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BEING AND TIME

A Translation of
Sein und Zeit

MARTIN HEIDEGGER

Translated by
Joan Stambaugh

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Dedicated to
EDMUND HUSSERL
in friendship and admiration
Todtnauberg in Baden, Black Forest
8 April 1926

I

The Exposition of the Task of a Preparatory Analysis of Da-sein

9. The Theme of the Analytic of Da-sein

The being whose analysis our task is, is always we* ourselves. The being of this being is always *mine*. In the being of this being it is related to its being.[†] As the being of this being, it is entrusted to its own being. It is being[‡] about which this being is concerned. From this characteristic of Da-sein two things follow:

1. The “essence” of this being lies in its to be.[§] The whatness (*essentia*) of this being must be understood in terms of its being (*existentia*) insofar as one can speak of it at all. Here the ontological task is precisely to show that when we choose the word existence for the being of this being, this term does not and cannot have the ontological meaning of the traditional expression of *existentia*. Ontologically, *existentia* means *objective presence* [*Vorhandenheit*], a kind of being which is essentially inappropriate to characterize the being which has the character of Da-sein. We can avoid confusion by always using the interpretive expression *objective presence* [*Vorhandenheit*] for the term *existentia*, and by attributing existence as a determination of being only to Da-sein.

* always “I”

† But this is historical being-in-the-world.

‡ Which one? To be the There and thus to perdure being as such.

§ that it “has” to be; definition.

The “essence” of *Da-sein* lies in its existence. The characteristics to be found in this being are thus not objectively present “attributes” of an objectively present being which has such and such an “outward appearance,” but rather possible ways for it to be, and only this. The thatness of this being is primarily being. Thus the term “*Da-sein*” which we use to designate this being does not express its what, as in the case of table, house, tree, but being.*

2. The being which this being is concerned about in its being is always my own. Thus, *Da-sein* is never to be understood ontologically as a case and instance of a genus of beings as objectively present. To something objectively present its being is a matter of “indifference,” more precisely, it “is” in such a way that its being can neither be indifferent nor non-indifferent to it. In accordance with the character of *always-being-my-own-being* [*Jemeinigkeit*], when we speak of *Da-sein*, we must always use the *personal* pronoun along with whatever we say: “I am,” “You are.”†

Da-sein is my own, to be always in this or that way. It has somehow always already decided in which way *Da-sein* is always my own. The being which is concerned in its being about its being is related to its being as its truest possibility. *Da-sein* is always its possibility. It does not “have” that possibility only as a mere attribute of something objectively present. And because *Da-sein* is always essentially its possibility, it *can* “choose” itself in its being, it can win itself, it can lose itself, or it can never and only “apparently” win itself. It can only have lost itself and it can only have not yet gained itself because it is essentially possible as authentic, that is, it belongs to itself. The two kinds of being of *authenticity* and *inauthenticity*—these expressions are terminologically chosen in the strictest sense of the word—are based on the fact that *Da-sein* is in general determined by always being-mine. But the inauthenticity of *Da-sein* does not signify a “lesser” being or a “lower” degree of being. Rather, inauthenticity can determine *Da-sein* even in its fullest concreteness, when it is busy, excited, interested, and capable of pleasure.

The two characteristics of *Da-sein* sketched out—on the one hand, the priority of “*existentia*” over *essentia*, and then, always-being-mine—already show that an analytic of this being is confronted with a unique phenomenal region. This being does not and never has the kind of being of what is merely objectively present within the world. Thus, it is also not to be thematically found in the manner of coming across something objectively present. The correct presentation of it is so little a matter of course that its determination itself constitutes an essential part of the ontological analytic of this being. The possibility of under-

standing the being of this being stands and falls with the secure accomplishment of the correct presentation of this being. No matter how provisional the analysis may be, it always demands the securing of the correct beginning.

As a being, *Da-sein* always defines itself in terms of a possibility which it *is* and somehow understands in its being. That is the formal meaning of the constitution of the existence of *Da-sein*. But for the *ontological* interpretation of this being, this means that the problematic of its being* is to be developed out of the existentiality of its existence. However, this cannot mean that *Da-sein* is to be construed in terms of a concrete possible idea of existence. At the beginning of the analysis, *Da-sein* is precisely not to be interpreted in the differentiation of a particular existence; rather, it is to be uncovered in the indifferent way in which it is initially and for the most part. This indifference of the everydayness of *Da-sein* is *not nothing*; but rather, a positive phenomenal characteristic. All existing is how it is out of this kind of being, and back into it. We call this everyday indifference of *Da-sein* *averageness*.

And because average everydayness constitutes the ontic immediacy of this being, it was and will be *passed over* again and again in the explication of *Da-sein*. What is ontically nearest and familiar is ontologically the farthest, unrecognized and constantly overlooked in its ontological significance. Augustine asks: “*Quid autem propinquius meipso mihi?*” (“But what is closer to me than myself?”) And must answer: “*Ego certe laboro hic et laboro in meipso: factus sum mihi terra difficultatis et sudoris nimii.*” (“Assuredly I labor here and I labor within myself: I have become to myself a land of trouble and inordinate sweat”).¹ This holds true not only for the ontic and preontological opacity of *Da-sein*, but to a still higher degree for the ontological task of not only not failing to see this being in its phenomenally nearest kind of being, but of making it accessible in its positive characteristics.

