

## THE PATH TO HUMAN UNDERSTANDING IN HEIDEGGER'S *BEING AND TIME*

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### *Abstract*

*Beyond any cloud of doubt, no professional philosopher can dismiss the claim that Heidegger is one of the pioneering thinkers in the science of deconstruction. Indeed, Heidegger has succeeded to sprinkle a different scent and aroma of his own way of giving "meaning" (Bloom, Derrida, and Miller, 1979:1) of reality.*

*A good example of Heidegger's deconstructive efforts pertains to his analysis of the meaning of understanding and potentiality. Usually, understanding is understood in a subject-object paradigm where the knower comes to terms with the essence and accidents of a particular object. The object in-turn becomes poor victims of human knowledge or understanding. It is, so to say, robbed of its "privacy" to retain and sustain its being what it is without being disposed to the danger of being abstracted of its essence in order to become a particle of knowledge and to be stocked in the human mind. In case of potentiality, Aristotle (Babor, 1999:40), "St. Thomas Aquinas, and the rest in the row of the Scholastics, are fast in telling their audience that potency is derived from the verb 'posse' whose meaning is "to be able" or "to have power (Phillips, 1950:180)."*

(Key Words: Deconstruction, Understanding, Scholasticism, Possibilities, Dasein, Project, Interpretation, As-Structure, Fore-Structure, Fore-Having, Fore-Sight, Meaning).

### INTRODUCTION

Heidegger refuses to go with the path carved out by the Scholastic philosophers. He proceeded to construct his own way spawning a different and unique way of looking at reality.

To Heidegger, "understanding is not a 'mental state' nor is 'possibility' to be seen in terms of 'actual possibilities;' rather, it is the ground for the 'possibility' of possibilities (Cavalier, )." understanding, then, is construed by Heidegger as that which "...is expressive of [human] *Dasein's* active comportment towards possibilities, or projects. Heidegger says that [human] *Dasein's* understanding is altogether permeated with possibilities which means that [human] *Dasein* is always confronted with the 'possible (Cavalier, )."

In *Being and Time*, Heidegger writes: "Understanding is the existential Being of *Dasein's* own potentiality-for-Being; and it is so in such a way that this Being discloses in itself what its Being is capable of (BT:184)."

Heidegger makes it clear that there are two standpoints that he is trying to draw in the foregoing quotation. These standpoints are as follows: (1) Understanding from the standpoint of disclosure; and (2) Understanding from the standpoint of potentiality-for-being.

From the standpoint of disclosure, Heidegger explains that “understanding always pertains to the whole basic state of Being-in-the-world (BT: 184).” Here, the authentic human *Dasein* realizes that he is Being-in-the-world. Such realization is bloated by a deeper cognizance that it is in the world where he could glean at the depth of the ambiance of its possibilities. As a Being-in-the-world, the authentic human *Dasein* does not engage in a romance with the beauty of the worlds; the human *Dasein*, rather, positions himself to reach out to the stretch of the wide array of the possibilities available to him. Here, Heidegger notes that in understanding the human *Dasein* normally takes the world as the locus of service and welfare. The *Dasein* takes the world for its own sake. Says Heidegger:

*Dasein* is its “there”, is equivalent to saying the world is ‘there’; its *Being-there*, is Being-in. and the latter is likewise ‘there’, as that for the sake of which *Dasein* is. In the “for-the-sake-of-which”, existing Being-in-the-world is disclosed as such, and this disclosedness we have called “understanding (BT: 183-184).”

In the context of understanding as disclosure, the human *Dasein* comes to a realization that it is the “world” that discloses itself before him. And that this disclosure of the world enables him to imbibe the spark of affirmation that he is a being who is bundled with possibilities. The “world,” thus, is significant to the human *Dasein* as it discloses. Heidegger posits his contention, thus:

The disclosedness of understanding, as the disclosedness of the “for-the-sake-of-which” and of significance equiprimordially, pertains to the entirety of Being-in-the-world. Significance is that on the basis of which the world is disclosed as such. To say that the “for-the-sake-of-which” and significance are both disclosed in *Dasein*, means that *Dasein* is that entity which, as Being-in-the-world, is an issue for itself (BT: 183-184).

