

click above for definition of key terms

Moods

The feelings and emotions that are usually associated with the word mood are not what Heidegger is speaking of. For Heidegger, mood (*Stimmung*) is defined as our attunement towards the world. One is already in the world and as such one can never have a neutral attunement towards it. **“It [Dasein] finds itself in this way or that way it is disposed in this or that mood. When we say it finds itself, this ‘itself’ first does not really refer expressly to a developed and thematically conscious I.”** (*History of the Concept of Time*, p. 255.) Here Heidegger brings in the concept of *findedness* (*Befindlichkeit*) as it relates to mood. By *findedness* Heidegger means that Dasein is preoccupied in the world usually in what he refers to as



everydayness, the inauthentic idle chatter that Dasein spends most of its existence in. Because of this preoccupation with the world Dasein finds itself in a particular way. However this *findedness* is not a conscious “I am here in the world,” rather it is the “how” Dasein is in the world, and its attunement towards it. For Dasein mood is not

In being in a mood, Da-sein is always already disclosed in accordance with its mood as *that* being to which Da-sein was delivered over in its being as the being which it, existing, has to be. Disclosed does not, as such, mean to be known. Just in the most indifferent and harmless everydayness the being of Da-sein can burst forth as the naked “that it is and has to be.” The pure “that it is” shows itself, the whence and whither remain obscure. The fact that Da-sein normally does not “give in” to such everyday moods, that is, does not pursue what they disclose and does not allow itself to confront what has been disclosed, is no evidence *against* the phenomenal fact of the moodlike disclosure of the being of the there in its that, but is rather evidence for it. For the most part Da-sein evades the being that is disclosed in moods in an *ontic* and existentiell way. *Ontologically* and existentially: this means that in that to which such a mood pays no attention Da-sein is unveiled in its being delivered over to the there. In the evasion itself the there is something disclosed.

Being and Time, Stanbaugh Translation, p 128

something that is chosen; one does not choose to be bored or anxious; one just is. Moods tend to bring to the forefront our own-most possibilities. Examples of moods include *anxiety* and boredom. For Heidegger the only pure form of anxiety comes when Dasein

is faced with its own finitude. Another mood for Heidegger is boredom. With boredom comes a realization that we cannot escape ourselves. Ultimately what Heidegger is trying to achieve with the term mood is that Dasein always has an attunement towards the world and can therefore never be neutral.

--Kylie Foster