

silent, authentic *Being-one's-Self* is just the sort of thing that does not keep on saying 'I'; but in its reticence it 'is' that thrown entity as which it can authentically be. The Self which the reticence of resolute existence unveils is the primordial phenomenal basis for the question as to the Being of the 'I'. Only if we are oriented phenomenally by the meaning of the Being of the authentic *potentiality-for-Being-one's-Self* are we put in a position to discuss with ontological justification the *is* for treating substantiality, simplicity, and personality as *ontological* *essentials* of Selfhood. In the prevalent way of saying "I", it is constantly suggested that what we have in advance is a Self-Thing, persistently present-at-hand; the ontological question of the Being of the Self is thus led away from any such suggestion.

Care does not need to be founded in a Self. But existentiality as constitutive for care, provides the ontological constitution of Dasein's Self-constancy, to which there belongs, in accordance with the full structural content of care, its Being-fallen factually into non-Self-constancy. When fully conceived, the care-structure includes the phenomenon of Selfhood. This phenomenon is clarified by interpreting the meaning of care; and it is as care that Dasein's totality of Being has been defined.

¶ 65. *Temporality as the Ontological Meaning of Care*

In characterizing the 'connection' between care and Selfhood, our aim was not only to clarify the special problem of "I"-hood, but also to help in the final preparation for getting into our grasp phenomenally the totality of Dasein's structural whole. We need the *unwavering discipline* of the existential way of putting the question, if, for our ontological point of view, Dasein's kind of Being is not to be finally perverted into a mode of presence-at-hand, even one which is wholly undifferentiated. Dasein becomes 'essentially' Dasein in that authentic existence which constitutes itself as anticipatory resoluteness.¹ Such resoluteness, as a mode of the authenticity of care, contains Dasein's primordial Self-constancy and totality. We must take an undistracted look at these and understand them existentially if we are to lay bare the ontological meaning of Dasein's Being.

324 What are we seeking ontologically with the meaning of care? What does "*meaning*" signify? In our investigation, we have encountered this phenomenon in connection with the analysis of understanding and interpretation.^{xxii} According to that analysis, meaning is that wherein the understandability [Verstehbarkeit] of something maintains itself—even

¹ 'Das Dasein wird "wesentlich" in der eigentlichen Existenz, die sich als vorlaufende Entschlossenheit konstituiert.'

that of something which does not come into view explicitly and thematically. "Meaning" signifies the "upon-which" [das Woraufhin] of a primary projection in terms of which something can be conceived in its possibility as that which it is. Projecting discloses possibilities—that is to say, it discloses the sort of thing that makes possible.

To lay bare the "upon-which" of a projection, amounts to disclosing that which makes possible what has been projected.¹ To lay it bare in this way requires methodologically that we study the projection (usually a tacit one) which underlies an interpretation, and that we do so in such a way that what has been projected in the projecting can be disclosed and grasped with regard to its "upon-which". To set forth the meaning of care means, then, to follow up the projection which guides and underlies the primordial existential Interpretation of Dasein, and to follow it up in such a way that in what is here projected, its "upon-which" may be seen. What has been projected is the Being of Dasein, and it is disclosed in what constitutes that Being as an authentic potentiality-for-Being-a-whole.² That upon which the Being which has been disclosed and is thus constituted has been projected, is that which itself makes possible this Constitution of Being as care. When we inquire about the meaning of care, we are asking *what makes possible the totality of the articulated structural whole of care, in the unity of its articulation as we have unfolded it.*

Taken strictly, "meaning" signifies the "upon-which" of the primary projection of the understanding of Being. When Being-in-the-world has been disclosed to itself and understands the Being of that entity which it itself is, it understands equiprimordially the Being of entities discovered within-the-world, even if such Being has not been made a theme, and has not yet even been differentiated into its primary modes of existence and Reality. All ontical experience of entities—both circumspective calculation of the ready-to-hand, and positive scientific cognition of the present-at-hand—is based upon projections of the Being of the corresponding entities—projections which in every case are more or less transparent. But in these projections there lies hidden the "upon-which" of the projection; and on this, as it were, the understanding of Being nourishes itself.

If we say that entities 'have meaning', this signifies that they have become accessible *in their Being*; and this Being, as projected upon its

¹ 'Das Woraufhin eines Entwurfs freilegen, besagt, das erschliessen, was das Entworfenene ermöglicht.' This sentence is ambiguous in that 'das Entworfenene' ('what is projected') may be either the subject or the direct object of 'ermöglicht' ('makes possible').

² 'Das Entworfenene ist das Sein des Daseins und zwar erschlossen in dem, was es als eigentliches Ganzseinkönnen konstituiert.' This sentence too is ambiguous in its structure; we have chosen the interpretation which seems most plausible in the light of the following sentence.

325 "upon-which", is what 'really' 'has meaning' first of all. Entities 'have' meaning only because, as Being which has been disclosed beforehand, they become intelligible in the projection of that Being—that is to say, in terms of the "upon-which" of that projection. The primary projection of the understanding of Being 'gives' the meaning. The question about the meaning of the Being of an entity takes as its theme the "upon-which" of that understanding of Being which underlies all *Being* of entities.¹

Dasein is either authentically or inauthentically disclosed to itself as regards its existence. In existing, Dasein understands itself, and in such a way, indeed, that this understanding does not merely get something in its grasp, but makes up the existentiell Being of its factual potentiality-for-Being. The Being which is disclosed is that of an entity for which this Being is an issue. The meaning of this Being—that is, of care—is what makes care possible in its Constitution; and it is what makes up primordially the Being of this potentiality-for-Being. The meaning of Dasein's Being is not something free-floating which is other than and 'outside of' itself, but is the self-understanding Dasein itself. What makes possible the Being of Dasein, and therewith its factual existence?

That which was projected in the primordial existential projection of existence has revealed itself as anticipatory resoluteness. What makes this authentic Being-a-whole of Dasein possible with regard to the unity of its articulated structural whole?² Anticipatory resoluteness, when taken formally and existentially, without our constantly designating its full structural content, is *Being towards* one's ownmost, distinctive potentiality-for-Being. This sort of thing is possible only in that Dasein *can, indeed, come towards* itself in its ownmost possibility, and that it can put up with this possibility as a possibility in thus letting itself come towards itself—in other words, that it exists. This letting-itself-come-towards-itself in that distinctive possibility which it puts up with, is the primordial phenomenon of the *future as coming towards*.³ If either authentic or

¹ 'Die Frage nach dem Sinn des Seins eines Seienden macht das Woraufhin des allem Sein von Seiendem zugrundeliegenden Seinsverstehens zum Thema.' The earlier editions read '... des allem ontischen Sein zu Seiendem ...' ('... all ontical *Being towards* entities ...')

² 'Was ermöglicht dieses eigentliche Ganzsein des Daseins hinsichtlich der Einheit seines gegliederten Strukturganzen?'

³ 'Das die ausgezeichnete Möglichkeit aushaltende, in ihr sich auf sich *Zukommen-lassen* ist das ursprüngliche Phänomen der *Zu-kunft*.' While the hyphen in '*Zukommen-lassen*' appears only in the later editions, the more important hyphen in '*Zu-kunft*' appears in both later and earlier editions. In the later editions, however, it comes at the end of the line, so that the force which was presumably intended is lost.

Without the hyphen, *Zukunft* is the ordinary word for 'the future'; with the hyphen, Heidegger evidently wishes to call attention to its kinship with the expression '*zukommen*'

inauthentic *Being-towards-death* belongs to Dasein's Being, then such *Being-towards-death* is possible only as something *futural* [als *zukünftiges*], in the sense which we have now indicated, and which we have still to define more closely. By the term 'futural', we do not here have in view a "now" which has *not yet* become 'actual' and which sometime *will be* for the first time. We have in view the coming [Kunft] in which Dasein, in its ownmost potentiality-for-Being, comes towards itself. Anticipation makes Dasein *authentically futural*, and in such a way that the anticipation itself is possible only in so far as Dasein, *as being*, is always coming towards itself—that is to say, in so far as it is futural in its Being in general.

Anticipatory resoluteness understands Dasein in its own essential Being-guilty. This understanding means that in existing one takes over Being-guilty; it means *being* the thrown basis of nullity. But taking over thrownness signifies *being* Dasein authentically *as it already was*.¹ Taking over thrownness, however, is possible only in such a way that the futural Dasein can *be* its ownmost 'as-it-already-was'—that is to say, its 'been' [sein "Gewesen"]. Only in so far as Dasein *is* as an "I-am-as-having-been", can Dasein come towards itself futurally in such a way that it comes *back*.² As authentically futural, Dasein *is* authentically as "*having been*".³ Anticipation of one's uttermost and ownmost possibility is coming back understandingly to one's ownmost "been". Only so far as it is futural can Dasein *be* authentically as having been. The character of "having been" arises, in a certain way, from the future.⁴

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Anticipatory resoluteness discloses the current Situation of the "there" in such a way that existence, in taking action, is circumspectively concerned with what is factually ready-to-hand environmentally. Resolute

auf . . . ('to come towards . . .' or 'to come up . . .') and its derivation from 'zu' ('to' or 'towards') and 'kommen' ('come'). Hence our translation. (The use of 'zukommen' with the preposition 'auf' is to be distinguished from the use of this same verb with the dative which we have met in earlier chapters in the sense of 'belongs to . . .', 'is becoming to . . .', or 'has coming to . . .'.)

¹ 'Übernahme der Geworfenheit aber bedeutet, das Dasein in dem, *wie es je schon war*, eigentlich sein.'

² 'Nur sofern Dasein überhaupt *ist* als ich *bin-gewesen*, kann es zukünftig auf sich selbst so zukommen, dass es zurück-kommt.' Many German verbs form their perfect tense with the help of the auxiliary 'sein' ('to be') in place of the somewhat more usual 'haben' ('have'), just as we sometimes say in English 'he is gone' instead of 'he has gone'. Among such verbs is 'sein' itself. This 'I have been' is expressed by 'ich bin gewesen'; this might be translated as 'I am been', but in this context we have ventured to translate it as 'I am as having been'.

