

Being + Time (except #2)

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#2 Anxiety, Authenticity, - Being
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A) "The Everyday Being of 'In-There',
and the Fall of 'Dasein',"

including 226 Talk, Curiosity, Ambiguity,
Fullestness, and Awareness," pp-216-224

B) "Dasein's Possibility of Being-A-Whole,
or Being-Towards-Death," 277-311

BEING AND TIME

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into 'the 'things themselves' and attain the status of a problematic which has been cleared up conceptually.

Our Interpretation of language has been designed merely to point out the ontological 'locus' of this phenomenon in Dasein's state of Being, and especially to prepare the way for the following analysis, in which, taking as our clue a fundamental kind of Being belonging to discourse, in connection with other phenomena, we shall try to bring Dasein's everydayness into view in a manner which is ontologically more primordial.

B. The Everyday Being of the "There", and the Falling of Dasein

In going back to the existential structures of the disclosedness of Being-in-the-world, our Interpretation has, in a way, lost sight of Dasein's everydayness. In our analysis, we must now regain this phenomenal horizon which was our thematical starting-point. The question now arises: what are the existential characteristics of the disclosedness of Being-in-the-world, so far as the latter, as something which is everyday, maintains itself in the kind of Being of the "they"? Does the "they" have a state-of-mind which is specific to it, a special way of understanding, talking, and interpreting? It becomes all the more urgent to answer these questions when we remember that proximally and for the most part Dasein is absorbed in the "they" and is mastered by it. Is not Dasein, as thrown Being-in-the-world, thrown proximally right into the publicness of the "they"? And what does this publicness mean, other than the specific disclosedness of the "they"?

If understanding must be conceived primarily as Dasein's potentiality-for-Being, then it is from an analysis of the way of understanding and interpreting which belongs to the "they" that we must gather which possibilities of its Being have been disclosed and appropriated by Dasein as "they". In that case, however, these possibilities themselves make manifest an essential tendency of Being—one which belongs to everydayness. And finally, when this tendency has been explicated in an ontologically adequate manner, it must unveil a primordial kind of Being of Dasein, in such a way, indeed, that from this kind of Being¹ the phenomenon of thrownness, to which we have called attention, can be exhibited in its existential concreteness.

In the first instance what is required is that the disclosedness of the "they"—that is, the everyday kind of Being of discourse, sight, and interpretation—should be made visible in certain definite phenomena. In

¹ Reading '... von ihr aus ...'. The earliest editions omit 'aus'; correction is made in a list of errata.

relation to these phenomena, it may not be superfluous to remark that our own Interpretation is purely ontological in its aims, and is far removed from any moralizing critique of everyday Dasein, and from the aspirations of a 'philosophy of culture'.

¶ 35. Idle Talk

The expression 'idle talk' ["Gerede"] is not to be used here in a 'disparaging'¹ signification. Terminologically, it signifies a positive phenomenon which constitutes the kind of Being of everyday Dasein's understanding and interpreting. For the most part, discourse is expressed by being spoken out, and has always been so expressed; it is language.² But in that case understanding and interpretation already lie in what has thus been expressed. In language, as a way things have been expressed or spoken out [Ausgesprochenheit], there is hidden a way in which the understanding of Dasein has been interpreted. This way of interpreting it is no more just present-at-hand than language is; on the contrary, its Being is itself of the character of Dasein. Proximally, and with certain limits, Dasein is constantly delivered over to this interpretedness, which controls and distributes the possibilities of average understanding and of the state-of-mind belonging to it. The way things have been expressed or spoken out is such that in the totality of contexts of signification into which it has been articulated, it preserves an understanding of the disclosed world and therewith, equiprimordially, an understanding of the Dasein-with of Others and of one's own Being-in. The understanding which has thus already been "deposited" in the way things have been expressed, pertains just as much to any traditional discoveredness of entities which may have been reached, as it does to one's current understanding of Being and to whatever possibilities and horizons for fresh interpretation and conceptual Articulation may be available. But now we must go beyond a bare allusion to the Fact of this interpretedness of Dasein, and must inquire about the existential kind of Being of that discourse which is expressed and which expresses itself. If this cannot be conceived as something present-at-hand, what is its Being, and what does this tell us in principle about Dasein's everyday kind of Being?

Discourse which expresses itself is communication. Its tendency of

¹ These quotation marks are supplied only in the older editions. (It is not easy to translate 'Gerede' in a way which does not carry disparaging connotations. Fortunately Heidegger makes his meaning quite clear.)

² 'Die Rede spricht sich zumeist aus, und hat sich schon immer ausgesprochen. Sie ist Sprache.' As we have pointed out earlier (see our note 1, p. 190 H. 149 above), it is often sufficient to translate 'aussprechen' as 'express'. In the present passage, however, the connotation of 'speaking out' or 'uttering' seems especially important; we shall occasionally make it explicit in our translation by hendiadys or other devices.

Being is aimed at bringing the hearer to participate in disclosed Being towards what is talked about in the discourse.

In the language which is spoken when one expresses oneself, there lies an average intelligibility; and in accordance with this intelligibility the discourse which is communicated can be understood to a considerable extent, even if the hearer does not bring himself into such a kind of Being towards what the discourse is about as to have a primordial understanding of it. We do not so much understand the entities which are talked about; we already are listening only to what is said-in-the-talk as such. What is said-in-the-talk gets understood; but what the talk is about is understood only approximately and superficially. We have *the same thing* in view, because it is in *the same* averageness that we have a common understanding of what is said.

Hearing and understanding have attached themselves beforehand to what is said-in-the-talk as such. The primary relationship-of-Being towards the entity talked about is not 'imparted' by communication;¹ but Being-with-one-another takes place in talking with one another and in concern with what is said-in-the-talk. To this Being-with-one-another, the fact that talking is going on is a matter of consequence.² The Being-said, the dictum, the pronouncement [Ausspruch]—all these now stand surety for the genuineness of the discourse and of the understanding which belongs to it, and for its appropriateness to the facts. And because this discoursing has lost its primary relationship-of-Being towards the entity talked about, or else has never achieved such a relationship, it does not communicate in such a way as to let this entity be appropriated in a primordial manner, but communicates rather by following the route of gossiping and passing the word along.³ What is said-in-the-talk as such, spreads in wider circles and takes on an authoritative character. Things are so because one says so. Idle talk is constituted by just such gossiping and passing the word along—a process by which its initial lack of grounds to stand on [Bodenständigkeit] becomes aggravated to complete groundlessness [Bodenlosigkeit]. And indeed this idle talk is not confined to vocal gossip, but even spreads to what we write, where it takes the form of 'scribbling' [das "Geschreibe"]. In this latter case the gossip is not based so much upon hearsay. It feeds upon superficial reading [dem Angelesenen]. The average understanding of the reader will *never be able* to decide what has been drawn from primordial sources with a struggle and how much is just gossip. The average understanding, moreover, will not want any such distinction, and does not need it, because, of course, it understands everything.

¹ Die Mitteilung "teilt" nicht den primären Seinsbezug zum beredeten Seienden . . .

² 'Ihm liegt daran, dass geredet wird.' We have interpreted 'Ihm' as referring to 'das Miteinandersein', but other interpretations are grammatically possible.

³ . . . sondern auf dem Wege des Weiter- und Nachredens.

The groundlessness of idle talk is no obstacle to its becoming public; instead it encourages this. Idle talk is the possibility of understanding everything without previously making the thing one's own. If this were done, idle talk would founder; and it already guards against such a danger. Idle talk is something which anyone can rake up; it not only releases one from the task of genuinely understanding, but develops an undifferentiated kind of intelligibility, for which nothing is closed off any longer.

Discourse, which belongs to the essential state of Dasein's Being and has a share in constituting Dasein's disclosedness, has the possibility of becoming idle talk. And when it does so, it serves not so much to keep Being-in-the-world open for us in an articulated understanding, as rather to close it off, and cover up the entities within-the-world. To do this, one need not aim to deceive. Idle talk does not have the kind of Being which belongs to *consciously passing off* something as something else. The fact that something has been said groundlessly, and then gets passed along in further retelling, amounts to perverting the act of disclosing [Erschliessen] into an act of closing off [Verschliessen]. For what is said is always understood proximally as 'saying' something—that is, an uncovering something. Thus, by its very nature, idle talk is a closing-off, since to go back to the ground of what is talked about is something which it leaves undone.

This closing-off is aggravated afresh by the fact that an understanding of what is talked about is supposedly reached in idle talk. Because of this, idle talk discourages any new inquiry and any disputation, and in a peculiar way suppresses them and holds them back.

This way in which things have been interpreted in idle talk has already established itself in Dasein. There are many things with which we first become acquainted in this way, and there is not a little which never gets beyond such an average understanding. This everyday way in which things have been interpreted is one into which Dasein has grown in the first instance, with never a possibility of extrication. In it, out of it, and against it, all genuine understanding, interpreting, and communicating, all re-discovering and appropriating anew, are performed. In no case is a Dasein, untouched and unseduced by this way in which things have been interpreted, set before the open country of a 'world-in-itself' so that it just beholds what it encounters. The dominance of the public way in which things have been interpreted has already been decisive even for the possibilities of having a mood—that is, for the basic way in which Dasein lets the world "matter" to it.¹ The "they" prescribes one's state-of-mind, and determines what and how one 'sees'.

¹ . . . über die Möglichkeiten des Gestimmtheitsentschieden, das heisst über die Grundart, in der sich das Dasein von der Welt angehen lässt.' The second 'über' is found only in the later editions.

Idle talk, which closes things off in the way we have designated, is the kind of Being which belongs to Dasein's understanding when that understanding has been uprooted. But idle talk does not occur as a condition which is present-at-hand in something present-at-hand: idle talk has been uprooted existentially, and this uprooting is constant. Ontologically this means that when Dasein maintains itself in idle talk, it is—as Being-in-the-world—cut off from its primary and primordial genuine relationships-of-Being towards the world, towards Dasein-with, and towards its very Being-in. Such a Dasein keeps floating unattached [in einer Schwebel]; yet in so doing, it is always alongside the world, with Others, and towards itself. To be uprooted in this manner is a possibility-of-Being only for an entity whose disclosedness is constituted by discourse as characterized by understanding and states-of-mind—that is to say, for an entity whose disclosedness, in such an ontologically constitutive state, is its “there”, its ‘in-the-world’. Far from amounting to a “not-Being” of Dasein, this uprooting is rather Dasein's most everyday and most stubborn ‘Reality’.

Yet the obviousness and self-assurance of the average ways in which things have been interpreted, are such that while the particular Dasein drifts along towards an ever-increasing groundlessness as it floats, the uncanniness of this floating remains hidden from it under their protecting shelter.

¶ 36. Curiosity

In our analysis of understanding and of the disclosedness of the “there” in general, we have alluded to the *lumen naturale*, and designated the disclosedness of Being-in as Dasein's “clearing”, in which it first becomes possible to have something like sight.¹ Our conception of “sight” has been gained by looking at the basic kind of disclosure which is characteristic of Dasein—namely, understanding, in the sense of the genuine appropriation of those entities towards which Dasein can comport itself in accordance with its essential possibilities of Being.

The basic state of sight shows itself in a peculiar tendency-of-Being which belongs to everydayness—the tendency towards ‘seeing’. We designate this tendency by the term “curiosity” [*Neugier*], which characteristically is not confined to seeing, but expresses the tendency towards a peculiar way of letting the world be encountered by us in perception. Our aim in interpreting this phenomenon is in principle one which is existential-ontological. We do not restrict ourselves to an orientation towards cognition. Even at an early date (and in Greek philosophy this

¹ See H. 133 above.

was no accident) cognition was conceived in terms of the ‘desire to see’.¹ The treatise which stands first in the collection of Aristotle's treatises on ontology begins with the sentence: *πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει*.² The care for seeing is essential to man's Being.³ This remark introduces an investigation in which Aristotle seeks to uncover the source of all learned exploration of entities and their Being, by deriving it from that species of Dasein's Being which we have just mentioned. This Greek Interpretation of the existential genesis of science is not accidental. It brings to explicit understanding what has already been sketched out beforehand in the principle of Parmenides: *τὸ γὰρ αὐτὸ νοεῖν ἐστίν τε καὶ εἶναι*.³ Being is that which shows itself in the pure perception which belongs to beholding, and only by such seeing does Being get discovered. Primordial and genuine truth lies in pure beholding. This thesis has remained the foundation of western philosophy ever since. The Hegelian dialectic found in it its motivating conception, and is possible only on the basis of it.

The remarkable priority of ‘seeing’ was noticed particularly by Augustine, in connection with his Interpretation of *concupiscentia*.⁴ “*Ad oculos enim videre proprie pertinet.*” (“Seeing belongs properly to the eyes.”) “*Utinam autem hoc verbo etiam in ceteris sensibus cum eos ad cognoscendum intendimus.*” (“But we even use this word ‘seeing’ for the other senses when we devote them to cognizing.”) “*Neque enim dicimus: audi quid rutillet; aut, olfac quam nitet; aut, gusta quam splendeat; aut, palpa quam fulgeat: videri enim dicuntur haec omnia.*” (“For we do not say ‘Hear how it glows’, or ‘Smell how it glistens’, or ‘Taste how it shines’, or ‘Feel how it flashes’; but we say of each, ‘See’; we say that all this is seen.”) “*Dicimus autem non solum, vide quid luceat, quod soli oculi sentire possunt.*” (“We not only say, ‘See how that shines’, when the eyes alone can perceive it;”) “*sed etiam, vide quid sonet; vide quid oleat; vide quid sapiat; vide quam durum sit;*” (“but we even say, ‘See how that sounds’, ‘See how that is scented’, ‘See how that tastes’, ‘See how hard that is.’”) “*Ideoque generalis experientia sensuum concupiscentia sicut dictum est oculorum vocatur, quia videndi officium in quo primatum oculi tenent, etiam ceteri sensus sibi de similitudine usurpant, cum aliquid cognitionis explorant.*” (“Therefore the experience of the senses in general is designated

¹ . . . nicht in der verengten Orientierung am Erkennen, das schon früh und in der griechischen Philosophie nicht zufällig aus der “Lust zu sehen” begriffen wird.’ The earlier editions have ‘. . . am Erkennen, als welches schon früh . . .’

² While the sentence from Aristotle is usually translated, ‘All men by nature desire to know’, Heidegger takes *εἰδέναι* in its root meaning, ‘to see’, and connects *ὀρέγονται* (literally: ‘reach out for’) with ‘Sorge’ (‘care’).

³ This sentence has been variously interpreted. The most usual version is: ‘For thinking and being are the same.’ Heidegger, however, goes back to the original meaning of *νοεῖν*, as ‘to perceive with the eyes’.

as the 'lust of the eyes'; for when the issue is one of knowing something, the other senses, by a certain resemblance, take to themselves the function of seeing—a function in which the eyes have priority.")

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What is to be said about this tendency just to perceive? Which existential state of Dasein will become intelligible in the phenomenon of curiosity?