But the average everydayness of *Da-sein* must not be understood as a mere “aspect.” In it, too, and even in the mode of inauthenticity, the structure of existentiality lies *a priori*. In it, too, *Da-sein* is concerned with a particular mode of its being to which it is related in the way of average everydayness, if only in the way of fleeing *from* it and of forgetting *it*.

The explication of *Da-sein* in its average everydayness, however, does not just give average structures in the sense of a vague indeterminacy. What *is* ontically in the way of being average can very well be understood ontologically in terms of pregnant structures which are not structurally different

* The Being “of” the There, “of”: *genitivus objectivus*.

† That is, in each case my own means being appropriated.

* better: of its understanding of being

from the ontological determinations of an *authentic* being of Da-sein.

All explications arising from an analytic of Da-sein are gained with a view toward its structure of existence. Because these explications are defined in terms of existentiality, we shall call the characteristics of being of Da-sein *existentials*. They are to be sharply delimited from the determinations of being of those beings unlike Da-sein which we call *categories*. This expression is taken and retained in its primary ontological signification. As the exemplary basis of its interpretation of being, ancient ontology takes the beings which we encounter within the world. *Noein* or *logos* was regarded as the manner of access to those beings. It is there that beings are encountered. The being of these beings, however, must become comprehensible in a distinctive *legein* (a letting be seen), so that this being is comprehensible from the very beginning as what it is and already is in every being. In the discussion (*logos*) of beings, we have always previously addressed ourselves to being; this addressing is *kate-goreisthai*. That means, first of all: to accuse publicly, to say something to someone directly and in front of everyone. Used ontologically, the term means: to say something to a being, so to speak, right in the face, to say what it always already is as a being; that is, to let it be seen for everyone in its being. What is caught sight of in such seeing and what becomes visible are the *kategoriai*. They include the *a priori* determinations of the beings which can be addressed and spoken about in the *logos* in different ways. Existentials and categories are the two fundamental possibilities of the characteristics of being. The being which corresponds to them requires different ways of primary interrogation. Beings are a *who* (existence) or else a *what* (objective presence in the broadest sense). It is only in terms of the clarified horizon of the question of being that we can treat the connection between the two modes of characteristics of being.

We intimated in the introduction that a task is furthered in the existential analytic of Da-sein, a task whose urgency is hardly less than that of the question of being itself: the exposition of *the a priori* which must be visible if the question "What is human being?" is to be discussed philosophically. The existential analytic of Da-sein is *prior* to any psychology, anthropology, and especially biology. By being delimited from these possible investigations of Da-sein, the theme of the analytic can become still more sharply defined. Its necessity can thus at the same time be demonstrated more incisively.

10. *How the Analytic of Da-sein is to be Distinguished from Anthropology, Psychology, and Biology*

After a theme for investigation has been initially outlined in positive terms, it is always important to show what is to be ruled out, although it

can easily become unfruitful to discuss what is not going to happen. We must show that all previous questions and investigations* which aim at Da-sein fail to see the real *philosophical* problem, regardless of their factual productivity. Thus, as long as they persist in this attitude, they may not claim to *be able* to accomplish what they are fundamentally striving for at all. In distinguishing existential analytic from anthropology, psychology, and biology, we shall confine ourselves to what is in principle the fundamental ontological question. Thus, our distinctions will be of necessity inadequate for a "theory of science" simply because the scientific structure of the above-mentioned disciplines (not the "scientific attitude" of those who are working to further them) has today become completely questionable and needs new impulses which must arise from the ontological problematic.

Historiographically, the intention of the existential analytic can be clarified by considering Descartes, to whom one attributes the discovery of the *cogito sum* as the point of departure for all modern philosophical questioning. He investigates the *cogitare* of the *ego*—within certain limits. But the *sum* he leaves completely undiscussed, even though it is just as primordial as the *cogito*. Our analytic raises the ontological question of the being of the *sum*. Only when the *sum* is defined does the manner of the *cogitationes* become comprehensible.

At the same time, it is of course misleading to exemplify the intention of the analytic historiographically in this way. One of our first tasks will be to show that the point of departure from an initially given *ego* and subject totally fails to see the phenomenal content of Da-sein. Every idea of a "subject"—unless refined by a previous ontological determination of its basic character—still posits the *subjectum* (*hupokeimenon*) *ontologically* along with it, no matter how energetic one's ontic protestations against the "substantial soul" or the "reification of consciousness." Thingliness itself needs to be demonstrated in terms of its ontological source in order that we can ask what is now to be understood *positively* by the nonreified *being* of the subject, the soul, consciousness, the spirit, the person. All these terms name definite areas of phenomena which can be "developed." But they are never used without a remarkable failure to see the need for inquiring about the being of the beings so designated. Thus we are not being terminologically idiosyncratic when we avoid these terms as well as the expressions "life" and "human being" in designating the beings that we ourselves are.

On the other hand, if we understand it correctly, in any serious and scientifically minded "philosophy of life" (this expression says about

* They did not aim at Da-sein at all.

as much as the “botany of plants”) there lies an inexplicit tendency toward understanding the being of Da-sein.* What strikes us first of all in such a philosophy (and this is its fundamental lack)† is that “life” itself as a kind of being does not become a problem ontologically.

