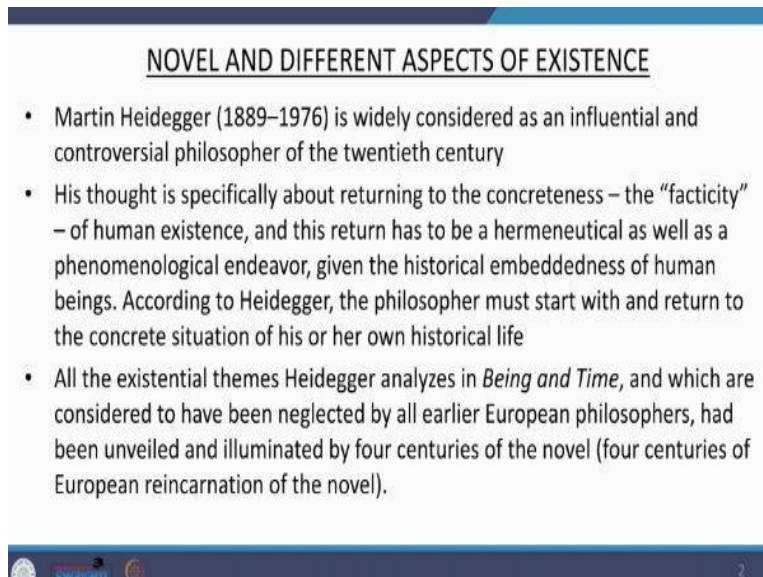


Narrative Mode and Fiction
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Lecture-16
Novel and Existence-I

Good morning and welcome back to the lecture series on narrative mode and fiction. So, we are going to start our new module today titled novel and existence. We are going to look at the question of existence in the light of Martin Heidegger's, Dasein philosophy, which is deeply interested in the question of existence being that he calls as Da-sein. Let us see who Martin Heidegger is?

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NOVEL AND DIFFERENT ASPECTS OF EXISTENCE

- Martin Heidegger (1889–1976) is widely considered as an influential and controversial philosopher of the twentieth century
- His thought is specifically about returning to the concreteness – the “facticity” – of human existence, and this return has to be a hermeneutical as well as a phenomenological endeavor, given the historical embeddedness of human beings. According to Heidegger, the philosopher must start with and return to the concrete situation of his or her own historical life
- All the existential themes Heidegger analyzes in *Being and Time*, and which are considered to have been neglected by all earlier European philosophers, had been unveiled and illuminated by four centuries of the novel (four centuries of European reincarnation of the novel).

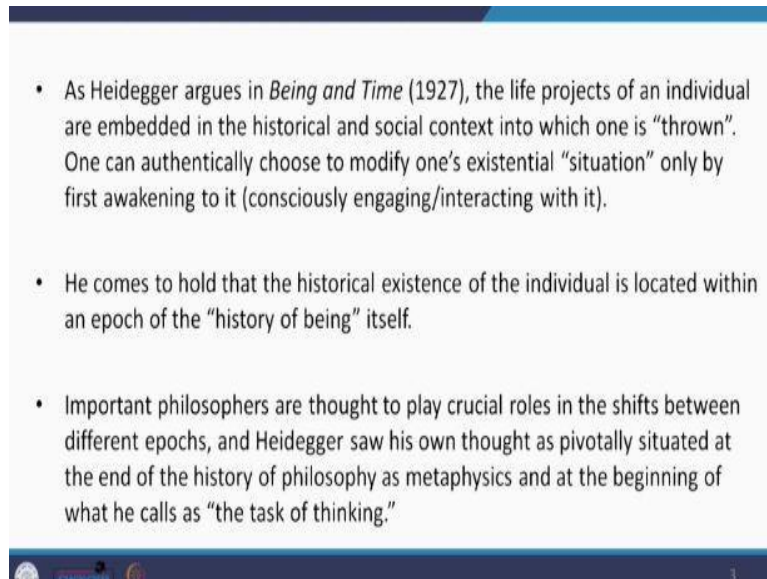
Martin Heidegger who lived between 1889 and 1976 is widely considered as an influential and controversial philosopher of the 20th century. Heidegger's thought is specifically about returning to the concreteness, the facticity of human existence and this return has to be a hermeneutical as well as a phenomenological endeavor, this is because the historical embeddedness of human beings, entail us to connect to the facticity to recover and constantly engage with our state of concreteness.

