

Aspects of Western Philosophy
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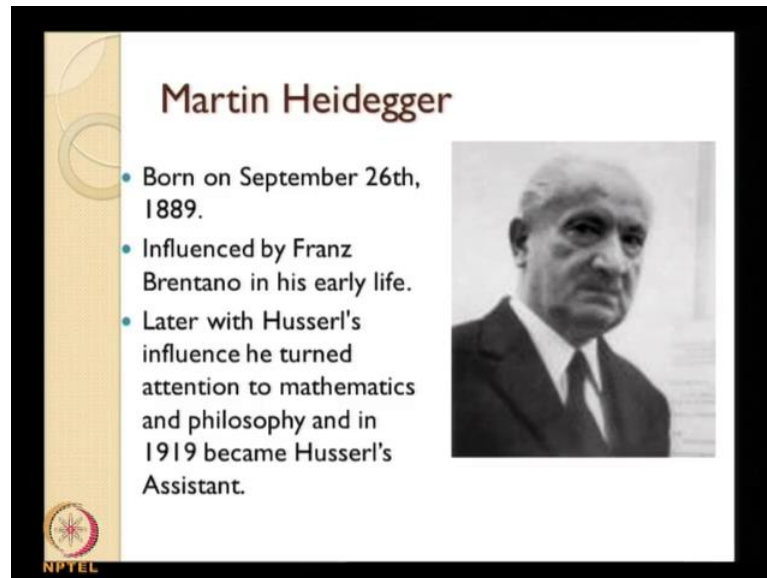
Module - 34
Lecture - 34
Martin Heidegger:
Phenomenological Hermeneutics
Concept of Being
Being-in-the-world
Destruction of the western intellectual tradition

Welcome to this lecture series on Aspects of Western Philosophy module 34. We will see the philosophy of Martin Heidegger, arguably the most prominent 20th century thinker. As a philosopher Heidegger nobody doubts his caliber, he is definitely one of the greatest thinkers in the history of western philosophy, but his political ideologies were controversial he was a supporter of the national socialist party Nazi and for that reason alone there is some time that he was not really welcomed in many places and his thoughts were also sought of received with caution, but his philosophy which is can be termed as a philosophy of being is extremely significant and important to as student of Western Philosophy.

And this lecture will actually try to address the following topics we will see the whole idea of phenomenological hermeneutics, because as we would see Heidegger started his career as a phenomenologist he worked with Husserl, but then later on, he deviated from Husserlian original project of phenomenology to a different kind of interpretation of phenomenology.


According to Heidegger, philosophies prime concern is to address the problem of being and then connection with this he develops a concept of Dasein, which is being in the world, the being of man. And according to him again the western metaphysical tradition the so called the great metaphysical tradition of the west, was responsible for all the crisis European civilization was in quandary, that is all because of what he calls the forgetfulness of being or rather western tradition deviating from the problem of being which should have been at the core of its philosophical and other intellectual enterprises.


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Martin Heidegger

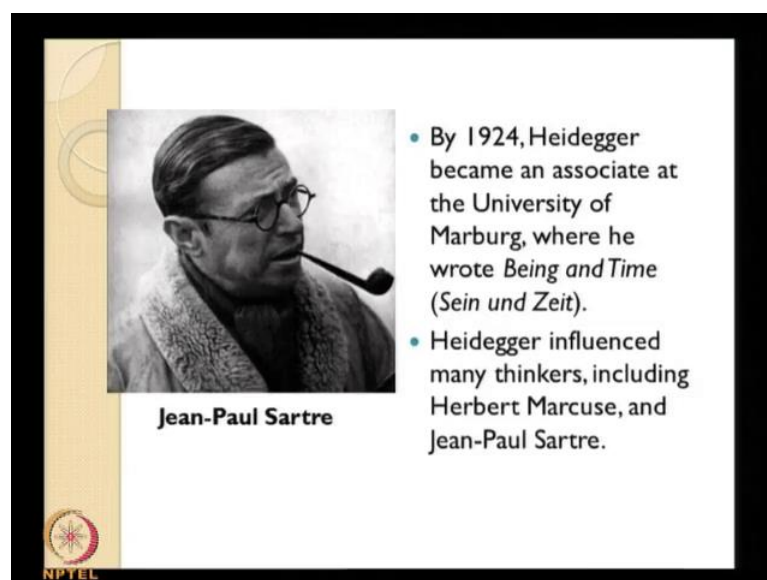
- Born on September 26th, 1889.
- Influenced by Franz Brentano in his early life.
- Later with Husserl's influence he turned attention to mathematics and philosophy and in 1919 became Husserl's Assistant.






With this background, let us see his philosophy before that a little bit of about Heidegger life and career. Heidegger was born on September 26th, 1889. And in his early life he was influenced by Franz Brentano the descriptive psychologist then later with Husserl's influence he turned attention to mathematics and philosophy and in 1919 became Husserl's assistant and they worked together for quite some time.


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Jean-Paul Sartre

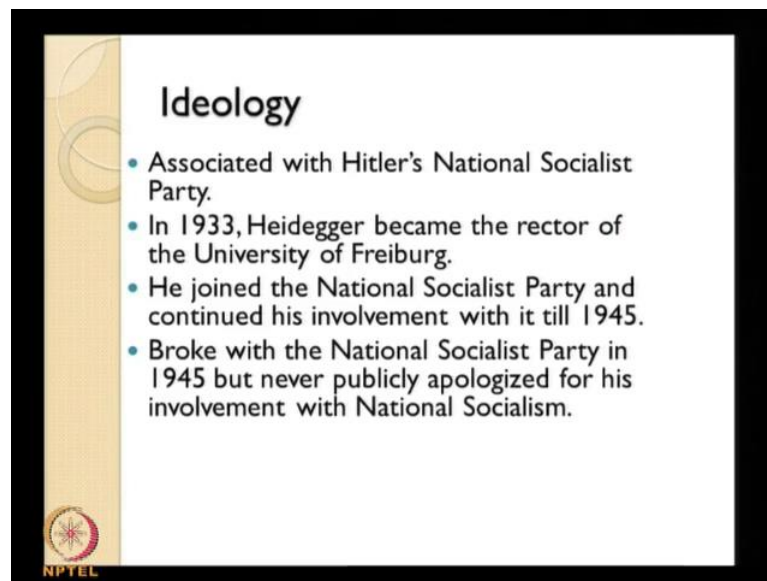
- By 1924, Heidegger became an associate at the University of Marburg, where he wrote *Being and Time* (*Sein und Zeit*).
- Heidegger influenced many thinkers, including Herbert Marcuse, and Jean-Paul Sartre.



And during this period, when he worked with Husserl he was his attention was primarily on phenomenology and he was so faithfully pursuing the original project of

phenomenology as it was seen by Husserl, back to things themselves. And by 1924 Heidegger became an associate at the university of Marburg, where he wrote being and time which is his seminal work, which is still considered as a classic and which is according to some philosophers or historians of philosophy the most important philosophical work of 20th century. Which is of course, not really free from any controversy and Heidegger influence many thinkers including Herbert Marcuse and Jean Paul Sartre.

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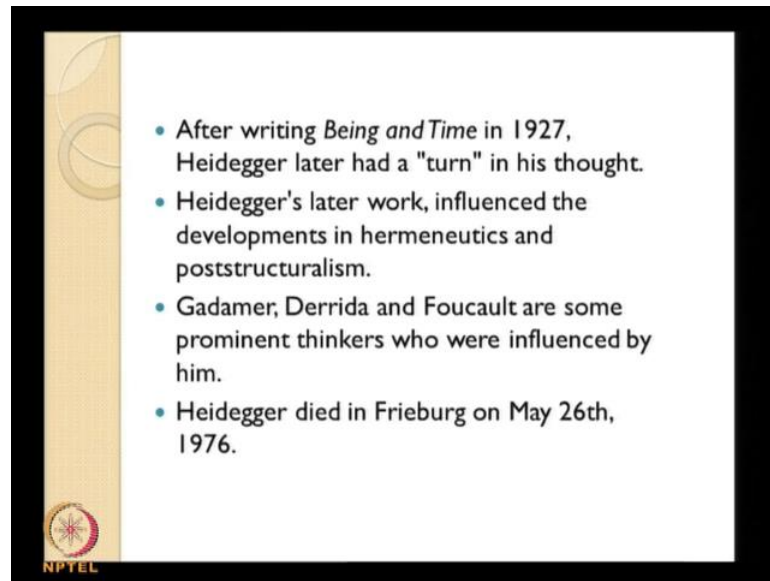


The slide is titled "Ideology" and contains four bullet points. It features a decorative vertical bar on the left with a circular graphic and an NPTEL logo at the bottom left.

- Associated with Hitler's National Socialist Party.
- In 1933, Heidegger became the rector of the University of Freiburg.
- He joined the National Socialist Party and continued his involvement with it till 1945.
- Broke with the National Socialist Party in 1945 but never publicly apologized for his involvement with National Socialism.

And as I mentioned earlier his ideology was a bit controversial he associated himself with Hitler's Nazi party and in 1933, Heidegger became the rector of the University of Freiburg. He joined the Nazi party and continued his involvement with it till 1945, but he broke with the National Socialist Party in 1945, but never publicly apologized for his involvement with National Socialism, many intellectuals in Germany was associated with the Nazis later on apologized, but Heidegger refused to do so.

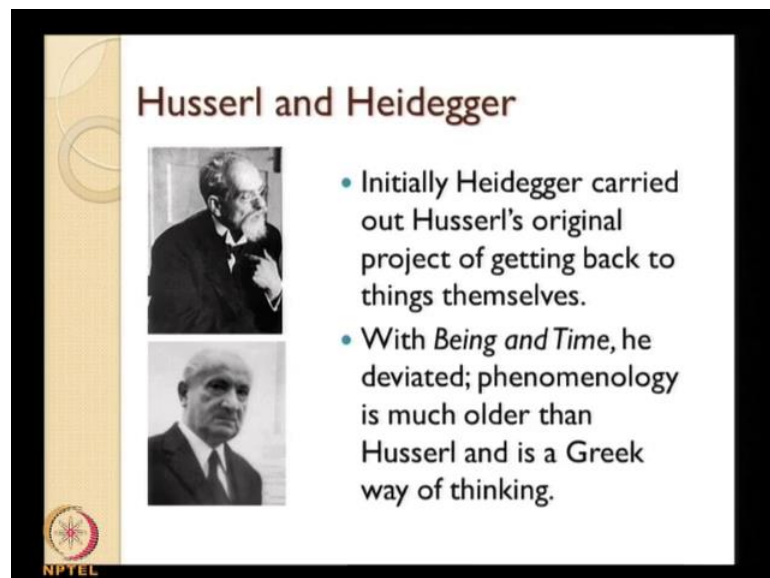
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- After writing *Being and Time* in 1927, Heidegger later had a "turn" in his thought.
- Heidegger's later work, influenced the developments in hermeneutics and poststructuralism.
- Gadamer, Derrida and Foucault are some prominent thinkers who were influenced by him.
- Heidegger died in Friburg on May 26th, 1976.

And after writing his seminal work being and time in 1927, Heidegger later had a turn in his thought. Which was a very important turning point in his philosophical career and his later work influenced the development in hermeneutics and poststructuralism. Gadamer, Derrida and Foucault are some prominent thinkers who were influenced by Heidegger and his philosophy and he died in Friburg on May 26, 1976. This is a brief a summary of his life, personal as well as professional.

