

Aspects of Western Philosophy
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Module - 35
Lecture – 35
Martin Heidegger
Authentic and Inauthentic Existence
Truth as disclosure

Welcome, to this lecture series on Aspects of Western Philosophy, module 35. In continuation with the previous lecture we will see the philosophy of Martin Heidegger the great German philosopher.

See 1 important feature of 20th century European thought, European philosophy whether it is continental or analytical is the importance they have given for language, they have given to language such an important place of course, a Heidegger is also sort of taking a linguistic term which we will not be discussing in this lecture, but it is so important note that you know way in which the these thinkers a both in the analytical.

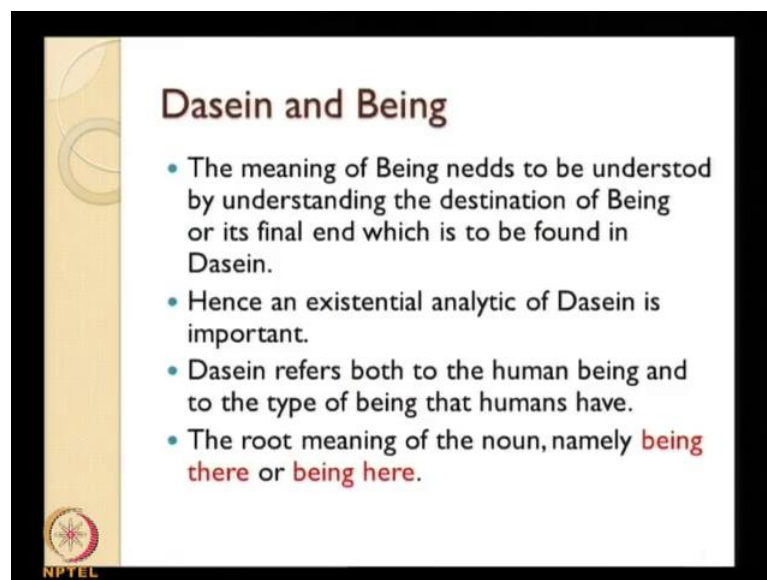
And in the continental traditions, they conceive philosophy and do philosophy in a characteristically different manner then they are producer, while the analytical philosophers were most of them subscribe to this whole notion of philosophy is a language analysis the continental philosophers took diverse perspectives and Heidegger is such an important figure in 20th century philosophy, continental philosophy, so much so that you know his influence so important his many other traditions of philosophy see for example, existentialism whether it is Sorthian form of existentialism or even other kinds of existential thinkers, they were all tremendously influence by Heidegger's philosophy of Dasein which we are going to address today, and that is why it is justifiably which what we calls the current day the contemporary philosophy as he has been influence by three very important philosophers, 1 is we can Wittgenstein and other one is Heidegger, the third one is William James.

Heidegger is in that sense a very important thinker and we in this particular lecture would be dealing basically with two issues the first one is authentic and inauthentic existence of Dasein. The second one is the concept of truth the notion of truth as disclosure or unconcealment, but before we actually do start discussing these themes

these topics we have to understand or elaborate a little bit the concept of Dasein which we have introduced in the previous lecture, because it is this concept, the concept of Dasein which is at the center of Heidegger's philosophy thinking, and though it is true that Heidegger later on changes his views he has got two philosophy there are later Heidegger and an early Heidegger. But there are certain issues certain problems which to remain the same for instance the problem of being that was at the center and also the importance he has given to Dasein.

And as I am already mentioned Heidegger has influence many thinkers not ably the existential philosophers existentialist, but Heidegger himself preferred to disassociate himself from existentialism and the slight the title existential philosopher.

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The slide is titled "Dasein and Being" in a dark red font. It contains four bullet points in blue text. The first bullet point states that the meaning of Being needs to be understood by understanding the destination of Being or its final end, which is to be found in Dasein. The second bullet point states that hence an existential analytic of Dasein is important. The third bullet point states that Dasein refers both to the human being and to the type of being that humans have. The fourth bullet point states that the root meaning of the noun, namely being, is being there or being here, with "being there" and "being here" in red text. The slide has a yellow background with a black border. In the bottom left corner, there is a small circular logo with a red star and the text "NPTEL" below it.

- The meaning of Being needs to be understood by understanding the destination of Being or its final end which is to be found in Dasein.
- Hence an existential analytic of Dasein is important.
- Dasein refers both to the human being and to the type of being that humans have.
- The root meaning of the noun, namely being there or being here.

We will see the concept of the Dasein in connection with the central issue in his philosophy the problem of being, as I mentioned in the previous lecture the problem of being is it is a problem for Dasein, it becomes a problem only for Dasein. So, in that sense Dasein is a very important concept Dasein the being of man or being in the world.

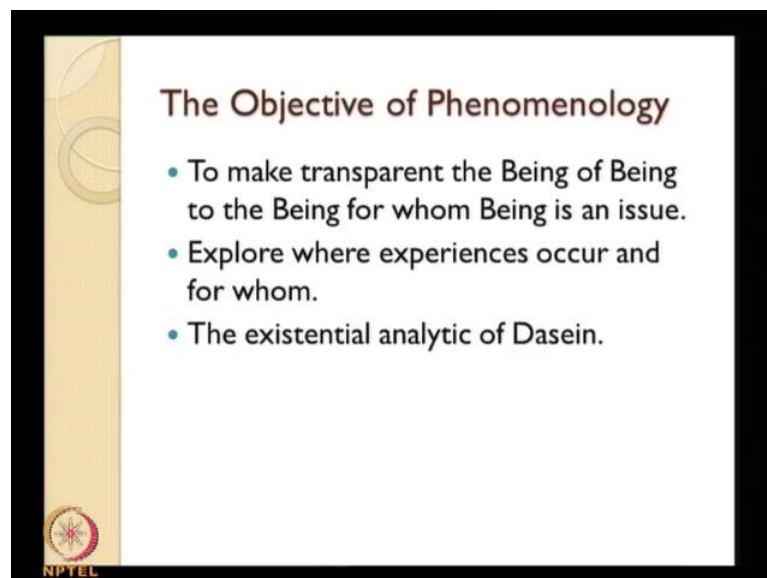
The meaning of being needs to be understood by understanding the destination of being or it is final end which is to be found in Dasein this is something, which we have discussed we have in the previous lecture that there is something called the destination of being, and the final end of being all these the destination and the final end of being need to be located in Dasein, the Dasein life or the underlying logical structure of Dasein. So, in

that sense the analectic existential analytic of Dasein becomes a very important concern for Heidegger, and here Dasein refers both human being and to the type of being that humans have.

See the concept of the Dasein itself is being a very important concept, and a very complex notion it is very difficult to understand, what does it mean by this concept he has expressions like my Dasein or the Dasein of man, or there is a possibility that Dasein is lost and gained? So, all these complex expressions make the notion of Dasein extremely complex the problems involved in translation, translation from German to English, that also created some confusions between intend time meaning.

These all these factors act to the difficulties of understanding Heidegger in the proper way, and here we can see that the root meaning of the noun namely being, being there or being here, the word Dasein actually Dasein actually means being there or being here which means being in the world for Heidegger being of man is not an abstract entity, which can be located in a transient domain like transient subjectivity of Husserl. It is a being which needs to be essentially located in the world among other beings and other entities.

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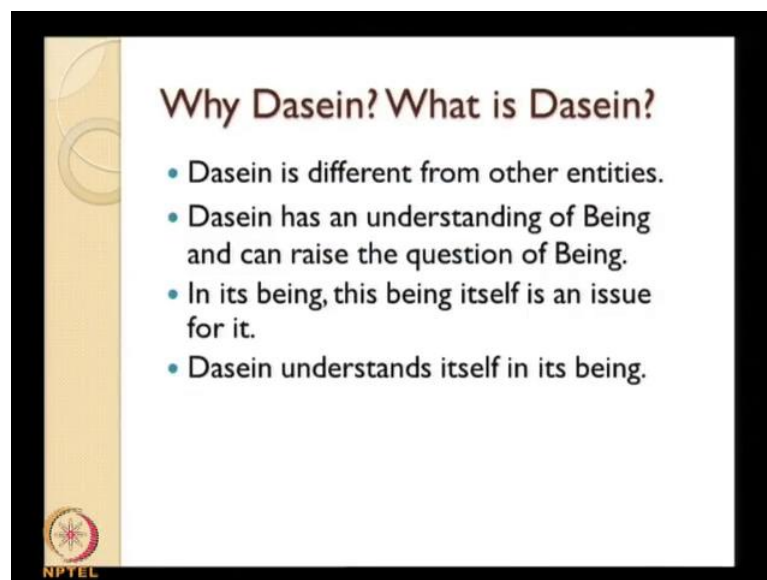


In that sense are Heidegger concept of being of man is extremely important very significant, let us see what he means by phenomenology we have already seen this I am just trying to clarify in the context of the discussion we are going to have today in this

lecture. It is to make transparent from the being of being to the being for whom being is an issue, very interesting expression it says that phenomenology makes transparent the being of being to the being to whom being is an issue. So, it is for Dasein and only for Dasein being the question of being is an issue, explore where experiences occur and for whom experiences occur, it is for the being of man experiences occur and it is in the being of man experiences occur.

You have to actually begin your analysis with an examination of this being the being of man which is a being in the world, which is a being here, and being there, the existential analytic of Dasein and why Dasein? What is Dasein? Dasein is different from other entities that are one reason which we have already examined in the previous lecture.

