

b) Truth as feature of a proposition: The connecting of subject and predicate	37
c) The approach to the problem of truth in antiquity	41
§11. <i>On the problem of the subject-object relation. Predicative and veritative relation</i>	45
3. Truth and Being	49
On the Original Essence of Truth as Unconcealment	
§12. <i>The original essence of truth</i>	49
a) Going back behind the subject-object relation: Being alongside . . .	50
b) Being alongside . . . as a determination of Dasein's existence	52
c) Beings as they make themselves known in contexts of involvement	54
d) Truth as unconcealment. Various ways in which beings are manifest	55
§13. <i>Manner of being and manifestness. Diverse manners of being pertaining to beings</i>	59
a) Being present at hand together—Being with one another	61
b) Being with one another: Several comporting themselves toward the same	63
c) Sameness	66
d) The same as common	69
e) Is partaking something common?	72
f) Of the letting be of things	72
§14. <i>We share in the unconcealment of beings</i>	75
a) Being with one another is a sharing in truth	76
b) The unconcealment of what is present at hand	78
c) The belonging of truth to Dasein does not declare truth to be something "subjectivistic"	80
d) Being alongside what is present at hand and being with one another belong equiprimordially to the essence of Dasein	83
e) The being uncovering of Dasein. The truth of what is present at hand and ready to hand as uncoveredness	85

4. Truth—Dasein—Being-With	87
§15. <i>Being uncovering in early human and early childhood Dasein</i>	87
§16. <i>The uncoveredness of what is present at hand and the manifestness of Dasein</i>	89
§17. <i>The manifestness of Dasein qua Da-sein</i>	93
§18. <i>Dasein and being-with</i>	97
§19. <i>Leibniz's Monadology and the interpretation of being with one another</i>	100
§20. <i>Community on the grounds of the with-one-another</i>	102
5. The Realm of the Essence of Truth and the Essence of Science	105
§21. <i>Summary of the interpretation of truth</i>	105
§22. <i>Determining the essence of science in terms of the originary concept of truth</i>	110
a) Science as a kind of truth?	111
b) Prescientific and scientific Dasein	112
c) Scientific truth	116
§23. <i>Science as a possible fundamental stance of human existence. Βίος θεωρητικός—Vita contemplativa</i>	117
§24. <i>The original belonging together of theory and praxis in θεωρεῖν as making beings manifest</i>	121
§25. <i>Construction of the essence of science</i>	125
a) Being-in-the-truth for the sake of truth	125
b) The originary action. The letting be of beings	127
§26. <i>The change in the understanding of being in the scientific projection. The new determination of beings as nature</i>	128
a) How the understanding of being precedes every conceptual comprehending	132
b) The change in our understanding of being: An example from physics	134
c) The positivity of science. The antecedent, nonobjective projection of the constitution of being that demarcates a field	136

6. On the Difference between Science and Philosophy	138
§27. <i>The projection of the constitution of being pertaining to beings as the inner enabling of positivity, that is, of the essence of science. Preontological and ontological understanding of being</i>	138
§28. <i>Ontic and ontological truth. Truth and transcendence of Dasein</i>	141
§29. <i>Philosophizing as transcending belongs to the essence of human Dasein</i>	149
§30. <i>The different realms of questioning in philosophy and science</i>	151
§31. <i>A summary of what has been presented. The understanding of being as the primordial fact of Dasein: The possibility of the ontological difference. The ontological difference and the distinction between philosophy and science</i>	154

Division 2 Philosophy and Weltanschauung 159

1. Weltanschauung and the Concept of World	161
§32. <i>What is Weltanschauung?</i>	161
a) <i>The word Weltanschauung</i>	161
b) <i>Interpretations of Weltanschauung: Dilthey—Jaspers—Scheler</i>	165
§33. <i>What is meant by world?</i>	168
a) <i>The concept of world in ancient philosophy and in early Christianity</i>	169
b) <i>The concept of world in Scholastic metaphysics</i>	171
§34. <i>Kant's concept of world</i>	174
a) <i>Kant's concept of world in the Critique of Pure Reason</i>	177
b) <i>Excursus: Kant's laying the ground for metaphysics</i>	180
α) <i>The main theses</i>	181
β) <i>The execution</i>	184
c) <i>Excursus: Kant's Dialectic</i>	192
d) <i>Kant's concept of 'idea'</i>	194
e) <i>World as the idea of the totality of appearances: Correlate of finite human knowledge</i>	201

f) Idea and ideal. The full determination of the concept of world as a transcendental ideal	202
g) The existentiell signification of the concept of world	207
2. Weltanschauung and Being-in-the-World	212
§35. <i>Dasein as being-in-the-world</i>	212
§36. <i>World as “play of life”</i>	215
a) Being-in-the-world as the original play of transcendence	216
b) Transcendence qua understanding of being as play	219
c) The correlation of being and thinking. Its narrowing in the “logical” interpretation of the understanding of being	220
§37. <i>Achieving a more concrete understanding of transcendence</i>	225
a) Selfhood (for the sake of oneself) as determining the being of Dasein. Exposure as an intrinsic determination of being-in-the-world	225
b) Exposure as thrownness	228
c) Facticity and thrownness. The nihilative character and finitude of Dasein. Dissemination and individuation	230
d) The lack of hold pertaining to being-in-the-world	234
§38. <i>The structural character of transcendence</i>	235
a) Retrospect on the structural character of being-in-the-world attained	235
b) Weltanschauung as holding oneself in being-in-the-world	237
3. The Problem of Weltanschauung	239
§39. <i>Fundamental questions regarding the principle problem of Weltanschauung</i>	239
a) Weltanschauung as factually engaged being-in-the-world	239
b) The concept of Weltanschauung in Dilthey	241
§40. <i>How does Weltanschauung relate to philosophizing?</i>	246
a) The ordinary form of the problem: Can and should philosophy construct a scientific Weltanschauung?	246
b) On the historicity of Weltanschauungen	247
§41. <i>Two fundamental possibilities of Weltanschauung</i>	248

a) Weltanschauung in myth: Shelter as a hold amid overwhelming beings themselves	248
b) The degeneration of shelter: Weltanschauung that has become busyness	252
§42. <i>The other fundamental possibility: Weltanschauung as held bearing</i>	254
a) Weltanschauung as held bearing and the confrontation with beings arising from it	254
b) Weltanschauung as held bearing and the transformation of truth as such	257
c) Forms of degeneration of Weltanschauung as held bearing	258
§43. <i>On the inner relationship between Weltanschauung as a held bearing and philosophy</i>	261
a) On the problematic of this relationship	261
b) Philosophy is Weltanschauung as held bearing in an exceptional sense	263
§44. <i>In Weltanschauung as held bearing the problem of being irrupts</i>	265
a) The awakening of the problem of being from Weltanschauung within myth as sheltering	266
b) Historical forms of development of philosophy from Weltanschauung as sheltering and held bearing	268
4. The Connection between Philosophy and Weltanschauung	272
§45. <i>The problem of being and the problem of world</i>	272
a) The question of being as a question concerning ground and the problem of world	272
b) In the problem of being and the problem of world, transcendence brings itself to conceptual unfolding	274
§46. <i>Philosophy as held bearing in relation to ground: Letting transcendence happen from out of its ground</i>	276
Editors' Epilogue	281
German–English Glossary	283
English–German Glossary	291