From the standpoint of potentiality-for-Being, Heidegger explains that:

Understanding is the Being of such potentiality-for-Being, which is never something still outstanding as not yet present-at-hand, but which, as something which is essentially never present-at-hand, ‘is’ with the Being of *Dasein*, in the sense of existence. *Dasein* is such that in every case it has understood...that it is to be thus or thus. As such understanding it ‘knows’ what it is capable of –that is, what its potentiality-for-Being is capable of (BT: 184).

In Heideggerian thought, the human *Dasein* is in every case what he can be, and in the way in which he is always his possibilities. An authentic human *Dasein* understands himself as a

possibility – a privilege which the entities (*vorhanden* or present-at-hand and *zuhanden* or ready-to-hand) he encounters in the world do not possess.

In as much as understanding is rooted in concern, it follows that the relatedness of human *Dasein* to entities affects his possibilities because things or entities in the ‘world’ have a part in the process of the realization of the human *Dasein*’s possibilities. Concern, then, is the foundation of understanding (Vycinas, op.cit:33). Hence, Heidegger stresses that: The Being-possible which is essential for *Dasein*, pertains to the ways of its solicitude for Others and of its concern with the ‘world’, as we have characterized them; and in all these, and always, it pertains to *Dasein*’s potentiality-for-Being towards itself, for the sake of itself (BT: 183).

Hence, the authentic human *Dasein* considers understanding as source of root of his ability-to-be. On the contrary, the inauthentic one misses the point of understanding. He is “gone astray” from the core of his self. In a world, he is not dead serious of his existential intrinsic asset of knowing who he is in terms of his possibilities. But this can be cured in the human *Dasein*’s cemented resolve to find itself again in the province of his possibilities. Says Heidegger:

And only because *Dasein*, in understanding, is its “there”, can it go astray and fail to recognize itself. And in so far as understanding *accompanied* by state-of-mind and as such is existentially surrendered to thrownness, *Dasein* has in every case already gone astray and failed to recognize itself. In its potentiality-for-Being it is therefore delivered over to the possibility of first again in its possibilities (BT: 184).

#### 4.1 Project

While understanding means the making of *Dasein* “to be able to be,” or as *Dasein*’s “potentiality-for-Being”, projection means *Dasein*’s “throwing-forward” to the “world (Gelven, op.cit:86-87).” Projection is a function of understanding. This is the reason why understanding is a disclosure of possibilities of human *Dasein*. Heidegger posits this query: “Why does the understanding – whatever may be the essential dimension of that can be disclosed in it – always press forward into possibilities be (BT: 184)?” For this, Heidegger opines: “It is because the understanding has in itself the existential structure which we call projection (BT: 184-185).” Projection, as cited above, has for its basic meaning as “throwing” something “off” or “throwing” something “away (BT: 185).” In ordinary German usage, and often in the way Heidegger uses it, projection means “designing” or “sketching some project” which is to be carried through and through (BT: 185). *In Being and Time*, Heidegger argues:

The character of understanding as projection is constitutive of being-in-the-world with regard to the disclosedness of its existentially constitutive state-of-Being....Projecting has nothing to do with comporting oneself towards a plan that has been thought out.... *Dasein* is already projected itself, as long as it is, it is projecting (BT: 185).

In sum, in Heidegger's analysis of understanding he sketches some important remarks as follows" (1) Human *Dasein* projects himself into his possibilities; (2) The human *Dasein* projects his possibilities to things which he comes across (BT: 183).

In others words, "...the 'world of things' and the 'world of human *Dasein*'s meet by way of serviceability and usability.... (BT, op.cit: 185)" Hence, human *Dasein* in this regard, can express his authentic existence by giving meaning to things he encounters.