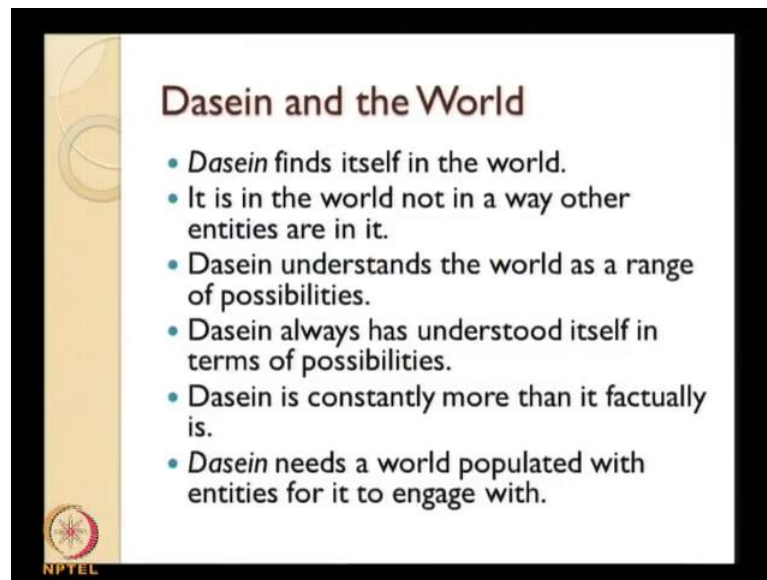
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I am not going to elaborate, defiantly the being of man is a different from the being of other entities, and for this Heidegger says it is only for the being of man the question of being can be raised, Dasein has an understanding of being and can raise the question of being and it is in it is being this being itself is an issue for it and Dasein understands itself in it is being.

These are the reasons why? Why Dasein? Why such a kind of analytic ontology of Dasein is being preferred? And now let us see the relationship between Dasein and the world, because we have already seen that Dasein is primarily being in the world.

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And it finds itself in the world, it is in the world not in a way other entities are in it like any other entities for example, this computer or this camera, or the chair, or also in the world, but the being of man is in the world in a very characteristically different manner, it understands the world has a range of possibilities it is a world, it is a domain, it is a horizon of all its actions. I mean I understand this world when I leave this world what happens is that I understand this world by relating the entities, in this world to me to my background everything that comes around I mean that a finds around me has a use for me.

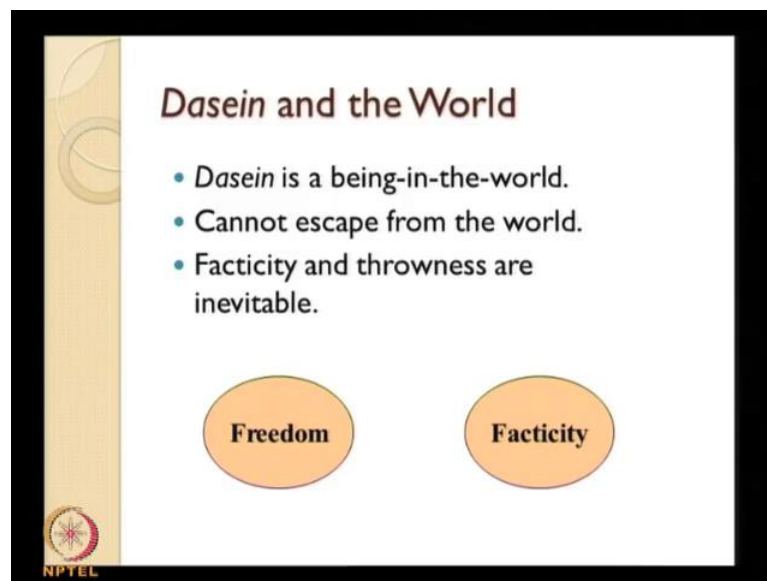
See for example, this computer is for me to use it to work the chair is for me to sit the water bottle is for me to carry water the camera is for me to take pictures the pen is for me to write. So, all these entities have meanings for me independent of what they these entities are I mean what these entities actually are is not a major concern what it what is a concern is all have some use I mean they are all understood by me as something. So, I relate them with me.

This is something which distinguishes the being of man from the being of other entities. So, *Dasein* understands the world has a range of possibilities I can do. So, many things in this world I can, I actually project myself into this world this is Heidegger's language projection of possibilities by doing certain things, *Dasein* always has understood itself in terms of possibilities and it is constantly more than it factually is, this whole idea of what

an factually is? What Dasein is factually is? It is more than that because it is always project certain possibilities the future, when I leave in this world, I leave in this world in terms of my projects my ambitions the things which I planned to do and objects around me the way in which I am going to use them employ them from my purpose.

In that sense I am defiantly more than what an factually is. Dasein needs a world populated with entities for it to engage with. So, there is a definite way in which the Dasein the being of man distinguishes and understands itself from the being of other entities that these entities are there for the being of man, again it is a being in the world cannot escape from the world. So, there is something called Heidegger calls it a kind of facticity or kind of throwness, I always find myself in this world and I cannot escape from this world, if I want to leave I have to leave in this world and, facticity and throwness are inevitable there is no way you can escape your existence can escape the being of man cannot escape being situated thrown in to a world of objects entities and possibilities.

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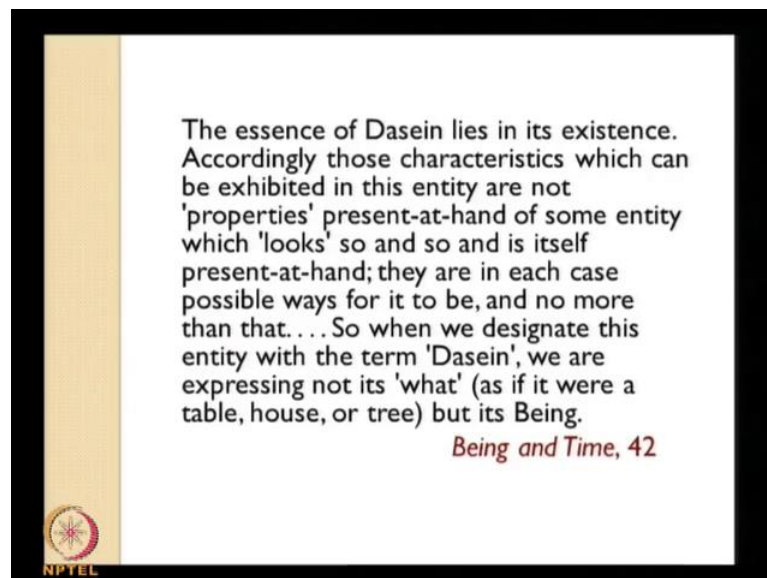


On the one hand you can say that there is there is freedom, because I will explain this concepts slightly later, because they were there is freedom because you know when you live in this world you have free to certain things, you are unlike other objects, other objects are being use by others they have no freedom. But in the case of man the being of

man has freedom, but at the same time there is something called facticity and I find myself here I am limited to that constrained by the fact that there is I am here.

In that sense my freedom is constrained, but on the other hand I have freedom to certain things. So, where is a kind of apparent conflict between these two aspects of the being of man?

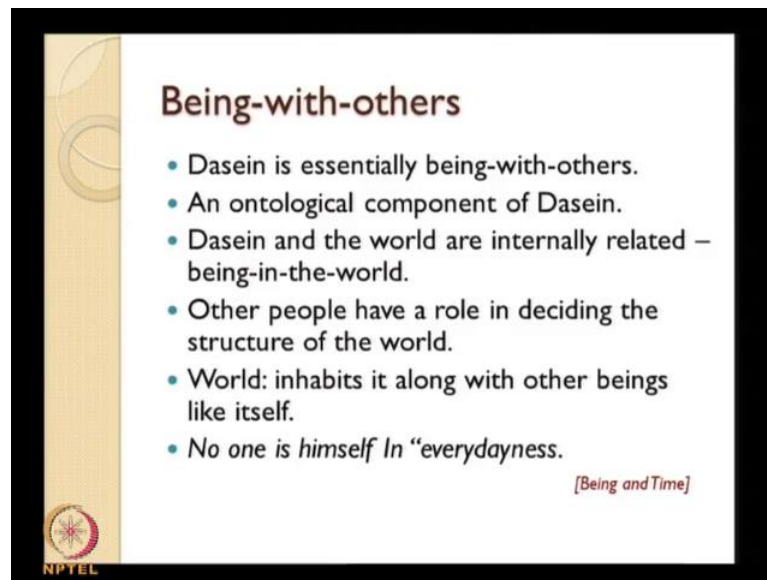
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Here is the passage from being and time high court, the essence of Dasein lies in it is existence, according to these those characteristics which can be exhibited in this entity are not properties present at hand of some entity which looks so and so, and is itself present at hand they are in case possible ways for it to be and no more than that.

When we Daseinate this entity with the term Dasein, we are expressing not it is what as if it were a table house or tree, but it is being unquote. So, I just read the first sentence once again the essence of the Dasein lies in it is existence, here it distinguishes itself from other entities, other entities I mean this these concepts will be elaborated in the next lecture where we will we discussing existentialism. So, I am not going to the details now, but there is a definite a specific way in which Dasein beings is different from the being of other entities. So, when we Daseinate this entity with the term Dasein or being in the world we are expressing not it is what like a table or a chair or a house, but it is being.

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Being-with-others

- Dasein is essentially being-with-others.
- An ontological component of Dasein.
- Dasein and the world are internally related – being-in-the-world.
- Other people have a role in deciding the structure of the world.
- World: inhabits it along with other beings like itself.
- *No one is himself* In “everydayness.”