³ 'Eigentlich zukünftig *ist* das Dasein eigentlich *gewesen*.'

⁴ 'Die Gewesenheit entspringt in gewisser Weise der Zukunft.' Here 'The character of having been' represents 'Die Gewesenheit' (literally, 'beenhood'). Heidegger distinguishes this sharply from 'die Vergangenheit' ('pastness'). We shall frequently translate 'Gewesenheit' simply as 'having been'.

Being-alongside what is ready-to-hand in the Situation—that is to say, taking action in such a way as to let one encounter what *has presence* environmentally—is possible only by *making* such an entity *present*. Only as the *Present* [*Gegenwart*]¹ in the sense of making present, can resoluteness be what it is: namely, letting itself be encountered undisguisedly by that which it seizes upon in taking action.

Coming back to itself futurally, resoluteness brings itself into the Situation by making present. The character of “having been” arises from the future, and in such a way that the future which “has been” (or better, which “is in the process of having been”) releases from itself the Present.² This phenomenon has the unity of a future which makes present in the process of having been; we designate it as “temporality”.³ Only in so far as Dasein has the definite character of temporality, is the authentic potentiality-for-Being-a-whole of anticipatory resoluteness, as we have described it, made possible for Dasein itself. *Temporality reveals itself as the meaning of authentic care.*

The phenomenal content of this meaning, drawn from the state of Being of anticipatory resoluteness, fills in the signification of the term “temporality”. In our terminological use of this expression, we must hold ourselves aloof from all those significations of ‘future’, ‘past’, and ‘Present’ which thrust themselves upon us from the ordinary conception of time. This holds also for conceptions of a ‘time’ which is ‘subjective’ or ‘Objective’, ‘immanent’ or ‘transcendent’. Inasmuch as Dasein understands itself in a way which, proximally and for the most part, is inauthentic, we may suppose that ‘time’ as ordinarily understood does indeed represent a genuine phenomenon, but one which is derivative [*ein abkünftiges*]. It arises from inauthentic temporality, which has a source of its own. The conceptions of ‘future’, ‘past’ and ‘Present’ have first arisen in terms of the inauthentic way of understanding time. In terminologically delimiting the primordial and authentic phenomena which correspond to these, we have to struggle against the same difficulty which keeps all ontological terminology in its grip. When violences are done in this field of investigation, they are not arbitrary but have a necessity grounded in the facts. If, however, we are to point out without gaps in the argument, how inauthentic temporality has its source in temporality which is

¹ On our expressions ‘having presence’, ‘making present’, and ‘the Present’, see our notes 1 and 2, p. 47, and 2, p. 48 on H. 25 above.

² ‘Die Gewesenheit entspringt der Zukunft, so zwar, dass die gewesene (besser gewesende) Zukunft die Gegenwart aus sich entlässt.’ Heidegger has coined the form ‘gewesend’ by fusing the past participle ‘gewesen’ with the suffix of the present participle ‘-end’, as if in English one were to write ‘beening’.

³ ‘Dies dergestalt als gewesend-gegenwärtigende Zukunft einheitliche Phänomen nennen wir die *Zeitlichkeit*.’

primordial and authentic, the primordial phenomenon, which we have described only in a rough and ready fashion, must first be worked out correctly.

If resoluteness makes up the mode of authentic care, and if this itself is possible only through temporality, then the phenomenon at which we have arrived by taking a look at resoluteness, must present us with only a modality of temporality, by which, after all, care as such is made possible. Dasein's totality of Being as care means: ahead-of-itself-already-being-in (a world) as Being-alongside (entities encountered within-the-world). When we first fixed upon this articulated structure, we suggested that with regard to this articulation the ontological question must be pursued still further back until the unity of the totality of this structural manifoldness has been laid bare.^{xxiii} *The primordial unity of the structure of care lies in temporality.*

The "ahead-of-itself" is grounded in the future. In the "Being-already-in . . .", the character of "having been" is made known. "Being-alongside: . . ." becomes possible in making present. While the "ahead" includes the notion of a "before",¹ neither the 'before' in the 'ahead' nor the 'already' is to be taken in terms of the way time is ordinarily understood; this has been automatically ruled out by what has been said above. With this 'before' we do not have in mind 'in advance of something' [das "Vorher"] in the sense of 'not yet now—but later'; the 'already' is just as far from signifying 'no longer now—but earlier'. If the expressions 'before' and 'already' were to have a time-oriented [zeithafte] signification such as *this* (and they can have this signification too), then to say that care has temporality would be to say that it is something which is 'earlier' and 'later', 'not yet' and 'no longer'. Care would then be conceived as an entity which occurs and runs its course 'in time'. The *Being* of an entity having the character of Dasein would become something *present-at-hand*. If this sort of thing is impossible, then any time-oriented signification which the expressions we have mentioned may have, must be different from this. The 'before' and the 'ahead' indicate the future as of a sort which would make it possible for Dasein to be such that its potentiality-for-Being is an issue.² Self-projection upon the 'for-the-sake-of-oneself' is grounded in

¹ We have interpolated this clause in our translation to give point to Heidegger's remark about 'the "before" in the "ahead"' ('das "Vor" im "Vorweg"'), which is obvious enough in German but would otherwise seem very far-fetched in English. We have of course met the expression 'vor' in many contexts—in 'Vorhabe', 'Vorsicht', and 'Vorgriff' as 'fore-structures' of understanding (H. 150), and in such expressions as 'that in the face of which' ('das "Wovor"') one fears or flees or has anxiety (H. 140, 184, 251, etc.). Here, however, the translation 'before' seems more appropriate.

² 'Das "vor" und "vorweg" zeigt die Zukunft an, als welche sie überhaupt erst ermöglicht, dass Dasein o sein kann, dass es ihm ~~ist~~ sein Seinkönnen geht.' The pronoun 'sie' appears only in the later editions.

the future and is an essential characteristic of *existentiality*. *The primary meaning of existentiality is the future.*

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Likewise, with the 'already' we have in view the existential temporal meaning of the Being of that entity which, in so far as it is, is already something that has been thrown. Only because care is based on the character of "having been", can Dasein exist as the thrown entity which it is. 'As long as' Dasein factually exists, it is never past [vergangen], but it always is indeed as already having *been*, in the sense of the "I am-as-having-been". And only as long as Dasein is, can it be as having been. On the other hand, we call an entity "past", when it is no longer present-at-hand. Therefore Dasein, in existing, can never establish itself as a fact which is present-at-hand, arising and passing away 'in the course of time', with a bit of it past already. Dasein never 'finds itself' except as a thrown Fact. In the *state-of-mind in which it finds itself*, Dasein is assailed by itself as the entity which it still is and already was—that is to say, which it constantly is as having been.¹ The primary existential meaning of facticity lies in the character of "having been". In our formulation of the structure of care, the temporal meaning of existentiality and facticity is indicated by the expressions 'before' and 'already'.

On the other hand, we lack such an indication for the third item which is constitutive for care—the Being-alongside which falls. This should not signify that falling is not also grounded in temporality; it should instead give us a hint that *making-present*, as the *primary* basis for *falling* into the ready-to-hand and present-at-hand with which we concern ourselves, remains *included* in the future and in having been, and is included in these in the mode of primordial temporality. When resolute, Dasein has brought itself back from falling, and has done so precisely in order to be more authentically 'there' in the 'moment of *vision*' as regards the Situation which has been disclosed.²

Temporality makes possible the unity of existence, facticity, and falling, and in this way constitutes primordially the totality of the structure of care. The items of care have not been pieced together cumulatively any more than temporality itself has been put together 'in the course of time' ['mit der Zeit'] out of the future, the having been, and the Present.

¹ 'In der *Befindlichkeit* wird das Dasein von ihm selbst überfallen als das Seiende, das es, noch seiend, schon war, das heisst gewesen ständig ist.' We have expanded our usual translation of 'Befindlichkeit' to bring out better the connection with the previous sentence.

² 'Entschlossen hat sich das Dasein gerade zurückgeholt aus dem Verfallen, um desto eigentlicher im "Augenblick" auf die erschlossene Situation "da" zu sein.' The German word 'Augenblick' has hitherto been translated simply as 'moment'; but here, and in many later passages, Heidegger has in mind its more literal meaning—a 'glance of the eye'. In such passages it seems more appropriate to translate it as 'moment of vision'. See Section 68 below, especially H. 398.

Temporality 'is' not an *entity* at all. It is not, but it *temporalizes* itself. Nevertheless, we cannot avoid saying, 'Temporality "is" . . . the meaning of care', 'Temporality "is" . . . defined in such and such a way'; the reason for this can be made intelligible only when we have clarified the idea of Being and that of the 'is' in general. Temporality temporalizes, and indeed it temporalizes possible ways of itself. These make possible the multiplicity of Dasein's modes of Being, and especially the basic possibility of authentic or inauthentic existence.

The future, the character of having been, and the Present, show the phenomenal characteristics of the 'towards-oneself', the 'back-to', and the 'letting-oneself-be-encountered-by'.¹ The phenomena of the "towards . . .", the "to . . .", and the "alongside . . .", make temporality manifest as the *ἐκστατικόν* pure and simple. *Temporality is the primordial 'outside-of-itself' in and for itself.* We therefore call the phenomena of the future, the character of having been, and the Present, the "ecstases" of temporality.² Temporality is not, prior to this, an entity which first emerges from *itself*; its essence is a process of temporalizing in the unity of the ecstases. What is characteristic of the 'time' which is accessible to the ordinary understanding, consists, among other things, precisely in the fact that it is a pure sequence of "nows", without beginning and without end, in which the ecstatic character of primordial temporality has been levelled off. But this very levelling off, in accordance with its existential meaning, is grounded in the possibility of a definite kind of temporalizing, in conformity with which temporality temporalizes as inauthentic the kind of 'time' we have just mentioned. If, therefore, we demonstrate that the 'time' which is accessible to Dasein's common sense is *not* primordial, but arises rather from authentic temporality, then, in accordance with the principle, "*a potiori fit denominatio*", we are justified in designating as "*primordial time*" the temporality which we have now laid bare.

