

O.K. now where are we? We are exploring Heidegger's thoughts concerning the question of Being. More specifically the question of everyday-being-in- the-world. What this paper will define are some of the basic structures that are disclosed to us through our own existing and being. This mapping out of the constitution of Dasein is called an existential analytic. This method is not one of proof, rather it is one of description.

Note that this existential analytic is not merely preparatory for a fundamental but is fundamental ontology. So, as we explore our Being in its everydayness we are not only using the existential analytic to disclose the question of Being, but the analytic and what is disclosed become intertwined to for the ontology of Being. One cannot stand on the edge of an ocean, without ever having been in, stand there in the sand and decide what is going on in the ocean. But once you go into the ocean every step, measured by the analytic, becomes a part of the understanding you have about the ocean, or its ontology. However, we are not on the edge of Being, we are Being.

It is important to understand that for Heidegger it was unimportant to prove the existence of an external world, as had been popular throughout the history of Western philosophy. A need to prove an external world would mean that man is primarily a thinking thing, that he is not being. Instead Heidegger takes the lead from Phenomenology and seeks to avoid defining man in terms of attributes or properties that divide man from the world. Phenomenology instead focuses on the full texture of experience and does not break up man's experiences into discrete parts. The most fundamental discrete part that disappears here is the subject/object world. The popular Western philosophical distinction between an inner (subjective) and outer (objective) world dissolve.