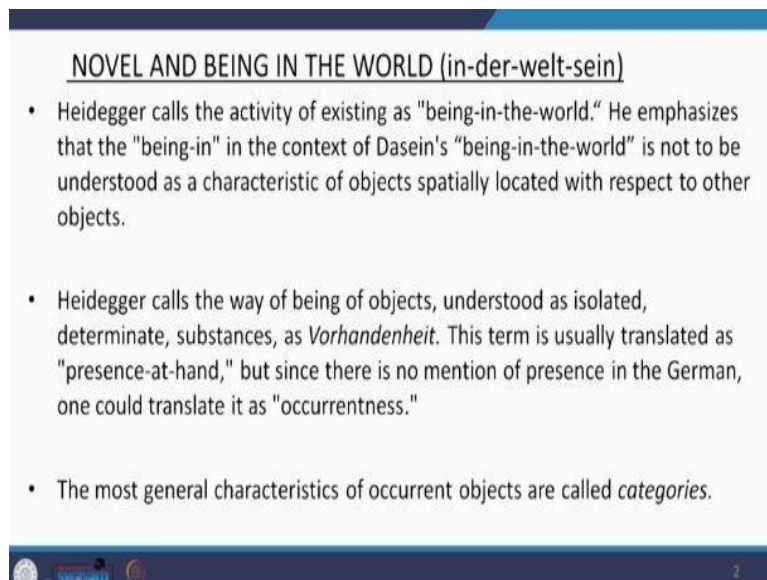


**Narrative Mode and Fiction**  
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**Lecture-17**  
**Novel and Existence-II**

Good morning and welcome back to the lecture series on narrative mode and fiction. We are talking about novel and existence in the light of the Heideggerian concept of Da-sein or being. So, when we talk of a in-der-welt-sein and we will see how this connects with the larger discussion that we have been having. The generic discussion what novel is the literary genre the novel is how, it is very similar to what Heidegger defines us or understands us in-der-welt-sein.

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NOVEL AND BEING IN THE WORLD (in-der-welt-sein)

- Heidegger calls the activity of existing as "being-in-the-world." He emphasizes that the "being-in" in the context of Dasein's "being-in-the-world" is not to be understood as a characteristic of objects spatially located with respect to other objects.
  
- Heidegger calls the way of being of objects, understood as isolated, determinate, substances, as *Vorhandenheit*. This term is usually translated as "presence-at-hand," but since there is no mention of presence in the German, one could translate it as "occurrentness."
  
- The most general characteristics of occurrent objects are called *categories*.

Heidegger calls the activity of existence or existing actively the task of existing as being-in-the-world in-der-welt-sein. He emphasized that the being in the context of Da-sein's being-in-the-world is not to be understood as a characteristic of objects simply specially located with respect to one another; it is not just a special correlation of objects. This is something I mentioned in my previous lecture.

Now, Heidegger calls the way of being of objects, understood as isolated, determinate, substances, as *Vorhandenheit*. This is one term he uses *Vorhandenheit*, which is usually translated to English as presence at hand. However, there is no mention of presence in the original language in which Heidegger is writing. So, Heidegger is writing in German and

since there is no mention of the word presence in the German one could translate *Vorhandenheit* as *occurrentness*. So, the closest to *Vorhandenheit* would be *occurrentness*. The most general characteristics of *occurrent* objects are called *categories*.

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- There is an ontological distinction between being-in as an existential, and the category of 'insiderness' that objectively existing things can have with regard to one another.
- Da-sein has its own 'being-in-space,' which in turn is possible only on the basis of being-in-the-world in general.
- Being-in-the-world is as much a spiritual quality as the 'spatiality' of human being an attribute based on corporeality.
- The understanding of being-in-the-world as an essential structure of Da-sein makes possible the insight into its existential spatiality.

So, there is an ontological distinction between being-in as an existential and then the category of insiderness that objectively existing things can have with regard to one another. So, something that I can outwardly see as objectively being present in the world and then that objects insiderness and the insiderness of two objects interacting with one another. That kind of creates a complex nexus of interactions and this is something that white interests a genre such as the novel.

We have already used a term such as inter-illumination. So, Da-sein has it is own being in space, which in turn is possible only on the basis of being and time, being-in-the-world in general. So, Da-sein has it is own being in space, which is possible only on the basis of being-in-the-world in general. Being-in-the-world is as much a spiritual quality as the specialty of human being and attribute based on corporeality.

