BEING AND TIME

A Translation of
Sein und Zeit

MARTIN HEIDEGGER

Translated by
Joan Stambaugh

why Da-sein skips over the phenomenon of worldliness ontically and
66 ontologically in its way of knowing the world. But at the same time this
fact of skipping over the phenomenon of worldliness indicates that spe-
cial measures are necessary in order to gain the correct phenomenal
point of departure for access to that phenomenon, a point of depar-
ture which does not permit any skipping over.

The methodological directive for this has already been given.
Being-in-the-world and thus the world as well must be the subject of
our analytic in the horizon of average everydayness as the *nearest* kind of
being of Da-sein. We shall pursue everyday being-in-the-world. With it as
a phenomenal support, something like world must come into view.

The closest world of everyday Da-sein is the *surrounding world*. Our
investigation will follow the path from this existential character of aver-
age being-in-the-world to the idea of worldliness as such. We shall seek
the worldliness of the surrounding world (environmentality) by way of
an ontological interpretation of those beings initially encountered within
the *surroundings*. The expression surrounding world contains a refer-
ence to spatiality in its component "around." The quality of "around"
which is constitutive for the surrounding world does not, however, have
a primarily "spatial" meaning. Rather, the spatial character which uncon-
testably belongs to a surrounding world can be clarified only on the
basis of the structure of worldliness. Here the spatiality of Da-sein men-
tioned in section 12 becomes phenomenally visible. But ontology has
tried precisely to interpret the being of the "world" as *res extensa* on the
basis of spatiality. The most extreme tendency toward such an ontology
of the "world," oriented in opposition to the *res cogitans* which is neither
ontically nor ontologically identical with Da-sein, is to be found in
Descartes. The analysis of worldliness attempted here becomes clearer if
we show how it differs from such an ontological tendency. It has three
stages: (A) An analysis of environmentality and worldliness in general.
(B) An illustrative contrast between our analysis of worldliness and
Descartes' ontology of the "world." (C) The aroundness of the sur-
rounding world and the "spatiality" of Da-sein.

A. ANALYSIS OF ENVIRONMENTALITY AND WORLDLINESS IN GENERAL

15. The Being of Beings Encountered in the Surrounding World

The phenomenological exhibition of the being of beings encountered
nearest to us can be accomplished under the guidance of the everyday
being-in-the-world, which we also call *association in* the world *with* inner-
67 worldly beings. Associations are already dispersed in manifold ways of

taking care of things. However, as we showed, the closest kind of association is not mere perceptual cognition, but, rather, a handling, using, and taking care of things which has its own kind of "knowledge." Our phenomenological question is initially concerned with the being of those beings encountered when taking care of something. A methodical remark is necessary to secure the kind of seeing required here.

In the disclosure and explication of being, beings are always our preliminary and accompanying theme. The real theme is being. What shows itself in taking care of things in the surrounding world constitutes the pre-thematic being in the domain of our analysis. This being is not the object of a theoretical "world"-cognition; it is what is used, produced, and so on. As a being thus encountered, it comes pre-thematically into view for a "knowing" which, as a phenomenological knowing, primarily looks toward being and on the basis of this thematization of being thematizes actual beings as well. Thus, this phenomenological interpretation is not a cognition of existent qualities of beings; but, rather, a determination of the structure of their being. But as an investigation of being it independently and explicitly brings about the understanding of being which always already belongs to Da-sein and is "alive" in every association with beings. Phenomenologically pre-thematic
· beings, what is used and produced, become accessible when we put ourselves in the place of taking care of things in the world. Strictly speaking, to talk of putting ourselves in the place of taking care is misleading. We do not first need to put ourselves in the place of this way of being in associating with and taking care of things. Everyday Da-sein always already *is* in this way; for example, in opening the door, I use the doorknob. Gaining phenomenological access to the beings thus encountered consists rather in rejecting the interpretational tendencies crowding and accompanying us which cover over the phenomenon of "taking care" of things in general, and thus even more so beings *as* they are encountered of their own accord *in* taking care. These insidious mistakes become clear when we ask: Which beings are to be our preliminary theme and established as a pre-phenomenal basis?

