Heidegger – de Waelhens

1

3 existentielle – K. Jaspers – concrete possibilities of individual – described
existentiale – Heidegger – solution traditional problem of ontology

4 aberration from beginning – became completely tissue to scholastics
unpublished part of SZ – history of philosophy marking all wrong turns

5 what is être common notion
6 ——— cannot be demonstrated as a property ∴ Aufweisung via phenomenology
7 phenomenology of the being that we are
8 Dasein – the existent that can reflect on existence
8 f characterized by Jemeinigkeit yet relevant to universal account of being

10 prescientific notion in science → progress → new basis
science that is master of its basis is true science
master of basis ≡ account of structure of particular type of being
11 but simple enlargement of scientific problem is not to rise to philosophic level
However, seeking & acquiring science is a mode of human existence
included in investigation of DASEIN

12 Method : old ones suspect
13 phenomenology φαινόμενα λέγειν
phenomena : what is manifest(ed) – not appearance vs underlying reality
– not sensible to exclusion of other
e.g. sentiments, works of art, political institutions, cultural above all, internal events
– not public vs private
– not immediately – also what takes time attention

λέγειν to read off what is manifest – laisser transparaître
α without εποχη vs existential [Husserl regarded Heidegger as 1) psychologist 2) anthropologist
β with selection vs end – l'être de l'existant –
has to be dis-un-covered

18 γ 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 conclusions from independent phen-logy
– Husserl rigidly rationalist, intellectualist
als strenge Wissenschaft

20 δ 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 Sem of des 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 ≡ ontology
however as a conclusion, not as a matter of principle as in Husserl

21 note 1 Husserl's rejection of Heid's misunderstanding of phlgy

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25 Analytique existentiale AE
de facto the whole of Hei's work (hence appearance of existentialism
not the whole of his intention

26 AE is a study aiming at elucidation of structure of human existence, its être
human !E my own
Dasein characterised by instability of its relation with itself SZ 12
never something accomplished
an existent whose being is always at stake
basically a pouvoir-être
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
hence transcendent Dasein is tautologous
self-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 to exist or to possess existence
nothing to do w̄ scholastic existentia
a thing is what it is & that's all there is about it
~~its~~ a thing's inertia & complete determinability make it the antithesis 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 w̄ study of its existence | does not mean ase

existence instable et toute de conquête

28 Dasein's essence is its mode of existence
for Dasein, être ceci ≡ exister selon tel mode

Heidegger on Wahlens

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 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 ——— être moi is to be for or against certain possibilities that I have

but the same possibilities also are a function of the non-moi

être-moi-même is a possibility + so also is deciding contre moi-même

who can save his soul can lose it or gain only the appearance of it

[moi has ultimate basis in "souci" without which it is impossible]

Dasein is what has to decide for a genuine or an inauthentic possibility of the self

and the latter is a real alienation

I am inevitably a moi, but I can refuse to be my real self

Every Dasein constantly placed in the possibility of choosing between these

alternatives; both equally real; inauthentic most common

Heidegger stoutly opposes to pass moral judgment on relative value of two modes

31 ——— in fact, he prefers genuine, but does so without justification

No claim that human nature is fallen; many cases, a later question

also implicit; H. touching 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 notion of world

+ 2) mistaken application of categories of world to self.

But notion of world function of mode of existence + so

33 ——— as many views of world + of self as modes of existence

Hence of importance of studying first the commonest modes

care needed to distinguish 1) characteristics of all modes eg. in-der-Welt-sein

2) alternative of genuine + false

3) description of particular modes

Chap III p35 | In-der-Welt-sein

ns. 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 | Existenzial

resulting from Besorgen, preoccupation, of Dasein

Besorgen a more fundamental Existenzial

être-dans a concrete mode of Besorgen

38 —— Dasein exists only in measure that it is preoccupied

cf 37 conscious of being-in-world prior to consciousness of self

object does not give rise to Besorgen

but the Besorgen momentarily occupies itself with what enormously it goes beyond

still Besorgen does not create its object

Besorgen is what links Dasein to world, or link to world is what necessitates B.