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¹ 'Zukunft, Gewesenheit, Gegenwart zeigen die phänomenalen Charaktere des "Aufsich-zu", des "Zurück auf", des "Begegnenlassens von".' On these expressions cf. H. 326 above.

² 'Die Phänomene des zu . . . , auf . . . , bei . . . offenbaren die Zeitlichkeit als das *ἐκστατικόν* schlechthin. *Zeitlichkeit ist das ursprüngliche "Ausser-sich" an und für sich selbst.* Wir nennen daher die charakterisierten Phänomene Zukunft, Gewesenheit, Gegenwart die Ekstasen der Zeitlichkeit.'

The connection of the words 'zu', 'auf', and 'bei' with the expressions listed in the preceding sentence, is somewhat obscure even in the German, and is best clarified by a study of the preceding pages. Briefly the correlation seems to be as follows:

zu:	Zukunft;	auf sich zukommen;	Auf-sich-zu;	Sich-vorweg.
auf:	Gewesenheit;	zurückkommen auf;	Zurück auf;	Schon-sein-in.
bei:	Gegenwart;	Begegnenlassen von;	Sein-bei.	

The root-meaning of the word 'ecstasis' (Greek *ἐκστασις*; German, 'Ekstase') is 'standing outside'. Used generally in Greek for the 'removal' or 'displacement' of something, it came to be applied to states-of-mind which we would now call 'ecstatic'. Heidegger usually keeps the basic root-meaning in mind, but he also is keenly aware of its close connection with the root-meaning of the word 'existence'.

In enumerating the ecstases, we have always mentioned the future first. We have done this to indicate that the future has a priority in the ecstatical unity of primordial and authentic temporality. This is so, even though temporality does not first arise through a cumulative sequence of the ecstases, but in each case temporalizes itself in their equiprimordially. But within this equiprimordially, the modes of temporalizing are different. The difference lies in the fact that the nature of the temporalizing can be determined primarily in terms of the different ecstases. Primordial and authentic temporality temporalizes itself in terms of the authentic future and in such a way that in having been futurally, it first of all awakens the Present.¹ *The primary phenomenon of primordial and authentic temporality is the future.* The priority of the future will vary according to the ways in which the temporalizing of inauthentic temporality itself is modified, but it will still come to the fore even in the derivative kind of 'time'.²

Care is Being-towards-death. We have defined "anticipatory resoluteness" as authentic Being towards the possibility which we have characterized as Dasein's utter impossibility. In such Being-towards-its-end, Dasein exists in a way which is authentically whole as that entity which it can be when 'thrown into death'. This entity does not have an end at which it just stops; but it exists *finutely*.³ The authentic future is temporalized primarily by that temporality which makes up the meaning of anticipatory resoluteness; it thus reveals itself as *finite*.⁴ But 'does not time go on' in spite of my own no-longer-Dasein?⁵ And can there not be an unlimited number of things which still lie 'in the future' and come along out of it?

330 We must answer these questions affirmatively. In spite of this, they do not contain any objections to the finitude of primordial temporality—because this is something which is no longer handled by these at all. The question is not about everything that still can happen 'in a time that goes on', or about what kind of letting-come-towards-oneself we can encounter 'out of this time', but about how "coming-towards-oneself" is, as *sach*, to be primordially defined. Its finitude does not amount primarily to a stopping, but is a characteristic of temporalization itself. The primordial and authentic future is the "towards-oneself" (to oneself!),⁶ existing

¹ "... dass sie zukünftig gewesen allererst die Gegenwart weckt."

² "... noch in der abkünftigen "Zeit". Here Heidegger is contrasting the authentic kind of time in which Dasein 'comes towards' itself futurally ['auf sich zukommt zukünftig'] with the inauthentic kind of time which 'comes off' from this or is 'derived' from it ['abkommt'], and which is thus of a 'derivative' ['abkünftig'] character.

³ "... sondern existiert endlich."

⁴ "Die eigentliche Zukunft, die primär die Zeitlichkeit zeitigt, die den Sinn der vorlaufenden Entschlossenheit ausmacht, enthüllt sich damit selbst als endlich."

⁵ "Allein "geht" trotz des Nichtmehrdaseins meiner selbst "die Zeit nicht weiter"?"

⁶ "... das Auf-sich-zu, auf sich ..."

as the possibility of nullity, the possibility which is not to be outstripped. The ecstatic character of the primordial future lies precisely in the fact that the future closes one's potentiality-for-Being; that is to say, the future itself is closed to one,¹ and as such it makes possible the resolute existentiell understanding of nullity. Primordial and authentic coming-towards-oneself is the meaning of existing in one's ownmost nullity. In our thesis that temporality is primordially finite, we are not disputing that 'time goes on'; we are simply holding fast to the phenomenal character of primordial temporality—a character which shows itself in what is projected in Dasein's primordial existential projecting.

The temptation to overlook the finitude of the primordial and authentic future and therefore the finitude of temporality, or alternatively, to hold 'a priori' that such finitude is impossible, arises from the way in which the ordinary understanding of time is constantly thrusting itself to the fore. If the ordinary understanding is right in knowing a time which is endless, and in knowing only this, it has not yet been demonstrated that it also understands this time and its 'infinity'. What does it mean to say, 'Time goes on' or 'Time keep passing away?' What is the signification of 'in time' in general, and of the expressions 'in the future' and 'out of the future' in particular? In what sense is 'time' endless? Such points need to be cleared up, if the ordinary objections to the finitude of primordial time are not to remain groundless. But we can clear them up effectively only if we have obtained an appropriate way of formulating the question as regards finitude and in-finitude.² Such a formulation, however, arises only if we view the primordial phenomenon of time understandingly. The problem is not one of *how*³ the 'derived' ["*abgeleitete*"] infinite time, in which, the ready-to-hand arises and passes away, becomes *primordial* finite temporality; the problem is rather that of how *inauthentic* temporality arises out of finite authentic temporality, and how *inauthentic* temporality, as *inauthentic*, temporalizes an *in-finite* time out of the finite. Only because primordial time is *finite* can the 'derived' time temporalize itself as *infinite*. In the order in which we get things into our grasp through the understanding, the finitude of time does not become fully visible until we have exhibited 'endless time' so that these may be contrasted.

¹ '... dass sie das Seinkönnen achliesst, das heisst selbst geschlossen ist ...' The verb 'schliessen', as here used, may mean either to close or shut, or to conclude or bring to an end. Presumably the author has both senses in mind.

² '... hinsichtlich der Endlichkeit und Un-endllichkeit ...' We have tried to preserve Heidegger's orthographic distinction between 'Unendlichkeit' and 'Un-endllichkeit' by translating the former as 'infinity', the latter as 'in-finitude'. We shall similarly use 'infinite' and 'in-finite' for 'unendlich' and 'un-endlich' respectively.

³ This word ('*wie*') is italicized only in the later editions.

Our analysis of primordial temporality up to this point may be summarized in the following theses. Time is primordial as the temporalizing of temporality, and as such it makes possible the Constitution of the structure of care. Temporality is essentially ecstatical. Temporality temporalizes itself primordially out of the future. Primordial time is finite.

However, the Interpretation of care as temporality cannot remain restricted to the narrow basis obtained so far, even if it has taken us the first steps along our way in viewing Dasein's primordial and authentic Being-a-whole. The thesis that the meaning of Dasein is temporality must be confirmed in the concrete content of this entity's basic state, as it has been set forth.

¶ 66. *Dasein's Temporality and the Tasks Arising Therefrom of Repeating the Existential Analysis in a more Primordial Manner*

Not only does the phenomenon of temporality which we have laid bare demand a more widely-ranging confirmation of its constitutive power, but only through such confirmation will it itself come into view as regards the basic possibilities of temporalizing. The demonstration of the possibility of Dasein's state of Being on the basis of temporality will be designated in brief—though only provisionally—as “the ‘temporal’ Interpretation”.

Our next task is to go beyond the temporal analysis of Dasein's authentic potentiality-for-Being-a-whole and a general characterization of the temporality of care so that Dasein's *inauthenticity* may be made visible in its own specific temporality. Temporality first showed itself in anticipatory resoluteness. This is the authentic mode of disclosedness, though disclosedness maintains itself for the most part in the inauthenticity with which the “they” fallingly interprets itself. In characterizing the temporality of disclosedness in general, we are led to the temporal understanding of that concerned Being-in-the-world which lies closest to us, and therefore of the average undifferentiatedness of Dasein from which the existential analytic first took its start.^{xlv} We have called Dasein's average kind of Being, in which it maintains itself proximally and for the most part, “everydayness”. By repeating the earlier analysis, we must reveal *everydayness* in its *temporal* meaning, so that the problematic included in temporality may come to light, and the seemingly ‘obvious’ character of the preparatory analyses may completely disappear. Indeed, confirmation is to be found for temporality in all the essential structures of Dasein's basic constitution. Yet this will not lead to running through our analyses again superficially and schematically in the same sequence of presentation. The course of our temporal analysis is directed otherwise: it is to make

plainer the interconnection of our earlier considerations and to do away with whatever is accidental and seemingly arbitrary. Beyond these necessities of method, however, the phenomenon itself gives us motives which compel us to articulate our analysis in a different way when we repeat it.

