

The Interpretation of the Survival Theory of Heidegger's Being and Time Heyangqiujue

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Abstract: The basic idea of Martin Heidegger's Being and Time is to address the problem of being since ancient Greek-medieval-modern philosophy, to reveal being through an analysis of the here and now, and to show that any understanding of being must have time as its horizon. This paper will describe the basic development of the metaphysical problem since ancient Greece and the ways in which Heidegger inherits from and differs from the past in exploring this problem.

1. Existential Questions of Being and Time

The inquiry into the question of the nature of the world, from Plato and Aristotle in ancient Greece to the medieval controversy between nominalism and positivism, until the system of dialectical idealism with the unification of ontology, epistemology and logic was completed in classical German philosophy. But in Being and Time, Heidegger replaces the philosophical study of being as an object with an existential view of truth, and makes the study of "being" the place where truth is to be found.

1.1 Origin of the problem

Heidegger argues that since ancient Greece, Western philosophy seems to have built up a solid edifice, but all the discussions revolve around Being, that is, the "what" of "what is", and "is" has been forgotten. He says, "All kinds of deviations and 'embellishments' have been maintained into Hegel's 'logic'."^[1]The doctrine of Being becomes a metaphysics of logical positivism with Hegel.

The inquiry about existence in the ancient Greek period was embodied in the system of metaphysics. Metaphysics as the unbroken backbone of Western philosophy, this proposition arises from the fundamental system established in Aristotle's Metaphysics to explain the basic nature of existence and the world. One part of metaphysics is ontology and the other is cosmology. In Aristotle's Metaphysics, this part is mainly reflected in the driving force of the "motive cause" and the final orientation of the "purpose cause", which is the "generative process" of existence, and Heidegger's discussion of "time" is actually a development of the cosmological part.

According to Heidegger, the situation of the history of philosophy is to be forgotten, to understand how being is transformed into being. In ancient Greece, philosophers initially noted "generation" when searching for the origin of the world. For example, Anaximander believed that the origin of the world was "amorphous things", and Anaximene's doctrine that "air" (movement) is

the cause of all things has the meaning of manifestation and generation.

But in Plato, the eternal and unchanging rationale becomes the essence of all things, and it is here that the question of what existence is quietly becomes what Being is. This constitutes the opening question of the Introduction to *Metaphysics*, "Why on earth does the being exist and the nothing cease?"^[2] Here the "nothing" is the invisible "being", and what he expresses is that the being is submerged by the being.^[1-2]

1.2 Heidegger's Theory of Being

1.2.1 Heidegger's inheritance and development of metaphysical existentialism

In *Being and Time* Heidegger reiterates several times the problem of existence being forgotten and the intention of writing this important work: "So now to awaken a new appreciation of the meaning of the question itself. It is the intention of this book to sort out the problem of 'being' in a concrete and microcosmic way. Its initial goal, then, is to explicate time, showing that any understanding of being must have time as its horizon."^[1] Heidegger's interpretation of the problem of being incorporates the consideration of time, viewing being as a dynamic process of generation. Moreover, when he discusses this issue, he is not talking about the creation of all things in general, but specifically about the existence of human beings, that is, "this is". The mechanism of this dynamic process of generation is intentional. The experience of the subject in time is considered on the basis of dialectical spatial relations. The question of the fundamental nature of man in existential terms is essentially distinct from the question of the existence of existing things, and the exploration of metaphysics has been distinguished from the ancient Greek period to modern philosophy.

He uses a phenomenological approach to develop an inquiry into being that goes beyond being to understanding and comprehension, using a mode of inquiry that is radically different from the previous epistemological one, where metaphysical inquiry has been completely distinguished from traditional methodology. The phenomenological "self-revelation" and the linguistic meaning - meaning is revealed in "saying", the problem of being is an existential problem in Heidegger's case, and in the later works, it is visible in language, and poetic language, that allows being to be understood, that is, to show being.

1.2.2 Formal structure of the problem

As the aesthetics of existentialism in the 20th century, Heidegger continues the path of German and French philosophy of life in exploring the problem of existence, setting the "world-other" as the a priori structure of "being". He set the world-other as the a priori structure of the "here", and the "here" exists in the "in". "Any questioning is a seeking. Any seeking has prior guidance coming from the aspect of what it seeks. Questioning is the seeking of knowing Being in terms of 'its being and being as it is.'"^[1] It is on the basis of existentialism that the questioning takes place, and the study of existence is the way to interpret existence.