[Being and Time]

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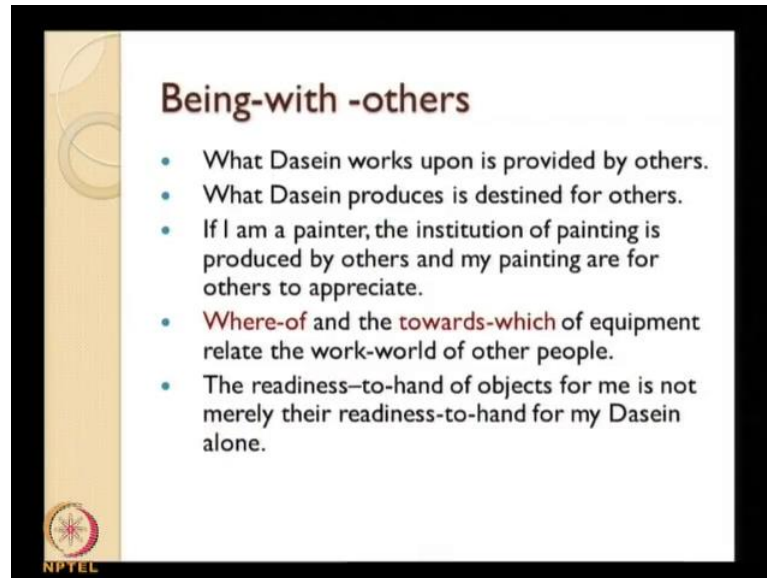
It is something which has got a being a kind of free existence we can sort to say, and now we have already mentioned that Dasein is a being in the world it finds itself in the world the thrownness aspect of Dasein the facticity of Dasein, now there is one more aspects which is also very important, which is actually not very different from being in the world that is being with others, because Dasein finds itself always in a world which it shares with other people. So, Dasein is essentially being with others it is an ontological component of Dasein see the being always with others is actually it constitutes my the ontological character of Dasein being with others like it is a social in that sense we can call it Dasein and the world are internally related.

It is being in the world and other people have a role in deciding the structure of the world, because the world my world is not something which I myself has created it is not the world which is parse a given a priori no, it is a world which I to contribute in creating along with the other people. So, it is there is also where is importance of socio political cultural world where other people being of other people also participate in creating where I am also participate.

In that sense other people have role in deciding the structure of the world, the world inhabits it along with other beings like itself and no one is himself in everydayness this is what Heidegger says in being and time, no one is himself in everydayness; everydayness means you know in our everyday day today existence no one is himself, because the

world in which one person say for instance I find myself, I am not alone in this world and this world is not my creation or god's creation, it is a creation of people like me along with others I too create it, I too contribute which creation.

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Being-with -others

- What Dasein works upon is provided by others.
- What Dasein produces is destined for others.
- If I am a painter, the institution of painting is produced by others and my painting are for others to appreciate.
- **Where-of** and the **towards-which** of equipment relate the work-world of other people.
- The readiness-to-hand of objects for me is not merely their readiness-to-hand for my Dasein alone.

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In that sense no one is alone what Dasein works upon is provided by others. So, others play again a very crucial role in my life. So, this is again an aspect of my facticity as I already mentioned this world is created by others. So, there are several conditions several institutions in this world several possibilities in this world see for instance when I work in IIT, Madras, as faculty member. It is not 100 percent my choice of course, I can say that it is my choice in one sense that I can if I would I can leave this place or it is my conscious choice that I have taken of this job, but for me to take up this job such a profession should exist, such an institution should exist, education institution the profession of faculty member a professor or a associate professor whatever it is that should exist, so that is not created by me that is all already there.

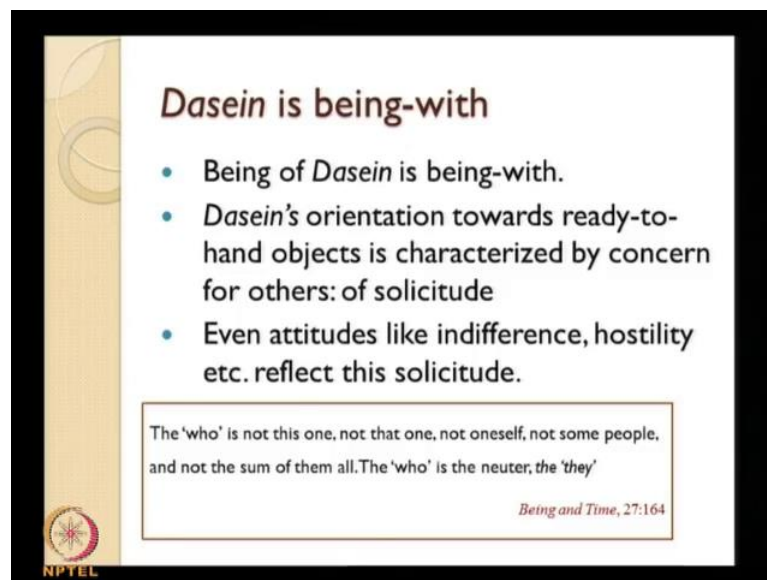
In that sense what the being of man works upon is provided by others, so others play a very crucial role in deciding my own ontological character. What Dasein produces is destined for others, again see what I do here, when I engage a class when I teach this is a profession which I can sort to say for the sake of argument let us say that this is the profession which I have consciously undertaken. So, in that sense I can say that by being of faculty member of IIT, Madras, I am creating my own identity. So, which I create for

the sake of argument let us accept it so, but even that even when I do certain things here teaching engaging class even this class itself, it is this time for others it is not I am not doing it completely for myself. If I am a painter or a musician I paint and sing also for others if others are not there my activities would become meaningless so that is very important.

Again if I am a painter the institution of painting is produce by others and my painting are for others to appreciate, this is what I just explained and again the where-off and the towards which of equipment relate the work world of other people. So, there is a where-off and towards which there is a destiny it is for others it is destined for others, again the readiness to hand of objects for me is not merely their readiness to hand for my Dasein alone.

If I am a painter I will be using lot of things canvas colors and other things and create lot of images and other things. So, I can say that these are readiness to hand objects of objects for me.

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Dasein is being-with

- Being of *Dasein* is being-with.
- *Dasein's* orientation towards ready-to-hand objects is characterized by concern for others: of solicitude
- Even attitudes like indifference, hostility etc. reflect this solicitude.

The 'who' is not this one, not that one, not oneself, not some people, and not the sum of them all. The 'who' is the neuter, the 'they'

Being and Time, 27:164

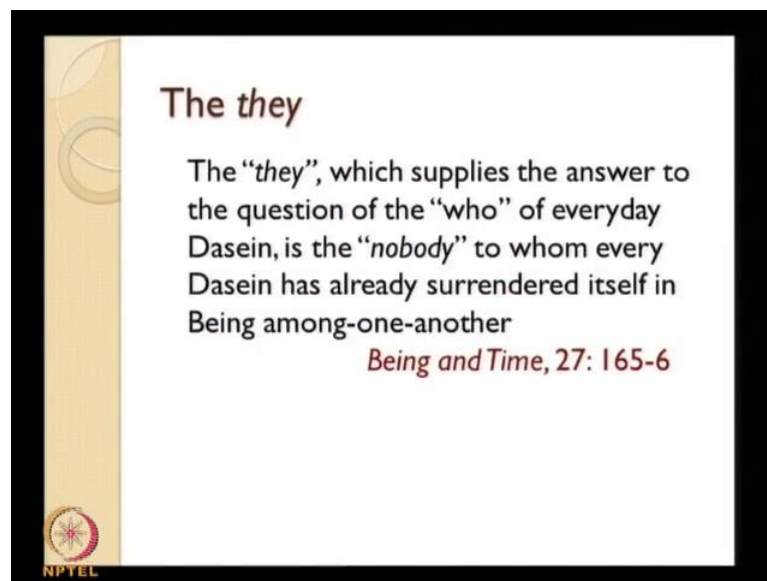
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But it is not just for me alone it is for everyone, it is for others, because my work is also for others and again Dasein is being with being of Dasein is being with, the Dasein orientation towards ready to hand objects is characterized by concern for others I mean this is what I just mentioned, there is a concern for others a solicitude we can say when I teach, when I engaged a class in IIT, Madras I am basically doing it for my students for

others for the society, I am being part of a national building activity. So, it is all for others it is a kind of you know concern for others, concern not in the emotion sense of the term, but in a very existential and under logical sense of the term concern.

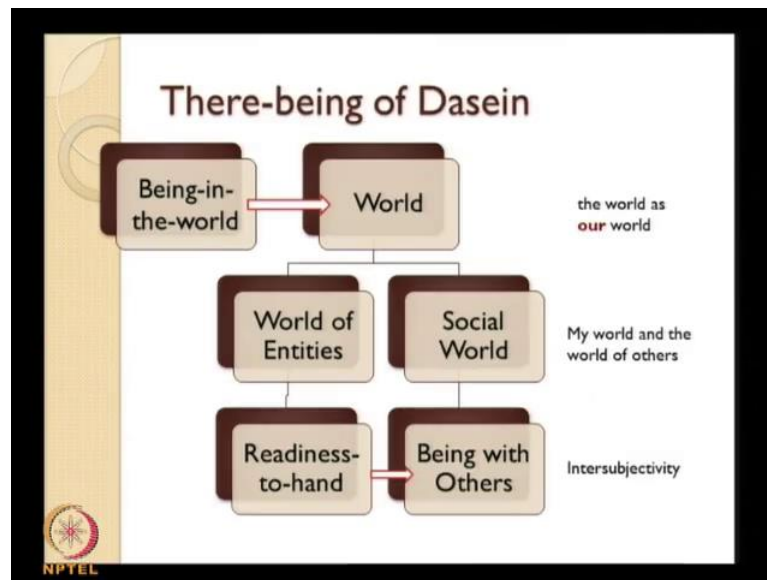
That is why Heidegger calls it, it is a solicitude even attitudes like you know if I am indifferent to something or hostility when I show hostility etcetera, even all such even such attitudes even indifference shows this solicitude according to Heidegger . So, this is again from being a time high court. The 'who' is not this one, not that one not oneself, not some people, and not the some of them all. The 'who' is the neuter the 'they'. So, there is a concept of the 'they', Heidegger refer to the world the social world it is there is a 'they', which is actually not one particular, I mean you cannot specify who is this 'they' it is a kind of neuter 'they'.

