

BEING
AND
TIME

HEIDEGGER

HARPER & ROW

I. 2
 alongside the entities outside in the world than when I *originally* grasp them.¹ Even the forgetting of something, in which every relationship of Being towards what one formerly knew has seemingly been obliterated, must be conceived as a *modification of the primordial Being-in*; and this holds for every delusion and for every error.

We have now pointed out how those modes of Being-in-the-world which are constitutive for knowing the world are interconnected in their foundations; this makes it plain that in knowing, Dasein achieves a new *status of Being* [*Seinsstand*] towards a world which has already been discovered in Dasein itself. This new possibility of Being can develop itself autonomously; it can become a task to be accomplished, and as scientific knowledge it can take over the guidance for Being-in-the-world. But a '*commercium*' of the subject with a world does not get *created* for the first time by knowing, nor does it *arise* from some way in which the world acts upon a subject. Knowing is a mode of Dasein founded upon Being-in-the-world. Thus Being-in-the-world, as a basic state, must be interpreted *beforehand*.

¹ '... bei einem *originären Erfassen*.'

III

THE WORLDHOOD OF THE WORLD

¶ 14. *The Idea of the Worldhood of the World¹ in General*

BEING-IN-THE-WORLD shall first be made visible with regard to that item of its structure which is the 'world' itself. To accomplish this task seems easy and so trivial as to make one keep taking for granted that it may be dispensed with. What can be meant by describing 'the world' as a phenomenon? It means to let us see what shows itself in 'entities' within the world. Here the first step is to enumerate the things that are 'in' the world: houses, trees, people, mountains, stars. We can *depict* the way such entities 'look', and we can give an *account* of occurrences in them and with them. This, however, is obviously a pre-phenomenological 'business' which cannot be at all relevant phenomenologically. Such a description is always confined to entities. It is optical. But what we are seeking is Being. And we have formally defined 'phenomenon' in the phenomenological sense as that which shows itself as Being and as a structure of Being.

Thus, to give a phenomenological description of the 'world' will mean to exhibit the Being of those entities which are present-at-hand within the world, and to fix it in concepts which are categorical. Now the entities within the world are Things—Things of Nature, and Things 'invested with value' ["wertbehaftete" Dinge]. Their Thinghood becomes a problem; and to the extent that the Thinghood of Things 'invested with value' is based upon the Thinghood of Nature, our primary theme is the Being of Things of Nature—Nature as such. That characteristic of Being which belongs to Things of Nature (substances), and upon which

¹ 'Welt', 'weltlich', 'Weltlichkeit', 'Weltmässigkeit'. We shall usually translate 'Welt' as 'the world' or 'a world', following English idiom, though Heidegger frequently omits the article when he wishes to refer to 'Welt' as a 'characteristic' of Dasein. In ordinary German the adjective 'weltlich' and the derivative noun 'Weltlichkeit' have much the same connotations as the English 'worldly' and 'worldliness'; but the meanings which Heidegger assigns to them (H. 65) are quite different from those of their English cognates. At the risk of obscuring the etymological connection and occasionally misleading the reader, we shall translate 'weltlich' as 'worldly', 'Weltlichkeit' as 'worldhood', and 'Weltmässigkeit' as 'worldly character'. The reader must bear in mind, however, that there is no suggestion here of the 'worldliness' of the 'man of the world'.

everything is founded, is substantiality. What is its ontological meaning? By asking this, we have given an unequivocal direction to our inquiry.

But is this a way of asking ontologically about the 'world'? The problematic which we have thus marked out is one which is undoubtedly ontological. But even if this ontology should itself succeed in explicating the Being of Nature in the very purest manner, in conformity with the basic assertions about this entity, which the mathematical natural sciences provide, it will never reach the phenomenon that is the 'world'. Nature is itself an entity which is encountered within the world and which can be discovered in various ways and at various stages.

Should we then first attach ourselves to those entities with which Dasein proximally and for the most part dwells—Things 'invested with value'? Do not these 'really' show us the world in which we live? Perhaps, in fact, they show us something like the 'world' more penetratingly. But these Things too are entities 'within' the world.

Neither the ontical depiction of entities within-the-world nor the ontological interpretation of their Being is such as to reach the phenomenon of the 'world.' In both of these ways of access to 'Objective Being', the 'world' has already been 'presupposed', and indeed in various ways.

Is it possible that ultimately we cannot address ourselves to 'the world' as determining the nature of the entity we have mentioned? Yet we call this entity one which is "within-the-world".¹ Is 'world' perhaps a characteristic of Dasein's Being? And in that case, does every Dasein 'proximally' have its world? Does not 'world' thus become something 'subjective'? How, then, can there be a 'common' world 'in' which, nevertheless, we are? And if we raise the question of the 'world', what world do we have in view? Neither the common world nor the subjective world, but *the worldhood of the world as such*. By what avenue do we meet this phenomenon?

'Worldhood' is an ontological concept, and stands for the structure of one of the constitutive items of Being-in-the-world. But we know Being-in-the-world as a way in which Dasein's character is defined existentially. Thus worldhood itself is an *existentiale*. If we inquire ontologically about the 'world', we by no means abandon the analytic of Dasein as a field for thematic study. Ontologically, 'world' is not a way of characterizing those entities which Dasein essentially is *not*; it is rather a characteristic of Dasein itself. This does not rule out the possibility that when we investigate the phenomenon of the 'world' we must do so by the avenue of entities within-the-world and the Being which they possess. The task of 'describing' the world phenomenologically is so far from obvious that even if we do no more than determine adequately what form it shall take, essential ontological clarifications will be needed.

This discussion of the word 'world', and our frequent use of it have made it apparent that it is used in several ways. By unravelling these we can get an indication of the different kinds of phenomena that are signified, and of the way in which they are interconnected.

1. "World" is used as an ontical concept, and signifies the totality of those entities which can be present-at-hand within the world.

2. "World" functions as an ontological term, and signifies the Being of those entities which we have just mentioned. And indeed 'world' can become a term for any realm which encompasses a multiplicity of entities: for instance, when one talks of the 'world' of a mathematician, 'world' signifies the realm of possible objects of mathematics.

3. "World" can be understood in another ontical sense—not, however, as those entities which Dasein essentially is not and which can be encountered within-the-world, but rather as that *'wherein'* a factual Dasein as such can be said to 'live'. "World" has here a pre-ontological existentiell signification. Here again there are different possibilities: "world" may stand for the 'public' we-world, or one's 'own' closest (domestic) environment.¹

4. Finally, "world" designates the ontologico-existential concept of *worldhood*. Worldhood itself may have as its modes whatever structural wholes any special 'worlds' may have at the time; but it embraces in itself the *a priori* character of worldhood in general. We shall reserve the expression "world" as a term for our third signification. If we should sometimes use it in the first of these senses, we shall mark this with single quotation marks.

The derivative form 'worldly' will then apply terminologically to a kind of Being which belongs to Dasein, never to a kind which belongs to entities present-at-hand 'in' the world. We shall designate these latter entities as "belonging to the world" or "within-the-world" [*weltzugehörig oder innerweltlich*].

A glance at previous ontology shows that if one fails to see Being-in-the-world as a state of Dasein, the phenomenon of worldhood likewise gets *passed over*. One tries instead to Interpret the world in terms of the Being of those entities which are present-at-hand within-the-world but which are by no means proximally discovered—namely, in terms of Nature. If one understands Nature ontologico-categorially, one finds that

1. . . . die "eigene" und nächste (häusliche) Umwelt. The word 'Umwelt', which is customarily translated as 'environment', means literally the 'world around' or the 'world about'. The prefix 'um-', however, not only may mean 'around' or 'about', but, as we shall see, can also be used in an expression such as 'um zu . . .', which is most easily translated as 'in order to'. Section 15 will be largely devoted to a study of several words in which this same prefix occurs, though this is by no means apparent in the words we have chosen to represent them: 'Umgang' ('dealings'); 'das Um-zu' ('the "in-order-to"'); 'Umsicht' ('circumspection').

Nature is a limiting case of the Being of possible entities within-the-world. Only in some definite mode of its own Being-in-the-world can Dasein discover entities as Nature.¹ This manner of knowing them has the character of depriving the world of its worldhood in a definite way. 'Nature', as the categorial aggregate of those structures of Being which a definite entity encountered within-the-world may possess, can never make worldhood intelligible. But even the phenomenon of 'Nature', as it is conceived, for instance, in romanticism, can be grasped ontologically only in terms of the concept of the world—that is to say, in terms of the analytic of Dasein.

When it comes to the problem of analysing the world's worldhood ontologically, traditional ontology operates in a blind alley, if, indeed, it sees this problem at all. On the other hand, if we are to Interpret the worldhood of Dasein and the possible ways in which Dasein is made worldly [Verweltlichung], we must show why the kind of Being with which Dasein knows the world is such that it passes over the phenomenon of worldhood both ontically and ontologically. But at the same time the very fact of this passing-over suggests that we must take special precautions to get the right phenomenal point of departure [Ausgang] for access [Zugang] to the phenomenon of worldhood, so that it will not get passed over.

Our method has already been assigned [Anweisung]. The theme of our analytic is to be Being-in-the-world, and accordingly the very world itself; and these are to be considered within the horizon of average everydayness—the kind of Being which is *closest* to Dasein. We must make a study of everyday Being-in-the-world; with the phenomenal support which this gives us, something like the world must come into view.