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Husserl and Heidegger

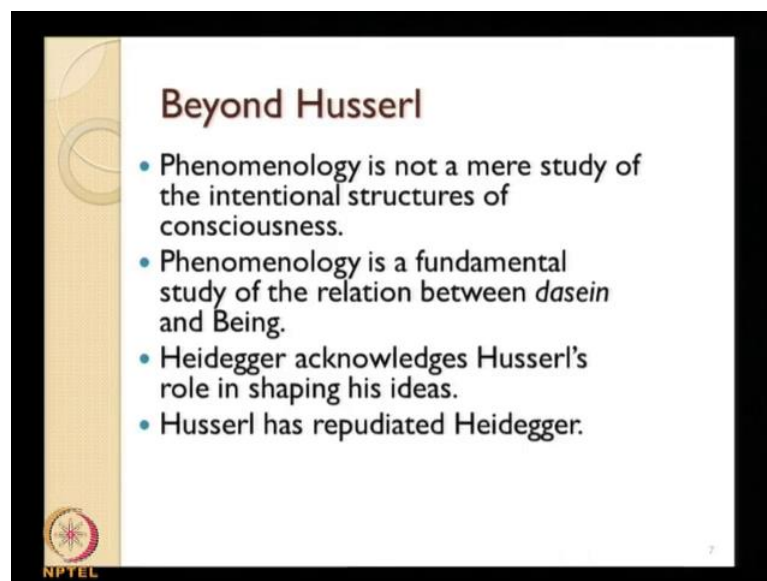


- Initially Heidegger carried out Husserl's original project of getting back to things themselves.
- With *Being and Time*, he deviated; phenomenology is much older than Husserl and is a Greek way of thinking.

Now, when we consider Heidegger intellectual life, his relationship with Husserl is extremely significant, because as I mentioned earlier, he worked with Husserl for quite some time and he initially carried out Husserl original project of getting back to thinks themselves, but with being and time his most important work, he deviated and started claiming that phenomenology is much older than Husserl and is actually a Greek way of thinking. In fact, this is one very peculiar aspect of Heideggerian philosophy, Heidegger had given his following Heidegger, Gadamer also actually subscribe to this kind of a view, where they all see the Greek tradition as the not only the origin of all the fundamental ideas of western philosophy, but also it was in the Greek tradition which most of these problems which western philosophy considered as important, where initially discussed. So, there is some meaning in going back to the tradition and try to understand how these problems are actually conceived by these original Greek thinkers.


Both Heidegger and Gadamer actually conduct that kind of what you call genealogical or rather a kind of historical analysis. Going back to the tradition and etymologically trying to analyze the terms the concepts and trying to find out its original meaning. But as I mentioned there was a time, when Heidegger has deviated from Husserl project, a phenomenology is not mere a study of the intentional structures of consciousness according to Heidegger at this spirit.

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Beyond Husserl

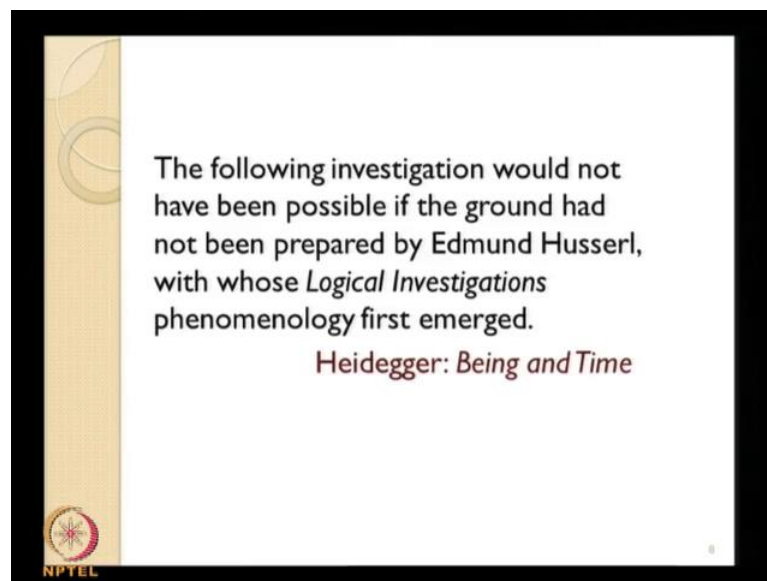
- Phenomenology is not a mere study of the intentional structures of consciousness.
- Phenomenology is a fundamental study of the relation between *dasein* and Being.
- Heidegger acknowledges Husserl's role in shaping his ideas.
- Husserl has repudiated Heidegger.

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And it is a fundamental study of the relationship between Dasein and being, it is here he introduces the what he considered is the most important problem in philosophy the problem of being, raising the question of being and the question of being is always raised in relation with the being of man Dasein, being in the world.

But in spite of this important deviation which Heidegger makes from Husserlian project he had acknowledged Husserl role in shaping his ideas. Husserl has, but on the other hand Husserl has repudiated Heidegger, because he was so disappointed he thought that Heidegger would take forward his original project, but with this emphasis on the question of being Heidegger deviates and Husserl was visibly unhappy about this and complaint that Heidegger has not really understood the real philosophical implications of phenomenology.

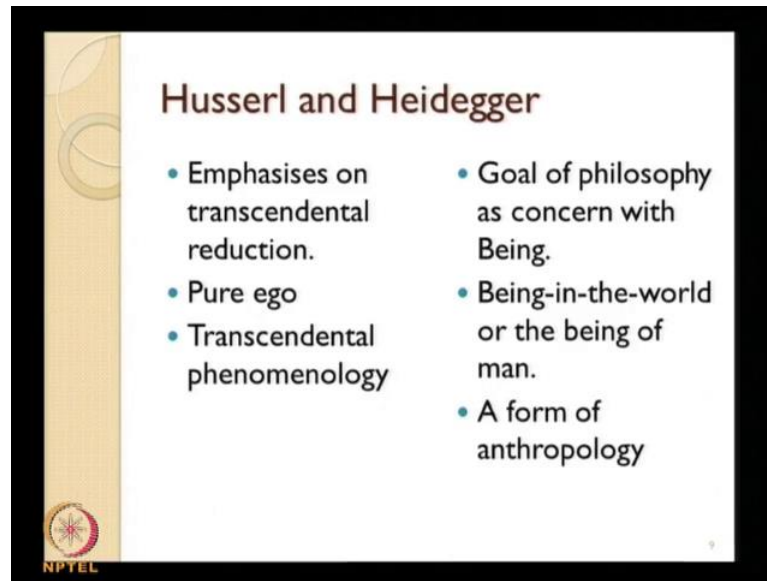
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Now, this is a quote from a Martin Heidegger being and time I quote. The following investigation would not have been possible, if the ground had not been prepared by Edmund Husserl, with whose logical investigations phenomenology first emerged and quote.

This shows the important or rather the importance of Husserian philosophy on Heidegger thought, as conceived and acknowledged by Heidegger himself.

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The slide is titled "Husserl and Heidegger" and is presented in a white box with a black border. On the left side of the box, there is a vertical yellow bar with a circular logo at the bottom that says "NPTEL". The main content of the slide is a list of bullet points comparing the two philosophers.

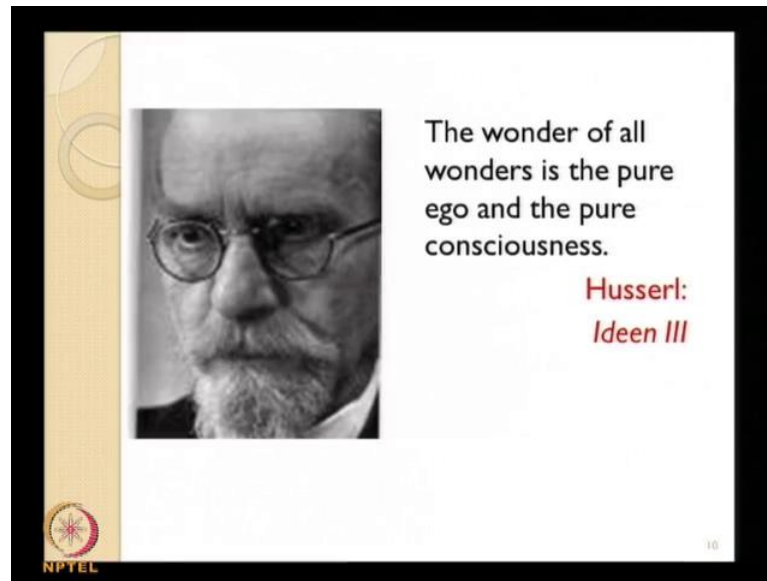
Husserl and Heidegger

- Emphasises on transcendental reduction.
- Pure ego
- Transcendental phenomenology
- Goal of philosophy as concern with Being.
- Being-in-the-world or the being of man.
- A form of anthropology

We try to compare the two philosophers, the two great thinkers definitely - the Husserlian phenomenology emphasizes on transcendental reduction as we have seen in the previous lecture. And on the other hand the goal of philosophy according to Heidegger was basically a concerned with being and while for Husserl the transcendental subjectivity or pure ego was at the center of all his philosophical enterprises because that is the ultimate objective of phenomenology as conceived by Husserl. For Heidegger it is being in the world Dasein, the being of man which is at the center all enquiries actually begins with an exploration into this idea.

Then Husserl was emphasizing on transcendental phenomenology, while Heidegger it is a form of anthropology, because Dasein history that is again very important in Heideggerian project now.

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The wonder of all wonders is the pure ego and the pure consciousness.

Husserl:
Ideen III

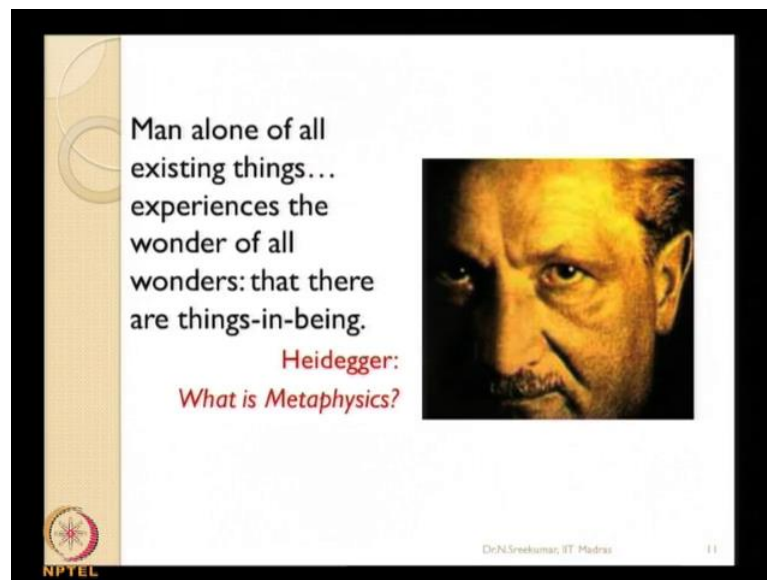
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A slide with a black border. On the left, there is a vertical yellow bar with a circular logo at the bottom. The main content area is white. On the left side of the white area, there is a black and white portrait of Edmund Husserl, an elderly man with a full white beard and glasses. To the right of the portrait, the text reads: "The wonder of all wonders is the pure ego and the pure consciousness." Below this, in red, it says "Husserl:" followed by "Ideen III" in italics. At the bottom left of the white area is the NPTEL logo, and at the bottom right is the number "10".

Let us see some original statements by these great thinkers. This is what Husserl had to say in his *Ideen*, he says that the wonder of all wonders is the pure ego and the pure consciousness.

