

# An Analysis of Heidegger's Phenomenological Thoughts——An Introduction to Being and Time

Wu Yang\*

*Institute of philosophy, Institute of Marxism, Southwest Minzu University, Chengdu, 610041, China*

*\*Corresponding author e-mail: 1261914932@qq.com*

**ABSTRACT.** *At the beginning of the thesis, a brief review of the development of the term phenomenology in the history of Western philosophy reveals the development of phenomenology and the history of Western philosophy. This article takes the seventh section of Introduction to Being and Time as the main research object. Through the review of the overall thought of the introduction, through the combing of the first few chapters of the introduction, the important position of phenomenology in this book is determined. The methodological guide to problem solving and the highlights of Heidegger's phenomenological thoughts in the first few chapters of the introduction. Finally, through the combing and understanding of Heidegger's thoughts in the article, combined with some specific expressions, he has developed an understanding of Heidegger's phenomenological method, that is, phenomenology is a scientific technical means for studying and dealing with problems.*

**KEY WORDS:** *Heidegger, existence and time, phenomenology*

## 1. Introduction

Throughout the history of Western philosophy, the term "phenomenology" first appeared in Lambert's "New Tools" in the 18th century, used to avoid the appearance of illusion in the study of philosophy, also known at the time. It is the theory of illusion. By the nineteenth century Christianity, the Protestant theology regarded phenomenology as a doctrine for envisioning various manifestations of religion. In the metaphysical speech of Brentano, phenomenology also appeared. It was not until the 20th century that Husserl set off a philosophical movement named after phenomenology, from which the phenomenon was accepted by the Western mainstream philosophical world. As a student of Husserl, Heidegger has a complete set of theories and concepts about phenomenology in the course of more than ten

years of research, but in some respects his thoughts and his mentor Husserl's thoughts also have The difference is.

Heidegger's "Existence and Time" is called "one of the greatest philosophical works of the 20th century" by many Western philosophical researchers. In "The Existence and Time", Heidegger is revisiting the basis of the necessity of the problem. Furthermore, the formal structure and priority status of the problem are further analyzed, so that the temporal disclosure is regarded as the interpretation of the general meaning. Since time is a historically possible condition, the existence of this is historical. Therefore, the task of the problem should also include the history of deconstructing ontology. As this analysis goes deeper, the phenomenological approach to exploring the problem is first portrayed.

Heidegger's phenomenological thought was deeply influenced by his teacher Husserl. Husserl's phenomenology received the influence of western mainstream philosophical thoughts in the 20th century, and Heidegger's phenomenological thought was against Husserl's Criticism and inheritance. In the course of learning, I feel that this book is rather embarrassing and difficult to understand. The reason may be that Heidegger's words are more difficult to understand, and the book is an unfinished work. Therefore, only under the leadership of the teacher can you understand it. Therefore, I will talk about my understanding of Heidegger's phenomenological thoughts from the second chapter of the second chapter of this work.

## **2. The body of the paper**

### ***2.1 The importance of phenomenological thinking***

From the eighth section of the introduction, Heidegger divides the introduction into eight sections. Its main meaning is to re-propose the meaning of existence. The structure and ideas can also be well seen in the guide wheel: Sections I through IV first address the necessity, structure, and priority of the problem, and propose a dual task of solving the problem in the fifth and sixth sections on the dissolution of the previous article. "The phenomenological approach to research" finally tells the questions and clues in Section 8. Therefore, it can be seen that in Heidegger's thinking, the seventh section is a methodological guide to solve the existing problems.

