\section*{6. The Task of Destroying the History of Ontology}

All research—and not least that which operates within the range of the central question of Being—is an ontical possibility of Dasein. Dasein’s Being finds its meaning in temporality. But temporality is also the condition which makes historicality possible as a temporal kind of Being which Dasein itself possesses, regardless of whether or how Dasein is an entity ‘in time’. Historicality, as a determinate character, is prior to what is called “history” (world-historical historicizing).\footnote{\textit{weltgeschichtliches Geschehen}. While the verb \textquote{geschehen} ordinarily means to \textquote{happen}, and will often be so translated, Heidegger stresses its etymological kinship to \textquote{Geschichte} or \textquote{history}. To bring out this connection, we have coined the verb \textquote{historize}, which might be paraphrased as to \textquote{happen in a historical way}; we shall usually translate \textquote{geschehen} this way in contexts where history is being discussed. We trust that the reader will keep in mind that such \textquote{historizing} is characteristic of all historical entities, and is \textit{not} the sort of thing that is done primarily by historians (as \textquote{philosophizing}, for instance, is done by philosophers). (On \textquote{world-historical} see H. 301 ff.)}

“Historicality” stands for the state of Being that is constitute for Dasein’s ‘historizing’ as such; only on the basis of such ‘historizing’ is anything like ‘world-history’ possible or can anything belong historically to world-history. In its factual Being, any Dasein is as it already was, and it is ‘what’ it already was. It is its past, whether explicitly or not. And this is so not only in that its past is, as it were, pushing itself along ‘behind’ it, and that Dasein possesses what is past as a property which is still present-at-hand and which sometimes has after-effects upon it: Dasein ‘is’ its past in the way of \textit{its} own Being, which, to put it roughly, ‘historizes’ out of its future on each occasion.\footnote{\textit{Das Dasein \textquote{ist} seine Vergangenheit in der Weise \textquote{seines Seins}, das, roh gesagt, jeweils aus seiner Zukunft her \textquote{geschieht}.}} Whatever the way of being it may have at the time, and thus with whatever understanding of Being it may possess, Dasein has grown up both into and in a traditional way of interpreting itself: in terms of this it understands itself proximally and, within a certain range, constantly. By this understanding, the possibilities of its Being are disclosed and regulated. Its own past—and this always means the past of its ‘generation’—is not something which \textit{follows along after} Dasein, but something which already goes ahead of it.

This elemental historicality of Dasein may remain hidden from Dasein itself. But there is a way by which it can be discovered and given proper attention. Dasein can discover tradition, preserve it, and study it explicitly. The discovery of tradition and the disclosure of what it ‘transmits’ and how this is transmitted, can be taken hold of as a task in its own right. In this way Dasein brings itself into the kind of Being which consists in historiological inquiry and research. But historiology—or more precisely historicity\footnote{\textquote{Historizität}. Cf. note 2, p. 31. H. 10 above.}—is possible as a kind of Being which the inquiring Dasein may...
possess, only because historicity is a determining characteristic for
Dasein in the very basis of its Being. If this historicity remains hidden
from Dasein, and as long as it so remains, Dasein is also denied the
possibility of historiological inquiry or the discovery of history. If
historiology is wanting, this is not evidence against Dasein's historicity; on
the contrary, as a deficient mode¹ of this state of Being, it is evidence for
it. Only because it is 'historical' can an era be unhistoriological.

On the other hand, if Dasein has seized upon its latent possibility not
only of making its own existence transparent to itself but also of inquiring
into the meaning of existentiality itself (that is to say, of previously
inquiring into the meaning of Being in general), and if by such inquiry
its eyes have been opened to its own essential historicity, then one cannot
fail to see that the inquiry into Being (the ontico-ontological necessity of
which we have already indicated) is itself characterized by historicity.
The ownmost meaning of Being which belongs to the inquiry into Being
as an historical inquiry, gives us the assignment [Anweisung] of inquiring
into the history of that inquiry itself, that is, of becoming historiological.
In working out the question of Being, we must heed this assignment, so
that by positively making the past our own, we may bring ourselves into
full possession of the ownmost possibilities of such inquiry. The question
of the meaning of Being must be carried through by explicating Dasein
beforehand in its temporality and historicity; the question thus brings
itself to the point where it understands itself as historiological.

Our preparatory Interpretation of the fundamental structures of
Dasein with regard to the average kind of Being which is closest to it
(a kind of Being in which it is therefore proximally historical as well),
will make manifest, however, not only that Dasein is inclined to fall back
upon its world (the world in which it is) and to interpret itself in terms of
that world by its reflected light, but also that Dasein simultaneously falls
prey to the tradition of which it has more or less explicitly taken hold.²
This tradition keeps it from providing its own guidance, whether in

¹ 'defizienter Modus'. Heidegger likes to think of certain characteristics as occurring
in various ways or 'modes', among which may be included certain ways of 'not occurring'
or occurring only to an inadequate extent' or, in general, occurring 'deficiently'. It is as
if zero and the negative integers were to be thought of as representing 'deficient modes
of being' by positive integer.

² '... das Dasein hat nicht nur die Geneigtheit, an seine Welt, in der es ist, zu verfallen
und rühmt es vor uns, sich auszulegen; Dasein verfällt in eins damit auch seiner mehr
oder minder ausdrücklich ergriffenen Tradition.' The verb 'verfallen' is one which
Heidegger will use many times. Though we shall usually translate it simply as 'fall', it
has the connotation of deteriorating, collapsing, or falling down. Neither our 'fall back upon'
or our 'falls prey to' is quite right: but 'fall upon' and 'fall on to', which are more literal,
would be misleading for 'an... zu verfallen'; and though 'falls to the lot of' and 'devolves
upon' would do well for 'verfällt' with the dative in other contexts, they will not do so
well here.

