

Martin Heidegger (1889-1976)

Being and time, the work which in 1927 imposed Heidegger to the world of philosophy and not, as the door step of an epigraph Sophists of Plato (244 BC), which says that despite the apparent obviousness of the concept, the term well-being is far from clear mean something, that does not require extensive investigation. As in the days of Plato, even for us the notion that it is seemingly obvious, so - Heidegger concludes - it is necessary to revive the issue of being. The first problem is of course to determine what might be the entity that must be questioned, that is, to which the application on being specifically addressed. This body is nothing but man, Heidegger indicates that the word Esserci (Dasein). Querying the Esserci therefore, we can check what is being and hope to find the meaning. But the typical way of being of being and existence. Then philosophy must first be un'analisi of, or an existential analytic that will advance the way to go before building the ontology, namely the discovery of the sense of being.

This date is already a key feature of the understanding of being is a possibility of existence (which, as we have already said, is to be typical of being, ie of man). The fundamental structure of existence is to be transcendent. And the term to which the Esserci transcends, is the world, and the transcendence is defined more precisely as being-in-the-world. Transcend to the world means the world to do the same project of the possible attitudes and actions of man. The man needs the world and things that constitute it, and that is the reality tools, namely the means of his life and his action. Being in the world want to say take care of things that are needed: mutarle, handle etc.. Being these things is to serve as tools for humans, in being used. The usability is for Heidegger the fundamental characteristic of things in the world. The existence is not only opening to the world but also to others. The relationship between man and the other is a Esserci take care of others. But this relationship can take two different forms: it can steal the other

their care (inautentica form of coexistence), or it can help them be free to assume their care (special form of co-existence). To understand the man may take as a starting point for himself or the world and others. In the first case, you have a real understanding in the second case a inautentica. This is the basis of anonymous, the people say, is where everything is leveled, conventional. Anonymous in our language becomes inconsistent gossip also as an empty course seeks to fill, and therefore morbidity toward the new curiosity in appearances is the other dominant character. All this, however - mind you - does not imply a moral condemnation of anonymity because of the existential analytic Heidegger does not want to give value judgments. It merely acknowledged that there is a limited potential to be human. At its base there is the manure (verfallen), in which the human being falls to the level of things in the world, man is thrown into the world among others, is a Esserci among many others. The existence is a being that is possible to project forward, but this project does is to fall back on what is already there, in fact. This is the structure of the move and concluded, which we now call Care: it is precisely the being of being, in its unity of existence, and manure fatticità (or reality: a man is what is different from things).

There is also the possibility of genuine, to which man is called by the voice of conscience. What it refers to the voice of conscience? It draws him to recognize the cancellation date for all its possibilities, and that is, he refers to acknowledge the death. Death, Heidegger says, is for man the possibility "most proper, unconditional, and as such certain date and unbeatable." Only if man recognizes the possibility of death and takes on a pro-active decision, man can find her to be genuine. While there is a trivial flight in the face of death, the voice of conscience to being named man-to-the-death, that the decision to pro-live-for-the-death. This means understanding the impossibility of

existence as such. It is accompanied by an emotional tone that Heidegger called anxiety. With the anguish, the man "when you hear of anything, can the fact of his existence." It places the man in front of anything, and nothing is in his power to destroy. The anguish is to see the insignificance and the invalidity of the purposes that are proposed in his daily existence, and offers him the opportunity to remain faithful to those inherent in the situation that is a lie. Since this situation is to coexist with others, among the things of the world, that gives to the real possibility to stay faithful to the destiny of the community to which it belongs. In other words, the freedom for man consists in choosing and in accepting his situation and to remain faithful. For humans there is also a time and a real time inautentico: the first is the fear, the time, while the second is the decision to live for pro-death (for which the future is for Heidegger the temporal dimension key), by anxiety and repetition (in the sense of re-selection of the possibilities that have been). The time so do not add to being but the being of man is time. The being has found its way in time. The time is the sense of being: this is what the title may suggest Heidegger.

Arrived at this point, however, must recognize that Heidegger has not yet found to be much less its meaning. The sense of being can not be found by querying an institution, even man, Esserci, "what we ourselves always," as Heidegger says. The only positive result that may arise dall'analitica life was to discover that being that you look for the meaning is not the being of an institution. That is why Being and Time was interrupted by Heidegger. In fact, lacks the second part, for historical, and above all lacks the third section of part one.

The answer Heidegger gives humanity in the Letter (1947), explains why the gap: the sections were not written because the thought he failed when it came to properly say the turning point (Kehr) that was coming. The language of metaphysics was no longer able to express the relationship with the being.

I remember in this connection that even if Being and Time was greeted at the beginning as the most important document of philosophy esistenzialistica, it did not want to be this way. Heidegger himself reiterate several times: "My philosophical tendencies can not be classified as ' philosophy of life '. The question that concerns me is not that of human existence, but that of being as a whole and as such "(cf. Letter humanity, 1947).