According to Heidegger, the philosopher must start with and return to the concrete situation of his or her own historical life or historical existence. All the existential themes that Heidegger analyzes in being and time and which are considered as have been earlier

neglected by different European philosophers had been unveiled and illuminated by 4 centuries of the genre of novel.

So, what Heidegger is saying basically in being in time has it is busy premises very similar to that of the novel. So, we see that the 4 centuries of European reincarnation of the novel overlaps a lot with the Heidegger and philosophical premise.

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- As Heidegger argues in *Being and Time* (1927), the life projects of an individual are embedded in the historical and social context into which one is “thrown”. One can authentically choose to modify one’s existential “situation” only by first awakening to it (consciously engaging/interacting with it).
 - He comes to hold that the historical existence of the individual is located within an epoch of the “history of being” itself.
 - Important philosophers are thought to play crucial roles in the shifts between different epochs, and Heidegger saw his own thought as pivotally situated at the end of the history of philosophy as metaphysics and at the beginning of what he calls as “the task of thinking.”

As Heidegger argues in being in time, the life projects of an individual are embedded in the historical and social context into which one is thrown or it is thrown. One can authentically choose to modify one's existential situation but that would first need awakening to that situation. We just cannot exist in a situation, we have to consciously engage and interact with the situation. So, Heidegger comes to hold that the historical existence of the individual is located within an epoch of the history of being itself.

Important philosophers are thought to play crucial roles in the shifts between different epochs and Heidegger saw his own thought as a pivotally or centrally situated at the end of the history of philosophy as metaphysics and towards the beginning of what he calls as the task of thinking. So, his philosophy could be located at the end of abstraction or abstract thoughts and the beginning of concreteness, beginning of the materiality, the actual engagement with the task of thinking.

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- As Heidegger explains in *Being and Time*, human existence (which he calls "Dasein") is essentially determined as "being-toward-death" from the moment of its birth.
- Our being is always confronted with its impending non-being, even though we, for the most part, tend to flee from this most certain truth. In reality, however, anticipating this inevitable non-being cannot be simply equated to a gloomy looking ahead to the annihilation of life and meaningful existence.
- Later, Heidegger says that death is "the shrine of the nothing" and that "the nothing, as other than beings, is the veil of being." It implies that authentically facing up to our mortality is also what opens us up to an attentive correspondence with being, which, in its "ontological difference" from beings, must be approached as a no-thing in itself.

So, as Heidegger explains in being and time, human existence something that he calls as Da-sein. Da-sein is essentially determined as being-toward-death from the moment of it is birth. So, the Dasein, if not actively consciously engaged intercepted is naturally inclined or directed towards death. So, our being is always confronted with its impending non-being, even though we, for the most part, tend to escape or flee from this most certain most imminent truth.

So, in reality, however, anticipating this inevitable non-being cannot be simply equated to a gloomy looking ahead to the annihilation of life and meaningful existence. We are when we say that the being is heading towards death naturally, it not intercepted it does not automatically mean that we are making a very gloomy approach towards the annihilation of life. Not really, just left like that being tends to move towards death.

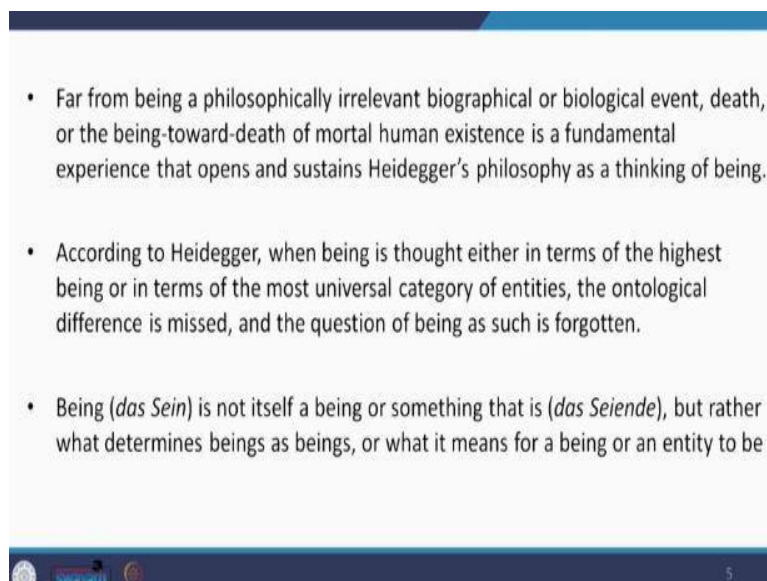
It is not something that apprehends or disappoints us in any way; it is a very natural condition of existence of living. Later Heidegger says that death is the shrine of the nothing and that the nothing as other than beings is the veil of being. So, when in other words if we are not engaging very consciously with our life, with our history, with our immediate meaning that is derived from our existence.

