

Or let us consider other possibilities. A human being who—as we say—is in good humour brings a lively atmosphere with them. Do they, in so doing, bring about an emotional experience which is then transmitted to others, in the

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manner in which infectious germs wander back and forth from one organism to another? We do indeed say that attunement or mood is infectious. Or another human being is with us, someone who through their manner of being makes everything depressing and puts a damper on everything; nobody steps out of their shell. What does this tell us? Attunements are *not side-effects*, but are something which in advance determine our being with one another. It seems as though an attunement is in each case already there, so to speak, like an atmosphere in which we first immerse ourselves in each case and which then attunes us through and through. It does not merely seem so, it is so; and, faced with this fact, we must dismiss the psychology of feelings, experiences, and consciousness. It is a matter of *seeing* and *saying* what is happening here. It is clear that attunements are not something merely at hand. They themselves are precisely a fundamental manner and fundamental way of being, indeed of being-there [*Da-sein*], and this always directly includes being with one another. Attunements are ways of the being-there of *Da-sein*, and thus ways of being-away. An attunement is a way, not merely a form or a mode, but a way [*Weise*]*—*in the sense of a melody that does not merely hover over the so-called proper being at hand of man, but that sets the tone for such being, i.e., attunes and determines the manner and way [*Art und Wie*] of his being.¹