

# The Future of Being: Is Heidegger Its Prophet?

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Handout with lecture given September 29, 2005  
at the Theosophical Society in America

DA-SEIN = Being-t/here

= Ex-sistence versus “existence”

= “Here I am!?” , “Here we are!?”

Thrown into a world (nexus) I didn’t make and a life I didn’t ask for, yet “Here I am!?”

De-cision of fundamental project of having-to-be my be-ing in the letting-be of be-ing.

Transcending movement of “owning up to” unique proper self of own once-only lifetime  
vs. inertial drag and drift into common being-like-everyone in average everyday time.

Common generic universal of the ALL versus distributive universal of the EACH

Life is in each instance my own: *cuique suum* = to each its own (while of a lifetime)

ER-EIGNIS = Event of enownment, properization (*eigen* = own, proper)

1. Uniquely significant events of a proper lifetime, like my birth, marriage, death
2. One-time-only thoroughly HISTORICAL events: coming of Christ, Hijrah
3. We ARE our history, It HAPPENS to us
4. Thus, the historical Event of our very be-ing
5. Ultimately, the Event of events, the original history of be-ing itself

SEIN = Be-ing versus Be-ness (Brahmanic *sat* as total complete perfect permanent being)

= Radical relational finite dynamic be-ing

= Temporal historical finite be-ing subject to non-being versus eternal infinite Being

= Event of the historically appropriate: “It’s happening! It’s whiling! It’s worlding  
(contextualizing)! It’s allotting (fates and destinies)!”

Destruction of the history of onto-theo-logy, which is a history of the oblivion of be-ing.

Overcoming the history of the metaphysics of **constant presence and eternal verities**

--Clearly manifest in the West from Parmenides/Plato to Hegel

--Includes the Perennial Philosophy, Wisdom Tradition, Timeless Theosophy

## THE FUTURE OF BE-ING

Quest for another inception to re-place the first beginning of theo/philo-sophia by inauguration and instantiation of the proper history of temporal historical finite be-ing. Within this proper history, the human being instantiates the proper selfhood of its Da-sein by owning-up-to and over-to its event of enowning and the historically appropriate.

Heidegger, the “mystagogic cryptic SAGE of Meßkirch” mouthing the words of Being, its un-concealing (*a-lethes*) and so its persistent concealment, its mystery (*lethe*). (Parodied e.g. in Gunter Grass’s novel, *Dog Years*)

Yet he continues to promote the **mystery of the familiar**: van Gogh’s pair of shoes, a jug, an old river bridge, a farmhouse nestled on a snowy hillside, the marvel of the simple life rooted in its local world, threatened to be overpowered and displaced by the Matrix of technology, its syn-thetic composites of satellite positioning systems, air traffic control grids, the internetted world wide web of global communication and transportation, etc. Modern technology is regarded as the ultimate outcome and terminal production of the millennial history of the metaphysics of constant presence, now coming to its end.