There is really no hard and fast rule when it comes to the human *Dasein*'s actualization of his possibilities, specifically in the context of understanding and projection. We cannot afford to change Heidegger with espousing and glowering at us with "wait-till-you-get-there" kind of attitude. To finish off our business in understanding projection, Heidegger eagerly delivers some heavy dosages of not just a shard of this thought but a considerable quantum of it. To Heidegger, in projection the authentic human *Dasein* realizes that he is not a finished product. The human DASEIN is engrossed with a sublime realization that it is not enough that he is a human being (Babor, op.cit: 5ff).

Because of the kind of Being which is constituted by the existential of projection, *Dasein* is constantly 'more' than it factually is...But *Dasein* is never more than it factually is, for to its facticity its potentiality-for-Being belongs essentially (BT, op.cit:185).

## 4.2 Interpretation

Interpretation is part and parcel of the whole web of wisdom knitted by Heidegger in his analysis of *Dasein*'s Being-in-the-world. It is an indispensable segment of the nexus of Heidegger's thought whose function is as intricate as the nature of human *Dasein*. As has been elaborated, the human *Dasein*, in his efforts to understand the world, projects his possibilities. Heidegger explains that: "This Being-towards-possibilities which understands is itself a potentiality-for-Being.... (BT: 188)" To Heidegger, human *Dasein*'s act of projecting its possibilities through understanding has its own possibility, i.e., that of developing itself (BT: 188). It is here where Heidegger introduces the import of interpretation. Writes Heidegger:

This development of the understanding we call "interpretation." In it, the understanding appropriates understanding that which is understood by it. In interpretation, understanding does not become something different. It becomes itself (BT: 188).

According to Heidegger, interpretation necessitates an advertent study of its concepts, namely: (1) As-Structure; (2) Fore-Structure which entails a discussion of "fore-having;" "fore0sight;" fore-conception; and meaning.

In Being and Time, Heidegger explicates that interpretation is "... the working out of possibilities projected in understanding (BT: 189)."

This means that projection is an end itself. The human *Dasein* has to “workout” for the realization of his possibilities. It is the authentic human *Dasein* that strives hard towards the actualization of his possibilities. In his regard, interpretation is engaged in an active interplay both with understanding and projection. As clarified by Heidegger, understanding operates or functions through projection. It is the function in turn of interpretation to “work out,” or to make explicit, the possibilities of human *Dasein* that projection or reveals to the human *Dasein*.

One of the points we underscored in our discussion of understanding is that the “world” appears and discloses itself to human *Dasein* as ready-to-hand. In Heidegger’s own words: “In terms of the significance which is disclosed in understanding the world, concerned Being – alongside the ready-to-hand gives itself to understand whatever involvement that which is encountered can have.”<sup>28</sup> It is, therefore, the “world” that the human *Dasein* has to understand because it is the locus of the projection of his enormous possibilities. So, if it is the “world” that the human *Dasein* has to understand what is it that *Dasein* has to interpret? Heidegger’s answer is categorical, that is, the world. He maintains: “...the ‘world’ which has already been understood comes to be interpreted. The ready-to-hand comes explicitly into the sight which understands (BT: 189).”

Now, it is proper to delve into a discussion on “as-structure,” “fore-structure,” and “meaning.” These three are, according to Heidegger, the indispensable aspects of interpretation.

#### 4.2.1 As-Structure

According to Heidegger, the human *Dasein*’s working out of his possibilities which are projected in understanding – which he calls interpretation – is better appreciated when it is pursued in the ambit of “as-structure,” “fore-structure,” and “meaning.” In *Being and Time*, Heidegger explains that as-structure pertains to human *Dasein*’s interpretation of entities in the world relative to their purpose or utility. The human *Dasein* knows that entities lie in the world. “The ready-to-hand comes explicitly into the sight which understands (BT: 189).” It is, then, human *Dasein*’s as-structure (BT: 190) to appropriate their service, purpose, and use in relation to the realization of his possibilities. Here, Heidegger advises the human *Dasein*, however, to really consider objects as objects or something as something.

