

scient, omnipotent, and Creator of all things which are outside of Himself, has certainly more objective reality in itself than those ideas by which finite substances are represented.

Now it is manifest by the natural light that there must at least be as much reality in the efficient and total cause as in its effect. For, whence can the effect derive its reality, if not from its cause? And in what way can this cause communicate this reality to it, unless it possessed it in itself? And from this it follows, not only that something cannot proceed from nothing, but likewise that what is more perfect - that is to say, which has more reality within itself - cannot proceed from the less perfect. And this is not only evidently true of those effects which possess actual or formal reality, but also of the ideas in which we consider merely what is termed objective reality. To take an example, the stone which has not yet existed not only cannot now commence to be unless it has been produced by something which possesses within itself, either formally or eminently, all that enters into the composition of the stone [i.e. it must possess the same things or other more excellent things than those which exist in the stone] and heat can only be produced in a subject in which it did not previously exist by a cause that is of an order [degree or kind] at least as perfect as heat, and so in all other cases. But further, the idea of heat, or of a stone, cannot exist in me unless it has been placed within me by some cause which possesses within it at least as much reality as that which I conceive to exist in the heat or the stone. For although this cause does not transmit anything of its actual or formal reality to my idea, we must not for that reason imagine that it is necessarily a less real cause; we must remember that [since every idea is a work of the mind] its nature is such that it demands of itself no other formal reality than that which it borrows from my thought, of which it is only a mode [i.e. a manner or way of thinking]. But in order that an idea should contain some one certain objective reality rather than another, it must without doubt derive it from some cause in which there is at least as much formal reality as this idea contains of objective reality. For if we imagine that something is found in an idea which is not found in the cause, it must then have been derived from nought; but however imperfect may be this mode of being by which a thing is objectively [or by representation] in the understanding by its idea, we cannot certainly say that this mode of being is nothing, nor, consequently, that the idea derives its origin from nothing.

Nor must I imagine that, since the reality that I consider in these ideas is only objective, it is not essential that this reality should be formally in the causes of my ideas, but that it is sufficient that it should be found objectively. For just as this mode of objective existence pertains to ideas by their

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proper nature, so does the mode of formal existence pertain to the causes of those ideas (this is at least true of the first and principal) by the nature peculiar to them. And although it may be the case that one idea gives birth to another idea, that cannot continue to be so indefinitely; for in the end we must reach an idea whose cause shall be so to speak an archetype, in which the whole reality [or perfection] which is so to speak objectively [or by representation] in these ideas is contained formally [and really]. Thus the light of nature causes me to know clearly that the ideas in me are like [pictures or] images which can, in truth, easily fall short of the perfection of the objects from which they have been derived, but which can never contain anything greater or more perfect.

And the longer and the more carefully that I investigate these matters, the more clearly and distinctly do I recognise their truth. But what am I to conclude from it all in the end? It is this, that if the objective reality of any one of my ideas is of such a nature as clearly to make me recognise that it is not in me either formally or eminently, and that consequently I cannot myself be the cause of it, it follows of necessity that I am not alone in the world, but that there is another being which exists, or which is the cause of this idea. On the other hand, had no such an idea existed in me, I should have had no sufficient argument to convince me of the existence of any being beyond myself; for I have made very careful investigation everywhere and up to the present time have been able to find no other ground.

But of my ideas, beyond that which represents me to myself, as to which there can here be no difficulty, there is another which represents a God, and there are others representing corporeal and inanimate things, other angels, other animals, and others again which represent to me men similar to myself.

As regards the ideas which represent to me other men or animals, or angels, I can however easily conceive that they might be formed by an admixture of the other ideas which I have of myself, of corporeal things, and of God, even although there were apart from me neither men nor animals, nor angels, in all the world.

And in regard to the ideas of corporeal objects, I do not recognise in them anything so great or so excellent that they might not have possibly proceeded from myself; for if I consider them more closely, and examine them individually, as I yesterday examined the idea of wax, I find that there is very little in them which I perceive clearly and distinctly. Magnitude or extension in length, breadth, or depth, I do so perceive; also figure which results from a termination of this extension, the situation which bodies of different figure preserve in relation to one another, and movement or

But even this way of characterizing what still remains does not exhaust the complete phenomenal findings with regard to Dasein.