We actually overlap with the state of being always already dead. We almost enter into kind of agree to the shrine of the nothing and many a times without even knowing we are already dead in life, because simply because we are not engaging we are not interacting there is just

this death the veil of being. We pretend to be but many times, we are not we have forgotten our existence; we do not really speak to it too often.

So, it implies that authentically facing up to our state of being mortal our mortality is also what opens us up to an attentive correspondence with being or Da-sein. So, being in its ontological difference from other beings must be approached as a no thing in itself. Primarily it is a no thing in itself. It derives its meaning only through social historical interactions, the new dimensions that it assumes by virtue of belonging in social historical coordinates and that is where it becomes a unique being that is different from other beings.

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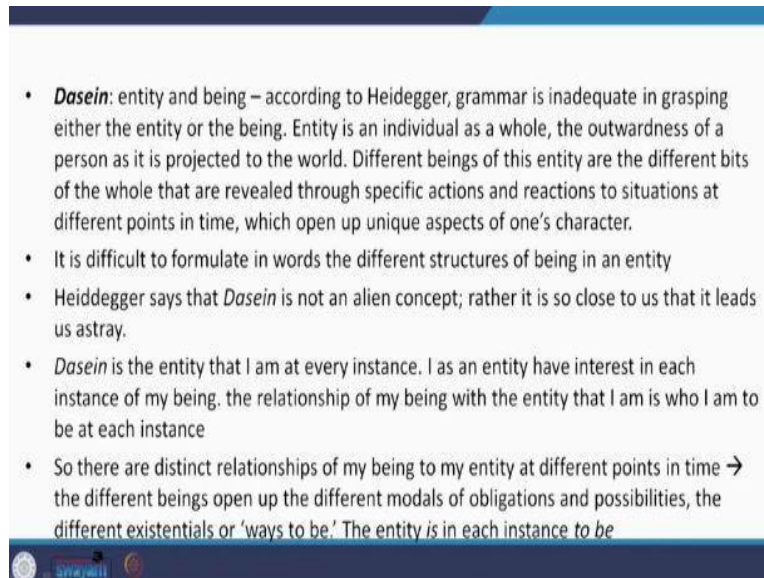


So, far from being a philosophically irrelevant biographical or biological event, death or the being-toward-death of mortal human existence is a fundamental experience, which opens and sustains Heideggerian philosophy as a thinking of being. Only when we think being do we bring it to life, otherwise it is just a veneer a facade of being or existence that we somehow maintain.

So, according to Heidegger, when being is thought either in terms of the highest being or in terms of the most universal category or entities, the ontological difference cannot be grasped the ontological difference is missed. So, the question of being as such is forgotten. So, in the universal in the concept of the highest being the individual cannot be perceived or pinpointed. Being or *das Sein* is not itself a being or something that is *das Seiende*.

But rather what determines beings as beings or in other words what it means for a being or an entity to be. So, Da-sein, let us understand Da-sein, when talking about Da-sein we need to talk about entity and being.