47 W. Dilthey’s investigations are motivated and sustained by the perennial question of “life.” Starting from “life” itself as a whole, he attempts to understand its “experiences” in their structural and developmental interconnections. What is philosophically relevant about his “humanistic psychology” is not to be found in the fact that it is no longer oriented toward psychic elements and atoms and no longer tries to piece together the life of the soul, but rather aims at the “whole of life” and “gestalt.” Rather, it is to be found in the fact that in the midst of all this he was, *above all*, on the way to the question of “life.” It is true that we can see here very plainly the limits of his problematic and of the set of concepts with which it had to be expressed. But along with Dilthey and Bergson, all the directions of “personalism” and all tendencies toward a philosophical anthropology influenced by them share these limits. The phenomenological interpretation of personality is in principle more radical and transparent; but it does not reach the dimension of the question of being in Da-sein, either. Despite all their differences in questioning, development, and orientation of their worldviews, the interpretations of personality found in Husserl² and Scheler agree in what is negative. They no longer ask the question about the “being of the person.” We choose Scheler’s interpretation as an example, not only because it is accessible in print,³ but because he explicitly emphasizes the being of the person as such, and attempts to define it by defining the specific being of acts as opposed to everything “psychical.” According to Scheler, the person can never be thought as a thing or a substance. Rather it is “the immediately co-experienced *unity* of ex-periencing—not just a thing merely thought behind and outside of what is immediately experienced.”⁴ The person is not a thinglike substantial being. Furthermore, the being of the person cannot consist in being a subject of rational acts that have a certain lawfulness.

48 The person is not a thing, not a substance, not an object. Here Scheler emphasizes the same thing which Husserl⁵ is getting at when he requires for the unity of the person a constitution essentially different from that of things of nature. What Scheler says of the person, he applies to acts as well. “An act is never also an object, for it is the nature of the being of acts only to be experienced in the process itself and given in reflection.”⁶ Acts are nonpsychical. Essentially the person exists

* no!

† Not only that, but the question of truth is totally and essentially inadequate.

only in carrying out intentional acts, and is thus essentially *not* an object. Every psychical objectification, and thus every comprehension of acts as something psychical, is identical with depersonalization. In any case, the person is given as the agent of intentional acts which are connected by the unity of a meaning. Thus psychical being has nothing to do with being a person. Acts are carried out, the person carries them out. But what is the ontological meaning of “carrying out,” how is the kind of being of the person to be defined in an ontologically positive way? But the critical question cannot stop at this. The question is about the being of the whole human being, whom one is accustomed to understand as a bodily-soul-like-spiritual unity. Body, soul, spirit might designate areas of phenomena which are thematically separable for the sake of determinate investigations; within certain limits their ontological indeterminacy might not be so important. But in the question of the being of human being, this cannot be summarily calculated in terms of the kinds of being of body, soul, and spirit which have yet first to be defined. And even for an ontological attempt which is to proceed in this way, some idea of the being of the whole would have to be presupposed. But what obstructs or misleads the basic question of the being of Da-sein is the orientation thoroughly colored by the anthropology of Christianity and the ancient world, whose inadequate ontological foundations personalism and the philosophy of life also ignore. Traditional anthropology contains the following:

1. The definition of human being: *zōon logon echon* in the interpretation: *animal rationale*, rational life. The kind of being of the *zōon*, however, is understood here in the sense of occurring and being objectively present. The *logos* is a higher endowment whose kind of being remains just as obscure as that of the being so pieced together.
2. The other guideline for the determination of the being and essence of human being is a *theological* one: *kai eipen ho theos. Poiēsōmen anthrōpon kat’ eikona hēmeteran kai kath’ homoiōsin; faciamus hominem ad imaginem nostram et similitudinem nostram.*⁷ From this, Christian theological anthropology, taking over the ancient definition, gets an interpretation of the being we call human being. But just as the being of God is ontologically interpreted by means of ancient ontology, so is the being of the *ens finitum*, to an even greater extent. The Christian definition was de-theologized in the course of the modern period. But the idea of “transcendence”—that human being is something that goes beyond itself—has its roots in Christian dogma, which can hardly be said to have ever made an ontological problem of the being of human being. This idea of transcendence, according to which the human being is more than a rational being, has elaborated itself in

various transformations. We can illustrate its origin with the following quotations: “*His praeclaris dotibus excelluit prima hominis conditio, ut ratio, intelligentia, prudentia, iudicium, non modo ad terrenaе vitae gubernationem suppeteret, sed quibus transcenderet usque ad Deum et aeternam felicitatem.*”⁸ “For the fact that human being looks toward God and His word clearly shows that according to his nature he is born closer to God, is more similar to God, is somehow drawn toward God, that without doubt everything flows from the fact that he is created in the image of God.”⁹

The sources which are relevant for traditional anthropology—the Greek definition and the theological guideline—indicate that, over and above the attempt to determine the essence of “human being” as a being, the question of its being has remained forgotten; rather, this being is understood as something “self-evident” in the sense of the objective presence of other created things. These two guidelines intertwine in modern anthropology, where the *res cogitans*, consciousness, and the context of experience, serve as the methodical point of departure. But since these *cogitationes* are also ontologically undetermined, or are again inexplicitly and “self-evidently” taken as something “given” whose “being” is not a matter of question, the anthropological problematic remains undetermined in its decisive ontological foundation.

