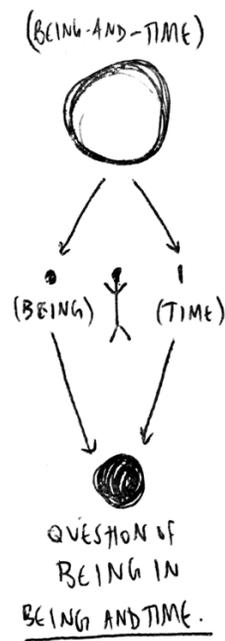


In Death We Pray to Be Alive:
An Interpretation of Heidegger's Being and Time
Concerning Dasein's Revelation of "Being-and-Time" as a *being-in-time towards death*



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Being-in-time towards death reveals the question of Being through the structural interrelation of Dasein's *existentials* and temporality, forming the ontological ground for the "existentialia." The significance of this realization is that seeing *towards* death, not fleeing in the face of it, reveals the magnitude and reality of life that frees Dasein from its average everydayness and inauthentic ways of Being. This essay attempts to display the primordially unified Being-and-Time through Dasein's split existence as a being-in-time towards death. By seeing death as it is with resoluteness, Dasein surrenders itself to the primordial truth of existence which is its fundamental 'Care' structure. As a unification of existentials throughout temporality, 'Care' creates Dasein's authentic and inauthentic modes of being. Ultimately, Dasein's reflection on authenticity opens a present "moment of vision" and recollects the foundational question of Being.

Being-in-time towards death

Phenomenological reduction in Being and Time is used to reveal the phenomena as it is to Dasein as it *is*. The fundamental question of Being is not pulled at for a reason of existence, but to understand what it means to *be* as a Dasein of which its "very Being is an issue" (H.141). Heidegger's fundamental ontology is to notice *a priori* categories by subjective perceptions to deconstruct a pattern of perceptions influenced by Dasein's forms of *existentials*. It is through phenomenologically reducing Dasein's everyday experience (as a Being-in-time) that Heidegger attempts to enter the pure experience of the phenomena (that is Being-and-Time unified).

Dasein shows itself through 4 *existentials*: "state-of-mind" or "disposition" (*Befindlichkeit*), "understanding" (*Verstehen*), "discourse" (*Rede*), and "falling" (*Verfallen*) (H.335). These *existentials* explain the being of Dasein who has forgotten the question of Being. The "disposition" of Dasein is finding itself in the world as always being-in-the-world without attempt or request: Dasein's constitution is that which is "thrown" into the world and constantly "falling" (*Verfallen*). The inevitable existence of Being-in-the-world can lead to a form of self-discovery in activity or forgotten in passivity alongside the question of Being. Equiprimordial (*gleichursprünglich*) with "disposition" is "understanding" (*Verstehen*), as both *existentials* exists together (H.143). The

“disposition” of having an existence is taken as an “understanding” of its own discovery of self in the world. “Disposition” and “understanding” constitutes disclosedness, the things and forms witnessed in the world that Dasein inevitably finds itself in (H.349). Dasein’s “fallenness” “into the ‘world’ means an absorption in Being-with-one-another,” where it finds itself with an array of possibilities and modes of being at its disposal, and so attempts to disclose its self-determined perception through language, idle talk, curiosity, and ambiguity. While these 4 *existentials* showcase Dasein’s various modes of being as a Being-in-the-world, they highlight the interrelatedness of being and temporality within Dasein’s existential modes, even though it is unapparent in the average everydayness understanding of Being. To grasp this concept, Heidegger introduces Dasein’s inherent Being-in-the-world as ‘Care,’ essentially unifying the 4 *existentials* as Dasein’s “temporal” determinateness: “the way in which Being and its modes and characteristics have their meaning determined primordially in terms of time” (H.19). And so “the fundamental ontological task of Interpreting Being [...] includes working out the *Temporality of Being*” (H.19) through the ontological ground of Dasein’s analytic where modes of Being appear throughout temporal points of reference, whether it is already-in, being-alongside, or ahead-of-itself in the phenomena of Being.