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- **Dasein:** entity and being – according to Heidegger, grammar is inadequate in grasping either the entity or the being. Entity is an individual as a whole, the outwardness of a person as it is projected to the world. Different beings of this entity are the different bits of the whole that are revealed through specific actions and reactions to situations at different points in time, which open up unique aspects of one's character.
- It is difficult to formulate in words the different structures of being in an entity
- Heidegger says that *Dasein* is not an alien concept; rather it is so close to us that it leads us astray.
- *Dasein* is the entity that I am at every instance. I as an entity have interest in each instance of my being, the relationship of my being with the entity that I am is who I am to be at each instance
- So there are distinct relationships of my being to my entity at different points in time → the different beings open up the different modals of obligations and possibilities, the different existentials or 'ways to be.' The entity *is* in each instance *to be*

Now, according to Heidegger, grammar is always inadequate in grasping either the entity or the being. What is the difference between two? The two are quite, quite similar but not quite the same. So, the two are quite similar but not quite the same. Entity is an individual as a whole, the outwardness of a person as it is presented or projected to the rest of the world. Different beings of this entity are the different bits and pieces of that whole, which are revealed through different actions and reactions two situations at different points.

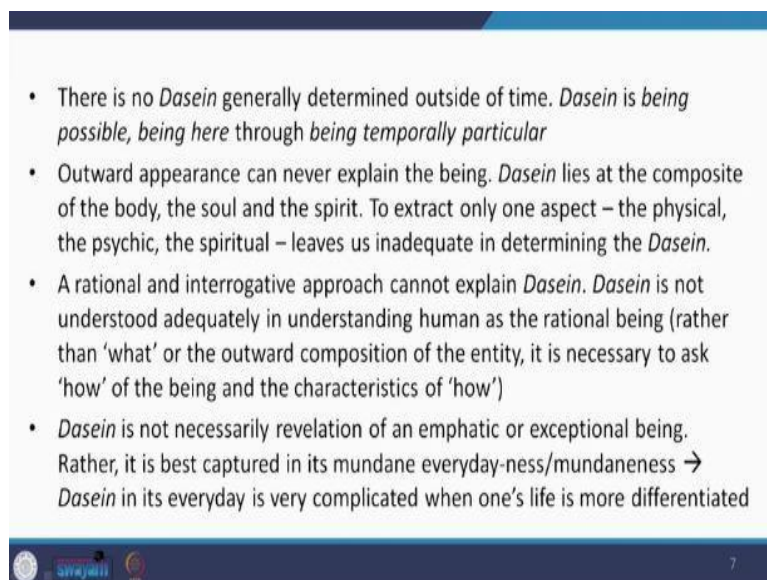
In time, which in turn open up unique aspects of one's character? I have a first name that is my entity that is what the word the society knows me as, but what does it even means, what does that entity mean? That entity is performing every fraction of second responding to you know spontaneous one-off situations. So, that first name could be a potential murderer, a lover, a caregiver, a teacher, a worker, service person, a homemaker and so forth.

So, all these possibilities evolve erupt and so the being is in a flux, it constantly is adding more and more possibilities to the entity, entity is but being is constantly becoming. So, it is difficult to formulate in words, the different structures of being that could be in an entity. Heidegger says that Da-sein is not an alien concept; rather it is so close to us that it leads us astray.

Da-sein is the entity that I am at every instance, which is precisely the being. I as an entity is interested in each instance of my being, which is in a state of flux. The relationship of my being with my entity that I am is who I am to be at each instance. The relation between a being an entity is who I am becoming, who I am to be at each instance, through my becoming I keep revisiting and adding new possibilities to who I am.

So, there are distinct relationships of my being to my entity at each point of time, at different points in time, the different beings in us open up, the different models of obligations, possibilities, a different existentials or ways to be. So, the entity is in each instance to be. We cannot really settle for a final entity, we are constantly to be becoming.

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- There is no *Dasein* generally determined outside of time. *Dasein* is being possible, being here through being temporally particular
- Outward appearance can never explain the being. *Dasein* lies at the composite of the body, the soul and the spirit. To extract only one aspect – the physical, the psychic, the spiritual – leaves us inadequate in determining the *Dasein*.
- A rational and interrogative approach cannot explain *Dasein*. *Dasein* is not understood adequately in understanding human as the rational being (rather than 'what' or the outward composition of the entity, it is necessary to ask 'how' of the being and the characteristics of 'how')
- *Dasein* is not necessarily revelation of an emphatic or exceptional being. Rather, it is best captured in its mundane everyday-ness/mundaneness → *Dasein* in its everyday is very complicated when one's life is more differentiated

There is not Da-sein generally determined outside of time. Da-sein is being possible, being here through being temporarily particular. So, Da-sein has to be tied down to a specific time in order for meaning to emerge. Outward appearance can never explain the being. Da-sein lies at the composite of the body, the soul and the spirit. To extract only one aspect, be it the physical, the psychic or the spiritual would leave us inadequate in the process of determining Da-sein.

