

## *Temporality in Being and Time*

Dr. Yuval Adler

A close reading of selections from Division II of BT in order to penetrate what Heidegger means by *Zeitlichkeit* (temporality) and the relation between this notion, and the fundamental notions *existence*, and *authenticity*. We will seek to both delineate and then evaluate Heidegger's attempt.

To understand what Heidegger means by *Zeitlichkeit* we have to start with the most ubiquitous statement in BT: Dasein is a being that is concerned with (*geht um*) its own Being. The circular *um*: Dasein *goes about* its Being, *around it*. It is *concerned, occupied* with its own Being. Dasein's Being is an *issue* for it. What is this 'going about'? It's a circling around the (ontic) possibility of Dasein somehow being, i.e. understanding itself as, what it is ontologically: a 'Seinkönnen', a 'potentiality of Being', a 'Being-possible'. Authenticity (*Eigentlichkeit*, literally, own-ed-ness) is that ontic (*existenziell*) state in which Dasein *does* understand itself from this ownmost possibility, i.e. understands itself not as this or that, but as nothing but Being-possible.

It's not immediately evident, but the discussions of death and guilt are in fact an attempt to attest to such a self-understanding in human existence. What prevents Dasein from Being 'whole' is not a meeting planned for tomorrow but this ever outstanding ownmost *Seinkönnen*. Finally, the primordial phenomenon of the future is *Dasein's coming towards itself* construed in this sense: Dasein mostly fails to be, i.e. understand itself as, *Seinkönnen* and is (proximally and for the most part) actualized as this or that (worldly) possibility (father, Israeli, teacher). But Dasein is always towards (*zum*) the possibility of being a possibility, the possibility of ontically being what it is ontologically, the possibility of being itself. It is *coming towards itself*, which is what Heidegger takes as Dasein *being futural* in the primordial sense. It is futural in this sense yet it ever 'falls' into the actual (the worldly) – i.e. into the 'present'. Time as commonly understood, the time we know as future / present (past) is really rooted in possibility / actuality (necessity) understood in this radical sense.

Existence (that Dasein *geht um* its own Being), authenticity (the extreme case of Dasein's being its own Being) and temporality (Dasein coming towards its own Being – that is, towards itself) are in fact different expressions of that ontological structure that dominates the entire text. (note: I focused in this little synopsis only on the futural / understanding component of temporality / existence. The structure is in fact more complex. We won't be as careless in class.)

We will explore the evolving role of possibility and, correspondingly, of understanding as an existential, in the text. We will substantiate the ontological structure delineated above and then study Heidegger's remarkable claim that the special ontic possibility he describes is, in fact,

already expressed in human existence in the phenomena of death and guilt. We will then be in a position to consider the meaning, and methodological significance, of ‘anticipatory resoluteness’ and the ‘moment-of-vision’ in section 65 – in essence the climatic conclusion of the attempt to ground human existence in temporality.

Intended for people who are already familiar with the text. A copy of Macquarrie and Robinson translation of *Being and Time* is required. We will occasionally refer to earlier texts of Heidegger and to Kisiel’s *The Genesis of Heidegger’s Being and Time* but I will provide photocopied selections if needed.