The "deceased," as distinct from the dead body, has been torn away from "those remaining behind," and is the object of "being taken care of" in funeral rites, the burial, and the cult of graves. And that is so because he is "still more" in his kind of being than an innerworldly thing at hand to be taken care of. In lingering together with him in mourning and commemorating, those remaining behind *are with him*, in a mode of concern which honors him. Thus the relation of being to the dead must not be grasped as a being together with something at hand which *takes care of it*.

In such being-with with the dead, the deceased *himself* is no longer factually "there." However, being-with always means being-with-one-another in the same world. The deceased has abandoned our "world" and left it behind. It is *in terms of this world* that those remaining can still *be with him*.

The more appropriately the no-longer-being-there of the deceased is grasped phenomenally, the more clearly it can be seen that in such being-with with the dead, the real having-come-to-an-end of the deceased is precisely *not* experienced. Death does reveal itself as a loss, but as a loss experienced by those remaining behind. However, in suffering the loss, the loss of being as such which the dying person "suffers" does not become accessible. We do not experience the dying of others in a genuine sense; we are at best always just "there" too.

And even if it were possible and feasible to clarify "psychologically" the dying of others, this would by no means let us grasp the way of being we have in mind, namely, coming-to-an-end. We are asking about the ontological meaning of the dying of the person who dies, as a potentiality-of-being of *his being*; and not about the way of being-with and the still-being-there of the deceased with those left behind. If death as experienced in others is to be the theme of our analysis of the end of Dasein and its totality, this cannot give us what it presumes to give, either ontically or ontologically.

After all, taking the dying of others as a substitute theme for the ontological analysis of the finished character of Dasein and its totality rests on an assumption that demonstrably fails altogether to recognize the kind of being of Dasein. That is what one presupposes when one is of the opinion that any Dasein could arbitrarily be replaced by another, so that what cannot be experienced in one's own Dasein is accessible in another Dasein. But is this assumption really so groundless?

Indubitably, the fact that one Dasein *can be represented* by another belongs to the possibilities-of-being of being-with-one-another in the world. In the everydayness of taking care of things, constant use of such

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representability is made in many ways. Any going to . . . , any fetching of . . . , is representable in the scope of the "surrounding world" initially taken care of. The broad multiplicity of ways of being-in-the-world in which one person can be represented by another extends not only to the used-up modes of public being with one another, but concerns as well the possibilities of taking care of things limited to definite circles, tailored to professions, social classes, and stages of life. But the very meaning of such representation is such that it is always a representation "in" and "together with" something, that is, in taking care of something. Everyday Dasein understands itself initially and for the most part, however, in terms of *what* it is accustomed to take care of. "One is" what one does. With regard to this being (the everyday being-absorbed-with-one-another in the "world" taken care of), representability is not only possible in general, but is even constitutive for being-with-one-another. *Here* one Dasein can and must, within certain limits, "be" another Dasein.

However, this possibility of representation gets completely stranded when it is a matter of representing the possibility of being that constitutes the coming-to-an-end of Dasein and gives it its totality as such. *No one can take the other's dying away from him*. Someone can go "to his death for an other." However, that always means to sacrifice oneself for the other "in a definite matter." Such dying for . . . can never, however, mean that the other has thus had his death in the least taken away. Every Dasein must itself actually take dying upon itself. Insofar as it "is," death is always essentially my own. And it indeed signifies a peculiar possibility of being in which it is absolutely a matter of the being of my own Dasein. In dying, it becomes evident that death* is ontologically constituted by mineness and existence.¹ Dying is not an event, but a phenomenon to be understood existentially in an eminent sense still to be delineated more closely.

But if "ending," as dying, constitutes the totality of Dasein, the being of the totality itself must be conceived as an existential phenomenon of my own Dasein. In "ending," and in the totality thus constituted of Dasein, there is essentially no representation. The way out suggested fails to recognize this existential fact when it proposes the dying of others as a substitute theme for the analysis of totality.

Thus the attempt to make the totality of Dasein phenomenally accessible in an appropriate way gets stranded again. But the result of these considerations is not just negative. They were oriented toward the phenomena, even if rather crudely. We have indicated that death is an existential phenomenon. Our inquiry is thus forced into a purely

* The relation of Dasein to death; death itself—its arrival—entrance, dying.