So, rational and interrogative approach cannot explain Da-sein. That is also something we need to understand, purely logical approach and rational approach towards Da-sein may not be enough. Da -sein is not understood adequately in only deciphering human as the rational being. Rather than what or the outward composition of the entity it is necessarily. So, it is necessary to ask how of the being and the characteristics of this how.

Da-sein is not necessarily a revelation of an emphatic or exceptional being. Rather it is best captured in its mundane everydayness, in its mundineness. Da-sein is revealed in an unrehearsed manner, in an one-off situation. Da-sein in his everyday is very complicated, when one's life is not a reputation not a routine one, but more differentiated.

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- Heidegger is concerned not just with the difference between being and beings, but also with the difference between the being of beings and being itself
- Heidegger's call for a rethinking of the temporal dimension of being is not restricted to questions of philosophical anthropology. From his early analysis of the temporality of *Dasein* (human existence) to his later "being-historical thinking" (*seinsgeschichtliches Denken*), one of Heidegger's central and most decisive philosophical claims is that being itself essentially occurs temporally and historically.
- *Being and Time* not only begins with the hypothesis that the "meaning of the being" that we call *Dasein* dwells in *temporality*, but also ends with the question of whether time can be considered as the horizon of being as such.

So, Heidegger is concerned not just with the difference between being and beings, but also with the difference between the being of beings and being in itself. Heidegger's call for rethinking of the temporal dimension of being is not restricted to questions of philosophical anthropology. This is something we need to understand. From his early analysis of the temporality of Da-sein or human existence to his later being historical thinking.

So, one of Heidegger's central and most decisive philosophical claims is that the being or existence itself essentially occurs temporarily and in interaction with history historically. So, being and time not only begins with the hypothesis that the meaning of the being that we call as Da-sein dwells in temporality, but also the fact that it ends with the question of whether time can be considered as the horizon of being as such.

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- In *Being and Time*, Dasein's temporality is shown as involved in a shared "historicity", and in later texts Heidegger begins to speak of the occidental "history of being". In places, he goes so far as to say that "the history of being is being itself."
- Another important claim Heidegger makes is that *human being* – as *Da-sein* (literally "being- there") – *is the site of the occurrence of being*. In his later thought Heidegger comes to say that humans are required (*gebraucht*) for the appropriating of event (*Ereignis*) which opens up a meaningful world, and it is only in such a world that beings can be the beings that they are.
- Hence, Heidegger often stresses that the question of being must be understood as a question of the *relation* between being and human being, a relation he characterizes as a "belonging together."

So, in being and time, Da-sein's temporality is shown as involved in a shared historicity and in later texts Heidegger begins to speak of the occidental history of being. At places, he goes so far as to say that the history of being is being itself. So, there is no being outside of the history of being. Another important claim that Heidegger makes is that human being has Da-sein, which here means literally being there.

So, human being as being there is the sight of the occurrence of being. Human is where existence is happening, human is the site of occurrence of being. In his later thought Heidegger comes to say that humans are required for appropriating of events. So, he uses terms such as *gebraucht* and *Ereignis*. So, humans required *gebraucht* for the appropriating of events *ereignis*, which opens up a meaningful world.

This interaction between human as a site that is appropriating the event, making the event function onto itself, this is what opens up a meaningful world, the interface between the two and it is only in such a world that beings can be the beings that they are. They derive their beingness through the interaction with history and any event in history. Hence, Heidegger often stresses that the question of being must be understood, as a question of the relation between being and human being, a relation that he characterizes as a belonging together.

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- Another claim Heidegger makes is that *being never reveals*. Truth for Heidegger is not arbitrary; it is not subject to our individual or collective whims.
- Truth is always coupled with untruth, openness with seclusion, clarity with mystery. Being withdraws even as it comes to presence; it expropriates as it appropriates; it holds back as it gives. This understanding of truth as a twofold event of the revealing/ concealing of being is a central thread running through Heidegger's thought.
- In his attempt to rethink the most fundamental issues of ontology, the question of "being" as such, Heidegger radically rethinks such basic philosophical concepts as time, space, the self (Dasein), interpersonal relations, things, the world, language, truth, art, technology and the divine.