So, being-in-the-world is not only dealing with the matter that is to say it also has a spiritual quality just as specialty of human being is greatly based on corporeality. So, the understanding of being-in-the-world as an essential structure of Da-sein makes possible the insight into it is existential specialty.

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- With its facticity, the being-in-the-world of Da-sein is already dispersed in definite ways of being-in.
- The multiplicity of these kinds of being-in can be indicated by the following examples to have to do with something – to produce order and take care of something, to use something, to give something and let it get lost, to undertake, to accomplish, to find out, to ask, to observe, to speak about, to determine, etc.

So, being-in-the world of Da-sein with its facticity is already dispersed in different ways of being-in. We are here not talking about a general being-in-the world, but the general being-in-the-world already assumes different examples, different ways the range of meanings that can be associated with being-in-the world, the range of being-in, the different ways of being-in, definite particular ways of being-in. All the examples are part of this.

The multiplicity of these kinds of being-in can be suggested by very many examples to have to do with something, it could be to produce order and take care of something, to use something, to give something and let it get lost, to undertake, to accomplish, to find out, to observe, to determine, to speak about, to ask and so forth. So, thus being-in is not a quality which Da-sein sometimes has and sometimes chooses not to have.

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- Thus being-in is not a quality which Da-sein sometimes has and sometimes does not have; it is not that Da-sein cannot as well as can do without being-in.
- It is not the case that human being is (always-already), and then on the top of that has a relation of being to the world, which it sometimes takes upon itself
- Da-sein understands itself, which also includes an understanding of being-in-the-world ontologically in terms of other beings and their being which it itself is not, but which it encounters 'within its world.'

It is not the Da-sein cannot as well as can do without being-in. It is not the case that human being is always already and then on the top of that it has a relation with the world. What I am trying to say is this human beings, being is existence is cannot be at any point said as just being or is as an isolated in isolation from the being of the world, it is never like that. It is not the human is and then on top of that it has its relation to the being of the world. And sometimes takes upon itself and sometimes does not.

The being of the world at no point can be separated from the human being. There is no human being according to Heidegger outside of the being of the world. So, it is not the case that the isolated human being. Sometimes takes upon itself the being of the world and sometimes it can isolate itself it has a primal kind of existence outside of this, outside of the being of the world it is not like that.

So, Da-sein understands itself, which also includes an understanding of the being in the world. This understanding of self comes from the understanding of the world ontologically in terms of other beings and their being, which it itself is not, but which it is encountering within the world. This takes us to shock derrida actually, the deconstructionist who says that meaning is constantly deferred.

There is no meaning in itself, all the structuralists say that (( )) (08:28) Todorov they are all saying this. It is only this paradigmatic chain of signification and signification is constantly being eluded. We arrive at meaning through approaching other categories, other aborting adjacent categories, meaning is not in itself. Meaning is only in it exists in opposition to others in relation, to other in a constellation of other meanings.

So, we cannot have a meaning of self outside this being of the world. The two are interspaces; one is kind of defining the other and so we are constantly encountering others and that is how we are encountering ourselves. We are discovering the world and therefore we are discovering ourselves.

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- The cognition of world (*noein*)-or addressing oneself to the world and discussing it through logos (inscribing the world in word) functions as the primary mode of being-in-the-world, so that being-in-the-world is not understood as such.
- The mode of being or Da-sein as being-in-the-world has its ontic foundation in the constitution of being.
- Phenomenally, knowing is a kind of being in being-in-the-world. One might object that with such an interpretation of knowing, the problem of knowledge (as a finished concept) is annihilated.
- Da-sein gains a new perspective of being toward the world – a world that is, however, always already discovered within Da-sein.

So, the cognition of world and *noein* or addressing oneself to the world and discussing it through logos or language. In other words inscribing the world in word functions as the primary mode of being-in-the world, how do we conceive the world; in our limited matter the individual self that we are through word, through logos. So, that being the world is not understood as such.