Being-in-time towards death

‘Care’ is the unified structure of Dasein’s existential analytic, where temporality (*zeitlichkeit*) is “the existential meaning of the Being of care” (H.397). Heidegger outlines the structure of ‘Care’ as “ahead-of-itself-being-already in-(the-world-) as being-alongside (entities encountered within the world)” (H.192). Essentially, this structure of ‘Care’ incorporates the 4 *existentials* of Dasein’s Being into temporality which temporalizes itself in the 3 ecstasies of past, future, and Present:

1. In the past, ‘state-of-mind’ temporalizes itself as the “already in” as Facticity. Authentic Facticity is “recollecting” while inauthentic Facticity is “forgetting;”
2. In the future, ‘understanding’ temporalizes itself as the “ahead-of-itself” as Existentiality. Authentic Existentiality is “anticipation” while inauthentic Existentiality is “awaiting;”

3. In the Present, 'falling' temporalizes itself as the "being-alongside" as Fallenness. Authentic Fallenness reveals a "moment of vision" while inauthentic Fallenness is "making-present" (H.350).

Facticity is a definite way of Being that implies an entity's understanding of itself as entity in the bound up in its 'destiny' with the Being of those entities which it encounters within its own world" (H.56). Authentically, it recollects its past events without alteration of its existence or creation of false memories. If so, this would be Facticity of inauthentic "forgetting" due to the question of Being seen as universal, indefinable, or in proximity of being. To expand, universality is the overwhelming manifestation of Being in all individual and universal entities, so the questioning easily loses itself in the assumed presence. Indefinability is the difficulty faced when attempting to categorize sorts of Being belong to certain beings. It is not possible to think of Being as a being. With the proximity of being, Dasein always operates with some understanding of Being, whether entirely authentic or not. Therefore, the question of Being seems unnecessary and falls forgotten in the past *ecstasy* of temporal Dasein.

Looking to the future, Dasein's Existentiality surfaces through its Being "ahead-of-itself." Its *existential* 'understanding' is "grounded primarily in the future" (H.350). Dasein in "anticipation" (*Vorlaufen*) is in authentic expression of Existentiality for it comes towards itself in awareness of its ownmost potentiality for being. In "awaiting" (*Gewärtigen*), however, Dasein comes towards itself inauthentically towards its possibility of being understood in the context of the "They." The "They" is everyone while no one is himself as it leads to an inauthentic mode of Being whether it is Dasein in language, falling, "distantiality, averageness, levelling down, publicness, the disburdening of one's Being, [or] accommodation:" it is Dasein's failure to standby one's Self (H.128). It is the *tranquillity* of living like the "They" with their "idle chatter" (*Gerede*) and so discarding all of its extraordinary possibilities to a "falling Being-in-the-world" (H.177). Dasein would be "cut off from its primordially genuine relationships-of-Being towards the world" and remain floating unattached alongside itself (H.170). Yet, difficult is pronounced for Dasein cannot fully escape inauthenticity

and the “They,” for Dasein shall always find and understand itself as being-alongside entities in the world of the “They” in the past, future, and Present.

Here, the Present is experienced as the meeting point of an authentic or inauthentic awareness of the future and past. Dasein’s *existential* “falling” temporalizes itself as Fallenness where it sees the real possibilities of its Being and holds them in resoluteness. This resolute awareness of self reveals a “moment of vision” (*Augenblick*) if authentic, and a “making-present” if inauthentic. It is the joining of an authentic past and future that makes an authentic Present a possibility of Being. Whether Dasein is in an authentic (“recollective-anticipatory-moment of vision”) or inauthentic (“forgetting-awaiting-making-present”) mode of Being, it is the momentarily (not successive) meeting of temporal “nows” that, combined with Dasein’s *existentials*, temporality forms the basis of ‘Care.’ The “unity of the care-structure” is the grounded totality of the structural whole of existence, facticity, and falling through the ecstatic unity where temporality has temporalizes itself (H.350). This creates Dasein’s multiple modes of Being and the possibility of authentic or inauthentic existence. For the authentic search for the phenomena of Being, Dasein must be resolute; therefore, it is necessary for Dasein to comport itself as a *being-in-time towards death* to see its death, and subsequently live its authentic life to witness the primordial phenomena of Being.