Being-in-the-world is proximally absorbed in the world of concern. This concern is guided by circumspection, which discovers the ready-to-hand and preserves it as thus discovered. Whenever we have something to contribute or perform, circumspection gives us the route for proceeding with it, the means of carrying it out, the right opportunity, the appropriate moment. Concern may come to rest in the sense of one's interrupting the performance and taking a rest, or it can do so by getting it finished. In rest, concern does not disappear; circumspection, however, becomes free and is no longer bound to the world of work. When we take a rest, care subsides into circumspection which has been set free. In the world of work, circumspective discovering has de-severing as the character of its Being. When circumspection has been set free, there is no longer anything ready-to-hand which we must concern ourselves with bringing close. But, as essentially de-severant, this circumspection provides itself with new possibilities of de-severing. This means that it tends away from what is most closely ready-to-hand, and into a far and alien world. Care becomes concern with the possibilities of seeing the 'world' merely as it looks while one tarrys and takes a rest. Dasein seeks what is far away simply in order to bring it close to itself in the way it looks. Dasein lets itself be carried along [mitnehmen] solely by the looks of the world? in this kind of Being, it concerns itself with becoming rid of itself as Being-in-the-world and rid of its Being alongside that which, in the closest everyday manner, is ready-to-hand.

When curiosity has become free, however, it concerns itself with seeing, not in order to understand what is seen (that is, to come into a Being towards it) but just in order to see. It seeks novelty only in order to leap from it anew to another novelty. In this kind of seeing, that which is an issue for care does not lie in grasping something and being knowingly in the truth; it lies rather in its possibilities of abandoning itself to the world. Therefore curiosity is characterized by a specific way of not tarrying alongside what is closest. Consequently it does not seek the leisure of tarrying observantly, but rather seeks restlessness and the excitement of continual novelty and changing encounters. In not tarrying, curiosity is concerned with the constant possibility of distraction. Curiosity has nothing to do with observing entities and marvelling at them—θαυμάζειν. To be amazed to the point of not understanding is something in which it has no interest.

Rather it concerns itself with a kind of knowing, but just in order to have known. Both this *not tarrying* in the environment with which one concerns oneself, and this *distraction* by new possibilities, are constitutive items for curiosity; and upon these is founded the third essential characteristic of this phenomenon, which we call the character of "*never dwelling anywhere*" [*Aufenthaltslosigkeit*]. Curiosity is everywhere and nowhere. This mode of Being-in-the-world reveals a new kind of Being of everyday Dasein—a kind in which Dasein is constantly uprooting itself.

Idle talk controls even the ways in which one may be curious. It says what one "must" have read and seen. In being everywhere and nowhere, curiosity is delivered over to idle talk. These two everyday modes of Being for discourse and sight are not just present-at-hand side by side in their tendency to uproot, but *either* of these ways-to-be drags the *other* one with it. Curiosity, for which nothing is closed off, and idle talk, for which there is nothing that is not understood, provide themselves (that is, the Dasein which is in this manner [dem so seienden Dasein]) with the guarantee of a 'life' which, supposedly, is genuinely 'lively'. But with this supposition a third phenomenon now shows itself, by which the disclosedness of everyday Dasein is characterized.

¶ 37. Ambiguity

When, in our everyday Being-with-one-another, we encounter the sort of thing which is accessible to everyone, and about which anyone can say anything, it soon becomes impossible to decide what is disclosed in a genuine understanding, and what is not. This ambiguity [Zweideutigkeit] extends not only to the world, but just as much to Being-with-one-another as such, and even to Dasein's Being towards itself.

Everything looks as if it were genuinely understood, genuinely taken hold of, genuinely spoken, though at bottom it is not; or else it does not look so, and yet at bottom it is. Ambiguity not only affects the way we avail ourselves of what is accessible for use and enjoyment, and the way we manage it; ambiguity has already established itself in the understanding as a potentiality-for-Being, and in the way Dasein projects itself and presents itself with possibilities.¹ Everyone is acquainted with what is up for discussion and what occurs,² and everyone discusses it; but everyone also knows already how to talk about what has to happen first—about what is not yet up for discussion but 'really' must be done. Already everyone has surmised and scented out in advance what Others have also surmised and scented out. This Being-on-the-scent is of course based upon

¹ "... sondern sie hat sich schon im Verstehen als Seinkönnen, in der Art des Entwurfs und der Vorgabe von Möglichkeiten des Daseins festgesetzt."

² "... was vorliegt und vorkommt ..."

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never dwell anywhere

idle talk

Present
Distraction
Curiosity

not tarrying

distraction

hearsay, for if anyone is genuinely 'on the scent' of anything, he does not speak about it; and this is the most entangling way in which ambiguity presents Dasein's possibilities so that they will already be stifled in their power.¹

Even supposing that what "they" have surmised and scented out should some day be actually translated into deeds, ambiguity has already taken care that interest in what has been Realised will promptly die away. Indeed this interest persists, in a kind of curiosity and idle talk, only so long as there is a possibility of a ~~non-committal just-surmising-with-someone-else~~. Being "in on it" with someone [das Mit-dabei-sein] when one is on the scent, and so long as one is on it, precludes one's allegiance when what has been surmised gets carried out. For in such a case Dasein is in every case forced back on itself. Idle talk and curiosity lose their power, and are already exacting their penalty.² When confronted with the carrying-through of what "they" have surmised together, idle talk readily establishes that "they" "could have done that too"—for "they" have indeed surmised it together. In the end, idle talk is even indignant that what it has surmised and constantly demanded now *actually* happens. In that case, indeed, the opportunity to keep on surmising has been snatched away.

But when Dasein goes in for something in the reticence of carrying it through or even of genuinely breaking down on it, its time is a different time and, as seen by the public, an essentially slower time than that of idle talk, which 'lives at a faster rate'. Idle talk will thus long since have gone on to something else which is currently the very newest thing. That which was earlier surmised and has now been carried through, has come too late if one looks at that which is newest. Idle talk and curiosity take care in their ambiguity to ensure that what is genuinely and newly created is out of date as soon as it emerges before the public. Such a new creation can become free in its positive possibilities only if the idle talk which covers it up has become ineffective, and if the 'common' interest has died away.

In the ambiguity of the way things have been publicly interpreted, talking about things ahead of the game and making surmises about them curiously, gets passed off as what is really happening, while taking action and carrying something through get stamped as something merely subsequent and unimportant. Thus Dasein's understanding in the "they" is constantly *going wrong* [*versieht sich*] in its projects, as regards the genuine possibilities of Being. Dasein is always ambiguously 'there'—that is to say, in that public disclosedness of Being-with-one-another where the loudest

¹ '... ist die verhänglichste Weise, in der die Zweideutigkeit Möglichkeiten des Daseins vorgibt, um sie auch schon in ihrer Kraft zu ersticken.' (Notice that 'ihrer' may refer to 'Zweideutigkeit' or to 'Möglichkeiten'.)

² 'Und sie rächen sich auch schon.'

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idle talk and the most ingenious curiosity keep 'things moving', where, in an everyday manner, everything (and at bottom nothing) is happening.

This ambiguity is always tossing to curiosity that which it seeks; and it gives idle talk the semblance of having everything decided in it.

But this kind of Being—of the disclosedness of Being-in-the-world dominates also Being-with-one-another as such. The Other is proximally 'there' in terms of what "they" have heard about him, what "they" say in their talk about him, and what "they" know about him. Into primordial Being-with-one-another, idle talk first slips itself in between. Everyone keeps his eye on the Other first and next, watching how he will comport himself and what he will say in reply. Being-with-one-another in the "they" is by no means an indifferent side-by-side-ness in which everything has been settled, but rather an intent, ambiguous watching of one another, a secret and reciprocal listening-in. Under the mask of "for-one-another", an "against-one-another" is in play.

In this connection, we must notice that ambiguity does not first arise from aiming explicitly at disguise or distortion, and that it is not something which the individual Dasein first conjures up. It is already implied in Being with one another, as *thrown* Being-with-one-another in a world. Publicly, however, it is quite hidden; and "they" will always defend themselves against this Interpretation of the kind of Being which belongs to the way things have been interpreted by the "they", lest it should prove correct. It would be a misunderstanding if we were to seek to have the explication of these phenomena confirmed by looking to the "they" for agreement.

The phenomena of idle talk, curiosity, and ambiguity have been set forth in such a manner as to indicate that they are already interconnected in their Being. We must now grasp in an existential-ontological manner the kind of Being which belongs to this interconnection. The basic kind of Being which belongs to everydayness is to be understood within the horizon of those structures of Dasein's Being which have been hitherto obtained.

¶ 38. *Falling and Thrownness*

Idle talk, curiosity and ambiguity characterize the way in which, in an everyday manner, Dasein is its 'there'—the disclosedness of Being-in-the-world. As definite existential characteristics, these are not present-at-hand in Dasein, but help to make up its Being. In these, and in the way they are interconnected in their Being, there is revealed a basic kind of Being which belongs to everydayness; we call this the "*falling*"¹ of Dasein.

¹ 'Verfallen'. See our note 2, p. 42, H. 21 above, and note 1, p. 172, H. 134 above.

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This term does not express any negative evaluation, but is used to signify that Dasein is proximally and for the most part *alongside* the 'world' of its concern. This "absorption in . . ." [Aufgehen bei . . .] has mostly the character of Being-lost in the publicness of the "they". Dasein has, in the first instance, fallen away [abgefallen] from itself as an authentic potentiality for Being its Self, and has fallen into the 'world'.¹ "Fallenness" into the 'world' means an absorption in Being-with-one-another, in so far as the latter is guided by idle talk, curiosity, and ambiguity. Through the Interpretation of falling, what we have called the "inauthenticity" of Dasein^{xiii} may now be defined more precisely. On no account, however, do the terms "inauthentic" and "non-authentic" signify 'really not',² as if in this mode of Being, Dasein were altogether to lose its Being. "Inauthenticity" does not mean anything like Being-no-longer-in-the-world, but amounts rather to a quite distinctive kind of Being-in-the-world—the kind which is completely fascinated by the 'world' and by the Dasein-with of Others in the "they". Not-Being-itself [Das Nicht-es-selbst-sein] functions as a *positive* possibility of that entity which, in its essential concern, is absorbed in a world. This kind of *not-Being* has to be conceived as that kind of Being which is closest to Dasein and in which Dasein maintains itself for the most part.

So neither must we take the fallenness of Dasein as a 'fall' from a purer and higher 'primal status'. Not only do we lack any experience of this ontically, but ontologically we lack any possibilities or clues for Interpreting it.

In falling, Dasein *itself* as factual Being-in-the-world, is something *from* which it has already fallen away. And it has not fallen into some entity which it comes upon for the first time in the course of its Being, or even one which it has not come upon at all; it has fallen into the *world*, which itself belongs to its Being. Falling is a definite existential characteristic of Dasein itself. It makes no assertion about Dasein as something present-at-hand, or about present-at-hand relations to entities from which Dasein 'is descended' or with which Dasein has subsequently wound up in some sort of *commercium*.

We would also misunderstand the ontologico-existential structure of falling³ if we were to ascribe to it the sense of a bad and deplorable ontical property of which, perhaps, more advanced stages of human culture might be able to rid themselves.

¹ . . . und an die "Welt" verfallen.' While we shall follow English idioms by translating 'an die "Welt"' as 'into the "world"' in contexts such as this, the preposition 'into' is hardly the correct one. The idea is rather that of falling *at* the world or collapsing *against* it.

² 'Un- und nichteigentlich, bedeutet aber keineswegs "eigentlich nicht" . . .'

³ 'Die ontologisch-existenziale Struktur des Verfallens . . .' The words 'des Verfallens' do not appear in the earlier editions.

Neither in our first allusion to Being-in-the-world as Dasein's basic state, nor in our characterization of its constitutive structural items, did we go beyond an analysis of the *constitution* of this kind of Being and take note of its character as a phenomenon. We have indeed described concern and solicitude, as the possible basic kinds of Being-in. But we did not discuss the question of the everyday kind of Being of these ways in which one may be. We also showed that Being-in is something quite different from a mere confrontation, whether by way of observation or by way of action; that is, it is not the Being-present-at-hand-together of a subject and an Object. Nevertheless, it must still have seemed that Being-in-the-world has the function of a rigid framework, within which Dasein's possible ways of comporting itself towards its world run their course without touching the 'framework' itself as regards its Being. But this supposed 'framework' itself helps make up the kind of Being which is Dasein's. An *existential mode* of Being-in-the-world is documented in the phenomenon of falling.

Idle talk discloses to Dasein a Being towards its world, towards Others, and towards itself—a Being in which these are understood, but in a mode of groundless floating. Curiosity discloses everything and anything, yet in such a way that Being-in is everywhere and nowhere. Ambiguity hides nothing from Dasein's understanding, but only in order that Being-in-the-world should be suppressed in this uprooted "everywhere and nowhere".

By elucidating ontologically the kind of Being belonging to everyday Being-in-the-world as it shows through in these phenomena, we first arrive at an existentially adequate determination of Dasein's basic state. Which is the structure that shows us the 'movement' of falling?

Idle talk and the way things have been publicly interpreted (which idle talk includes) constitute themselves in Being-with-one-another. Idle talk is not something present-at-hand for itself within the world, as a product detached from Being-with-one-another. And it is just as far from letting itself be volatilized to something 'universal' which, because it belongs essentially to nobody, is 'really' nothing and occurs as 'Real' only in the individual Dasein which speaks. Idle talk is the kind of Being that belongs to Being-with-one-another itself; it does not first arise through certain circumstances which have effects upon Dasein 'from outside'. But if Dasein itself, in idle talk and in the way things have been publicly interpreted, presents to itself the possibility of losing itself in the "they" and falling into groundlessness, this tells us that Dasein prepares for itself a constant temptation towards falling. Being-in-the-world is in itself *tempting* [versucherisch].

Since the way in which things have been publicly interpreted has already become a temptation to itself in this manner, it holds Dasein fast in its fallenness. Idle talk and ambiguity, having seen everything, having understood everything, develop the supposition that Dasein's disclosedness, which is so available and so prevalent, can guarantee to Dasein that all the possibilities of its Being will be secure, genuine, and full. Through the self-certainty and decidedness of the "they", it gets spread abroad increasingly that there is no need of authentic understanding or the state-of-mind that goes with it. The supposition of the "they" that one is leading and sustaining a full and genuine 'life', brings Dasein a *tranquillity*, for which everything is 'in the best of order' and all doors are open. Falling Being-in-the-world, which tempts itself, is at the same time *tranquillizing* [*beruhigend*].

178 However, this tranquillity in inauthentic Being does not seduce one into stagnation and inactivity, but drives one into uninhibited 'hustle' ["Betriebs"]. Being-fallen into the 'world' does not now somehow come to rest. The tempting tranquillization *aggravates* the falling. With special regard to the interpretation of Dasein, the opinion may now arise that understanding the most alien cultures and 'synthesizing' them with one's own may lead to Dasein's becoming for the first time thoroughly and genuinely enlightened about itself. Versatile curiosity and restlessly "knowing it all" masquerade as a universal understanding of Dasein. But at bottom it remains indefinite *what* is really to be understood, and the question has not even been asked. Nor has it been understood that understanding itself is a potentiality-for-Being which must be made free in one's *ownmost* Dasein alone. When Dasein, tranquillized, and 'understanding' everything, thus compares itself with everything, it drifts along towards an alienation [*Entfremdung*] in which its ownmost potentiality-for-Being is hidden from it. Falling Being-in-the-world is not only tempting and tranquillizing; it is at the same time *alienating*.