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Again another quote, I quote the "they" which supplies the answer to the question of the "who" of everyday the Dasein, is the "nobody" to whom every Dasein has already surrendered itself in being among-one-another being and time, unquote.

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The there being of Dasein being can be characterize can be picturised in this way. So, you have the being in the world here, and the being in the world is Dasein where the world actually is the world as our world, it is to become conceived as our world it is not the individual the Dasein world, something which is the subjective domain no it is always necessarily a world of others as well. So, it is our world and the world is again can be divided into the world of entities, which are there for a ready to hand objects like cameras, computers and other things around me and there is also a social world where other people are there, but I also belong to the that society.

There is a kind of interconnectedness here, as I am already mentioned the world is our world and the social world is my world and the world of other people, and the world of entities are there available for me as ready to hand objects, but when I use them, I use it for others in my living with others in my being with others I employ them. So, there is a kind of inter subjectivity, though I as a subject use them the equipment the tools all these things I use, but I am using it not for me there is a kind of solicitude a concern for others. So, there is in the subjectivity and Heidegger often says that Dasein is always mine. So, that is again another very complex expression, which can mean many things he says Dasein is always mine.

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The slide is titled "Mineness and being-with" in a dark red font. It contains a list of six bullet points in blue text. The first bullet point has the words "mine" and "being-with" in red. The slide has a black border and a yellow vertical bar on the left side with a circular logo. The NPTEL logo is in the bottom left corner.

Mineness and being-with

- Dasein is at the same time **mine** and **being-with**.
- Social world: a world of both others and I.
- Subjectivity and intersubjectivity.
- Intersubjectivity is a specification of the subject.
- The relationship between subjectivity and intersubjectivity determines Dasein's everyday mode of existence.
- Loss of authentic individuality is a possibility in average everyday existence.

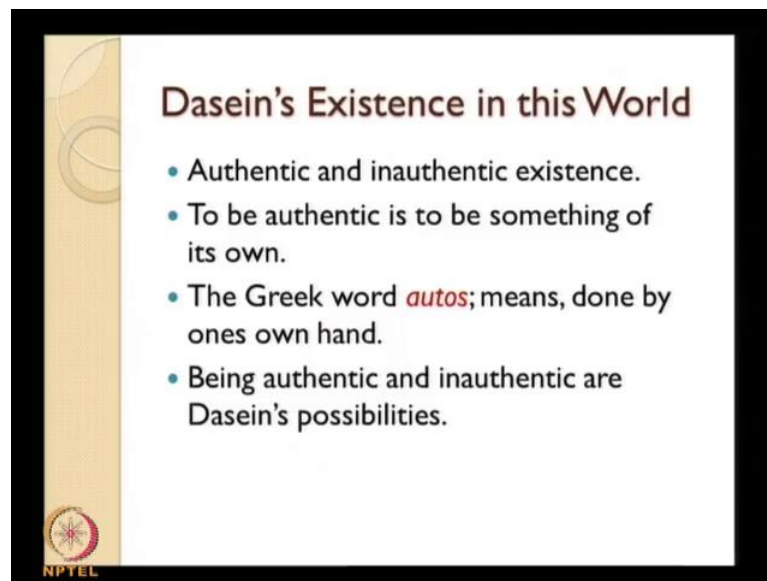
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There is no way that I will be losing Dasein, I mean if you take it literally, but again as I mentioned earlier Heidegger says that I gain my Dasein. Probably what he means is that you know there is something called authentic and inauthentic Dasein, I am coming to that we will discuss it in this lecture itself. So, before we actually gone discussing that let us see this mineness and being-with there is a kind of apparent contradiction between these two ideas you know Dasein is mine when I say Dasein is mine it.

Individualistic I am individualizing my Dasein it is me I mean it. So, authentically me it is pure me I can say, under doctorate, I can even say, but again on the other hand it is being with, it is being with being with others being in the world, social world, and I to have to share a world of other people and all the activities I do I am participating in certain practices which are created by other people and they are intended for other people. So, in that sense there is in apparent contradiction between this mineness and being with both are features of my ontological character. Social world: a world of both others and I, again there is also this apparent contradiction comes in subjectivity and inter-subjectivity, like there is a subjectivity, but essentially we would understand that it is an inter-subjectivity, Dasein is not just Dasein in isolation, but Dasein is always being in the world, it is not a being a isolation, it is a being in the world, it is not a abstract pure being of (Refer Time: 24:22) or Plato or any of those philosophers, but it is a being which is concrete which is exist in this world.

So, inter-subjectivity is a specification of the subject according to Heidegger. So, that is why, it is being there and being the world not a being isolation a pure being. The relationship between subjectivity and inter-subjectivity determines Dasein's every day mode of existence. And there is in this context we can talk about authenticity loss of authentic individuality is a possibility in everyday, in average everyday existence, it is an active possibility that in our everyday kind of a life I might lose my authentic individuality.

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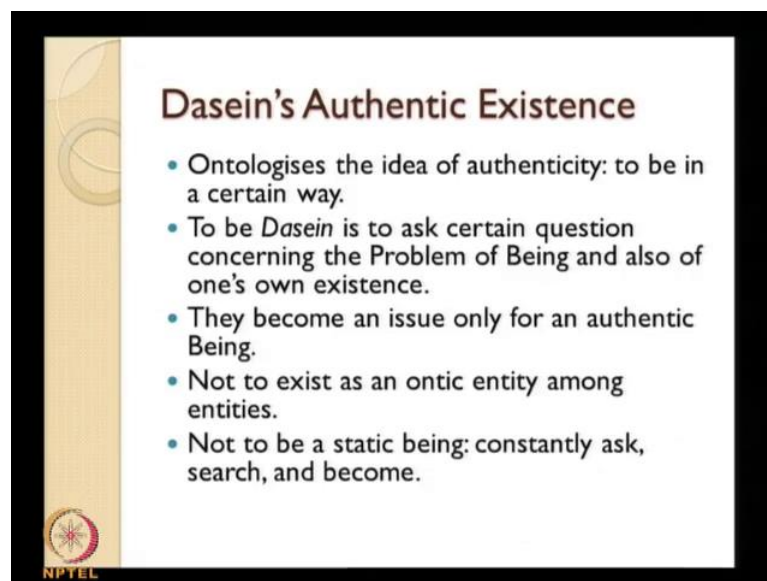
Now Heidegger is going to talk about that, what is it Dasein's existence in this world Dasein can basically exist in two different ways, one is authentic existence another one is inauthentic existence, in authentic existence you take responsibility of what you do? You are what you are, in authentic existence again it is Dasein which is inauthentic, it is not that inauthentic as an existence you lose it is Dasein with which is inauthentic, where you are not your usual self authentic and inauthentic existence is to be authentic is to be something of it is own.

Something of it is own, again is a metaphor you are something of it is own, as if you know you their occasions which I am not my own, I mean I do not own myself, of course there are occasions where there I do not my own myself see example, I will give a very a very plain example very commonsensical example from day to day life when I imitate a

film star, because I admire him a lot. So, I try to imitate him like his hairstyle, his everything you know in my even in my walk, in my voice, I am try to emulative.

In all aspects I try to imitate him there is what happening that, I am losing my authentic individuality, I am submitting it, I am surrendering it, to something else to the they because this actor actually whom I admire belongs to the world of the they. So, I am not being my own self I am rather surrendering myself to the 'they' and imitating someone else. So, this is just I give a very commonsensical example from day to day life then we try to understand the meaning of the world authenticity, the Greek word *autos*; means done by once own hand, where one is self sufficient again, being authentic and inauthentic are Daseins possibilities, as I already mentioned you know even to become inauthentic is the choice say for instance as I the example which I sighted just now, when I imitative an actor I just imagining that I am I that person.

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Dasein's Authentic Existence

- Ontologises the idea of authenticity: to be in a certain way.
- To be *Dasein* is to ask certain question concerning the Problem of Being and also of one's own existence.
- They become an issue only for an authentic Being.
- Not to exist as an ontic entity among entities.
- Not to be a static being: constantly ask, search, and become.

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Here what happens is that, that is also my possibility surrendering my authenticity is also my possibility, when it comes to authentic existence at this is again a very interesting concept in Heidegger, because he ontologises the idea of authenticity, the authentic to be a authentic is to be in a certain way, to act a live in a certain way, to be authentic and to be inauthentic is also to act an live in a certain another way, which is not probably the original way in which I should be living, and I should be acting in, should be living

things, but still it is a way which have chosen. So, it is my own choice it is an I would rather say that their I have surrendered my authenticity.

To be Dasein is to ask certain question concerning the problem of being and also of once own existence. So, this is again a very active possibility of Dasein alone to act the question concern the problem of b, to be concerned about this problem they become an issue only for an authentic being. Not to exist as in ontic entity among other entities. Not to be static being constant ask, search, and become.

This is another thing you know the feature one of the essential features of authentic Dasein is to seek, to ask, to search, to become, I mean be in that process of exploring rather than just conforming to what is being what is happening around you. So, rather than being a blind conformist of what is going around you, you try to be a more explorative try to explore possibilities, more possibilities which are your own an act in this world accordingly.

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The slide is titled "Authentic and Inauthentic Existence" in a dark red font. It contains a bulleted list of four points. The first point states that authentic is *eigentlich* in German, meaning real or proper. The second point states that inauthentic is *uneigentlich*, meaning 'not literal, figurative'. The third point states that Dasein is sometimes authentic and sometimes not. The fourth point states that Dasein's authenticity is hidden but nonetheless given beforehand. The slide has a yellow background with a black border. In the bottom left corner, there is a small circular logo with a red star and the text "NPTEL" below it.

