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## HEIDEGGER: HUMAN EXISTENCE

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**Abstract:**-In the present paper, I have tried to use the major opinion of human existence, to analysis a major area of concern and inquiry regarding philosophical thought. We know that existence of man is two types namely, mental and physical existence. Mental existence is important in human live. Large numbers of person are losing his own existence by different types of cause. How a man will to be existing mentally?-in this paper I am trying to explore this problems, regarding the concept of Heidegger, Sartre etc.

**Keywords:**Human Being, philosophy, Human Existent, Blind Consent

### INTRODUCTION

Human being is one of the most important being in this world. In common sense, the word "human" generally refers to the only extant species of the genus –‘homo’ anatomically and behaviorally modern ‘Homo sapiens’, so the term ‘Homo’ referring to ‘human’ now. The English adjective human is a Middle English loanword from ‘Old French’ humain, ultimately from Latin term ‘hūmanū’, the adjective form of ‘homo’ is "man". We know that man is social animals and most intelligent being of this world. Man is the measurement of all things. To undertaking human being, a question is arise, how we feel the existence of human being? Are you fulfilling the purpose of your existence? Everything on this earth is made for a reason. Whenever a thing loses its meaning, it is thrown away or left to disintegrate. A watch is made to tell time. It is well kept and maintained until it stops running and is irreparable. Then it is thrown out and a replacement is purchased.

### ANALYSIS OF HUMAN EXISTENCE:

Heidegger explained about human being in his famous book ‘being and time’. the main aims of his philosophy is an analysis of human being. To understanding existence, he mention three types terms, namely existenz, dasein and vorhendereit. He used the term dasein for analysis the existence of human being, ‘vorhendereit’ for analysis the existence of things and used the term existenz’ for express about the purport essential possibilities of human being. Heidegger’s intended was found a being. The prime meter of his philosophy is absolute being. He said that for invented of absolute being, the perfect way, the analysis of human being, because the existence of man is defer from other all things of this world. Man is the only one being whose have ability to ask about his existence and about absolute being. For the answer of this question, we can not start with any kind of thing of this world, because from these points we do not found any perceptual answer. We will start with our existence, because we an important pert of being and the prime characteristics of our existence is that, we can ask some question about us. Human existence is not only an important part of universal existence- in all existential things of world, man is only one being which is can understand the variegation of world, can feel the existence of his own and can ask.

Heidegger's main purport was an analysis of human being. He used the word 'dasein' for explain about human existence. According to Heidegger dasein is a kind of being which always stay in this world. The essence of dasein is depend on our self existence. My being is always projection of possibilities. So dasein can be decide any decision of any problem easily. Dasein is not like as being – 'present-in-hand'. It is not like as a subject which is opposed to the world of object, but rather always exists in its concern full dealing with the world. Infact the German term Dasein literally means 'being there', this implies that the term dasein stand for the area of concern it occupies. Dasein is an entities does not just accure among other entities rather it is distinguish the by fact that in its every being that being is an issues for it. Understanding of being itself is a define characteristic of dasein.

To expound about dasein, he makes a distinction between 'ontical' and 'ontological', between 'existential' and 'existentialle'. Ontical is an adjectival form of the existence and might be interpreted as having to do with existence or by virtue of existing or simple existent. Constructed with ontical is ontological which means the study of being. An ontological investigation is one which asks the question of being. He said that dasein essentially ontological which means dasein necessarily ask about being. Only dasein is ontological thought every thing that exist is ontical. He also interpreted the relation between existential and existentialle. Existentialle is related to ontical and its specific application when applied to dasein. It refers to the non essential feature. Existential on the other hand related t ontological as applied specially to dasein.

Who am I? - This is one of the most important questions for human being. For the answer of this question, a man has found three form of existence, namely existenz, facticity, and fallenness. All these aspect are constractive aspect of existence. According to Heidegger, 'existenz' means a priori or existential structure of dasein, which means a projection of possibilities. In each case dasein has its own possibilities. These possibilities may be different as human being is deferent. Large numbers of possibilities are available to man. He also defined also as 'sein konner' which is possibilities of being or non-being our own self. It is possibilities and necessity of choosing oneself in which one formulated a convention of oneself and a set of project goals and values of oneself.

Dasein finds itself already in such and such a situation. In Heidegger's dramatic phraseology, dasein finds itself thrown in to a particular world. Facticity is equivalent to what Heidegger calls 'thrown ness'. My facticity is always given to me. I am thrown, but my attitude and plan to words, these circumstances are not determined. For example, he was born in twentieth century in India. Here we can say that he is a particular family member, he has a particular identification, and his growth in a particular social place. All this particulars are not existenz, because it is not selected by him, which is facticity. My all past situation is thrown. For invented my 'thrown ness', I can departure my birth place, state, and planet, but I captivated in my body. My existence is pre-decided by my given object.