He writes: “That which is understood gets Articulated when the entity to be understood is brought close interpretatively by taking as our clue the ‘something as something (BT: 190).” In view of the fact that entities are understood by human *Dasein* as such, the human *Dasein* takes the “world” environmentally (BT: 189) as ready-to-hand. The “world” is ‘there’ ‘in-order-to’ make man avail of the fulfillment of his possibilities. In interpretation then, the human *Dasein* makes explicit the ‘thereness’ of the world. The human *Dasein* takes the world’s objects as integral part of the accomplishment of his project – his possibilities. Says Heidegger:

... we take apart in its “in-order-to” that which is... ready-to-hand, and we concern ourselves with it in accordance with what becomes visible through the process. That which has been circumspectively taken apart with regard to its “in-order-to”, and taken apart as such

– that which is *explicitly* understood – has the structure of *something as something* (BT: 189).

#### 4.2.2 Fore-Structure

Heidegger speaks of “fore-structure of understanding’ and ‘as-structure of interpretation (BT: 192).” Now, since interpretation is embedded in understanding we can as well pursue Heidegger’s explanation of the meaning of fore-structure in the context of interpretation. This position is affirmed by Heidegger’s statement as follows: “...whenever something is interpreted as something, the interpretation will be founded essentially upon fore-having, fore-sight, and fore-conception (BT: 191).”

This means that the aforecited triple points, viz.: fore-having, fore-sight, and fore-conception are considered by Heidegger as foundations of interpretation in the context of the human *Dasein*’s interpretation of the world in the context of as-structure, i.e., the human *Dasein* interprets something as something. With a view to lump these triple points, we can also say that human *Dasein*’s interpretation of the “world” as ready-to-hand is firmly anchored in fore-structure. Unfortunately, Heidegger gives only a terse explanation of his views on the aspects of fore-structure. However, Heidegger’s notion of fore-structure can be understood as human *Dasein*’s relatedness to the world as ready-to-hand.

##### 4.2.2.1 Fore-having

According to Heidegger, in the interpretation of the world, the human *Dasein* is loaded with a postulate of his prior awareness (fore-having) relative to the function and purpose of the entities in the world in order that as-structure becomes clear and explicit. Writes Heidegger:

The ready-to-hand is always understood in terms of a totality of involvement. This totality need not to be grasped explicitly... this is the very mode in which it is essential foundation for everyday circumspective interpretation. In every case, this interpretation is grounded in something we have in advance – in a fore-having (BT: 191).

It is fore-having that enables the human *Dasein* to establish order and propriety of the entities in the world. He has inherent knowledge and awareness – explained by Heidegger as a priori in the existential structure of *Dasein* – of how this or that entity functions or what purpose this or that something or object serves him as a Being-in-the-world.

##### 4.2.2.2 Fore-sight

Heidegger remarks: “In every case, interpretation is grounded in something we see in advance – in a fore-sight (BT: 191).” Before we proceed to clarify the meaning of fore-sight, it must be understood first how Heidegger analyzes sight, or the act of seeing. Heidegger asserted: “We must, to be sure, guard against a misunderstanding of the expression ‘sight.’ It corresponds

to the ‘clearedness’...which we took as characterizing the disclosedness of the ‘there (BT: 191).’” Heidegger continues to explain what he means by seeing. He says:

‘Seeing’ does not mean just perceiving with the bodily eyes, but neither does it mean pure non-sensory awareness of something present-at-hand in its presence-at-hand. In giving an existential signification to “sight”, we have merely drawn upon the peculiar feature of seeing, that it lets entities which are accessible to it to be encountered unconcealedly in themselves (BT: 187).

It is in the above quotation where Heidegger draws his elucidation of fore-sight. To Heidegger, fore-sight is the inseparable half of fore-having. This means that both fore-having and fore-sight precede the human *Dasein*’s concentration and focus regarding its as-structure. Heidegger maintains: “Anything understood which is held in our fore-having and towards which we set our sights ‘foresightedly’ becomes conceptualizable through the interpretation (BT: 191).” Further, Heidegger remarks: “This fore-sight ‘takes the first cut’ out of what has been taken into our fore-having, and it does so with a view to a definite way in which this can be interpreted (BT: 191).”