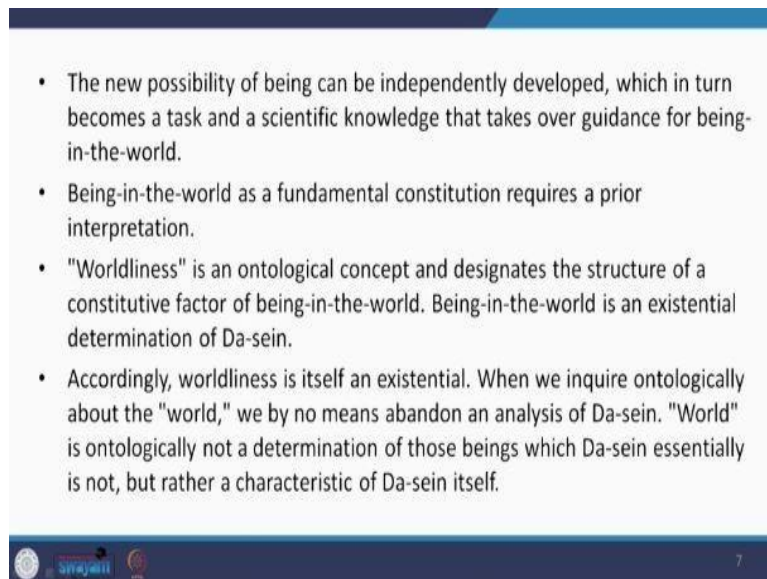
So, the mode of being or Da-sein as being-in-the world has it is ontic foundation in the constitution of being. Now, phenomenally, knowing is a kind of being in being-in-the world. One might however object or question that with such an interpretation of the process of knowing, the problem of knowledge is annihilated. So, knowing and being are constantly changing, growing, evolving, influencing one another. Then there might not be a finished concept or a knowledge, which gives shape to an institution.

An institution is always based on finished knowledge, definitive knowledge, which might become elusive if knowledge and being are tied together. And they are constantly you know kind of shifting, moving, adopting something new and so forth. So, Da-sein gains a new perspective of being toward the world, a world that however is always already discovered within Da-sein.

Da-sein, that is approaching the world, defining itself through the world, but which is already always there in Da-sein, it is trying to discover it outwardly, but it is also present within it. This is also something that the novel says. What does the novel say? The journey is on the

outer, the seeking of meanings of existence, seeking for the questions of existence or on the outer and then there is a psychic journey. We see that the answers lie within.

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- The new possibility of being can be independently developed, which in turn becomes a task and a scientific knowledge that takes over guidance for being-in-the-world.
- Being-in-the-world as a fundamental constitution requires a prior interpretation.
- "Worldliness" is an ontological concept and designates the structure of a constitutive factor of being-in-the-world. Being-in-the-world is an existential determination of Da-sein.
- Accordingly, worldliness is itself an existential. When we inquire ontologically about the "world," we by no means abandon an analysis of Da-sein. "World" is ontologically not a determination of those beings which Da-sein essentially is not, but rather a characteristic of Da-sein itself.

The new possibility of being can be independently developed, which in turn becomes a task and a scientific knowledge that takes over or becomes a guidance for being-in-the-world. Being-in-the-world as a fundamental constitution requires an a prior interpretation too. So, worldliness is an ontological concept and designates the structure of a constitutive factor of being-in-the-world.

So, being-in-the-world is an existential determination of Da-sein. Accordingly, worldliness is itself an existential, when we inquire ontologically about the world by no means we abandoning an analysis of Da-sein. World is ontologically not a determination of those beings that Da-sein essentially is not. Rather it is a characteristic of Da-sein itself. The world is a characteristic of Da-sein itself. This is something that I have been trying to drive home from my previous lecture and in this lecture too.

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- There is a multiplicity of meanings of the word "world," and this multiplicity points toward the phenomena intended in their various meanings and manifestations, as well as the connections among them.
- The world can be used as an ontic concept, which signifies how the beings are objectively present within the world.
- At the same time, the world can function in an ontological term, which signifies the being of those beings that are named, what it means for a multiple beings to be/exist.
- Understanding the world in an ontic sense entails "a factual Da-sein" living in it. This is not the same as the Da-sein that can be encountered (and that actively encounters) within the world.

So, there is a multiplicity of meanings of the word world. World could mean an array of things and this multiplicity points towards the phenomena that is intended in their various meanings, in the very many meanings and manifestations, as well as the connections between these different meanings. World could mean, very many things, many meanings, many manifestations and they are interconnected.