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Man alone of all existing things... experiences the wonder of all wonders: that there are things-in-being.

Heidegger:
What is Metaphysics?

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A slide with a black border. On the left, there is a vertical yellow bar with a circular logo at the bottom. The main content area is white. On the left side of the white area, the text reads: "Man alone of all existing things... experiences the wonder of all wonders: that there are things-in-being." Below this, in red, it says "Heidegger:" followed by "What is Metaphysics?" in italics. On the right side of the white area, there is a color portrait of Martin Heidegger, an elderly man with a mustache, looking slightly to the left. At the bottom left of the white area is the NPTEL logo, and at the bottom right is the text "Dr.N.Sreekumar, IIT Madras" and the number "11".

But on the other hand, what Heidegger says in *What is metaphysics* is - Man alone of all existing things, experiences the wonders of all wonders: that there are things-in-being. So, if Husserl considered pure ego or transcendental ego as the wonder of all wonders. Heidegger says that man alone of all existing things experiences the wonder of all

wonders. So, it is very important for him Heidegger begins with of man which is the sign and his philosophies surround this concept.

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Now, these are the major issues to be discussed when we try to understand Heidegger's philosophy. The question being of course, now when in that connection he talks about the forgetfulness of being, then the overcoming of this forgetfulness which needs to be carried out by phenomenological enterprises or phenomenological analysis. So, according to Heidegger phenomenology actually does this, a kind of overcoming of the forgetfulness of being and this can be done with the destruction of the metaphysical tradition of the west and in this connection the enquiry the positive enquiry actually begins with *Dasein*, the being of man.

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Heidegger's Philosophy

Every great thinker thinks only one single thought.

Heidegger

Heidegger's single thought that took him to greatness was the question of Being.

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Now, let us start with the first issue the problem of being. In fact, before we actually begin our discussion on Heidegger philosophy, this is what Heidegger says about in general about philosophers or thinkers, he says that every great thinker thinks only one single thought, every great philosopher or every great thinker will have one single thought and Heidegger single thought that took into greatness was the question of being.

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The Thinker as Poet (1947)
by Heidegger

When the early morning light quietly
grows above the mountains....
The world's darkness never reaches
to the light of Being
We are too late for the gods and too
early for Being.
Being's poem, just begun, is man.
To head toward a star—this only.
To think is to confine yourself to a
single thought that one day stands
still like a star in the world's sky.

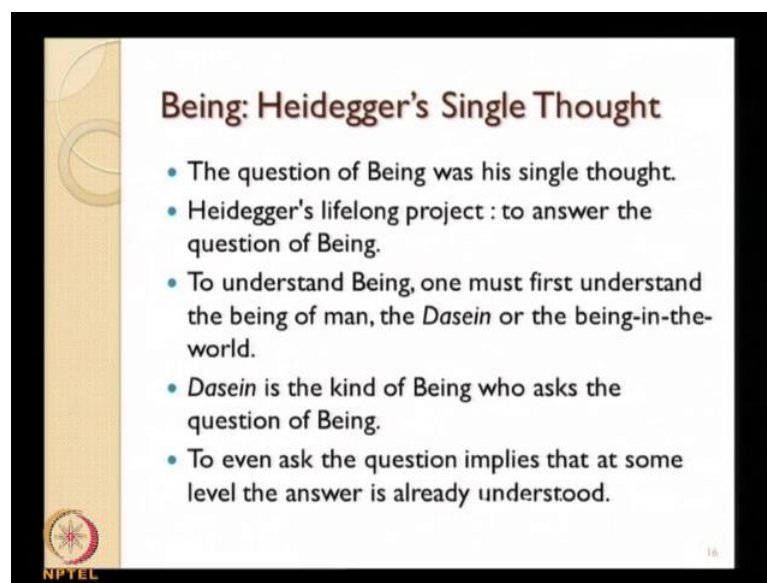
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Let us see this is one poem which Heidegger written in 1947, I read it out - When the early morning light quietly grows above the mountains. The world's darkness never

reaches to the light of being, we are too late for the gods and too early for being, beings poem just begun in man to head towards a star this only. To think is to confine yourself to a single thought that one day stands still like a star in the world's sky - Heidegger.

This is the poem which he has written. So, where he talks about there are two lines which are striking for me. 1 is we are too late for the gods and too early for being, then another one is to think is to confine yourself to a single thought that one day stands still like a star in the world's sky.

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The slide features a title 'Being: Heidegger's Single Thought' in a dark red font. Below the title is a bulleted list of five points. The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left. A small number '18' is visible in the bottom right corner of the slide content area.

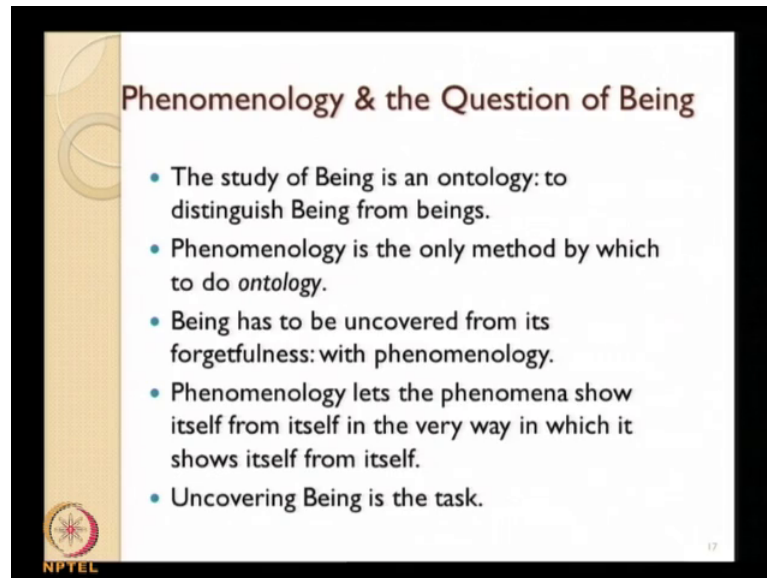
Being: Heidegger's Single Thought

- The question of Being was his single thought.
- Heidegger's lifelong project : to answer the question of Being.
- To understand Being, one must first understand the being of man, the *Dasein* or the being-in-the-world.
- *Dasein* is the kind of Being who asks the question of Being.
- To even ask the question implies that at some level the answer is already understood.

Now, let us with this in background, let us come to the problem of being as discussed by Heidegger the single thought of this great philosopher. The question of being was a single thought, Heidegger lifelong project to answer the question of being and to understand being one must first understand the being of man the *Dasein* or the being in the world I will explain why this is so, but this is a very fundamental to Heidegger philosophical position. To understand the being or the concept of being or the question of being one has to actually make an exploration in do *Dasein* which is the being of man. *Dasein* is the kind of being who ask the question of being it is all need *Dasein* who is capable of asking the question or problematizing this. To even ask the question implies that at some level the answer is already understood, because being is so primordial an entity according to Heidegger and its hiddenness or it is forgetful fullness has created all

the problems which modern man faces in this world. And the phenomenological explorations which Heidegger expects to overcome this forgetfulness.

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Phenomenology & the Question of Being

- The study of Being is an ontology: to distinguish Being from beings.
- Phenomenology is the only method by which to do *ontology*.
- Being has to be uncovered from its forgetfulness: with phenomenology.
- Phenomenology lets the phenomena show itself from itself in the very way in which it shows itself from itself.
- Uncovering Being is the task.

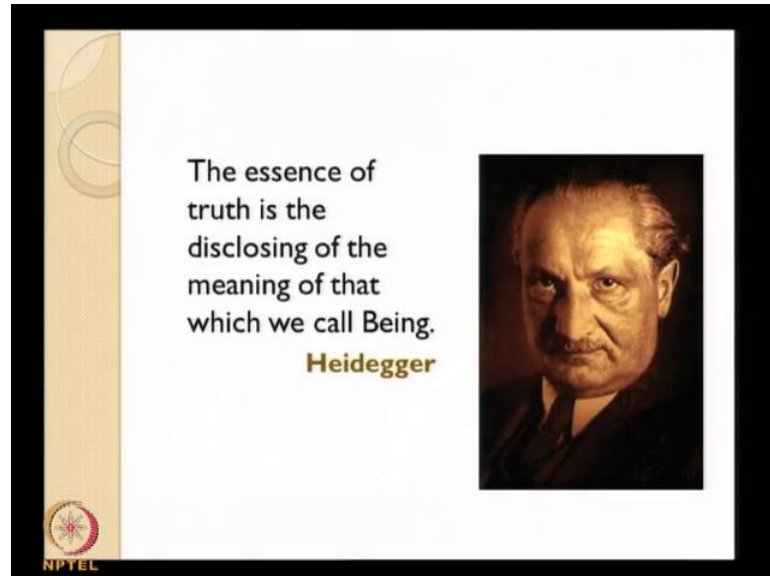
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Now, phenomenology and the question of being the study of being is ontology, because it is ontology which studies the problem of being or the concept of being to distinguish being from beings. Actually this is another very important distinction which Heidegger makes in his philosophy. There is a distinction between ontology and epistemology, for instance in sciences we deal with epistemology a lot like knowledge about things in this world. So, epistemology deals with that, but what is this thingness, the being of things, everything has a being. So, that general being, that most abstract concept being, what is it the study of that being is not done by epistemology that is done by ontology. So, in that sense Heideggerian sense ontology is even presupposed in epistemological enterprises. So, phenomenology is a only method by which we do ontology and phenomenology being has to be uncovered from its forgetfulness with phenomenology and phenomenology lets the phenomena show itself, from itself in the very way in which it shows itself from itself, this is something which we have seen in the previous lecture as well.

This quote from Heidegger says that phenomenology lets the phenomena, show itself from itself in the very way in which it shows itself from itself. Uncovering being is the task. So, the fundamental task of phenomenology is this uncovering, the uncovering of

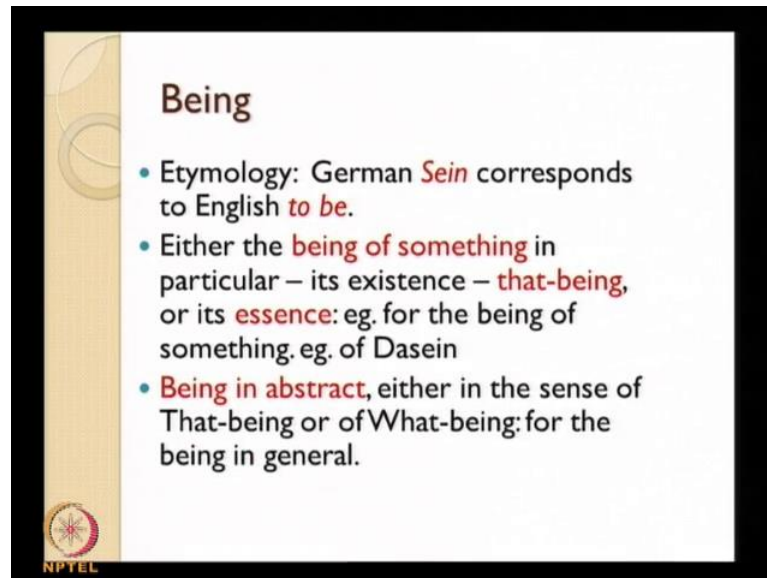
being, which is which is which lies hidden, which has been forgotten because of various reasons.