We answer: things. But perhaps we have already missed the pre-phenomenal basis we are looking for with this self-evident answer. For an unexpressed anticipatory ontological characterization is contained in addressing beings as "things" (*res*). An analysis which starts with such   68
beings and goes on to inquire about being comes up with thingliness and reality. Ontological explication thus finds, as it proceeds, characteristics of being such as substantiality, materiality, extendedness, side-by-sideness. . . . But the beings encountered and taken care of are also pre-ontologically hidden at first in this being. When one designates things as the beings that are "initially given" one goes astray ontologi-

cally, although one means something else ontically. What one really means remains indefinite. Or else one characterizes these "things" as "valuable." What does value mean ontologically? How is this "having" value and being involved with value to be understood categorially? Apart from the obscurity of this structure of having value, is the phenomenal character of being of what is encountered and taken care of in association thus attained?

The Greeks had an appropriate term for "things": *pragmata*, that is, that with which one has to do in taking care of things in association (*praxis*). But the specifically "pragmatic" character of the *pragmata* is just what was left in obscurity and "initially" determined as "mere things."* We shall call the beings encountered in taking care *useful things*. In association we find things for writing, things for sewing, things for working, driving, measuring. We must elucidate the kind of being of useful things. This can be done following the guideline of the previous definition of what makes a useful thing a useful thing: usable material.

Strictly speaking, there "is" no such thing as *a* useful thing. There always belongs to the being of a useful thing a totality of useful things in which this useful thing can be what it is. A useful thing is essentially "something in order to . . .". The different kinds of "in order to" such as serviceability, helpfulness, usability, handiness, constitute a totality of useful things. The structure of "in order to" contains a *reference* of something to something. Only in the following analyses can the phenomenon indicated by this word be made visible in its ontological genesis. At this time, our task is to bring a multiplicity of references phenomenally into view. In accordance with their character of being usable material, useful things always are *in terms of* their belonging to other useful things: writing materials, pen, ink, paper, desk blotter, table, lamp, furniture, windows, doors, room. These "things" never show themselves initially by themselves, in order then to fill out a room as a sum of real things. What we encounter as nearest to us, although we do not grasp it thematically, is the room, not as what is "between the four walls" in a geometrical, spatial sense, but rather as material for living. On the basis of the latter we find "accommodations," and in accommodations the actual "individual" useful thing. A totality of useful things is always already discovered *before* the individual useful thing.

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Association geared to useful things which show themselves genuinely only in this association, that is, hammering with the hammer, neither *grasps* these beings thematically as occurring things nor does it even know of using or the structure of useful things as such. Hammering

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* Why? *eidos–morphē–hylē*, after all, come from *technē*, thus from an "artistic" interpretation ! if *morphē* is not interpreted as *eidos*, idea.

does not just have a knowledge of the useful character of the hammer; rather, it has appropriated this useful thing in the most adequate way possible. When we take care of things, we are subordinate to the in-order-to constitutive for the actual useful thing in our association with it. The less we just stare at the thing called hammer, the more actively we use it, the more original our relation to it becomes and the more undisguisedly it is encountered as what it is, as a useful thing. The act of hammering itself discovers the specific "handiness" of the hammer. We shall call the useful thing's kind of being in which it reveals itself by itself *handiness*. It is only because useful things have *this* "being-in-themselves," and do not merely occur, that they are handy in the broadest sense and are at our disposal. No matter how keenly we just *look at* the "outward appearance" of things constituted in one way or another, we cannot discover handiness. When we just look at things "theoretically," we lack an understanding of handiness. But association which makes use of things is not blind, it has its own way of seeing which guides our operations and gives them their specific thingly quality. Our association with useful things is subordinate to the manifold of references of the "in-order-to." The kind of seeing of this accommodation to things is called *circumspection*.

"Practical" behavior is not "atheoretical" in the sense of a lack of seeing, and the difference between it and theoretical behavior lies not only in the fact that on the one hand we observe and on the other we *act*, and that action must apply theoretical cognition if it is not to remain blind. Rather, observation is a kind of taking care just as primordially as action has *its own* kind of seeing. Theoretical behavior is just looking, noncircumspectly. Because it is noncircumspect, looking is not without rules; its canon takes shape in *method*.

Handiness is not grasped theoretically at all, nor is it itself initially a theme for circumspection. What is peculiar to what is initially at hand is that it withdraws, so to speak, in its character of handiness in order to be really handy. What everyday association is initially busy with is not tools themselves, but the work. What is to be produced in each case is what is primarily taken care of and is thus also what is at hand. The work bears the totality of references in which useful things are encountered.   70

As the *what-for* of the hammer, plane, and needle, the work to be produced has in its turn the kind of being of a useful thing. The shoe to be produced is for wearing (footgear), the clock is made for telling time. The work which we primarily encounter when we deal with things and take care of them—what we are at work with—always already lets us encounter the what-for of *its* usability in the usability which essentially belongs to it. The work that has been ordered exists in its turn only on the

basis of its use and the referential context of beings discovered in that use.