Yet this alienation cannot mean that Dasein gets factually torn away from itself. On the contrary, this alienation drives it into a kind of Being which borders on the most exaggerated 'self-dissection', tempting itself with all possibilities of explanation, so that the very 'characterologies' and 'typologies' which it has brought about¹ are themselves already becoming something that cannot be surveyed at a glance. This alienation *closes off from Dasein its authenticity and possibility*, even if only the possibility of genuinely foundering. It does not, however, surrender Dasein to an entity which Dasein itself is not, but forces it into its

¹ "... die von ihr gezeigt ...". We follow the *difficilior lectio* of the earlier editions. The newer editions have "... die von ihr gezeigten ..." ('... which it has shown ...'). See H. 304 below, and our note ad loc.

inauthenticity—into a possible kind of Being of *itself*. The alienation of falling—at once tempting and tranquillizing—leads by its own movement, to Dasein's getting *entangled* [*verfängt*] in itself.

The phenomena we have pointed out—temptation, tranquillizing, alienation and self-entangling (entanglement)—characterize the specific kind of Being which belongs to falling. This 'movement' of Dasein in its own Being, we call its "*downward plunge*" [*Absturz*]. Dasein plunges out of itself into itself, into the groundlessness and nullity of inauthentic everydayness. But this plunge remains hidden from Dasein by the way things have been publicly interpreted, so much so, indeed, that it gets interpreted as a way of 'ascending' and 'living concretely'.

This downward plunge into and within the groundlessness of the inauthentic Being of the "they", has a kind of motion which constantly tears the understanding away from the projecting of authentic possibilities, and into the tranquillized supposition that it possesses everything, or that everything is within its reach. Since the understanding is thus constantly torn away from authenticity and into the "they" (though always with a sham of authenticity), the movement of falling is characterized by *turbulence* [*Wirbel*].

Falling is not only existentially determinative for Being-in-the-world. At the same time turbulence makes manifest that the thrownness which can obtrude itself upon Dasein in its state-of-mind, has the character of throwing and of movement. Thrownness is neither a 'fact that is finished' nor a Fact that is settled.¹ Dasein's facticity is such that as long as it is what it is, Dasein remains in the throw, and is sucked into the turbulence of the "they's" inauthenticity. Thrownness, in which facticity lets itself be seen phenomenally, belongs to Dasein, for which, in its Being, that very Being is an issue. Dasein exists factically.

But now that falling has been exhibited, have we not set forth a phenomenon which speaks directly *against* the definition we have used in indicating the formal idea of existence? Can Dasein be conceived as an entity for which, in its Being, its potentiality-for-Being is an *issue*, if this entity, in its very everydayness, *has lost itself*, and, in falling, 'lives away from itself'? But falling into the world would be phenomenal 'evidence' *against* the existentiality of Dasein only if Dasein were regarded as an isolated "I" or subject, as a self-point from which it moves away. In that case, the world would be an Object. Falling into the world would then have to be re-Interpreted ontologically as Being-present-at-hand in the manner of an entity within-the-world. If, however, we keep in mind

¹ 'Die Geworfenheit ist nicht nur nicht eine "fertige Tatsache", sondern auch nicht ein abgeschlossenes Faktum.'

that Dasein's Being is in the state of *Being-in-the-world*, as we have already pointed out, then it becomes manifest that falling, as a kind of *Being of this Being-in*, affords us rather the most elemental evidence for Dasein's existentiality. In falling, nothing other than our potentiality-for-Being-in-world is the issue, even if in the mode of inauthenticity. Dasein can fall only because *Being-in-the-world* understandingly with a state-of-mind is an issue for it. On the other hand, authentic existence is not something which floats-above-falling everydayness; existentially, it is only a modified way in which such everydayness is seized upon.

The phenomenon of falling does not give us something like a 'night view' of Dasein, a property which occurs ontically and may serve to round out the innocuous aspects of this entity. Falling reveals an essential ontological structure of Dasein itself. Far from determining its nocturnal side, it constitutes all Dasein's days in their everydayness.

180 It follows that our existential-ontological Interpretation makes no ontical assertion about the 'corruption of human Nature', not because the necessary evidence is lacking, but because the problematic of this Interpretation is *prior* to any assertion about corruption or incorruption. Falling is conceived ontologically as a kind of motion. Ontically, we have not decided whether man is 'drunk with sin' and in the *status corruptionis*, whether he walks in the *status integritatis*, or whether he finds himself in an intermediate stage, the *status gratiae*. But in so far as any faith or 'world view', makes any such assertions, and if it asserts anything about Dasein as *Being-in-the-world*, it must come back to the existential structures which we have set forth, provided that its assertions are to make a claim to *conceptual* understanding.

The leading question of this chapter has been about the Being of the "there". Our theme has been the ontological Constitution of the disclosedness which essentially belongs to Dasein. The Being of that disclosedness is constituted by states-of-mind, understanding, and discourse. Its everyday kind of Being is characterized by idle talk, curiosity, and ambiguity. These show us the movement of falling, with temptation, tranquillizing, alienation, and entanglement as its essential characteristics.

But with this analysis, the whole existential constitution of Dasein has been laid bare in its principal features, and we have obtained the phenomenal ground for a 'comprehensive' Interpretation of Dasein's Being as care.

VI

CARE AS THE BEING OF DASEIN

¶ 39. *The Question of the Primordial Totality of Dasein's Structural Whole*

BEING-IN-THE-WORLD is a structure which is *primordially* and *constantly whole*. In the preceding chapters (Division One, Chapters 2-5) this structure has been elucidated phenomenally as a whole, and also in its constitutive items, though always on this basis. The preliminary glance which we gave to the whole of this phenomenon in the beginning⁴ has now lost the emptiness of our first general sketch of it. To be sure, the constitution of the structural whole and its everyday kind of Being, is phenomenally so *manifest* that it can easily obstruct our looking at the whole as such phenomenologically in a way which is *unified*. But we may look at it more freely and our unified view of it may be held in readiness more securely if we now raise the question towards which we have been working in our preparatory fundamental analysis of Dasein in general: "how is the totality of that structural whole which we have pointed out to be defined in an existential-ontological manner?"

Dasein exists factically. We shall inquire whether existentiality and facticity have an ontological unity, or whether facticity belongs essentially to existentiality. Because Dasein essentially has a state-of-mind belonging to it, Dasein has a kind of Being in which it is brought before itself and becomes disclosed to itself in its thrownness. But thrownness, as a kind of Being, belongs to an entity which in each case is its possibilities, and is them in such a way that it understands itself in these possibilities and in terms of them, projecting itself upon them. Being alongside the ready-to-hand, belongs just as *primordially* to *Being-in-the-world* as does *Being-with Others*; and *Being-in-the-world* is in each case for the sake of itself. The Self, however, is proximally and for the most part inauthentic, the they-self. *Being-in-the-world* is always fallen. Accordingly Dasein's "average everydayness" can be defined as "*Being-in-the-world which is falling and disclosed, thrown and projecting, and for which its ownmost potentiality-for-Being is an issue, both in its Being alongside the 'world' and in its Being-with Others*".

will at the same time make the phenomenon of temporality itself more transparent. In terms of temporality, it then becomes intelligible why Dasein is, and can be, historical in the basis of its Being, and why, as *historical*, it can develop historiology.

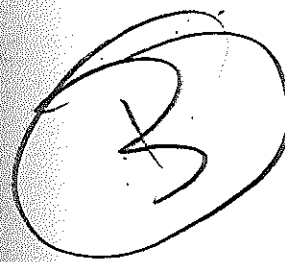
If temporality makes up the primordial meaning of Dasein's Being, and if moreover this entity is one for which, in its Being, *this very Being* is an *issue*, then care must use 'time' and therefore must reckon with 'time'. 'Time-reckoning' is developed by Dasein's temporality. The 'time' which is experienced in such reckoning is that phenomenal aspect of temporality which is closest to us. Out of it arises the ordinary everyday understanding of time. And this understanding evolves into the traditional conception of time.

By casting light on the source of the 'time' in which entities within the world are encountered—time as "within-time-ness"—we shall make manifest an essential possibility of the temporalizing of temporality.¹ Therewith the understanding prepares itself for an even more primordial temporalizing of temporality. In this² is grounded that understanding of Being, which is constitutive for the Being of Dasein. Within the horizon of time the projection of a meaning of Being in general can be accomplished.

Thus the investigation comprised in the division which lies before us will now traverse the following stages: Dasein's possibility of Being-a-whole, and Being-towards-death (Chapter 1); Dasein's attestation of an authentic potentiality-for-Being, and resoluteness (Chapter 2); Dasein's authentic potentiality-for-Being-a-whole, and temporality as the ontological meaning of care (Chapter 3); temporality and everydayness (Chapter 4); temporality and historicity (Chapter 5); temporality and within-time-ness as the source of the ordinary conception of time (Chapter 6).^{vi}

¹ 'Die Aufhellung des Ursprungs der "Zeit", "in der" innerweltliches Seiendes begegnet, der Zeit als Innerzeitigkeit, offenbart eine wesenhafte Zeitigungsmöglichkeit der Zeitlichkeit.' On 'zeitigen' see H. 302 below.

² 'In ihr . . .' It is not clear whether the pronoun 'ihr' refers to 'Zeitigung' ('temporalizing') or 'Zeitlichkeit' ('temporality').



I

DASEIN'S POSSIBILITY OF BEING-A-WHOLE, AND BEING-TOWARDS-DEATH

¶ 46. *The Seeming Impossibility of Getting Dasein's Being-a-whole into our Grasp Ontologically and Determining its Character*

THE inadequacy of the hermeneutical Situation from which the preceding analysis of Dasein has arisen, must be surmounted. It is necessary for us to bring the whole Dasein into our fore-having. We must accordingly ask whether this entity, as something existing, can ever become accessible in its Being-a-whole. In Dasein's very state of Being, there are important reasons which seem to speak against the possibility of having it presented [Vorgabe] in the manner required.

The possibility of this entity's Being-a-whole is manifestly inconsistent with the ontological meaning of care, and care is that which forms the totality of Dasein's structural whole. Yet the primary item in care is the 'ahead-of-itself', and this means that in every case Dasein exists for the sake of itself. 'As long as it is', right to its end, it comports itself towards its potentiality-for-Being. Even when it still exists but has nothing more 'before it' and has 'settled [abgeschlossen] its account', its Being is still determined by the 'ahead-of-itself'. Hopelessness, for instance, does not tear Dasein away from its possibilities, but is only one of its own modes of *Being towards* these possibilities. Even when one is without illusions and 'is ready for anything' ["Gefasstsein auf Alles"], here too the 'ahead-of-itself' lies hidden. The 'ahead-of-itself', as an item in the structure of care, tells us unambiguously that in Dasein there is always something *still outstanding*,¹ which, as a potentiality-for-Being for Dasein itself, has not yet become 'actual'. It is essential to the basic constitution of Dasein that there is *constantly something still to be settled* [eine ständige Unabgeschlossenheit]. Such a lack of totality signifies that there is something still outstanding in one's potentiality-for-Being.

¹ ' . . . im Dasein immer noch etwas *aussteht* . . .' The verb 'ausstehen' and the noun 'Ausstand' (which we usually translate as 'something still outstanding', etc.), are ordinarily used in German to apply to a debt or a bank deposit which, from the point of view of the lender or depositor, has yet to be repaid to him, liquidated, or withdrawn.

Notes: Derived from Structure of Care: Ahead of itself as Not yet and Being towards an end Pg. 235

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But as soon as Dasein 'exists' in such a way that absolutely nothing more is still outstanding in it, then it has already for this very reason become "no-longer-Being-there" [Nicht-mehr-da-sein]. Its Being is annihilated when what is still outstanding in its Being has been liquidated. As long as Dasein is as an entity, it has never reached its 'wholeness'.¹ But if it gains such 'wholeness', this gain becomes the utter loss of Being-in-the-world. In such a case, it can never again be experienced as an entity.

The reason for the impossibility of experiencing Dasein ontically as a whole which is [als seiendes Ganzes], and therefore of determining its character ontologically in its Being-a-whole, does not lie in any imperfection of our cognitive powers. The hindrance lies rather in the Being of this entity. That which cannot ever be such as any experience which pretends to get Dasein in its grasp would claim, eludes in principle any possibility of getting experienced at all.² But in that case is it not a hopeless undertaking to try to discern in Dasein its ontological totality of Being?

We cannot cross out the 'ahead-of-itself' as an essential item in the structure of care. But how sound are the conclusions which we have drawn from this? Has not the impossibility of getting the whole of Dasein into our grasp been inferred by an argument which is merely formal? Or have we not at bottom inadvertently posited that Dasein is something present-at-hand, ahead of which something that is not yet present-at-hand is constantly shoving itself? Have we, in our argument, taken "Being-not-yet" and the 'ahead' in a sense that is genuinely existential? Has our talk of the 'end' and 'totality' been phenomenally appropriate to Dasein? Has the expression 'death' had a biological signification or one that is existential-ontological, or indeed any signification that has been adequately and surely delimited? Have we indeed exhausted all the possibilities for making Dasein accessible in its wholeness?

We must answer these questions before the problem of Dasein's totality can be dismissed as nugatory [nichtiges]. This question—both the existentiell question of whether a potentiality-for-Being-a-whole is possible, and the existential question of the state-of-Being of 'end' and 'totality'—is one in which there lurks the task of giving a positive analysis for some phenomena of existence which up till now have been left aside. In the centre of these considerations we have the task of characterizing ontologically Dasein's Being-at-an-end and of achieving an existential conception

¹ 'Die Behebung des Seinsausstandes besagt Vernichtung seines Seins. Solange das Dasein als Seiendes ist, hat es seine "Gänze" nie erreicht.' The verb 'beheben' is used in the sense of closing one's account or liquidating it by withdrawing money from the bank. The noun 'Gänze', which we shall translate as 'wholeness', is to be distinguished from 'Ganze' ('whole', or occasionally 'totality') and 'Ganzheit' ('totality').

² 'Was so gar nicht erst sein kann, wie ein Erfahren das Dasein zu erfassen präventiert, entzieht sich grundsätzlich einer Erfahrbarkeit.'

of death. The investigations relating to these topics are divided up as follows: the possibility of experiencing the death of Others, and the possibility of getting a whole Dasein into our grasp (Section 47); that which is still outstanding, the end, and totality (Section 48); how the existential analysis of death is distinguished from other possible Interpretations of this phenomenon (Section 49); a preliminary sketch of the existential-ontological structure of death (Section 50); Being-towards-death and the everydayness of Dasein (Section 51); everyday Being-towards-death, and the full existential conception of death (Section 52); an existential projection of an authentic Being-towards-death (Section 53).

¶ 47. *The Possibility of Experiencing the Death of Others, and the Possibility of Getting a Whole Dasein into our Grasp*

When Dasein reaches its wholeness in death, it simultaneously loses the Being of its "there". By its transition to no-longer-Dasein [Nichtmehr-dasein], it gets lifted right out of the possibility of experiencing this transition and of understanding it as something experienced. Surely this sort of thing is denied to any particular Dasein in relation to itself. But this makes the death of Others more impressive. In this way a termination [Beendigung] of Dasein becomes 'Objectively' accessible. Dasein can thus gain an experience of death, all the more so because Dasein is essentially Being with Others. In that case, the fact that death has been thus 'Objectively' given must make possible an ontological delimitation of Dasein's totality.

