

Ranasinghe, Prashan. *The Homelessness of Being: Heidegger and the Meaning of Existence*. Alberta: University of Alberta Press, 2024. pp. 240. ISBN 9781772127768. DOI: <https://doi.org/10.55997/1012pslxi184br5>

The title presents itself in a unique way because the term *homelessness* implies something negative in plain sight, yet the subtitle introduces what this homelessness refers to, which is, the meaning of existence.

In this work on Heidegger's understanding of the meaning of existence, Ranasinghe approaches the matter at hand by inquiring into the situation of being – of *Dasein* in relation to its state and condition of homelessness. Ranasinghe's thesis revolves around the idea that Being is at home in its very homelessness. Thus, the book explains how homelessness becomes the condition of being human. He supplemented this with the exposition of the concept of dwelling as a means for being to be at home in its homelessness.

The book consists of four chapters, excluding Introduction and Conclusion. In his Introduction, Ranasinghe presented an overview of how Heidegger's concern for being presents itself as relevant and important by showing *Dasein's* social nature. Ranasinghe's exploration of the social nature of *Dasein* is unique, although this aspect is not the main goal of this work. Nevertheless, this is a rarely explored topic, which shows *Dasein* as being which is relational.

In Chapter 1: *Anxiety and the Revelation of Nothingness*, the revelatory aspect of fear and its corresponding limitations are introduced and put into light. One of the highlights is the comparison of fear and anxieties, which leads to a better understanding of the primordially of anxiety. This paves the way for an understanding of how anxiety becomes a necessary attunement of the *Dasein*, for it reveals itself in a pure manner. Chapter 2: *Profound Boredom*, focuses on the revelatory character of boredom. This concludes with the position that boredom reveals the nothingness of beings, that is, there is something lacking. From this, the succeeding chapters will explicate on this nothingness, which is homelessness. Chapter 3: *Ontological Homelessness and Revelation* inquires into Heidegger's usage of Holderlin's Hymn, *The Ister*, and Sophocles' *Antigone* to show the situation of the human being as ontologically homeless. In addition, the importance of being aware of one's homelessness and the corresponding disposition towards it, which is embracing it, are emphasized in this chapter. Chapter 4: *Dwelling in Ontological Homelessness* is where the thesis of Ranasinghe is unpacked. Accordingly, he argues that the attitude of being is dwelling in such state of homelessness, a condition which is rendered by its very being-in-the-world. It is to be embraced and cherished. As a matter of fact, Chapter 4 engages with an exegetical rereading of *Buidling Dwelling Thinking*. To dwell is the very condition of being at home. Yet this means dwelling in homelessness: an indeterminacy labeled as nothingness. As such, to be against this is to be against one's being. Hence not to dwell is tantamount to not be.

The meaning of existence lies in the recognition of being as no-thing, meaning that it is not simply an object to or subject to a specific object. This is how the

phenomenological contribution and faithfulness of Heidegger can be seen. In his very inquiry into the question of being is the distancing away from subject-object relation dichotomy which become prevalent even until today, a tradition which began at the dawn of modernity and continues to linger in all its multifaceted forms at present.

In addition, an important consideration can be seen in this work because of the organization and coherence of the work. The author initially begins its exposition of the overarching theme of Heidegger's oeuvre. The question of the meaning of Being is presented not just from Heidegger's primary works solely but also incorporating the understanding of his fellow scholars in the academe. In this regard, even those who will be trying to read Heidegger for the first time will find this work reliable and helpful.

Ultimately, to dwell is one way of resting and encouraging to form a more profound and original relation between beings, the intentionality of beings. One of the uniqueness of Ranasinghe's methodology is that he did not do an isolated reading and exploration of the concept of authenticity and inauthenticity. This is evident in bridging the concepts found in the Early Writings of Heidegger like boredom, homelessness with that of the Later Writings like dwelling and homecoming. This methodology of Ranasinghe implies the unity of the entire work and contribution of Heidegger. The condition of being in its homelessness presents itself as something indefinite, which points to a constant struggle, which is constitutive of the meaningful existence of Dasein. Thus, existence is a series of deliberation and choosing - a constant unfolding all the way through. In hindsight, it points another question which may be considered as equally as important: What awaits Dasein in the end?

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