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Now, Heidegger says the essence of truth is the disclosing of the meaning of that which we call being. This is another very interesting quote from Heidegger which we examining this concept of truth in the next lecture, because Heidegger has a very peculiar notion of truth is conceived as disclosure by Heidegger. So, here he says that the essence of truth is the disclosing of the meaning of that which we call being. So, the disclosure happens to man the being of man Dasein that why Dasein is at the center. So, there is being there is disclosure of being there is truth only because there is Dasein, a Dasein to which all these things are disclosed.

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Being

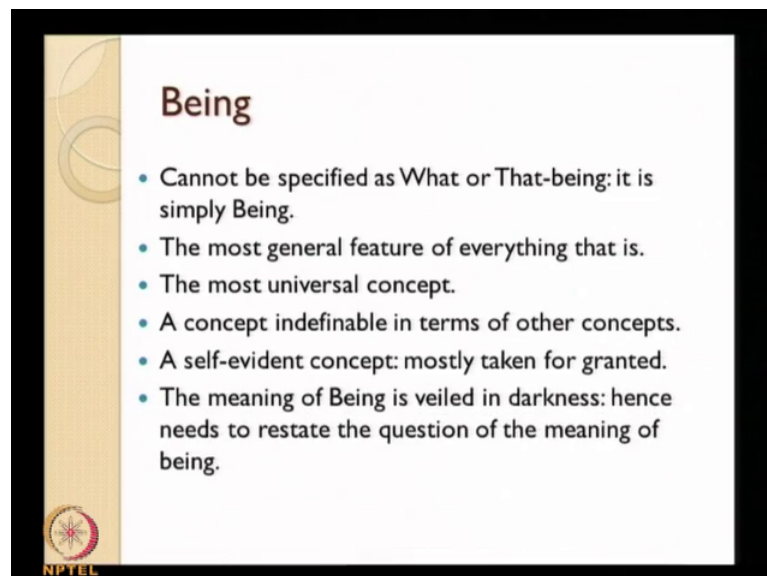
- Etymology: German *Sein* corresponds to English *to be*.
- Either the **being of something** in particular – its existence – **that-being**, or its **essence**: eg. for the being of something. eg. of Dasein
- **Being in abstract**, either in the sense of That-being or of What-being: for the being in general.

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Again when we try to understand the concept of being, etymologically the German sein corresponds to English to be. And either it means being the being of something in the particular its existence that being or it is essence example, for the being of something example Dasein.


Again being in abstract, so there are two senses we can understand it, being in abstract means either in the sense of that being or of what being for the being in general. So, we understand being the concept of being in all these senses.

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Being

- Cannot be specified as What or That-being: it is simply Being.
- The most general feature of everything that is.
- The most universal concept.
- A concept indefinable in terms of other concepts.
- A self-evident concept: mostly taken for granted.
- The meaning of Being is veiled in darkness: hence needs to restate the question of the meaning of being.

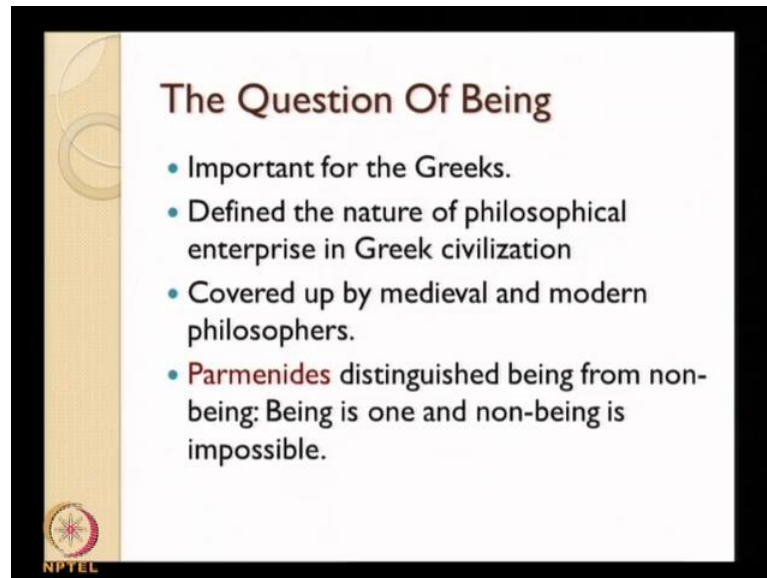
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What Heidegger says is that, we cannot specify being as what or that being for that matter simply being, it is I mean it is not a particular entity, a particular entity we say that it has being. For example, this computer has being, but being as such is not a particular entity it is something which is shared by all entities. So, that is it is not an entity, but its presupposed by all entities the existence of all entities presuppose being, the most general feature of everything that is, that exist, the most universal concept according to Heidegger and a concept indefinable in terms of other concepts, because in order to define you need to presuppose it. So, you cannot define it in terms of other concepts, because all other concepts presuppose this concept of being. So, you cannot define the most primordial concept with the help of other concepts which are derivatives of that.

A self evident concept mostly taken for granted and the meaning of being is veiled in darkness. So, this is Heidegger complaint it is veiled in darkness hence needs to be restated, needs to restate the question of the meaning of being and as I mentioned in the beginning of this lecture, Heidegger actually proposes a going back to the history of western philosophy to the Greek ancient, Greek thinkers and he always considered the ancient Greek thinkers as much superior to other philosophers who followed them, particularly the pre-Socratic thinkers all these great cosmologists. The first generation philosophers the contributions of which we have examined in our one of our previous lectures, these thinkers according to Heidegger were most original thinkers and even philosophers like Plato and Aristotle who are considered as the greatest system builders of western philosophers with were considered by Heidegger as much inferior to this original thinkers. The reason is that all these important philosophical problems out of all important philosophical problems which western metaphysical and philosophical tradition have raised.

Heidegger considers the problem of being as the most important one. And this problem of being was raised for the first time by these Greek philosophers and it is most original form. So, Heidegger was proposing that we should try to understand in what sense these original Greek thinkers have understood it and articulated it.

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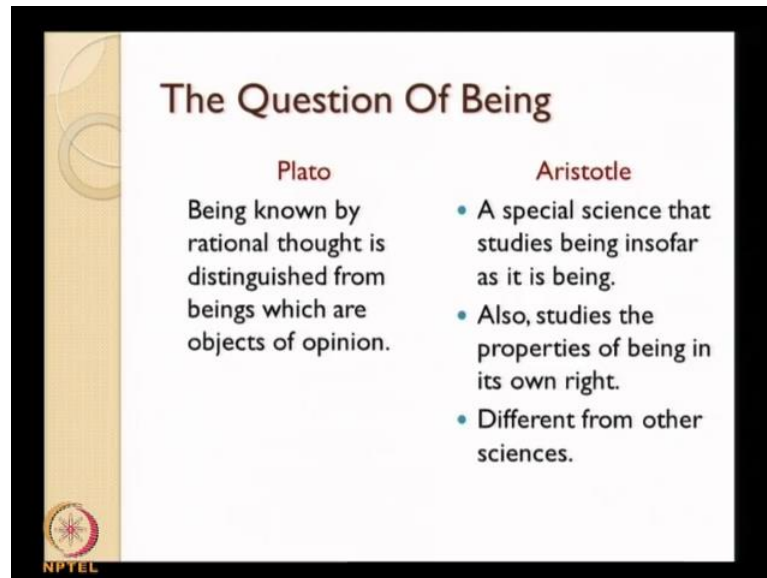


The slide is titled "The Question Of Being" and contains a bulleted list of four points. The first point is "Important for the Greeks." The second point is "Defined the nature of philosophical enterprise in Greek civilization." The third point is "Covered up by medieval and modern philosophers." The fourth point is "Parmenides distinguished being from non-being: Being is one and non-being is impossible." The slide has a decorative vertical bar on the left side with a circular logo at the bottom left corner that says "NPTEL".

- Important for the Greeks.
- Defined the nature of philosophical enterprise in Greek civilization
- Covered up by medieval and modern philosophers.
- **Parmenides** distinguished being from non-being: Being is one and non-being is impossible.

Important for the Greeks defined the nature of philosophical enterprises in Greek civilization, because that was the primordial concern for all the Greek philosophers hence, this problem actually decided, it defined the very nature of philosophical enterprise in Greek civilization. It covered up, but unfortunately Heidegger says it was covered up by medieval and modern philosophers. Now he examines how this problem was presented in the Greek philosophical traditions we can see in Parmenides who is one very important pre-Socratic thinker's distinguish being from non-being. Being is one and non-being is impossible we have already seen his contributions in our first or second lecture of this lecture series. So, I am not going to elaborate it here.

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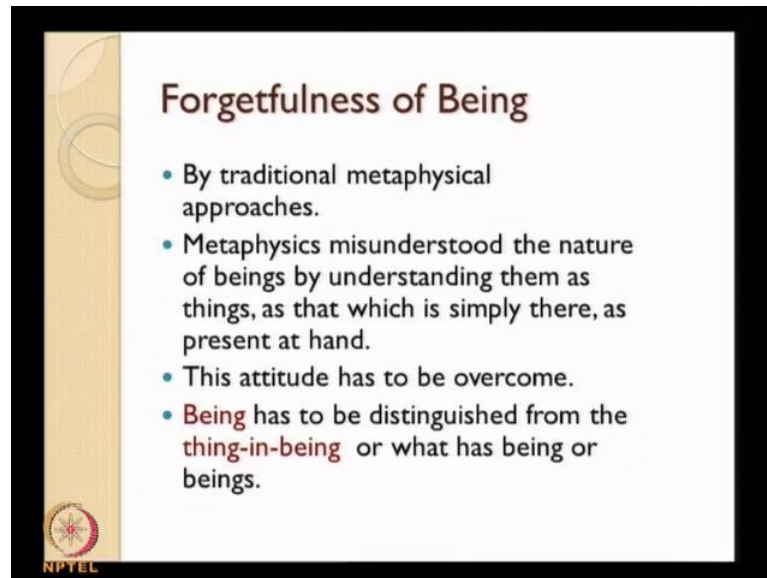


The slide is titled "The Question Of Being" and is divided into two columns. The left column is headed "Plato" and contains the text: "Being known by rational thought is distinguished from beings which are objects of opinion." The right column is headed "Aristotle" and contains a bulleted list: "• A special science that studies being insofar as it is being.", "• Also, studies the properties of being in its own right.", and "• Different from other sciences." The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

Plato	Aristotle
Being known by rational thought is distinguished from beings which are objects of opinion.	<ul style="list-style-type: none">• A special science that studies being insofar as it is being.• Also, studies the properties of being in its own right.• Different from other sciences.

And now the question of being appears in other philosophy of Plato. What Plato says is that Plato makes a distinction between 2 types of being, something which is known by rational thought the ideas, the forms or essences, which is distinguished from beings which are objects of opinion the objects in this world. So, the objects in this world are entities which are beings, but the being, the being of this beings that is a essence according to Plato is eternal an imperishable. And on the other hand again you have in Aristotle even thought of a special science the first philosophy that studies being insofar as it is being, the primordial things are studied by this philosophy the first philosophy also studies the properties of being in its own right and it is different from other sciences. So, that is the reason by it is called first philosophy by Aristotle.

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The slide is titled "Forgetfulness of Being" in a dark red font. It features a vertical decorative bar on the left with a circular pattern and the NPTEL logo at the bottom. The main content is a bulleted list of four points.

- By traditional metaphysical approaches.
- Metaphysics misunderstood the nature of beings by understanding them as things, as that which is simply there, as present at hand.
- This attitude has to be overcome.
- **Being** has to be distinguished from the **thing-in-being** or what has being or beings.