As the human *Dasein* has prior awareness or prior knowledge (fore-having) of the function, purpose, and service of the entities in the world, the human *Dasein*, likewise, has something he “sees in advance” (fore-sight) relative to the same. In this vein, it must be made clear that both fore-having and fore-sight are avenues through which the existential possibilities of *Dasein* to be creative and productive can find satisfaction. Heidegger opines that the “world” is “there” “in-order-to” make the human *Dasein* realize his potentialities. In fact, Heidegger contends: “The ready-to-hand comes explicitly into the sight which understands. All preparing, putting to rights, repairing, improving, rounding-out.... (BT: 191)” are gestures of human *Dasein* out of which fore-having and fore-sight find their respective places and roles. How can the human *Dasein* plunge into activities like preparing, putting to rights, repairing, improving, rounding-out and the like if the human *Dasein* does not have in his intrinsic possession fore-having and fore-sight? Indeed, both fore-having and foresight explain the “existence” of civilization, culture, or progress and development in the context of advancing human knowledge. Had it not have been the case that the human *Dasein* was never existentially equipped with the structure of fore-having and fore-sight, humanity would have always been as primitive and as poor as it was. This is because fore-having and fore-sight are ontologically necessary for the progress of human civilization and culture.

Nature per se is not intelligent enough to provide all the overlapping, intricate, and so variedly complicated needs of human *Dasein*. As a result, what nature cannot provide for the human *Dasein*, the human *Dasein* provides for his own through the aid of fore-having and fore-sight. In fact, it can be validly claimed that the invention owes its “existence” to human *Dasein*’s fore-having and fore-sight.

#### 4.2.2.3 Fore-Conception

As the third foundation of interpretation, fore-conception is taken by Heidegger as “something we grasp in advance (BT: 191).” Like fore-having and fore-sight, fore-conception is a *priori* in the structure of the existential analytic of human *Dasein*. “Fore-conception functions in terms of a conception [or an interpretation] by which the as-structure will be made explicit (Gelven, op.cit:97).”

Finally, Heidegger lumps all these three-fold foundations of interpretation as he notes: “Whenever something is interpreted as something, the interpretation will be founded essentially upon fore-having, fore-sight, and fore-conception (BT: 191).”

In our discussion of interpretation, we see the tacit depth and scope lying underneath Heidegger’s critical and radical analysis of human existence. It is submitted as a postulate, however, that the impetus that propels him to undertake such analysis of human existence is his undying love of Being. The existential analytic of human *Dasein* is designed by the philosopher for a clearing of the path of human *Dasein* as he pursues to unconceal Being. Part of this task of “clearing the way” for Being is human *Dasein*’s authentic interpretation of the world. And undeniably, part of this authentic interpretation is the authentic inculcation and nourishment of human *Dasein*’s fore-having, fore-sight, and fore-conception. Needless to say, one of the apexes of the development of authentic interpretation is invention.

In Heideggerian parlance, invention means transformation of present-at-hand entities to become ready-to-hand entities (Cavalier: ). Entities, seen from their aspect of use are called ‘ready-to-hand or *zuhanden*, while entities which become disengaged from our use with them are called ‘present-at-hand’ or *vorhanden*. For further readings see Robert Cavalier, “Lectures on Heidegger’s Being and Time,” in The eventual founding or discovery and advancement of science and technology all draw their resources from fore-having, fore-sight, and fore-conception. Expressed differently, science and technology emanate from authentic human *Dasein*’s understanding, projection, and interpretation.

