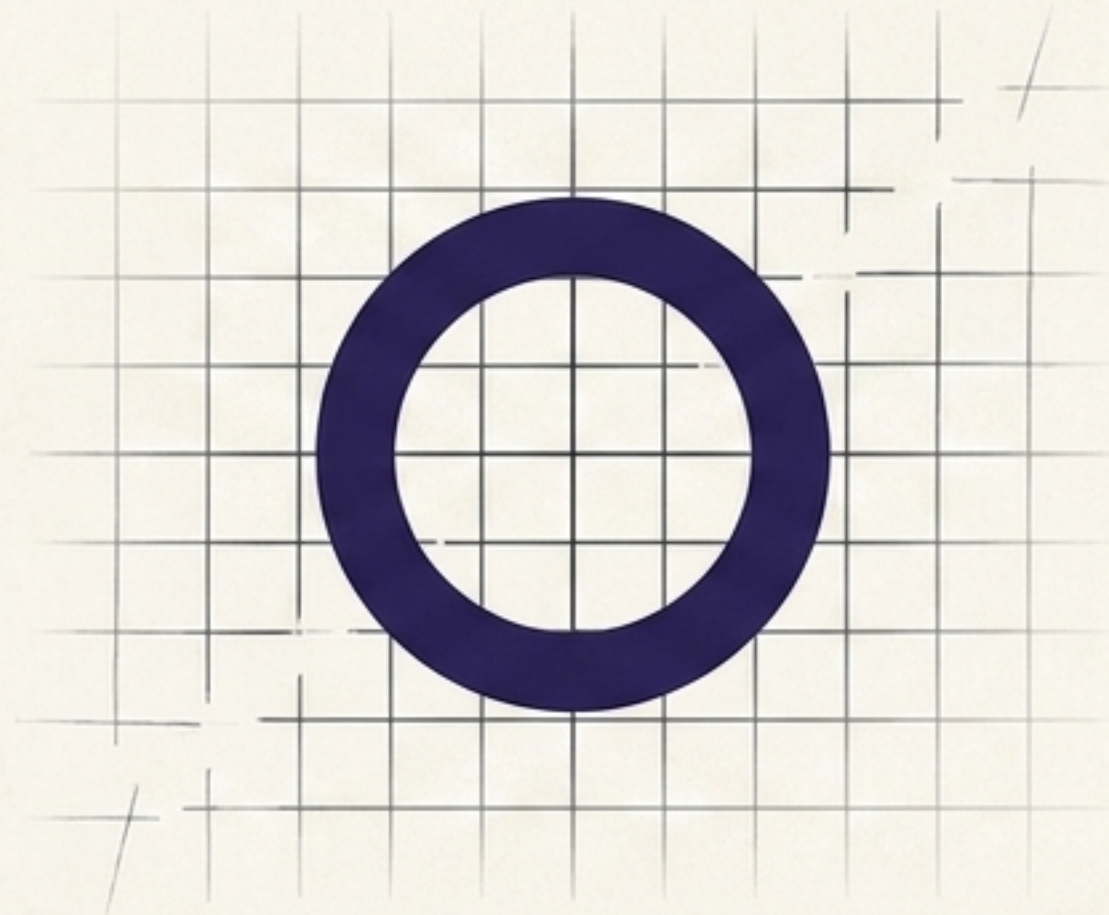


Martin Heidegger

Dasein, Time & The Question of Being



The Ontological Turn from Cartesian Dualism
to Authentic Existence.



Built from Original Teaching Material

“This presentation is based on the original handwritten notes, classroom lectures, conceptual frameworks and Philosophy Optional teaching material of Vikash Sir, The IAS Akademia.”

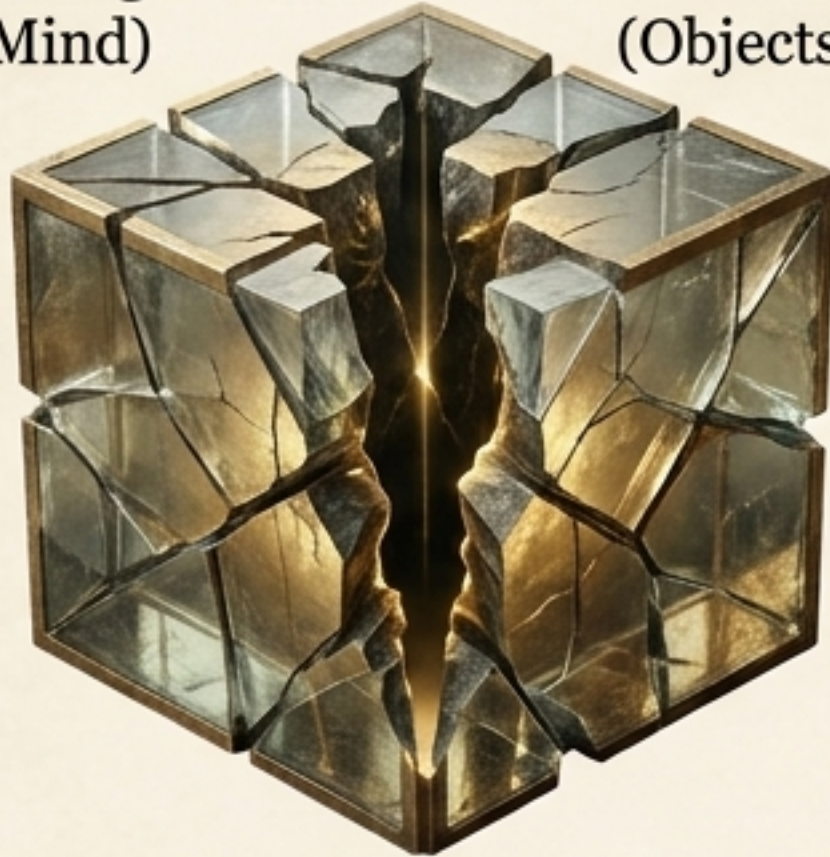
Academically verified, corrected and enriched through primary texts and reliable scholarly research.