Now, let us try to understand this concept called forgetfulness of being. Actually there are two types of forgetfulness one is a kind of hiddenness, which I am not going to discuss in detail in this lecture because though Heidegger makes references to both the terms hiddenness and forgetfulness it is a forgetfulness which Heidegger elaborately discusses, but according to him a phenomenological ontology is expected to unravel rather overcome both the hiddenness as well as the forgetfulness of being. So, what is forgetfulness? So, he says that, there is a definite forgetfulness of being by traditional metaphysical approaches. So, that is the reason why I just mentioned that the post Socratic philosophers or rather the pre-Socratic philosophers were considered as much superior to philosophers who have come after Socrates Plato and Aristotle who actually developed grand metaphysical traditions in the west and after following them there are many other philosophers who developed metaphysical traditions, but according to Heidegger these traditional metaphysical approaches ultimately contributed to a kind of forgetfulness of being.

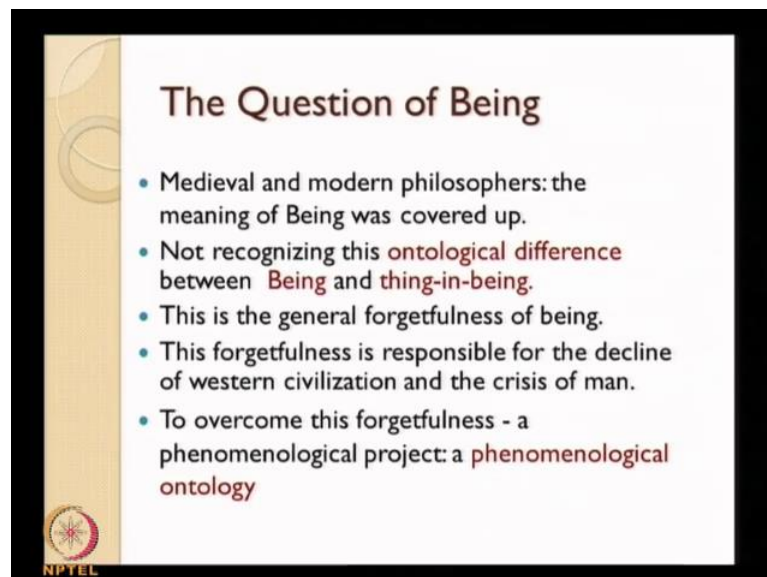
Metaphysics misunderstood the nature of beings by understanding them as things, as that which is simply there as present at hand something which is there in front of me see for example, this computer it is an entity the nature of beings by understanding them as things. But the fundamental question of metaphysics or rather philosophical question should have been what is the nature of things what is the ultimate nature of things, what is the concept of being, instead of raising that problem and pursuing and answer to that

issue what metaphysical traditions have done is that they have misunderstood this and they started concentrating on the being of things.

Being is misunderstood for or rather beings of beings entities in this world, where misunderstood as being. So, their focus was more on the entities in this world. So, for example, sciences the natural sciences would not raise the question of being, but rather they are interested in entities and try to understand their properties and nature.

The attitude has this attitude of having a gaze on entities instead of on being needs to be overcome and being has to be distinguished from thing in being or what has being or beings any object for that matter has a is a thing in being, but the general being needs to be distinguished from this notion of being.

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The slide is titled "The Question of Being" and features a list of five bullet points. The text is presented in a clean, sans-serif font. The first bullet point states that medieval and modern philosophers covered up the meaning of Being. The second bullet point highlights the failure to recognize the ontological difference between Being and thing-in-being. The third bullet point identifies this as a general forgetfulness of being. The fourth bullet point links this forgetfulness to the decline of western civilization and the crisis of man. The fifth bullet point proposes a phenomenological project to overcome this forgetfulness, specifically a phenomenological ontology. The slide includes a decorative vertical bar on the left with a circular graphic and an NPTEL logo at the bottom left corner.

The Question of Being

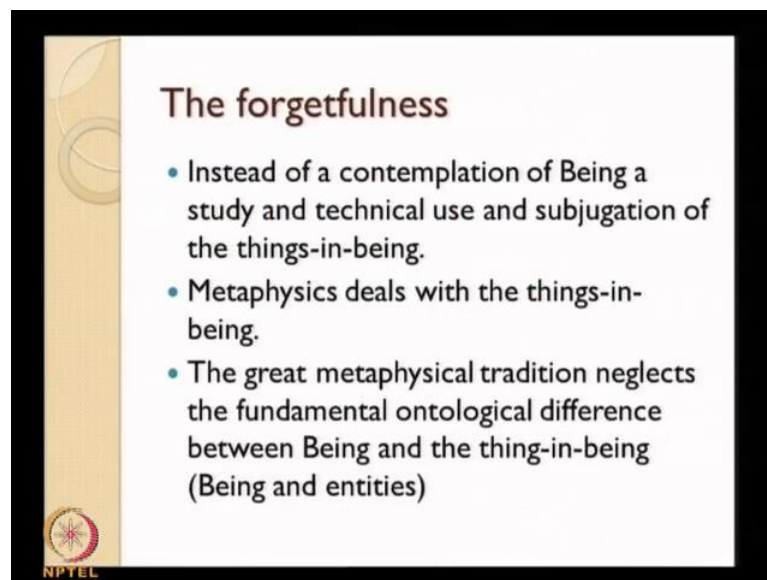
- Medieval and modern philosophers: the meaning of Being was covered up.
- Not recognizing this ontological difference between Being and thing-in-being.
- This is the general forgetfulness of being.
- This forgetfulness is responsible for the decline of western civilization and the crisis of man.
- To overcome this forgetfulness - a phenomenological project: a phenomenological ontology

Medieval and modern philosophers for instance, he actually cites the examples of Descartes and Kant particularly, they have the meaning of being was covered up through their metaphysical enterprises according to Heidegger and they not they did not recognize the ontological, difference between being and thing in being. So, there is a very important very significant ontological difference between these two being and things in being. This is the general forgetfulness of being and this forgetfulness is responsible for the decline of western civilization and crisis of man. So, what is forgetfulness this is the answer to that question. According to Heidegger forgetfulness of

being means this that instead of focusing on the problem of being the western metaphysical tradition they actually spend a lot of time contemplating on things in being.

They neglected the important philosophical question; they fail to recognize the important ontological difference between being and things in being. To overcome this forgetfulness a phenomenological project has been proposed by Heidegger which is called a phenomenological ontology, it is ontological because it tries to ontologically distinguish being from things in being it is phenomenological because it tries to capture the most directly given thing, the primordial data.


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Again instead of a contemplation of being a study and technical use and subjugation of things in being is being conducted by the great western civilization, it is seen in all its great intellectual ante verse including natural sciences. Even in natural sciences this happens you know the technical use and subjugation of thing in being. So, that is what all these ante verse aim at instead of looking at the problem of being or contemplating of the primordial issue metaphysics deals with things in being and the great metaphysical tradition neglects the fundamental ontological difference between being and the thing in being or being and entities, there is being and there are multiplicity of entity. So, the concern is on the flatter not on the formal.

Again, it is ontology that deals with the study of being. So, now, instead of metaphysics Heidegger proposes an ontology it is ontology that deals with the study of being.

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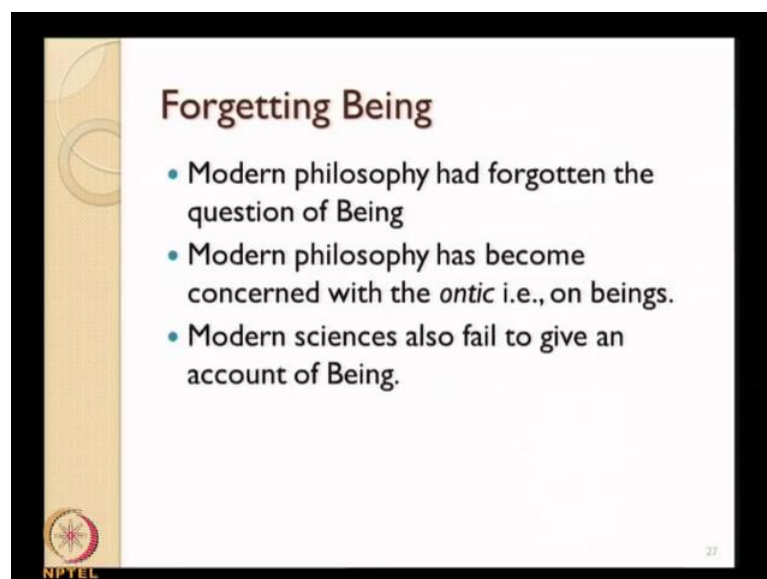
Forgetfulness

- It is ontology that deals with the study of Being.
- Metaphysics became the study of things in being.
- Metaphysics, science and technology take the place of ontology.
- Their domination in history and culture leads to forgetfulness and crisis.

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And metaphysics became the study of things in being and metaphysics sciences and technology take place of ontology, in modern civilization this is what has happened metaphysics science and technology take the place of ontology. Actually ontology would have uncovered the real nature of being, but instead of ontology the other disciplines became into important and their domination in history and culture leads to the forgetfulness and then ultimately to the crisis which rest in civilization encounters.

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Forgetting Being

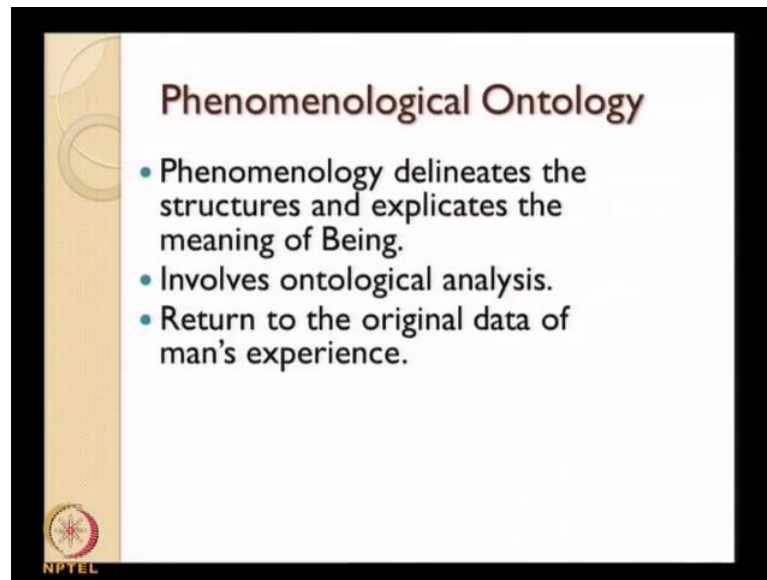
- Modern philosophy had forgotten the question of Being
- Modern philosophy has become concerned with the *ontic* i.e., on beings.
- Modern sciences also fail to give an account of Being.

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Now, again modern philosophy had forgotten the question of being, according to Heidegger and modern philosophy has become concerned with the ontic or beings again modern science also fail to give an account of being, because they are also interested in this ontic reality the beings the entities in this world.