This is no less true of “psychology,” whose anthropological tendencies are unmistakable today. Nor can the missing ontological foundations be replaced by building anthropology and psychology into a general biology. In the order of possible understanding and interpretation, biology as the “science of life” is rooted in the ontology of Da-sein, although not exclusively in it. Life has its own kind of being, but it is essentially accessible only in Da-sein. The ontology of life takes place by way of a privative interpretation. It determines what must be the case if there can be anything like just-being-alive. Life is neither pure objective presence, nor is it Da-sein. On the other hand, Da-sein should never be defined ontologically by regarding it as life—(ontologically undetermined) and then as something else on top of that.

In suggesting that anthropology, psychology, and biology all fail to give an unequivocal and ontologically adequate answer to the question of the *kind of being* of this being that we ourselves are, no judgment is being made about the positive work of these disciplines. But, on the other hand, we must continually be conscious of the fact that these ontological foundations can never be disclosed by subsequent hypotheses derived from empirical material. Rather, they are always already “there” even when that empirical material is only *collected*. The fact that

positivistic investigation does not see these foundations and considers them to be self-evident is no proof of the fact that they do not lie at the basis and are problematic in a more radical sense than any thesis of positivistic science can ever be.¹⁰

11. *The Existential Analytic and the Interpretation of Primitive Da-sein: The Difficulties in Securing a “Natural Concept of the World”*

The interpretation of Da-sein in its everydayness, however, is not identical with describing a primitive stage of Da-sein, with which we can become acquainted empirically through the medium of anthropology. *Everydayness is not the same thing as primitiveness*. Rather, everydayness is also and precisely a kind of being of Da-sein, even when Da-sein moves in a highly developed and differentiated culture. On the other hand, primitive Da-sein also has its possibility of noneveryday being, and it has its own specific everydayness. To orient the analysis of Da-sein toward “the life of primitive peoples” can have a positive methodical significance in that “primitive phenomena” are often less hidden and complicated by extensive self-interpretation on the part of the Da-sein in question. Primitive Da-sein often speaks out of a more primordial absorption in “phenomena” (in the pre-phenomenological sense). The conceptuality which appears to be clumsy and crude to us can be of use positively for a genuine elaboration of the ontological structures of phenomena.

But up until now our information about primitive peoples has been provided by ethnology. And ethnology already moves in certain preliminary concepts and interpretations of human being in general, beginning with the initial “collection” of its materials, its findings and elaborations. We do not know whether commonplace psychology or even scientific psychology and sociology, which the ethnologist brings with him, offer any scientific guarantee for an adequate possibility of access, interpretation, and mediation of the phenomena to be investigated. The situation here is the same as with the disciplines mentioned before. Ethnology itself already presupposes an adequate analytic of Da-sein as its guideline. But since the positivistic sciences neither “can” nor should wait for the ontological work of philosophy, the continuation of research will not be accomplished as “progress”; but, rather, as the *repetition* and the ontologically more transparent purification of what has been ontically discovered.¹¹

Although the formal differentiation of the ontological problematic as opposed to ontic investigation may seem easy, the development and above all the *beginning* of an existential analytic of Da-sein is not without

difficulties. A need is contained in this task which has made philosophy uneasy* for a long time, but philosophy fails again and again in fulfilling the task: *the development of the idea of a "natural concept of the world."* The wealth of knowledge of the most exotic and manifold cultures and forms of existence available today seems favorable to taking up this task in a fruitful way. But that is only an illusion. Fundamentally, this plethora of information seduces us into failing to see the real problem. The syncretistic comparison and classification of everything does not of itself give us genuine essential knowledge. Subjecting the manifold to tabulation does not guarantee a real understanding of what has been ordered. The genuine principle of order has its own content which is never found by ordering, but is rather already presupposed in ordering. Thus the explicit idea of world as such is a prerequisite for the order of world images. And if "world" itself is constitutive of Da-sein, the conceptual development of the phenomenon of world requires an insight into the fundamental structures of Da-sein.

The positive characteristics and negative considerations of this chapter aimed at directing the understanding of the tendency and question of the following interpretation to the right path. Ontology can only contribute indirectly to the furtherance of existing positivistic disciplines. It has a goal of its own, provided that the question of being is the spur for all scientific search over and above the acquisition of information about beings.

* Not at all! The concept of world is not understood at all.

II

Being-in-the-World in General as the Fundamental Constitution of Da-sein

12. A Preliminary Sketch of Being-in-the-World in Terms of the Orientation toward Being-in as Such

In the preparatory discussions (section 9) we already profiled characteristics of being which are to provide us with a steady light for our further investigation, but which at the same time receive their structural concretion in this investigation. Da-sein is a being which is related understandingly in its being toward that being. In saying this we are calling attention to the formal concept of existence. Da-sein exists. Furthermore, Da-sein is the being which I myself always am. Mineness belongs to existing Da-sein as the condition of the possibility of authenticity and inauthenticity. Da-sein exists always in one of these modes, or else in the modal indifference to them.

These determinations of being of Da-sein, however, must now be seen and understood *a priori* as grounded upon that constitution of being which we call *being-in-the-world*. The correct point of departure of the analytic of Da-sein consists in the interpretation of this constitution.