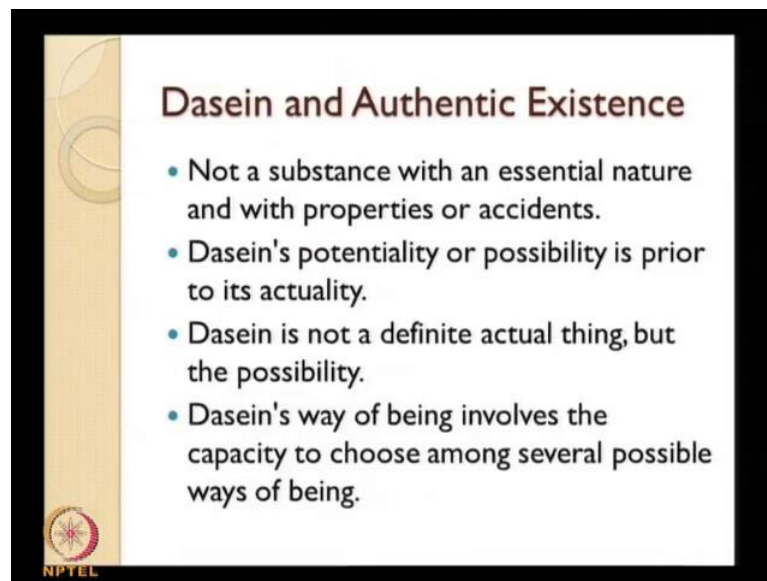
Authentic and Inauthentic Existence

- Authentic is *eigentlich* in German means real or proper.
- Inauthentic is *uneigentlich* means 'not literal, figurative.
- Dasein is sometimes authentic and sometimes not.
- Dasein's authenticity is hidden but nonetheless given beforehand.

The in German the word authentic is, it is *eigentlich* in German means a real or proper, something which is real or proper, and inauthentic means not literal something which is figurative like it is not like literally what it means, but it is figurative Dasein is sometimes authentic and sometimes not, Daseins authenticity is hidden, but nonetheless given beforehand.

So, this is in another very important aspect, it is given beforehand by Dasein is actually given beforehand, it is since it is given beforehand I can talk about authentic and inauthentic ways of existence if it is not given beforehand I cannot talk about it, but it is not given beforehand in the sense of an essence of meaning something like my (Refer Time: 30:19) men or whatever it is not in that sense you know it is given to me, but that that range of possibilities, that possibilities of understanding and relating to the world in a certain way, certain unique manner they are all already there.

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It is not a substance with an essential nature and with properties or accidents, something like I as I already mentioned something like an (Refer Time: 30:48) men or a soul which is, which has got certain properties and accidents, which is a substance not in the sense that there is an essence which I have.

Dasein potentiality or possibility is prior to it is actuality. So, actually what I am I actually, what I am I is based on several conditions, several factors, these conditions and factors would probably make me what I am that is true, but again I mean I might come across or I might find myself in several circumstances. See today I am working in IIT Madras, or today I am working in somewhere else, see tomorrow again I am working in another universities say for example, MIT. So, there the situation is different I find myself in an entirely different in world there, here I am finding myself in a very unique world, but my potentialities or possibilities is prior to this actuality, whether I am

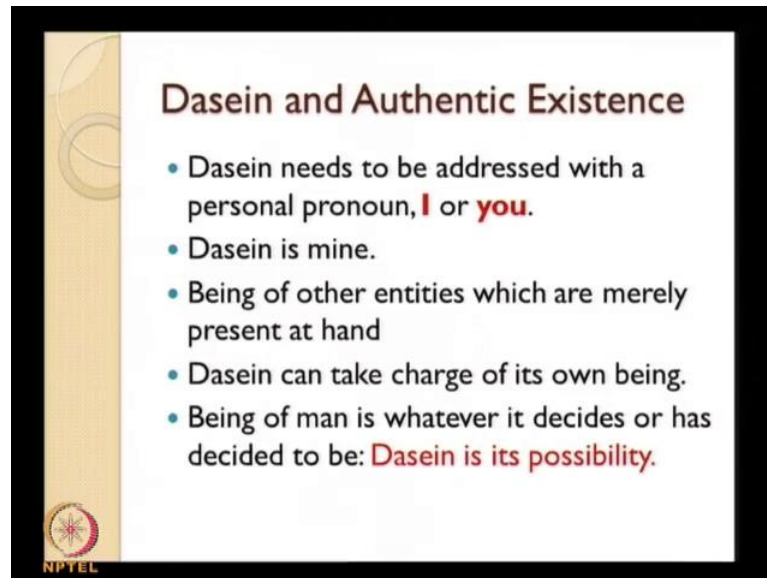
working here in IIT or in MIT my potentiality is an possibility or possibilities prior to that.

Accordingly I would be negotiating myself moving here, in this place on wherever place I am working Dasein is not a definite actual thing, but the possibility. So, this is where he says you know if it is something called an essence, a substance the essence of a substance then it is then it is an actuality, then it is definite it is something which is. So, definite, but here itself is possibility.

Dasein needs to be understood in terms of it is possibilities, the possibility of being which I have, the possibility of being my own being that is what is, what determines my Dasein. So, the more I deviate from that possibilities I am losing my Dasein, or Daseins way of being involves the capacity to choose among several possible ways of being. The ways of being involves the capacity to choose among several possible ways of being, there are several possible ways of being, I can even when I work in IIT Madras, I can actually carryout this profession of being a faculty member in IIT Madras in several ways, I can be very lazy professor I can be a active and enthusiastic person. There are several possibilities I have of course, some of them are very dangerous possibility, if I bunk class then that is a problem, and if I am very cruel to my students that is again a problem, which I am not suppose to if I am unfair to my students that is what they are all my possibilities, they are all my possibilities and they all.

That is what all the possibilities would decide what I have for instance my inauthenticity is also a possibility the way is I can exist in authentically is also a possibility.

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Dasein and Authentic Existence

- Dasein needs to be addressed with a personal pronoun, **I** or **you**.
- Dasein is mine.
- Being of other entities which are merely present at hand
- Dasein can take charge of its own being.
- Being of man is whatever it decides or has decided to be: **Dasein is its possibility.**

Dasein and authentic existence Dasein needs to be addressed with the personal pronoun I or you, not it something an object where I refer to an object hammer or a computer. But it is an I or a you it is my I have already mentioned this being of other entities, which are merely present at hand that see this water bottle the being of this water bottle is something which is merely present at hand something which I can use does not have an entity does not have a being of it is own, Dasein can take charge of it is own being.

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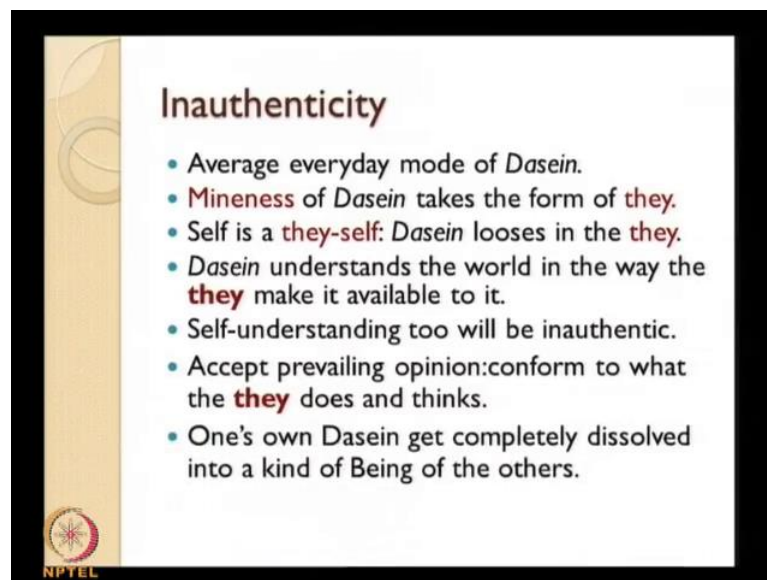
To be Authentic

- To have a room of one's own
- Have a mind of one's own.
- Being one's own master.
- To be true to one's own self.
- To be one's own person.
- To do one's own thing.
- Dasein is not equated with human being.
- There is a Dasein of man.
- Da in Dasein refers to the disclosedness of Being.

This is the possibility of the Dasein I can take charge of my own being that is authentic existence, being of man is whatever it decides or has decided to be Dasein is it is possibility to be authentic in this sense is you have a room for one's own, have a mind of one's own, being one's own master, to be true to be one's own self, to be one's own person, to do one's own thing, Dasein is not equated with human being, in that sense there is a Dasein of man.

That is why it is possibilities it is actually we are referring to possibilities when we refer to Dasein, the in Dasein refers to the disclosedness of being.

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The slide is titled "Inauthenticity" in a bold, dark red font. It features a list of seven bullet points, each preceded by a small blue dot. The text is black, with the words "they" and "they" highlighted in red. The slide has a white background with a black border. On the left side, there is a vertical yellow bar with a circular pattern. At the bottom left, there is a small red circular logo with a white star and the text "NPTEL" below it.

Inauthenticity

- Average everyday mode of *Dasein*.
- **Mineness** of *Dasein* takes the form of **they**.
- Self is a **they-self**: *Dasein* loses in the **they**.
- *Dasein* understands the world in the way the **they** make it available to it.
- Self-understanding too will be inauthentic.
- Accept prevailing opinion: conform to what the **they** does and thinks.
- One's own *Dasein* get completely dissolved into a kind of Being of the others.