Being-in-time towards death

Death imparts on Dasein the totality of all its possibilities to never be added upon or surpassed. “Death is a possibility-of-Being” which Dasein must take on its own at all times (H.250). Dasein cannot escape for “death is the possibility of the absolute impossibility of Dasein” (H.250). Death becomes Dasein’s basis as a whole. The realization of the impending end reveals a fundamental and ownmost (*eigenst*) possibility for Dasein as authentic Being. However, Authentic Being-one’s-Self does not exist through a detachment from the “They,” but “is rather an existentiell modification of the “they”—of the “they” as an essential *existentiale*” (H.130). Therefore, the more profound the realization of death, the greater intensity for authenticity for Dasein’s ownmost possibilities to wake from the tranquillity of the “They” life into the manifestation of Dasein’s own

freedom as a being-in-the-world. The “They” release the temptation to cover oneself from one’s ownmost Being-towards-death through their “constant tranquillization about death” (H.244). But by moving **towards death**, Dasein is released of the inauthentic modes of Being to witness the primordial forms of authentic Being in foundational question of Being.

“Resoluteness is authentic being-oneself” where resoluteness is Dasein’s primordial truth that sees clearly what it is and what it is tied to (H.298). It sees its “thought through to the end” and points to the anticipation of death. This is Being-in-the-world with the realization that brings Dasein to the “truth of existence” as truly standing out towards death. In such movement, Dasein as an “authentic potentiality-for-Being [...] wants to have a conscience” as a “Being-towards-death” (H.234). Towards death, Dasein is able to abandon its inauthentic modes and “transition to no-longer-Dasein (*Nichtmedhrdasein*)” into the experienced itself (H.237). At this point, Heidegger introduces “conscience” (*Gewissen*) as Dasein’s realization of its *existential* facticity. To understand itself, it must find itself thrown into the world without its knowing and with its impending end. Therefore, the call of conscience “summons Dasein’s Self from its lostness in the “they”” to which Dasein faces itself against its own *existential* constitution (H.274). It is through this reflection that Dasein reveals itself in “resoluteness” (*Entschlossenheit*), to which Dasein stands as itself away from inauthentic *ecstasies* and in the face of death. When resoluteness is “thought through to the end,” death is anticipated and Dasein is brought before the truth of existence” (H.307). In being resolute, Dasein stands towards death. And this certainty of death attains a “certainty which is authentic and whole” (H.356), inviting once more the foundational question of Being.

Being-in-time towards death.

Phenomenological thought is recollective as a meandering way (*Holzwege*) to get “to the things themselves” (*zu den Sachen selbst*). The essence of phenomenological investigation is seen in Being and Time where Heidegger introduces Dasein’s analytic through continuous introduction, exploration, and recapitulation. This repetition (*weiderholt*) is not a “mere mechanical repetition or an attempt to reconstitute the physical past,” but retrieves former possibilities explicitly handed

down (*Ftn.*385). The task to understand Being is attempted through Dasein for it “is ontically distinctive in that it is ontological” (H.32); although, it is made difficult by entering the complications of Dasein’s modes of being and everyday experience with time unidentical to the primordial phenomena of unified Being-and-Time. This is why the recollective nature of phenomenological thought is necessary to investigate, explore, and recapitulate the forms in which the phenomenon reveals and conceals itself to Dasein.

The question of Being is Dasein’s dispossession as Heidegger brings light to the recollection of the forgotten phenomena. Essentially, it is constitutive of Dasein’s care-structure where its *existentials* expand in temporality as a *Being-towards-the-end*. At such end, the existential conception of death reveals the greater freedom of Dasein’s possibilities to exist beyond its inauthentic modes of Being. At death’s sight, the realization clarifies the primordial unification of Being-and-Time perceived through Dasein’s split existence as a ***being-in-time towards death***. Ultimately, it is the end in which Dasein sees the life it holds, and so prays that more time shall count its ***being-in-time towards death***, in the form of the foundational question of Being.