The German term *Befindlichkeit* has been variously translated as “findedness,” “disclosure,” “state of mind,” and, as below, “attunement.” *Befindlichkeit* is related to Dasein’s *facticity* and its fundamental *moods* (*Stimmung*). Dasein is in the world, as Heidegger notes time and again, and this *situatedness* of Dasein, this finding of itself in the world, is what makes possible Dasein’s fundamental moods. Dasein, as situated in its “findedness” is never neutral in its stance in the world: whether anxious, joyous, or bored, Dasein is always *there* (*da*) in the world; this ineradicable fact is *Befindlichkeit*. Thrown into the world, Dasein is *disclosed* as situated or attuned (*Befindlichkeit*) in a particular way (in its mood, *Stimmung*), and for the most part, Dasein is situated or attuned with regard to everydayness and the dictates of *das Man* (the “They”).

*Heidegger, Being and Time*, Stambaugh translation, p. 128.

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That a Dasein factically can, should, and must master its mood with knowledge and will may signify a priority of willing and cognition in certain possibilities of existing. But that must not mislead us into ontologically denying mood as a primordial kind of being of Da-sein in which it is disclosed to itself before all cognition and willing and beyond their scope of disclosure. Moreover, we never master a mood by being free of a mood, but always through a counter mood. The first essential ontological characteristic of attunement is: Attunement discloses Dasein in its thrownness, initially and for the most part in the mode of an evasive turning away.