But the work to be produced is not just useful for . . . ; production itself is always a using *of* something for something. A reference to "materials" is contained in the work at the same time. The work is dependent upon leather, thread, nails, and similar things. Leather in its turn is produced from hides. These hides are taken from animals which were bred and raised by others. We also find animals in the world which were not bred and raised and even when they have been raised these beings produce themselves in a certain sense. Thus beings are accessible in the surrounding world which in themselves do not need to be produced and are always already at hand. Hammer, tongs, nails in themselves refer to—they consist of—steel, iron, metal, stone, wood. "Nature" is also discovered in the use of useful things, "nature" in the light of products of nature.

But nature must not be understood here as what is merely objectively present, nor as the *power of nature*. The forest is a forest of timber, the mountain a quarry of rock, the river is water power, the wind is wind "in the sails." As the "surrounding world" is discovered, "nature" thus discovered is encountered along with it. We can abstract from nature's kind of being as handiness; we can discover and define it in its pure objective presence. But in this kind of discovery of nature, nature as what "stirs and strives," what overcomes us, entrances us as landscape, remains hidden. The botanist's plants are not the flowers of the hedgerow, the river's "source" ascertained by the geographer is not the "source in the ground."

71   The work produced refers not only to the what-for of its usability and the whereof of which it consists. The simple conditions of craft contain a reference to the wearer and user at the same time. The work is cut to his figure; he "is" there as the work emerges. This constitutive reference is by no means lacking when wares are produced by the dozen; it is only undefined, pointing to the random and the average. Thus not only beings which are at hand are encountered in the work but also beings with the kind of being of Da-sein for whom what is produced becomes handy in its taking care. Here the world is encountered in which wearers and users live, a world which is at the same time our world. The work taken care of in each case is not only at hand in the domestic world of the workshop, but rather in the *public world*. Along with the public world, the *surrounding world of nature* is discovered and accessible to everyone. In taking care of things, nature is discovered as having some definite direction on paths, streets, bridges, and buildings. A covered railroad platform takes bad weather into account, public lighting systems take darkness into account, the specific change of the presence and absence of daylight, the "position of the sun." Clocks take into account a specific con-

stellation in the world system. When we look at the clock, we tacitly use the "position of the sun" according to which the official astronomical regulation of time is carried out. The surrounding world of nature is also at hand in the usage of clock equipment which is at first inconspicuously at hand. Our absorption in taking care of things in the work world nearest to us has the function of discovering; depending upon the way we are absorbed, innerworldly beings that are brought along together with their constitutive references are discoverable in varying degrees of explicitness and with a varying attentive penetration.

The kind of being of these beings is "handiness" (*Zuhandenheit*). But it must not be understood as a mere characteristic of interpretation,* as if such "aspects" were discursively forced upon "beings" which we initially encounter, as if an initially objectively present world-stuff were "subjectively colored" in this way. Such an interpretation overlooks the fact that in that case beings would have to be understood beforehand and discovered as purely objectively present, and would thus have priority and take the lead in the order of discovering and appropriating association with the "world." But this already goes against the ontological meaning of the cognition which we showed to be a *founded* mode of being-in-the-world. To expose what is merely objectively present, cognition must first penetrate *beyond* things at hand being taken care of. *Handiness is the ontological categorial definition of beings as they are "in themselves."* But "there are" handy things, after all, only on the basis of what is objectively present. Admitting this thesis, does it then follow that handiness is ontologically founded in objective presence?