So, the world can be used as an ontic concept which signifies how the beings are objectively present within the world. And at the same time, the world can function in an ontological term, which signifies the being of those beings that are named, what it means for multiple beings to be or exist. So, understanding the world in an ontic sense entails a factual Da-sein, living in it the world and this is not however, the same Da-sein that encounters the world; it is not the same as the Da-sein that can be encountered and that actively encounters within the world.

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- World has a pre-ontological, existential meaning. There are various possibilities here: world can mean the "public" world of the "we" or one's "own" and nearest surrounding world (e.g. home).
- World designates the ontological and existential concept of worldliness. Worldliness itself can be modified into the respective structural totality of particular "worlds," which contain the *a priori* of worldliness in general.

So, world has a pre-ontological, existential meaning. There are various possibilities here, the world could refer to the public world of the we or conversely one's own and nearest localized world, the world that is immediately surrounding us for example the home. So, world designates the ontological and existential concept of worldliness. The world designates the ontological and existential concept of worldliness.

Worldliness itself can be modified into the respective structural totality of particular worlds, these particular worlds that contain the a priori of worldliness in general. So, worldliness can be modified into this structural totality of particular worlds. There are several worlds within the world, the ontological and existential concept. And each of these worlds, self-complete words contain any priority notion of worldliness in them.

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- *Zuhandenheit* refers to the "handiness" or a kind of the ontological categorical definition of beings as they are "in themselves."
- In the ontological interpretation, handiness proves to be the kind of being of beings first discovered within the world. Joining these beings together, however, does not result as a sum amounting to the "world."
- World itself is not an inner-worldly being, and yet it determines inner-worldly beings to such an extent that they can only be encountered and discovered. These beings can show themselves in their being because "there is" the world/the world exists.

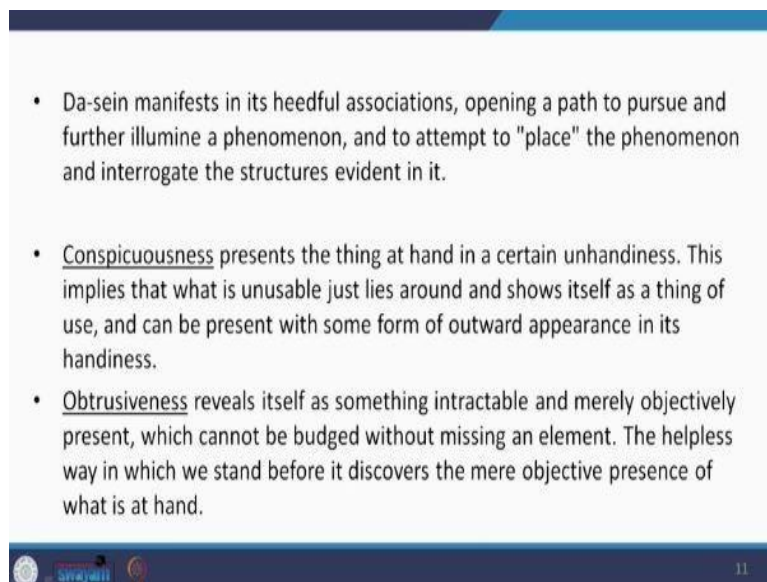


Now, Heidegger uses a term *Zuhandenheit*. *Zuhandenheit* refers to the handiness or a kind of the ontological categorical definition of beings as they are in themselves. In the ontological interpretation, handiness proves to be the kind of being of beings that is first discovered within the world. Joining these beings however together, does not result in a sum that amounts to the world. The world could be more or less than the sum of all the beings.

World itself is not an inner worldly being and yet it determines inner worldly beings to such an extent that they can only be encountered and discovered. So, these beings can show themselves in their being because there is the world or the world exists. So, the possibilities the very many possibilities in the different multiple beings can be explored, because the world in the first place exists.

They exist in the world, in smaller worlds and internalize the worldliness, the essence of worldliness that the world also has. And they replicate that worldliness, they reproduce the worldliness, however a sum of all beings may not be the world. The world may be more or less than the sum of all these beings. These beings possibility, the possibility of these beings is only you know manifested, because the world exists as such.

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- *Da-sein* manifests in its heedful associations, opening a path to pursue and further illumine a phenomenon, and to attempt to "place" the phenomenon and interrogate the structures evident in it.
- Conspicuousness presents the thing at hand in a certain unhandiness. This implies that what is unusable just lies around and shows itself as a thing of use, and can be present with some form of outward appearance in its handiness.
- Obtrusiveness reveals itself as something intractable and merely objectively present, which cannot be budged without missing an element. The helpless way in which we stand before it discovers the mere objective presence of what is at hand.