ORIGINAL PEDAGOGY. AUTHORITATIVE SCHOLARSHIP. UPSC-ORIENTED APPLICATION.



The Cartesian Error (Epistemology)

Thinking Things
(Subjects/Mind)



Extended Things
(Objects/Space & Time)

Descartes divided the world into two isolated substances. The primary philosophical task became Epistemology: How does a subject gain knowledge of an object?

The Heideggerian Critique



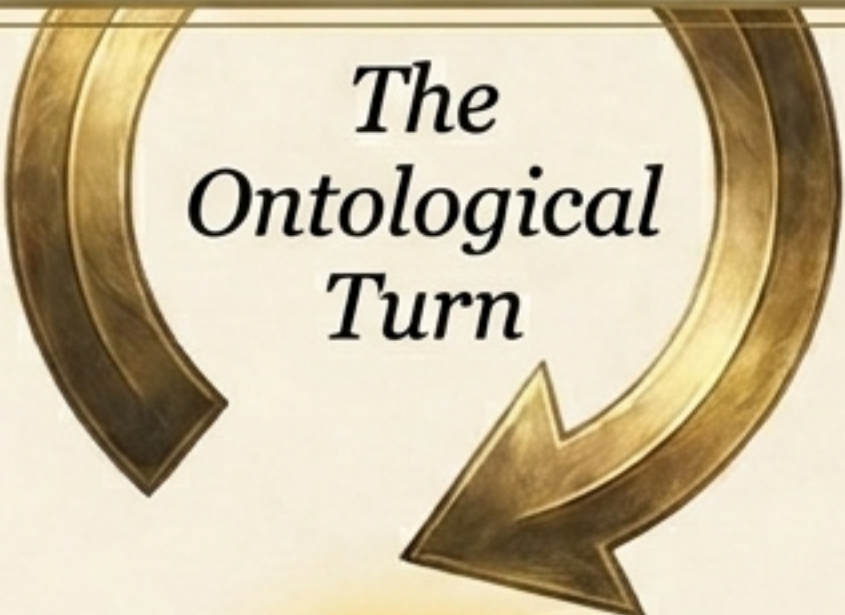
Heidegger argued this 'theory of knowledge' approach is flawed. Prior to this artificial subject-object split, there is a deeper, unified reality that traditional philosophy ignored.

From Plato to the Modern Technological Era



Traditional philosophy treated 'Being' as created things, often validated by a Perfect Being (God). The goal is demolishing a world that has grown old and building it truly anew.

*The
Ontological
Turn*



Ontology: The Primacy of Being

Heidegger does not deny the importance of knowledge; he simply denies its primacy. We must ask the Question of Being before we ask the Question of Knowledge.

Not Just 'Human Being': Heidegger never perfectly equates Dasein with biological humans. He specifies it as "the Dasein of man."

The Locus of Truth: It is Dasein to which primordial knowledge is presented.

Dasein



'Being-in-the-world.' A fundamental, pre-reflective unity.
We are, and only therefore we think.

The Locus of Choice: Dasein alone can take charge of its own being, possessing the capacity for both authentic and inauthentic existence.

The Ontological Structure of Dasein

Dasein's essence is fundamentally temporal, divided into three interlocking components.



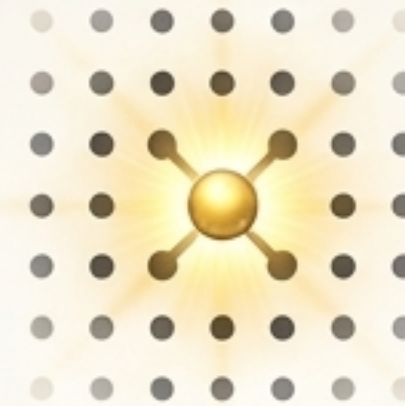
The Possibilities of Dasein

Inauthentic Existence (Uneigentlich)



- Surrendering to a socialized, superficial mode of being.
- **The Identity:** The “They-self” — following the chatter of the masses.
- **The Trap:** Psychological, social, and professional provincialism.