Thus from the kind of Being which Dasein possesses as Being with one another, we might draw the fairly obvious information that when the Dasein of Others has come to an end, it might be chosen as a substitute theme for our analysis of Dasein's totality. But does this lead us to our appointed goal?

Even the Dasein of Others, when it has reached its wholeness in death, is no-longer-Dasein, in the sense of Being-no-longer-in-the-world. Does not dying mean going-out-of-the-world, and losing one's Being-in-the-world? Yet when someone has died, his Being-no-longer-in-the-world (if we understand it in an extreme way) is still a Being, but in the sense of the Being-just-present-at-hand-and-no-more of a corporeal Thing which we encounter. In the dying of the Other we can experience that remarkable phenomenon of Being which may be defined as the change-over of an entity from Dasein's kind of Being (or life) to no-longer-Dasein. The end of the entity qua Dasein is the beginning of the same entity qua something present-at-hand.

However, in this way of Interpreting the change-over from Dasein to

Being-just-present-at-hand-and-no-more, the phenomenal content is missed, inasmuch as in the entity which still remains we are not presented with a mere corporeal Thing. From a theoretical point of view, even the corpse which is present-at-hand is still a possible object for the student of pathological anatomy, whose understanding tends to be oriented to the idea of life. This something which is just-present-at-hand-and-no-more is 'more' than a *lifeless* material Thing. In it we encounter something *unalive*, which has lost its life.¹

But even this way of characterizing that which still remains [des Nochverbleibenden] does not exhaust the full phenomenal findings with regard to Dasein.

The 'deceased' [Der "Verstorbene"] as distinct from the dead person [dem Gestorbenen], has been torn away from those who have 'remained behind' [den "Hinterbliebenen"], and is an object of 'concern' in the ways of funeral rites, interment, and the cult of graves. And that is so because the deceased, in his kind of Being, is 'still more' than just an item of equipment, environmentally ready-to-hand, about which one can be concerned. In tarrying alongside him in their mourning and commemoration, those who have remained behind *are with him*, in a mode of respectful solicitude. Thus the relationship-of-Being which one has towards the dead is not to be taken as a *concernful* Being-alongside something ready-to-hand.

In such Being-with the dead [dem Toten], the deceased *himself* is no longer factually 'there'. However, when we speak of "Being-with", we always have in view Being with one another in the same world. The deceased has abandoned our 'world' and left it behind. But *in terms of that world* [Aus ihr her] those who remain can still *be with him*.

The greater the phenomenal appropriateness with which we take the no-longer-Dasein of the deceased, the more plainly is it shown that in such Being-with the dead, the authentic Being-come-to-an-end [Zuendegekommensein] of the deceased is precisely the sort of thing which we do *not* experience. Death does indeed reveal itself as a loss, but a loss such as is experienced by those who remain. In suffering this loss, however, we have no way of access to the loss-of-Being as such which the dying man 'suffers'. The dying of Others is not something which we experience in a genuine sense; at most we are always just 'there alongside'.²

And even if, by thus Being there alongside, it were possible and feasible

¹ 'Das Nur-noch-Vorhandene ist "mehr" als ein lebloses materielles Ding. Mit ihm begegnet ein des Lebens verlustig gegangenenes Unlebendiges.'

² '... sind ... "dabei".' Literally the verb 'dabeisein' means simply 'to be at place', 'to be there alongside'; but it also has other connotations which give an ironical touch to this passage, for it may also mean, 'to be engaged in' some activity, 'to be at it', 'to be in the swim', 'to be ready to be "counted in".'

for us to make plain to ourselves 'psychologically' the dying of Others, this would by no means let us grasp the way-to-be which we would then have in mind—namely, coming-to-an-end. We are asking about the ontological meaning of the dying of the person who dies, as a possibility-of-Being which belongs to *his* Being. We are not asking about the way in which the deceased has Dasein-with or is still-a-Dasein [Nochdasein] with those who are left behind. If death as experienced in Others is what we are enjoined to take as the theme for our analysis of Dasein's end and totality, this cannot give us, either ontically or ontologically, what it presumes to give.

But above all, the suggestion that the dying of Others is a substitute theme for the ontological analysis of Dasein's totality and the settling of its account, rests on a presupposition which demonstrably fails altogether¹ to recognize Dasein's kind of Being. This is what one presupposes when one is of the opinion that any Dasein may be substituted for another at random, so that what cannot be experienced in one's own Dasein is accessible in that of a stranger. But is this presupposition actually so baseless?

Indisputably, the fact that one Dasein *can be represented*² by another belongs to its possibilities of Being in Being-with-one-another in the world. In everyday concern, constant and manifold use is made of such representability. Whenever we go anywhere or have anything to contribute, we can be represented by someone within the range of that 'environment' with which we are most closely concerned. The great multiplicity of ways of Being-in-the-world in which one person can be represented by another, not only extends to the more refined modes of publicly being with one another, but is likewise germane to those possibilities of concern which are restricted within definite ranges, and which are cut to the measure of one's occupation, one's social status, or one's age. But the very meaning of such representation is such that it is always a representation 'in' ["in" und "bei"] something—that is to say, in concerning oneself with something. But proximally and for the most part everyday Dasein understands itself in terms of that with *which* it is customarily concerned. "One is" what one does. In relation to this sort of Being (the everyday manner in which we join with one another in absorption in the 'world' of our concern) representability is not only quite possible but is even constitutive for our

¹ '... eine völlige Verkennung ...' The older editions have 'totale' rather than 'völlige'.

² 'Vertretbarkeit'. The verb 'vertreten' means 'to represent' in the sense of 'deputizing' for someone. It should be noted that the verb 'vorstellen' is also sometimes translated as 'to represent', but in the quite different sense of 'affording a "representation" or "idea" of something'.

240 being with one another. Here one Dasein can and must, within certain limits, 'be' another Dasein.

However, this possibility of representing breaks down completely if the issue is one of representing that possibility-of-Being which makes up Dasein's coming to an end, and which, as such, gives to it its wholeness. No one can take the Other's dying away from him. Of course someone can 'go to his death for another'. But that always means to sacrifice oneself for the Other 'in some definite affair'. Such "dying for" can never signify that the Other has thus had his death taken away in even the slightest degree. Dying is something that every Dasein itself must take upon itself at the time. By its very essence, death is in every case mine, in so far as it 'is' at all. And indeed death signifies a peculiar possibility-of-Being in which the very Being of one's own Dasein is an issue. In dying, it is shown that mineness and existence are ontologically constitutive for death.¹ Dying is not an event; it is a phenomenon to be understood existentially, and it is to be understood in a distinctive sense which must be still more closely delimited.

But if 'ending', as dying, is constitutive for Dasein's totality, then the Being of this wholeness itself must be conceived as an existential phenomenon of a Dasein which is in each case one's own. In 'ending', and in Dasein's Being-a-whole, for which such ending is constitutive, there is, by its very essence, no representing. These are the facts of the case existentially; one fails to recognize this when one interposes the expedient of making the dying of Others a substitute theme for the analysis of totality.

So once again the attempt to make Dasein's Being-a-whole accessible in a way that is appropriate to the phenomena, has broken down. But our deliberations have not been negative in their outcome; they have been oriented by the phenomena, even if only rather roughly. We have indicated that death is an existential phenomenon. Our investigation is thus forced into a purely existential orientation to the Dasein which is in every case one's own. The only remaining possibility for the analysis of death as dying, is either to form a purely *existential* conception of this phenomenon, or else to forgo any ontological understanding of it.

When we characterized the transition from Dasein to no-longer-Dasein as Being-no-longer-in-the-world, we showed further that *Dasein's* going-out-of-the-world in the sense of dying must be distinguished from the going-out-of-the-world of that which merely has life [des Nur-lebenden]. In our terminology the ending of anything that is alive, is denoted as "perishing" [Verenden]. We can see the difference only if the kind of ending which Dasein can have is distinguished from the end of a life.¹¹ Of course "dying" may also be taken physiologically and biologically.

But the medical concept of the 'exitus' does not coincide with that of "perishing".

From the foregoing discussion of the ontological possibility of getting death into our grasp, it becomes clear at the same time that substructures of entities with another kind of Being (presence-at-hand or life) thrust themselves to the fore unnoticed, and threaten to bring confusion to the Interpretation of this phenomenon—even to the *first* suitable way of presenting it. We can encounter this phenomenon only by seeking, for our further analysis, an ontologically adequate way of defining the phenomena which are constitutive for it, such as "end" and "totality".

¶ 48. That which is Still Outstanding; the End; Totality

Within the framework of this investigation, our ontological characterization of the end and totality can be only provisional. To perform this task adequately, we must not only set forth the *formal* structure of end in general and of totality in general; we must likewise disentangle the structural variations which are possible for them in different realms—that is to say, deformed variations which have been put into relationship respectively with definite kinds of entities as 'subject-matter', and which have had their character Determined in terms of the Being of these entities. This task, in turn, presupposes that a sufficiently unequivocal and positive Interpretation shall have been given for the kinds of Being which require that the aggregate of entities be divided into such realms. But if we are to understand these ways of Being, we need a clarified idea of Being in general. The task of carrying out in an appropriate way the ontological analysis of end and totality breaks down not only because the theme is so far-reaching, but because there is a difficulty in principle: to master this task successfully, we must presuppose that precisely what we are seeking in this investigation—the meaning of Being in general—is something which we have found already and with which we are quite familiar.

In the following considerations, the 'variations' in which we are chiefly interested are those of end and totality; these are ways in which Dasein gets a definite character ontologically, and as such they should lead to a primordial Interpretation of this entity. Keeping constantly in view the existential constitution of Dasein already set forth, we must try to decide how inappropriate to Dasein ontologically are those conceptions of end and totality which first thrust themselves to the fore, no matter how categorially indefinite they may remain. The rejection [Zurückweisung] of such concepts must be developed into a positive *assignment* [Zuweisung] of them to their specific realms. In this way our understanding of end and totality in their variant forms as *existentialia* will be strengthened, and this

will guarantee the possibility of an ontological Interpretation of death.

But even if the analysis of Dasein's end and totality takes on so broad an orientation, this cannot mean that the existential concepts of end and totality are to be obtained by way of a deduction. On the contrary, the existential meaning of Dasein's coming-to-an-end must be taken from Dasein itself, and we must show how such 'ending' can constitute *Being-a-whole* for the entity which exists.

We may formulate in three theses the discussion of death up to this point: 1. there belongs to Dasein, as long as it is, a "not-yet" which it will be—that which is constantly still outstanding; 2. the coming-to-its-end of what-is-not-yet-at-an-end (in which what is still outstanding is liquidated as regards its Being) has the character of no-longer-Dasein; 3. coming-to-an-end implies a mode of Being in which the particular Dasein simply cannot be represented by someone else.

In Dasein there is undeniably a constant 'lack of totality' which finds an end with death. This "not-yet" 'belongs' to Dasein as long as it is; this is how things stand phenomenally. Is this to be Interpreted as *still outstanding*?¹ With relation to what entities do we talk about that which is still outstanding? When we use this expression we have in view that which indeed 'belongs' to an entity, but is still missing. Outstanding, as a way of being missing, is grounded upon a belonging-to.² For instance, the remainder yet to be received when a debt is to be balanced off, is still outstanding. That which is still outstanding is not yet at one's disposal. When the 'debt' gets paid off, that which is still outstanding gets liquidated; this signifies that the money 'comes in', or, in other words, that the remainder comes successively along. By this procedure the "not-yet" gets filled up, as it were, until the sum that is owed is "all together".³ Therefore, to be still outstanding means that what belongs together is not yet all together. Ontologically, this implies the un-readiness-to-hand of those portions which have yet to be contributed. These portions have the same kind of Being as those which are ready-to-hand already; and the latter, for their part, do not have their kind of Being modified by having the remainder come in. Whatever "lack-of-togetherness" remains [Das bestehende Unzusammen] gets "paid off" by a cumulative piecing-together. *Entities for which anything is still outstanding have the kind of Being of something*

¹ 'Aber darf der phänomenale Tatbestand, dass zum Dasein, solange es ist, dieses Noch-nicht "gehört", als *Ausstand* interpretiert werden?' The contrast between 'Tatbestand' and 'Ausstand' is perhaps intentional.

² Ausstehen als Fehlen gründet in einer Zugehörigkeit.

³ 'Tilgung der "Schuld" als Behebung des Ausstandes bedeutet das "Eingehen", das ist Nacheinanderankommen des Restes, wodurch das Noch-nicht gleichsam aufgefüllt wird, bis die geschuldete Summe "beisammen" ist.' On 'Schuld' see note 1, p. 325, H. 280.

ready-to-hand. The togetherness [Das Zusammen] is characterized as a "sum", and so is that lack-of-togetherness which is founded upon it.

But this lack-of-togetherness which belongs to such a mode of togetherness—this being-missing as still-outstanding—cannot by any means define ontologically that "not-yet" which belongs to Dasein as its possible death. Dasein does not have at all the kind of Being of something ready-to-hand-within-the-world. The togetherness of an entity of the kind which Dasein is 'in running its course' until that 'course' has been completed, is not constituted by a 'continuing' piecing-on of entities which, somehow and somewhere, are ready-to-hand already in their own right.¹

That Dasein should *be* together only when its "not-yet" has been filled up is so far from the case that it is precisely then that Dasein is no longer. Any Dasein always exists in just such a manner that its "not-yet" belongs to it. But are there not entities which are as they are and to which a "not-yet" can belong, but which do not necessarily have Dasein's kind of Being?

For instance, we can say, "The last quarter is still outstanding until the moon gets full". The "not-yet" diminishes as the concealing shadow disappears. But here the moon is always present-at-hand as a whole already. Leaving aside the fact that we can never get the moon *wholly* in our grasp even when it is full, this "not-yet" does not in any way signify a not-yet-Being-together of the parts which belongs to the moon, but pertains only to the way we *get it in our grasp* perceptually. The "not-yet" which belongs to Dasein, however, is not just something which is provisionally and occasionally inaccessible to one's own experience or even to that of a stranger; it 'is' not yet 'actual' at all. Our problem does not pertain to *getting into our grasp* the "not-yet" which is of the character of Dasein; it pertains to the possible *Being* or *not-Being* of this "not-yet". Dasein must, as itself, *become*—that is to say, *be*—what it is *not yet*. Thus if we are to be able, by comparison, to define that *Being of the "not-yet" which is of the character of Dasein*, we must take into consideration entities to whose kind of Being becoming belongs.

When, for instance, a fruit is unripe, it "goes towards" its ripeness. In this process of ripening, that which the fruit is not yet, is by no means pieced on as something not yet present-at-hand. The fruit brings itself to ripeness, and such a bringing of itself is a characteristic of its Being as a fruit. Nothing imaginable which one might contribute to it, would eliminate the unripeness of the fruit, if this entity did not come to ripeness of its

¹ Throughout this sentence Heidegger uses words derived from the verb 'laufen', 'to run'. Thus, 'in running its course' represents 'in seinem Verlauf', "its course" has been completed' represents 'es "seinem Lauf" vollendet hat'; 'continuing' represents 'fortlaufende'.