That world of everyday Dasein which is closest to it, is the *environment*. From this existential character of average Being-in-the-world, our investigation will take its course [Gang] towards the idea of worldhood in general. We shall seek the worldhood of the environment (environmentality) by going through an ontological Interpretation of those entities within-the-environment which we encounter as closest to us. The expression "environment" [Umwelt] contains in the 'environ' ["um"] a suggestion of spatiality. Yet the 'around' ["Umherum"] which is constitutive for the environment does not have a primarily 'spatial' meaning. Instead, the spatial character which incontestably belongs to any environment, can be clarified only in terms of the structure of worldhood. From this point of view, Dasein's spatiality, of which we have given an indication in Section 12, becomes phenomenally visible. In ontology, however, an attempt has

¹ Das Seiende als Natur kann das Dasein nur in einem bestimmten Modus seines In-der-Weit-seins entdecken.

been made to start with spatiality and then to Interpret the Being of the 'world' as *res extensa*. In Descartes we find the most extreme tendency towards such an ontology of the 'world', with, indeed, a counter-orientation towards the *res cogitans*—which does not coincide with Dasein either ontically or ontologically. The analysis of worldhood which we are here attempting can be made clearer if we show how it differs from such an ontological tendency. Our analysis will be completed in three stages: (A) the analysis of environmentality and worldhood in general; (B) an illustrative contrast between our analysis of worldhood and Descartes' ontology of the 'world'; (C) the aroundness [das Umhaffte] of the environment, and the 'spatiality' of Dasein.¹

A. Analysis of Environmentality and Worldhood in General

¶ 15. The Being of the Entities Encountered in the Environment

The Being of those entities which we encounter as closest to us can be exhibited phenomenologically if we take as our clue our everyday Being-in-the-world, which we also call our "dealings"² in the world and with entities within-the-world. Such dealings have already dispersed themselves into manifold ways of concern.³ The kind of dealing which is closest to us is as we have shown, not a bare perceptual cognition, but rather that kind of concern which manipulates things and puts them to use; and this has its own kind of 'knowledge'. The phenomenological question applies in the first instance to the Being of those entities which we encounter in such concern. To assure the kind of seeing which is here required, we must first make a remark about method.

In the disclosure and explication of Being, entities are in every case our preliminary and our accompanying theme [das Vor-und Mitthematische]; but our real theme is Being. In the domain of the present analysis, the entities we shall take as our preliminary theme are those which show themselves in our concern with the environment. Such entities are not thereby objects for knowing the 'world' theoretically; they are simply what gets used, what gets produced, and so forth. As entities so encountered, they become the preliminary theme for the purview of a 'knowing' which, as phenomenological, looks primarily towards Being, and which, in thus taking Being as its theme, takes these entities as its accompanying theme.

This phenomenological interpretation is accordingly not a way of knowing

¹ A is considered in Sections 15-18; B in Sections 19-21; C in Sections 22-24.

² 'Umgang'. This word means literally a 'going around' or 'going about', in a sense not too far removed from what we have in mind when we say that someone is 'going about his business'. 'Dealings' is by no means an accurate translation, but is perhaps as convenient as any. 'Intercourse' and 'trafficking' are also possible translations.

³ See above, H. 57, n. 1, p. 83.

those characteristics of entities which themselves are [sciender Beschaffenheit des Seienden]; it is rather a determination of the structure of the Being which entities possess. But as an investigation of Being, it brings to completion, autonomously and explicitly, that understanding of Being which belongs already to Dasein and which 'comes alive' in any of its dealings with entities. Those entities which serve phenomenologically as our preliminary theme—in this case, those which are used or which are to be found in the course of production—become accessible when we put ourselves into the position of concerning ourselves with them in some such way. Taken strictly, this talk about "putting ourselves into such a position" [Sichversetzen] is misleading; for the kind of Being which belongs to such concerned dealings is not one into which we need to put ourselves first. This is the way in which everyday Dasein always is: when I open the door, for instance, I use the latch. The achieving of phenomenological access to the entities which we encounter, consists rather in thrusting aside our interpretative tendencies, which keep thrusting themselves upon us and running along with us, and which conceal not only the phenomenon of such 'concern', but even more those entities themselves as encountered of their own accord in our concern with them. These entangling errors become plain in the course of our investigation we now ask which entities shall be taken as our preliminary theme and established as the pre-phenomenal basis for our study.

One may answer: "Things." But with this obvious answer we have perhaps already missed the pre-phenomenal basis we are seeking. For in addressing these entities as 'Things' (*res*), we have tacitly anticipated their ontological character. When analysis starts with such entities and goes on to inquire about Being, what it meets is Thinghood and Reality. Ontological explication discovers, as it proceeds, such characteristics of Being as substantiality, materiality, extendedness, side-by-side-ness, and so forth. But even pre-ontologically, in such Being as this, the entities which we encounter in concern are proximally hidden. When one designates Things as the entities that are 'proximally given', one goes ontologically astray, even though ontically one has something else in mind. What one really has in mind remains undetermined. But suppose one characterizes these 'Things' as Things 'invested with value'? What does "value" mean ontologically? How are we to categorize this 'investing' and Being-invested? Disregarding the obscurity of this structure of investiture with value, have we thus met that phenomenal characteristic of Being which belongs to what we encounter in our concerned dealings? The Greeks had an appropriate term for 'Things': *πραγμα*—that is, to say, that which one has to do with in one's concerned dealings

I. 3 (πραξις). But ontologically, the specifically 'pragmatic' character of the *πραγμα* is just what the Greeks left in obscurity; they thought of these 'proximally' as 'mere Things'. We shall call those entities which we encounter in concern "equipment".¹ In our dealings we come across equipment for writing, sewing, working, transportation, measurement. The kind of Being which equipment possesses must be exhibited. The clue for doing this lies in our first defining what makes an item of equipment—namely, its equipmentality.

Taken strictly, there 'is' no such thing as *an* equipment. To the Being of any equipment there always belongs a totality of equipment, in which it can be this equipment that it is. Equipment is essentially 'something in-order-to . . .' ["etwas um-zu . . ."]. A totality of equipment is constituted by various ways of the 'in-order-to', such as serviceability, conduciveness, usability, manipulability.

In the 'in-order-to' as a structure there lies an *assignment* or *reference* of something to something.² Only in the analyses which are to follow can the phenomenon which this term 'assignment' indicates be made visible in its ontological genesis. Provisionally, it is enough to take a look phenomenally at a manifold of such assignments. Equipment—in accordance with its equipmentality—always is *in terms of* [aus] its belonging to other equipment: ink-stand, pen, ink, paper, blotting pad, table, lamp, furniture, windows, doors, room. These 'Things' never show themselves

¹ 'das Zeug'. The word 'Zeug' has no precise English equivalent. While it may mean any implement, instrument, or tool, Heidegger uses it for the most part as a collective noun which is analogous to our relatively specific 'gear' (as in 'gear for fishing') or the more elaborate 'paraphernalia', or the still more general 'equipment', which we shall employ throughout this translation. In this collective sense 'Zeug' can sometimes be used in a way which is comparable to the use of 'stuff' in such sentences as 'there is plenty of stuff lying around'. (See H. 74.) In general, however, this pejorative connotation is lacking. For the most part Heidegger uses the term as a collective noun, so that he can say that there is no such thing as 'an equipment'; but he still uses it occasionally with an indefinite article to refer to some specific tool or instrument—some item or 'bit' of equipment.

² 'In der Struktur "Um-zu" liegt eine Verweisung von etwas auf etwas.' There is no close English equivalent for the word 'Verweisung', which occurs many times in this chapter. The basic metaphor seems to be that of turning something away towards something else, or pointing it away, as when one 'refers' or 'commits' or 'relegates' or 'assigns' something to something else, whether one 'refers' a symbol to what it symbolizes, 'refers' a beggar to a welfare agency, commits a person for trial, 'relegates' or 'banishes' him to Siberia, or even 'assigns' equipment to a purpose for which it is to be used. 'Verweisung' thus does some of the work of 'reference', 'commitment', 'assignment', 'relegation', 'banishment'; but it does not do *all* the work of any of these expressions. For a businessman to 'refer' to a letter, for a symbol to 'refer' to what it symbolizes, for a man to 'commit larceny' or 'murder' or merely to 'commit himself' to certain partisan views, for a teacher to give a pupil a long 'assignment', or even for a journalist to receive an 'assignment' to the Vatican, we would have to find some other verb than 'verweisen'. We shall, however, use the verbs 'assign' and 'refer' and their derivatives as perhaps the least misleading substitutes, employing whichever seems the more appropriate in the context, and occasionally using a *hendiatys* as in the present passage. See Section 17 for further discussion. (When other words such as 'anweisen' or 'zuweisen' are translated as 'assign', we shall usually subjoin the German in brackets.)

proximally as they are for themselves, so as to add up to a sum of *realia* and fill up a room. What we encounter as closest to us (though not as something taken as a theme) is the room; and we encounter it not as something 'between four walls' in a geometrical spatial sense, but as equipment for residing. Out of this the 'arrangement' emerges, and it is in this that any 'individual' item of equipment shows itself. *Before* it does so, a totality of equipment has already been discovered.

Equipment can genuinely show itself only in dealings cut to its own measure (hammering with a hammer, for example); but in such dealings an entity of this kind is not *grasped* thematically as an occurring Thing, nor is the equipment-structure known as such even in the using. The hammering does not simply have knowledge about [um] the hammer's character as equipment, but it has appropriated this equipment in a way which could not possibly be more suitable. In dealings such as this, where something is put to use, our concern subordinates itself to the "in-order-to" which is constitutive for the equipment we are employing at the time; the less we just stare at the hammer-Thing, and the more we seize hold of it and use it, the more primordial does our relationship to it become, and the more un veiledly is it encountered as that which it is—as equipment. The hammering itself uncovers the specific 'manipulability' ["*Händlichkeit*"] of the hammer. The kind of Being which equipment possesses—in which it manifests itself in its own right—we call "*readiness-to-hand*" [*Zuhandenheit*].¹ Only because equipment has this 'Being-in-itself' and does not merely occur, is it manipulable in the broadest sense and at our disposal. No matter how sharply we just look [*Nur-noch-hinsehen*] at the 'outward appearance' ["*Aussehen*"] of Things in whatever form this takes, we cannot discover anything ready-to-hand. If we look at Things just 'theoretically', we can get along without understanding readiness-to-hand. But when we deal with them by using them and manipulating them, this activity is not a blind one; it has its own kind of sight, by which our manipulation is guided and from which it acquires its specific Thingly character. Dealings with equipment subordinate themselves to the manifold assignments of the 'in-order-to'. And the sight with which they thus accommodate themselves is *circumspection*.²

¹ Italics only in earlier editions.