Now in this context what is inauthenticity then, average everyday mode of Dasein? So, just to live alive with others which others live it is not my own life I am living I am living a life what others live, mineness of Dasein takes the form of they, there is no mine, but only they become all of them, self is a they-self: Dasein loses in the they. So, I get lost I mean I lose my Dasein in the, they and it understands the world in the way they make it available to it, self understanding too will be inauthentic accept prevailing opinion confirm to what they does and thinks they does and thinks. So, I am not exercising my own authentic potentialities of a existence, but just follow what others do once own does and get completely dissolved into a kind of being of the others.

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Regaining or Being Authentic

- Not by isolating oneself from others
- **Being-with** is not a limitation: it is a typical human way of being.
- Authenticity consists in attaining a **difference in relationship**.
- Dasein has to be with others: occupy with others in a practice: has a role in the practice.
- Practices are not its creations: Socially defined and culturally inherited tasks are necessary for us
- But realize its possibilities in such practices: Eg. Music.

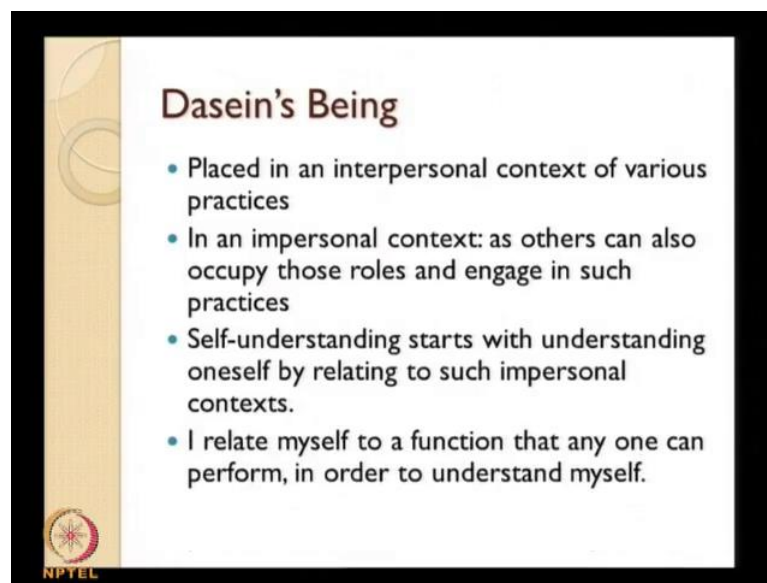
See there is always a in which I would ideally do things in this world, I would ideally live in this world. So, instead of perceiving those my authentic genuine ways of doing a living in this world I just copy what others do I just confirm to the accepted practices that is the authentic inauthentic in authentic way of being, and in context regaining you are your Dasein your authentic being, becomes important not by isolating oneself from others it is not that you know see for instance. If I am a classical musician; karnatic musician I will have to definitely a learned certain basic things which all karnatic musicians should have to learn the basic notations and other details. I can say that I mean I want to be so authentic and original and invent my own ragas and other things; I mean there are certain specified number of ragas and specified ways of maneuvering when you are a karnatic classical musicians.

I cannot say that these things are not acceptable for me I would not originality and authenticity, originality and authenticity is to be expressed in that fashion you have to accept those practices, which are customs which are there in the world they are not created by me, they have there they are created by the, they of course, just by participating in it I would not be losing my authenticity. So, it is not by isolating oneself from others being with is not a limitation, it is a typical human way of being I mean to be a musician I have to be I have to use all these accepted practices that is not something which is unusual that is my way of being, that is mans way of being authenticity consists in attaining a difference in relationships.

It is not doing things and entirely in different way, I mean calling something else as music, but participating in the process participating in the practices, but do still doing in a in a different way Dasein has to do, has to be with others occupy with others in a practice has a role in the practice only I mean my identity is always a role identity, either I am a painter or a or a faculty member teacher or a musician or a cricketer, whatever I am these are all practices which I have not created, but we in these accepted already created practices, I have certain roles I occupies certain roles these roles would decide what I am.

Practices are not it is creations the Daseins creations, they are socially defined and culturally inherited tasks they are necessary for us. But realize it is possibilities in such practices example of music which I have sited, now what is Daseins being in this context placed in an interpersonal context of various practices.

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The slide is titled "Dasein's Being" in a bold, dark red font. It features a bulleted list of four points in a dark blue font. The slide has a light beige background with a vertical yellow bar on the left side containing a circular logo. The NPTEL logo is visible in the bottom left corner.

Dasein's Being

- Placed in an interpersonal context of various practices
- In an impersonal context: as others can also occupy those roles and engage in such practices
- Self-understanding starts with understanding oneself by relating to such impersonal contexts.
- I relate myself to a function that any one can perform, in order to understand myself.

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I find myself in an interpersonal context of various practices you know this class room for instance, when I work in IIT Madras there are several things I do as a faculty member in IIT Madras, several practices that goes around me which are not my creations in an impersonal context as others can also occupy those roles and engage in such practices. Self understanding charge with understanding starts with understanding oneself by relating to such impersonal context.

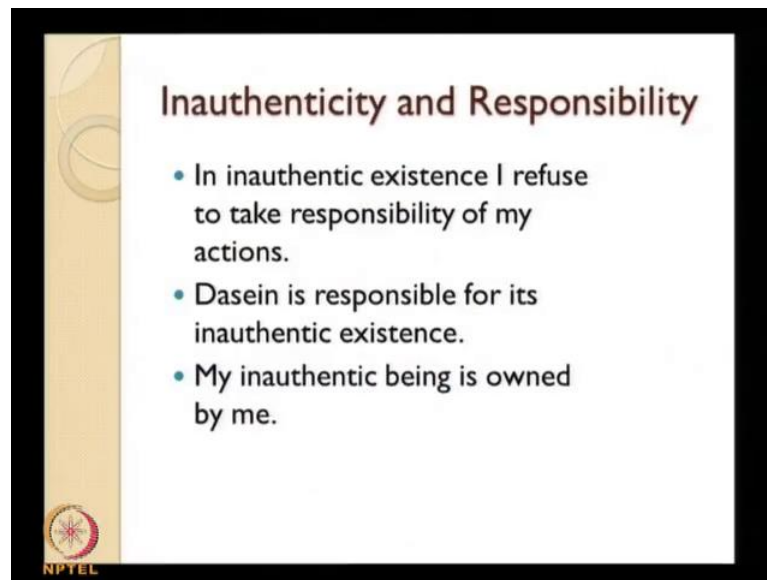
Myself understanding as a philosopher as a faculty member here, this necessarily happens by relating myself to such impersonal context of IIT Madras of philosophy whatever, I relate myself to a function that anyone can perform in order to understand myself authentic existence does not mean insulating yourself or excluding you completely from common practices, but to do it differently.

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Attained with the they-self practices and roles created by the they authenticity is an achievement in that sense, Dasein has to discover the world in it is own way different from the they self. It is participating in the practices, but differentiating oneself from the they-self do not be the they be always mine retain that mine that thus I, in inauthentic existence I refuse to take responsibility of my actions.

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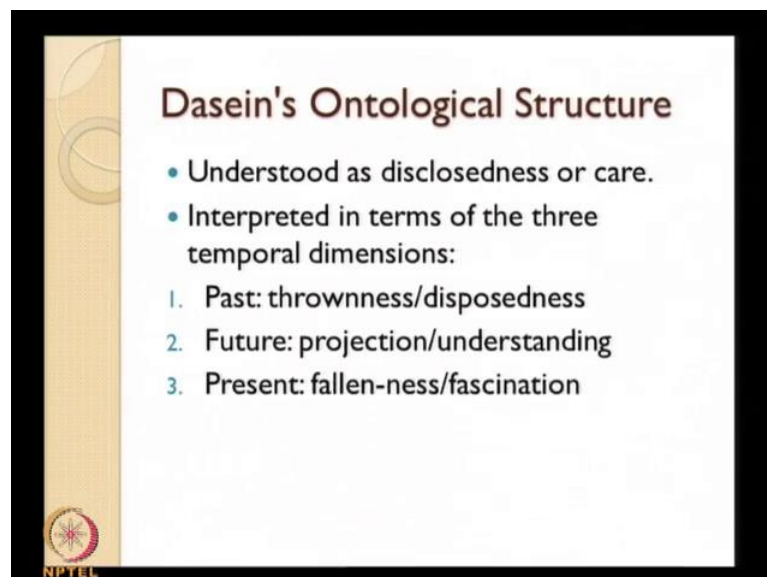
Inauthenticity and Responsibility

- In inauthentic existence I refuse to take responsibility of my actions.
- Dasein is responsible for its inauthentic existence.
- My inauthentic being is owned by me.

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And Dasein is responsible for its inauthentic existence as well as I mentioned earlier inauthentic means I do not take responsibility, because it is they I am part of the they or rather I am the they self there, but when and I am myself, I am my own then I have to take responsibilities then the decisions are mine my inauthentic being is owned by me.

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Dasein's Ontological Structure

- Understood as disclosedness or care.
- Interpreted in terms of the three temporal dimensions:
 1. Past: thrownness/disposedness
 2. Future: projection/understanding
 3. Present: fallen-ness/fascination

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Inauthentic being is also owned by me now let us see on very briefly see Dasein's ontological structure to understand the concept of disclosure truth has disclosure, which is a very unique conception of Heidegger. It is understood as disclosedness or care

interpreted in terms of the three temporal dimensions of past where you know you have past thrownness of disposedness then future there I project myself to future my possibilities and understanding and present, where I find myself situated in a context fallen, fallenness of fascination.

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And thrownness is I find myself in a world disposedness is Dasein's receptiveness, it is based on this disposedness I receive things, manifested in the different moods on the basis of which the world discloses to me differently see for example, when I am happy the entire world discloses itself to me in a different way, when I am so sad and depressed the same world would be disclosing to me in a different way. So, it is the disposedness of Dasein which is understood in terms of various modes, which decide in a very crucial way my ontological character my way of understanding the world.