³ 'uber-': 'übergibt' ('transmits'); 'uberantwortet' ('delivers over'); 'das Überkommene'
('what has come down to us'); 'übelieferen' ('handed down to us').
'logic'. In the course of this history certain distinctive domains of Being have come into view and have served as the primary guides for subsequent problematics: the *ego cogito* of Descartes, the subject, the "I", reason, spirit, person. But these all remain interrogated as to their Being and its structure, in accordance with the thoroughgoing way in which the question of Being has been neglected. It is rather the case that the categorial content of the traditional ontology has been carried over to these entities with corresponding formalizations and purely negative restrictions, or else dialectic has been called in for the purpose of interpreting the substantiality of the subject ontologically.

If the question of Being is to have its own history made transparent, then this hardened tradition must be loosened up, and the concealments which it has brought about must be dissolved. We understand this task as one in which by taking the question of Being as our clue, we are to destroy the traditional content of ancient ontology until we arrive at those prordial experiences in which we achieved our first ways of determining the nature of Being—the ways which have guided us ever since.

In thus demonstrating the origin of our basic ontological concepts by an investigation in which their 'birth certificate' is displayed, we have nothing to do with a vicious relativizing of ontological standpoints. But this destruction is just as far from having the negative sense of shaking off the ontological tradition. We must, on the contrary, stake out the positive possibilities of that tradition, and this always means keeping it within its limits; these in turn are given factically in the way the question is formulated at the time, and in the way the possible field for investigation is thus bounded off. On its negative side, this destruction does not relate itself towards the past; its criticism is aimed at 'today' and at the prevalent way of treating the history of ontology, whether it is headed towards intellectual history, or towards a history of problems. But to bury the past in nullity [Nichtigkeit] is not the purpose of this destruction; its aim is positive; its negative function remains unexpressed and indirect.

The destruction of the history of ontology is essentially bound up with the way the question of Being is formulated, and it is possible only within such a formulation. In the framework of our treatise, which aims at working out that question in principle, we can carry out this destruction only with regard to stages of that history which are in principle decisive.

In line with the positive tendencies of this destruction, we must in the first instance raise the question whether and to what extent the

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1 '... der durch sie gezeitigen Verdeckungen.' The verb 'zeitigen' will appear frequently in later chapters. See II, 304 and our note ad loc.
In taking over Descartes' ontological position Kant made an essential omission: he failed to provide an ontology of Dasein. This omission was a decisive one in the spirit [im Sinne] of Descartes' ownmost tendencies. With the 'Cogito sum' Descartes had claimed that he was putting philosophy on a new and firm footing. But what he left undetermined when he began in this 'radical' way, was the kind of Being which belongs to the res cogitans, or—more precisely—the meaning of the Being of the 'sum'.\(^1\) By working out the unexpressed ontological foundations of the 'Cogito sum', we shall complete our sojourn at the second station along the path of our destructive retrospect of the history of ontology. Our Interpretation will not only prove that Descartes had to neglect the question of Being altogether; it will also show why he came to suppose that the absolute 'Being-certain' ['Gewisssein'] of the Cogito exempted him from raising the question of the meaning of the Being which this entity possesses.

Yet Descartes not only continued to neglect this and thus to accept a completely indefinite ontological status for the res cogitans sive mens sive animus ['the thing which cognizes, whether it be a mind or spirit']: he regarded this entity as a fundamentum inconcussum, and applied the medieval ontology to it in carrying through the fundamental considerations of his Meditationes. He defined the res cogitans ontologically as an ens; and in the medieval ontology the meaning of Being for such an ens had been fixed by understanding it as an ens creatum. God, as ens infinitum, was the ens increatum. But createdness [Geschaffenheit] in the widest sense of something's having been produced [Hergestelltheit], was an essential item in the structure of the ancient conception of Being. The seemingly new beginning which Descartes proposed for philosophizing has revealed itself as the implantation of a baleful prejudice, which has kept later generations from making any thematic ontological analytic of the 'mind' ['Gemüt'] such as would take the question of Being as a clue and would at the same time come to grips critically with the traditional ancient ontology.

Everyone who is acquainted with the middle ages sees that Descartes is 'dependent' upon medieval scholasticism and employs its terminology. But with this 'discovery' nothing is achieved philosophically as long as it remains obscure to what a profound extent the medieval ontology has influenced the way in which posterity has determined or failed to determine the ontological character of the res cogitans. The full extent of this cannot be estimated until both the meaning and the limitations of the ancient ontology have been exhibited in terms of an orientation directed

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\(^1\) The noun \(\text{o\ddot{a}noia}\) is derived from one of the stems used in conjugating the irregular verb \(\text{e\ddot{a}nuo}\), ('to be'); in the Aristotelian tradition it is usually translated as 'substance', though translators of Plato are more likely to write 'essence', 'existence', or 'being'. Heidegger suggests that \(\text{o\ddot{a}noia}\) is to be thought of as synonymous with the derivative noun \(\text{\ddot{a}no\ddot{a}ia}\) ('being-at, 'presence'). As he points out, \(\text{\ddot{a}no\ddot{a}ia}\) has a close etymological correspondence with the German 'Anwesenheit', which is similarly derived from the stem of a verb meaning 'to be' (cf. O.H.G. 'wesan') and a prefix of the place or time at which ('an-'). We shall in general translate '\(\text{Anwesenheit}\)' as 'presence', and the participle 'anwesend' as some form of the expression 'have presence'.