² The word 'Umsicht', which we translate by 'circumspection', is here presented as standing for a special kind of 'Sicht' ('sight'). Here, as elsewhere, Heidegger is taking advantage of the fact that the prefix 'um' may mean either 'around' or 'in order to'. 'Umsicht' may accordingly be thought of as meaning 'looking around' or 'looking around for something' or 'looking around for a way to get something done'. In ordinary German usage, 'Umsicht' seems to have much the same connotation as our 'circumspection'—a kind of awareness in which one looks around before one decides just what one ought to do next. But Heidegger seems to be generalizing this notion as well as calling attention to

'Practical' behaviour is not 'atheoretical' in the sense of 'sightlessness'.¹ The way it differs from theoretical behaviour does not lie simply in the fact that in theoretical behaviour one observes, while in practical behaviour one *acts* [*gehandelt* wird], and that action must employ theoretical cognition if it is not to remain blind; for the fact that observation is a kind of concern is just as primordial as the fact that action has *its own* kind of sight. Theoretical behaviour is just looking, without circumspection. But the fact that this looking is non-circumspective does not mean that it follows no rules: it constructs a canon for itself in the form of *method*.

The ready-to-hand is not grasped theoretically at all, nor is it itself the sort of thing that circumspection takes proximally as a circumspective theme. The peculiarity of what is proximally ready-to-hand is that, in its readiness-to-hand, it must, as it were, withdraw [*zurückziehen*] in order to be ready-to-hand quite authentically. That with which our everyday dealings proximally dwell is not the tools themselves [die Werkzeuge selbst]. On the contrary, that with which we concern ourselves primarily is the work—that which is to be produced at the time; and this is accordingly ready-to-hand too. The work bears with it that referential totality within which the equipment is encountered.²

The work to be produced, as the "*towards-which*" of such things as the hammer, the plane, and the needle, likewise has the kind of Being that belongs to equipment. The shoe which is to be produced is for wearing (footgear) [*Schuhzeug*]; the clock is manufactured for telling the time. The work which we chiefly encounter in our concerned dealings—the work that is to be found when one is "at work" on something [das in Arbeit befindliche]—has a usability which belongs to it essentially; in this usability it lets us encounter already the "towards-which" for which it is usable. A work that someone has ordered [das bestellte Werk] is only by reason of its use and the assignment-context of entities which is discovered in using it.

But the work to be produced is not merely usable for something. The extent to which circumspection in the narrower sense occurs in our every-day living. (The distinction between 'sight' (Sicht) and 'seeing' (Sehen) will be developed further in Sections 31 and 36 below.)

¹ . . . im Sinne der Sichtlosigkeit . . . The point of this sentence will be clear to the reader who recalls that the Greek verb *theōreō*, from which the words 'theoretical' and 'atheoretical' are derived, originally meant 'to see'. Heidegger is pointing out that this is not what we have in mind in the traditional contrast between the 'theoretical' and the 'practical'.

² Das Werk trägt die Verweisungsganzheit, innerhalb derer das Zeug begegnet. In this chapter the word 'Werk' ('work') usually refers to the product achieved by working rather than to the process of working as such. We shall as a rule translate 'Verweisungen ganzheit' as 'referential totality', though sometimes the clumsier 'totality of assignments' may convey the idea more effectively. (The older editions read 'deren' rather than 'derer'.)

production itself is a using of something for something. In the work there is also a reference or assignment to 'materials': the work is dependent on [angewiesenen auf] leather, thread, needles, and the like. Leather, more-over is produced from hides. These are taken from animals, which someone else has raised. Animals also occur within the world without having been raised at all; and, in a way, these entities still produce themselves even when they have been raised. So in the environment certain entities become accessible which are always ready-to-hand, but which, in themselves, do not need to be produced. Hammer, tongs, and needle, refer in themselves to steel, iron, metal, mineral, wood, in that they consist of these. In equipment that is used, 'Nature' is discovered along with it by that use: the 'Nature' we find in natural products.

Here, however, 'Nature' is not to be understood as that which is just present-at-hand, nor as the *power of Nature*. The wood 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 'environment' is discovered, the 'Nature' thus discovered is encountered too. If its kind of Being as ready-to-hand is disregarded, this 'Nature' itself can be discovered and defined simply in its pure presence-at-hand. But when this happens, the Nature which 'stirs and strives', which assails us and enthalls us as landscape, remains hidden. The botanist's plants are not the flowers of the hedgerow; the 'source' which the geographer establishes for a river is not the 'springhead in the dale'.

The work produced refers not only to the "towards-which" of its usability and the "whereof" of which it consists: under simple craft conditions it also has an assignment to the person who is to use it or wear it. The work is cut to his figure; he 'is' there along with it as the work emerges. Even when goods are produced by the dozen, this constitutive assignment is by no means lacking; it is merely indefinite, and points to the random, the average. Thus along with the work, we encounter not only entities ready-to-hand but also entities with Dasein's kind of Being—entities for which, in their concern, the product becomes ready-to-hand; and together with these we encounter the world in which wearers and users live, which is at the same time ours. Any work with which one concerns oneself is ready-to-hand not only in the domestic world of the workshop but also in the *public world*. Along with the public world, the *environing Nature* [*die Umweltnatur*] is discovered and is accessible to everyone. In roads, streets, bridges, buildings, our concern discovers Nature as having some definite direction. A covered railway platform takes account of bad weather; an installation for public lighting takes account of the darkness, or rather of specific changes in the presence or absence of daylight—the

'position of the sun'. In a clock, account is taken of some definite constellation in the world-system. When we look at the clock, we tacitly make use of the 'sun's position', in accordance with which the measurement of time gets regulated in the official astronomical manner. When we make use of the clock-equipment, which is proximally and inconspicuously ready-to-hand, the *environing Nature* is ready-to-hand along with it. Our concernful absorption in whatever work-world lies closest to us, has a function of discovering; and it is essential to this function that, depending upon the way in which we are absorbed, those entities within-the-world which are brought along [beigebracht] in the work and with it (that is to say, in the assignments or references which are constitutive for it) remain discoverable in varying degrees of explicitness and with a varying circumspicive penetration.

The kind of Being which belongs to these entities is readiness-to-hand. But this characteristic is not to be understood as merely a way of taking them, as if we were talking such 'aspects' into the 'entities' which we proximally encounter, or as if some world-stuff which is proximally present-at-hand in itself¹ were 'given subjective colouring' in this way. Such an Interpretation would overlook the fact that in this case these entities would have to be understood and discovered beforehand as something purely present-at-hand, and must have priority and take the lead in the sequence of those dealings with the 'world' in which something is discovered and made one's own. But this already runs counter to the ontological meaning of cognition, which we have exhibited as a *founded* mode of Being-in-the-world.² To lay bare what is just present-at-hand and no more, cognition must first penetrate *beyond* what is ready-to-hand in our concern. *Readiness-to-hand is the way in which entities as they are 'in themselves' are defined ontologico-categorially.* Yet only by reason of something present-at-hand, 'is there' anything ready-to-hand. Does it follow, however, granting this thesis for the nonce, that readiness-to-hand is ontologically founded upon presence-at-hand?

But even if, as our ontological Interpretation proceeds further, readiness-to-hand should prove itself to be the kind of Being characteristic of those entities which are proximally discovered within-the-world, and even if its primordially as compared with pure presence-at-hand can be demonstrated, have all these explications been of the slightest help towards understanding the phenomenon of the world ontologically? In Interpreting these entities within-the-world, however, we have always

¹ ... ein zunächst an sich vorhandener Weltstoff ...
zunächst ein an sich vorhandener Weltstoff ...

² See H. 61 above.

(A phenomenon of the world remains presupposed thus far)

'presupposed' the world. Even if we join them together, we still do not get anything like the 'world' as their sum. If, then, we start with the Being of these entities, is there any avenue that will lead us to exhibiting the phenomenon of the world?¹

¶ 16. *How the Worldly Character of the Environment Announces itself in Entities Within-the-world*¹

The world itself is not an entity within-the-world; and yet it is so determinative for such entities that only in so far as 'there is' a world can they be encountered and show themselves, in their Being, as entities which have been discovered. But in what way 'is there' a world? If Dasein is ontically constituted by Beings-in-the-World, and if an understanding of the Being of its Self belongs just as essentially to its Being, no matter how indefinite that understanding may be, then does not Dasein have an understanding of the world—a pre-ontological understanding, which indeed can and does get along without explicit ontological insights? With those entities which are encountered within-the-world—that is to say, with their character as within-the-world—does not something like the world show itself for concerned Being-in-the-world? Do we not have a pre-phenomenological glimpse of this phenomenon? Do we not always have such a glimpse of it, without having to take it as a theme for ontological interpretation? Has Dasein itself, in the range of its concerned absorption in equipment ready-to-hand, a possibility of Being in which the worldhood of those entities within-the-world with which it is concerned is, in a certain way, lit up for it, *along with* those entities themselves?

If such possibilities of Being for Dasein can be exhibited within its concerned dealings, then the way lies open for studying the phenomenon which is thus lit up, and for attempting to 'hold it at bay', as it were, and to interrogate it as to those structures which show themselves therein.

To the everydayness of Being-in-the-world there belong certain modes of concern. These permit the entities with which we concern ourselves to be encountered in such a way that the worldly character of what is within-the-world comes to the fore. When we concern ourselves with something, the entities which are most closely ready-to-hand may be met as something unusable, not properly adapted for the use we have decided upon. The tool turns out to be damaged, or the material unsuitable. In each of these cases equipment is here, ready-to-hand. We discover its unusability, however, not by looking at it and establishing its properties, but rather by the circumspection of the dealings in which we use it. When its unusability is thus discovered, equipment becomes conspicuous. This *conspicuousness*

¹ 'Die am innerweltlich Seienden sich meldende Weltmässigkeit der Umnutz.'

presents the ready-to-hand equipment as in a certain un-readiness-to-hand. But this implies that what cannot be used just lies there; it shows itself as an equipmental Thing which looks so and so, and which, in its readiness-to-hand as looking that way, has constantly been present-at-hand too. Pure presence-at-hand announces itself in such equipment, but only to withdraw to the readiness-to-hand of something with which one concerns oneself—that is to say, of the sort of thing we find when we put it back into repair. This presence-at-hand of something that cannot be used is still not devoid of all readiness-to-hand whatsoever; equipment which is present-at-hand in *this way* is still not just a Thing which occurs somewhere. The damage to the equipment is still not a mere alteration of a Thing—not a change of properties which just occurs in something present-at-hand.