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 seeks broader view, this is biassed by what already is known

similarly, Dasein thinks of itself on model of things, hence an

40 — almost incurable ~~chosisme~~ chosisme, that has penetrated philosophy

philosophers job is to break he 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, "nature" of physicist,

the "values" of ethics, cannot be integrated by considering 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 - selection from ~~not~~ world based on Besorgen of Dasein

the world of the physicist, poet, banker, doctor, etc. - not spatial proximity

43 —— spectacles very close but forgotten - distant things may be centre of preoccupation

Zeug | Zeug Tool whatever is used - objects of Umwelt - needle ↗ thread ↘ tailor

linked to other tools + user:

Tool differs from Thing: Thing has ontological status on its own

Tool has referential status | Marcel laments modern man among tools

44 Zuhandenheit être-sous-la-main referential structure of tools

45 Hence since objects tools ut sic arise from Besorgen, selection of Dasein

tools are what we know - things are derived notion

tools are tools in virtue of network of relations of their interdependence

vs Hussel 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 — trouble-shooter

get things 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, in-der-Welt-sein, linked to world

but is not for system

48 Dasein is pouvoir-être implies in correlative

set of possible systems of tools

Hence Dasein is source of possibilities

creator of intelligibility (being) of things, qua tools,

this intelligibility is the world

Hence Dasein is in world because it projects its possibilities in front of before itself

Hence world is objective transcription + unified field of my possibilities

it is the global meaning projected by my possibilities on the dark +

49 _____ meaningless background of 'realités brutes'.

hence Dasein be-deutet (gives a meaning to) the world

hence être (intelligibility, not brute existence) of world derived from être 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? solipsism?

not pure idealist subject imposing forms on matter

not subject represented as a recipient

not subject to interior cut off from exterior

Dasein + Welt are two poles of non-dissociable form of existence In-der-Welt-s

Dasein can be only by projection of his possibilities

— setting forth cumulative consequences of structure of human action

Scandal of failure to reach proof of outer world — the only scandal

is wanting proof or invoking fideism as a surrogate

51 - 55 critique of Descartes

instead of In-der-Welt-sein

two substances - separately infinitely → res cogitans / → res extensa - extension its substance

false unity to world - at best, world of physical science [which P.S. has deserted]
all the rest nothing

false view of subject cogitans is not the only Besorgen
substitution of an abstract subject for a manifold
concrete reality

falsification of all subsequent ontology
& not detectable in in precept of clear & distinct ideas

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

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

56 Problem of Space [occasion for de W & Descartes]
1) Space Umwelt | not dimensions, points, lines, planes, distances, geometrical
grounded in Besorgen | but directions, places, paths, regions, roads, qualitative
place of object not indifferent, determined by its role as tool - brakes

57 "place" arises for Dasein as possible arrangement of tools
undifferentiated space a posterior notion derived by abstraction.
proximity, not an aggregate of places
Gegend - set of possibilities of daily routine [limits: ceiling 2a / 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 reflecting on space - presupposes space

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

60 Civilization "Erweiterung der alltäglichen Umwelt"
Know events in Tokio better than what goes on in next appartment
be "nearer to"
distance - not metric - but effort - a step, a stone's throw, a short 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 omniprésent"

"Sein Hier versteht das Dasein aus dem umweltlichen Dort. Das Hier meint nicht das Wo eines Vorhandenen, sondern das Wobei eines ent-fernenden Seins bei ... SZ 107

Tendency to enlarge Umwelt also tendency to organize it w | ways / 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 + ordinable tools

Chap IV p.64 La pluralité du Dasein et le "On"

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 objects 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 — every consciousness is an In-der-Welt-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 / false

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

Mitsein — être-en-commun
Mitdasein — 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 + auch with + also Existenziales categories constitution of Dasein

Heidegger – de Waelhens

69 Da sein ≡ In-der-Welt-sein :: Besorgen preoccupation

Dasein ≡ Mitsein :: Fürsorge care

71 Dependence not in sense that I must do this or that

But in sense that anything I do involves conditions

[limitations < work – if I wish to earn anything
< travel – if I wish to travel
dressed in a certain way if I wish to associate w/ a certain group

anyone can be omitted for another – but the other involves constraints

cf Society as Constraint Durkheim

72 → Who settles this dependence, this way of doing things, dealing with persons?
Who precludes originality, genuineness, the possibility of striking out on a new line

Not some tyrant I can hate – but "Man" "On"

What are his reasons "Durchschnittlichkeit" "banalité moyenne"

What are his ultimate grounds "Selbstverständlichkeiten"

What are the results of his influence "Levelling down" elimination of [personality, privacy, difference, one's own potentiality being realized

Why does everyone submit?