The compound expression "being-in-the-world" indicates, in the very way we have coined it, that it stands for a *unified* phenomenon. This primary datum must be seen as a whole. But while being-in-the-world cannot be broken up into components that may be pieced together, this does not prevent it from having several constitutive structural factors. The phenomenal fact indicated by this expression actu-

ally gives us a threefold perspective. If we pursue it while keeping the whole phenomenon in mind from the outset we have the following:

1. "*In-the-world*": In relation to this factor, we have the task of questioning the ontological structure of "world" and of defining the idea of *worldliness* as such (cf. chapter 3 of this division).
2. The *being* which always is in the way of being-in-the-world. In it we are looking for what we are questioning when we ask about the "who?". In our phenomenological demonstration we should be able to determine who is in the mode of average everydayness of *Da-sein* (cf. chapter 4 of this division).
3. *Being in* as such: The ontological constitution of in-ness itself is to be analyzed (cf. chapter 5 of this division). Any analysis of one of these constitutive factors involves the analysis of the others; that is, each time seeing the whole phenomenon. It is true that being-in-the-world is an *a priori* necessary constitution of *Da-sein*, but it is not at all sufficient to fully determine *Da-sein*'s being. Before we thematically analyze the three phenomena indicated individually, we shall attempt to orient ourselves toward a characteristic of the third of these constitutive factors.

54 What does *being-in* mean? Initially, we supplement the expression being-in with the phrase "in the world," and are inclined to understand this being-in as "being-in something." With this term, the kind of being of a being is named which is "in" something else, as water is "in" the glass, the dress is "in" the closet. By this "in" we mean the relation of being that two beings extended "in" space have to each other with regard to their location in that space. Water and glass, dress and closet, are both "in" space "at" a location in the same way. This relation of being can be expanded; that is, the bench in the lecture hall, the lecture hall in the university, the university in the city, and so on until: the bench in "world space." These beings whose being "in" one another can be determined in this way all have the same kind of being—that of being objectively present—as things occurring "within" the world. The objective presence "in" something objectively present, the being objectively present together with something having the same kind of being in the sense of a definite location relationship are ontological characteristics which we call *categorial*. They belong to beings whose kind of being is unlike *Da-sein*.

In contrast, being-in designates a constitution of being of *Dasein*, and is an *existential*. But we cannot understand by this the objective presence of a material thing (the human body) "in" a being objectively present. Nor does the term being-in designate a spatial "in one another"

of two things objectively present, any more than the word "in" primordially means a spatial relation of this kind.¹ "In" stems from *innan-*, to live, *habitare*, to dwell. "An" means I am used to, familiar with, I take care of something. It has the meaning of *colo* in the sense of *habito* and *diligo*. We characterized this being to whom being-in belongs in this meaning as the being which I myself always am. The expression "*bin*" is connected with "*bei*." "*Ich bin*" (I am) means I dwell, I stay near . . . the world as something familiar in such and such a way. Being* as the infinitive of "I am": that is, understood as an existential, means to dwell near . . . , to be familiar with. . . . *Being-in* is thus the formal existential expression of the being of *Da-sein*[†] which has the essential constitution of being-in-the-world.

"Being together with" the world, in the sense of being absorbed in the world, which must be further interpreted, is an existential which is grounded in being-in. Because we are concerned in these analyses with *seeing* a primordial structure of being of *Da-sein* in accordance with whose phenomenal content the concepts of being must be articulated, and because this structure is fundamentally incomprehensible in terms of the traditional ontological categories, this "being together with" must also be examined more closely. We shall again choose the method of contrasting it with something essentially ontologically different—that is, a categorical relation of being which we express linguistically with the same means. Fundamental ontological distinctions are easily obliterated; and if they are to be envisaged phenomenally in this way, this must be done *explicitly*, even at the risk of discussing something "obvious." The status of the ontological analytic, however, shows that we do not at all have these "obvious" matters adequately "in our grasp," still less have we interpreted them in the meaning of their being; and we are even farther from possessing the proper structural concepts in a secure form.

As an existential, "being with" the world never means anything like the being-objectively-present-together of things that occur. There is no such thing as the "being next to each other" of a being called "*Da-sein*" with another being called "world." It is true that, at times, we are accustomed to express linguistically the being together of two objectively present things in such a manner: "The table stands 'next to' the door," "The chair 'touches' the wall." Strictly speaking, we can never talk about "touching," not because in the last analysis we can always find a space between the chair and the wall by examining it more closely, but because in principle the chair can never touch the wall, even if the

* "To be" is also the infinitive of the "is": a being is.

† But not of being in general and not at all of being itself—absolutely.

space between them amounted to nothing. The presupposition for this would be that the wall could be *encountered* “by” the chair. A being can only touch an objectively present being within the world if it fundamentally has the kind of being of being-in—only if with its Da-sein something like world is already discovered in terms of which beings can reveal themselves through touch and thus become accessible in their objective presence. Two beings which are objectively present within the world and are, moreover, *worldless* in themselves, can never “touch” each other, neither can “be” “together with” the other. The supplement “which are moreover worldless” must not be left out, because those beings which are not worldless, for example Da-sein itself, are objectively present “in” the world, too. More precisely, they can be *understood* within certain limits and with a certain justification as something merely objectively present. To do this, one must completely disregard or just not see the existential constitution of being-in. But with this possible understanding of “Da-sein” as something objectively present, and only objectively present, we may not attribute to Da-sein its *own* kind of “objective presence.” This objective presence does not become accessible by disregarding the specific structures of Da-sein, but only in a previous understanding of them. Da-sein understands its ownmost being in the sense of a certain “factual objective presence.”²² And yet the “factuality” of the fact of one’s own Da-sein is ontologically totally different from the factual occurrence of a kind of stone. The factuality of the fact Da-sein, as the way in which every Da-sein actually is, we call its *facticity*. The complicated structure of this determination of being is itself comprehensible *as a problem* only in the light of the existential fundamental constitutions of Da-sein which we have already worked out. The concept of facticity implies that an “innerworldly” being has being-in-the-world in such a way that it can understand itself as bound up in its “destiny” with the being of those beings which it encounters within its own world.