\(^2\) The phrase \(\text{\ddot{a}no\ddot{a}ia}\) is traditionally translated as 'rational animal', on the assumption that \(\text{\ddot{a}no\ddot{a}ia}\) refers to the faculty of reason. Heidegger, however, points out that \(\text{\ddot{a}no\ddot{a}ia}\) is derived from the same root as the verb \(\text{\ddot{a}no\ddot{a}eu}\) ('to talk', 'to hold discourse'); he identifies this in turn with words like \(\text{\ddot{a}no\ddot{a}eu}\) ('to cognize', 'to be aware of', 'to know'), and calls attention to the fact that the same stem is found in the adjective \(\text{\ddot{a}no\ddot{a}e\ddot{a}tico}\) (dialectical). (See also H. 165 below.) He thus interprets \(\text{\ddot{a}no\ddot{a}ia}\) as '\(\text{\ddot{a}no\ddot{a}eu}\)', which we shall usually translate as 'discourse' or 'talk', depending on the context. See Section 7 b below (H. 32 ff.) and Sections 34 and 35, where '\(\text{\ddot{a}no\ddot{a}eu}\)' will be defined and distinguished both from 'Sprache' (language) and from '\(\text{\ddot{a}no\ddot{a}eu}\)' (idle talk) (H. 160 ff.).
is why Aristotle 'no longer has any understanding' of it, for he has put it on a more radical footing and raised it to a new level [aufhob]. ἀνώσπωρ itself—or rather voew, that simple awareness of something present-at-hand in its sheer presence-at-hand, which Parmenides had already taken to guide him in his own interpretation of Being—has the Temporal structure of a pure 'making-present' of something. Those entities which show themselves in this and for it, and which are understood as entities in the most authentic sense, thus get interpreted with regard to the Present; that is, they are conceived as presence (Sein). Yet the Greeks have managed to interpret Being in this way without any explicit knowledge of the clues which function here, without any acquaintance with the fundamental ontological function of time or even any understanding of it, and without any insight into the reason why this function is possible. On the contrary, they take time itself as one entity among other entities, and try to grasp it in the structure of its Being, though that way of understanding Being which they have taken as their horizon is one which is itself naively and inexplicitly oriented towards time.

Within the framework in which we are about to work out the principles of the question of Being, we cannot present a detailed Temporal Interpretation of the foundations of ancient ontology, particularly not of its loftiest and purest scientific stage, which is reached in Aristotle. Instead we shall give an interpretation of Aristotle's essay on time, which may be chosen as providing a way of discriminating the basis and the limitations of the ancient science of Being.

Aristotle's essay on time is the first detailed Interpretation of this

1 '... von etwas Vorhandenem in seiner reinen Vorhandenheit ...' The adjective 'vorhanden' means literally 'before the hand', but this signification has long since given way to others. In ordinary German usage it may, for instance, be applied to the stock of goods which a dealer has 'on hand', or to the 'existent' works of an author; and in earlier philosophical writing it could be used, like the word 'Daesein' itself, as a synonym for the Latin 'existentia'. Heidegger, however, distinguishes quite sharply between 'Daesein' and 'Vorhandenheit', using the latter to designate a kind of Being which belongs to things other than Daesein. We shall translate 'vorhanden' as 'present-at-hand', and 'Vorhandenheit' as 'presence-at-hand'. The reader must be careful not to confuse these expressions with our 'presence' (Anwesenheit) and 'the Present' (das Gegenwart), etc., or with a few other verbs and adjectives which we may find it convenient to translate by 'present'.

2 '... des reinen 'Gegenwärtigen' von etwas.' The verb 'gegenwärtigen', which is derived from the adjective 'gegenwärtig', is not a normal German verb, but was used by Husserl and is used extensively by Heidegger. While we shall translate it by various forms of 'make present', it does not necessarily mean 'making physically present', but often means something like 'bringing vividly to mind'.

3 'Das Seiende, das sich in ihm für es zeigt und das als das eigentliche Seiende verstanden wird, erhält demnach seine Auslegung in Rücksicht auf—Gegenwart, d.h. es ist als Anwesenheit (Anwesenheit) begriffen.' The hyphenation of 'Gegen-wart' calls attention to the structure of this word in a way which cannot be reproduced in English. See note 2, p. 47, H. 25 above. The pronouns 'ihn' and 'es' presumably both refer back to ἀνώσπωρ, though their reference is ambiguous, as our version suggests.

phenomenon which has come down to us. Every subsequent account of time, including Bergson's, has been essentially determined by it. When we analyse the Aristotelian conception, it will likewise become clear, as we go back, that the Kantian account of time operates within the structures which Aristotle has set forth; this means that Kant's basic ontological orientation remains that of the Greeks, in spite of all the distinctions which arise in a new inquiry.

The question of Being does not achieve its true concreteness until we have carried through the process of destroying the ontological tradition. In this way we can fully prove that the question of the meaning of Being is one that we cannot avoid, and we can demonstrate what it means to talk about 'restating' this question.

In any investigation in this field, where 'the thing itself is deeply veiled' one must take pains not to overestimate the results. For in such an inquiry one is constantly compelled to face the possibility of disclosing an even more primordial and more universal horizon from which we may draw the answer to the question, 'What is 'Being'?' We can discuss such possibilities seriously and with positive results only if the question of Being has been reawakened and we have arrived at a field where we can come to terms with it in a way that can be controlled.

§ 7. The Phenomenological Method of Investigation

In provisionally characterizing the object which serves as the theme of our investigation (the Being of entities, or the meaning of Being in general), it seems that we have also delineated the method to be employed. The task of ontology is to explain Being itself and to make the Being of entities stand out in full relief. And the method of ontology remains questionable in the highest degree as long as we merely consult those ontologies which have come down to us historically, or other essays of that character. Since the term 'ontology' is used in this investigation in a sense which is formally broad, any attempt to clarify the method of ontology by tracing its history is automatically ruled out.