Another claim that Heidegger makes is that being never reveals. So, truth for Heidegger is always a kind of elusive, it is not arbitrary; it is not subject to our individual or even collective whims. Truth is always already coupled with untruth, openness with seclusion, clarity with mystery and so forth. So, every category comes with its opposite possibility, there is not quite a pure truth as such. So, being withdraws even as it comes to presence being has the tendency to reveal as much as to conceal; it expropriates as much as it appropriates; it holds back even as it gives.

This understanding of truth, this approach to truth as a two-fold event of revealing, concealing of being is a central thread that is running throughout Heidegger's thought. So, in his attempt to rethink the most fundamental issues of ontology, the question of being as such, Heidegger radically rethinks such basic philosophical concepts as time, space, the self or Da-sein, interpersonal relations, things, the world, language, truth, art, technology and ultimately the divine.

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- The originality of Heidegger's ideas lies in his engagement with the texts of the history of philosophy, and his radical reinterpretations of their key concepts.
- The influence Heidegger's thoughts continues to exert on subsequent developments in philosophy and in related disciplines of intellectual enquiry. His contributions in the history of philosophy can be compared to Plato, Augustine, Descartes, Kant and Nietzsche.
- Heidegger (in the light of the predicament of humanity in modern industrial society, which is concomitant with the emptiness of the abandonment of being, defines 'Real') – "Since reality consists in the uniformity of calculable reckoning, man, too, must enter monotonous uniformity in order to keep up with what is real. A man without a uniform today already gives the impression of being something unreal which no longer belongs" (Heidegger, "Overcoming Metaphysics").

So, the originality of Heidegger's ideas lies in his engagement with the texts of the history of philosophy and his radical reinterpretations of their key concepts. The influence Heidegger's thought continues to exert on subsequent developments in philosophy and in related disciplines of intellectual enquiry almost makes his contributions his writings comparable to Plato, Augustine, Descartes, Kant and Nietzsche.

So, Heidegger in the light of the predicament of humanity in the modern industrial society, which is concomitant with the emptiness and abandonment of being, is attempting to define real. What is real in the light of the predicament that humanity faces in an industrial society, where there is a perpetual abandonment and emptiness of being? What is reality? Heidegger, since, reality consists in the uniformity of calculable reckoning; man too, must enter monotonous uniformity in order to keep up with what is real.

A man without a uniform today already gives the impression of being something unreal which no longer belongs. So, this could also be seen in the context of the Nietzsche Germany.

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- Heidegger calls the activity of existing as "being-in-the-world." He characterizes existence by a well-known formulation: *In-der-Welt-sein*, being in the world.
- In introducing this concept he stresses the importance of approaching this overlooked phenomenon in the right way. He emphasizes that the "being-in" in the case of *Dasein's* being-in-the-world is not to be conflated with characteristic of objects spatially located with respect to other objects.
- As Milan Kundera reads, existence is the Heideggerian formulation of in-der-welt-sein or being in the world, which refers to the crossing point between our individuality and the social history, the world as a dimension of our character

Heidegger calls the activity of existing as being in the world. So, existing is being and the activity of being existing the choice of being or the choice of undertaking the task of existing of living actually is being in the world. He characterizes existence by a well-known formulation; he uses the term in-der-welt-sein, being in the world. In introducing this concept of in-der-welt-sein he stresses the importance of approaching an overlooked phenomenon in the right way.

He emphasizes that the being in the case of Da-sein's being in the world is not to be conflated with a characteristic of objects that are specially located with respect to other objects. So, special correlation is not something merely that being in the world is trying to look at it is, something beyond. Beyond objects correlation, special correlation, coexistence. As Milan Kundera would read, existence is the Heideggerian formulation of in-der-welt-sein.

Or being in the world existence itself is only happening through being in the world, which refers to the crossing point between our individuality and the social history, outside of social history, plainly put we are nothing, we are simply almost kind of entering a spiral collapse into our death. So, the world is a dimension of our character and vice versa.