The ontological structure of that entity which, in each case, I *myself* am, centres in the Self-subsistence [Selbständigkeit] of existence. Because the Self cannot be conceived either as substance or as subject but is grounded in existence, our analysis of the inauthentic Self, the "they", has been left wholly in tow of the preparatory Interpretation of Dasein.^{xv} Now that Selfhood has been *explicitly* taken back into the structure of care, and therefore of temporality, the temporal Interpretation of Self-constancy and non-Self-constancy¹ acquires an importance of its own. This Interpretation needs to be carried through separately and thematically. However, it not only gives us the right kind of insurance against the paralogisms and against ontologically inappropriate questions about the Being of the "I" in general, but it provides at the same time, in accordance with its central function, a more primordial insight into the *temporalization-structure* of temporality, which reveals itself as the historicity of Dasein. The proposition, "Dasein is historical", is confirmed as a fundamental existential ontological assertion. This assertion is far removed from the mere ontical establishment of the fact that Dasein occurs in a 'world-history'. But the historicity of Dasein is the basis for a possible kind of historiological understanding which in turn carries with it the possibility of getting a special grasp of the development of historiology as a science.

By Interpreting everydayness and historicity temporally we shall get a steady enough view of primordial time to expose it as the condition which makes the everyday experience of time both possible and necessary. As an entity for which its Being is an issue, Dasein *utilizes itself* primarily *for itself* [*verwendet sich . . . für sich selbst*], whether it does so explicitly or not. Proximally and for the most part, care is circumspective concern. In utilizing itself for the sake of itself, Dasein 'uses itself up'. In using itself up, Dasein uses itself—that is to say, its time.² In using time, Dasein reckons with it. Time is first discovered in the concern which reckons

¹ ' . . . Selbst-ständigkeit und Unselbst-ständigkeit . . . ' Cf. note 2, p. 369, H. 322.

² 'Umwillen seiner selbst verwendend, "verbraucht" sich das Dasein. Sichverbrauchend braucht das Dasein sich selbst, dass heisst seine Zeit.' Here three verbs, all of which might sometimes be translated as 'use', are contrasted rather subtly. 'Verwenden' means literally to 'turn something away', but is often used in the sense of 'turning something to account', 'utilizing it'; in a reflexive construction such as we have here, it often takes on the more special meaning of 'applying oneself' on someone's behalf. (In previous passages we have generally translated 'verwenden' as 'use'.) 'Verbrauchen' means to 'consume' or 'use up'. 'Brauchen' too means to 'use'; but it also means to 'need', and it is hard to tell which of these senses Heidegger here has in mind.

circumspectively, and this concern leads to the development of a time-reckoning. Reckoning with time is constitutive for Being-in-the-world. Concernful circumspective discovering, in reckoning with its time, permits those things which we have discovered, and which are ready-to-hand or present-at-hand, to be encountered in time. Thus entities within-the-world become accessible as 'being in time'. We call the temporal attribute of entities within-the-world "*within-time-ness*" [die *Innerzeitkeit*]. The kind of 'time' which is first found ontically in within-time-ness, becomes the basis on which the ordinary traditional conception of time takes form. But time, as within-time-ness, arises from an essential kind of temporalizing of primordial temporality. The fact that this is its source, tells us that the time 'in which' what is present-at-hand arises and passes away, is a genuine phenomenon of time; it is not an externalization of a 'qualitative time' into space, as Bergson's Interpretation of time—which is ontologically quite indefinite and inadequate—would have us believe.

In working out the temporality of Dasein as everydayness, historicity, and within-time-ness, we shall be getting for the first time a relentless insight into the *complications* of a primordial ontology of Dasein. As Being-in-the-world, Dasein exists factually with and alongside entities which it encounters within-the-world. Thus Dasein's Being becomes ontologically transparent in a comprehensive way only within the horizon¹ in which the Being of entities other than Dasein—and this means even of those which are neither ready-to-hand nor present-at-hand but just 'subsist'—has been clarified. But if the variations of Being are to be Interpreted for everything of which we say, "It is", we need an idea of Being in general, and this idea needs to have been adequately illumined in advance. So long as this idea is one at which we have not yet arrived, then the temporal analysis of Dasein, even if we *repeat* it, will remain incomplete and fraught with obscurities; we shall not go on to talk about the objective difficulties. The existential-temporal analysis of Dasein demands, for its part, that it be repeated anew within a framework in which the concept of Being is discussed in principle.

¹ 'Das Sein des Daseins empfängt daher seine-umfassende ontologische Durchsichtigkeit erst im Horizont . . .' In the older editions 'erst' appears after 'daher' rather than after 'Durchsichtigkeit'.

IV

TEMPORALITY AND EVERYDAYNESS

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¶ 67. *The Basic Content of Dasein's Existential Constitution, and a Preliminary Sketch of the Temporal Interpretation of it*

OUR preparatory analysis¹ has made accessible a multiplicity of phenomena; and no matter how much we may concentrate on the foundational structural totality of care, these must not be allowed to vanish from our phenomenological purview. Far from excluding such a multiplicity, the *primordial* totality of Dasein's constitution *as articulated* demands it. The primordially of a state of Being does not coincide with the simplicity and uniqueness of an ultimate structural element. The ontological source of Dasein's Being is not 'inferior' to what springs from it, but towers above it in power from the outset; in the field of ontology, any 'springing-from' is degeneration. If we penetrate to the 'source' ontologically, we do not come to things which are ontically obvious for the 'common understanding'; but the questionable character of everything obvious opens up for us.

If we are to bring back into our phenomenological purview the phenomena at which we have arrived in our preparatory analysis, an allusion to the stages through which we have passed must be sufficient. Our definition of "care" emerged from our analysis of the disclosedness which constitutes the Being of the 'there'. The clarification of this phenomenon signified that we must give a provisional Interpretation of Being-in-the-world—the basic state of Dasein. Our investigation set out to describe Being-in-the-world, so that from the beginning we could secure an adequate phenomenological horizon as opposed to those inappropriate and mostly inexplicit ways in which the nature of Dasein has been determined beforehand ontologically. Being-in-the-world was first characterized with regard to the phenomenon of the world. And in our explication this was done by characterizing ontico-ontologically what is ready-to-hand and present-at-hand 'in' the environment, and then bringing within-the-world-ness into relief, so that by this the phenomenon of worldhood in general could be made visible. But understanding belongs essentially to

disclosedness; and the structure of worldhood, significance, turned out to be bound up with that upon which understanding projects itself—namely that potentiality-for-Being *for the sake of which* Dasein exists.

357 The temporal Interpretation of everyday Dasein must start with those structures in which disclosedness constitutes itself: understanding, state-of-mind, falling, and discourse. The modes in which temporality temporalizes are to be laid bare with regard to these phenomena, and will give us a basis for defining the temporality of Being-in-the-world. This leads us back to the phenomenon of the world, and permits us to delimit the specifically temporal problematic of worldhood. This must be confirmed by characterizing that kind of Being-in-the-world which in an everyday manner is closest to us—circumspective, falling concern. The temporality of this concern makes it possible for circumspection to be modified into a perceiving which looks at things, and the theoretical cognition which is grounded in such perceiving. The temporality of Being-in-the-world thus emerges, and it turns out, at the same time, to be the foundation for that spatiality which is specific for Dasein. We must also show the temporal Constitution of deseverance and directionality. Taken as a whole, these analyses will reveal a possibility for the temporalizing of temporality in which Dasein's inauthenticity is ontologically grounded; and they will lead us face to face with the question of how the temporal character of everydayness—the temporal meaning of the phrase 'proximally and for the most part', which we have been using constantly hitherto—is to be understood. By fixing upon this problem we shall have made it plain that the clarification of this phenomenon which we have so far attained is insufficient, and we shall have shown the extent of this insufficiency.

The present chapter is thus divided up as follows: the temporality of disclosedness in general (Section 68); the temporality of Being-in-the-world and the problem of transcendence (Section 69); the temporality of the spatiality characteristic of Dasein (Section 70); the temporal meaning of Dasein's everydayness (Section 71).

¶ 68. *The Temporality of Disclosedness in General*

Resoluteness, which we have characterized with regard to its temporal meaning, represents an authentic disclosedness of Dasein—a disclosedness which constitutes an entity of such a kind that in existing, it can be its very 'there'. Care has been characterized with regard to its temporal meaning, but only in its basic features. To exhibit its concrete temporal Constitution, means to give a temporal Interpretation of the items of its structure, taking them each singly: understanding, state-of-mind,

falling, and discourse. Every understanding has its mood. Every state-of-mind is one in which one understands. The understanding which one has in such a state-of-mind has the character of falling. The understanding which has its mood attuned in falling, articulates itself with relation to its intelligibility in discourse. The current temporal Constitution of these phenomena leads back in each case to that *one* kind of temporality which serves as such to guarantee the possibility that understanding, state-of-mind, falling, and discourse, are united in their structure.¹

(a) *The Temporality of Understanding*¹¹

With the term "understanding" we have in mind a fundamental *existentiale*, which is neither a definite *species of cognition* distinguished, let us say, from explaining and conceiving, nor any cognition at all in the sense of grasping something thematically. Understanding constitutes rather the Being of the "there" in such a way that, on the basis of such understanding, a Dasein can, in existing, develop the different possibilities of sight, of looking around [Sichumsehens], and of just looking. In all explanation one uncovers understandingly that which one cannot understand; and all explanation is thus rooted in Dasein's primary understanding.

If the term "understanding" is taken in a way which is primordially existential, it means *to be projecting*² *towards a potentiality-for-Being for the sake of which any Dasein exists*. In understanding, one's own potentiality-for-Being is disclosed in such a way that one's Dasein always knows understandingly what it is capable of. It 'knows' this, however, not by having discovered some fact, but by maintaining itself in an existentiell possibility. The kind of ignorance which corresponds to this, does not consist in an absence or cessation of understanding, but must be regarded as a deficient mode of the projectedness of one's potentiality-for-Being. Existence can be questionable. If it is to be possible for something 'to be in question' [das "In-Frage-stehen"], a disclosedness is needed. When one understands oneself projectively in an existentiell possibility, the future underlies this understanding, and it does so as a coming-towards-oneself out of that current possibility as which one's Dasein exists. The future makes ontologically possible an entity which is in such a way that it exists understandingly in its potentiality-for-Being. Projection is basically futural; it does not primarily grasp the projected possibility thematically

¹ 'Die jeweilige zeitliche Konstitution der genannten Phänomene führt je auf die *eine* Zeitlichkeit zurück, als welche sie die mögliche Struktureinheit von Verstehen, Befindlichkeit, Verfallen und Rede verbürgt.' The older editions omit the pronoun 'sie'.