In our concerned dealings, however, we not only come up against unusable things *within* what is ready-to-hand already: we also find things which are missing—which not only are not 'handy' ['handlich'] but are not 'to hand' ['zur Hand'] at all. Again, to miss something in this way amounts to coming across something un-ready-to-hand. When we notice what is un-ready-to-hand, that which is ready-to-hand enters the mode of *obtrusiveness*. The more urgently [Je dringlicher] we need what is missing, and the more authentically it is encountered in its un-readiness-to-hand, all the more obtrusive [um so aufdringlicher] does that which is ready-to-hand become—so much so, indeed, that it seems to lose its character of readiness-to-hand. It reveals itself as something just present-at-hand and no more, which cannot be budged without the thing that is missing. The helpless way in which we stand before it is a deficient mode of concern, and as such it uncovers the Being-just-present-at-hand-and-no-more of something ready-to-hand.

In our dealings with the world¹ of our concern, the un-ready-to-hand can be encountered not only in the sense of that which is unusable or simply missing, but as something un-ready-to-hand which is *not* missing at all and *not* unusable, but which 'stands in the way' of our concern. That to which our concern refuses to turn, that for which it has 'no time', is something *un-ready-to-hand* in the manner of what does not belong here, of what has not as yet been attended to. Anything which is un-ready-to-hand in this way is disturbing to us, and enables us to see the *obstinacy* of that with which we must concern ourselves in the first instance before we do anything else. With this obstinacy, the presence-at-hand of the ready-to-hand makes itself known in a new

¹ In the earlier editions 'Welt' appears with quotation marks. These are omitted in the later editions.

way as the Being of that which still lies before us and calls for our attending to it.¹

The modes of conspicuousness, obtrusiveness, and obstinacy all have the function of bringing to the fore the characteristic of presence-at-hand in what is ready-to-hand. But the ready-to-hand is not thereby just *observed* and stared at as something present-at-hand; the presence-at-hand which makes itself known is still bound up in the readiness-to-hand of equipment. Such equipment still does not veil itself in the guise of mere Things. It becomes 'equipment' in the sense of something which one would like to shove out of the way.² But in such a Tendency to shove things aside, the ready-to-hand shows itself as still ready-to-hand in its unswerving presence-at-hand.

Now that we have suggested, however, that the ready-to-hand is thus encountered under modifications in which its presence-at-hand is revealed, how far does this clarify the *phenomenon of the world*? Even in analysing these modifications we have not gone beyond the Being of what is within-the-world, and we have come no closer to the world-phenomenon than before. But though we have not as yet grasped it, we have brought ourselves to a point where we can bring it into view.

In conspicuousness, obtrusiveness, and obstinacy, that which is ready-to-hand loses its readiness-to-hand in a certain way. But in our dealings with what is ready-to-hand, this readiness-to-hand is itself understood, though not thematically. It does not vanish simply, but takes its farewell, as it were, in the conspicuousness of the unusable. Readiness-to-hand still shows itself, and it is precisely here that the worldly character of the ready-to-hand shows itself too.

¹ Heidegger's distinction between 'conspicuousness' (*Auffälligkeit*) 'obtrusiveness' (*Aufdringlichkeit*), and 'obstinacy' (*Aufässigkeit*) is hard to present unambiguously in translation. He seems to have in mind three rather similar situations. In each of these we are confronted by a number of articles which are ready-to-hand. In the first situation we wish to use one of these articles for some purpose, but we find that it cannot be used for that purpose. It then becomes 'conspicuous' or 'striking', and *in a way* 'un-ready-to-hand'—in that we are not able to use it. In the second situation we may have precisely the same articles before us, but we want one which is not there. In this case the missing article too is 'un-ready-to-hand', but in another way—in that it is not there to be used. This is annoying, and the articles which are still ready-to-hand before us, thrust themselves upon us in such a way that they become 'obtrusive' or even 'obnoxious'. In the third situation, some of the articles which are ready-to-hand before us are experienced as *obstacles* to the achievement of some purpose; as obstacles they are 'obstinate', 'recalcitrant', 'refractory', and we have to attend to them or dispose of them in some way before we can finish what we want to do. Here again the obstinate objects are un-ready-to-hand, but simply in the way of being obstinate.

In all three situations the articles which are ready-to-hand for us tend to lose their readiness-to-hand in one way or another and reveal their presence-at-hand; only in the second situation, however, do we encounter them as 'just present-at-hand and no more' ('nur noch Vorhandenes').

² Here 'Zeug' is used in the pejorative sense of 'stuff'. See our note 1, p. 97 on H. 68.

The structure of the Being of what is ready-to-hand as equipment is determined by references or assignments. In a peculiar and obvious manner, the 'Things' which are closest to us are 'in themselves' ["An-sich"]; and they are encountered as 'in themselves' in the concern which makes use of them without noticing them explicitly—the concern which can come up against something unusable. When equipment cannot be used, this implies that the constitutive assignment of the "in-order-to" to a "towards-this" has been disturbed. The assignments themselves are not observed; they are rather 'there' when we concernfully submit ourselves to them [Sichstellen unter sie]. But *when an assignment has been disturbed*—when something is unusable for some purpose—then the assignment becomes explicit. Even now, of course, it has not become explicit as an ontological structure; but it has become explicit ontically for the circumspection which comes up against the damaging of the tool. When an assignment to some particular "towards-this" has been thus circumspectively aroused, we catch sight of the "towards-this" itself, and along with it everything connected with the work—the whole 'workshop'—as that wherein concern always dwells. The context of equipment is lit up, not as something never seen before, but as a totality constantly sighted beforehand in circumspection. With this totality, however, the world announces itself.

Similarly, when something ready-to-hand is found missing, though its everyday presence [Zugewesenheit] has been so obvious that we have never taken any notice of it, this makes a *break* in those referential contexts which circumspection discovers. Our circumspection comes up against emptiness, and now sees for the first time *what* the missing article was ready-to-hand *with*, and *what* it was ready-to-hand *for*. The environment announces itself afresh. What is thus lit up is not itself just one thing ready-to-hand among others; still less is it something *present-at-hand* upon which equipment ready-to-hand is somehow founded: it is in the 'there' before anyone has observed or ascertained it. It is itself inaccessible to circumspection, so far as circumspection is always directed towards entities; but in each case it has already been disclosed for circumspection. 'Disclose' and 'disclosedness' will be used as technical terms in the passages that follow, and shall signify to lay open and the character of having been laid open. Thus 'to disclose' never means anything like 'to obtain indirectly by inference'.¹

¹ In ordinary German usage, the verb 'erschliessen' may mean not only 'to disclose' but also—in certain constructions—to 'infer' or 'conclude' in the sense in which one 'infers' a conclusion from premises. Heidegger is deliberately ruling out this latter interpretation, though on a very few occasions he may use the word in this sense. He explains his own meaning by the cognate verb 'aushliessen', to 'lay open'. To say that something has been 'disclosed' or 'laid open' in Heidegger's sense, does not mean that one has any

That the world does not 'consist' of the ready-to-hand shows itself in the fact (among others) that whenever the world is lit up in the modes of concern which we have been interpreting, the ready-to-hand becomes deprived of its worldhood so that Being-just-present-at-hand comes to the fore. If, in our everyday concern with the 'environment', it is to be possible for equipment ready-to-hand to be encountered in its 'Being-in-itself' [in seinem "An-sich-sein"], then those assignments and referential totalities in which our circumspection 'is absorbed' cannot become a theme for that circumspection any more than they can for grasping things 'thematically' but non-circumspectively. If it is to be possible for the ready-to-hand not to emerge from its inconspicuousness, the world must not announce itself. And it is in this that the Being-in-itself of entities which are ready-to-hand has its phenomenal structure constituted.

In such privative expressions as "inconspicuousness", "unobtrusiveness", and "non-obstinacy", what we have in view is a positive phenomenal character of the Being of that which is proximally ready-to-hand. With these negative prefixes we have in view the character of the ready-to-hand as "holding itself in"; this is what we have our eye upon in the "Being-in-itself" of something,¹ though 'proximally' we ascribe it to the present-at-hand—to the present-at-hand as that which can be thematically ascertained. As long as we take our orientation primarily and exclusively from the present-at-hand, the 'in-itself' can by no means be ontologically clarified. If, however, this talk about the 'in-itself' has any ontological importance, some interpretation must be called for. This "in-itself" of Being is something which gets invoked with considerable emphasis, mostly in an ontical way, and rightly so from a phenomenal standpoint. But if some *ontological* assertion is supposed to be given when this is *ontically* invoked, its claims are not fulfilled by such a procedure. As the foregoing analysis has already made clear, only on the basis of the phenomenon of the world can the Being-in-itself of entities within-the-world be grasped ontologically.

But if the world can, in a way, be lit up, it must assuredly be disclosed. And it has already been disclosed beforehand whenever what is ready-to-hand within-the-world is accessible for circumspective concern. The world is therefore something 'wherein' Dasein as an entity already *was*, and if in

detailed awareness of the contents which are thus 'disclosed', but rather that they have been 'laid open' to us as implicit in what is given, so that they may be made explicit to our awareness by further analysis or discrimination of the given, rather than by any inference from it.

¹ Diese "Un" meinen den Charakter des Anschaltens des Zuhandenen, das, was wir mit dem An-sich-sein im Auge haben... The point seems to be that when we speak of something 'as it is "in itself" or "in its own right"', we think of it as 'holding itself in' or 'holding itself back'—not 'stepping forth' or doing something 'out of character'.

any manner it explicitly comes away from anything, it can never do more than come back to the world.

Being-in-the-world, according to our Interpretation hitherto, amounts to a non-thematic circumspective absorption in references or assignments constitutive for the readiness-to-hand of a totality of equipment. Any concern is already as it is, because of some familiarity with the world. In this familiarity Dasein can lose itself in what it encounters within-the-world and be fascinated with it. What is it that Dasein is familiar with? Why can the worldly character of what is within-the-world be lit up? The presence-at-hand¹ of entities is thrust to the fore by the possible breaks in that referential totality in which circumspection 'operates'; how are we to get a closer understanding of this totality?

These questions are aimed at working out both the phenomenon and the problems of worldhood, and they call for an inquiry into the interconnections with which certain structures are built up. To answer them we must analyse these structures more concretely.