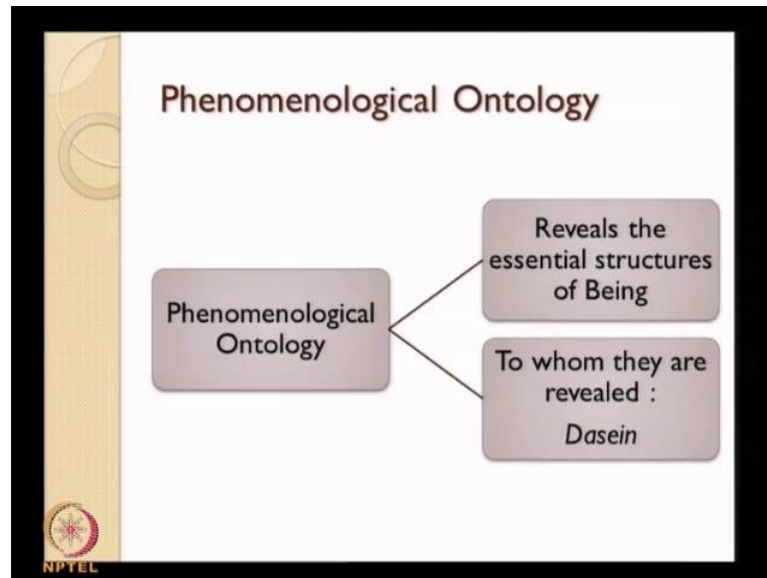
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And phenomenological ontology is expected to recapture the real essence the real essence of meaning or the real sense of meaning which is the primordial issue in philosophy and in human life phenomenology delineates the structures and explicates the meaning of being.

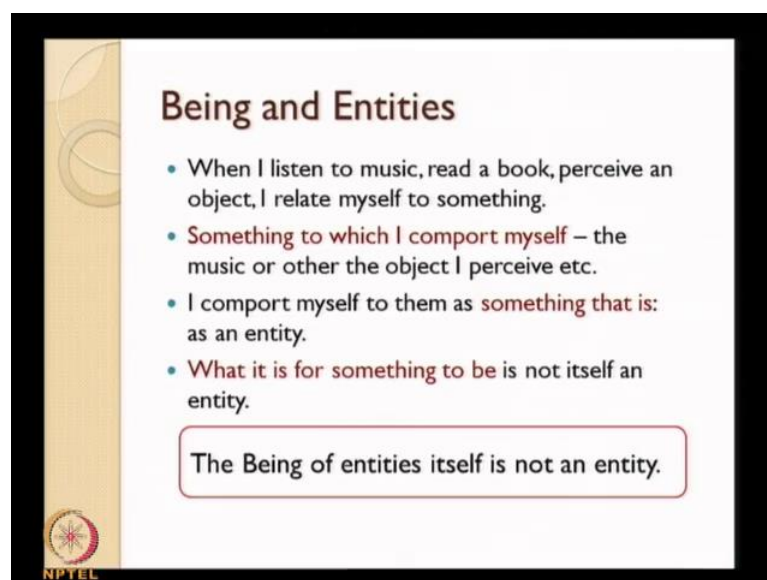
The fundamental structures of existence or of reality, is the being the structure of being in one sense we can say and it explicates the meaning of being it involves and an ontological analysis return to the original data of mans experience. So, this return to the original data of mans experience actually initiates or actually makes phenomenological ontology carried out by Heidegger study on Dasein, a kind of hermeneutic of Dasein which will see in detail in the next lecture.

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Here is it phenomenological ontology it has got two aspects, first one is it reveals the essential structures of being and the second aspect to whom they are revealed to whom the essential structures of being are revealed that is to Dasein. So, on the one hand essential structures of being on the other hand the kind of existential analytic of Dasein itself or the being of man itself becomes an object of enquiry.

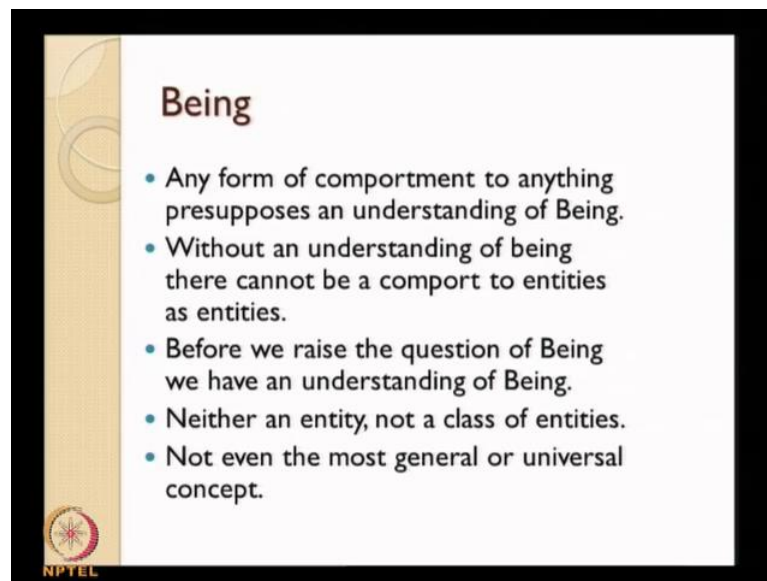
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Let us see this distinction between being and entities. Let us take the example, when I listen to music or read a book for instance or perceive an object, I relate myself to these

respective things you know, when I read a book to the book, music to music, perceive an object, say a chair in front of me the chair and something to which I comport myself in all such instances this is what happens, I comport myself to some object something, the music or the object I perceive etcetera. And, I port myself to them as something that is, as an entity. So, that an entity and what is it what it is for something to be. So, there is a distinction here, what it is for something to be is not itself an entity that is being that is the question of being? The being of entities itself is not an entity.

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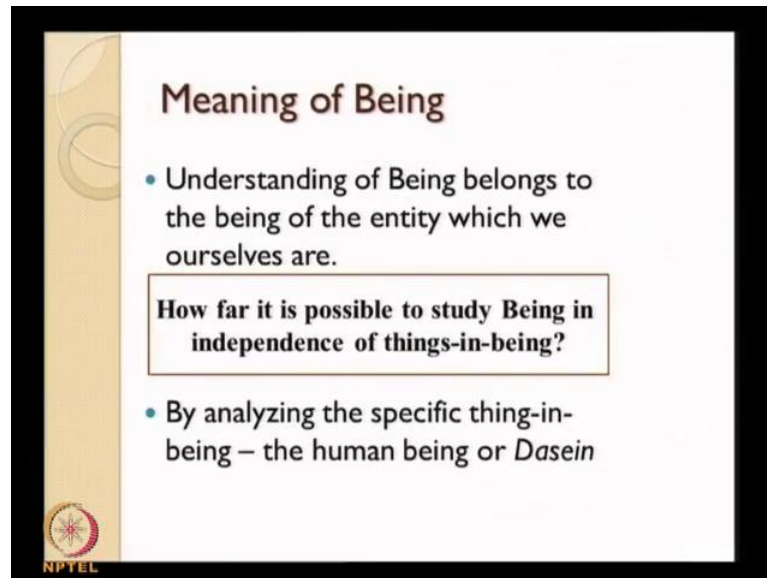


Being

- Any form of comportment to anything presupposes an understanding of Being.
- Without an understanding of being there cannot be a comport to entities as entities.
- Before we raise the question of Being we have an understanding of Being.
- Neither an entity, not a class of entities.
- Not even the most general or universal concept.

Any form of comportment, I have just mentioned it to anything presupposes an understanding of being. So, that is the primordial presupposition without which you cannot understand, you cannot approach, you cannot comport, yourself to anything without an understanding of being, there cannot be comport to entities or as entities. So, without an understanding of being, that is presupposed and before we raise the question of being we have already we must be having an understanding of being. So, that is again presupposed.

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Meaning of Being

- Understanding of Being belongs to the being of the entity which we ourselves are.

How far it is possible to study Being in independence of things-in-being?

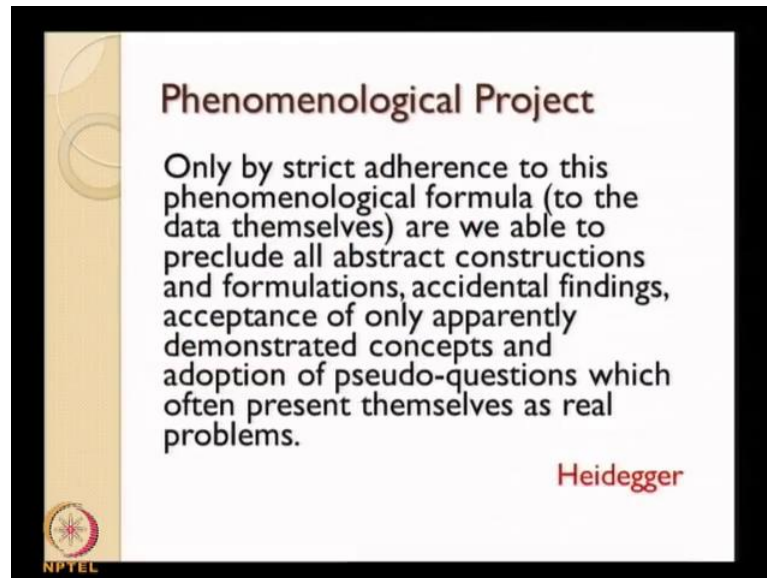
- By analyzing the specific thing-in-being – the human being or *Dasein*

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Being is neither an entity, not a class of entities it is not that all the entities put together is being, its again in that sense not even the most general or universal concept. So, now, will try to understand the meaning of being understanding of being belongs to the very being of the activity which we ourselves are I repeat understanding of being belongs to the being of the entity which we ourselves are, Heidegger is definitely a very difficult thinker, very complex language he uses.

Here again you know it is looks very metaphysical, though he is proposing a kind of a destruction of metaphysical tradition says that understanding of being belongs to the being of the entity which we ourselves are which is *Dasein*, which is the being of man how far it is possible to study being in the independence of things in being that is a question. How can you separate the things in being from the question of being by analyzing the specific thing in being the human being or *Dasein* it is here Heidegger brings in the concept of *Dasein* and one's own, the being of man is being analyzed, how things are given to the being of man that becomes the subject matter of enquiry. So, in that sense it is not a kind of epistemological analysis. So, that is why it is said it is primordial ontology.


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Phenomenological Project

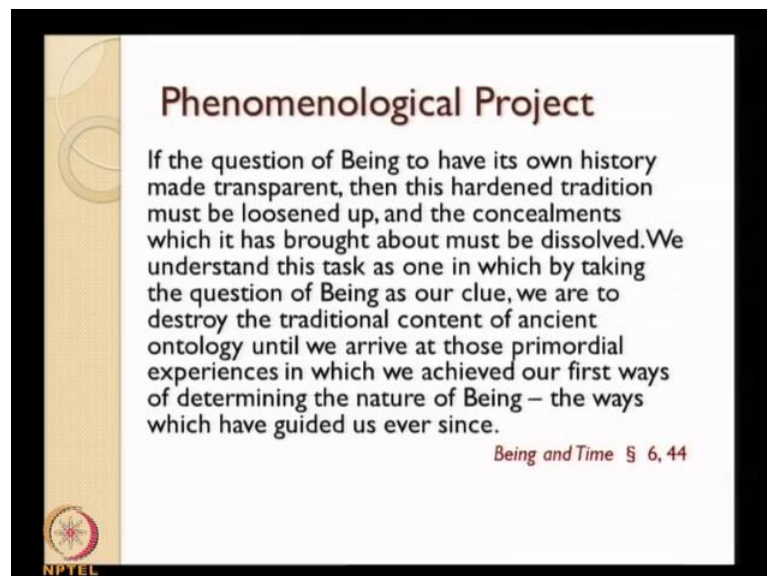
Only by strict adherence to this phenomenological formula (to the data themselves) are we able to preclude all abstract constructions and formulations, accidental findings, acceptance of only apparently demonstrated concepts and adoption of pseudo-questions which often present themselves as real problems.