² '... entwerfend-sein...' The older editions have '... entwerfend Sein ...'

just by having it in view, but it throws itself into it as a possibility. In each case Dasein is understandingly in the way that it can be.¹ Resoluteness has turned out to be a kind of existing which is primordial and authentic. Proximally and for the most part, to be sure, Dasein remains irresolute; that is to say, it remains closed off in its ownmost potentiality-for-Being, to which it brings itself only when it has been individualized. This implies that temporality does not temporalize itself constantly out of the authentic future. This inconstancy, however, does not mean that temporality sometimes lacks a future, but rather that the temporalizing of the future takes various forms.

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To designate the authentic future terminologically we have reserved the expression "*anticipation*". This indicates that Dasein, existing authentically, lets itself come towards itself as its ownmost potentiality-for-Being—that the future itself must first win itself, not from a Present, but from the inauthentic future. If we are to provide a formally undifferentiated term for the future, we may use the one with which we have designated the first structural item of care—the "*ahead-of-itself*". Factually, Dasein is constantly ahead of itself, but inconstantly anticipatory with regard to its existentiell possibility.

How is the inauthentic future to be contrasted with this? Just as the authentic future is revealed in resoluteness, the inauthentic future, as an ecstatic mode, can reveal itself only if we go back ontologically from the inauthentic understanding of everyday concern to its existential-temporal meaning. As care, Dasein is essentially ahead of itself. Proximally and for the most part, concerned Being-in-the-world understands itself in terms of that with *which* it is concerned. Inauthentic *understanding*² projects itself upon that with which one can concern oneself, or upon what is feasible, urgent, or indispensable in our everyday business. But that with which we concern ourselves is as it is for the sake of that potentiality-for-Being which cares. This potentiality lets Dasein come towards itself in its concerned Being-alongside that with which it is concerned. Dasein does not come towards itself primarily in its ownmost non-relational potentiality-for-Being, but it *awaits this* concernfully in terms of that *which yields or denies the object of its concern*.³ Dasein comes towards itself from that with which it concerns itself. The inauthentic future has the character of *awaiting*.⁴ One's concerned understanding of oneself as they-self in terms

¹ 'Verstehend ist das Dasein je, wie es sein kann.'

² 'Das uneigentliche Verstehen . . .' Italics only in the later editions.

³ ' . . . sondern es ist besorgend seiner gewärtig aus dem, was das Besorgte ergibt oder versagt.' It is not clear whether 'das Besorgte' or 'was' is the subject of its clause.

⁴ ' . . . des Gewärtigers.' While the verb 'await' has many advantages as an approximation to 'gewärtigen', it is a bit too colourless and fails to bring out the important idea of *being prepared to reckon with* that which one awaits.

of what one does, has its possibility 'based' upon this ecstatic mode of the future. And *only because* factual Dasein is thus *awaiting* its potentiality-for-Being, and is *awaiting* this potentiality in terms of that with which it concerns itself, can it *expect* anything and wait for it [*erwarten und warten auf . . .*]. In each case some sort of awaiting must have disclosed the horizon and the range from which something can be expected. *Expecting is founded upon awaiting, and is a mode of that future which temporalizes itself authentically as anticipation.* Hence there lies in anticipation a more primordial Being-towards-death than in the concerned expecting of it.

Understanding, as existing in the potentiality-for-Being, however it may have been projected, is *primarily* futural. But it would not temporalize itself if it were not temporal—that is, determined with equal primordially by having been and by the Present. The way in which the latter ecstasis helps constitute inauthentic understanding, has already been made plain in a rough and ready fashion. Everyday concern understands itself in terms of that potentiality-for-Being which confronts it as coming from its possible success or failure with regard to whatever its object of concern may be. Corresponding to the inauthentic future (awaiting), there is a special way of Being-alongside the things with which one concerns oneself. This way of Being-alongside is the Present—the “waiting-towards”;¹ this ecstatic mode reveals itself if we adduce for comparison this very same ecstasis, but in the mode of authentic temporality. To the anticipation which goes with resoluteness, there belongs a Present in accordance with which a resolution discloses the Situation. In resoluteness, the Present is not only brought back from distraction with the objects of one's closest concern, but it gets held in the future and in having been. That *Present* which is held in authentic temporality and which thus is *authentic* itself, we call the “*moment of vision*”.² This term must be understood in the active sense as an ecstasis. It means the resolute rapture with which Dasein is carried away to whatever possibilities and circumstances are encountered in the Situation as possible objects of concern, but a rapture which is *held* in resoluteness.³ The moment of vision is a phenomenon which in *principle*

¹ 'Gegen-wart'. In this context it seems well to translate this expression by a hendiadys which, like Heidegger's hyphenation, calls attention to the root-meaning of the noun 'Gegenwart'. See our notes 2, p. 47, (H. 25) and 2, p. 48 (H. 26) above.

² Cf. note 2, p. 376, H. 328 above.

³ 'Er meint die entschlossene, aber in der Erschlossenheit *gehaltene* Entrückung des Daseins an das, was in der Situation an besorgbaren Möglichkeiten, Umständen begegnet.' The verb 'entrücken' means literally 'to move away' or 'to carry away', but it has also taken on the meaning of the 'rapture' in which one is 'carried away' in a more figurative sense. While the words 'Entrückung' and 'Ekstase' can thus be used in many contexts as synonyms, for Heidegger the former seems the more general. (See H. 365 below.) We shall translate 'entrücken' by 'rapture' or 'carry away', or, as in this case, by a combination of these expressions.

can *not* be clarified in terms of the "now" [dem *Jetzt*]. The "now" is a temporal phenomenon which belongs to time as within-time-ness: the "now" 'in which' something arises, passes away, or is present-at-hand. 'In the moment of vision' nothing can occur; but as an authentic Present or waiting-towards, the moment of vision permits us *to encounter for the first time* what can be 'in a time' as ready-to-hand or present-at-hand.¹¹¹

In contradistinction to the moment of vision as the authentic Present, we call the inauthentic Present "*making present*". Formally understood, every Present is one which makes present, but not every Present has the character of a 'moment of vision'. When we use the expression "making present" without adding anything further, we always have in mind the inauthentic kind, which is irresolute and does not have the character of a moment of vision. Making-present will become clear only in the light of the temporal Interpretation of falling into the 'world' of one's concern; such falling has its existential meaning in making present. But in so far as the potentiality-for-Being which is projected by inauthentic understanding is projected in terms of things with which one can be concerned, this means that such understanding temporalizes itself in terms of making present. The moment of vision, however, temporalizes itself in quite the opposite manner—in terms of the authentic future.

339 Inauthentic understanding temporalizes itself as an awaiting which makes present [gegenwärtigendes Gewärtigen]—an awaiting to whose ecstatic unity there must belong a corresponding "*having been*". The authentic coming-towards-itself of anticipatory resoluteness is at the same time a coming-back to one's ownmost Self, which has been thrown into its individualization. This ecstasis makes it possible for Dasein to be able to take over resolutely that entity which it already is. In anticipating, Dasein *brings* itself *again forth* into its ownmost potentiality-for-Being. If *Being-as-having-been* is authentic, we call it "*repetition*".¹ But when one projects oneself inauthentically towards those possibilities which have been drawn from the object of concern in making it present, this is possible only because Dasein has *forgotten* itself in its ownmost *thrown* potentiality-for-Being. This forgetting is not nothing, nor is it just a failure to remember; it is rather a 'positive' ecstatic mode of one's having been—a mode with a character of its own. The ecstasis (rapture) of forgetting has the character of backing away *in the face of* one's ownmost "been", and of doing so in a manner which is closed off from itself—in such a manner, indeed, that this backing-away closes off ecstatically that in the face of which one is

¹ 'Im Vorlaufen holt sich das Dasein *wieder* in das eigenste Seinkönnen *vor*. Das eigentliche Gewesen-sein nennen wir die *Wiederholung*.' On 'Wiederholung', see H. 385 and our note ad loc.

backing away, and thereby closes itself off too.¹ *Having forgotten* [*Vergessenheit*] as an inauthentic way of having been, is thus related to that thrown *Being* which is one's own; it is the temporal meaning of that Being in accordance with which I *am* proximally and for the most part as-having-been. Only on the basis of such forgetting can anything be *retained* [*behalten*] by the concerned making-present which awaits; and what are thus retained are entities encountered within-the-world with a character other than that of Dasein. To such retaining there corresponds a non-retaining which presents us with a kind of 'forgetting' in a derivative sense.

Just as expecting is possible only on the basis of awaiting, *remembering* is possible only on that of forgetting, and *not vice versa*; for in the mode of having-forgotten, one's having been 'discloses' primarily the horizon into which a Dasein lost in the 'superficiality' of its object of concern, can bring itself by remembering.² The *awaiting which forgets and makes present* is an ecstatic unity in its own right, in accordance with which inauthentic understanding temporalizes itself with regard to its temporality. The unity of these ecstases closes off one's authentic potentiality-for-Being, and is thus the existential condition for the possibility of irresoluteness. Though inauthentic concerned understanding determines itself in the light of making present the object of concern, the temporalizing of the understanding is performed primarily in the future.