Projection every concrete situation offers a range of possibilities for acting in which Dasein projects itself and in understanding the Dasein projects itself onto such possibilities. So, what is understanding is and in relating myself to certain possibilities to future and in that sense every understanding when I understand something say for instance when I understand an object in front of me as a chair, I understand it has by relating itself to my conditions that it something where I can sit, I can use for certain purposes, it is men for certain purpose in a social context all these objects entities, I

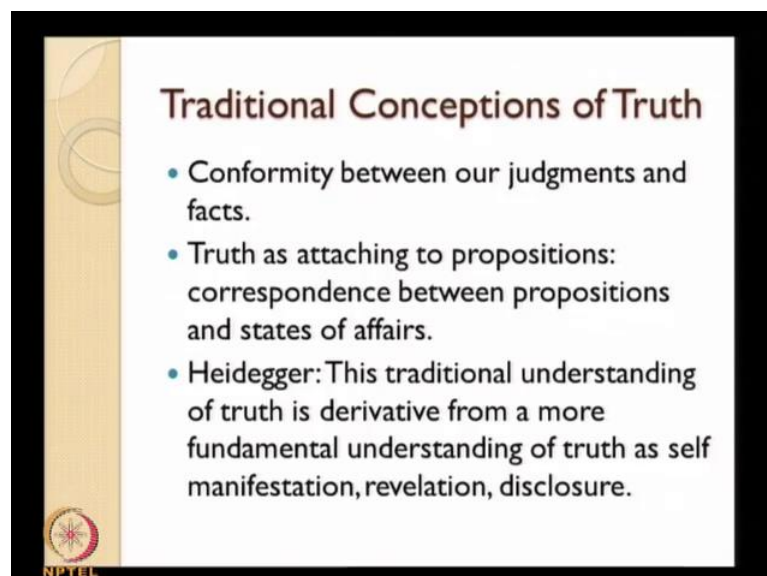
understand in this way by relating them to me, to my context. So, in that sense I can say that all understanding is self understanding.

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Then fallenness for fallen away from itself as an authentic potentiality for being itself and has fallen on to the world, manifested in idle talk curiosity and ambiguity I am not going to elaborate this topics. This concepts because the most important thing is to understand the notion of disclosedness now or disclosure, it involves a closing of or covering up of any real understanding of the world.

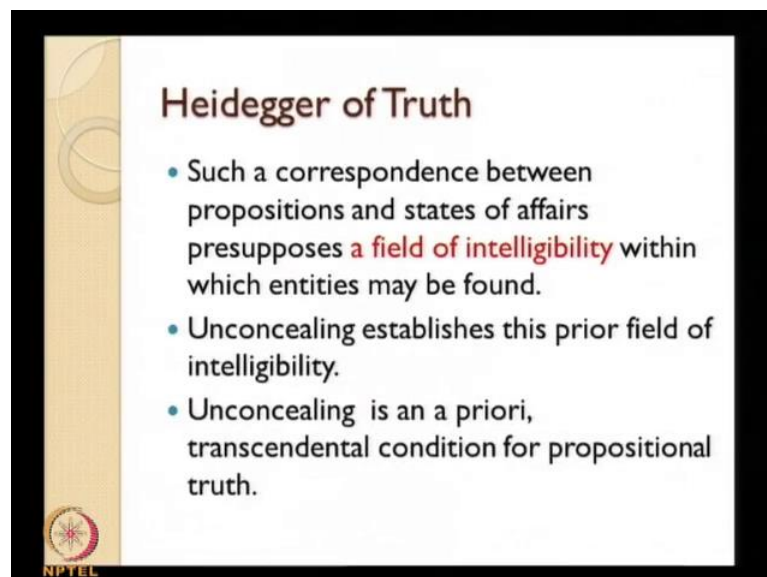
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Now, let us see the truth as unconcealment this concept there are certain traditional conceptions of truth which says that conformity, between our judgments and facts is source central so integral, so our traditional understanding of truth, which Heidegger opposes Heidegger has a very interesting and a very different conception of truth, where he understands truth has aletheia or unconcealment truth as attaching to propositions. Like, that is a traditional conception where correspondence between propositions and states of affairs, when I say that there are two chairs in this room the proposition corresponds to the fact that there are two chairs in this room, or when I say there is a TV kept on table, I am expressing a fact and the prepositions corresponds to that particular fact.

Heidegger says even this understanding of truth is derivative from a more fundamental understanding of truth as self manifestation or revelation or disclosure. Actually this is what he emphasizes on truth as disclosure as unconcealment such a correspondence between propositions and state of affairs presupposes a field of intelligibility within which entities maybe found.

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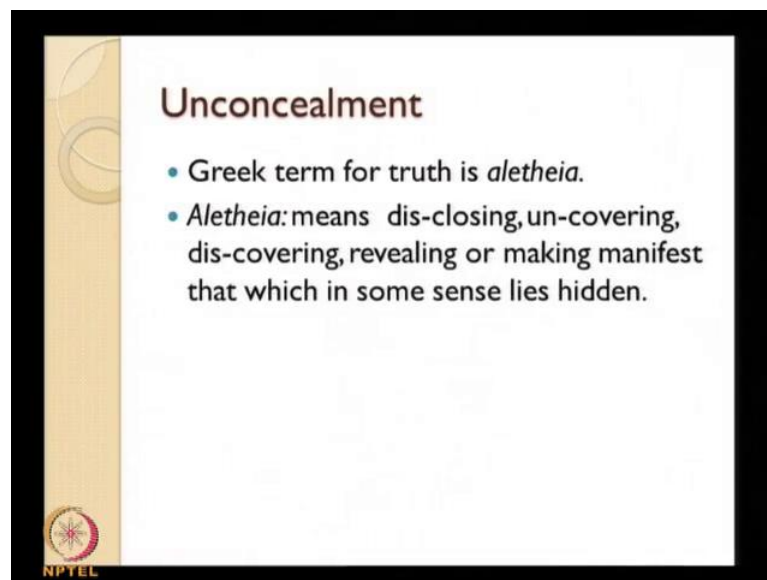


What is that field of intelligibility that is a question that is Dasein, Daseins ontological space, ontological horizon? So, unconcealing establishes this prior field of intelligibility, unconcealing is an a priori transcendental condition for propositional even for propositional two then. So, this is this theory this notion of unconcealment according to

Heidegger is what characterizes truth, truth and knowledge everything I mean presuppose this unconcealment.

He says that this is a way in which truth was understood by the Greek thinkers, the original Greek thinkers. The meaning of truth which was lost in the course of in the history of western philosophy where it has become later on identify with what do you called correspondence theory coherence theory and various other theories.

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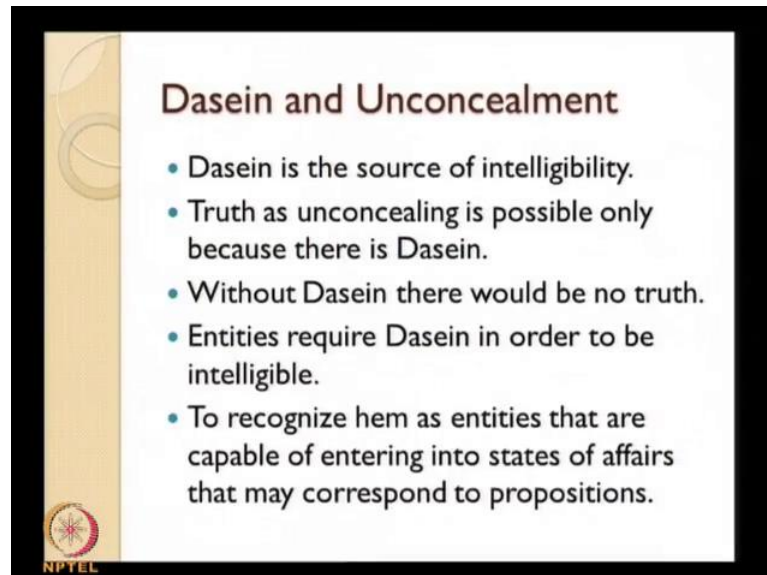


It is a Greek term is aletheia, which means closing or uncovering or discovering or revealing or making manifest that which in some sense lies hidden see. So, this is what I sometime back I mentioned about a mood for instance let us say, let us take an example I meet a student one of my student who my thought long, long, long years back say 10, 15 years back I thought him, and I meet him today on my way to my class room, he comes and meets me and says that I have come to meet you I feel. So, happy seeing my student is an old student I see I feel.

Happy in seeing him student as such the person as such will not generate such kind of response to everyone who sees him everyone who seems in may not feel happy in the way in which I feel happy, I feel happy I conceive this person in a particular way, I understand this person in a particular way. I mean with lot of happiness and all that because there is a context the context is that we are related in a certain way he was my

student. So, all these things are important for Heidegger on the ontological context of the being in the world is important.