¶ 17. Reference and Signs

In our provisional Interpretation of that structure of Being which belongs to the ready-to-hand (to 'equipment'), the phenomenon of reference or assignment became visible; but we merely gave an indication of it, and in so sketchy a form that we at once stressed the necessity of uncovering it with regard to its ontological origin.² It became plain moreover, that assignments and referential totalities could in some sense become constitutive for worldhood itself. Hitherto we have seen the world lit up only in and for certain definite ways in which we concern ourselves environmentally with the ready-to-hand, and indeed it has been lit up only *with* the readiness-to-hand of that concern. So the further we proceed in understanding the Being of entities within-the-world, the broader and firmer becomes the phenomenal basis on which the world-phenomenon may be laid bare.

We shall again take as our point of departure the Being of the ready-to-hand, but this time with the purpose of grasping the phenomenon of reference or assignment itself more precisely. We shall accordingly attempt an ontological analysis of a kind of equipment in which one may come across such 'references' in more senses than one. We come across 'equipment' in signs. The word "sign" designates many kinds of things: not only may it stand for different kinds of signs, but Being-a-sign-for can itself be

¹ Here the older editions have 'Zuhandenheit' where the newer ones have 'Vorhandenheit'.

² Cf. H. 68 above.

formalized as a *universal kind of relation*, so that the sign-structure itself provides an ontological clue for 'characterizing' any entity whatsoever.

But signs, in the first instance, are themselves items of equipment whose specific character as equipment consists in *showing* or *indicating*.¹ We find such signs in signposts, boundary-stones, the ball for the mariner's storm-warning, signals, banners, signs of mourning, and the like. Indicating can be defined as a 'kind' of referring. Referring is, if we take it as formally as possible, a *relating*. But relation does not function as a genus for 'kinds' or 'species' of references which may somehow become differentiated as sign, symbol, expression, or signification. A relation is something quite formal which may be read off directly by way of 'formalization' from any kind of context, whatever its subject-matter or its way of Being.ⁱⁱ

Every reference is a relation, but not every relation is a reference. Every 'indication' is a reference, but not every referring is an indicating. This implies at the same time that every 'indication' is a relation, but not every relation is an indicating. The formally general character of relation is thus brought to light. If we are to investigate such phenomena as references, signs, or even significations, nothing is to be gained by characterizing them as relations. Indeed we shall eventually have to show that 'relations' themselves, *because of their formally general character*, have their ontological source in a reference.

If the present analysis is to be confined to the Interpretation of the sign as distinct from the phenomenon of reference, then even within this limitation we cannot properly investigate the full multiplicity of possible signs. Among signs there are symptoms. [Anzeichen], warning signals, signs of things that have happened already [Rückzeichen], signs to mark something, signs by which things are recognized; these have different ways of indicating, regardless of what may be serving as such a sign. From such 'signs' we must distinguish traces, residues, commemorative monuments, documents, testimony, symbols, expressions, appearances, significations. If these phenomena can easily be formalized because of their formal relational character; we find it especially tempting nowadays to take such a 'relation' as a clue for subjecting every entity to a kind of 'Interpretation' which always 'fits' because at bottom it says nothing, no more than the facile schema of content and form.

As an example of a sign we have chosen one which we shall use again in a later analysis, though in another regard. Motor cars are sometimes fitted up with an adjustable red arrow, whose position indicates

¹ . . . deren spezifischer Zeugcharakter im Zeigen besteht. While we have often used 'show' and 'indicate' to translate 'zeigen' and 'anzeigen' respectively, in the remainder of this section it seems more appropriate to translate 'zeigen' by 'indicate', or to resort to *hendiadys* as in the present passage.

the direction the vehicle will take—at an intersection, for instance. The position of the arrow is controlled by the driver. This sign is an item of equipment which is ready-to-hand for the driver in his concern with driving, and not for him alone: those who are not travelling with him—and they in particular—also make use of it, either by giving way on the proper side or by stopping. This sign is ready-to-hand within-the-world in the whole equipment-context of vehicles and traffic regulations. It is equipment for indicating, and as equipment, it is constituted by reference or assignment. It has the character of the "in-order-to", its own definite serviceability; it is for indicating.¹ This indicating which the sign performs can be taken as a kind of 'referring'. But here we must notice that this 'referring' as indicating is not the ontological structure of the sign as equipment.

Instead, 'referring' as indicating is grounded in the Being-structure of equipment, in serviceability for. . . . But an entity may have serviceability without thereby becoming a sign. As equipment, a 'hammer' too is constituted by a serviceability, but this does not make it a sign. Indicating, as a 'reference', is a way in which the "towards-which" of a serviceability becomes ontically concrete; it determines an item of equipment as for this "towards-which" [und bestimmt ein Zeug zu diesem]. On the other hand, the kind of reference we get in 'serviceability-for', is an ontologico-categorical attribute of equipment as equipment. That the "towards-which" of serviceability should acquire its concreteness in indicating, is an accident of its equipment-constitution as such. In this example of a sign, the difference between the reference of serviceability and the reference of indicating becomes visible in a rough and ready fashion. These are so far from coinciding that only when they are united does the concreteness of a definite kind of equipment become possible.

Now it is certain that indicating differs in principle from reference as a constitutive state of equipment; it is just as incontestable that the sign in its turn is related in a peculiar and even distinctive way to the kind of Being which belongs to whatever equipmental totality may be ready-to-hand in the environment, and to its worldly character. In our concerned

¹ 'Es hat den Charakter des Um-zu, seine bestimmte Dienlichkeit, es ist zum Zeigen.' The verb 'dienen' is often followed by an infinitive construction introduced by the preposition 'zu'. Similarly the English 'serve' can be followed by an infinitive in such expressions as 'it serves to indicate . . .'. In Heidegger's German the 'zu' construction is carried over to the noun 'Dienlichkeit'; the corresponding noun 'serviceability', however, is not normally followed by an infinitive, but rather by an expression introduced by 'for' e.g. 'serviceability for indicating . . .'. Since the preposition 'zu' plays an important role in this section and the next, it would be desirable to provide a uniform translation for it. We shall, however, translate it as 'for' in such expressions as 'Dienlichkeit zu', but as 'towards' in such expressions as 'Wozu' ('towards-which') and 'Dazu' ('towards-this'), retaining 'in-order-to' for 'Um-zu'.

dealings, equipment for indicating [Zeig-zeug] gets used in a *very special* way. But simply to establish this Fact is ontologically insufficient. The basis and the meaning of this special status must be clarified.

What do we mean when we say that a sign "indicates"? We can answer this only by determining what kind of dealing is appropriate with equipment for indicating. And we must do this in such a way that the readiness-to-hand of that equipment can be genuinely grasped. What is the appropriate way of having-to-do with signs? Going back to our example of the arrow, we must say that the kind of behaving (Being) which corresponds to the sign we encounter is either to 'give way' or to 'stand still' *vis-à-vis* the car with the arrow. Giving way, as taking a direction, belongs essentially to Dasein's Being-in-the-world. Dasein is always somehow directed [ausgerichtet] and on its way; standing and waiting are only limiting cases of this directional 'on-its-way'. The sign addresses itself to a Being-in-the-world which is specifically 'spatial'. The sign is *not* authentically 'grasped' ['erfasst'] if we just stare at it and identify it as an indicator-Thing which occurs. Even if we turn our glance in the direction which the arrow indicates, and look at something present-at-hand in the region indicated, even when the sign is not authentically encountered. Such a sign addresses itself to the circumspection of our concerned dealings, and it does so in such a way that the circumspection which goes along with it, following where it points, brings into an explicit 'survey' whatever aroundness the environment may have at the time. This circumspective survey does not *grasp* the ready-to-hand; what it achieves is rather an orientation within our environment. There is also another way in which we can experience equipment: we may encounter the arrow simply as equipment which belongs to the car. We can do this without discovering what character it specifically has as equipment: what the arrow is to indicate and how it is to do so, may remain completely undetermined; yet what we are encountering is not a mere Thing. The experiencing of a Thing requires a *definiteness* of its own [ihre eigene Bestimmtheit], and must be contrasted with coming across a manifold of equipment, which may often be quite indefinite, even when one comes across it as especially close.

Signs of the kind we have described let what is ready-to-hand be encountered; more precisely, they let some context of it become accessible in such a way that our concerned dealings take on an orientation and hold it secure. A sign is not a Thing which stands to another Thing in the relationship of indicating; it is rather an *item of equipment which explicitly raises a totality of equipment into our circumspection so that together with it the worldly character of the ready-to-hand announces itself*. In a symptom or a warning-signal, 'what is coming' indicates itself, but not in the sense of something

merely occurring, which comes as an addition to what is already present-at-hand; 'what is coming' is the sort of thing which we are ready for, or which we 'weren't ready for' if we have been attending to something else.¹ In signs of something that has happened already, what has come to pass and run its course becomes circumspectively accessible. A sign to mark something indicates what one is 'at' at any time. Signs always indicate primarily 'wherein' one lives, where one's concern dwells, what sort of involvement there is with something.²

The peculiar character of signs as equipment becomes especially clear in 'establishing a sign' ["Zeichenstiftung"]. This activity is performed in a circumspective fore-sight [Vorsicht] out of which it arises, and which requires that it be possible for one's particular environment to announce itself for circumspection at any time by means of something ready-to-hand, and that this possibility should itself be ready-to-hand. But the Being of what is most closely ready-to-hand within-the-world possesses the character of holding-itself-in and not emerging, which we have described above.³ Accordingly our circumspective dealings in the environment require some equipment ready-to-hand which in its character as equipment takes over the 'work' of letting something ready-to-hand become conspicuous. So when such equipment (signs) gets produced, its conspicuousness must be kept in mind. But even when signs are thus conspicuous, one does not let them be present-at-hand at random; they get 'set up' ["angebracht"] in a definite way with a view towards easy accessibility.

In establishing a sign, however, one does not necessarily have to produce equipment which is not yet ready-to-hand at all. Signs also arise when one takes as a sign [zum-Zeichen-nehmen] something that is ready-to-hand already. In this mode, signs "get established" in a sense which is even more primordial. In indicating, a ready-to-hand equipment totality, and even the environment in general, can be provided with an availability which is circumspectively oriented; and not only this: establishing a sign can, above all, reveal. What gets taken as a sign becomes accessible only through its readiness-to-hand. If, for instance, the south wind 'is accepted' ["gilt"] by the farmer as a sign of rain, then this 'acceptance' ["Geltung"]—or the 'value' with which the entity is 'invested'—is not a sort of bonus over and above what is already present-at-hand in itself—viz., the flow of air in a definite geographical direction. The south wind may be meteorologically accessible as something which just occurs; but it is *never* present-

¹ . . . das "was kommt" ist solches, darauf wir uns gefasst machen, bzw. "nicht gefasst waren", sofern wir uns mit anderem befassen.