When, moreover, we use the term "ontology", we are not talking about some definite philosophical discipline standing in interconnection with the others. Here one does not have to measure up to the tasks of some discipline that has been presented beforehand; on the contrary, only in terms of the objective necessities of definite questions and the kind of treatment which the 'things themselves' require, can one develop such a discipline.

With the question of the meaning of Being, our investigation comes up
something. The 'generalization' is rather one that is ontological and a priori. What it has in view is not a set of ontical properties which constantly keep emerging, but a state of Being which is already underlying in every case, and which first makes it ontologically possible for this entity to be addressed ontically as 'cura'. The existential condition for the possibility of 'the cares of life' and 'devotedness', must be conceived as care, in a sense which is primordial—that is ontological.

The transcendental 'generality' of the phenomenon of care and of all fundamental existentialia is, on the other hand, broad enough to present a basis on which every interpretation of Dasein which is ontical and belongs to a world-view must move, whether Dasein is understood as affliction [Not] and the 'cares of life' or in an opposite manner.

The very 'emptiness' and 'generality' which obtrude themselves ontically in existential structures, have an ontological definiteness and fullness of their own. Thus Dasein's whole constitution itself is not simple in its unity, but shows a structural articulation; in the existential conception of care, this articulation becomes expressed.

Thus, by our ontological Interpretation of Dasein, we have been brought to the existential conception of care from Dasein's pre-ontological interpretation of itself as 'care'. Yet the analytic of Dasein is not aimed at laying an ontological basis for anthropology; its purpose is one of fundamental ontology. This is the purpose that has tacitly determined the course of our considerations hitherto, our selection of phenomena, and the limits to which our analysis may proceed. Now, however, with regard to our leading question of the meaning of Being and our way of working this out, our investigation must give us explicit assurance as to what we have so far achieved. But this sort of thing is not to be reached by superficially taking together what we have discussed. Rather, with the help of what we have achieved, that which could be indicated only crudely at the beginning of the existential analytic, must now be concentrated into a more penetrating understanding of the problem.

I 43. Dasein, Worldhood, and Reality

The question of the meaning of Being becomes possible at all only if there is something like an understanding of Being. Understanding of Being belongs to the kind of Being which the entity called "Dasein" possesses. The more appropriately and primordially we have succeeded in explicating this entity, the surer we are to attain our goal in the further course of working out the problem of fundamental ontology.

In our pursuit of the tasks of a preparatory existential analytic of Dasein, there emerged an Interpretation of understanding, meaning, and interpretation. Our analysis of Dasein's disclosedness showed further that, with this disclosedness, Dasein, in its basic state of Being-in-the-world, has been revealed equiprimordially with regard to the world, Being-in, and the Self. Furthermore, in the factical disclosedness of the world, entities within-the-world are discovered too. This implies that the Being of these entities is always understood in a certain manner, even if it is not conceived in a way which is appropriately ontological. To be sure, the pre-ontological understanding of Being embraces all entities which are essentially disclosed in Dasein; but the understanding of Being has not yet Articulated itself in a way which corresponds to the various modes of Being.

At the same time our interpretation of understanding has shown that, in accordance with its falling kind of Being, it has, proximally and for the most part, diverted itself [sich . . . verlegt] into an understanding of the 'world'. Even where the issue is not only one of ontical experience but also one of ontological understanding, the interpretation of Being takes its orientation in the first instance from the Being of entities within-the-world. Thereby the Being of what is proximally ready-to-hand gets passed over, and entities are first conceived as a context of Things (res) which are present-at-hand. "Being" acquires the meaning of "Reality", Substantiality becomes the basic characteristic of Being. Corresponding to this way in which the understanding of Being has been diverted, even the ontological understanding of Dasein moves into the horizon of this conception of Being. Like any other entity, Dasein too is present-at-hand as Real. In this way "Being in general" acquires the meaning of "Reality". Accordingly the concept of Reality has a peculiar priority in the ontological problematic. By this priority the route to a genuine existential analytic of Dasein gets diverted, and so too does our very view of the Being of what is proximally ready-to-hand within-the-world. It finally forces the general problematic of Being into a direction that lies off the course. The other modes of Being become defined negatively and privately with regard to Reality.

Thus not only the analytic of Dasein but the working-out of the question of the meaning of Being in general must be turned away from a one-sided orientation with regard to Being in the sense of Reality. We must demonstrate that Reality is not only one kind of Being among others, but that ontologically it has a definite connection in its foundations with Dasein, the world, and readiness-to-hand. To demonstrate this we must discuss in principle the problem of Reality, its conditions and its limits.

Under the heading 'problem of Reality' various questions are clustered: (1) whether any entities which supposedly 'transcend our consciousness'
are at all; (2) whether this Reality of the 'external world' can be adequately proved; (3) how far this entity, if it is Real, is to be known in its Being-in-itself; (4) what the meaning of this entity, Reality, signifies in general. The following discussion of the problem of Reality will treat three topics with regard to the question of fundamental ontology: (a) Reality as a problem of Being, and whether the 'external world' can be proved; (b) Reality as an ontological problem; (c) Reality and care.

