation
- 43 — Zeug Tool whatever is used - objects of Umwelt - Need  
 linked as other tools & user: needle & tailor  
Tool differs from Thing: Thing has ontological status in its own  
 Tool has referential status [ More limited when man among tools ]  
 referential structure of tools
- 44 — Zuhandenheit être-sous-la-main referential structure of tools
- 45 — Hence since objects tools arise from Besorgen, selection of Dasein  
tools are what we know - things are derived when  
 tools are tools in virtue of network of relations of their interdependence  
 vs. Husserl who postulates impartial spectator who sees things as they are

- 46 tools fit into systems - clear when something goes wrong - chain effect  
 actual systems belong to far larger set of possible systems - handle - shorter  
 set by moving again  
 World reveals itself to us as ground of larger set of possible systems
- 47 Tools refer to one another + to Dasein - for Dasein  
 Dasein has need of some system, - as - Welt - sein, linked to world  
 but is not for system
- 48 Dasein is pourvoir-etre implies in correlative  
 set of possible systems of tools  
 Hence Dasein is source of possibilities  
 creator of intelligibility (being) of things, the tools,  
 this intelligibility is the world  
 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 dark +  
 meaningless background of 'reality's brutes'
- 49 Hence Dasein re-decides (gives a meaning to) the world  
 Hence etre (intelligibility, ultimate existence) of world derived from etre of Dasein  
 Hence man is inasmuch as he is the being of the world + by  
 the same stroke the being of whatever there is
- 50 Is this subjectivity, idealism? skepticism?  
 not pure idealist subject imposing forms - matter  
 not subject represented as a recipient  
 not subject as interior not out from exterior  
 Dasein + Welt are two poles of non-dissociable being existence in world  
 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 only scandal  
 is wanting proof or unwilling fideism as a surrogate

51-55 critique of Descartes

method of In-dw-Welt-sein

two substances - separately infinitely  $\left\{ \begin{array}{l} \text{recognition} \\ \text{or extension - extension of substance} \end{array} \right.$

plan only to world - at best, world of physical science [where P.S. has limits] all the rest nothing

false view of subject cognition is not the only  $\text{Bewogen}$  substitution of an abstract subject for a manifold concrete reality

justification of all subsequent ontology

or not defensible in presence of clear & distinct ideas

55 note 2. Reference to Kant und das Problem der Metaphysik.

55 Hence pure thought incapable of dealing with ontological problems because of its limitations & its distortions especially when it occurs in a tradition that has become unconscious of itself

56 Problem of Space [discussion for world of Descartes] 1) Space Umwelt grounded in Bewogen / not dimensions, points, lines, planes, distances, geometrical But directions, places, paths, regions, roads, qualitative

57 place of object not indifferent, determined by its role as tool - breaks "place" arises for Dasein as possible arrangement of tools undifferentiated space a posteriori notion derived by abstraction. proximity, not aggregate of places Legend - det. of possibilities of each routine [hints: ceiling, routes, landmarks] pure space arises when a place is empty

58 2) space of Dasein Dasein not in space as just another thing not in space via body - problem returns, How in body not differentiated by relating on space - presupposes space

59 Dasein spatial by tendency to overcome distance by capacity to organize distance by cutting it there is ways by tendency to enlarge Umwelt this tendency an Existenzial (category of Dasein)

60 Civilization "Erweiterung der alltäglichen Umwelt" Know streets in Tokyo better than where you are in metropolitan be "nearer to" distance - not metric - but effort - a step, a stone's throw, a <sup>short</sup> walk, part of trip



61 "Mon ici, ma proximité, n'est pas un point mais un champ de jeu limité par la préoccupation et à l'intérieur duquel je suis en-présent"  
 "Sein Hier versteht das Dasein aus dem unweltlichen Dort. Das Hier meint nicht das Wo eines Vorhandenen, sondern das Wobei eines ent-fernenden Seins bei... SZ 107"

Tendency to enlorge Umwelt also tendency to organize it w/ <sup>ways</sup> directions  
 organization governed by Besorgen

62 Ent-fernung: 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 & available tools

Chap IV 1.64 La pluralité au Dasein et le "Ou"

65 What is the "self"? The "self" of ordinary existence may not be the real self, especially when it insists that it is, it may be just hiding from itself. SZ 115 Dasein interprets itself to itself as one of the beings 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-der-Welt-sein.