(b) *The Temporality of State-of-mind*^{iv}

Understanding is never free-floating, but always goes with some state-of-mind. The "there" gets equiprimordially disclosed by one's mood in every case—or gets closed off by it. Having a mood brings Dasein *face to face* with its thrownness in such a manner that this thrownness is not known as such but disclosed far more primordially in 'how one is'. Existentially, "*Being-thrown*" means finding oneself in some state-of-mind or other. One's state-of-mind is therefore based upon thrownness. My mood represents whatever may be the way in which I am primarily the entity

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¹ 'Die Ekstase (Entrückung) des Vergessens hat den Charakter des sich selbst verschlossenen Ausrückens vor dem eigensten Gewesen, so zwar, dass dieses Ausrücken vor... ekstatisch das Wover verschliesst und in eins damit sich selbst.' Heidegger is here connecting the word 'Entrückung' (our 'rapture') with the cognate verb 'ausrücken' ('back away'), which may be used intransitively in the military sense of 'decamping', but may also be used transitively in the sense of 'disconnecting'. Both 'entrücken' and 'ausrücken' mean originally 'to move away', but they have taken on very different connotations in ordinary German usage.

² '... denn im Modus der Vergessenheit "erschliesst" die Gewesenheit primär den Horizont, in den hinein das an die "Äusserlichkeit" des Besorgten verlorene Dasein sich erinnern kann.' Here there is presumably a deliberate contrast between the idea of *externality* in the root meaning of 'Äusserlichkeit' ('superficiality') and the idea of putting oneself *into* something, which is the original sense of 'sich erinnern' ('to remember'). We have tried to bring this out by our rather free translation of '... in den hinein... sich erinnern...'

that has been thrown. How does the temporal Constitution of having-a-mood let itself be made visible? How will the ecstatical unity of one's current temporality give any insight into the existential connection between one's state-of-mind and one's understanding?

One's mood discloses in the manner of turning thither or turning away from one's own Dasein. *Bringing Dasein face to face* with the "that-it-is" of its own thrownness—whether authentically revealing it or inauthentically covering it up—becomes existentially possible only if Dasein's Being, by its very meaning, constantly *is* as having been. The "been" is not what first brings one face to face with the thrown entity which one is oneself; but the ecstasis of the "been" is what first makes it possible to find oneself in the way of having a state-of-mind.¹

Understanding is grounded primarily in the future; one's *state-of-mind*, however, temporalizes itself *primarily in having been*.² Moods temporalize themselves—that is, their specific ecstasis belongs to a future and a Present in such a way, indeed, that these equiprimordial ecstases are modified by having been.

We have emphasized that while moods, of course, are ontically well-known to us [bekannt], they are not recognized [erkannt] in their primordial existential function. They are regarded as fleeting Experiences which 'colour' one's whole 'psychical condition'. Anything which is observed to have the character of turning up and disappearing in a fleeting manner, belongs to the primordial constancy of existence. But all the same, what should moods have in common with 'time'? That these 'Experiences' come and go, that they run their course 'in time', is a trivial thing to establish. Certainly! And indeed this can be established in an ontico-psychological manner. Our task, however, is to exhibit the ontological structure of having-a-mood in its existential-temporal Constitution. And of course this is proximally just a matter of first making the temporality of moods visible. The thesis that 'one's state-of-mind is grounded primarily in having been' means that the existentially basic character of moods lies in *bringing one back to something*. This bringing-back does not first produce a having been; but in any state-of-mind some mode of having been is made manifest for existential analysis.³ So if we are to Interpret

¹ 'Das Bringen vor das geworfene Seiende, das man selbst ist, schafft nicht erst das Gewesen, sondern dessen Ekstase ermöglicht erst das Sich-finden in der Weise des Sich-befindens.' We have construed 'das Gewesen' and 'dessen Ekstase' as the subjects of their respective clauses, but other interpretations are not impossible.

² In our italicization we follow the older editions. In the newer editions 'Gewesenheit' ('having been') is not italicized.

³ 'Dieses stellt die Gewesenheit nicht erst her, sondern die Befindlichkeit offenbart für die existenziale Analyse je einen Modus der Gewesenheit.' The grammar of the first clause is ambiguous.

states-of-mind temporally, our aim is not one of deducing moods from temporality and dissolving them into pure phenomena of temporalizing. All we have to do is to demonstrate that *except on the basis of temporality, moods are not possible* in what they 'signify' in an existentiell way or in how they 'signify' it. Our temporal Interpretation will restrict itself to the phenomena of fear and anxiety, which we have already analysed in a preparatory manner.

We shall begin our analysis by exhibiting the temporality of *fear*.¹ Fear has been characterized as an inauthentic state-of-mind. To what extent does the existential meaning which makes such a state-of-mind possible lie in what has been? Which mode of this ecstasis designates the specific temporality of fear? Fear is a fearing *in the face of* something threatening—of something which is detrimental to Dasein's factual potentiality-for-Being, and which brings itself close in the way we have described, within the range of the ready-to-hand and the present-at-hand with which we concern ourselves. Fearing discloses something threatening, and it does so by way of everyday circumspection. A subject which merely beholds would never be able to discover anything of the sort. But if something is disclosed when one fears in the face of it, is not this disclosure a letting-something-come-towards-oneself [ein Auf-sich-zukommenlassen]? Has not "fear" been rightly defined as "the expectation of some oncoming evil" [eines ankommenden Übels] ("*malum futurum*")? Is not the primary meaning of fear the future, and least of all, one's having been? Not only does fearing 'relate' itself to 'something future' in the signification of something which first comes on 'in time'; but this self-relating is itself futural in the primordially temporal sense. All this is incontestable. Manifestly an *awaiting* is one of the things that belong to the existential-temporal Constitution of fear. But proximally this just means that the temporality of fear is one that is *inauthentic*. Is fearing in the face of something merely an expecting of something threatening which is coming on? Such an expectation need not be fear already, and it is so far from being fear that the specific character which fear as a mood possesses is missing. This character lies in the fact that in fear the awaiting lets what is threatening *come back* [zurückkommen] to one's factually concerned potentiality-for-Being. Only if that to which this comes back is already ecstatically open, can that which threatens be awaited *right back to* the entity which I myself am; only so can my Dasein be threatened.¹ The awaiting which fears is one which is afraid 'for itself'; that is to say, fearing in the face of something, is in each case a fearing *about*;

¹ 'Zurück auf das Seiende, das ich bin, kann das Bedrohliche nur gewärtigt, und so da Dasein bedroht werden, wenn das Worauf des Zurück auf . . . schon überhaupt ekstatisch offen ist.'

342 therein lies the character of fear as mood and as *affect*. When one's Being-in-the-world has been threatened and it concerns itself with the ready-to-hand, it does so as a factual potentiality-for-Being of its own. In the face of this potentiality one backs away in bewilderment, and this kind of forgetting oneself is what constitutes the existential-temporal meaning of fear.¹ Aristotle rightly defines "fear" as *λύπη τις ἢ παραχή*—as "a kind of depression or bewilderment".² This depression forces Dasein back to its thrownness, but in such a way that this thrownness gets quite closed off. The bewilderment is based upon a forgetting. When one forgets and backs away in the face of a factual potentiality-for-Being which is resolute, one clings to those possibilities of self-preservation and evasion which one has already discovered circumspectively beforehand. When concern is afraid, it leaps from next to next, because it forgets itself and therefore does not take hold of any definite possibility. Every 'possible' possibility offers itself, and this means that the impossible ones do so too. The man who fears, does not stop with any of these; his 'environment' does not disappear, but it is encountered without his knowing his way about in it any longer.³ This bewildered making-present of the first thing that comes into one's head, is something that belongs with forgetting oneself in fear. It is well known, for instance, that the inhabitants of a burning house will often 'save' the most indifferent things that are most closely ready-to-hand. When one has forgotten oneself and makes present a jumble of hovering possibilities, one thus makes possible that bewilderment which goes to make up the mood-character of fear.³ The having forgotten which goes with such bewilderment modifies the awaiting too and gives it the character of a depressed or bewildered awaiting which is distinct from any pure expectation.

The specific ecstatic unity which makes it existentially possible to be afraid, temporalizes itself primarily out of the kind of forgetting characterized above, which, as a mode of having been, modifies its Present and its future in their own temporalizing. The temporality of fear is a forgetting which awaits and makes present. The common-sense interpretation of fear, taking its orientation from what we encounter within-the-world, seeks in the first instance to designate the 'oncoming evil' as that in the face of which we fear, and, correspondingly, to define our relation to this evil as one of "expecting". Anything else which

¹ 'Deren existenzial-zeitlicher Sinn wird konstituiert durch ein Sichvergessen: das verwirrte Ausrücken vor dem eigenen faktischen Seinkönnen, als welches das bedrohte In-der-Welt-sein das Zuhandene besorgt.'

² 'Bei keiner hält der Fürchtende, die "Umwelt" verschwindet nicht, sondern begegnet in einem Sich-nicht-mehr-auskennen in ihr.'

³ 'Das selbstvergessene Gegenwärtigen eines Gewirrs von schwebenden Möglichkeiten ermöglicht die Verwirrung, als welche sie den Stimmungscharakter der Furcht ausmacht.' The pronoun 'sie' does not appear in the older editions.

belongs to the phenomenon remains a 'feeling of pleasure or displeasure'.