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 everyone – Man-selbst

The realization of a cypher, an anonymity, a stuffed-shirt

76 Selbstverständlichkeit solves metaphysical problems

α "tools" rigidify into "things" | attribution of ontological status to what has repeated status

β "persons" are conceived as "things"

76 évidence journalière – 77 le plus clair du trésor littéraire de Man

de Waelhens – fallacy – judge love by cheap novels. the workman's faith by Sandhelpin, since the workman uses Sandhelpin to express his faith love

Heidegger - de Waelhens

p 79 ch V The Structure of Individuality - The Da in Dasein

Befindlichkeit
Verstehen
Rede

Affective state - always same - subject to abrupt changes - ~~[illegible]~~
difference reveals Insight for Gregorianism
moods - find your thoughts occupied with criticism, anger, hate
causes - not perceived usually, alone from subconscious

Befindlichkeit le sentiment abrupt de pas trouver-là
le sentiment de la situation originelle (i.e. at the origin
≡ revelation of condition originelle SENSE OF MY ~~[illegible]~~
Dasein ≡ Presence to self in the world ≡ Befindlichkeit, its affective tone
~~all other affective states [illegible] ultimately in Befindlichkeit~~
Befindlichkeit ≡ sense of [contingence, insecurity, precariousness, instability]
in it all other affective states rest ultimately but they obscure it
in pure form Geworfenheit sense of / Derelection / of having been tossed into work and forgotten

cf Jaspers Existenz - sense of having a gift given to myself
a gift - something of value precious
given - linked to Transcendent Other

Particular forms of Befindlichkeit
fear : of some thing / some one for myself or what has been accepted as a part extension of myself
crainte : sentiment, emotion of a menace
peur : failure to cope
anxiety : cf. angra

Heidegger de Waelhens

The Structure of Individuality

89 2 Verstehen — ≡ Entwurf ≡ [projection of possibility / constitution of Dasein ≡ possibility of Dramatic Action

d Um-sicht — following "Man"

f Durchsichtigkeit — authentic

93 Study of Dasein essential for Ontology — | Verstehen constructs world / Metaphysic worth what constructor is worth.

no ontology seen separate from origins (≡ ontology of Dasein)

must be Problematik of Finite seen from Finite Viewpoint

Verstehen : preconceptual, predicative

95 Aussage : an explicitation (Auslegung) of the Verstehen

~~that~~ theoretical judgments separately long detours but reducible to Verstehen which is Entwurf from [Besorgen / Fürsorgen

98 3 Rede ≡ discursivité, seriating, putting in sequence, order, articulate

[articulation basis of language / language concentration of articulation

Rede → Dialogue — between authentic ≡ poetry

Rede → Gerede — daily conversation, talk — unauthentic

Truth 100 correspondence of judgment with what is — so..wie..

discovery is conferring of intelligibility on basic chaos

Grundverborgenheit, Seiendes

confers Sein on Seiendes (not pure subjectivism)

truth is saying what is to be dis-covered in Seiendes

value of truth is value of dis-coverer

truth of judgment is truth of dis-coverer

Dasein founds | truth / non truth | by being in truth / in non-truth (which is not error, it follows his being)

Heidegger de Waelhens

109 Modes of Inauthentic

Rede → Gerede Bavardage quotidien

α cuts relation between articulation + thing

means becomes end

existing together ≡ bavardage en commun + préoccupation de ce bavardage

β authoritative – things are so because said to be so

γ ~~tot~~ all-embracing – one can reach authentic only | from + against | daily talk writing etc

δ Selbstverständlichkeit, Selbstsicherheit, hard-headed thinking

what is said is evident + certain

opposite (max. indignation) because Gerede hides inauthenticity

ε Curiosity new because new

not to understand but to distract, to occupy, to make flight possible

ζ Zweideutigkeit

talk about everything – really understand nothing

doing everything – really achieving nothing

realized possibilities are not mine

General name for the Col → η Verfallen – Being fallen – no effort required for α – ζ

not same act but continuous process of

estrangement + reproaching from authentic self

submission to "Man."

η Permanent no question of a new civilization but would claim.

a new civilization, culture, might make

superficial differences

but Dasein w̄ basic alternatives would remain

+ one alternative is intolerable

θ Instable constancy of flight, ever in need of new props.