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

66 Hence Dasein → Mitsein Mit-dasein // which are to be divided by genuine  
 67 link through network of Tools no tailor without clients. | genuine  
 writer " readers | parts of Umwelt  
 not "au loin"  
 Mitsein - etw. m. common  
 Mit-dasein - another dasein that is "I" to himself but not to me

Others with me, Tools for me  
 Not self + not-self: others rather those among whom I also am SZ 118  
 Not idealist privilege of self.

68 Mit + and with and also Existenzials categories constitution of Dasein

Handgegr - de Walthus

69 Da sein = In-der-Welt-sein :: Besorgen 'provisioning'  
 Dasem = Mit-sein :: Fürsorge 'care'

71 Dependence work in sense that I must do this or that  
 But in sense that anything I do involves conditions  
 [ limitations work - if I work to earn money  
 I must - if I don't I don't have  
 done - a other way if I work to associate as a club group  
 anyone can be omitted for another - but the other under constraints  
 of desire as constraint dependence

72 → Who sets his dependence, this way of doing things, dealing with persons?  
 Who precedes originality, genuineness, the possibility of striking out on one's own?

Not same tyrant I can hate - but "Man" "On"  
 What on his terms "Durchschnittlichkeit" "banale moyenne"  
 What on his ultimate grounds "Selbstverständlichkeit"  
 What are the results of his influence "leveling down" elimination of  
 Why does anyone submit? [ primary  
 experience  
 one's own substantial  
 by himself ]  
 Because it is release from responsibility  
 "Man" gives us security, peace of soul, assurance  
 Who is "Man" - No one -  
 Yet he is the possibility realized by anyone - the-abstract  
 The realization of a cycle, an amalgam, a stuffed-shirt

76 Alltagsverständlichkeit solves metaphysical problems  
 "tools" rigidly not "things" | attribution of a physical status  
 "persons" as concerned as "things" | without his spiritual status  
 76 indemmes journalières - 77 plus clair du trésor littéraire de Man

de Walthus - follow - judge love by cheap words - the writer's full by doublets, some doublets was  
 doublets to express his full love

Heidegger - as Walsham

ch V  
p 79

The Structure of Individuality - The Da - Dasem

Abfälligkeit  
Vorstellung  
Rede

Affektive Platte - always same - subject to abrupt changes -  
definite meaning Dispositiv for Engagement  
words - just your thoughts occupied with criticism, arg. but  
cause - not present usually, when you understand

Abfälligkeit a sentiment abrupt & post-trouvé  
a sentiment in a situation original (i.e. of its origin)  
≡ revelation of condition original SOME DEMY presence  
Dasem ≡ Presence to being in the world ≡ Abfälligkeit, its affective tone

~~all other affective states~~ Abfälligkeit  
Abfälligkeit ≡ sense of certainty  
insecurity  
precariousness  
instability

as it all other affective states not ultimately but they obscure it

in particular Leichtigkeit sense of derivation  
(of having been tossed into world and forgotten)

of Despair's Existenz - sense of looking a gift given to myself  
a gift - much of value graciously  
from - which is transcendent other

Particular forms of Abfälligkeit

fear: of some thing for myself or what has been accepted as a part  
of some one when has been accepted as a part  
of my self

worries: sentiment, emotion of a message  
poor: failure to cope

anxiety: of myself

In the Question of Individuality

88 2 Verstehen = Entwurf =  $\left[ \begin{array}{l} projection of possibility \\ constitution of Dasein = possibility \\ \text{of Dasein's Act}$

- ↳ Umsicht - viewing "Man"
- ↳ Durchsichtigkeit - clarity

93

Study of Dasein essential for ontology -  $\left| \begin{array}{l} Verstehen constitutes world \\ Metaphysic worth that constitutes is worth. \end{array} \right.$

no ontology seen separate from regions (= ontology of Dasein)  
must be Problematik of Finite seen from Finite viewpoint

95

Verstehen: pre-conceptual, pre-entative  
(Auslegung)  
Erklärung: an explicitation of the Verstehen

most important judgments explicitly by Dasein but  
admissible to Verstehen which is Entwurf from  $\left[ \begin{array}{l} Dasein \\ für Dasein \end{array} \right.$

98 3 Rede = discursivity, seriating, putting in sequence, order, articulated

$\left[ \begin{array}{l} articulated basis of language \\ language constitutes articulated \end{array} \right.$

Rede  $\left\{ \begin{array}{l} Dialogue - between authentic = poetry \\ Rede - daily conversation, talk - inauthentic \end{array} \right.$