How is the temporality of *anxiety* related to that of fear? We have called the phenomenon of anxiety a basic state-of-mind.^{vii} Anxiety brings Dasein face to face with its ownmost Being-thrown and reveals the uncanniness of everyday familiar Being-in-the-world. Anxiety, like fear, has its character formally determined by something *in the face of which* one is anxious and something *about* which one is anxious. But our analysis has shown that these two phenomena coincide. This does not mean that their structural characters are melted away into one another, as if anxiety were anxious neither in the face of anything nor about anything. Their coinciding means rather that the entity by which both these structures are filled in [das sie erfüllende Seiende] is the same—namely Dasein. In particular, that in the face of which one has anxiety is not encountered as something definite with which one can concern oneself; the threatening does not come from what is ready-to-hand or present-at-hand, but rather from the fact that neither of these 'says' anything any longer. Environmental entities no longer have any involvement. The world in which I exist has sunk into insignificance; and the world which is thus disclosed is one in which entities can be freed only in the character of having no involvement. Anxiety is anxious in the face of the "nothing" of the world; but this does not mean that in anxiety we experience something like the absence of what is present-at-hand within-the-world. The present-at-hand must be encountered in just *such* a way that it does *not* have *any* involvement *whatsoever*, but can show itself in an empty mercilessness. This implies, however, that our concerned awaiting finds nothing in terms of which it might be able to understand itself; it clutches at the "nothing" of the world; but when our understanding has come up against the world, it is brought to Being-in-the-world as such through anxiety. Being-in-the-world, however, is both what anxiety is anxious in-the-face-of and what it is anxious about. To be anxious in-the-face-of . . . does not have the character of an expecting or of any kind of awaiting. That in-the-face-of which one has anxiety is indeed already 'there'—namely, Dasein itself. In that case, does not anxiety get constituted by a future? Certainly; but not by the inauthentic future of awaiting.

Anxiety discloses an insignificance of the world; and this insignificance reveals the nullity of that with which one can concern oneself—or, in other words, the impossibility of projecting oneself upon a potentiality-for-Being which belongs to existence and which is founded primarily upon one's objects of concern. The revealing of this impossibility, however, signifies that one is letting the possibility of an authentic potentiality-for-Being be lit up. What is the temporal meaning of this revealing? Anxiety

is anxious about naked Dasein as something that has been thrown into uncanniness. It brings one back to the pure "that-it-is" of one's ownmost individualized thrownness. This bringing-back has neither the character of an evasive forgetting nor that of a remembering. But just as little does anxiety imply that one has already taken over one's existence into one's resolution and done so by a repeating. On the contrary, anxiety brings one back to one's thrownness as something *possible* which can be repeated. And in this way it *also* reveals the possibility of an authentic potentiality-for-Being—a potentiality which must, in repeating, come back to its thrown "there", but come back as something future which comes towards [zukünftiges]. *The character of having been is constitutive for the state-of-mind of anxiety; and bringing one face to face with repeatability is the specific ecstatic mode of this character.*

The forgetting which is constitutive for fear, bewilders Dasein and lets it drift back and forth between 'worldly' possibilities which it has not seized upon. In contrast to this making-present which is not held on to, the Present of anxiety is *held on to* when one brings oneself back to one's ownmost thrownness. The existential meaning of anxiety is such that it cannot lose itself in something with which it might be concerned. If anything like this happens in a similar state-of-mind, this is fear, which the everyday understanding confuses with anxiety. But even though the Present of anxiety is *held on to*, it does not as yet have the character of the moment of vision, which temporalizes itself in a resolution. Anxiety merely brings one into the mood for a *possible* resolution. The Present of anxiety holds the moment of vision *at the ready* [auf dem Sprung]; as such a moment it itself, and only itself, is possible.

The temporality of anxiety is peculiar; for anxiety is grounded primarily in having been, and only out of this do the future and the Present temporalize themselves; in this peculiar temporality is demonstrated the possibility of that power which is distinctive for the mood of anxiety. In this, Dasein is taken all the way back to its naked uncanniness, and becomes fascinated by it.¹ This fascination, however, not only *takes* Dasein back from its 'worldly' possibilities, but at the same time *gives* it the possibility of an *authentic* potentiality-for-Being.

¹ 'An der eigentümlichen Zeitlichkeit der Angst, dass sie ursprünglich in der Gewesenheit gründet und aus ihr erst Zukunft und Gegenwart sich zeitigen, erweist sich die Möglichkeit der Mächtigkeit, durch die sich die Stimmung der Angst auszeichnet. In ihr ist das Dasein völlig auf seine nackte Unheimlichkeit zurückgenommen und von ihr benommen.' In these two sentences there are no less than six feminine nouns which might serve as the antecedents of the pronouns 'sie' and 'ihr' in their several appearances. We have chosen the interpretation which seems most plausible to us, but others are perhaps no less defensible. The etymological connection between 'zurückgenommen' ('taken . . . back') and 'benommen' ('fascinated') does not show up in the English version; it is obviously deliberate, and it gets followed up in the next sentence.

Yet neither of these moods, fear and anxiety, ever 'occurs' just isolated in the 'stream of Experiences'; each of them determines an understanding or determines itself in terms of one.¹ Fear is occasioned by entities with which we concern ourselves environmentally. Anxiety, however, springs from Dasein itself. When fear assails us, it does so from what is within-the-world. Anxiety arises out of Being-in-the-world as thrown Being-towards-death. When understood temporally, this 'mounting' of anxiety out of Dasein, means that the future and the Present of anxiety temporalize themselves out of a primordial Being-as-having-been in the sense of bringing us back to repeatability. But anxiety can mount authentically only in a Dasein which is resolute. He who is resolute knows no fear; but he understands the possibility of anxiety as the possibility of the very mood which neither inhibits nor bewilders him. Anxiety liberates him from possibilities which 'count for nothing' ["nichtigen"], and lets him become free for those which are authentic.

Although both fear and anxiety, as modes of state-of-mind, are grounded primarily in *having been*, they each have different sources with regard to their own temporalization in the temporality of care. Anxiety springs from the *future* of resoluteness, while fear springs from the lost Present, of which fear is fearfully apprehensive, so that it falls prey to it more than ever.²

But may not the thesis of the temporality of moods hold only for those phenomena which we have selected for our analysis? How is a temporal meaning to be found in the pallid lack of mood which dominates the 'grey everyday' through and through? And how about the temporality of such moods and affects as hope, joy, enthusiasm, gaiety? Not only fear and anxiety, but other moods, are founded existentially upon one's having been; this becomes plain if we merely mention such phenomena as satiety, sadness, melancholy, and desperation. Of course these must be interpreted on the broader basis of an existential analytic of Dasein that has been well worked out. But even a phenomenon like hope, which seems to be founded wholly upon the future, must be analysed in much the same way as fear. Hope has sometimes been characterized as the expectation of a *bonum futurum*, to distinguish it from fear, which relates itself to a *malum futurum*. But what is decisive for the structure of hope as a phenomenon, is not so much the 'futural' character of that *to which* it relates itself

¹ 'Beide Stimmungen, Furcht und Angst, "kommen" jedoch nie nur isoliert "vor" im "Erlebnisstrom", sondern be-stimmen je ein Verstehen, bzw. sich aus einem solchen.' Heidegger writes 'be-stimmen' with a hyphen to call attention to the fact that the words 'bestimmen' ('determine') and 'Stimmung' ('mood') have a common stem.

² 'Die Angst entspringt aus der *Zukunft* der Entschlossenheit, die Furcht aus der verlorenen Gegenwart, die furchtsam die Furcht befürchtet, um ihr so erst recht zu verfallen.' The grammar of this passage is ambiguous, and would also permit us to write: '... the lost Present, which is fearfully apprehensive of fear, so that ...'

but rather the existential meaning of *hoping itself*. Even here its character as a mood lies primarily in *hoping as hoping for something for oneself* [*Fürsich-erhoffen*]. He who hopes takes himself *with him* into his hope, as it were, and brings himself up against what he hopes for. But this presupposes that he has somehow arrived at himself. To say that hope *brings alleviation* [*erleichtert*] from depressing misgivings, means merely that even hope, as a state-of-mind, is still related to our burdens, and related in the mode of *Being-as-having been*. Such a mood of elation—or better, one which elates—is ontologically possible only if Dasein has an ecstatico-temporal relation to the thrown ground of itself.

Furthermore, the callid lack of mood—indifference—which is addicted to nothing and has no urge for anything, and which abandons itself to whatever the day may bring, yet in so doing takes everything along with it in a certain manner, demonstrates *most penetratingly* the power of forgetting in the everyday mode of that concern which is closest to us. Just living along [*Das Dahinleben*] in a way which 'lets' everything 'be' as it is, is based on forgetting and abandoning oneself to one's thrownness. It has the ecstatical meaning of an inauthentic way of having been. Indifference, which can go along with busying oneself head over heels, must be sharply distinguished from equanimity. This latter mood springs from resoluteness, which, in a moment of *vision*, looks at¹ those Situations which are possible in one's potentiality-for-Being-a-whole as disclosed in our anticipation of [zum] death.

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Only an entity which, in accordance with the meaning of its Being, finds itself in a state-of-mind [*sich befindet*]²—that is to say, an entity, which in existing, is as already having been, and which exists in a constant mode of what has been—can become affected. Ontologically such affection presupposes making-present, and indeed in such a manner that in this making-present Dasein can be brought back to itself as something that has been. It remains a problem in itself to define ontologically the way in which the senses can be *stimulated* or *touched* in something that merely has life, and how and where³ the Being of animals, for instance, is constituted by some kind of 'time'.

(c) *The Temporality of Falling*^{viii}

In our temporal Interpretation of understanding and state-of-mind, we not only have come up against a *primary* ecstasis for each of these phenomena, but at the same time we have always come up against temporality as a *whole*. Just as understanding is made possible primarily by

¹ '... die augenblicklich ist auf ...'

² '... wie und wo ...' The earlier editions have '... wie und ob ...' ('... how and whether ...').

the future, and moods are made possible by having been, the third constitutive item in the structure of care—namely, *falling*—has its existential meaning in the *Present*. Our preparatory analysis of falling began with an Interpretation of idle talk, curiosity, and ambiguity.^{1x} In the temporal analysis of falling we shall take the same course. But we shall restrict our investigation to a consideration of *curiosity*, for here the specific temporality of falling is most easily seen. Our analysis of idle talk and ambiguity, however, presupposes our having already clarified the temporal Constitution of discourse and of explanation (interpretation).