Fallenness is one of the most important existential structures of dasein. When dasein fail to recognize or neglect his existenz, then arise fallenness. We know that man has various possibilities. He may thus fail to recognize his various possibilities. Dasein in this tendency to neglect one existence. In this situation dasein fallen to fallenness. Many situation man can not acquirement about his existenz. Man is busy in his daily work of daily life and his problems. So he has no time for reflection about his existence. In this time he does not defie himself uniquely. He define himself like as a member of public, It will be seen after words that this neglect of existenz- is the cause of inauthenticity. Regarding this, Heidegger said that, it like as a 'dasmann'. He is not really authentic man or not inauthentic man. In a particular stage, each members acknowledgement create a care ness of each relation.

According to Heidegger dasein is two types namely, authentic and inauthentic existence. This type of existence advice a relation between man with himself. Authentic existential man has a perfect acquirement or feeling about himself. He knows that, what the main essence of man is? On the other hand inauthentic existential man does not want to realize his real essence, he accept a unsatisfied life. But authentic and inauthentic existence both is the main characteristic of dasein. A man is to be authentic existential man, if he has perfect cognition about existenz, facticity and fallenness. Inauthentic existential man to refuse his infinite possibilities, he go to fallenness and enjoy the lower existential moment. All man has a tendency to fall in fallenness and all his works are

colorful by the color of inauthentic existence. The main character of man is to refuse his own essence; he is a actor like as a dasmann. In dasmann life, he found his satisfaction, because, this life is very easy and this life has no any thought about his own separate existence.

Inauthentic person has accepted the view of general people. His succession or fail ness is depending on the criteria of people. So dasmann or inauthentic life is an enemy of authentic existence. In this world, three type of person are creating authentic existence. viz, 1) accepting of the facticity, 2)feeling of all thrownness possibilities which is his own., by this dasein had invented himself. 3) To self absorbed of being by explanation. According to Heidegger, if we can understand, then we ca express by some proposition. So propositional knowledge or language is essential for feel real essence of being. Like as authentic existence, inauthentic existence has some feature. Viz, inauthentic person has not invented his own thrown from his pre-stage. He has found ed himself in a disheveled disorderly state. He has lost his essence by his exited working day. In this situation, he has no awaken about feeling or cognition about the essence of dasein. He has no ability to decide the distinction between a dasman and his own existence.

The power of understanding firstly arise , when man is to be conscious about his own unlimited possibilities and can asks about this and he express his curiosity. From this curiosity, has born intellect, cognist, and scientist. But still then he stay in his authentic existence. Although he has discussed all subject, he postpone his question about his own existence. He has no awaken about his self existence only, because there have a clear distinction between the discussing Of authentic person and inauthentic person. Inauthentic person may be curiosity, but he never try to know his existence. Actually he thinks that it is useless. Regarding this, Heidegger has said that, the explanation or the expression of inauthentic person is prattle or chatter.

We know that large number of people is excited to useless conversation. Language is the main way to open the closed window of authentic existence. By language we can understand the distinction between authentic and inauthentic existence. For understanding to our most important possibilities, the main media is words, easy and discussion about being. It is true that this language is not general language, it is poetic language. Because simple language, we used in our daily life. It like as a dasmann man language, these are not created by himself. So we shall try to accept a private language, which can create a philosopher. But how it is possible? All language is dasmann language. Poetic language is depending on grammatical uses. So we do not found any language which can discourse about being .so being is a mysterious in our life.

Now a question is that why a man to run or fly to inauthentic existence? For the answer of this question, we can say that this life is easy, not complex. If inauthentic life is easy, then what are the needs of authentic life? Because authentic life is difficult, but dasman life may be impossible to leads one's life. Heidegger said that man does not want to enjoy the perfect inauthentic life. Because some time inauthentic life has burnt his conscience. So man always tries to crosses the wall of inauthentic life and wants to see the brightness of authentic life.

#### CONCLUSION:

Finally I want to say, that authentic life is important in human being. Authentic life is entirely full of happiness. So you should be enjoying the opportunity of authentic life. We know that large number of people has sustaining the pain of oneness and disinterested. Each person has lost his existence by the shadowy of nothingness, oneness and dead. In this situation, man are try to carry his existence and also try to alive. He has some responsibility for himself and other nearest person. In this world, feeling of absolute human being is the foundation of humanism. Although men are suffering various causes, he tries to alive in this world. Regarding this, the famous poet Shakhty Chattapadhaya has said his poem ‘

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