Thus, even in the ambit of scientific research, which is a condition sine qua non in discovery, Heidegger sees the glaring presence of fore-having, fore-sight, and fore-conception (as a whole, interpretation) especially when a sort of philosophical attitude is given its way relative to an ontological interpretation of discovery. This means that Heidegger sees the indispensable presence of interpretation in any discovery in the different fields of learning, be it in physics, chemistry, biology, medicine, zoology, industry, agriculture, among others. This presence is emphasized by Heidegger in the context of philosophical attitude on the part of the physicists, chemists, biologists, physicians, zoologists, industrialists, agriculturists, in their respective discoveries. In Richardson’s observation, Heidegger is driving home the point that without interpretation all these sciences can never have a rightful and an authoritative claim in their discoveries since what they embrace as discoveries are dependent on their attitudes which should always be philosophical (Richardson: op.cit: 518).

Based on the foregoing presentation, it can be argued that this philosophical attitude is ever present in Fleming, when he discovered X-ray; in Finlay and company, when they discovered terramycin; in Lippershey, when he discovered television; in Bundy, when he discovered time recorder or bundy clock; in Mitterhoffer, when he discovered the typewriter; in



Taylor and Young, when they discovered radar; in Niepse, Sr., when he discovered photography; in Laennec, when he discovered the stethoscope; in Goodyear, when he discovered rubber; in Edison, when he discovered the movie machine; in Nobel, when he discovered dynamite; in Aspdin, when he discovered cement; in Pascal, when he discovered the adding machine; and I Bushnell, when he discovered the submarine (Babor, op.cit: 44-45).

What all these scientists discovered are nothing other than beings, the entities in the world, the “something as something” in the world; in a world, the as-structure of human existence.

### 4.2.3 Meaning

Earlier, we cited Jacques Derrida’s contention about the meaning of meaning. As cited, Derrida and company maintain that the meaning of meaning is traceable to its root that signifies ‘opinion’ or ‘intention.’ Also, in Aristotelian, or classical, or traditional logic, we are told that all words are terms, but not all terms are words. Those words which are called syncategorematic (or co-significant words), e.g. “at,” “on,” “in,” “the,” “a,” and the like, are indeed, words but they do not have the privilege to be called terms. On the contrary, those words that are intrinsically pregnant with meaning – or those that truly signify or represent reality – are called categorimatic, e.g. house, rock, pen, apple, car, among others (Babor, 2001:25). In this regard, meaning is had only in the context of categorimatic terms.

On the part of Heidegger, the meaning of meaning is never anchored in the purview of ‘opinion,’ or ‘intention,’ or categorimatic words. To Heidegger: “When entities within-the-world are discovered along with the Being of *Dasein* – that is, when they have come to be understood – we say that they have meaning (BT, op. cit: 192).” In Heidegger’s analysis, when understanding comes to the fore, what is being understood by human *Dasein* is not the meaning of that which is understood but the “object” of understanding itself, i.e. Being. Heidegger asserts: “But that which is understood taken strictly, is nor the meaning but the entity, or alternatively, Being (BT: 192-193).”

## CONCLUSION

Along with his conviction that only the human *Dasein* exists and none other goes his firm contention that meaning matters only to human *Dasein*. There is no other grade of being which is, or who is, capable of and is conscious of meaning. Writes Heidegger: “*Dasein* only ‘has’ meaning, so far as the disclosedness of Being-in-the-world can be ‘filled in’ by the entities discovered in the disclosedness. Hence, only *Dasein* can be meaningful (BT: 193).”

Also, Heidegger clarifies that the concept of meaning is ontologico-existential. This means that outside the realm of human *Dasein*, meaning is debunk of meaning. Thus, to Heidegger: “This interpretation of the concept of ‘meaning’ is one which is ontologico-existential in principle.... All entities whose kind of Being is of a character other than *Dasein*’s must be conceived as unmeaning (BT: 193).”

Let us, however, bear in mind that meaning is not isolated issue of understanding. Rather, it is glued in projection and interpretation, with its inseparable foundations, viz.: fore-having, fore-sight, and fore-conception. This is the reason why Heidegger writes: "Meaning is the 'upon-which' of a projection in terms of which something becomes intelligible as something. It gets its structure from a fore-having, fore-sight, and a fore-conception (BT: 193)."

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