Note: Become as be what it is not yet.

Contrary to Dasein's Being
As the Being of
the entities
to Dasein

The
moon

Being is
distinct
from
actual
all

Becoming

own accord. When we speak of the "not-yet" of the unripeness, we do not have in view something else which stands outside [ausstehendes], and which—with utter indifference to the fruit—might be present-at-hand in it and with it. What we have in view is the fruit itself in its specific kind of Being. The sum which is not yet complete is, as something ready-to-hand, 'a matter of indifference' as regards the remainder which is lacking and un-ready-to-hand, though, taken strictly, it can neither be indifferent to that remainder nor not be indifferent to it.¹ The ripening fruit, however, not only is not indifferent to its unripeness as something other than itself, but it is that unripeness as it ripens. The "not-yet" has already been included in the very Being of the fruit, not as some random characteristic, but as something constitutive. Correspondingly, as long as any Dasein is, it too is already its "not-yet".ⁱⁱⁱ

That which makes up the 'lack of totality' in Dasein, the constant "ahead-of-itself", is neither something still outstanding in a summative togetherness, nor something which has not yet become accessible. It is a "not-yet" which any Dasein, as the entity which it is, has to be. Nevertheless, the comparison with the unripeness of the fruit shows essential differences, although there is a certain agreement. If we take note of these differences, we shall recognize how indefinite our talk about the end and ending has hitherto been.

Ripening is the specific Being of the fruit. It is also a kind of Being of the "not-yet" (of unripeness); and, as such a kind of Being, it is formally analogous to Dasein, in that the latter, like the former, is in every case already its "not-yet" in a sense still to be defined. But even then, this does not signify that ripeness as an 'end' and death as an 'end' coincide with regard to their ontological structure as ends. With ripeness, the fruit fulfils itself.² But is the death at which Dasein arrives, a fulfilment in this sense? With its death, Dasein has indeed 'fulfilled its course'. But in doing so, has it necessarily exhausted its specific possibilities? Rather, are not these precisely what gets taken away from Dasein? Even 'unfulfilled' Dasein ends. On the other hand, so little is it the case that Dasein comes to its ripeness only with death, that Dasein may well have passed its ripeness before the end.³ For the most part, Dasein ends in unfulfilment, or else by having disintegrated and been used up.

¹ 'Die noch nicht volle Summe ist als Zuhandenes gegen den fehlenden unzuhandenen Rest "gleichgültig". Streng genommen kann sie weder ungleichgültig, noch gleichgültig dagegen sein.'

² 'Mit der Reife vollendet sich die Frucht.' Notice that the verb 'vollenden', which we here translate as 'fulfil', involves the verb 'enden' ('to end'). While 'vollenden' may mean 'to bring fully to an end' or 'to terminate', it may also mean 'to complete' or 'to perfect'.

³ While we have translated 'Reife' by its cognate 'ripeness', this word applies generally to almost any kind of maturity, even that of Dasein—not merely the maturity of fruits and vegetables.

85, 11
11.11.18

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11.11.18
11.11.18

11.11.18

Even unfulfilled

11.11.18

11.11.18

Ending does not necessarily mean fulfilling oneself. It thus becomes more urgent to ask in what sense, if any, death must be conceived as the ending of Dasein.

In the first instance, "ending" signifies "stopping", and it signifies this in senses which are ontologically different. The rain stops. It is no longer present-at-hand. The road stops. Such an ending does not make the road disappear, but such a stopping is determinative for the road as this one, which is present-at-hand. Hence ending, as stopping, can signify either "passing over into non-presence-at-hand" or else "Being-present-at-hand only when the end comes". The latter kind of ending, in turn, may either be determinative for something which is present-at-hand in an unfinished way, as a road breaks off when one finds it under construction; or it may rather constitute the 'finishedness' of something present-at-hand, as the painting is finished with the last stroke of the brush.

But ending as "getting finished" does not include fulfilling. On the other hand, whatever has got to be fulfilled must indeed reach the finishedness that is possible for it. Fulfilling is a mode of 'finishedness', and is founded upon it. Finishedness is itself possible only as a determinate form of something present-at-hand or ready-to-hand.

Even ending in the sense of "disappearing" can still have its modifications according to the kind of Being which an entity may have. The rain is at an end—that is to say it has disappeared. The bread is at an end—that is to say, it has been used up and is no longer available as something ready-to-hand.

By none of these modes of ending can death be suitably characterized as the "end" of Dasein. If dying, as Being-at-an-end, were understood in the sense of an ending of the kind we have discussed, then Dasein would thereby be treated as something present-at-hand or ready-to-hand. In death, Dasein has not been fulfilled nor has it simply disappeared; it has not become finished nor is it wholly at one's disposal as something ready-to-hand.

On the contrary, just as Dasein is already its "not-yet", and is its "not-yet" constantly as long as it is, it is already its end too. The "ending" which we have in view when we speak of death, does not signify Dasein's Being-at-an-end [Zu-Ende-sein], but a Being-towards-the-end [Sein zum Ende] of this entity. Death is a way to be, which Dasein takes over as soon as it is. "As soon as man comes to life, he is at once old enough to die."^{iv}

Ending, as Being-towards-the-end, must be clarified ontologically in terms of Dasein's kind of Being. And presumably the possibility of an existent Being of that "not-yet" which lies 'before' the 'end',¹ will become

¹ "... die Möglichkeit eines existierenden Seins des Noch-nicht, das "vor" dem "Ende" liegt ...'. The earlier editions have '... das ja "vor" dem "Ende" ...'.

Unerschöpflichkeit
what is has this meaning
happened or unpossibility of the
here and now
in Being towards

11.11.18

As
Stopping

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11.11.18

Fulfilling
founded

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11.11.18

Ending as
further
being it

intelligible only if the character of ending has been determined existentially. The existential clarification of Being-towards-the-end will also give us for the first time an adequate basis for defining what can possibly be the meaning of our talk about a totality of Dasein, if indeed this totality is to be constituted by death as the 'end'.

Our attempt to understand Dasein's totality by taking as our point of departure a clarification of the "not-yet" and going on to a characterization of "ending", has not led us to our goal. It has shown only in a negative way that the "not-yet" which Dasein in every case is, resists Interpretation as something still outstanding. The end towards which Dasein is as existing, remains inappropriately defined by the notion of a "Being-at-an-end". These considerations, however, should at the same time make it plain that they must be turned back in their course. A positive characterization of the phenomena in question (Being-not-yet, ending, totality) succeeds only when it is unequivocally oriented to Dasein's state of Being. But if we have any insight into the realms where those end-structures and totality-structures which are to be construed ontologically with Dasein belong, this will, in a negative way, make this unequivocal character secure against wrong turnings.

If we are to carry out a positive Interpretation of death and its character as an end, by way of existential analysis, we must take as our clue the basic state of Dasein at which we have already arrived—the phenomenon of care.

¶ 49. How the Existential Analysis of Death is Distinguished from Other Possible Interpretations of this Phenomenon

The unequivocal character of our ontological Interpretation of death must first be strengthened by our bringing explicitly to mind what such an Interpretation can not inquire about, and what it would be vain to expect it to give us any information or instructions about.¹

Death, in the widest sense, is a phenomenon of life. Life must be understood as a kind of Being to which there belongs a Being-in-the-world. Only if this kind of Being is oriented in a privative way to Dasein, can we fix its character ontologically. Even Dasein may be considered purely as life. When the question is formulated from the viewpoint of biology and physiology, Dasein moves into that domain of Being which we know as the world of animals and plants. In this field, we can obtain data and statistics about the longevity of plants, animals and men, and we do this by ascertaining them ontically. Connections between longevity, propagation, and

¹ "... wonach diese nicht fragen, und worüber eine Auskunft und Anweisung von ihr vergeblich erwartet werden kann." The older editions have 'kann' after 'fragen', and 'muss' where the newer editions have 'kann'.

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The not-yet
which is
never over
Dasein is

247
Dasein is
never over
Dasein is

248
Dasein is
never over
Dasein is

growth may be recognized. The 'kinds' of death, the causes, 'contrivances' and ways in which it makes its entry, can be explored.^v

Underlying this biological-ontical exploration of death is a problematic that is ontological. We still have to ask how the ontological essence of death is defined in terms of that of life. In a certain way, this has always been decided already in the ontical investigation of death. Such investigations operate with preliminary conceptions of life and death, which have been more or less clarified. These preliminary conceptions need to be sketched out by the ontology of Dasein. Within the ontology of Dasein, which is *superordinate* to an ontology of life, the existential analysis of death is, in turn, *subordinate* to a characterization of Dasein's basic state. The ending of that which lives we have called 'perishing'. Dasein too 'has' its death, of the kind appropriate to anything that lives; and it has it, not in ontical isolation, but as codetermined by its primordial kind of Being. In so far as this is the case, Dasein too can end without authentically dying, though on the other hand, *qua* Dasein, it does not simply perish. We designate this intermediate phenomenon as its "demise".¹ Let the term "dying" stand for that way of Being in which Dasein is towards its death.² Accordingly we must say that Dasein never perishes. Dasein, however, can demise only as long as it is dying. Medical and biological investigation into "demising" can obtain results which may even become significant ontologically if the basic orientation for an existential Interpretation of death has been made secure. Or must sickness and death in general—even from a medical point of view—be primarily conceived as existential phenomena?

The existential Interpretation of death takes precedence over any biology and ontology of life. But it is also the foundation for any investigation of death which is biographical or historiological, ethnological or psychological. In any 'typology' of 'dying', as a characterization of the conditions under which a demise is 'Experienced' and of the ways in which it is 'Experienced', the concept of death is already presupposed. Moreover, a psychology of 'dying' gives information about the 'living' of the person who is 'dying', rather than about dying itself. This simply reflects the fact that when Dasein dies—and even when it dies authentically—it does not have to do so with an Experience of its factual demising, or in such an Experience. Likewise the ways in which death is taken among

¹ 'Ableben'. This term, which literally means something like 'living out' one's life, is used in ordinary German as a rather legalistic term for a person's death. We shall translate it as 'demise' (both as a noun and as a verb), which also has legalistic connotations. But this translation is an arbitrary one, and does not adequately express the meaning which Heidegger is explaining.

² "... *Seinsweise*, in der das Dasein zu seinem Tode ist."

From the
The book
is not

247

Perishing

vs.
demise
vs.
dying

Substantial
foundations
investigation

primitive peoples, and their ways of comporting themselves towards it in magic and cult, illuminate primarily the understanding of *Dasein*; but the Interpretation of this understanding already requires an existential analytic and a corresponding conception of death.

On the other hand, in the ontological analysis of Being-towards-the-end there is no anticipation of our taking any existentiell stand toward death. If "death" is defined as the 'end' of *Dasein*—that is to say, of Being-in-the-world—this does not imply any ontical decision whether 'after death' still another Being is possible, either higher or lower, or whether *Dasein* 'lives on' or even 'outlasts' itself and is 'immortal'. Nor is anything decided ontically about the 'other-worldly' and its possibility, any more than about the 'this-worldly';¹ it is not as if norms and rules for comporting oneself towards death were to be proposed for 'edification'. But our analysis of death remains purely 'this-worldly' in so far as it interprets that phenomenon merely in the way in which it enters into any particular *Dasein* as a possibility of its Being. Only when death is conceived in its full ontological essence can we have any methodological assurance in even asking what may be after death; only then can we do so with meaning and justification. Whether such a question is a possible theoretical question at all will not be decided here. The this-worldly ontological Interpretation of death takes precedence over any ontical other-worldly speculation.

Finally, what might be discussed under the topic of a 'metaphysic of death' lies outside the domain of an existential analysis of death. Questions of how and when death 'came into the world', what 'meaning' it can have and is to have as an evil and affliction in the aggregate of entities—these are questions which necessarily presuppose an understanding not only of the character of Being which belongs to death, but of the ontology of the aggregate of entities as a whole, and especially of the ontological clarification of evil and negativity in general.

Methodologically, the existential analysis is superordinate to the questions of a biology, psychology, theodicy, or theology of death. Taken ontically, the results of the analysis show the peculiar *formality* and emptiness of any ontological characterization. However, that must not blind us to the rich and complicated structure of the phenomenon. If *Dasein* in general never becomes accessible as something present-at-hand, because Being-possible belongs in its own way to *Dasein*'s kind of Being, even less may we expect that we can simply read off the ontological structure of death, if death is indeed a distinctive possibility of *Dasein*.

On the other hand, the analysis cannot keep clinging to an idea of death

¹ 'Über das "Jenseits" und seine Möglichkeit wird ebensowenig ontisch entschieden wie über das "Diesseits" . . .' The quotation marks around "Diesseits" appear only in the later editions.

which has been devised accidentally and at random. We can restrain this arbitrariness only by giving beforehand an ontological characterization of the kind of Being in which the 'end' enters into *Dasein*'s average everydayness. To do so, we must fully envisage those structures of everydayness which we have earlier set forth. The fact that in an existential analysis of death, existentiell possibilities of Being-towards-death are consonant with it, is implied by the essence of all ontological investigation. All the more explicitly must the existential definition of concepts be unaccompanied by any existentiell commitments,¹ especially with relation to death, in which *Dasein*'s character as possibility lets itself be revealed most precisely. The existential problematic aims only at setting forth the ontological structure of *Dasein*'s Being-towards-the-end.^{vi}

¶ 50. Preliminary Sketch of the Existential-ontological Structure of Death

From our considerations of totality, end, and that which is still outstanding, there has emerged the necessity of interpreting the phenomenon of death as Being-towards-the-end, and of doing so in terms of *Dasein*'s basic state. Only so can it be made plain to what extent Being-a-whole, as constituted by Being towards-the-end, is possible in *Dasein* itself in conformity with the structure of its Being. We have seen that care is the basic state of *Dasein*. The ontological signification of the expression "care" has been expressed in the 'definition': "ahead-of-itself-Being-already-in (the world) as Being-alongside entities which we encounter (within-the-world)".^{vii} In this are expressed the fundamental characteristics of *Dasein*'s Being: existence, in the "ahead-of-itself"; facticity, in the "Being-already-in"; falling, in the "Being-alongside". If indeed death belongs in a distinctive sense to the Being of *Dasein*, then death (or Being-towards-the-end) must be defined in terms of these characteristics.

We must, in the first instance, make plain in a preliminary sketch how *Dasein*'s existence, facticity, and falling reveal themselves in the phenomenon of death.

The Interpretation in which the "not-yet—and with it even the uttermost "not-yet", the end of *Dasein*—was taken in the sense of something still outstanding, has been rejected as inappropriate in that it included the ontological perversion of making *Dasein* something present-at-hand. Being-at-an-end implies existentially Being-towards-the-end. The uttermost "not-yet" has the character of something towards which *Dasein* comports itself. The end is impending [steht . . . bevor] for *Dasein*. Death is not something not yet present-at-hand, nor is it that which is ultimately

¹ 'Um so ausdrücklicher muss mit der existenzialen Begriffsbestimmung die existenzielle Unverbindlichkeit zusammengehen . . .'

still outstanding but which has been reduced to a minimum. *Death is something that stands before us—something impending.*¹

However, there is much that can impend for Dasein as Being-in-the-world. The character of impendence is not distinctive of death. On the contrary, this Interpretation could even lead us to suppose that death must be understood in the sense of some impending event encountered environmentally. For instance, a storm, the remodelling of the house, or the arrival of a friend, may be impending; and these are entities which are respectively present-at-hand, ready-to-hand, and there-with-us. The death which impends does not have this kind of Being.