↑ (Wirbel)

Heidegger de Waelhens pp 118 —

Undifferentiated Structure of Dasein

From inauthentic towards authentic

1 Befindlichkeit → Grundbefindlichkeit (≡ Ängst)

2 Ängst reveals truth of subject
empties out, causes to collapse, fictitious world
≡ subjective correlative to Welt als Welt
as opposed to world of my work
my social world &c
Ängst perpetually warded off by reconstitution of world
eg Augustine, Luther, Kierkegaard

3 Sorge (concern) root of everything (≡ Dasein)
être anticipant qui est déjà jeté en un monde dans lequel il s'est perdu
anticipant → Verstehen, Entwurf
déjà jeté → in der Welt sein (not flight to Dasein's world
also thinking something)
il s'est perdu → Verfallen

4 Sorge is a structure not a substance

5 Selbst, Selbstheit : the tension through time of the option | genuine authentic | inauthentic fake
genuine fake | Selbstständigkeit | Unselbstständigkeit

6 Totality extend anticipation to its term : DEATH

Heidegger de Waelhens pp 135-151

Authentic Existence

Death → unauthentic : all the ways of hiding it | "Man" considers that "Man" dies not that I die

authentic : what Dasein is for, its end

totally personal my death

totally irrational

Authentic → Durchsichtigkeit → Erwarten Death the background on which everything is to be seen

→ Freiheit zum Tode ≡ Detachment

whatever I am or do

≡ Nothing

Ängst : sentiment of original condition

in der Welt-Sein zum Tode

Inauthentic in the world to realize possibilities

but the authentic possibility

is to realize possibilities not being their dupe

to realize them with the realization of their magnificence

Sein ≡ Intelligibility conferred by Dasein ≡

≡ tale told by an idiot ≡ meaningless

full of sound & fury

signifying nothing

Dilthey de Waelhens, Heidegger p 322 ~~ff~~ - 330

α Life (is human) vs Thing, Nature ≡ (Spirit, Nature)

β difference in mode of being → difference in mode of intelligibility

hence "Life" is not to be conceived in terms of Thing

vs Descartes "sum" of Cogito ≡ "est" of res

cf Heidegger Dasein vs Vorhandensein

γ causality proper to Kings

~~Dilthey's [illegible]~~

Heidegger – philosophically meaningless to speak of | First cause / Creation | of Dasein

reinforced by Dilthey's negation of any "Beyond" (Fremdigkeit) to "Life" in its totality

δ Knowledge of Dasein [de Waelhens writes not "Knowledge" but "consciousness"]

α' not a thing – cf α, β.

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

γ' not apprehensive : consciousness is known only in fragments, and the sum of fragments do not add up to the original

δ' consciousness is of objects : but two elements [significance : Bedeutung / experience : Erlebnis

ε' Bedeutung is the Erlebnis in a totality of impressions

it is immanent not in single experiences but in their totality

opposition of | significance / experience | due to introspection interruptions of flow of consciousness

ζ' Hence while Husserl studies Intentionality directed on Object

Dilthey studies relations linking flow of elements of experience

328 → hence on D : meaning of an experience ≡ function of total experience of a person

→ hence on 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

ζ' on his showing knowledge private but

living of individual is a unity common to many

we all live in the same stream of consciousness

significance of Einfühlung, sympathy,

ζ' D gave it up : philosophy became hermeneutic of artistic cultural manifestations of spirit

Kierkegaard de Waelhens. Heidegger pp 330-

$\underline{\text{L}}'$ Heidegger's aim to transform K's Welt- or rather Existenzanschauung into a technical philosophy

$\underline{\text{B}}'$ K: refuses to regard man as a reality that can be defined

to define man ≡ to consider man as object ≡ universalize ≡ to leave out existing subject

man is capacity of inwardness to attend | to body
| to soul
| to universal truths about author

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

existence | not merely is free (free to choose this or that) but it is freedom, subjectivity, capacity to choose
| is not a state, a situation with determinable characteristics
it is a fragmentary succession of free acts

hence K's categories are | not objects ~~but~~ (Gegenstandsbegriffe
| but modes of existence (Funktionsbegriffe

$\underline{\text{y}}'$ the constitutive choice of K's existence: for or against an absolute Other (≡ God)

i.e. absolute Other | is → escape from complete solitariness, solipsism
→ leap, not a reasoned process that there is another
| is constituted by the self-transcending subject (i.e. by choice)

the constitutive choice of H's existence: two levels

$\underline{\text{d}}$ for or against authenticity ≡ [for] or [against] a world that begets [forgetting illusion