(a) Reality as a problem of Being, and whether the 'External World' can be Proved

Of these questions about Reality, the one which comes first in order is the ontological question of what “Reality” signifies in general. But as long as a pure ontological problematic and methodology was lacking, this question (if it was explicitly formulated at all) was necessarily confounded with a discussion of the ‘problem of the external world’; for the analysis of Reality is possible only on the basis of our having appropriate access to the Real. But it has long been held that the way to grasp the Real is by that kind of knowing which is characterized by beholding [das anschauende Erkennen]. Such knowing ‘is’ as a way in which the soul—or consciousness—behaves. In so far as Reality has the character of something independent and “in itself”, the question of the meaning of “Reality” becomes linked with that of whether the Real can be independent ‘of consciousness’ or whether there can be a transcendence of consciousness into the ‘sphere’ of the Real. The possibility of an adequate ontological analysis of Reality depends upon how far "that of which the Real is to be thus independent—how far that which is to be transcended" has itself been clarified with regard to its Being. Only thus can even the kind of Being which belongs to transcendence be ontologically grasped. And finally we must make sure what kind of primary access we have to the Real, by deciding the question of whether knowing can take over this function at all.

These investigations, which take precedence over any possible ontological question about Reality, have been carried out in the foregoing existential analytic. According to this analytic, knowing is a founded mode of access to the Real. The Real is essentially accessible only as entities within-the-world. All access to such entities is founded ontologically upon the basic state of Dasein, Being-in-the-world; and this in turn has care as its even more primordial state of Being (ahead of itself—Being already in a world—as Being alongside entities within-the-world).

The question of whether there is a world at all and whether its Being...
Being in time be determined'. Thus if changes which are present-at-hand have been posited empirically 'in me', it is necessary that along with these something permanent which is present-at-hand should be posited empirically 'outside of me'. What is thus permanent is the condition which makes it possible for the changes 'in me' to be present-at-hand. The experience of the Being-in-time of representations posits something changing 'in me' and something permanent 'outside of me', and it posits both with equal primordiality.

Of course this proof is not a causal inference and is therefore not encumbered with the disadvantages which that would imply. Kant gives, as it were, an 'ontological proof' in terms of the idea of a temporal entity. It seems at first as if Kant has given up the Cartesian approach of positing a subject one can come across in isolation. But only in semblance. That Kant demands any proof at all for the 'Dasein of Things outside of me' shows already that he takes the subject—the 'in me'—as the starting-point for this problematic. Moreover, his proof itself is then carried through by starting with the empirically given changes 'in me'. For only 'in me' is 'time' experienced, and time carries the burden of the proof. Time provides the basis for leaping off into what is 'outside of me' in the course of the proof. Furthermore, Kant emphasizes that 'The problematical kind [of idealism], which merely alleges our inability to prove by immediate experience that there is a Dasein outside of our own, is reasonable and accords with a sound kind of philosophical thinking: namely, to permit no decisive judgment until an adequate proof has been found.'

But even if the ontical priority of the isolated subject and inner experience should be given up, Descartes' position would still be retained ontologically. What Kant proves—if we may suppose that his proof is correct and correctly based—is that entities which are changing and entities which are permanent are necessarily present-at-hand together. But when two things which are present-at-hand are thus put on the same level, this does not as yet mean that subject and Object are present-at-hand together. And even if this were proved, what is ontologically decisive would still be covered up—namely, the basic state of the 'subject', Dasein, as Being-in-the-world. The Being-present-at-hand-together of the physical and the psychical is completely different ontically and ontologically from the phenomenon of Being-in-the-world.

Kant presupposes both the distinction between the 'in me' and the 'outside of me', and also the connection between these; factically he is correct in doing so, but he is incorrect from the standpoint of the tendency of his proof. It has not been demonstrated that the sort of thing which gets established about the Being-present-at-hand-together of the changing and the permanent when one takes time as one's clue, will also apply to the connection between the 'in me' and the 'outside of me'. But if one were to see the whole distinction between the 'inside' and the 'outside' and the whole connection between them which Kant's proof presupposes, and if one were to have an ontological conception of what has been presupposed in this presupposition, then the possibility of holding that a proof of the 'Dasein of Things outside of me' is a necessary one which has yet to be given [noch ausstehend], would collapse.

The 'scandal of philosophy' is not that this proof has yet to be given, but that such proofs are expected and attempted again and again. Such expectations, aims, and demands arise from an ontologically inadequate way of starting with something of such a character that independently of it and 'outside' of it a 'world' is to be proved as present-at-hand. It is not that the proofs are inadequate, but that the kind of Being of the entity which does the proving and makes requests for proofs has not been made definite enough. This is why a demonstration that two things which are present-at-hand are necessarily present-at-hand together, can give rise to the illusion that something has been proved, or even can be proved, about Dasein as Being-in-the-world. If Dasein is understood correctly, it defies such proofs, because, in its Being, it already is what subsequent proofs deem necessary to demonstrate for it.

If one were to conclude that since the Being-present-at-hand of Things outside of us is impossible to prove, it must therefore 'be taken merely on faith', one would still fail to surmount this perversion of the problem. The assumption would remain that at bottom and ideally it must still be possible to carry out such a proof. This inappropriate way of approaching the problem is still endorsed when one restricts oneself to a 'faith in the Reality of the external world', even if such a faith is explicitly 'acknowledged' as such. Although one is not offering a stringent proof, one is still in principle demanding a proof and trying to satisfy that demand.