But there may also be impending for Dasein a journey, for instance, or a disputation with Others, or the forgoing of something of a kind which Dasein itself can be—its own possibilities of Being, which are based on its Being with Others.

Death is a possibility-of-Being which Dasein itself has to take over in every case. With death, Dasein stands before itself in its ownmost potentiality-for-Being. This is a possibility in which the issue is nothing less than Dasein's Being-in-the-world. Its death is the possibility of no-longer being-able-to-be-there.² If Dasein stands before itself as this possibility, it has been fully assigned to its ownmost potentiality-for-Being. When it stands before itself in this way, all its relations to any other Dasein have been undone.³ This ownmost non-relational⁴ possibility is at the same time the uttermost one.

As potentiality-for-Being, Dasein cannot outstrip the possibility of death. Death is the possibility of the absolute impossibility of Dasein. Thus death reveals itself as that possibility which is one's ownmost, which is non-relational, and which is not to be outstripped [unüberholbare]. As such, death is something distinctively impending. Its existential possibility is based on the fact that Dasein is essentially disclosed to itself, and disclosed, indeed, as ahead-of-itself. This item in the structure of care has its most primordial concretion in Being-towards-death. As a phenomenon, Being-towards-the-end

¹ '... sondern eher ein *Bevorstand*.' While we shall ordinarily use various forms of 'impend' to translate 'Bevorstand', 'bevorstehen', etc., one must bear in mind that the literal meaning of these expressions is one of 'standing before', so that they may be quite plausibly contrasted with 'Ausstehen', etc. ('standing out'). Thus we shall occasionally use forms of 'stand before' when this connotation seems to be dominant.

² 'Nicht-mehr-dasein-könnens.' Notice that the expressions 'Seinkönnen' (our 'potentiality-for-Being') and 'Nichtmehrdasein' (our 'no-longer-Dasein') are here fused. Cf. H. 237-242.

³ 'So sich bevorstehend sind in ihm alle Bezüge zu anderem Dasein gelöst.'

⁴ 'unbezügliche'. This term appears frequently throughout the chapter, and, as the present passage makes clear, indicates that in death Dasein is cut off from relations with others. The term has accordingly been translated as 'non-relational', in the sense of 'devoid of relationships'.

Impending
US
Impending

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unüberholbar
and not to be outstripped

becomes plainer as Being towards that distinctive possibility of Dasein which we have characterized.

This ownmost possibility, however, non-relational and not to be outstripped, is not one which Dasein procures for itself subsequently and occasionally in the course of its Being. On the contrary, if Dasein exists, it has already been thrown into this possibility. Dasein does not, proximally and for the most part, have any explicit or even any theoretical knowledge of the fact that it has been delivered over to its death, and that death thus belongs to Being-in-the-world. Thrownness into death reveals itself to Dasein in a more primordial and impressive manner in that state-of-mind which we have called "anxiety".^{viii} Anxiety in the face of death is anxiety 'in the face of' that potentiality-for-Being which is one's ownmost, non-relational, and not to be outstripped. That in the face of which one has anxiety is simply Dasein's potentiality-for-Being. Anxiety in the face of death must not be confused with fear in the face of one's demise. This anxiety is not an accidental or random mood of 'weakness' in some individual; but, as a basic state-of-mind of Dasein, it amounts to the disclosedness of the fact that Dasein exists as thrown Being towards its end. Thus the existential conception of "dying" is made clear as thrown Being towards its ownmost potentiality-for-Being, which is non-relational and not to be outstripped. Precision is gained by distinguishing this from pure disappearance, and also from merely perishing, and finally from the 'Experiencing' of a demise.¹

Being-towards-the-end does not first arise through some attitude which occasionally emerges, nor does it arise as such an attitude; it belongs essentially to Dasein's thrownness, which reveals itself in a state-of-mind (mood) in one way or another. The factual 'knowledge' or 'ignorance' which prevails in any Dasein as to its ownmost Being-towards-the-end, is only the expression of the existentiell possibility that there are different ways of maintaining oneself in this Being. Factually, there are many who, proximally and for the most part, do not know about death; but this must not be passed off as a ground for proving that Being-towards-death does not belong to Dasein 'universally'. It only proves that proximally and for the most part Dasein covers up its ownmost Being-towards-death, fleeing in the face of it. Factually, Dasein is dying as long as it exists, but proximally and for the most part, it does so by way of *falling*. For factual existing is not only generally and without further differentiation a thrown potentiality-for-Being-in-the-world, but it has always likewise been absorbed in the 'world' of its concern. In this falling Being-alongside, fleeing from

¹ '... gegen ein "Erleben" des Ablebens.' (Cf. Section 49 above.)

thrown into the ownmost possibility
As revealed in Anxiety

Dasein exists
thrown Being towards its end

Being-towards-the-end belongs to thrownness revealed in a S-of-m

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B.T.D
252
in falling

uncanniness announces itself; and this means now, a fleeing in the face of one's ownmost Being-towards-death. Existence, facticity, and falling characterize Being-towards-the-end, and are therefore constitutive for the existential conception of death. *As regards its ontological possibility, dying is grounded in care.*

But if Being-towards-death belongs primordially and essentially to Dasein's Being, then it must also be exhibitable in everydayness, even if proximally in a way which is inauthentic.¹ And if Being-towards-the-end should afford the existential possibility of an existentiell Being-a-whole for Dasein, then this would give phenomenal confirmation for the thesis that "care" is the ontological term for the totality of Dasein's structural whole. If, however, we are to provide a full phenomenal justification for this principle, a preliminary sketch of the connection between Being-towards-death and care is not sufficient. We must be able to see this connection above all in that *concretion* which lies closest to Dasein—its everydayness.

¶ 51. Being-towards-death and the Everydayness of Dasein

In setting forth average everyday Being-towards-death, we must take our orientation from those structures of everydayness at which we have earlier arrived. In Being-towards-death, Dasein comports itself *towards itself* as a distinctive potentiality-for-Being. But the Self of everydayness is the "they".^{ix} The "they" is constituted by the way things have been publicly interpreted, which expresses itself in idle talk.² Idle talk must accordingly make manifest the way in which everyday Dasein interprets for itself its Being-towards-death. The foundation of any interpretation is an act of understanding, which is always accompanied by a state-of-mind, or, in other words, which has a mood. So we must ask how Being-towards-death is disclosed by the kind of understanding which, with its state-of-mind, lurks in the idle talk of the "they". How does the "they" comport itself understandingly towards that ownmost possibility of Dasein, which is non-relational and is not to be outstripped? What state-of-mind discloses to the "they" that it has been delivered over to death, and in what way?

In the publicness with which we are with one another in our everyday manner, death is 'known' as a mishap which is constantly occurring—as a 'case of death'.³ Someone or other 'dies', be he neighbour or stranger

¹ "... dann muss es auch—wenn gleich zunächst uneigentlich—in der Alltäglichkeit aufweisbar sein." The earlier editions have another 'auch' just before 'in der Alltäglichkeit'.

² "... das sich in der öffentlichen Ausgelegtheit konstituiert, die sich im Gerede ausspricht." The earlier editions have "... konstituiert. Sie spricht sich aus im Gerede."

³ "Die Öffentlichkeit des alltäglichen Miteinander "kennt" den Tod als ständig vorkommendes Begegnis, als "Todesfall"."

[Nächste oder Fernerstehende]. People who are no acquaintances of ours are 'dying' daily and hourly. 'Death' is encountered as a well-known event occurring within-the-world. As such it remains in the inconspicuousness characteristic of what is encountered in an everyday fashion. The "they" has already stowed away [gesichert] an interpretation for this event. It talks of it in a 'fugitive' manner, either expressly or else in a way which is mostly inhibited, as if to say, "One of these days one will die too, in the end; but right now it has nothing to do with us."¹

The analysis of the phrase 'one dies' reveals unambiguously the kind of Being which belongs to everyday Being-towards-death. In such a way of talking, death is understood as an indefinite something which, above all, must duly arrive from somewhere or other, but which is proximally *not yet present-at-hand* for oneself, and is therefore no threat. The expression 'one dies' spreads abroad the opinion that what gets reached, as it were, by death, is the "they". In Dasein's public way of interpreting, it is said that 'one dies', because everyone else and oneself can talk himself into saying that "in no case is it I myself", for this "one" is the "nobody".² 'Dying' is levelled off to an occurrence which reaches Dasein, to be sure, but belongs to nobody in particular. If idle talk is always ambiguous, so is this manner of talking about death. Dying, which is essentially mine in such a way that no one can be my representative, is perverted into an event of public occurrence which the "they" encounters. In the way of talking which we have characterized, death is spoken of as a 'case' which is constantly occurring: Death gets passed-off as always something 'actual': its character as a possibility gets concealed, and so are the other two items that belong to it—the fact that it is non-relational and that it is not to be outstripped. By such ambiguity, Dasein puts itself in the position of losing itself in the "they" as regards a distinctive potentiality-for-Being which belongs to Dasein's ownmost Self. The "they" gives its approval, and aggravates the *temptation* to cover up from oneself one's ownmost Being-towards-death.^{xi} This evasive concealment in the face of death dominates everydayness so stubbornly that, in Being with one another, the 'neighbours' often still keep talking the 'dying person' into the belief that he will escape death and soon return to the tranquillized everydayness of the world of his concern. Such 'solicitude' is meant to 'console' him. It insists upon bringing him back into Dasein, while in addition it helps him

¹ "... man stirbt am Ende auch einmal, aber zunächst bleibt man selbst unbetroffen."

² "Die öffentliche Daseinsauslegung sagt: "man stirbt", weil damit jeder andere und man selbst sich einreden kann: je nicht gerade ich; denn dieses Man ist das Niemand." While we have usually followed the convention of translating the indefinite pronoun 'man' as 'one' and the expression 'das Man' as 'the "they"', to do so here would obscure the point.

to keep his ownmost non-relational possibility-of-Being completely concealed. In this manner the "they" provides [besorgt] a *constant tranquillization about death*. At bottom, however, this is a tranquillization not only for him who is 'dying' but just as much for those who 'console' him. And even in the case of a demise, the public is still not to have its own tranquillity upset by such an event, or be disturbed in the carefreeness with which it concerns itself.¹ Indeed the dying of Others is seen often enough as a social inconvenience, if not even a downright tactlessness, against which the public is to be guarded.^{xii}

But along with this tranquillization, which forces Dasein away from its death, the "they" at the same time puts itself in the right and makes itself respectable by tacitly regulating the way in which *one* has to comport oneself towards death. It is already a matter of public acceptance that 'thinking about death' is a cowardly fear, a sign of insecurity on the part of Dasein, and a sombre way of fleeing from the world. The "they" does not permit us the courage for anxiety in the face of death. The dominance of the manner in which things have been publicly interpreted by the "they", has already decided what state-of-mind is to determine our attitude towards death. In anxiety in the face of death, Dasein is brought face to face with itself as delivered over to that possibility which is not to be outstripped. The "they" concerns itself with transforming this anxiety into fear in the face of an oncoming event. In addition, the anxiety which has been made ambiguous as fear, is passed off as a weakness with which no self-assured Dasein may have any acquaintance. What is 'fitting' [Was sich . . . "gehört"] according to the unuttered decree of the "they", is indifferent tranquillity as to the 'fact' that one dies. The cultivation of such a 'superior' indifference alienates Dasein from its ownmost non-relational potentiality-for-Being.

But temptation, tranquillization, and alienation are distinguishing marks of the kind of Being called "falling". As falling, everyday Being-towards-death is a constant *fleeing in the face of death*. Being-towards-the-end has the mode-of-evasion in the face of it—giving new explanations for it, understanding it inauthentically, and concealing it. Factually one's own Dasein is always dying already; that is to say, it is in a Being-towards-its-end. And it hides this Fact from itself by recoinning "death" as just a "case of death" in Others—an everyday occurrence which, if need be, gives us the assurance still more plainly that 'oneself' is still 'living'. But in thus falling and fleeing *in the face of death*, Dasein's everydayness attests that the very "they" itself already has the definite character of

¹ 'Und selbst im Falle des Ablebens noch soll die Öffentlichkeit durch das Ereignis nicht in ihrer besorgten Sorglosigkeit gestört und beunruhigt werden.'

Being-towards-death
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Dasein
frees D from its death
Why is it that the 'they' does not permit us the courage for anxiety in the face of death?
- cowardly

Phenomenon
Dasein
falling
D. Affected
falling
falling

Being-towards-death, even when it is not explicitly engaged in 'thinking about death'. Even in average everydayness this ownmost potentiality-for-Being, which is non-relational and not to be outstripped, is constantly an issue for Dasein. This is the case when its concern is merely in the mode of an untroubled indifference towards the uttermost possibility of existence.¹

In setting forth everyday Being-towards-death, however, we are at the same time enjoined to try to secure a full existential conception of Being-towards-the-end, by a more penetrating Interpretation in which falling Being-towards-death is taken as an evasion *in the face of death*. That in the face of which one flees has been made visible in a way which is phenomenally adequate. Against this it must be possible to project phenomenologically the way in which evasive Dasein itself understands its death.^{xiii}

¶ 52. *Everyday Being-towards-the-end, and the Full Existential Conception of Death*

In our preliminary existential sketch, Being-towards-the-end has been defined as Being towards one's ownmost potentiality-for-Being, which is non-relational and is not to be outstripped. Being towards this possibility, as a Being which exists, is brought face to face with the absolute impossibility of existence. Beyond this seemingly empty characterization of Being-towards-death, there has been revealed the concretion of this Being in the mode of everydayness. In accordance with the tendency to falling, which is essential to everydayness, Being-towards-death has turned out to be an evasion in the face of death—an evasion which conceals. While our investigation has hitherto passed from a formal sketch of the ontological structure of death to the concrete analysis of everyday Being-towards-the-end, the direction is now to be reversed, and we shall arrive at the full existential conception of death by rounding out our Interpretation of everyday Being-towards-the-end.

In explicating everyday Being-towards-death we have clung to the idle talk of the "they" to the effect that "one dies too, sometime, but not right away."² All that we have Interpreted thus far is the 'one dies' as such. In the 'sometime, but not right away', everydayness concedes something like a *certainty* of death. Nobody doubts that one dies. On the other hand, this 'not doubting' need not imply that kind of Being-certain which corresponds to the way death—in the sense of the distinctive possibility characterized above—enters into Dasein. Everydayness confines itself to

¹ '... wenn auch nur im Modus des Besorgens einer unbehelligten Gleichgültigkeit gegen die äusserste Möglichkeit seiner Existenz.' Ordinarily the expression 'Gleichgültigkeit gegen' means simply 'indifference towards'. But Heidegger's use of boldface type suggests that here he also has in mind that 'gegen' may mean 'against' or 'in opposition to'.

² '... man stirbt auch einmal, aber vorläufig noch nicht.'

How possible is Dasein's death?