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Dasein and Unconcealment

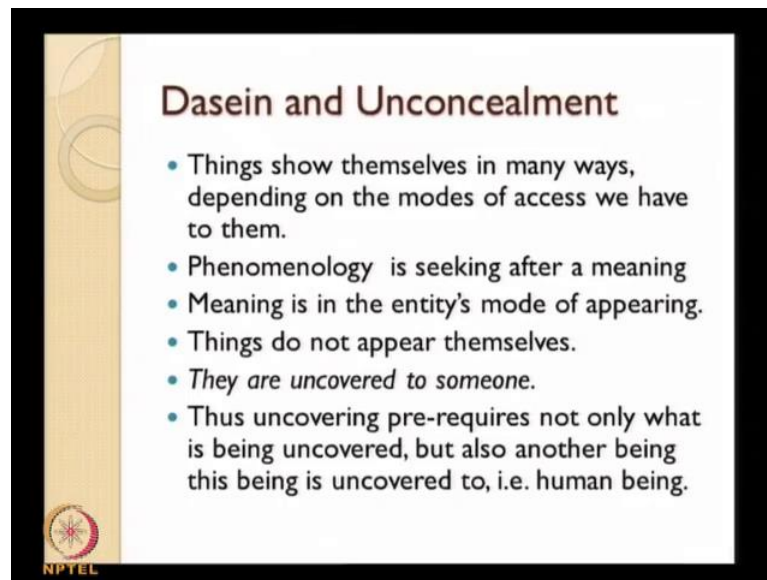
- Dasein is the source of intelligibility.
- Truth as unconcealing is possible only because there is Dasein.
- Without Dasein there would be no truth.
- Entities require Dasein in order to be intelligible.
- To recognize them as entities that are capable of entering into states of affairs that may correspond to propositions.

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Dasein is the field of is the source of intelligibility. So, that is what is mean by the source of intelligibility the context in which things will become intelligible, why there is happen is when I see a person, another person who sees him may not be feeling that happiness because there is a domain of intelligibility that is me my Dasein. Truth as unconcealing is possible only because there is Dasein; without Dasein there would be no truth at all and that is requires the Dasein in order to be intelligible; to recognize them as entities that are capable of entering into states of affairs that may correspond to prepositions.

All these see when I mentioned about the television is on the table, thus these object is these entities like television table and their inter relationship one is upon the other. All these presuppose a domain of intelligibility that is me even that is presuppose, I mean that that domain of intelligibilities presuppose by the statement for being true in terms of the principle of correspondence even.

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Dasein and Unconcealment

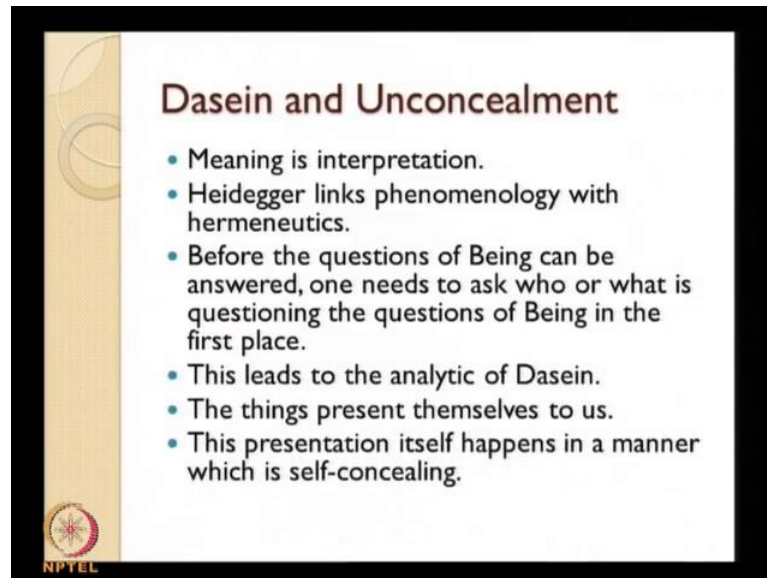
- Things show themselves in many ways, depending on the modes of access we have to them.
- Phenomenology is seeking after a meaning
- Meaning is in the entity's mode of appearing.
- Things do not appear themselves.
- *They are uncovered to someone.*
- Thus uncovering pre-requires not only what is being uncovered, but also another being this being is uncovered to, i.e. human being.

NPTEL

Things show themselves in many ways depending on the modes of access we have them phenomenology is seeking after a meaning; meaning is the entities mode of appearing things do not appear themselves they are uncovered to someone thus uncovering pre requires not only what is being uncovered. But also another being this being is uncovered to that is to the human being, the Dasein is at the center of this process is uncovering.

Truth meaning knowledge everything is possible because there is the Dasein which is the context of intelligibility to which things a wins and the world discloses itself it is not correspondents it is disclosure, it is unconcealment, it is aletheia.

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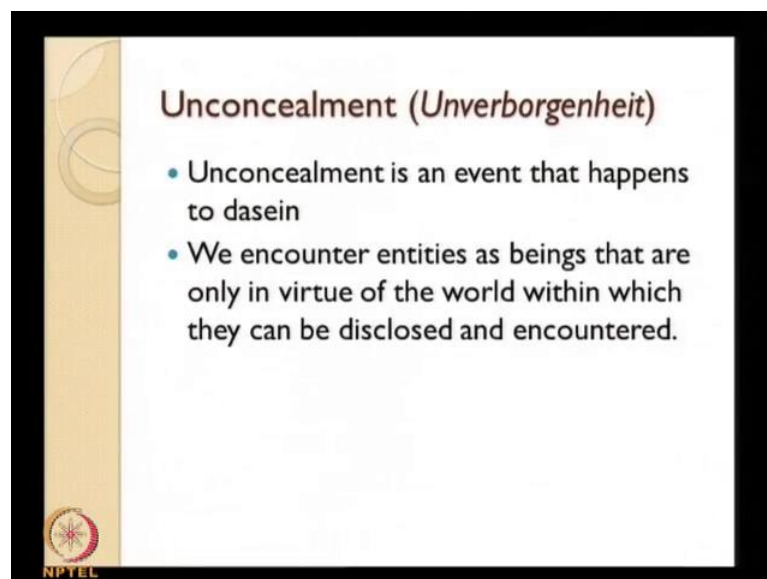
Dasein and Unconcealment

- Meaning is interpretation.
- Heidegger links phenomenology with hermeneutics.
- Before the questions of Being can be answered, one needs to ask who or what is questioning the questions of Being in the first place.
- This leads to the analytic of Dasein.
- The things present themselves to us.
- This presentation itself happens in a manner which is self-concealing.

NPTEL

Meaning is in that sense interpretation, because there is no they objective universal meaning every object it discloses probably differently to different people based on the context the under logical context of that Dasein Heidegger links phenomenology with hermeneutics in this sense. And before the question of being can be answered one need to ask or what is questioning the questions of being in the first place; this leads to the analytic of Dasein, which we have already seen and the things presents themselves to us; this presentation itself happens in a manner which is self concealing.

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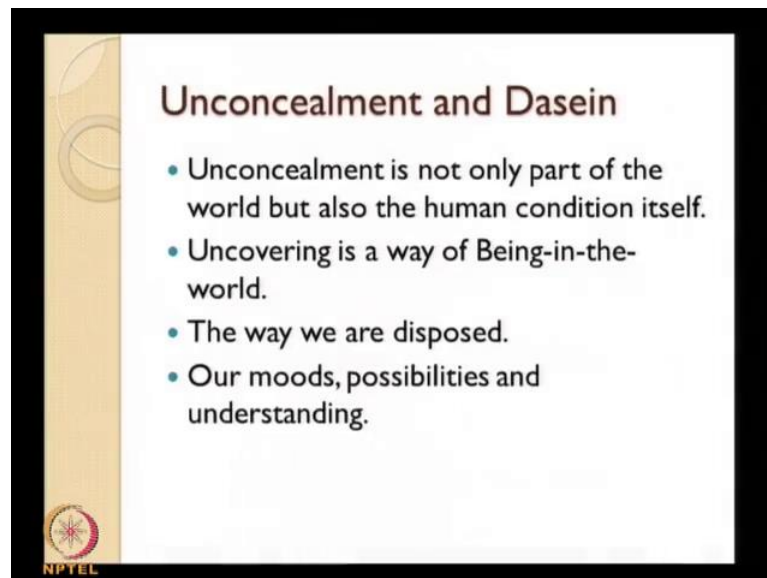
Unconcealment (*Unverborgenheit*)

- Unconcealment is an event that happens to dasein
- We encounter entities as beings that are only in virtue of the world within which they can be disclosed and encountered.

NPTEL

And unconcealment is an event that happens to Dasein that is the way in which things uncover themselves. So, or Dasein you lives in this world understand this in this world. So, when I understand this world I understand in terms of my possibilities, my objectives; my concerns projects. So, mine that ontological horizon of my, my existence comes into the picture it is at the center, and everything around me entities objects other people everything around me actually I understanding it as essentially relating all of them to me. To my ontological horizon we encounter entities as beings that are only in virtue of the world within which they can be disclosed and encountered and unconcealment is not only part of the world, but also human condition itself uncovering is a way of being in the world.

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To be in the world to be Dasein is to encounter this disclosures this uncovering of objects to live in this world by relating oneself with other objects. By being in this subjective domain of affairs world affairs is to encounter such unconcealment uncovering constantly, the way we are disposed matters our moods possibilities and understanding all these things I have already explained.

We will wind up this discussion here. So, the major points which I was trying to highlight is there are number one, the ontological the analytic of Daseins, Daseins ontological analysis which reveals a structure of Dasein, and then you know the structure of Dasein as revealed as being in the world with being with others. And there the

possibilities of Dasein are to authentic or inauthentic existence and to be authentic or to be inauthentic they are choices of Dasein and when Dasein is authentic, it is on its own otherwise it is just imitating others, it is part of (Refer Time: 52:55).

Here if delve into the structure of Dasein a little deeper, you will understand that this is again constitutive of certain structures, which Heidegger would called four structure of understanding which is a preexistence context of meaning, which determines the ontological horizon of each Dasein and the entire world is uncovered is unconcealed to this ontological horizon. So, truth needs to be understood not as a correspondent between facts and a preposition, but as unconcealment where things the world is uncovered to the unique and peculiar ontological horizon of Dasein.

This is Heidegger's contribution we will see his influence is impact on other philosopher in the coming lectures, where we will particularly taking up problems in existentialism. Now let us wind up this lecture.

Thank you.