The term metaphysics is used by Heidegger to denote the entire Western thought that has not being able to recognize. Of course, since the beginning of talk and research being, but has gradually being confused with things, forgetting the ontological difference between being and entities. In other words, the Western thought has to be thought of attributing any particular feature, or thought as the common character of all entities, like a general and abstract concept (to the frustration of the very concept of being eg. in Hegel, who in his logic being down to nothing). The being was often thought of as a mere presence, as a thing. From here, according to Heidegger, the gradual neglect of which characterizes the history of Western metaphysics. Metaphysics has come to its end with the thought of Nietzsche. Those speaking of nihilism, it indicates that the being has disappeared: the West, says Heidegger, is the land of metaphysics as the land of the sunset. The modern technique or, rather, the mentality is the technological phenomenon that come to express the end of metaphysics. There is currently no body really mysterious, all is given to known or knowable through rational methods, and the current mindset is that it knows only what it has to function. The same thought has not become more than a technical devise, instrument itself to solve problems. But perhaps it is precisely in this situation of extreme poverty of thought, this time of poverty (*dürftig Zeit*), which you can go over and exit from oblivion of being. This excludes that the problem of overcoming of metaphysics can be understood as the problem of being

able to finally talk about what metaphysics has always silent, that of being. It is primarily a search for a new way of exercising the mind, which is considered not to have more, with respect of being, as development of appropriate concepts, that is true in the sense of conformity to the data. In this regard, we think that the notion of truth is one that seeks the truth as conformity or adaptation of proposition to what (*adaequatio rei et intellectus*). When we seek the truth, we strive to adapt to something, that is what we take as the norm. But this way of relating to what Heidegger assumes for a more original, which is a being-open to something like this. The thing to open as it is, is an act of freedom: the essence of truth is freedom. The truth is understood by Heidegger as the original opening and unveiling, as suggested by the Greek etymology of the word: it is *a-letheia*, non-disguising.

The turning point (*Kehr*) Heidegger lies in establishing a different relationship between thinking and being. He describes this relationship based on the double meaning which has the genitive in the phrase "thought of". The thought can be thought of in the objective sense, that includes being: there can be an understanding and knowledge of whether there is, first, an understanding of being. Or the thought may be to think only of the first because it is in the subjective sense, ie it belongs. The being then no longer be thought of as metaphysically presence, but is intended as light as illumination, in the sense that it is the light let things appear just because it does not appear directly. So it is of: showing the bodies, still left with the story, just as in turn conceals, hides.

If the being can be through the things and events, the man can catch him unless he abandons himself to the revelation of being as such. But the unveiling of being can never be total or direct. The existence then stay in the light of being, to which man becomes the shepherd of being and his dignity is "being called from the same to the guard to its truth."

As a man thinks, can not do is "let the being is." The man must get in the language of the audience and rely on it. Being spoken to man through the language, or better yet, through its most authentic form, which is the poetry. The poem is from Heidegger as a proclamation, call, and uses the man as his messenger. The man must hear the original language in his poetry, namely in its fundamental strength and creativity.

As you listen to the language, the thought is hermeneutic.

Hermeneutics, ie interpretation, meeting with the language, then the very existence in its most authentic. Hermeneutics think that Heidegger is one that is capable of interpreting the word free to consume or depletion, respecting its nature. In this regard it should also be understood Heidegger's insistence on notions such as that of silence and listening to the silence. Which is not to be seen as mystical, but is the recognition that the appeal to which answer should be left as a call forward: the hermeneutical thought let their wishes be more the other. I conclude with some remarks concerning the problem of God in the first place not to be confused of which Heidegger speaks with God and God alone with Christian. "Being is not God nor a foundation of the world," Heidegger says clearly in his Letter on humanity. But that does not want to be a declaration of atheism or indifference. Indeed Heidegger believes that "just as the sacred dall'essenza be thought the essence of divinity." In other words, Heidegger leaves open the door to the problem of God, he acknowledges only that the man can not ask this question if you do not compete in that dimension in which such a question can be asked. This is precisely the dimension of the sacred, but it remains closed, according to Heidegger, if you are not enlightened and open to being. That is not true today and may feature a contemporary age is that of its closure to the size of the sacred. But "the sdivinizzazione not so little that religiosity is precisely through the sdivinizzazione that the relationship to the gods becomes a religious

experience" (cf. Sentieri interrupted).

NOTE BIOBIBLIOGRAFICA

Martin Heidegger was born in Messkirch, Baden, on 26 September 1889. He graduated in philosophy at Freiburg in 1913. It was Husserl's assistant for many years. In 1923 he became professor at Marburg. In 1927 he published *Being and Time*.

The following year he was named to succeed Husserl in the chair in Freiburg. In 1929 he published the inaugural official with the title *What is metaphysics?*.

In 1933 he was appointed rector of the University of Freiburg and joined the Nazi party. But he resigned from office the following year to disagreements with the government and stopped dealing with politics. He continued to publish works that mark the philosophy of the twentieth century: *Kant and the problem of metaphysics*, *the essence of the foundation*, *introduction to metaphysics*, *broken trails*, *Nietzsche*, *The Platonic doctrine on truth*, *humanity Letter*, *On the Way to the language* .

He died in Messkirch on 26 May 1976.

For more:

Galimberti, Heidegger, ed. Murcia

Steiner, Heidegger, Oscar Mondadori

Vattimo, *Introduction to Heidegger*, Laterza.