Authentic Existence (Eigentlich)

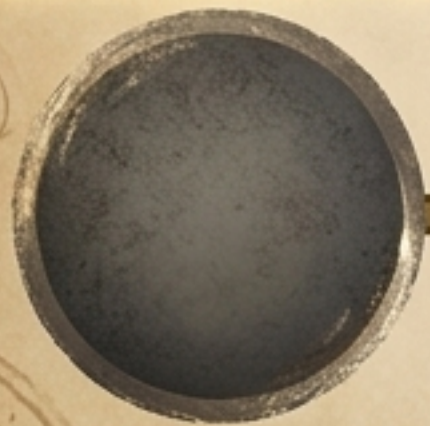


- Overcoming “thrownness” and taking charge of one’s own being.
- **The Identity:** “Our-selves” — a deliberate reclamation of identity.
- **The Goal:** Rising above provincialism to a universal perspective.

On Sorge & Angst

The Catalyst for the Heideggerian Journey

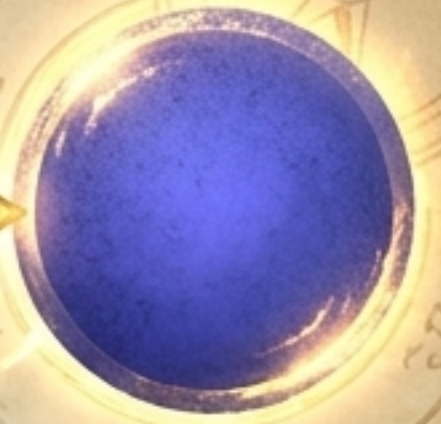
The They-Self
(Inauthentic)



1. Angst (Anxiety): A deep, ontological dread of 'nothingness' that shatters the illusion of the They-self.

2. Sorge (Care): The fundamental structure of Dasein's engagement. We are beings who care about our being.

Our-selves
(Authentic)



The Heidegger journey from inauthenticity to authenticity is triggered when Angst forces Dasein to confront its own pure possibility and ultimate mortality.

Dasein & Temporality

The Essence of Dasein

Past (Thrownness) —
Time as our historical inheritance.

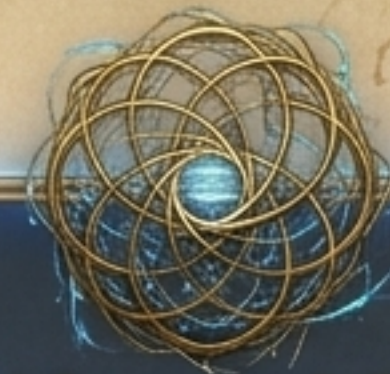
Present (Fallenness) — Time as our
immediate absorption in the world.

Future (Existence) — Time as our projection
toward death and ultimate possibilities.



Dasein **does not exist** IN time as an object exists in a box.
Dasein IS time. The **fundamental ontological structure** of
Dasein is fundamentally temporal.

Comparison: The Phenomenological Divide



Edmund Husserl (The Teacher)

Martin Heidegger (The Student)

Primary Domain

Epistemology
(Theory of Knowledge)

Ontology
(Theory of Being)

Core Subject

Pure Consciousness

Dasein (Being-in-the-world)

Methodological Goal

Observing things as they are,
stripped of all prejudices
(Bracketing)

Understanding primordial
knowledge as it is presented
directly to Dasein

Underlying Premise

We are separated observers
studying an objective world.

We are inextricably embedded
in the world we are trying to
understand.

Conception of Truth:



Heidegger's Alethia

Truth is not merely factual correctness. It is Alethia (Greek): The unconcealment, emerging, arising, and unfolding of Being.



The Upanishadic Atman

Truth is not an epistemological structure to be analyzed. It is the realization of the ultimate reality of the self.

**Reality
Experienced,
Not Thought**

Heidegger's radical shift from epistemology to ontology brings his conception of Truth strikingly close to the Upanishads. Both assert that ultimate reality is incapable of being fully explained by rational thought alone; it can only be experienced in existence.

Overcoming Metaphysics

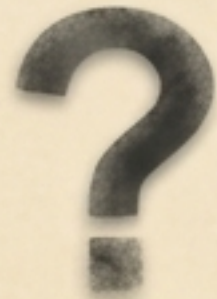
The Legacy & Limitations of the Question of Being

The Ultimate Goal

Metaphysics cannot simply be cancelled. It must be overcome by demonstrating its “**nihilism**” (the forgetfulness of Being). Heidegger did not set out to build an alternate worldview, but to expose the limitations of the existing one.

Criticism:

1. The entire exercise became an attempt to perfect the technique of the realization of Being.
2. In the ultimate analysis, ‘Being’ itself remained an undefined mystery.



Significance:

Heidegger permanently shifted Western philosophy from **Epistemology** back to Ontology. He forced humanity to confront not just what we know, but the fundamental nature of the fact that we **ARE**.