Initially it is only a matter of seeing the ontological distinction between being-in as an existential and the category of the “insiderness” that things objectively present can have with regard to one another. If we define being-in in this way, we are not denying to Da-sein every kind of “spatiality.” On the contrary. Da-sein itself has its own “being-in-space,” which in its turn is possible only *on the basis of being-in-the-world in general*. Thus, being-in cannot be clarified ontologically by an ontic characteristic, by saying for example: being-in in a world is a spiritual quality and the “spatiality” of human being is an attribute of its bodiliness which is always at the same time “based on” corporeality. Then we again have to do with a being-objectively-present-together of a spiritual thing thus constituted with a corporeal thing, and the being of the beings thus compounded is more obscure than ever. The understanding of being-in-the-world as an

essential structure of Da-sein first makes possible the insight into its *existential spatiality*. This insight will keep us from failing to see this structure or from previously cancelling it out, a procedure motivated not ontologically, but “metaphysically” in the naïve opinion that human being is initially a spiritual thing which is then subsequently placed “in” a space.

With its facticity, the being-in-the-world of Da-sein is already dispersed in definite ways of being-in, perhaps even split up. The multiplicity of these kinds of being-in can be indicated by the following examples: to have to do with something, to produce, order and take care of something, to use something, to give something up and let it get lost, to undertake, to accomplish, to find out, to ask about, to observe, to speak about, to determine. . . . These ways of being-in have the kind of being of *taking care of* which we shall characterize in greater detail. The *deficient* modes of omitting, neglecting, renouncing, resting, are also ways of taking care of something, in which the possibilities of taking care are kept to a “bare minimum.” The term “taking care” has initially its prescientific meaning and can imply: carrying something out, settling something, “to straighten it out.” The expression could also mean to take care of something in the sense of “getting it for oneself.” Furthermore, we use the expression also in a characteristic turn of phrase: I will see to it or take care that the enterprise fails. Here “to take care” amounts to apprehensiveness. In contrast to these prescientific ontic meanings, the expression “taking care” is used in this inquiry as an ontological term (an existential) to designate the being of a possible being-in-the-world. We do not choose this term because Da-sein is initially economical and “practical” to a large extent, but because the being of Da-sein itself is to be made visible as *care*. Again, this expression is to be understood as an ontological structure concept (compare chapter 6 of this division). The expression has nothing to do with “distress,” “melancholy,” or “the cares of life” which can be found ontically in every Da-sein. These—like their opposites, “carefreeness” and “gaiety”—are ontically possible only because Da-sein, *ontologically* understood, is care. Because being-in-the-world belongs essentially to Da-sein, its being toward the world is essentially taking care.*

According to what we have said, being-in is not a “quality” which Da-sein sometimes has and sometimes does not have, *without* which it could *be* just as well as it could with it. It is not the case that human being “is,” and then on top of that has a relation of being to the “world” which it sometimes takes upon itself. Da-sein is never “initially” a sort of

* Human being [*Mensch-sein*] here equated with Da-sein.

a being which is free from being-in, but which at times is in the mood to take up a "relation" to the world. This taking up of relations to the world is possible only *because*, as being-in-the-world, Da-sein is as it is. This constitution of being is not first derived from the fact that besides the being which has the character of Da-sein there are other beings which are objectively present and meet up with it. These other beings can only "meet up" "with" Da-sein because they are able to show themselves of their own accord within a *world*.

The saying used so often today "Human beings have their environment" does not say anything ontologically as long as this "having" is undetermined. In its very possibility this "having" has its foundation in the existential constitution of being-in. As a being essentially existing in this way, Da-sein can explicitly discover beings which it encounters in the environment, can know about them, can avail itself of them, can *have* "world." The ontically trivial talk about "having an environment" is ontologically a problem. To solve it requires nothing less than defining the being of Da-sein beforehand in an ontologically adequate way. If in biology use has been made of this constitution of being—especially since K. E. von Baer—one must not conclude that its philosophical use implies "biologism." For as a positive science, biology, too, can never find and determine this structure, it must presuppose it and continually make use of it.* This structure itself, however, can be explicated philosophically as the *a priori* condition for the thematic objects of biology only if it is understood beforehand as a structure of Da-sein. Only in terms of an orientation toward the ontological structure thus understood, can "life" as a constitution of being be defined *a priori* in a privative way. Ontically, as well as ontologically, being-in-the-world has priority as taking care. This structure gets its fundamental interpretation in the analytic of Da-sein.