Truth 100

correspondence of judgment with what is - is-ness

discovery is unifying of intelligibility - basic charact  
correspondence Sein in Seiendes (not per-subjectivum) Grundvorlesungen Sein

truth is saying what is in the dis-covered in Seiendes

value of truth is value of dis-covered

truth of judgment = truth of dis-covered

Dasein finds  $\left| \begin{array}{l} truth \\ non-truth \end{array} \right|$  by being in truth  
in non-truth (which is not non, it follows  
his being)

109 Modes of Inauthentic

Reise → Grenze Paradoxe Paradoxie quodlibet

d onto relation between articulation + thing  
means means and  
speaking together = borderline in common + préoccupation de la bordure

f authentic - things are so because passed to be so

y total-ontology - one can reach authentic only  $\left| \begin{matrix} from \\ + \\ against \end{matrix} \right.$  only with  
being

f deliberatendlichkeit, deliberatichkeit, hard-headed thinking

what is said is ordered + certain  
opposite (max. indeterminacy) because Grenze hides inauthentic

e curiosity has become real  
not to understand but to distract, to occupy, to make light  
praise

s Zweideutigkeit  
talking about everything - really understood nothing  
doing everything - really achieving nothing  
realized possibilities are not mine

Hand name  
for the list

f Verfallen - being fallen - no effort required for d-s

whereas act but continuous process of  
abandonment + uprooting from authentic self  
reversion to "Man."

7 Permanence no question of a new civilization but would die,  
a new civilization, culture, might make  
significant differences

but Dasein is formal alternative would remain  
+ one alternative is absolute

8 Instable certainty of flight, one in need of new props.  
^ (Wirbel)

Heidegger in Walden H 178 -

Undifferentiated Structure of Dasein

From inauthentic towards authentic

1 Befindlichkeit → Grundbefindlichkeit (= Ängst)

2 Ängst reveals truth of subject

empties out, causes to collapse, petitions world

≡ subjective correlation to Welt als Welt

as opposed to world of my work  
my social world &

Ängst temporarily wounded off by reconstruction of world

of Augustine, Luther, Kierkegaard

3  Sorge (concern) root of everything (= Dasein)

être anticipant qui est déjà jeté en un monde dans lequel il est  
il est perdu

anticipant → Verstehen, Entwurf

déjà jeté → in der Welt sein (as flight to Heidegger's world  
also thinking something)

il est perdu → Verfallen

4 Sorge is a structure not a substance

| Sein  
authentisch

5 Selbst, Selbstheit: the transition through time of the option  
| inauthentic  
| take

Sein | Selbstständigkeit  
take | Unselbstständigkeit

6 Totality extend anticipation to its term: DEATH

Herdegen de Walthens pp 135-151

Authentic Existence

Death

inauthentic: all the ways of hiding it

"Man" considers  
that "Man" dies  
as that die

authentic: what Dasein is for, its end

totally personal, my death

totally irrational

Authentic → Surechtigkeit → Erwartung death the background —  
which anything is to be done

→ Freiheit zum Tode ≡ Abnehmen  
abnehmen dem was  
= nothing

"Angst" = anticipation of original condition  
in der Welt-sein zum Tode

Inauthentic

in the world to realize possibilities

but the authentic possibility

is to realize possibilities it being their deja

to realize them with the realization of their magicalness

sein ≡ Intelligibilität erfasst by Dessein ≡

≡ totally told by an idea ≡ meaningless

full of sound & fury

signifying nothing

Dilthey

de Waalhaus

Heidegger p 322 ff - 330

± Life (is human) vs Thing, Nature = (ground, nature)

↓ difference in mode of being → difference in mode of intelligibility

↳ human "life" is not a thing conceived - terms of Thing

vs Descartes "I am" of Cogito = "act" of me

of Heidegger Dasein vs Vorhandensein

≠ causality proper to things

Adelung processes

Heidegger - philosophically meaningless to speak of / First cause / of Dasein

replaced by Dilthey's notion of any "Being" (Sein) / "life" in itself

↓ knowledge of Dasein [de Waalhaus writes not "knowledge" but "encounters"]

a' not a thing - of "it".

b' not representative: [experience, understanding, judgment]

c' not apprehensive: consciousness is known only in fragments, and  
the sum of fragments as whole up with original

d' consciousness is of objects: but has elements [significance: Prädikativ  
experience: Erlebnis

e' Prädikativ is the Erlebnis in a totality of impressions

It is in moment not in high experience but in this totality

opposition of [significance] due to introspective interruptions of flow of experience

f' Hence whole sense studies Intentionally directed on object

Dilthey studies relation being first of elements of experience

Hence in D: meaning of an experience = function of total experience  
of a person

Hence - Heidegger: / one understands only what one is  
and one is only what one understands