² Das Merkzeichen zeigt, "worin" man jeweils ist. Die Zeichen zeigen primär immer das, "worin" man lebt, wobei das Besorgen sich aufhält, welche Bewandtnis es damit hat. On 'Bewandtnis', see note 2, p. 115 H. 84 below.

³ See H. 75-76 above.

at-hand *proximally* in such a way as this, only occasionally taking over the function of a warning signal. On the contrary, only by the circumspection with which one takes account of things in farming, is the south wind discovered in its Being.

But, one will protest, *that which* gets taken as a sign must first have become accessible in itself and been apprehended *before* the sign gets established. Certainly it must in any case be such that in some way we can come across it. The question simply remains as to *how* entities are discovered in this previous encountering, whether as mere Things which occur, or rather as equipment which has not been understood—as something ready-to-hand with which we have hitherto not known 'how to begin', and which has accordingly kept itself veiled from the purview of circumspection. *And here again, when the equipmenal characters of the ready-to-hand are still circumspcctively undiscovered, they are not to be interpreted as bare Thinghood presented for an apprehension of what is just present-at-hand and no more.*

The Being-ready-to-hand of signs in our everyday dealings, and the conspicuousness which belongs to signs and which may be produced for various purposes and in various ways, do not merely serve to document the inconspicuousness constitutive for what is most closely ready-to-hand; the sign itself gets its conspicuousness from the inconspicuousness of the equipmenal totality, which is ready-to-hand and 'obvious' in its everydayness. The knot which one ties in a handkerchief [der bekannte "Knopf im Taschentuch"] as a sign to mark something is an example of this. What such a sign is to indicate is always something with which one has to concern oneself in one's everyday circumspection. Such a sign can indicate many things, and things of the most various kinds. The wider the extent to which it can indicate, the narrower its intelligibility and its usefulness. Not only is it, for the most part, ready-to-hand as a sign only for the person who 'establishes' it, but it can even become inaccessible to him, so that another sign is needed if the first is to be used circumspectively at all. So when the knot cannot be used as a sign, it does not lose its sign-character, but it acquires the disturbing obtrusiveness of something most closely ready-to-hand.

One might be tempted to cite the abundant use of 'signs' in primitive Dasein, as in fetishism and magic, to illustrate the remarkable role which they play in everyday concern when it comes to our understanding of the world. Certainly the establishment of signs which underlies this way of using them is not performed with any theoretical aim or in the course of theoretical speculation. This way of using them always remains completely within a Being-in-the-world which is 'immediate'. But on

closer inspection it becomes plain that to interpret fetishism and magic by taking our clue from the idea of signs in general, is not enough to enable us to grasp the kind of 'Being-ready-to-hand' which belongs to entities encountered in the primitive world. With regard to the sign-phenomenon, the following Interpretation may be given: for primitive man, the sign coincides with that which is indicated. Not only can the sign represent this in the sense of serving as a substitute for what it indicates, but it can do so in such a way that the sign itself always is what it indicates. This remarkable coinciding does not mean, however, that the sign-Thing has already undergone a certain 'Objectification'—that it has been experienced as a mere Thing and misplaced into the same realm of Being of the present-at-hand as what it indicates. This 'coinciding' is not an identification of things which have hitherto been isolated from each other: it consists rather in the fact that the sign has not as yet become free from that of which it is a sign. Such a use of signs is still absorbed completely in Being-towards what is indicated, so that a sign as such cannot detach itself at all. This coinciding is based not on a prior Objectification but on the fact that such Objectification is completely lacking. This means, however, that signs are not discovered as equipment at all—that ultimately what is 'ready-to-hand' within-the-world just does not have the kind of Being that belongs to equipment. [Perhaps even readiness-to-hand and equipment have nothing to contribute [nichts auszurichten] as ontological clues in interpreting the primitive world; and certainly the ontology of Thinghood does even less.] But if an understanding of Being is constitutive for primitive Dasein and for the primitive world in general, then it is all the more urgent to work out the 'formal' idea of worldhood—or at least the idea of a phenomenon modifiable in such a way that all ontological assertions to the effect that in a given phenomenal context something is *not yet* such-and-such or *no longer* such-and-such, may acquire a *positive* phenomenal meaning in terms of what it is *not*.¹

The foregoing Interpretation of the sign should merely provide phenomenal support for our characterization of references or assignments. The relation between sign and reference is threefold. 1. Indicating, as a way whereby the "towards-which" of a serviceability can become concrete, is founded upon the equipment-structure as such, upon the "in-order-to" (assignment). 2. The indicating which the sign does is an equipmenal character of something ready-to-hand, and as such it belongs to a totality of equipment, to a context of assignments or references. 3. The sign is not only ready-to-hand with other equipment, but in its readiness-to-hand the environment becomes in each case explicitly

¹ '... aus dem, was es nicht ist.' The older editions write 'was' for 'was'.

accessible for circumspection. A sign is something ontically ready-to-hand, which functions both as this definite equipment and as something indicative of [was . . . anzeigt] the ontological structure of readiness-to-hand, of referential totalities, and of worldhood. Here is rooted the special status of the sign as something ready-to-hand in that environment with which we concern ourselves circumspectively. Thus the reference or the assignment itself cannot be conceived as a sign if it is to serve ontologically as the foundation upon which signs are based. Reference is not an ontical characteristic of something ready-to-hand, when it is rather that by which readiness-to-hand itself is constituted.

In what sense, then, is reference 'presupposed' ontologically in the ready-to-hand, and to what extent is it, as such an ontological foundation, at the same time constitutive for worldhood in general?

¶ 18. *Involvement and Significance; the Worldhood of the World*

The ready-to-hand is encountered within-the-world. The Being of this entity, readiness-to-hand, thus stands in some ontological relationship towards the world and towards worldhood. In anything ready-to-hand the world is always 'there'. Whenever we encounter anything, the world has already been previously discovered, though not thematically. But it can also be lit up in certain ways of dealing with our environment. The world is that in terms of which the ready-to-hand is ready-to-hand. How can the world let the ready-to-hand be encountered? Our analysis hitherto has shown that what we encounter within-the-world has, in its very Being, been freed¹ for our concerned circumspection, for taking account. What does this previous freeing amount to, and how is this to be understood as an ontologically distinctive feature of the world? What problems does the question of the worldhood of the world lay before us?

We have indicated that the state which is constitutive for the ready-to-hand as equipment is one of reference or assignment. How can entities with this kind of Being be freed by the world with regard to their Being? Why are these the first entities to be encountered? As definite kinds of references we have mentioned serviceability-for-, detrimentality [Abträglichkeit], usability, and the like. The "towards-which" [das Wozu] of a serviceability and the "for-which" [das Wofür] of a usability prescribed the ways in which such a reference or assignment can become concrete. But the 'indicating' of the sign and the 'hammering' of the hammer are not properties of entities. Indeed, they are not properties at all, if the ontological structure designated by the term 'property' is that of some

¹ 'freigegeben'. The idea seems to be that what we encounter has, as it were, been released, set free, given its freedom, or given free rein, so that our circumspection can take account of it.

definite character which it is possible for Things to possess [einer möglichen Bestimmtheit von Dingen]. Anything ready-to-hand is, at the worst, appropriate for some purposes and inappropriate for others; and its 'properties' are, as if were, still bound up in these ways in which it is appropriate or inappropriate,¹ just as presence-at-hand, as a possible kind of Being for something ready-to-hand, is bound up in readiness-to-hand. Serviceability too, however, as a constitutive state of equipment (and serviceability is a reference), is not an appropriateness of some entity; it is rather the condition (so far as Being is in question) which makes it possible for the character of such an entity to be defined by its appropriatenesses. But what, then, is "reference" or "assignment" to mean? To say that the Being of the ready-to-hand has the structure of assignment or reference means that it has in itself the character of *having been assigned or referred* [Verwiesenheit]. An entity is discovered when it has been assigned or referred to something, and referred as that entity which it is. With any such entity there is an involvement which it has in something.² The character of Being which belongs to the ready-to-hand is just such an *involvement*. If something has an involvement, this implies letting it be involved in something. The relationship of the "with . . . in . . ." shall be indicated by the term "assignment" or "reference".³

¹ The words 'property' and 'appropriateness' reflect the etymological connection of Heidegger's 'Eigenschaft' and "Geignetheit".

² 'Es hat mit ihm bei etwas sein Bewenden'. The terms 'Bewenden' and 'Bewandtnis' are among the most difficult for the translator. Their root meaning has to do with the way something is already turning when one lets it go its own way, 'run its course', follow its 'bent' or 'tendency', or finish 'what it is about', 'what it is up to' or 'what it is involved in'. The German expressions, however, have no simple English equivalents, but are restricted to a rather special group of idioms such as the following, which we have taken from Wildhagen and Héraucourt's admirable *English-German, German-English Dictionary* (Volume II, Wiesbaden 1953): 'es dabei bewenden lassen'—'to leave it at that, to let it go at that, to let it rest there'; 'und dabei hatte es sein Bewenden'—'and there the matter ended'; 'dabei muss es sein Bewenden haben'—'there the matter must rest'—'that must suffice'; 'die Sache hat eine ganz andere Bewandtnis'—'the case is quite different'; 'damit hat es seine besondere Bewandtnis'—'there is something peculiar about it; thereby hangs a tale'; 'damit hat est folgende Bewandtnis'—'the matter is as follows'.

We have tried to render both 'Bewenden' and 'Bewandtnis' by expressions including either 'involve' or 'involvement'. But the contexts into which these words can easily be fitted in ordinary English do not correspond very well to those which are possible for 'Bewenden' and 'Bewandtnis'. Our task is further complicated by the emphasis which Heidegger gives to the prepositions 'mit' and 'bei' in connection with 'Bewenden' and 'Bewandtnis'. In passages such as the present one, it would be more idiomatic to leave these prepositions untranslated and simply write: 'Any such entity is involved in doing something', or 'Any such entity is involved in some activity'. But 'mit' and 'bei' receive so much attention in this connection that in contexts such as this we shall sometimes translate them as 'with' and 'in', though elsewhere we shall handle 'bei' very differently. (The reader must bear in mind that the kind of 'involvement' with which we are here concerned is always an involvement of equipment in 'what it is up to' or what it is 'doing', not a person's involvement in circumstances in which he is 'caught' or 'entangled'.)