Heidegger

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Here is a quote from Heidegger, which would describe Heidegger project phenomenological project I quote, only by strict adherence to this phenomenological formula to the data themselves are we able to preclude all abstract constructions and formulations accidental findings acceptance of only apparently demonstrated concepts and adoption of pseudo questions which often present themselves as real problems. And quote again from being and time.


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Phenomenological Project

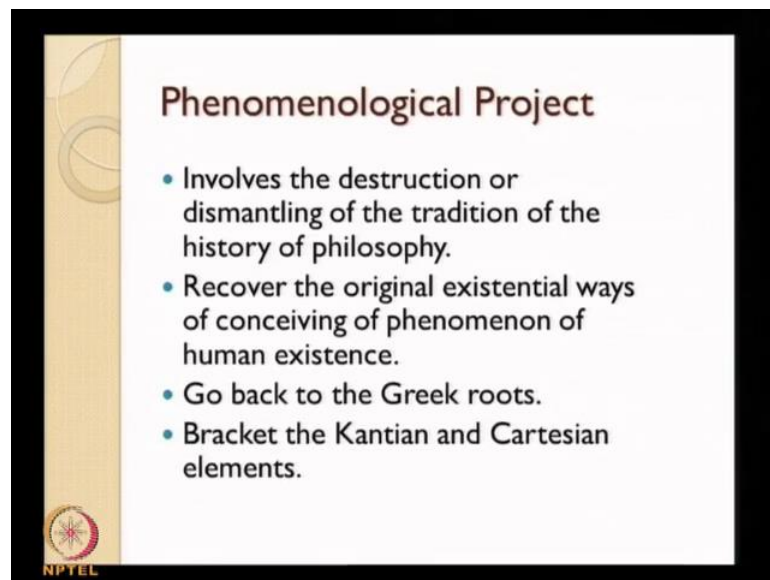
If the question of Being to have its own history made transparent, then this hardened tradition must be loosened up, and the concealments which it has brought about must be dissolved. We understand this task as one in which by taking the question of Being as our clue, we are to destroy the traditional content of ancient ontology until we arrive at those primordial experiences in which we achieved our first ways of determining the nature of Being – the ways which have guided us ever since.

Being and Time § 6, 44

 NPTEL

Another quote and I quote - If the question of being to have its own history made transparent, than this hardened tradition must be loosened up, and the concealments which it has brought about must be dissolved. We understand this task as one in which by taking the question of being as our clue, we are to destroy the traditional content of ancient ontology until we arrive at those primordial experiences in which we achieved our first ways of determining the nature of being - the ways which have guided us ever since. So, this, the last seen sentence here, those primordial experiences in which we achieved our first ways of determining the nature of being. So, the phenomenological exercise is aiming at capturing these primordial experiences, according to Heidegger.

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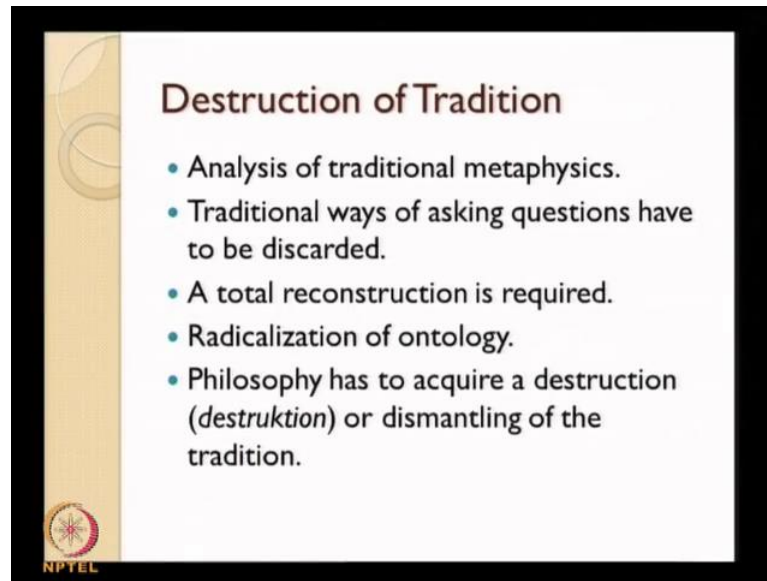
Phenomenological Project

- Involves the destruction or dismantling of the tradition of the history of philosophy.
- Recover the original existential ways of conceiving of phenomenon of human existence.
- Go back to the Greek roots.
- Bracket the Kantian and Cartesian elements.

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The phenomenological project thus involves the destruction or dismantling of a tradition of the tradition of history of philosophy, which actually has resulted in the kind of forgetfulness of being, which actually covered up the real problem from us, by raising question which are not really important. Recover the original existential ways of conceiving of phenomenon of human existence and go back to the Greek roots. So, one has go back to the Greek roots. Bracket the Kantian and Cartesian elements from your ways of thinking.

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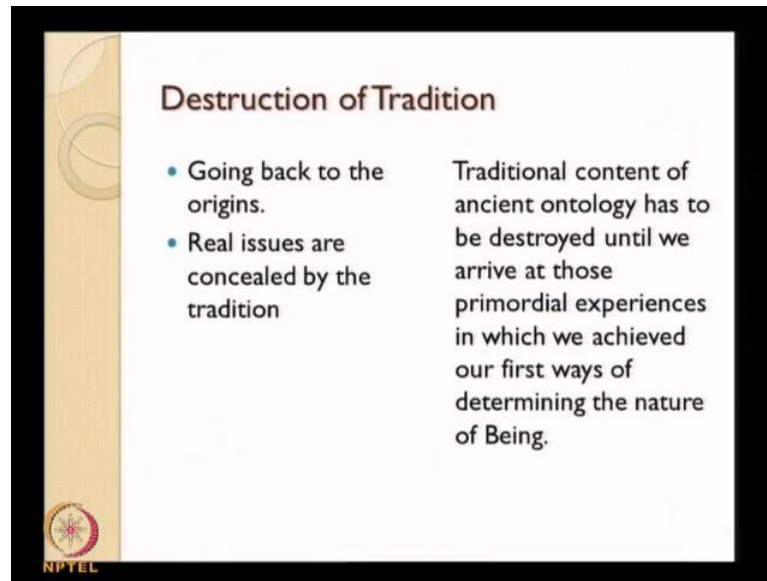
Destruction of Tradition

- Analysis of traditional metaphysics.
- Traditional ways of asking questions have to be discarded.
- A total reconstruction is required.
- Radicalization of ontology.
- Philosophy has to acquire a destruction (*destruktion*) or dismantling of the tradition.

NPTEL

This is what is known as the destruction of metaphysical tradition in Heidegger philosophy involves in analysis of traditional metaphysics on the one hand traditional ways of asking questions have to be discarded, because traditional ways of asking question presupposes all these ways actually presuppose certain assumptions certain assumptions, which are related to our day to day life, have day to day concerns, these traditional ways of asking questions, have to be discarded. A total reconstruction is required and this involves radicalization of ontology. So, this is what ultimately he comes to, he takes to a kind of ontology and he proposes a kind of radicalization of ontology, where philosophy has to acquire destruction or dismantling of the tradition.

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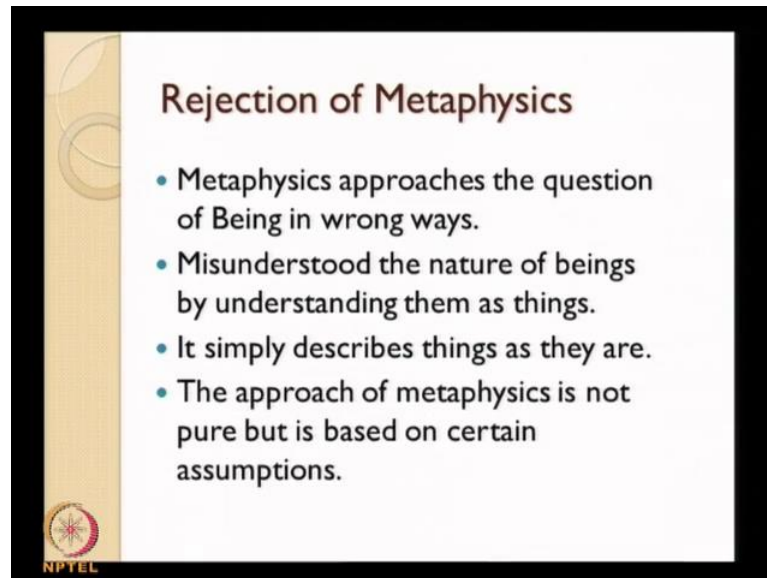


The slide features a title 'Destruction of Tradition' in a dark font. Below the title, there are two columns of text. The left column contains two bullet points: '• Going back to the origins.' and '• Real issues are concealed by the tradition'. The right column contains a paragraph: 'Traditional content of ancient ontology has to be destroyed until we arrive at those primordial experiences in which we achieved our first ways of determining the nature of Being.' In the bottom left corner, there is a circular logo with a red and yellow design, and the text 'NPTEL' below it.

What is destruction of tradition? Going back to the origins, so destruction means one has to go back to the origins, this is what I have mentioned, I have just now I mentioned about the primordial experiences.

Now, what is it by going back to the tradition you gain, by going back to the tradition you gain an access to the context in which these questions were initially raised, by these original thinkers without any influence of what later has become metaphysics without any influence of other metaphysical concepts or anything original fresh how these questions were raised for the first time. Real issues are concealed by tradition and traditional content of ancient ontology has to be destroyed until we arrive at primordial experiences in which we achieved our first ways of determining the nature of being. So, this also prompts us to go back to the Greek roots. So, this is what Heidegger says in being and time.

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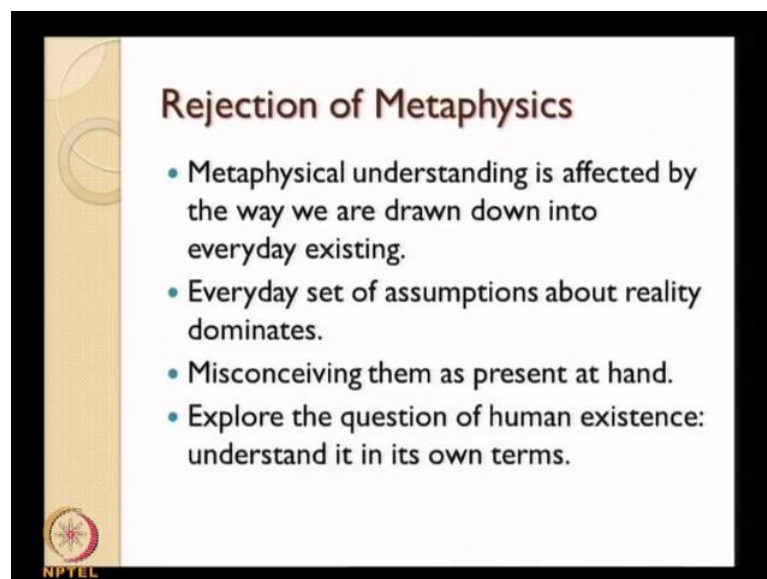


Rejection of Metaphysics

- Metaphysics approaches the question of Being in wrong ways.
- Misunderstood the nature of beings by understanding them as things.
- It simply describes things as they are.
- The approach of metaphysics is not pure but is based on certain assumptions.

Now, this involves radical rejection of metaphysics approaches the question of being in essentially wrong ways and it has misunderstood the nature of beings by understanding them as things by reducing the status. The real problem is the problem of being the nature of being, but instead of concentrating on this problem the substantial philosophical problem, metaphysical tradition as always concentrated on things, it simply describes things as they are the approach of metaphysics is not pure, but is based on certain assumptions.