Knowledge not independent of existence but a function of it

D: man essentially historical

D: human existence, a permanent incompleteness, finished at death

g' on this sharing knowledge private but

living of individual is a unity common to many

we all live in the same stream of consciousness

experience of Einverständnis, sympathy;

h' D saw it up: philosophy became hermeneutic of historic cultural manifestations of spirit

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→  
→  
→



Kierkegaard

de Walthers

Handwritten notes

pp 320-

A' Kierkegaard's aim to transform K's Welt- or rather Existenzanschauung into technical philosophy

B' K: refuses to regard man as a reality that can be defined  
to define man = to understand man as object = universalism = to have an <sup>existing</sup> <sub>essence</sub>  
man is capacity of inwardness to attend to body  
to sense  
to understand truth about other

is to learn to object, to neglect or deny, what man really is, a free capacity of inwardness

Existence not merely is free (for it does have a limit) but it is freedom, subjectivity, capable to choose

is not a state, a situation, with determinable characteristics

it is a provisional succession of free acts

hence K's categories are not objects (Gegenstandsbegriffe) but ways of existence (Existenzbegriffe)

y' the constitutive choice of K's existence: for or against an absolute Other (= God)  
i.e. absolute Other is leaps from complete solitariness, isolation  
leaps, not a rational process but there is another  
is constituted by the self-transcending subject (i.e. by choice)

the constitutive choice of H's existence: two levels

a) for or against authenticity = for or against a world that forgets forgetting  
isolation

b) for or against an explicit acceptance of Transcendence, God  
an acceptance of finiteness

§' K's God = pure Subject can only be approached by subject  
to attempt to reach God as object is with impossible: He is not there  
blasphemous: God = ideal, thing.

§' K's categories of existence

subjective: existence is in subjectivity as it originates absolute subjectivity

choice, radical: no reason inspires or directs it

passion: it is a total giving of self

discontinuous: the choice must ever be repeated (not a state)

hesitating, uncertain, risk: because discontinuous, or altogether prey, unreasoned

altitude: the inspiration of others cannot only help us to decide, choose

Heidegger ②

de Wealden  
pp 336 -

S' Heidegger is concerned not with manner of choice, "how" of faith  
not what I choose, what I believe

what counts is  $\left\{ \begin{array}{l} \text{the subject in tension} \\ \text{not the form to which it reaches} \end{array} \right.$

does K. hold that

d" in faith has a vital, real, contact of person & Person

p" or does he problematize a tension that is not in the Void

about d" not explicitly asserted  
sometimes object of hope  
sometimes rejection as essentially impossible, sacrilegious

"It is the unhappy love that underlies the paradox, it says he is the unhappy  
lover of religion"

of p": "choice for or against God is the myth that masks the actuality of  
a subjectivity that rests entirely on the myth" p 338

hence K's opposition between  $\left\{ \begin{array}{l} \text{negation} \\ \text{aesthetic} \end{array} \right\}$  existence is  $\left\{ \begin{array}{l} \text{choice of Nothing} \\ \text{choice of God} \end{array} \right.$   
is inconsistent & choice of God is just a mask for choice of Nothing

Heidegger's world as K's God is drawn out of nothing & existence to mask it

H's world  $\rightarrow$  not a world but a pre projection of subject  
H's world is recognized as such

3 H. adds to K. a technical philosophy of high projection

K. highlights the non-authentic ( $\equiv$  not existing)

it considers the non-authentic as another mode of existence

i.e. the way that  $\left\{ \begin{array}{l} \text{negates} \\ \text{undermines} \end{array} \right.$

in K's world transition from inauthentic to authentic is via Anguish



Kierkegaard:

de Waelhens p. 346 -

in Widiger

Time

a not that of math. physical - present reaches to a limit  $\approx 0$   
 of not the name of existent  $\left\{ \begin{array}{l} \text{changes} = \text{eternity} \\ \text{changes} = \text{time} \end{array} \right.$   
 progresses perpetually truth, ens

j present past future manifest in consciousness; how  
 does one get here without mistaking Desen for Erkennung

K present - the present act - der Augenblick  
 succession of acts? no where amount

H past Seinszeit development in world

present Desen  
 future Anticipation, Entweg  $\rightarrow$  principally Death

Nietzsche

352

Denial of God - death of God

Collapse of values of no divinity

Series of efforts to effect a transvaluation of values

H best to start from denial of God is keep God in picture  
 works things out in such a way that God not mentioned

Transcendence  $\rightarrow$  Transcendence  
 $\rightarrow$  Transcendence

2 work - later theology is better de