Even if one should invoke the doctrine that the subject must presuppose and indeed always does unconsciously presuppose the presence-at-hand of the 'external world', one would still be starting with the construct of an isolated subject. The phenomenon of Being-in-the-world is something that one would no more meet in this way than one would by demonstrating that the physical and the psychical are present-at-hand together. With such presuppositions, Dasein always comes 'too late'; for in so far as it does this presupposing as an entity (and otherwise this would be impossible), it is, as an entity, already in a world. 'Earlier' than any presupposition which Dasein makes, or any of its ways of behaving, is the 'a priori' character of its state of Being as one whose kind of Being is care.
To have faith in the Reality of the ‘external world’, whether rightly or wrongly; to ‘prove’ this Reality for it, whether adequately or inadequately; to presuppose it, whether explicitly or not—attempts such as these which have not mastered their own basis with full transparency, presuppose a subject which is proximally worldless or unsure of its world, and which must, at bottom, first assure itself of a world. Thus from the very beginning, Being-in-a-world is disposed to “take things” in some way [Auffassen], to suppose, to be certain, to have faith—a way of behaving which itself is always a founded mode of Being-in-the-world.

The ‘problem of Reality’ in the sense of the question whether an external world is present-at-hand and whether such a world can be proved, turns out to be an impossible one, not because its consequences lead to inextricable impasses, but because the very entity which serves as its theme, is one which, as it were, repudiates any such formulation of the question. Our task is not to prove that an ‘external world’ is present-at-hand or to show how it is present-at-hand, but to point out why Dasein, as Being-in-the-world, has the tendency to bury the ‘external world’ in nullity ‘epistemologically’ before going on to prove it. The reason for this lies in Dasein’s falling and in the way in which the primary understanding of Being has been diverted to Being as presence-at-hand—a diversion which is motivated by that falling itself. If one formulates the question ‘critically’ with such an ontological orientation, then what one finds present-at-hand as proximally and solely certain, is something merely ‘inner’. After the primordial phenomenon of Being-in-the-world has been shattered, the isolated subject is all that remains, and this becomes the basis on which it gets joined together with a ‘world’.

In this investigation we cannot discuss at length the many attempts to solve the ‘problem of Reality’ which have been developed in various kinds of realism and idealism and in positions which mediate between them. Certainly a grain of genuine inquiry is to be found in each of these; but certain as this is, it would be just as perverse if one should want to achieve a tenable solution of the problem by reckoning up how much has been correct in each case. What is needed rather is the basic insight that while the different epistemological directions which have been pursued have not gone so very far off epistemologically, their neglect of any existential analytic of Dasein has kept them from obtaining any basis for a well secured phenomenal problematic. Nor is such a basis to be obtained by subsequently making phenomenological corrections on the concepts of subject and consciousness. Such a procedure would give no guarantee that the inappropriate formulation of the question would not continue to stand.

Along with Dasein as Being-in-the-world, entities within-the-world have in each case already been disclosed. This existential-ontological assertion seems to accord with the thesis of realism that the external world is Really present-at-hand. In so far as this existential assertion does not deny that entities within-the-world are present-at-hand, it agrees—doxographically, as it were—with the thesis of realism in its results. But it differs in principle from every kind of realism; for realism holds that the Reality of the ‘world’ not only needs to be proved but also is capable of proof. In the existential assertion both of these positions are directly negated. But what distinguishes this assertion from realism altogether, is the fact that in realism there is a lack of ontological understanding. Indeed realism tries to explain Reality ontically by Real connections of interaction between things that are Real.

As compared with realism, idealism, no matter how contrary and untenable it may be in its results, has an advantage in principle, provided that it does not misunderstand itself as ‘psychological’ idealism. If idealism emphasizes that Being and Reality are only ‘in the consciousness’, this expresses an understanding of the fact that Being cannot be explained through entities. But as long as idealism fails to clarify what this very understanding of Being means ontologically, or how this understanding is possible, or that it belongs to Dasein’s state of Being, the Interpretation of Reality which idealism constructs is an empty one. Yet the fact that Being cannot be explained through entities and that Reality is possible only in the understanding of Being, does not absolve us from inquiring into the Being of consciousness, of the res cogitans itself. If the idealist thesis is to be followed consistently, the ontological analysis of consciousness itself is prescribed as an inevitable prior task. Only because Being is ‘in the consciousness’—that is to say, only because it is understandable in Dasein—can Dasein also understand and conceptualize such characteristics of Being as independence, the ‘in-itself’, and Reality in general. Only because of this are ‘independent’ entities, as encountered within-the-world, accessible to circumspection.

If what the term “idealism” says, amounts to the understanding that Being can never be explained by entities but is already that which is ‘transcendental’ for every entity, then idealism affords the only correct possibility for a philosophical problematic. If so, Aristotle was no less an idealist than Kant. But if “idealism” signifies tracing back every entity to a subject or consciousness whose sole distinguishing features are that it remains indefinite in its Being and is best characterized negatively as
Being and Time

1.6

'unic-Thing-like', then this idealism is no less naive in its method than the most grossly militant realism.

It is still possible that one may give the problematic of Reality priority over any orientation in terms of 'standpoints' by maintaining the thesis that every subject is what it is only for an Object, and vice versa. But in this formal approach the terms thus correlated—like the correlation itself—remain ontologically indefinite. At the bottom, however, the whole correlation necessarily gets thought of as 'somehow' being, and must therefore be thought of with regard to some definite idea of Being. Of course, if the existential-ontological basis has been made secure beforehand by exhibiting Being-in-the-world, then this correlation is one that we can know later as a formalized relation, ontologically undifferentiated.