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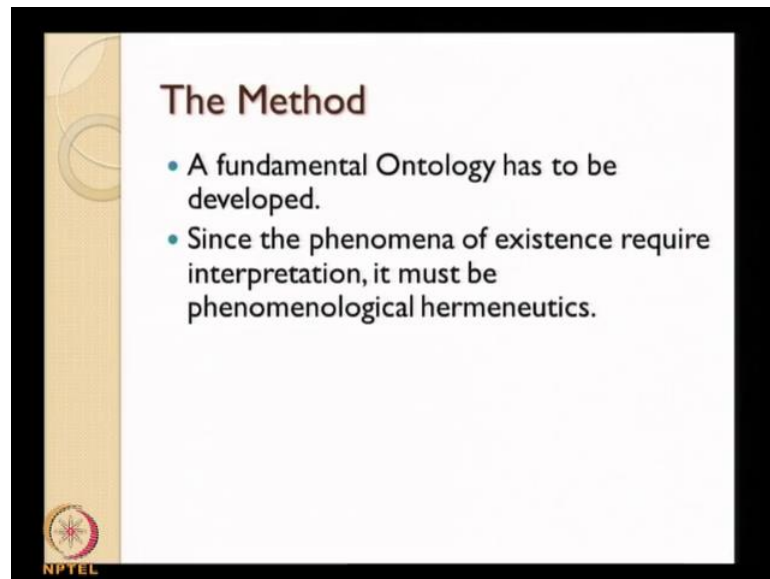
Rejection of Metaphysics

- Metaphysical understanding is affected by the way we are drawn down into everyday existing.
- Everyday set of assumptions about reality dominates.
- Misconceiving them as present at hand.
- Explore the question of human existence: understand it in its own terms.

It involves a rejection of metaphysics, metaphysical understanding is affected by the way we are drawn down into everyday existence I have already mentioned this metaphysics itself is the result of our some of our day to day concerns.

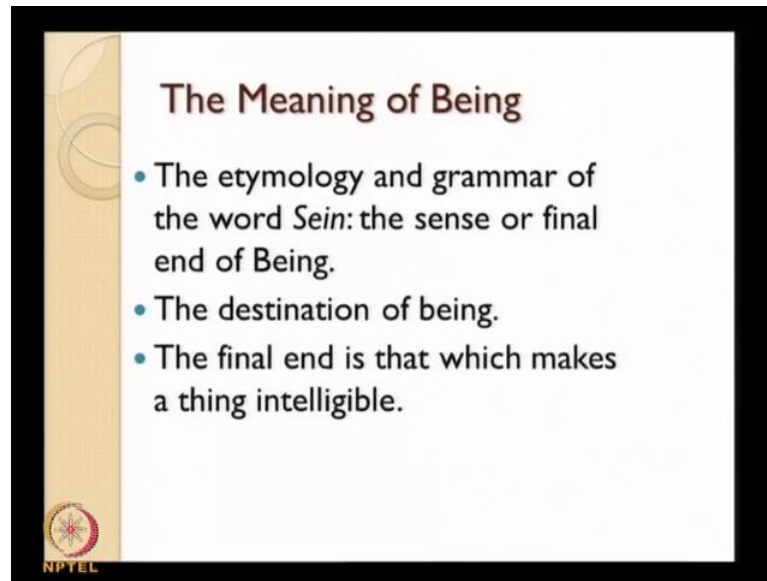
Everyday set of assumptions about reality dominates here and it is misconceiving them as present at hand. So, this is what happens in metaphysics misconception of you know this real problem as present at hand and explore the question of human existence understand it in its own terms. So, this is what one has to do a phenomenology should do explore the question of human existence understand it in its own terms.

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The method is called the method of fundamental ontology which leads to be developed since the phenomena of existence require interpretation it must be phenomenological hermeneutics.

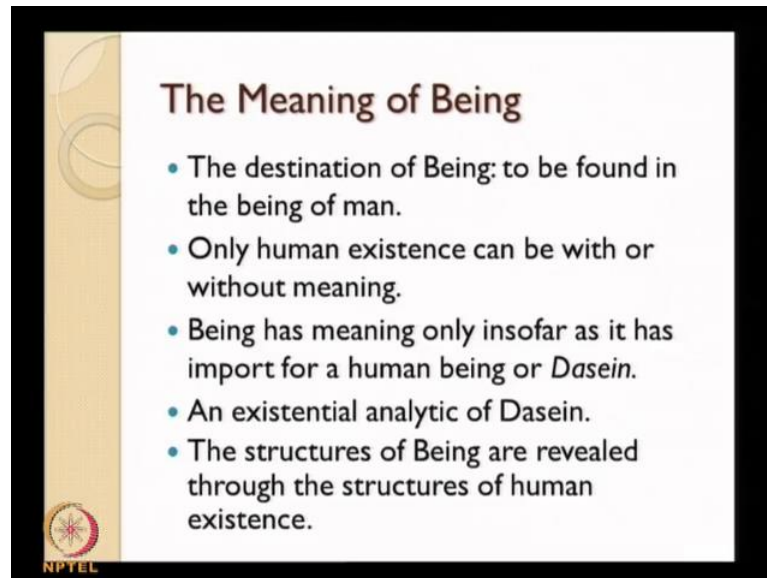
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And it is in this context the meaning of being is explored, where the etymology and grammar of the word *sein* the sense or final end of being is being contemplated. So, these are very important aspects of Heidegger philosophy the sense of final end of being, what is it destination of being, he talks about the destination of being and the final end is that which makes a thing intelligible. So, anything which makes itself intelligible to us, to *Dasein*, is the final goal of that thing. So, what is it the final goal of being what is the final destination of being, so understanding being involves an understanding of the sense of being which is nothing, but the final destination of being and the final destination of being or the sense of anything is that which makes that thing intelligible to *Dasein*. So, an enquiry of *Dasein* becomes inevitable in this context.

This is the importance of man this is the importance of being of man, it is the being of man which raises question of being.

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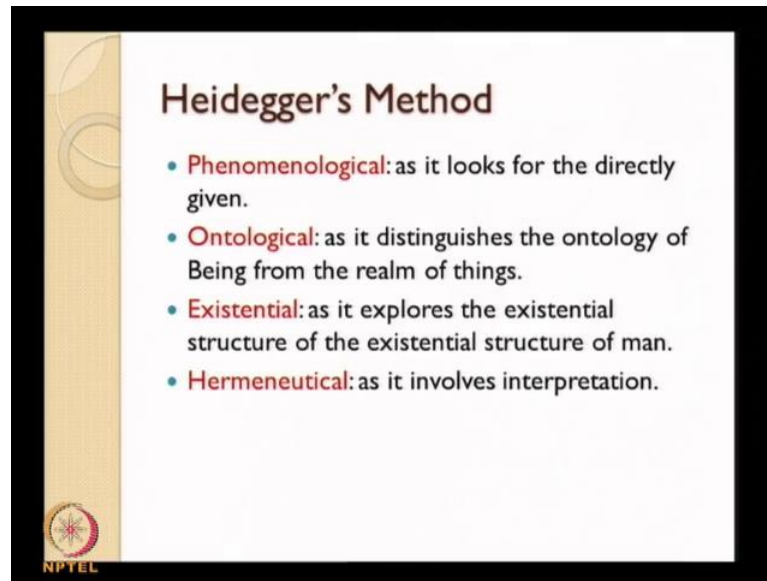
The Meaning of Being

- The destination of Being: to be found in the being of man.
- Only human existence can be with or without meaning.
- Being has meaning only insofar as it has import for a human being or *Dasein*.
- An existential analytic of *Dasein*.
- The structures of Being are revealed through the structures of human existence.

The destination of being to be found in the being of man, he goes against the accepted epistemological practices which distinguishes the subject from object here, he proposes actually what we would be discussing in the next lecture, a conception of truth which consist in disclosure unconcealment, *aleteia* truth is disclosure. So, the sense of something at as the previous slide says the sense of something is that which makes that thing intelligible to us. So, here the destination of being which is a sense of being is to be found in the being of man. So, this needs to be found in *Dasein*, with an analysis of *Dasein* only human existence can be with or without meaning because meaning is brought to the world by human existence it is *Dasein* which brings meaning to this world.

It is *Dasein* to which everything is revealed, everything is uncovered, everything is disclosed, everything is what you call unconcealment happens to *Dasein*. Being has meaning only insofar as it has import for a human being or *Dasein*. So, it is imported by *Dasein*, it is being intended by *Dasein*. So, in that sense it phenomenological the original intention of *Dasein* is being explored by Heidegger phenomenology in order to capture the real sense of being and existential analytic of *Dasein* is conducted here or is proposed here the structure of beings are the revealed through the structures of human existence.

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This in summary is Heidegger method; we will see the details in the next lecture. The first one is Heidegger method is phenomenological number 1, it is ontological number 2, number 3 it is existential and number 4 it is hermeneutical. It is phenomenological because, as it looks for the directly given that which is directly given, the sense of being as it is directly given to Dasein. So, that is the destination of being. The question of being or the problem of being can be resolved only by examining it, only with the phenomenological analysis of Dasein because, the sense of being is given to Dasein it is uncovered, it comes as a disclosure to Dasein. So, it is phenomenological in that sense because it tries to capture the directly given its ontological because, it distinguishes the ontology of being from the realm of things, being from entities things in being that is very fundamental for Heidegger project hence it is ontological.

It is existential because as it explores the existential structure of the of man of Dasein the existential structure of Dasein and it is hermeneutical as it involves interpretation, because it is something which is revealed, something which is un concealed to the being of man and in that sense its understanding involves interpretation because this unconcealment in different context is different in nature, it depends on the context in which the unconcealment happens, it also depends on the history of the Dasein. So, in that is sense it is interpretative. So, it is phenomenological, ontological, existential and hermeneutical.

Now, we will conclude our lecture here, on this problem the problem of being. So, the most important points which we have noted is that, Heidegger. Number 1, Heidegger is trying to raise restate the problem of being by claiming that, that is the most important philosophical problem, the primordial philosophical problem. Number 2, he says that there is a forgetfulness of being due to several factors, he list the factors which have ultimately let to this forgetfulness and he says that he accuses the western metaphysical tradition for making this for resulting in this forgetfulness. Number 3, he proposes an overcoming of this forgetfulness by employing a method, the method is a phenomenological method, which looks for the directly given essences the sense of being as it is directly given by exploring that, by capturing that sense of being as it is directly given we can recapture it, we can actually go back to things in themselves.

And number 4, this sense of being is given to the being of man to Dasein. So, his philosophy involves an existential analysis of Dasein. So, it is called what is it an existential analytic of Dasein. So, in that sense Heidegger philosophy is extremely important existential philosophers like (Refer Time: 46:17) Paul Sartre and many others who we are going to discuss in this lecture series, were tremendously influenced by Heidegger method, of course Heidegger complaints that they have misunderstood him and misinterpreted him, misread him grossly, but at the same time his influence cannot be overruled, cannot be overlooked.

Then he has also influenced the hermeneutic tradition particularly Gadamer's philosophical hermeneutics, which involves a kind of linguistic turn in the hermeneutic tradition, then it also encouraged many developments in post structuralism deconstruction and even post modernism. So, we have been discussing the contribution of a very important thinker arguably the most important thinker of 20th century and the next lecture also we will dedicate to examining his contributions particularly pertaining to issues like disclosure and truth. We will wind up this lecture here.

Thank you.