In the first two sections of the introduction, Heidegger explained the necessity of revisiting the problem and the formal structure of the problem. Heidegger pointed out in these two sections that the traditional theory of existence not only did not clarify the meaning of existence. The problem of clarification in the ontology is that the meaning of existence is not yet clear. After pointing out the shortcomings of the traditional existential theory, Heidegger categorizes the cause of this misunderstanding as a mistake in the questioning method of the problem: "Recommending the existence of the problem means: first of all, we must fully discuss this question. [1] Here. In the article, Heidegger's statement clearly presents

two parts. The first is the study of the meaning level of the problem, and the second is the way to ask the question. In this part, Heidegger mentions the importance of research methods in the process of researching problems. The simple understanding is that the reason why we can't understand the problem correctly is because we don't see the problem, that is, the way we look at the problem is not correct.

Heidegger tells a concept while telling the three links of the questioning structure, which is "this is". Under the premise of combining the question-and-answer structure, Heidegger believes: "As a kind of existential existence, the question itself is essentially stipulated by the existence of the question being asked. This kind of being is us The one who has always been, and has, among other possibilities, the existence of the possibility of such questioning, we use this to grasp the existence of the term. In short, we are required to This is "to grasp the existence of a person who can ask questions about existence." Therefore, we can think of this as a use of phenomenology by Heidegger.

This is a preliminary preparation and introduction of Heidegger's phenomenology in the introduction to the book. It can be seen that the position of phenomenology in this book also helps us in Heidegger's book. Embody the understanding of phenomenological thinking.

## ***2.2 The understanding of phenomenological methods***

To talk about what is a phenomenological method, we must first understand Heidegger's definition of phenomenology. In Heidegger's definition, the internal structure of "phenomenology" is "phenomenon" and "logos". section. The word "phenomenon" can be traced back to ancient Greece, which means "to reveal oneself", and the appearance seems like a verb, which indicates that the word "phenomenon" is in ancient Greek philosophy. A dynamic process can only be revealed by itself in this process, so the word "phenomenon" can be defined as: itself showing itself. "Logos" has multiple meanings, its original meaning is to speak, so its meaning is what attracts people's attention to the words, which makes the words point to themselves as human beings It appears in front of you, because "Rogers" contains the meaning of publicity, let everyone watch. Because it is only for everyone to watch, it is possible to judge the concept of true and false, and then lay the foundation for the question of truth in the following text. From Heidegger's understanding and analysis of the two phenomena of "phenomenon" and "Logos", it can be seen that in Heidegger's understanding, the two are intrinsically connected, and this connection is Advance guidance is provided for our understanding of phenomenology.

In the fifth section to the sixth section of the introduction, the double task of the problem is explained, and the analysis of the ontology and the historical task of the ontology are constructed. For this problem, Heidegger once pointed out: "Because the existence of the being is hidden in the self-discovery of the beings in our daily lives, it is also hidden in the self-disclosure of the scientific access of the existent, so it must be indicated Let the seeing become a self-display of self." [2] This sentence

shows Heidegger's point of view, so that the questioning of this can only be guided by phenomenology as a methodology.

At the beginning of the seventh verse, Heidegger talked about his understanding of phenomenology. In the text he said: "The expression of 'phenomenology' originally meant a method concept. It does not describe the actual object of philosophical research. What, but how to describe the object of philosophical research." This sentence can be understood as phenomenology as a technical means.

### 3. Conclusion

Since phenomenology exists as a technical means of conducting research, we must understand the objects of the research carried out by phenomenology. In combination with the above, we know that phenomenology is the study of ontology, because Heidegger It is believed that phenomenology is about how existence shows itself correctly, that is to say, phenomenology is the only subject of its existence, and because of the emergence of phenomenology, the existence of dusty state that has been obscured from the past. It is manifested in the middle; it is also because of the emergence of phenomenology, the historical structure of existentialism and the dual task of the analysis of existentialism in this structure and clarification. As Heidegger said in *Being and Time*: "No matter what becomes an ontological subject, phenomenology always approaches this kind of thing. Ontology is only possible as a phenomenology." [3] Heidegger's analysis of phenomenology, I think phenomenology is a technical means of how to deal with problems, and a scientific means of analysis.

### References

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