$\underline{\text{f}}$ for or against → an empty assertion of Transcendence, God
→ an acceptance of finiteness

$\underline{\delta}'$ K's God ≡ pure Subject can only be approached by subject
to attempt to reach God as object is both | impossible: He is not object but subject
| blasphemous: God → Idol, thing,

$\underline{\varepsilon}'$ K's categories of existence

subjective: existence is insubjectivity as it represents 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

becoming, uncertain, risk: because discontinuous, ever to be repeated freely, unreasoned

solitude: the experience of others cannot really help me to decide, choose

Kierkegaard ②

de Waelhens
pp 336 —

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

what counts is [the subjective tension
not the term to which it reaches

does K. hold that
α" in faith there is a vital, réel, contact of person to Person
β" or does he proclaim a tension that is not to the Void

about α" not explicitly asserted
sometimes object of hope
sometimes rejected as absolutely impossible, sacrilegious
"it's the unhappy lover that wrote the poems, K says he is the unhappy lover of religion"

of β", "choice for or against God is the myth that masks the solitude of a subjectivity that rests entirely on the myth" p 338

hence K's opposition between [religious / aesthetic] existence as [choice of Nothing / choice of God]
is non-existent & choice of God is just a mask for choice of nothing

Heidegger's world as K's God is drawn out of nothing & destined to mask it
H's world is not a cosmos but a free projection of subject
H's world is recognised as such

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

K neglects the non-authentic (≡ not existing)
H considers the non-authentic as another mode of existence
vs. the mode that [neglects in wordness
subjects to levelling down, loss of individuality

in K & H transition from inauthentic to authentic is via Angoisse

Kierkegaard de Waelhens Heidegger p 340 –

§ 7

for K + H man begins from inauthentic

H: truth reached from non-truth SZ p. 222
"resolute" existence begins from call to break from subservisiveness of "Man"

K: initially an animal innocence
discovery of freedom, of possible "ought-not"
uncertainty about "ought-not": [involves objective]
becoming self by sinning → not violation of known law
→ but self-assertion by setting aside limitations of any law that may or may not exist

sin not for personal advantage
but to do what is forbidden because forbidden: assert self to be oneself, [roots of any real individuality
discovery of " ", free subjectivity
constitution of " "

paradox of sin met by paradox of redemption, faith, pardon, reconciliation

I had to sin to be myself; I had to be really myself to approach God

anguish: process that begins in discovery of freedom, possibility of sin, of being myself

343 H anguish rises from absolute nothing, world, in which existence emerges

345 Schuld guilt prior to guilty act (verschuldigung)
independent of guilty acts
guilt of Dasein is that Dasein Poses a being destined to nothingness
(cf Krankheit zum Tode)
Dasein can be authentic only by being nihilistic
Dasein as such is guilty

Heidegger is concerned, to | make K into a technical philosophy
| do so in a manner that eliminates K's religious interpretation

Kierkegaard: de Waelhens p. 346 — on Heidegger

Time

a not that of math, physicist — present vanishes to a limit = 0

β not the nunc of existent → unchanging = eternity
→ changing = time

presupposes propositional truth, ens

γ present past future manifest in consciousness; how does one get them without mistaking Dasein for Vorhandensein

K present — the present act — der Augenblick
succession of acts ? no coherent account

H past Geworfenheit devaluation in world

present Dasein

future Anticipation, Entwurf → principally Death

Nietzsche 352 Denial of God — Death of God

Collapse of values of our civilization

Series of efforts to effect a transvaluation of values

H to start from denial of God is keep God in picture

works things out in such a way that God not mentioned

Transcendence → Transascendence
→ Transdescendence

I walk — Lake Heidegger is better de

The Basic Contradiction in Heidegger

Aim : a metaphysic

Source : Dasein : metaphysics is contained in structure of Dasein

Possibility of such a metaphysic

human intellectus nostri ≡ participatio lucis increatae ≡ pure unrestricted desire

unconditioned → verum → ens

Impossibility for Heidegger

Truth ≡ making present, making the phenomena

1 Sciendus is the given

2 Skeptikum : confers intelligibility on the given

opposition of 1) or 2) excludes idealism

absence of unconditioned excludes realism