Falling
BUT-D as evasion in the face of death
concretion of this Being in the mode of everydayness

Not doubting
certainty of death

conceding the 'certainty' of death in this ambiguous manner just in order to weaken that certainty by covering up dying still more and to alleviate its own thrownness into death.

By its very meaning, this evasive concealment in the face of death can not be authentically 'certain' of death, and yet it is certain of it. What are we to say about the 'certainty of death'?

To be certain of an entity means to hold it for true as something true.¹ But "truth" signifies the uncoveredness of some entity, and all uncoveredness is grounded ontologically in the most primordial truth, the disclosedness of Dasein.^{xiv} As an entity which is both disclosed and disclosing, and one which uncovers, Dasein is essentially 'in the truth'. But certainty is grounded in the truth, or belongs to it equiprimordially. The expression 'certainty', like the term 'truth', has a double signification. Primordially "truth" means the same as "Being-disclosive", as a way in which Dasein behaves. From this comes the derivative signification: "the uncoveredness of entities". Correspondingly, "certainty", in its primordial signification, is tantamount to "Being-certain", as a kind of Being which belongs to Dasein. However, in a derivative signification, any entity of which Dasein can be certain will also get called something 'certain'.

One mode of certainty is conviction. In conviction, Dasein lets the testimony of the thing itself which has been uncovered (the true thing itself) be the sole determinant for its Being towards that thing understandingly.² Holding something for true is adequate as a way of maintaining oneself in the truth, if it is grounded in the uncovered entity itself, and if, as Being towards the entity so uncovered, it has become transparent to itself as regards its appropriateness to that entity. In any arbitrary fiction or in merely having some 'view' ["Ansicht"] about an entity, this sort of thing is lacking.

The adequacy of holding-for-true is measured according to the truth-claim to which it belongs. Such a claim gets its justification from the kind of Being of the entity to be disclosed, and from the direction of the disclosure. The kind of truth, and along with it, the certainty, varies with the way entities differ, and accords with the guiding tendency and extent of the disclosure. Our present considerations will be restricted to an

¹ 'Eines Seienden gewiss-sein besagt: es als wahres für wahr halten.' The earlier editions have 'Gewisssein' instead of 'gewiss-sein'. Our literal but rather unidiomatic translation of the phrase 'für wahr halten' seems desirable in view of Heidegger's extensive use of the verb 'halten' ('hold') in subsequent passages where this phrase occurs, though this is obscured by our translating 'halten sich in . . .' as 'maintain itself in . . .' and 'halten sich an . . .' as 'cling to . . .' or 'stick to . . .'

² 'In ihr lässt sich das Dasein einzig durch das Zeugnis der entdeckten (wahren) Sache selbst sein verstehendes Sein zu dieser bestimmen.' The connection between 'Überzeugung' ('conviction') and 'Zeugnis' (testimony) is obscured in our translation.

analysis of Being-certain with regard to death; and this Being-certain will in the end present us with a distinctive certainty of Dasein.

For the most part, everyday Dasein covers up the ownmost possibility of its Being—that possibility which is non-relational and not to be outstripped. This factual tendency to cover up confirms our thesis that Dasein, as factual, is in the 'untruth'.^{xv} Therefore the certainty which belongs to such a covering-up of Being-towards-death must be an inappropriate way of holding-for-true, and not, for instance, an uncertainty in the sense of a doubting. In inappropriate certainty, that of which one is certain is held covered up. If 'one' understands death as an event which one encounters in one's environment, then the certainty which is related to such events does not pertain to Being-towards-the-end.

They say, "It is certain that 'Death' is coming."¹ They say it, and the "they" overlooks the fact that in order to be able to be certain of death, Dasein itself must in every case be certain of its ownmost non-relational potentiality-for-Being. They say, "Death is certain"; and in saying so, they implant in Dasein the illusion that it is itself certain of its death. And what is the ground of everyday Being-certain? Manifestly, it is not just mutual persuasion. Yet the 'dying' of Others is something that one experiences daily. Death is an undeniable 'fact of experience'.

The way in which everyday Being-towards-death understands the certainty which is thus grounded, betrays itself when it tries to 'think' about death, even when it does so with critical foresight—that is to say, in an appropriate manner. So far as one knows, all men 'die'. Death is probable in the highest degree for every man, yet it is not 'unconditionally' certain. Taken strictly, a certainty which is 'only' empirical may be attributed to death. Such certainty necessarily falls short of the highest certainty, the apodictic, which we reach in certain domains of theoretical knowledge.

In this 'critical' determination of the certainty of death, and of its impotence, what is manifested in the first instance is, once again, a failure to recognize Dasein's kind of Being and the Being-towards-death which belongs to Dasein—a failure that is characteristic of everydayness. The fact that demise, as an event which occurs, is 'only' empirically certain, is in no way decisive as to the certainty of death. Cases of death may be the factual occasion for Dasein's first paying attention to death at all. So long, however, as Dasein remains in the empirical certainty which we have mentioned, death, in the way that it 'is', is something of which Dasein can by no means become certain. Even though, in the publicness of the "they", Dasein

¹ 'Man sagt: es ist gewiss, dass "der" Tod kommt.'

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seems to 'talk' only of this 'empirical' certainty of death, *nevertheless at bottom* Dasein does *not* exclusively or primarily stick to those cases of death which merely occur. *In evading its death*, even everyday Being-towards-the-end is indeed certain of its death in another way than it might itself like to have true on purely theoretical considerations. This 'other way' is what everydayness for the most part veils from itself. Everydayness does not dare to let itself become transparent in such a manner. We have already characterized the every-day state-of-mind which consists in an air of superiority with regard to the certain 'fact' of death—a superiority which is 'anxiously' concerned while seemingly free from anxiety. In this state-of-mind, everydayness acknowledges a 'higher' certainty than one which is only empirical. One *knows* about the certainty of death, and yet 'is' not authentically certain of one's own. The falling everydayness of Dasein is acquainted with death's certainty, and yet evades *Being-certain*. But in the light of what it evades, this very evasion attests phenomenally that death must be conceived as one's ownmost possibility, non-relational, not to be outstripped, and—above all—certain.

One says, "Death certainly comes, but not right away". With this 'but . . .', the "they" denies that death is certain. 'Not right away' is not a purely negative assertion, but a way in which the "they" interprets itself. With this interpretation, the "they" refers itself to that which is proximally accessible to Dasein and amenable to its concern. Everydayness forces its way into the urgency of concern, and divests itself of the fetters of a weary 'inactive thinking about death'. Death is deferred to 'sometime later', and this is done by invoking the so-called 'general opinion' ["allgemeine Ermessen"]. Thus the "they" covers up what is peculiar in death's certainty—that it is possible at any moment. Along with the certainty of death goes the *indefiniteness* of its "when". Everyday Being-towards-death evades this indefiniteness by conferring definiteness upon it. But such a procedure cannot signify calculating when the demise is due to arrive. In the face of definiteness such as this, Dasein would sooner flee. Everyday concern makes definite for itself the indefiniteness of certain death by interposing before it those urgencies and possibilities which can be taken in at a glance, and which belong to the everyday matters that are closest to us.

But when this indefiniteness has been covered up, the certainty has been covered up too. Thus death's ownmost character as a possibility gets veiled—a possibility which is certain and at the same time indefinite—that is to say, possible at any moment.

Now that we have completed our Interpretation of the everyday manner in which the "they" talks about death and the way death enters