³ 'In Bewandtnis liegt: bewenden, lassen mit etwas bei etwas. Der Bezug des "mit

I. 3 When an entity within-the-world has already been proximally freed for its Being, that Being is its "involvement". With any such entity as entity, there is some involvement. The fact that it has such an involvement is *ontologically* definitive for the Being of such an entity, and is not an ontical assertion about it. That in which it is involved is the "towards-which" of serviceability, and the "for-which" of usability.¹ With the "towards-which" of serviceability there can again be an involvement: with this thing, for instance, which is ready-to-hand, and which we accordingly call a "hammer", there is an involvement in hammering; with hammering, there is an involvement in making something fast; with making something fast, there is an involvement in protection against bad weather; and this protection 'is' for the sake of [un-willen] providing shelter for Dasein—that is to say, for the sake of a possibility of Dasein's Being. Whenever something ready-to-hand has an involvement with it, what involvement this is, has in each case been outlined in advance in terms of the totality of such involvements. In a workshop, for example, the totality of involvements which is constitutive for the ready-to-hand in its readiness-to-hand, is 'earlier' than any single item of equipment; so too for the farmstead with all its utensils and outlying lands. But the totality of involvements itself goes back ultimately to a "towards-which" in which there is *no* further involvement; this "towards-which" is not an entity with the kind of Being that belongs to what is ready-to-hand within a world; it is rather an entity whose Being is defined as Being-in-the-world, and to whose state of Being, worldhood itself belongs. This primary "towards-which" is not just another "towards-this" as something in which an involvement is possible. The primary "towards-which" is a "for-the-sake-of-which".² But the 'for-the-sake-of' always pertains to the Being of

... bei... " soll durch den Terminus Verweisung angezeigt werden. Here the point seems to be that if something has an 'involvement' in the sense of 'Bewandtnis' (or rather, if there is such an involvement 'with' it), the thing which has this involvement has been 'assigned' or 'referred' for a certain activity or purpose 'in' which it may be said to be involved.

¹ 'Bewandtnis ist das Sein des innerweltlichen Seienden, darauf es je schon zunächst freigegeben ist. Mit ihm als Seiendem hat es je eine Bewandtnis. Dieses, dass es eine Bewandtnis hat, ist die *ontologische* Bestimmung des Seins dieses Seienden, nicht eine ontische Aussage über das Seiende. Das Wobei es die Bewandtnis hat, ist das Wozu der Dienlichkeit, das Wofür der Verwendbarkeit.' This passage and those which follow are hard to translate because Heidegger is using three carefully differentiated prepositions ('zu', 'für', and 'auf') where English idiom needs only 'for'. We can say that something is serviceable, usable, or applicable 'for' a purpose, and that it may be freed or given free rein 'for' some kind of activity. In German, however, it will be said to have 'Dienlichkeit zu...', 'Verwendbarkeit für...', and it will be 'freigegeben auf...'. In the remainder of this section we shall use 'for' both for 'für' and for 'auf' as they occur in these expressions; we shall, however, continue to use 'towards-which' for the 'Wozu' of 'Dienlichkeit'. See note 21, p. 109, H. 78 above.

² 'Dieses primäre Wozu ist kein Dazu als mögliches Wobei einer Bewandtnis. Das primäre "Wozu" ist ein Worum-willen.'

Dasein, for which, in its Being, that very Being is essentially an *issue*. We have thus indicated the interconnection by which the structure of an involvement leads to Dasein's very Being as the sole authentic "for-the-sake-of-which" for the present, however, we shall pursue this no further. 'Letting something be involved' must first be clarified enough to give the phenomenon of worldhood the kind of definiteness which makes it possible to formulate any problems about it.

Ontically, "letting something be involved" signifies that within our factual concern we let something ready-to-hand *be* so-and-so as it is already and *in order that* it be such.¹ The way we take this ontical sense of 'letting be' is, in principle, ontological. And therewith we interpret the meaning of previously freeing what is proximally ready-to-hand within-the-world. Previously letting something 'be' does not mean that we must first bring it into its Being and produce it; it means rather that something which is already an 'entity' must be discovered in its readiness-to-hand, and that we must thus let the entity which has this Being be encountered. This 'a priori' letting-something-be-involved is the condition for the possibility of encountering anything ready-to-hand, so that Dasein, in its ontical dealings with the entity thus encountered, can thereby let it be involved in the ontical sense.² On the other hand, if letting something be involved is understood ontologically, what is then pertinent is the freeing of *everything* ready-to-hand as ready-to-hand, no matter whether, taken ontically, it is involved thereby, or whether it is rather an entity of precisely such a sort that ontically it is *not* involved thereby. Such entities are, proximally and for the most part, those with which we concern ourselves. When we do not let them 'be' as we have discovered that they are, but work upon them, make improvements in them, or smash them to pieces.

When we speak of having already let something be involved, so that it has been freed for that involvement, we are using a *perfect* tense *a priori* which characterizes the kind of Being belonging to Dasein itself.³ Letting an entity be involved, if we understand this ontologically, consists in previously freeing it for [auf] its readiness-to-hand within the environment. When we let something be involved, it must be involved in something; and in terms of this "in-which", the "with-which" of this involvement

¹ 'Bewendenlassen bedeutet ontisch; innerhalb eines faktischen Besorgens ein Zubehörendes so und so sein lassen, wie es nunmehr ist und damit es so ist.'

² '... es im ontischen Sinne dabei bewenden lassen kann.' While we have translated 'dabei' simply as 'thereby' in this context, it is possible that it should have been construed rather as an instance of the special use of 'bei' with 'bewenden lassen'. A similar ambiguity occurs in the following sentence.

³ 'Das auf Bewandtnis hin freigegebene Je-schon-haben-bewenden-lassen ist ein apriorisches Perfekt, das die Seinsart des Daseins selbst charakterisiert.'

is freed.¹ Our concern encounters it as this thing that is ready-to-hand. To the extent that any *entity* shows itself to concern²—that is, to the extent that it is discovered in its Being—it is already something ready-to-hand environmentally; it just is not 'proximally' a 'world-stuff' that is merely present-at-hand.

As the Being of something ready-to-hand, an involvement is itself discovered only on the basis of the prior discovery of a totality of involvements. So in any involvement that has been discovered (that is, in anything ready-to-hand which we encounter), what we have called the "worldly character" of the ready-to-hand has been discovered beforehand. In this totality of involvements which has been discovered beforehand, there lurks an ontological relationship to the world. In letting entities be involved so that they are freed for a totality of involvements, one must have disclosed already that for which [woraufhin] they have been freed. But that for which—something environmentally ready-to-hand has thus been freed (and indeed in such a manner that it becomes accessible as an entity within-the-world first of all), cannot itself be conceived as an entity with this discovered kind of Being. It is essentially not discoverable, if we henceforth reserve "*discoverableness*", as a term for a possibility of Being which every entity *without* the character of Dasein may possess.

But what does it mean to say that that for which³ entities within-the-world are proximally freed must have been previously disclosed? To Dasein's Being, an understanding of Being belongs. Any understanding [Verständnis] has its Being in an act of understanding [Verstehen]. If Being-in-the-world is a kind of Being which is essentially befitting to Dasein, then to understand Being-in-the-world belongs to the essential content of its understanding of Being. The previous disclosure of that for which what we encounter within-the-world is subsequently freed, amounts to nothing else than understanding the world—that world towards which Dasein as an entity always comports itself.

Whenever we let there be an involvement with something in something beforehand, our doing so is grounded in our understanding such things as letting something be involved, and such things as the "with-which" and the "in-which" of involvements. Anything of this sort, and anything else

¹ Aus dem Wobei des Bewendens her ist das Womit der Bewandnis freigegeben.

² Here we follow the newer editions in reading: 'Sofern sich ihm überhaupt ein Seiendes zeigt...' The older editions read 'Sofern sich mit ihm...', which is somewhat ambiguous but suggests that we should write: 'To the extent that with what is ready-to-hand any entity shows itself...'

³ 'worauf'. The older editions have 'woraufhin'.

⁴ Das vorgängige Erschliessen dessen, woraufhin die Freigabe des innerweltlichen Begegnenden erfolgt...

that is basic for it, such as the "towards-this" as that in which there is an involvement, or such as the "for-the-sake-of-which" to which every "towards-which" ultimately goes back—all these must be disclosed beforehand with a certain intelligibility [Verständlichkeit]. And what is that wherein Dasein as Being-in-the-world understands itself pre-ontologically? In understanding a context of relations such as we have mentioned, Dasein has assigned itself to an "in-order-to" [Um-zu], and it has done so in terms of a potentiality-for-Being for the sake of which it itself is—one which it may have seized upon either explicitly or tacitly, and which may be either authentic or inauthentic. This "in-order-to" prescribes a "towards-this" as a possible "in-which" for letting something be involved; and the structure of letting it be involved implies that this is an involvement which something *has*—an involvement which is *with* something. Dasein always assigns itself from a "for-the-sake-of-which" to the "with-which" of an involvement; that is to say, to the extent that it is, it always lets entities be encountered as ready-to-hand.² That wherein [Worin] Dasein understands itself beforehand in the mode of assigning itself is that for which [das Woraufhin] it has let entities be encountered beforehand. The "*wherein*" of an act of understanding which assigns or refers itself, is that for which one lets entities be encountered in the kind of Being that belongs to involvements; and this "*wherein*" is the phenomenon of the world.³ And the structure of that to which [woraufhin] Dasein assigns itself is what makes up the worldhood of the world.

That wherein Dasein already understands itself in this way is always something with which it is primordially familiar. This familiarity with the world does not necessarily require that the relations which are constitutive for the world as world should be theoretically transparent. However, the possibility of giving these relations an explicit ontological existential interpretation, is grounded in this familiarity with the world; and this familiarity, in turn, is constitutive for Dasein, and goes to make up Dasein's understanding of Being. This possibility is one which can be seized upon explicitly in so far as Dasein has set itself the task of giving a primordial Interpretation for its own Being and for the possibilities of that Being, or indeed for the meaning of Being in general.