But if, in our continuing ontological interpretation, handiness   72
proves to be the kind of being of beings first discovered within the world, if its primordiality can ever be demonstrated over and against pure objective presence, does what we have explained up to now contribute in the least to an ontological understanding of the phenomenon of world? We have, after all, always "presupposed" world in our interpretation of these innerworldly beings. Joining these beings together does not result as a sum in something like "world." Is there then any path at all leading from the being of these beings to showing the phenomenon of world?[1]

16. The Worldly Character of the Surrounding World Making Itself Known in Innerworldly Beings

World itself is not an innerworldly being, and yet it determines innerworldly beings to such an extent that they can only be encountered and

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* But only as a characteristic of being encountered.

discovered and show themselves in their being because "there is" world. But how "is there" world? If Da-sein is ontically constituted by being-in-the-world and if an understanding of the being of its self belongs just as essentially to it, even if that understanding is quite indeterminate, does it not then have an understanding of world, a pre-ontological understanding which lacks and can dispense with explicit ontological insights? Does not something like world show itself to being-in-the-world taking care of the beings encountered within the world, that is, their inner-worldliness? Does not this phenomenon come to a pre-phenomenological view; is it not always in view without requiring a thematically onto-logical interpretation? In the scope of its heedful absorption in useful things at hand, does not Da-sein have a possibility of being in which, together *with* the innerworldly beings taken care of, their worldliness becomes apparent to it in a certain way?

If such possibilities of being of Da-sein can be shown in its heedful associations, a path is opened to pursue the phenomenon thus illumi-nated and to attempt, so to speak, to "place" it and interrogate the struc-tures evident in it.

73   Modes of taking care belong to the everydayness of being-in-the-world, modes which let the beings taken care of be encountered in such a way that the worldly quality of innerworldly beings appears. Beings near-est at hand can be met up with in taking care of things as unusable, as improperly adapted for their specific use. Tools turn out to be damaged, their material unsuitable. <u>In any case, *a useful thing* of some sort is at hand here. But we discover the unusability not by looking and ascertaining properties, but rather by paying attention to the associations in which we use it. When we discover its unusability, the thing becomes conspicuous. *Conspicuousness* presents the thing at hand in a certain unhandiness. But this implies that what is unusable just lies there, it shows itself as a thing of use which has this or that appearance and which is always also objectively present with this or that outward appearance in its handiness. Pure objec-tive presence makes itself known in the useful thing only to withdraw again into the handiness of what is taken care of, that is, of what is being put back into repair. This objective presence of what is unusable still does not lack all handiness whatsoever; the useful thing *thus* objectively present is still not a thing which just occurs somewhere. The damage to the useful thing is still not a mere change in the thing, a change of qualities simply occurring in something objectively present.</u>

But heedful association does not just come up against unusable things *within* what is already at hand. It also finds things which are miss-ing, which are not only not "handy," but not "at hand" at all. When we come upon something unhandy, our missing it in this way again dis-covers what is at hand in a certain kind of mere objective presence.

When we notice its unhandiness, what is at hand enters the mode of *obtrusiveness.* The more urgently we need what is missing and the more truly it is encountered in its unhandiness, all the more obtrusive does what is at hand become, such that it seems to lose the character of handiness. It reveals itself as something merely objectively present, which cannot be budged without the missing element. As a deficient mode of taking care of things, the helpless way in which we stand before it discovers the mere objective presence of what is at hand.

In associating with the world taken care of, what is unhandy can be encountered not only in the sense of something unusable or completely missing, but as something unhandy which is *not* missing at all and *not* unusable, but "gets in the way" of taking care of things. That to which taking care of things cannot turn, for which it has "no time," is something *un*handy in the way of not belonging there, of not being complete. Unhandy things are disturbing and make evident the *obstinacy* of   74 what is initially to be taken care of before anything else. With this obstinacy the objective presence of what is at hand makes itself known in a new way as the being of what is still present and calls for completion.

The modes of conspicuousness, obtrusiveness, and obstinacy have the function of bringing to the fore the character of objective presence in what is at hand. What is at hand is not thereby *observed* and stared at simply as something objectively present. The character of objective presence making itself known is still bound to the handiness of useful things. These still do not disguise themselves as mere things. Useful things become "things" in the sense of what one would like to throw away. But in this tendency to throw things away, what is at hand is still shown as being at hand in its unyielding objective presence.

But what does this reference to the modified way of encountering what is at hand, a way in which its objective presence is revealed, mean for the clarification of the *phenomenon of world?* In the analysis of this modification, too, we are still involved with the being of innerworldly beings. We have not yet come any closer to the phenomenon of world. We have not yet grasped that phenomenon, but we now have the possibility of catching sight of it.

In its conspicuousness, obtrusiveness, and obstinacy, what is at hand loses its character of handiness in a certain sense. But this handiness is itself understood, although not thematically, in associating with what is at hand. It does not just disappear, but bids farewell, so to speak, in the conspicuousness of what is unusable. Handiness shows itself once again, and precisely in doing so the worldly character of what is at hand also shows itself, too.