Death is not a fact
but a possibility
which is certain
at any moment

Possible at any moment
certainty of death
indefiniteness

possibilities
closest to us

~~~~~

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into Dasein, we have been led to the characters of certainty and indefiniteness. The full existential-ontological conception of death may now be defined as follows: death, as the end of Dasein, is Dasein's ownmost possibility—non-relational, certain and as such indefinite, not to be outstripped. Death is, as Dasein's end, in the Being of this entity towards its end.

Defining the existential structure of Being-towards-the-end helps us to work out a kind of Being of Dasein in which Dasein, *as Dasein*, can be a whole. The fact that even everyday Dasein already *is towards* its end—that is to say, is constantly coming to grips with its death, though in a 'fugitive' manner—shows that this end, conclusive [abschliessende] and determinative for Being-a-whole, is not something to which Dasein ultimately comes only in its demise. In Dasein, as being towards its death, its own uttermost "not-yet" has already been included—that "not-yet" which all others lie ahead of.<sup>1</sup> So if one has given an ontologically inappropriate interpretation of Dasein's "not-yet" as something still outstanding, any formal inference from this to Dasein's lack of totality will not be correct. The phenomenon of the "not-yet" has been taken over from the "ahead-of-itself"; no more than the care-structure in general, can it serve as a higher court which would rule against the possibility of an existent Being-a-whole; indeed this "ahead-of-itself" is what first of all makes such a Being-towards-the-end possible. The problem of the possible Being-a-whole of that entity which each of us is, is a correct one if care, as Dasein's basic state, is 'connected' with death—the uttermost possibility for that entity.

Meanwhile, it remains questionable whether this problem has been as yet adequately worked out. Being-towards-death is grounded in care. Dasein, as thrown Being-in-the-world, has in every case already been delivered over to its death. In being towards its death, Dasein is dying factually and indeed constantly, as long as it has not yet come to its demise. When we say that Dasein is factually dying, we are saying at the same time that in its Being-towards-death Dasein has always decided itself in one way or another. Our everyday falling evasion *in the face of* death is an *inauthentic* Being-towards-death. But inauthenticity is based on the possibility of authenticity.<sup>xvi</sup> Inauthenticity characterizes a kind of Being into which Dasein can divert itself and has for the most part always diverted itself; but Dasein does not necessarily and constantly have to divert itself into this kind of Being. Because Dasein exists, it determines its

<sup>1</sup> ' . . . dem alle anderen vorgelagert sind . . . ' This clause is ambiguous, both in the German and in our translation, though the point is fairly clear. The ultimate 'not-yet' is not one which all others 'lie ahead of' in the sense that they lie beyond it or come after it; for nothing can 'lie ahead of it' in this sense. But they *can* 'lie ahead of it' in the sense that they might be actualized *before* the ultimate 'not-yet' has been actualized. (Contrast this passage with H. 302, where the same participle 'vorgelagert' is apparently applied in the former sense to death itself.)

D. has already decided itself in one way or another  
is B.T.D.  
its own most not yet  
has been included

D. has always decided itself in one way or another  
inauthentic

\*

own character as the kind of entity it is, and it does so in every case in terms of a possibility which it itself is and which it understands.<sup>1</sup>

260 Can Dasein also *understand authentically* its ownmost possibility, which is non-relational and not to be outstripped, which is certain and, as such, indefinite? That is, can Dasein maintain itself in an authentic Being-towards-its-end? As long as this authentic Being-towards-death has not been set forth and ontologically defined, there is something essentially lacking in our existential Interpretation of Being-towards-the-end.

Authentic Being-towards-death signifies an existentiell possibility of Dasein. This ontical potentiality-for-Being must, in turn, be ontologically possible. What are the existential conditions of this possibility? How are they themselves to become accessible?

### ¶ 53. Existential Projection of an Authentic Being-towards-death

Factically, Dasein maintains itself proximally and for the most part in an inauthentic Being-towards-death. How is the ontological possibility of an *authentic* Being-towards-death to be characterized *Objectively*? In the end, Dasein never comports itself authentically towards its end, or if, in accordance with its very meaning, this authentic Being must remain hidden from the Others? Is it not a fanciful undertaking, to project the existential possibility of so questionable an existentiell potentiality-for-Being? What is needed, if such a projection is to go beyond a merely fictitious arbitrary construction? Does Dasein itself give us any instructions for carrying it out? And can any grounds for its phenomenal legitimacy be taken from Dasein itself? Can our analysis of Dasein up to this point give us any prescriptions for the ontological task we have now set ourselves, so that what we have before us may be kept on a road of which we can be sure?

The existential conception of death has been established; and therewith we have also established what it is that an authentic Being-towards-the-end should be able to comport itself towards. We have also characterized inauthentic Being-towards-death, and thus we have prescribed in a negative way [prohibitiv] how it is possible for authentic Being-towards-death *not* to be. It is with these positive and prohibitive instructions that the existential edifice of an authentic Being-towards-death must let itself be projected.

Dasein is constituted by disclosedness—that is, by an understanding with a state-of-mind. *Authentic* Being-towards-death can *not evade* its ownmost non-relational possibility, or *cover up* this possibility by thus fleeing

<sup>1</sup> 'Weil das Dasein existiert, bestimmt es sich als Seiendes, wie es ist, je aus einer Möglichkeit, die es selbst ist und versteht.'

from it, or *give a new explanation* for it to accord with the common sense of the "they". In our existential projection of an authentic Being-towards-death, therefore, we must set forth those items in such a Being which are constitutive for it as an understanding of death—and as such an understanding in the sense of Being towards this possibility without either fleeing it or covering it up.

In the first instance, we must characterize *Being-towards-death* as a *Being towards a possibility*—indeed, towards a distinctive possibility of Dasein itself. "Being towards" a possibility—that is to say, towards something possible—may signify "Being out for" something possible, as in concerning ourselves with its actualization. Such possibilities are constantly encountered in the field of what is ready-to-hand and present-at-hand—what is attainable, controllable, practicable, and the like. In concernfully Being out for something possible, there is a tendency to *annihilate the possibility* of the possible by making it available to us. But the concernful actualization of equipment which is ready-to-hand (as in producing it, getting it ready, readjusting it, and so on) is always merely relative, since even that which has been actualized is still characterized in terms of some involvements—indeed this is precisely what characterizes its Being. Even though actualized, it remains, as actual, something possible for doing something; it is characterized by an "in-order-to". What our analysis is to make plain is simply how Being out for something concernfully, comports itself towards the possible: it does so not by the theoretico-thematical consideration of the possible as possible, and by having regard for its possibility as such, but rather by looking *circumspectively away* from the possible and looking at that for which it is possible [das Wofür-möglich].

Manifestly Being-towards-death, which is now in question, cannot have the character of concernfully Being out to get itself actualized. For one thing, (death as possible is not something possible which is ready-to-hand or present-at-hand, but a possibility of *Dasein's* Being.) So to concern oneself with actualizing what is thus possible would have to signify, "bringing about one's demise". But if this were done, Dasein would deprive itself of the very ground for an existing Being-towards-death.

Thus, if by "Being towards death" we do not have in view an 'actualizing' of death, neither can we mean "dwelling upon the end in its possibility" (This is the way one comports oneself when one 'thinks about death', pondering over when and how this possibility may perhaps be actualized.) Of course such brooding over death does not fully take away from it its character as a possibility. Indeed, it always gets brooded over as something that is coming; but in such brooding we weaken it by calculating

how we are to have it at our disposal. As something possible, it is to show as little as possible of its possibility. On the other hand, if Being-towards-death has to disclose understandingly the possibility which we have characterized, and if it is to disclose it *as a possibility*, then in such Being-towards-death this possibility must not be weakened: it must be understood *as a possibility*, it must be cultivated *as a possibility*, and we must *put up with it as a possibility*, in the way we comport ourselves towards it.

However, Dasein comports itself towards something possible in its possibility by *expecting* it [im *Erwarten*]. Anyone who is intent on something possible, may encounter it unimpeded and undiminished in its 'whether it comes or does not, or whether it comes after all'.<sup>1</sup> But with this phenomenon of expecting, has not our analysis reached the same kind of Being towards the possible to which we have already called attention in our description of "Being out for something" concernfully? To expect something possible is always to understand it and to 'have' it with regard to whether and when and how it will be actually present-at-hand. Expecting is not just an occasional looking-away from the possible to its possible actualization, but is essentially a *waiting for that actualization* [ein *Warten auf diese*]. Even in expecting, one leaps away from the possible and gets a foothold in the actual. It is for its actuality that what is expected is expected. By the very nature of expecting, the possible is drawn into the actual, arising out of the actual and returning to it.<sup>2</sup>

But Being towards this possibility, as Being-towards-death, is so to comport ourselves towards *death* that in this Being, and for it, death reveals itself *as a possibility*. Our terminology for such Being towards this possibility is "*anticipation*" of this possibility.<sup>3</sup> But in this way of behaving does there not lurk a coming-close to the possible, and when one is close to the possible, does not its actualization emerge? In this kind of coming close, however, one does not tend towards concernfully making available something actual; but as one comes closer understandingly, the possibility of the possible just becomes 'greater'. *The closest closeness which one may have in Being towards death as a possibility, is as far as possible from anything*

<sup>1</sup> 'Für ein Gespanntsein auf es vermag ein Mögliches in seinem "ob oder nicht oder schliesslich doch" ungehindert und ungeschmälert zu begegnen.'

<sup>2</sup> 'Auch im *Erwarten* liegt ein Abspringen vom Möglichem und Fussfassen im Wirklichen, dafür das Erwartete erwartet ist. Vom Wirklichen aus und auf es zu wird das Mögliche in das Wirkliche erwartungsmässig hereingezogen.'

<sup>3</sup> '... *Vorlaufen in die Möglichkeit*.' While we have used 'anticipate' to translate 'vor-greifen', which occurs rather seldom, we shall also use it—less literally—to translate 'vorlaufen', which appears very often in the following pages, and which has the special connotation of 'running ahead'. But as Heidegger's remarks have indicated, the kind of 'anticipation' which is involved in Being-towards-death, does not consist in 'waiting for' death or 'dwelling upon it' or 'actualizing' it before it normally comes; nor does 'running ahead into it' in this sense mean that we 'rush headlong into it'.

*actual*. The more unveiledly this possibility gets understood, the more purely does the understanding penetrate into it *as the possibility of the impossibility of any existence at all*. Death, as possibility, gives Dasein nothing to be 'actualized', nothing which Dasein, as actual, could itself *be*. It is the possibility of the impossibility of every way of comporting oneself towards anything, of every way of existing. In the anticipation of this possibility it becomes 'greater and greater'; that is to say, the possibility reveals itself to be such that it knows no measure at all, no more or less, but signifies the possibility of the measureless impossibility of existence. In accordance with its essence, this possibility offers no support for becoming intent on something, 'picturing' to oneself the actuality which is possible, and so forgetting its possibility. Being-towards-death, as anticipation of possibility, is what first *makes* this possibility *possible*, and sets it free as possibility.

Being-towards-death is the anticipation of a potentiality-for-Being of that entity whose kind of Being is anticipation itself.<sup>4</sup> In the anticipatory revealing of this potentiality-for-Being, Dasein discloses itself to itself as regards its uttermost possibility. But to project itself on its ownmost potentiality-for-Being means to be able to understand itself in the Being of the entity so revealed—namely, to exist. Anticipation turns out to be the possibility of understanding one's ownmost and uttermost potentiality-for-Being—that is to say, the possibility of *authentic existence*. The ontological constitution of such existence must be made visible by setting forth the concrete structure of anticipation of death. How are we to delimit this structure phenomenally? Manifestly, we must do so by determining those characteristics which must belong to an anticipatory disclosure so that it can become the pure understanding of that ownmost possibility which is non-relational and not to be outstripped—which is certain and, as such, indefinite. It must be noted that understanding does not primarily mean just gazing at a meaning, but rather understanding oneself in that potentiality-for-Being which reveals itself in projection.<sup>xvii</sup>

Death is Dasein's *ownmost* possibility. Being towards this possibility discloses to Dasein its *ownmost* potentiality-for-Being, in which its very Being is the issue. Here it can become manifest to Dasein that in this distinctive possibility of its own self, it has been *wrenched away from the "they"*. This means that in anticipation any Dasein can have wrenched itself away from the "they" already. But when one understands that this is something which Dasein 'can' have done, this only reveals its factual lostness in the everydayness of the they-self.

<sup>4</sup> '... dessen Seinsart das Vorlaufen selbst ist.' The earlier editions have 'hat' instead of 'ist'.

Anticipation

B-T-D  
anticipation  
possibility  
impossibility  
possible and  
sets it free  
as such

In anticipation  
discloses  
itself to  
itself as  
regards its  
ownmost  
possibility  
263

authentic  
existence

Expecting  
262

anticipation  
disclosure

anticipation  
disclosure

anticipation  
disclosure



The ownmost possibility is *non-relational*. Anticipation allows Dasein to understand that that potentiality-for-being in which its ownmost Being is an issue, must be taken over by Dasein alone. Death does not just 'belong' to one's own Dasein in an undifferentiated way; death *lays claim* to it as an *individual* Dasein. The non-relational character of death, as understood in anticipation, individualizes Dasein down to itself. This individualizing is a way in which the 'there' is disclosed for existence. It makes manifest that all Being-alongside the things with which we concern ourselves, and all Being-with Others, will fail us when our ownmost potentiality-for-Being is the issue. Dasein can be *authentically itself* only if it makes this possible for itself of its own accord. But if concern and solicitude fail us, this does not signify at all that these ways of Dasein have been cut off from its authentically Being-its-Self. As structures essential to Dasein's constitution, these have a share in conditioning the possibility of any existence whatsoever. Dasein is authentically itself only to the extent that, as concerned Being-alongside and solicitous Being-with, it projects itself upon its ownmost potentiality-for-Being rather than upon the possibility of the they-self. The entity which anticipates its non-relational possibility, is thus forced by that very anticipation into the possibility of taking over from itself its ownmost Being, and doing so of its own accord.

The ownmost, non-relational possibility is *not to be outstripped*. Being towards this possibility enables Dasein to understand that giving itself up impends for it as the uttermost possibility of its existence. Anticipation, however, unlike inauthentic Being-towards-death, does not evade the fact that death is not to be outstripped; instead, anticipation frees itself for accepting this. When, by anticipation, one becomes free for one's own death, one is liberated from one's lostness in those possibilities which may accidentally thrust themselves upon one; and one is liberated in such a way that for the first time one can authentically understand and choose among the factual possibilities lying ahead of that possibility which is not to be outstripped.<sup>1</sup> Anticipation discloses to existence that its uttermost possibility lies in giving itself up, and thus it shatters all one's tenaciousness to whatever existence one has reached. In anticipation, Dasein guards itself against falling back behind itself, or behind the potentiality-for-Being which it has understood. It guards itself against 'becoming too old for its victories' (Nietzsche). Free for its ownmost possibilities, which are determined by the *end* and so are understood as *finite* [*endliche*], Dasein dispels the danger that it may, by its own finite understanding of existence, fail to recognize that it is getting outstripped by the existence-possibilities of Others, or rather that it may explain these possibilities wrongly and

<sup>1</sup> '... die der unüberholbaren vorgelagert sind.' See note 1, p. 303, H. 259 above.

force them back upon its own, so that it may divest itself of its ownmost factual existence. As the non-relational possibility, death individualizes—but only in such a manner that, as the possibility which is not to be outstripped, it makes Dasein, as Being-with, have some understanding-of-the potentiality-for-Being-of-Others. Since anticipation of the possibility which is not to be outstripped discloses also all the possibilities which lie ahead of that possibility, this anticipation includes the possibility of taking the *whole* of Dasein in advance [Vorwegnehmens] in an existentiell manner; that is to say, it includes the possibility of existing as a *whole potentiality-for-Being*.

The ownmost, non-relational possibility, which is not to be outstripped, is *certain*. The way to be certain of it is determined by the kind of truth which corresponds to it (disclosedness). The certain possibility of death, however, discloses Dasein as a possibility, but does so only in such a way that, in anticipating this possibility, Dasein *makes* this possibility *possible* for itself as its ownmost potentiality-for-Being.<sup>1</sup> The possibility is disclosed because it is made possible in anticipation. To maintain oneself in this truth—that is, to be certain of what has been disclosed—demands all the more that one should anticipate. We cannot compute the certainty of death by ascertaining how many cases of death we encounter. This certainty is by no means of the kind which maintains itself in the truth of the present-at-hand. When something present-at-hand has been uncovered, it is encountered most purely if we just look at the entity and let it be encountered in itself. Dasein must first have lost itself in the factual circumstances [Sachverhalte] (this can be one of care's own tasks and possibilities) if it is to obtain the pure objectivity—that is to say, the indifference—of apodictic evidence. If Being-certain in relation to death does not have this character, this does not mean that it is of a lower grade, but that *it does not belong at all to the graded order of the kinds of evidence we can have about the present-at-hand*.

Holding death for true (death is just one's own) shows another kind of certainty, and is more primordial than any certainty which relates to entities encountered within-the-world, or to formal objects; for it is certain of Being-in-the-world. As such, holding death for true does not demand just *one* definite kind of behaviour in Dasein, but demands Dasein

<sup>1</sup> 'Die gewisse Möglichkeit des Todes erschliesst das Dasein aber als Möglichkeit nur so, dass es vorlaufend zu ihr diese Möglichkeit als eigenstes Seinkönnen für sich ermöglicht.' While we have taken 'Die gewisse Möglichkeit des Todes' as the subject of this puzzling sentence, 'das Dasein' may be the subject instead. The use of the preposition 'zu' instead of the usual 'in' after 'vorlaufend' suggests that in 'anticipating' the possibility of death, Dasein is here thought of as 'running ahead' towards it or up to it rather than into it. When this construction occurs in later passages, we shall indicate it by subjoining 'zu' in brackets.

itself in the full authenticity of its existence. <sup>xviii</sup> In anticipation Dasein can first make certain of its ownmost Being in its totality—a totality which is not to be outstripped. Therefore the evidential character which belongs to the immediate givenness of Experiences, of the “I”, or of consciousness, must necessarily lag behind the certainty which anticipation includes. Yet this is not because the way in which these are grasped would not be a rigorous one, but because in principle such a way of grasping them cannot hold *for true* (disclosed) something which at bottom it insists upon ‘having there’ as true: namely, Dasein itself, which I myself *am*, and which, as a potentiality-for-Being, I can be authentically only by anticipation.

The ownmost possibility, which is non-relational, not to be outstripped, and certain, is *indefinite* as regards its certainty. How does anticipation disclose this characteristic of Dasein’s distinctive possibility? How does the anticipatory understanding project itself upon a potentiality-for-Being which is certain and which is constantly possible in such a way that the “when” in which the utter impossibility of existence becomes possible remains constantly indefinite? In anticipating [zum] the indefinite certainty of death, Dasein opens itself to a constant threat arising out of its own “there”. In this very threat Being-towards-the-end must maintain itself. So little can it tone this down that it must rather cultivate the indefiniteness of the certainty. How is it existentially possible for this constant threat to be genuinely disclosed? All understanding is accompanied by a state-of-mind. Dasein’s mood brings it face to face with the thrownness of its ‘that it is there’<sup>xix</sup> But the state-of-mind which can hold open the utter and constant threat to itself arising from Dasein’s ownmost individualized Being, is anxiety.<sup>xx</sup> In this state-of-mind, Dasein finds itself face to face with the “nothing” of the possible impossibility of its existence. Anxiety is anxious about the potentiality-for-Being of the entity so destined [des so bestimmten Seienden], and in this way it discloses the uttermost possibility. Anticipation utterly individualizes Dasein, and allows it, in this individualization of itself, to become certain of the totality of its potentiality-for-Being. For this reason, anxiety as a basic state-of-mind belongs to such a self-understanding of Dasein on the basis of Dasein itself.<sup>2</sup> Being-towards-death is essentially anxiety. This is attested unmistakably, though ‘only’ indirectly, by Being-towards-death as we have described it,

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<sup>1</sup> ‘Die Befindlichkeit aber, welche die ständige und schlechthinige, aus dem eigensten vereinzeltsein des Daseins aufsteigende Bedrohung seiner selbst offen zu halten vermag, ist die Angst.’ Notice that ‘welche’ may be construed either as the subject or as the direct object of the relative clause.

<sup>2</sup> ... gehört zu diesem Sichverstehen des Daseins aus seinem Grunde die Grundbefindlichkeit der Angst.’ It is not grammatically clear whether ‘seinem’ refers to ‘Sichverstehen’ or to ‘Daseins’.

Handwritten notes: Total authenticity, being, anticipation

Handwritten notes: as anticipation... Dasein... 311

when it perverts anxiety into cowardly fear and, in surmounting this fear, only makes known its own cowardliness in the face of anxiety.

We may now summarize our characterization of authentic Being-towards-death as we have projected it existentially: anticipation reveals to Dasein its lostness in the they-self, and brings it face to face with the possibility of being itself, primarily unsupported by concerned solicitude, but of being itself, rather, in an impassioned freedom towards death—a freedom which has been released from the illusions of the “they”, and which is factual, certain of itself, and anxious.

All the relationships which belong to Being-towards-death, up to the full content of Dasein’s uttermost possibility, as we have characterized it, constitute an anticipation which they combine in revealing, unfolding, and holding fast, as that which makes this possibility possible. The existential projection in which anticipation has been delimited, has made visible the *ontological* possibility of an existentiell Being-towards-death which is authentic. Therewith, however, the possibility of Dasein’s having an authentic potentiality-for-Being-a-whole emerges, but only as an *ontological possibility*. In our existential projection of anticipation, we have of course clung to those structures of Dasein which we have arrived at earlier, and we have, as it were, let Dasein itself project itself upon this possibility, without holding up to Dasein an ideal of existence with any special ‘content’, or forcing any such ideal upon it ‘from outside’. Nevertheless, this existentially ‘possible’ Being-towards-death remains, from the existentiell point of view, a fantastical exaction. The fact that an authentic potentiality-for-Being-a-whole is ontologically possible for Dasein, signifies nothing, so long as a corresponding ontical potentiality-for-Being has not been demonstrated in Dasein itself. Does Dasein ever factually throw itself into such a Being-towards-death? Does Dasein demand, even by reason of its ownmost Being, an authentic potentiality-for-Being determined by anticipation?

Before answering these questions, we must investigate whether to any extent and in any way Dasein gives testimony, from its ownmost potentiality-for-Being, as to a possible authenticity of its existence, so that it not only makes known that in an existentiell manner such authenticity is possible, but demands this of itself.

The question of Dasein’s authentic Being-a-whole and of its existential constitution still hangs in mid-air. It can be put on a phenomenal basis which will stand the test only if it can cling to a possible authenticity of its Being which is attested by Dasein itself. If we succeed in uncovering that attestation phenomenologically, together with what it attests, then the problem will arise anew as to whether the anticipation of [zum] death, which we have hitherto projected only in its *ontological possibility*, has an essential connection with that authentic potentiality-for-Being which has been attested.

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