¹ ... wie das Dazu, als wobei es die Bewandnis hat, das Worum-willen, darauf letztlich alles Wozu zurückgeht. The older editions have '... als wobei es je die Bewandnis hat...' and omit the hyphen in 'Worum-willen'.

² Dieses zeichnet ein Dazu vor, als mögliches Wobei eines Bewendens, das strukturmäßig mit etwas bewenden lässt. Dasein verweist sich je schon immer aus einem Worum-willen her an das Womit einer Bewandnis, d. h. es lässt je immer schon, sofern es ist, Seiendes als Zuhandenes begegnen.

³ Das Worin das sichverweisenden Verstehens als Woraufhin des Begegnens von Seiendem in der Seinsart der Bewandnis ist das Phänomen der Welt.

But as yet our analyses have done no more than lay bare the horizon within which such things as the world and worldhood are to be sought. If we are to consider these further, we must, in the first instance, make it still more clear how the context of Dasein's assigning-itself is to be taken ontologically.

In the act of *understanding* [*Verstehen*], which we shall analyse more thoroughly later (Compare Section 31), the relations indicated above must have been previously disclosed; the act of understanding holds them in this disclosedness. It holds itself in them with familiarity; and in so doing, it holds them *before* itself, for it is in these that its assignment operates.¹ The understanding lets itself make assignments both in these relationships themselves and of them.² The relational character which these relationships of assigning possess, we take as one of *signifying*.³ In its familiarity with these relationships, Dasein 'signifies' to itself, in a primordial manner, it gives itself both its Being and its potentiality-for-Being as something which it is to understand with regard to its Being-in-the-world. The "for-the-sake-of-which" signifies an "in-order-to"; this in turn, a "towards-this"; the latter, an "in-which" of letting something be involved; and that in turn, the "with-which" of an involvement. These relationships are bound up with one another as a primordial totality; they are what they are as this signifying [Be-deuten] in which Dasein gives itself beforehand its Being-in-the-world as something to be understood. The relational totality of this signifying we call "*significance*". This is what makes up the structure of the world—the structure of that wherein Dasein as such already is. Dasein, in its familiarity with significance, is the ontical condition for the possibility of discovering entities which are encountered in a world with involvement (readiness-to-hand) as their kind of Being, and which can thus make themselves known as they are in themselves [in seinem An-sich]. Dasein as such is always something of this sort; along with its Being, a context of the ready-to-hand is already essentially discovered; Dasein, in so far as it

¹ Das ... Verstehen ... hält die angezeigten Bezüge in einer vorgängigen Erschlossenheit. Im vertrauten Sich-darin-halten hält es sich diese *vor* als das, worin sich sein Verweisen bewegt'. The context suggests that Heidegger's 'diese' refers to the relationships (Bezüge) rather than to the disclosedness (Erschlossenheit), though the latter interpretation seems a bit more plausible grammatically.

² Das Verstehen lässt sich in und von diesen Bezügen selbst verweisen. It is not entirely clear whether 'von' should be translated as 'of', 'from', or 'by'.

³ 'be-deuten'. While Heidegger ordinarily writes this word without a hyphen (even, for instance, in the next sentence), he here takes pains to hyphenate it so as to suggest that etymologically it consists of the intensive prefix 'be-' followed by the verb 'deuten'—to 'interpret', 'explain' or 'point to' something. We shall continue to follow our convention of usually translating 'bedeuten' and 'Bedeutung' by 'signify' and 'signification' respectively, reserving 'significance' for 'Bedeutsamkeit' (or, in a few cases, for 'Bedeutung'). But these translations obscure the underlying meanings which Heidegger is emphasizing in this passage.

is, has always submitted¹ itself already to a 'world' which it encounters, and this *submission*¹ belongs essentially to its Being.

But in significance itself, with which Dasein is always familiar, there lurks the ontological condition which makes it possible for Dasein, as something which understands and interprets, to disclose such things as 'significations'; upon these, in turn, is founded the Being of words and of language.

The significance thus disclosed is an existential state of Dasein—of its Being-in-the-world; and as such it is the ontical condition for the possibility that a totality of involvements can be discovered.

If we have thus determined that the Being of the ready-to-hand (involvement) is definable as a context of assignments or references, and that even worldhood may so be defined, then has not the 'substantial Being' of entities within-the-world been volatilized into a system of Relations? And inasmuch as Relations are always 'something thought', has not the Being of entities within-the-world been dissolved into 'pure thinking'?

Within our present field of investigation the following structures and dimensions of ontological problematics, as we have repeatedly emphasized, must be kept in principle distinct: 1. the Being of those entities within-the-world which we proximally encounter—readiness-to-hand; 2. the Being of those entities which we can come across and whose nature we can determine if we discover them in their own right by going through the entities proximally encountered—presence-at-hand; 3. the Being of that ontical condition which makes it possible for entities within-the-world to be discovered at all—the worldhood of the world. This third kind of Being gives us an *existential* way of determining the nature of Being-in-the-world, that is, of Dasein. The other two concepts of Being are *categories*, and pertain to entities whose Being is not of the kind which Dasein possesses. The context of assignments or references, which, as significance, is constitutive for worldhood, can be taken formally in the sense of a system of Relations. But one must note that in such formalizations the phenomena get levelled off so much that their real phenomenals content may be lost, especially in the case of such 'simple' relationships as those which lurk in significance. The phenomenals content of these 'Relations' and 'Relata'

¹ 'angewiesen'; 'Angewiesensein'. The verb 'anweisen', like 'verweisen', can often be translated as 'assign', particularly in the sense in which one assigns or allots a place to something, or in the sense in which one gives an 'assignment' to someone by instructing him how to proceed. The past participle 'angewiesen' can thus mean 'assigned' in either of these senses; but it often takes on the connotation of 'being dependent on something or even 'at the mercy' of something. In this passage we have tried to compromise by using the verb 'submit'. Other passages call for other idioms, and no single standard translation seems feasible.

—the “in-order-to”, the “for-the-sake-of”, and the “with-which” of an involvement—is such that they resist any sort of mathematical functionalization; nor are they merely something thought, first posited in an act of thinking.¹ They are rather relationships in which concerned circumspection as such already dwells. This system of Relations, as something constitutive for worldhood, is so far from volatilizing the Being of the ready-to-hand within-the-world, that the worldhood of the world provides the basis on which such entities can for the first time be discovered as they are ‘substantially’ ‘in themselves’. And only if entities within-the-world can be encountered at all, is it possible, in the field of such entities, to make accessible what is just present-at-hand and no more. By reason of their Being-just-present-at-hand-and-no-more, these latter entities can have their ‘properties’ defined mathematically in ‘functional concepts’. Ontologically, such concepts are possible only in relation to entities whose Being has the character of pure substantiality. Functional concepts are never possible except as formalized substantial concepts.

In order to bring out the specifically ontological problematic of worldhood even more sharply, we shall carry our analysis no further until we have clarified our Interpretation of worldhood by a case at the opposite extreme.

B. A Contrast between our Analysis of Worldhood and Descartes’

Interpretation of the World

Only step by step can the concept of worldhood and the structures which this phenomenon embraces be firmly secured in the course of our investigation. The Interpretation of the world begins, in the first instance, with some entity within-the-world, so that the phenomenon of the world in general no longer comes into view; we shall accordingly try to clarify this approach ontologically by considering what is perhaps the most extreme form in which it has been carried out. We not only shall present briefly the basic features of Descartes’ ontology of the ‘world’, but shall inquire into its presuppositions and try to characterize these in the light of what we have hitherto achieved. The account we shall give of these matters will enable us to know upon what basically undiscussed ontological ‘foundations’ those Interpretations of the world which have come after Descartes—and still more those which preceded him—have operated.

Descartes sees the *extensio* as basically definitive ontologically for the world. In so far as extension is one of the constituents of spatiality (according to Descartes it is even identical with it), while in some sense spatiality remains constitutive for the world, a discussion of the Cartesian ontology

of the ‘world’ will provide us likewise with a negative support for a positive explication of the spatiality of the environment and of Dasein itself. With regard to Descartes’ ontology there are three topics which we shall treat: 1. the definition of the ‘world’ as *res extensa* (Section 19); 2. the foundations of this ontological definition (Section 20); 3. a hermeneutical discussion of the Cartesian ontology of the ‘world’ (Section 21). The considerations which follow will not have been grounded in full detail until the ‘*cogito sum*’ has been phenomenologically destroyed. (See Part Two, Division 2.)¹

¶ 19. The Definition of the ‘World’ as *res extensa*.

Descartes distinguishes the ‘*ego cogito*’ from the ‘*res corporea*’. This distinction will thereafter be determinative ontologically for the distinction between ‘Nature’ and ‘spirit’. No matter with how many variations of content the opposition between ‘Nature’ and ‘spirit’ may get set up ontologically, its ontological foundations, and indeed the very poles of this opposition, remain unclarified; this unclarity has its proximate [nächste] roots in Descartes’ distinction. What kind of understanding of Being does he have when he defines the Being of these entities? The term for the Being of an entity that is in itself, is “*substantia*”. Sometimes this expression means the *Being* of an entity as substance, *substantiality*; at other times it means the entity itself, a *substance*. That “*substantia*” is used in these two ways is not accidental; this already holds for the ancient conception of *substantia*.

To determine the nature of the *res corporea* ontologically, we must explicate the substance of this entity as a substance—that is, its substantiality. What makes up the authentic Being-in-itself [An-ihm-selbstsein] of the *res corporea*? How is it at all possible to grasp a substance as such, that is, to grasp its substantiality? “*Et quidem ex quolibet attributo substantia cognoscitur; sed una tamen est cuiusque substantiae praecipua proprietas, quae ipsius naturam essentiali quae constituit, et ad quam aliae omnes referuntur.*”ⁱⁱ Substances become accessible in their ‘attributes’, and every substance has some distinctive property from which the essence of the substantiality of that definite substance can be read off. Which property is this in the case of the *res corporea*? “*Nempe extensio in longum, latum et profundum, substantiae corporeae naturam constituit.*”^{iv} Extension—namely, in length, breadth, and thickness—makes up the real Being of that corporeal substance which we call the ‘world’. What gives the *extensio* this distinctive status? “*Nam omne aliud quod corpori tribui potest, extensionem praesupponit . . .*”^v Extension is a state-of-Being constitutive for the entity we are talking about; it is that

¹ This portion of *Being and Time* has never been published.