The structure of being of what is at hand as useful things is determined by references. The peculiar and self-evident "in itself" of the

nearest "things" is encountered when we take care of things, using them but not paying specific attention to them, while bumping into things that are unusable. Something is unusable. This means that the constitutive reference of the in-order-to to a what-for has been disturbed. The references themselves are not observed, rather they are "there" in our heedful adjustment to them. But in a *disruption of reference*—in being unusable for . . . —the reference becomes explicit. It does not yet become explicit as an ontological structure, but ontically for our circumspection which gets annoyed by the damaged tool. This circumspect noticing of the reference to the particular what-for makes the what-for visible and with it the context of the work, the whole "workshop" as that in which taking care of things has always already been dwelling. The context of useful things appears not as a totality never seen before, but as a totality that has continually been seen beforehand in our circumspection. But with this totality world makes itself known.

Similarly, when something at hand is missing whose everyday presence was so much a matter of course that we never even paid attention to it, this constitutes a *breach* in the context of references discovered in our circumspection. Circumspection comes up with emptiness and now sees for the first time what the missing thing was at hand *for* and at hand *with*. Again, the surrounding world makes itself known. What appears in this way is not itself one thing at hand among others and certainly not something *objectively present* which lies at the basis of the useful thing at hand. It is "there" before anyone has observed or ascertained it. It is itself inaccessible to circumspection insofar as circumspection concentrates on beings, but it is always already disclosed for that circumspection. "To disclose" and "disclosedness" are used as technical terms in what follows and mean "to unlock"—"to be open." Thus "to disclose" never means anything like "obtaining something indirectly by inference."

That the world does not "consist" of what is at hand can be seen from the fact (among others) that when the world appears in the modes of taking care which we have just interpreted, what is at hand becomes deprived of its worldliness so that it appears as something merely objectively present. In order for useful things at hand to be encountered in their character of "being-in-itself" in our everyday taking care of the "surrounding world," the references and referential contexts in which circumspection is "absorbed" must remain nonthematic for that circumspection and all the more so for a noncircumspect, "thematic" abstract comprehension. *When the world does not make itself known,* that is the condition for the possibility of what is at hand not emerging from its inconspicuousness. And this is the constitution of the phenomenal structure of the being-in-itself of these beings.

Privative expressions such as inconspicuousness, unobtrusiveness, and nonobstinacy tell of a positive phenomenal character of the being of what is initially at hand. These negative prefixes express the character of keeping to itself of what is at hand. That is what we have in mind with being-in-itself which, however, we "initially" typically ascribe to things objectively present, as that which can be thematically ascertained. When we are primarily and exclusively oriented toward that which is objectively present, the "in itself" cannot be ontologically explained at all. However, we must demand an interpretation if the talk about "in-itself"   76 is to have any ontological importance. Mostly one appeals ontically and emphatically to this in-itself of being, and with phenomenal justification. But this *ontic* appeal does not already fulfill the claim of the *ontological* statement presumably given in such an appeal. The foregoing analysis already makes it clear that the being-in-itself of innerworldly beings is ontologically comprehensible only on the basis of the phenomenon of world.

If, however, world can appear in a certain way, it must be disclosed in general. World is always already predisclosed for circumspect heedfulness together with the accessibility of innerworldly beings at hand. Thus, it is something "in which" Da-sein as a being always already *was*, that to which it can always only come back whenever it explicitly moves toward something in some way.

According to our foregoing interpretation, being-in-the-world signifies the unthematic, circumspect absorption in the references constitutive for the handiness of the totality of useful things. Taking care of things always already occurs on the basis of a familiarity with the world. In this familiarity Da-sein can lose itself in what it encounters within the world and be numbed by it. With what is Da-sein familiar? Why can the worldly character of innerworldly beings appear? How is the referential totality in which circumspection "moves" to be understood more precisely? When this totality is broken,[2] the objective presence of beings is thrust to the fore.

In order to answer these questions which aim at working out the phenomenon *and problem* of worldliness, a concrete analysis of the structures is necessary in whose context our questions are being asked.

17. *Reference and Signs*

In our preliminary interpretation of the structure of being of things at hand ("useful things"), the phenomenon of reference became visible, but in such a sketchy fashion that we at the same time emphasized the necessity of uncovering the phenomenon merely indicated with regard to its ontological origin. Moreover, it became clear that reference and the