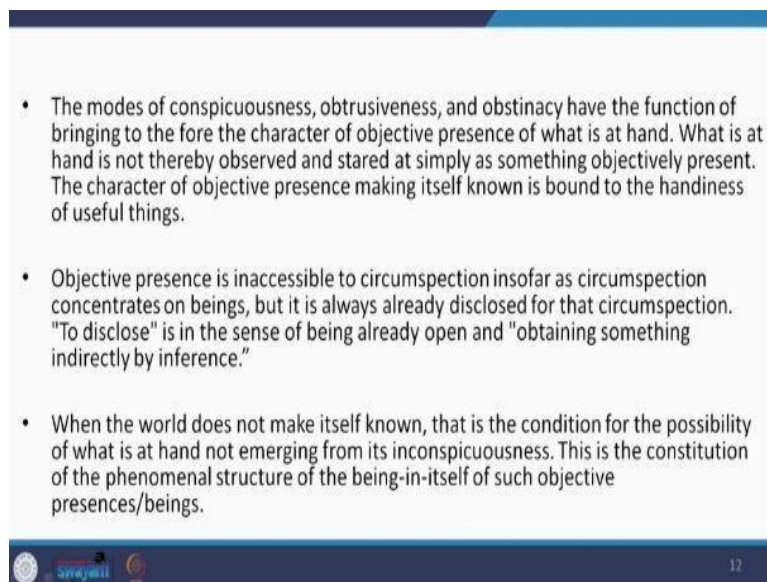
*Da-sein* manifests in it is heedful associations opening a path to pursue and further illumine a phenomenon and to attempt to position a place, a phenomenon and then interrogate the structures that are evident in it. Now, we were talking about handiness or *Zuhandenheit*. Now, things at hand could be present in different ways. We have two terms here; one is conspicuousness of the things at hand and then obtrusiveness.

Conspicuousness presents the thing at hand in a certain unhandiness, which implies that what is unusable just lies around and shows itself as a thing of use and therefore which can be present with some form of outward appearance in it is handiness. On other hand obtrusiveness reveals itself as something comparatively more intractable and merely objectively present, which cannot be therefore budged or used without missing an element.

The helpless way in which we stand before it discovers the mere objective presence of what is at hand. So, the difference between something that is not being used but can potentially be used it, that is conspicuousness conspicuousness of a thing at hand, means that it is currently not being used but it can it shows itself as a thing of use not as intractable intransigent as obtrusiveness, which is a thing at hand and cannot and if we try to buzz it we are only compromising or missing out on one of the elements.

So, it is just there the obtrusive object in hand is there objectively present and there is a helplessness in the way in which we stand before it. It does not allow itself to be moved or used at the cost of nothing.

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- The modes of conspicuousness, obtrusiveness, and obstinacy have the function of bringing to the fore the character of objective presence of what is at hand. What is at hand is not thereby observed and stared at simply as something objectively present. The character of objective presence making itself known is bound to the handiness of useful things.
- Objective presence is inaccessible to circumspection insofar as circumspection concentrates on beings, but it is always already disclosed for that circumspection. "To disclose" is in the sense of being already open and "obtaining something indirectly by inference."
- When the world does not make itself known, that is the condition for the possibility of what is at hand not emerging from its inconspicuousness. This is the constitution of the phenomenal structure of the being-in-itself of such objective presences/beings.

So, the modes of conspicuousness, obtrusiveness and obstinacy have the function of bringing to the fore the character of objective presence of what is at hand. What is at hand, the object that is at hand is not merely observed and stared at simply as something objectively present. The character of objective presence making itself known is bound to the handiness of useful things.

So, objective presence is inaccessible to circumspection; insofar as circumspection concentrates on beings, but it is always already disclosed for that circumspection. So, when we say to disclose here it is in the sense of something that is already open and not something that has to be obtained indirectly through inference or conclusion. So, when the world does not make itself known, that is the condition for the possibility of what is a hand not emerging from its inconspicuousness.

The world not making itself known is the condition of the possibility of the thing at hand not disclosing itself from its inconspicuousness. This is the constitution of the phenomenal structure of the being in itself of such objective presences or beings. I would like to stop our lecture here today and let us meet for another round of discussions in another lecture. Thank you.