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Heidegger

**Heidegger: Temporality and Being-Toward Death**

The term “being” in philosophy means existence of materials, things, and humans. Ontology is field of philosophy that aims to study concept of "being." Heidegger studied this concept of “being” in his book Being and Time in 1927. According to Heidegger, Dasein (being there) is simply care. There are various possibilities that care will be confronted and it has choices. The structure of care is complex to be explained and it can be understood with help of elements. “Care” is characterized with help of three main structures: Existentiality, facticity, and fallenness (Ciapalo and Dougherty 39). Existentiality focuses on freedom and choices of individuals and explains that humans make decisions according to their own choices which give meaning to their life. Facticity is concept that emphasizes human positions, their relationships with other humans, existence, and their experiences. Fallenness is considered as deterioration from actual and real existence of humans, however, it also reflects on loss of oneself to other social forces in the form of collective existences (Iwuagwu).

To Heidegger, there are three important occurrences through which human beings may reach their authentic existences and these are anxiety, death, and conscience. While, Dasein is considered as life as “being-to-death," realizing Dasein will help individuals to get aware of their existence. Individuals are incomplete when they are alive and Dasein is scattered while fulfilling concerns with relation to things. In this condition of incompleteness and dispersed, it is difficult to gather an individual. Existence is important when it comes to death, and it is possible when individuals realize their existence, and this is part of their past. Individuals experience different situations. Based on these experiences, individuals are bound to make a relation with death according to their past

Heidegger relates past with "being there," and states that there is an utter interdependence of future and past. Death is considered to be an understanding, which is existential, and this how individuals understand death. According to Heidegger, he relates death with a mirror which destroys all possibilities of others manifestations completely with strong potential. When individuals lack succession, then it will be named as death. Individuals do not experience death based on others experiences, it can be only experienced by individuals themselves. Death is existentiality, and it is regarded as possibility of existence. Existence of individuals has no discrete relation with others and it is only experience in terms of "I." Death is a possibility that will be experienced by individuals in future, and this will lead the universe towards completion. It is the way through which an individual sees his/her final possibilities which will be occurring in near future.

Individuals have ability to find possible solutions and ways to live with seeking help from other individuals, and objects but they cannot experience death through other individuals. Based on future as “not yet’s”, individuals project themselves towards futuristic possibilities. In the light of present situations, individuals are compelled to understand present. Present is that state in which an individual creates an idea about existentialities, which relates to death. Death is not present but if it occurs in present than, it will be considered as a condition, which is completion of universe. Individuals realize that death shapes all of our present thinking and acts, however, when it comes to existence for an individual, it is finite when it comes to death. It is a way with which individuals make transformations based on past and threat of death comes from subjectivity. One who lacks understanding about existence, then death becomes a threat which leads to misunderstanding death (Demske 138). Individuals have to understand the concept of death according to different time frames.

Works Cited

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