Curiosity is a distinctive tendency of Dasein's Being, in accordance with which Dasein concerns itself with a potentiality-for-seeing.^x Like the concept of sight, 'seeing' will not be restricted to awareness through 'the eyes of the body'. Awareness in the broader sense lets what is ready-to-hand and what is present-at-hand be encountered 'bodily' in themselves with regard to the way they look. Letting them be thus encountered is grounded in a Present. This Present gives us in general the ecstatic horizon within which entities can have bodily *presence*. Curiosity, however, does not make present the present-at-hand in order to tarry alongside it and *understand* it; it seeks to see *only* in order to see and to have seen. As this making-present which gets entangled in itself, curiosity has an ecstatic unity with a corresponding future and a corresponding having been. The craving for the new¹ is of course a way of proceeding towards something not yet seen, but in such a manner that the making-present seeks to extricate itself from awaiting. Curiosity is futural in a way which is altogether inauthentic, and in such a manner, moreover, that it does not await a *possibility*, but, in its craving, just desires such a possibility as something that is actual. Curiosity gets constituted by a making-present which is not held on to, but which, in merely making present, thereby seeks constantly to run away from the awaiting in which it is nevertheless 'held', though not held on to.² The Present 'arises or leaps away' from the awaiting which belongs to it, and it does so in the sense

¹ 'Die Gier nach dem Neuen . . .' Here Heidegger calls attention to the etymological structure of the word 'Neugier' ('curiosity').

² 'Die Neugier wird konstituiert durch ein ungehaltenes Gegenwärtigen, das, nur gegenwärtigend, damit ständig dem Gewärtigen, darin es doch ungehalten "gehalten" ist, zu entlaufen sucht.' This sentence involves a play on the words 'Gewärtigen' and 'Gegenwärtigen', 'gehalten' and 'ungehalten', which is not easily reproduced. While 'ungehalten' can mean 'not held on to' (as we have often translated it), it can also mean that one can no longer 'contain' oneself, and becomes 'indignant' or 'angry'. In the present passage, Heidegger may well have more than one meaning in mind. The point would be that in curiosity we are kept (or 'held') awaiting something which we 'make present' to ourselves so vividly that we try to go beyond the mere awaiting of it and become irritated or indignant because we are unable to do so. So while we are 'held' in our awaiting, we do not 'hold on to it'.

of running away from it, as we have just emphasized.¹ But the making-present which 'leaps away' in curiosity is so little devoted to the 'thing' it is curious about, that when it obtains sight of anything it already looks away to what is coming next. The making-present which 'arises or leaps away' from the awaiting of a definite possibility which one has taken hold of, makes possible ontologically that *not-tarrying* which is distinctive of curiosity. The making-present does not 'leap away' from the awaiting in such a manner, as it were, that it detaches itself from that awaiting and abandons it to itself (if we understand this ontically). This 'leaping-away' is rather an ecstatical modification of awaiting, and of such a kind that the awaiting *leaps after* the making-present.² The awaiting gives itself up, as it were; nor does it any longer let any inauthentic possibilities of concern come towards it from that with which it concerns itself, unless these are possibilities only for a making-present which is not held on to. When the awaiting is ecstatically modified by the making-present which leaps away, so that it becomes an awaiting which leaps after, this modification is the existential-temporal condition for the possibility of *distraction*.

Through the awaiting which leaps after, on the other hand, the making-present is abandoned more and more to itself. It makes present for the sake of the Present. It thus entangles itself in itself, so that the distracted not-tarrying becomes *never-dwelling-anywhere*. This latter mode of the Present is the counter-phenomenon at the opposite extreme from the *moment of vision*. In never dwelling anywhere, Being-there is everywhere and nowhere. The *moment of vision*, however, brings existence into the Situation and discloses the authentic 'there'.

The more inauthentically the Present is—that is, the more making-present comes towards 'itself'—the more it flees in the face of a definite potentiality-for-Being and closes it off; but in that case, all the less can the future come back to the entity which has been thrown. In the 'leaping-away' of the Present, one also forgets increasingly. The fact that curiosity always holds by what is coming next, and has forgotten what has gone

¹ 'Die Gegenwart "entspringt" dem zugehörigen Gewärtigen in dem betonten Sinne des Entlaufens.' While the verb 'entspringen' can mean 'arise from' or 'spring from', as it usually does in this work, it can also mean 'run away from' or 'escape from', as Heidegger says it does here. We shall accordingly translate it in this context by the more literal 'leap away' or occasionally by 'arise or leap away'. The point of this passage will perhaps be somewhat plainer if one keeps in mind that when Heidegger speaks of the 'Present' ('Gegenwart') or 'making-present' ('Gegenwärtigen') as 'leaping away', he is using these nouns in the more literal sense of 'waiting towards'. Thus in one's 'present' curiosity, one 'leaps away' from what one has been 'awaiting', and does so by 'waiting for' something different.

² '... dass dieses dem Gegenwärtigen *nachspringt*.' The idea seems to be that when curiosity 'makes present' new possibilities, the current awaiting is re-directed towards these instead of towards the possibilities which have been awaited hitherto.

before,¹ is not a result that ensues only *from* curiosity, but is the ontological condition for curiosity itself.

As regards their temporal meaning, the characteristics of falling which we have pointed out—temptation, tranquillization, alienation, self-entanglement—mean that the making-present which ‘leaps away’ has an ecstatical tendency such that it seeks to temporalize itself out of itself. When Dasein entangles itself, this has an ecstatical meaning. Of course when one speaks of the rapture with which one’s existence is carried away in making present, this does not signify that Dasein detaches itself from its Self and its “I”. Even when it makes present in the most extreme manner, it remains temporal—that is, awaiting and forgetful. In making present, moreover, Dasein still understands itself, though it has been alienated from its ownmost potentiality-for-Being, which is based primarily on the authentic future and on authentically having been. But in so far as making-present is always offering something ‘new’, it does not let Dasein come back to itself and is constantly tranquillizing it anew. This tranquillizing, however, strengthens in turn the tendency towards leaping away. Curiosity is ‘activated’ not by the endless intensity of what we have not yet seen, but rather by the falling kind of temporalizing which belongs to the Present as it leaps away.² Even if one has seen everything, this is precisely when curiosity *fabricates* something new.

As a mode of temporalizing, the ‘leaping-away’ of the Present is grounded in the essence of temporality, which is *finite*. Having been thrown into Being-towards-death, Dasein flees—proximally and for the most part—in the face of this thrownness, which has been more or less explicitly revealed. The Present leaps away from its authentic future and from its authentic having been, so that it lets Dasein come to its authentic existence only by taking a detour through that Present. The ‘leaping-away’ of the Present—that is, the falling into lostness—has its source in that primordial authentic temporality itself which makes possible thrown Being-towards-death.³

While Dasein can indeed be brought *authentically face to face* with its thrownness, so as to understand itself in that thrownness authentically, nevertheless, this thrownness remains closed off from Dasein as regards the ontical “whence” and “how” of it. But the fact that it is thus closed

¹ ‘... beim Nächsten hält und das Vordem vergessen hat ...’

² ‘Nicht die endlose Unüberschbarkeit dessen, was noch nicht gesehen ist, “bewirkt” die Neugier, sondern die verfallende Zeitigungsart der entspringenden Gegenwart.’ This sentence is grammatically ambiguous.

³ ‘Der Ursprung des “Entspringens” der Gegenwart, das heisst des Verfallens in die Verlorenheit, ist die ursprüngliche, eigentliche Zeitlichkeit selbst, die das geworfene Dasein zum Tode ermöglicht.’ Our conventions for translating ‘Ursprung’ as ‘source’, ‘ursprünglich’ as ‘primordial’, and ‘entspringen’ as ‘leap away’, conceal Heidegger’s exploitation of the root ‘spring-’ in this passage.

off is by no means just a kind of ignorance factually subsisting; it is constitutive for Dasein's facticity. It is also determinative for the *ecstatal* character of the way existence has been abandoned to its own null basis.

Proximally, the "throw" of Dasein's Being-thrown into the world is one that does not authentically get "caught". The 'movement' which such a "throw" implies does not come to 'a stop' because Dasein now 'is there'. Dasein gets dragged along in thrownness; that is to say, as something which has been thrown into the world, it loses itself in the 'world' in its factual submission to that with which it is to concern itself. The Present, which makes up the existential meaning of "getting taken along", never arrives at any other *ecstatal* horizon of its own accord, unless it gets brought back from its lostness by a resolution, so that both the current Situation and therewith the primordial 'limit-Situation' of Being-towards-death, will be disclosed as a moment of vision which has been held on to.

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(d) *The Temporality of Discourse*^{x1}

When the "there" has been completely disclosed, its disclosedness is constituted by understanding state-of-mind, and falling; and this disclosedness becomes Articulated by discourse. Thus discourse does not temporalize itself primarily in any definite *ecstasis*. Factically, however, discourse expresses itself for the most part in language, and speaks proximally in the way of addressing itself to the 'environment' by talking about things concernfully; because of this, *making-present* has, of course, a *privileged* constitutive function.

Tenses, like the other temporal phenomena of language—'aspects' and 'temporal stages' ["Zeitstufen"]—do not spring from the fact that discourse expresses itself 'also' about 'temporal' processes, processes encountered 'in time'. Nor does their basis lie in the fact that speaking runs its course 'in a psychical time'. Discourse *in itself* is temporal, since all talking about . . . , of . . . , or to . . . , is grounded in the *ecstatal* unity of temporality. *Aspects* have their roots in the primordial temporality of concern, whether or not this concern relates itself to that which is within time. The problem of their existential-temporal structure *cannot even be formulated* with the help of the ordinary traditional conception of time, to which the science of language needs must have recourse.^{xii} But because in any discourse one is talking about entities, even if not primarily and predominantly in the sense of theoretical assertion, the analysis of the temporal Constitution of discourse and the explication of the temporal characteristics of language-patterns can be tackled only if the problem of how Being and truth are connected in principle, is broached in the light of the problematic of temporality. We can then define even the ontological