Our discussion of the unexpressed presuppositions of attempts to solve the problem of Reality in ways which are just 'epistemological', shows that this problem must be taken back, as an ontological one, into the existential analytic of Dasein. xvii

(b) Reality as an Ontological Problem

If the term "Reality" is meant to stand for the Being of entities present-at-hand within-the-world (res) (and nothing else is understood thereby), then when it comes to analysing this mode of Being, this signifies that entities within-the-world are ontologically conceivable only if the phenomenon of within-the-world-ness has been clarified. But within-the-world-ness is based upon the phenomenon of the world, which, for its part, as an essential item in the structure of Being-in-the-world, belongs to the basic constitution of Dasein. Being-in-the-world, in turn, is bound up ontologically in the structural totality of Dasein's Being, and we have characterized care as such a totality. But in this way we have marked out the foundations and the horizons which must be clarified if an analysis of Reality is to be possible. Only in this connection, moreover, does the character of the "in-itself" become ontologically intelligible. By taking our orientation from this context of problems, we have in our earlier analyses interpreted the Being of entities within-the-world.xviii

To be sure, the Reality of the Real can be characterized phenomenologically within certain limits without any explicit existential-ontological basis. This is what Dilthey has attempted in the article mentioned above. He holds that the Real gets experienced in impulse and will, and that Reality is resistance, or, more exactly, the character of resisting.1 He then works out the phenomenon of resistance analytically. This is the positive contribution of his article, and provides the best concrete substantiation

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

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

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

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

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

II. 1

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

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

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

Death is a possibility-of-Being which Dasein itself has to take over in every case. With death, Dasein stands before itself in its ownmost potentiality-for-Being. This is a possibility in which the issue is nothing less than Dasein's Being-in-the-world. Its death is the possibility of no-longer being-able-to-be-there.\(^2\) If Dasein stands before itself as this possibility, it has been fully assigned to its ownmost potentiality-for-Being. When it stands before itself in this way, all its relations to any other Dasein have been undone.\(^3\) This ownmost non-relational\(^4\) possibility is at the same time the uttermost one.

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

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

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

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

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

\(^3\) 'So sich bevorstehend sind in ihm alle Bezüge zu anderem Dasein gelöst.'

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

\(^1\) '... gegen ein "Erleben" des Ablebens.' (Cf. Section 49 above.)
uncanniness announces itself; and this means now, a fleeing in the face of one's ownmost Being-towards-death. Existence, facticity, and falling characterize Being-towards-the-end, and are therefore constitutive for the existential conception of death. As regards its ontological possibility, dying is grounded in care.

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

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

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

In the publicness with which we are with one another in our everyday manner, death is 'known' as a mishap which is constantly occurring—as a 'case of death'.x Someone or other 'dies', be he neighbour or stranger...
to keep his ownmost non-relational possibility-of-Being completely concealed. In this manner the "they" provides [besorgt] a constant tranquillization about death. At bottom, however, this is a tranquillization not only for him who is 'dying' but just as much for those who 'console' him. And even in the case of a demise, the public is still not to have its own tranquillity upset by such an event, or be disturbed in the carefreeness with which it concerns itself. Indeed the dying of Others is seen often enough as a social inconvenience, if not even a downright tactlessness, against which the public is to be guarded.

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

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

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

II. 1

Everyday Being-towards-the-end, and the Full Existential Conception of Death

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

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

1 '... wenn auch nur im Modus des Besorgens einer unbehelligten Gleichgültigkeit gegen die äusserste Möglichkeit seiner Existenz.' Ordinarily the expression 'Gleichgültigkeit gegen' means simply 'indifference towards'. But Heidegger's use of boldface type suggests that here he also has in mind that 'gegen' may mean 'against' or 'in opposition to'.
conceding the 'certainty' of death in this ambiguous manner just in order to weaken that certainty by covering up dying still more and to alleviate its own thrownness into death.

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

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

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

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

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

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

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

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

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

In this 'critical' determination of the certainty of death, and of its impendence, what is manifested in the first instance is, once again, a failure to recognize Dasein's kind of Being and the Being-towards-death which belongs to Dasein—a failure that is characteristic of everydayness. The fact that demise, as an event which occurs, is 'only' empirically certain, is in no way decisive as to the certainty of death. Cases of death may be the factual occasion for Dasein's first paying attention to death at all. Solong, however, as Dasein remains in the empirical certainty which we have mentioned, death, in the way that it 'is', is something of which Dasein can by no means become certain. Even though, in the publicness of the "they", Dasein
seems to ‘talk’ only of this ‘empirical’ certainty of death, nevertheless at bottom Dasein does not exclusively or primarily stick to those cases of death which merely occur. In evading its death, even everyday Being-towards-the-end is indeed certain of its death in another way than it might itself like to have true on purely theoretical considerations. This ‘other way’ is what everydayness for the most part veils from itself. Everydayness does not dare to let itself become transparent in such a manner.

We have already characterized the every-day state-of-mind which consists in an air of superiority with regard to the certain ‘fact’ of death—a superiority which is ‘anxiously’ concerned while seemingly free from anxiety. In this state-of-mind, everydayness acknowledges a ‘higher’ certainty than one which is only empirical. One knows about the certainty of death, and yet ‘is’ not authentically certain of one’s own. The falling everydayness of Dasein is acquainted with death’s certainty, and yet evades Being-certain. But in the light of what it evades, this very evasion attests phenomenally that death must be conceived as one’s ownmost possibility, non-relational, not to be outstripped, and—above all—certain.

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

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

Now that we have completed our Interpretation of the everyday manner in which the “they” talks about death and the way death enters into Dasein, we have been led to the characters of certainty and indefiniteness. The full existential-ontological conception of death may now be defined as follows: death, as the end of Dasein, is Dasein’s ownmost possibility—non-relational, certain and as such indefinite, not to be outstripped. Death is, as Dasein’s end, in the Being of this entity towards its end.