But does not this determination of the constitution of being discussed up to now move exclusively in negative statements? Though this being-in is supposedly so fundamental, we always keep hearing what it is *not*. Indeed. But the prevalence of negative characteristics is no accident. Rather it makes known what is peculiar to this phenomenon, and is thus positive in a genuine sense—a sense appropriate to the phenomenon itself. The phenomenological demonstration of being-in-the-world has the character of rejecting distortions and obfuscations *because* this phenomenon is always already "seen" in every Da-sein in a certain way. And that is true *because* it makes up a fundamental constitution of Da-sein, in that it is always already disclosed, along with its being, for the understanding of being in Da-sein. But the phenomenon has mostly

* Is one justified in speaking of "world" here at all? Only surroundings (*Umgebung*). "Having" corresponds to this "giving." Da-sein never "has" world.

been basically misinterpreted, or interpreted in an ontologically inadequate way.* However, this "seeing in a certain way and yet mostly misinterpreting" is itself based on nothing other than this constitution of being of Da-sein itself. In accordance with that constitution, Da-sein understands itself—and that means also its being-in-the-world—ontologically in terms of *those* beings and their being which it itself is *not*, but which it encounters "within" its world.†

Both in Da-sein and for it, this constitution of being is always already somehow familiar. If it is now to be recognized, the explicit *cognition* that this task implies takes *itself* (as a knowing of the world) as the exemplary relation of the "soul" to the world. The cognition of world (*noein*)—or addressing oneself to the "world" and discussing it (*logos*)—thus functions as the primary mode of being-in-the-world even though being-in-the-world is not understood as such. But because this structure of being remains ontologically inaccessible, yet is ontically experienced as the "relation" between one being (world) and another (soul), and because being is initially understood by taking being as innerworldly beings for one's ontological support, one tries to conceive the relation between world and soul as grounded in these two beings and in the sense of their being; that is, as objective presence. Although it is experienced and known prephenomenologically, being-in-the-world is *invisible* if one interprets it in a way that is ontologically inadequate. One is just barely acquainted with this constitution of Da-sein only in the form given by an inadequate interpretation—and indeed, as something obvious. In this way it then becomes the "evident" point of departure for the problems of epistemology or a "metaphysics of knowledge." For what is more obvious than the fact that a "subject" is related to an "object" and the other way around? This "subject-object-relation" must be presupposed. But that is a presupposition which, although it is inviolate in its own facticity, is truly fatal, perhaps for that very reason, if its ontological necessity and especially its ontological meaning are left in obscurity.

Thus the phenomenon of being-in has for the most part been represented exclusively by a single exemplar—knowing the world. This has not only been the case in epistemology; for even practical behavior has been understood as behavior which is *not* theoretical and "atheoretical." Because knowing has been given this priority, our understanding of its ownmost kind of being is led astray, and thus being-in-the-world must be delineated more precisely with reference to knowing the world, and must itself be made visible as an existential "modality" of being-in.

* Yes. As far as being goes, it is not at all.

† A subsequent interpretation.

13. *The Exemplification of Being-in in a Founded Mode:
Knowing the World*

If being-in-the-world is a fundamental constitution of Da-sein, and one in which it moves not only in general but especially in the mode of everydayness, it must always already have been experienced ontically. It would be incomprehensible if it were totally veiled, especially since Da-sein has an understanding of its own being at its disposal, no matter how indeterminately that understanding functions. However, no sooner was the “phenomenon of knowing the world” understood than it was interpreted in an “external” formal way. The evidence for this is the interpretation of knowledge, still prevalent today, as a “relation between subject and object” which contains about as much “truth” as it does vacuity. But subject and object are not the same as Da-sein and world.*

Even if it were feasible to give an ontological definition of being-in primarily in terms of being-in-the-world that *knows*, the first task required would still be the phenomenal characterization of knowing as a being in and toward the world. But if one thinks about this relation of being, one first has a being, called nature, as that which is known. Knowing itself is not to be found in this being. If knowing “is” at all, it belongs solely to those beings which know. But even in those beings, the things called human beings, knowing is not objectively present. In any case, it can not be ascertained externally like corporeal qualities. In that knowing belongs to these beings and is not an external characteristic, it must be “inside.” The more unequivocally we bear in mind that knowing is initially and really “inside,” and indeed has by no means the kind of being of physical and psychic beings, the more we believe that we are proceeding without presuppositions in the question of the essence of knowledge and of the clarification of the relation between subject and object. For only then can the problem arise of how this knowing subject comes out of its inner “sphere” into one that is “other and external,” of how knowing can have an object at all, and of how the object itself is to be thought so that eventually the subject knows it without having to venture a leap into another sphere. But in this approach, which has many variations, the question of the kind of being of this knowing subject is completely omitted, though its way of being was always included tacitly in the theme when we spoke of its knowing. Of course, we are sometimes assured that the subject’s inside and its “inner sphere” is certainly not to be thought as a kind of a “box” or “cabinet.” But what the positive meaning is of the “inside” of immanence in which knowing is initially

* Certainly not. So little that even rejecting this by putting them together is already fatal.

enclosed, and how the character of being of this “being inside” of knowing is founded in the kind of being of the subject, about this there is silence. However this inner sphere might be interpreted, if one asks how knowing gets “out” of it and achieves a “transcendence,” it becomes evident that the knowing which presents such enigmas remains problematical unless one has first clarified how it is and what it is.