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- Man does not relate to the world as subject to object, as eye to painting; not even as actor to stage set. Man and the world are bound together like the snail to its shell: the world is part of man, it is his dimension, and as the world changes, existence (in-der-Welt-sein) changes as well.
- In *Being and Time*, Heidegger seems to suggest that having a body does not comprise *Dasein's* essential structure, although he acknowledges that "This 'bodily nature' hides a whole problematic of its own."
- The distinction between *Sein* and *Seiendes* is important for understanding the whole text. In spite of the difference, the two are closely related, because *Sein* (being) appears only in *Seiendes* (beings), and *Seiendes* only through its participation in *Sein*.



Now man does not relate to the world as subject to object, as eye to painting and not even as an actor to a stage set. Rather, man and the world are bound to each other like the snail is bound to its shell, the world is a part of man and it is a dimension of the man. So, human is an extension of the world and the other way around. And as the world changes therefore existence, changes as well in-der-welt-sein changes as well.

In being and time, Heidegger seems to suggest that having a body does not comprise *Da-sein's* essential structure. However, he also acknowledges that this bodily nature is the kind of this bodily nature is the Hub of or it hides a whole problematic of it is own. The body in nature is the site of the bodily nature just states a whole set of problem the problematic of it is own that is where all the problems breed.

The distinction between *Sein* and *Seiendes* is important in understanding the whole text. So, *Sein* referring to being and *Seiendes* is referring to beings in spite of the difference the two are also closely related, because *Sein* are being appears only in *Seiendes* or beings and on the other hand *Seiendes* is only possible or emergent or visible through it is participation in *Sein*. The collective in the singular or the universal in the particular and the other way around.

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- The term *Seiendes* can be accurately rendered into ordinary English usage as a being, beings, or that which is dependent on the context. Translators also often choose to write entity or entities.
- One of the main purposes of Heidegger, in writing the book, *Being and Time* is to show that the human ways of existing he is describing are not properties or states that can be methodically observed. *Dasein* (human being) has no essence in the traditional sense. The "essence" of this being lies not in any set of properties, but "in its Existence." – *Dasein* could define and redefine its properties through existing.
- In *Being and Time*, the emphasis is strongly on the ontological or the being of beings, rather than on the ontic or the particular historical beings that one actually encounters and what it can or does. In the later writings, Heidegger presses his negative attitude toward metaphysics much further than he does in *Being and Time*, where he only rejects the whole history of metaphysics in the West because of its *Seinsvergessenheit* (forgetting of the mystery or secret of being).

The term *Seiendes* can be accurately rendered into ordinary English usage as being, beings or that which is dependent on the context. So, we are nothing, a text is nothing outside of its context. That is where Heidegger is coming from. Now, translators often try to choose the word entity or entities in English for *Sein* or *Seiendes*. One of the main purposes of Heidegger, in writing *Being and Time* is to show that the human ways of existing, he is describing are not properties are not specific states or properties, which can be methodologically observed and charted out.

Da-sein, the being or the human being has no essence in the traditional sense, it is not essential it is existential. The essence of this being cannot be grasped in any set of properties. It can be somewhat understood one could be a proximate to this being only through studying its existence, it is visible and available only in existence not in any essence. So, *Da-sein* could define and redefine its own properties through existence.

If we have a set of properties we would need to revisit them, because *Da-sein* is something more or less and not quite the same as those properties, the two will not overlap. So, in *Being and Time* the emphasis is strongly on the ontological or the being of beings, rather than on the ontic or the particular historical beings that one actually encounters where ontic is talking about what a being can or what a being does.

In his later writings, Heidegger presses his negative active attitude towards metaphysics much further than he does in *Being and Time*. In *Being Time* we see he is only rejecting the whole history of metaphysics in the west simply because the western metaphysics is deeply

influenced by and it deeply shows Seins of it is Seinsvergessenheit, this is one term that would interest us in our on-sewing lectures too.

The term Seinsvergessenheit, which comes back again and again not directly, but in essence in western metaphysics, in western philosophy Seinsvergessenheit referring to the forgetting or the mystery or secret of being as the western philosophy is moving away from the secret or mystery of being Heidegger a kind of sees a limitation in western metaphysics. With this I am going to stop our lecture here today and let us meet in another lecture with another round of discussions. Thank you.