The process of Heidegger's unfolding of the existential self is in fact the phenomenology of the here and now. This phenomenological unfolding is embellished by Gadamer in a hermeneutical way and preserved in his own work, which develops "time" into "festival".

1.2.3 This Presence

The first part of *Being and Time* reveals that the "here" is indivisible in the world, that is, the "here" establishes its existence through the existence of the "other". From the analysis of the existential construction of the "being in" of the "here", the "present state" is used to indicate the most everyday and familiar thing at the existential level - the emotion. Emotions and "worries",

which have negative connotations in everyday life, should not be discarded in Heidegger's view because they are "negative"; "negativity" is what constitutes this being together as this being.

The frustration of this present emotion can be logically assumed to be able to control through knowledge and will, thus gaining the priority of survival. (注: “此在”术语 Dasein) Emotions, emotions or fears, being here (apprehending), sinking, etc. are not clarified in the existence of this being by elimination, but constitute this being itself in both positive and negative aspects.

2. The Temporality of Being and Time

The existence of this is intentionally generated, in the relation of "this-other", and the essence of this lies in the mind, which is based on time, and temporality is the existential meaning of the mind.

2.1 Kant's concept of time

Heidegger is confronted with a scientific metaphysics established by Kant through the First Critique. In the Critique of Pure Reason, time exists as an intuitive form of sensibility, and sensibility is divided into innate intuitive forms and acquired materials; time is a fundamental component of innate forms, and any perception and impression must pass through time and space in order to be grasped by man. Because of this, time is not as intuitive and unique as the space of the external senses, nor does it need to occupy space." Time is the one necessary appearance that lays the foundation for all intuition."³ Thus, there is a lag in human exploration of time, because time belongs to the innate part of perceptual awareness, which is the internal basis of experience and provides the form of knowledge. And time is more fundamental, from which grows first the mathematics, that is, the core of time is closest to the fundamentals of formal logic.

But if spacetime has no empirical content, it also amounts to not being graspable. This means that spacetime can specify all the materials of experience, but spacetime itself has little room for reality. In Kant, space and time are like laws, which we cannot experience directly, but they are the basis of all experience.

2.2 Heidegger on Time

2.2.1 Time - the basis of survivalist constructs

Whereas Kant in his first critique refers to what man can know and what time means for man, Heidegger pursues the question in a different way. This is not a disintegration, but an existential enrichment of the problem of time. When Heidegger talks about time, he does not directly shake the edifice of a priori rational intellectualism built by Kant, but uses a phenomenological or even transcendental phenomenological approach to turn the question of "what is time" into the temporality of the here and now, and how the here unfolds.

In the second half of Being and Time, Heidegger concentrates on this issue, for which we can already grasp from Heidegger's discourse on time as well as temporality.

2.2.2 The temporality of Dasein

The problem of time revealed by Heidegger is the aspect of metaphysical cosmology, and he also assimilated Husserl's phenomenological conception of time. By analyzing the timing of temporality, the constant loss and gain of the true state of this being, the meaning of "historicity" and the characteristics of the ruling metaphysical "vulgar view of time" are further revealed. This being is born to death, that is, the death of this being provides the final cutoff point of time. But the finality of Being does not necessarily obtain integrity in the ultimate of time, or even the impossibility of obtaining such

integrity, as Heidegger does in "the experienceability of the death of others and the possibility of grasping a certain totality of this." [3-4] He expresses in this section the idea that one cannot know when one is going to die and make perfect arrangements and plans accordingly. He repeatedly emphasizes the continuous "incompleteness" of this being, which ends with death, and which exists as long as this being exists. When people have health and life, they often become numb because of the mechanical routine, or when they live only for the sake of living, once they face the threat of death or are about to die, they will feel that they still have a wish to be fulfilled, and suddenly they feel that the past life should be like, and suddenly they have some kind of right answer, but because they can't really fulfill the "should" that they have realized even when they are about to die, so this existence is seen as a continuous and incompleteness towards death that is displayed in time.

3. Conclusion

Heidegger's account of being is very rich; being is the condition in which speech itself inhabits as being, and time is the process by which being's existence unfolds. This being is born to death, and death provides the final cutoff point in time." The thing stays-gathers and unites-the fourfold. The things world. Each thing stays the fourfold into a hapening of the simple oneness of World." [4] The ultimate nature of Being does not necessarily obtain completeness in the ultimate of time, or even the impossibility of obtaining such completeness, in that this can only be informed of the beginning of time, but cannot plan the end of time.

References

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