With this kind of approach one is blind to what was already implicitly implied in the preliminary thematization of the phenomenon of knowing. Knowing is a mode of being of Da-sein as being-in-the-world, and has its ontic foundation in this constitution of being. But if, as we suggest, we thus find phenomenally that *knowing is a kind of being of being-in-the-world*, one might object that with such an interpretation of knowing, the problem of knowledge is annihilated. What is there left to ask about if one *presupposes* that knowing is already together with its world which it is, after all, first supposed to reach in the transcending of the subject? Apart from the fact that in the question just formulated, the “standpoint”—which is again not demonstrated phenomenally but is rather constructivist—makes its appearance, what criterion then decides *whether and in which sense* there is to be a problem of knowledge other than that of the phenomenon of knowing itself and the kind of being of the knower?

If we now ask what shows itself in the phenomenal findings of knowing, we must remember that knowing itself is grounded beforehand in already-being-in-the-world which essentially constitutes the being of Da-sein. Initially, this already-being-with is not solely a rigid staring at something merely objectively present. Being-in-the-world, as taking care of things, is *taken in by* the world which it takes care of. In order for knowing to be possible as determining by observation what is objectively present, there must first be a *deficiency* of having to do with the world and taking care of it. In refraining from all production, manipulation, and so on, taking care of things places itself in the only mode of being-in which is left over, in the mode of simply lingering with. . . . *On the basis* of this kind of being toward the world which lets us encounter beings within the world solely in their mere *outward appearance (eidos)*, and *as* a mode of this kind of being, looking explicitly at something thus encountered is possible.* This looking *at* is always a way of assuming a definite direction toward something, a glimpse of what is objectively present. It takes over a “perspective” from the beings thus encountered from the very beginning. This looking itself becomes a mode of

* Looking at does not occur merely by looking away. Looking at has its own origin and has looking away as its necessary consequence. Looking has its own primordially. Looking at the *eidos* requires something different.

independent dwelling together with beings in the world. In this “dwelling”—as the refusal of every manipulation and use—the *perception* of what is objectively present takes place. Perception takes place as *addressing* and *discussing* something as something. On the foundation of this *interpretation* in the broadest sense, perception becomes *definition*. What is perceived and defined can be expressed in propositions and as thus *expressed* can be maintained and preserved. This perceptive retention of a proposition about . . . is itself a way of being-in-the-world, and must not be interpreted as a “procedure” by which a subject gathers representations about something for itself which then remain stored up “inside” as thus appropriated, and in reference to which the question can arise at times of how they “correspond” with reality.

In directing itself toward . . . and in grasping something, Da-sein does not first go outside of the inner sphere in which it is initially encapsulated, but, rather, in its primary kind of being, it is always already “outside” together with some being encountered in the world already discovered. Nor is any inner sphere abandoned when Da-sein dwells together with a being to be known and determines its character. Rather, even in this “being outside” together with its object, Da-sein is “inside,” correctly understood; that is, it itself exists as the being-in-the-world which knows. Again, the perception of what is known does not take place as a return with one’s booty to the “cabinet” of consciousness after one has gone out and grasped it. Rather, in perceiving, preserving, and retaining, the Da-sein that knows *remains outside as Da-sein*. In “mere” knowledge about a context of the being of beings, in “only” representing it, in “solely” “thinking” about it, I am no less outside in the world together with beings than I am when I *originally* grasp them. Even forgetting something, when every relation of being to what was previously known seems to be extinguished, must be understood *as a modification of primordial being-in*, and this holds true for every deception and every error.

The foundational context shown for the mode of being-in-the-world constitutive for the knowledge of the world makes the following clear: in knowing, Da-sein gains a new *perspective of being* toward the world always already discovered in Da-sein. This new possibility of being can be independently developed. It can become a task, and as scientific knowledge can take over the guidance for being-in-the-world. But knowing neither first *creates* a “commercium” of the subject with the world, nor does this commercium *originate* from an effect of the world on a subject. Knowing is a mode of Da-sein which is founded in being-in-the-world. Thus, being-in-the-world, as a fundamental constitution, requires a *prior* interpretation.

III

The Worldliness of the World

14. The Idea of the Worldliness of the World in General

First of all, being-in-the-world is to be made visible with regard to the structural factor “world.” The accomplishment of this task appears to be easy and so trivial that we still believe we may avoid it. What can it mean, to describe “the world” as a phenomenon? It means letting what shows itself in the “beings” within the world be seen. Thus, the first step is to enumerate the things which are “in” the world: houses, trees, people, mountains, stars. We can *describe* the “outward appearance” of these beings and *tell* of the events occurring with them. But that is obviously a pre-phenomenological “business” which cannot be phenomenologically relevant at all. The description gets stuck in beings. It is ontic. But we are, after all, seeking being. We formally defined “phenomenon” in the phenomenological sense as that which shows itself as being and the structure of being.

Thus, to describe the “world” phenomenologically means to show and determine the being of beings objectively present in the world conceptually and categorially. Beings within the world are things, natural things and “valuable” things. Their thingliness becomes a problem. And since the thingliness of the latter is based upon natural thingliness, the being of natural things, nature as such, is the primary theme. The character of being of natural things, of substances, which is the basis of everything, is substantiality. What constitutes its ontological meaning? Now we have given our investigation an unequivocal direction.

But are we asking ontologically about the “world”? The problematic characterized is undoubtedly ontological. But even if it succeeds in