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

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

1 ‘... dem alle anderen vorgelagerst sind...’ This clause is ambiguous, both in the German and in our translation, though the point is fairly clear. The ultimate ‘not-yet’ is not one which all others ‘lie ahead of’ in the sense that they lie beyond it or come after it; for nothing can ‘lie ahead of it’ in this sense. But they can ‘lie ahead of it’ in the sense that they might be actualized before the ultimate ‘not-yet’ has been actualized. (Contrast this passage with H. 300, where the same participle ‘vorgelagerst’ is apparently applied in the former sense to death itself.)
own character as the kind of entity it is, and it does so in every case in
terms of a possibility which it itself is and which it understands.1

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

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

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

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

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

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

1 Wir das Dasein existierrt, bestimmt es sich als Sciendes, wie es ist, je aus einer
Möglichkeit, die es selbst ist und verstehet.'
how we are to have it at our disposal. As something possible, it is to show as little as possible of its possibility. On the other hand, if Being-towards-death has to disclose understandingly the possibility which we have characterized, and if it is to disclose it as a possibility, then in such Being-towards-death this possibility must not be weakened: it must be understood as a possibility, it must be cultivated as a possibility, and we must put up with it as a possibility, in the way we comport ourselves towards it.

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

But Being towards this possibility, as Being-towards-death, is so to comport ourselves towards death that in this Being, and for it, death reveals itself as a possibility. Our terminology for such Being towards this possibility is "anticipation" of this possibility.2 But in this way of behaving does there not lurk a coming-close to the possible, and when one is close to the possible, does not its actualization emerge? In this kind of coming-close, however, one does not tend towards concernfully making available something actual; but as one comes closer understandingly, the possibility of the possible just becomes 'greater'. The closest closeness which one may have in Being towards death as a possibility, is as far as possible from anything.

1 'Für ein Gespanntsein auf es vermag ein Möglichs in seinem "ob oder nicht oder schliesslich doch" ungebunden und ungeschmäldert zu begegnen.'
2 'Auch im Erwarten liegt ein Abprangen vom Möglichen und Fussfassen im Wirklichen, dafür das Erwartete erwartet ist. Vom Wirklichen aus und auf es zu wird das Mögliche in das Wirkliche erwartungsmässig hereingezogen.'
3 '... Vorlaufen in die Möglichkeit.' While we have used 'anticipate' to translate 'vorgreifen', which occurs rather seldom, we shall also use it—less literally—to translate 'vorlaufen', which appears very often in the following pages, and which has the special connotation of 'running ahead'. But as Heidegger's remarks have indicated, the kind of 'anticipation' which is involved in Being-towards-death, does not consist in 'waiting for' death or 'dwelling upon it' or 'actualizing' it before it normally comes; nor does 'running ahead into it' in this sense mean that we 'rush headlong into it.'

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

The ownmost, non-relational possibility is not to be outstripped. Being towards this possibility enables Dasein to understand that giving itself up impedes for it as the uttermost possibility of its existence. Anticipation, however, unlike inauthentic Being-towards-death, does not evade the fact that death is not to be outstripped; instead, anticipation frees itself for accepting this. When, by anticipation, one becomes free for one’s own death, one is liberated from one’s lostness in those possibilities which may accidentally thrust themselves upon one; and one is liberated in such a way that for the first time one can authentically understand and choose among the factual possibilities lying ahead of that possibility which is not to be outstripped.1 Anticipation discloses to existence that its uttermost possibility lies in giving itself up, and thus it shatters all one’s tenaciousness to whatever existence one has reached. In anticipation, Dasein guards itself against falling back behind itself, or behind the potentiality-for-Being which it has understood. It guards itself against ‘becoming too old for its victories’ (Nietzsche). Free for its ownmost possibilities, which are determined by the end and so are understood as finite [endliche], Dasein dispels the danger that it may, by its own finite understanding of existence, fail to recognize that it is getting outstripped by the existence-possibilities of Others, or rather that it may explain these possibilities wrongly and force them back upon its own, so that it may divest itself of its ownmost factual existence. As the non-relational possibility, death individualizes —but only in such a manner that, as the possibility which is not to be outstripped, it makes Dasein, as Being-with, have some understanding of the potentiality-for-Being of Others. Since anticipation of the possibility which is not to be outstripped discloses also all the possibilities which lie ahead of that possibility, this anticipation includes the possibility of taking the whole of Dasein in advance [Vorwegnehmens] in an existentiell manner; that is to say, it includes the possibility of existing as a whole potentiality-for-Being.

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

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

1. Die gewisse Möglichkeit des Todes erschließt das Dasein aber als Möglichkeit nur so, dass es vorlaufend zu ihr diese Möglichkeit als eigenes Seinkönnen für sich ermöglicht. While we have taken ‘Die gewisse Möglichkeit des Todes’ as the subject of this puzzling sentence, ‘das Dasein’ may be the subject instead. The use of the preposition ‘zu’ instead of the usual ‘in’ after ‘vorlaufend’ suggests that in ‘anticipating’ the possibility of death, Dasein is here thought of as ‘running ahead’ towards it or up to it rather than into it. When this construction occurs in later passages, we shall indicate it by subjoining ‘zu’ in brackets.
itself in the full authenticity of its existence. In anticipation Dasein can first make certain of its ownmost Being in its totality—a totality which is not to be outstripped. Therefore the evidential character which belongs to the immediate givenness of Experiences, of the “I”, or of consciousness, must necessarily lag behind the certainty which anticipation includes. Yet this is not because the way in which these are grasped would not be a rigorous one, but because in principle such a way of grasping them cannot hold for true (disclosed) something which at bottom it insists upon ‘having there’ as true: namely, Dasein itself, which I myself am, and which, as a potentiality-for-Being, I can be authentically only by anticipation.

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

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