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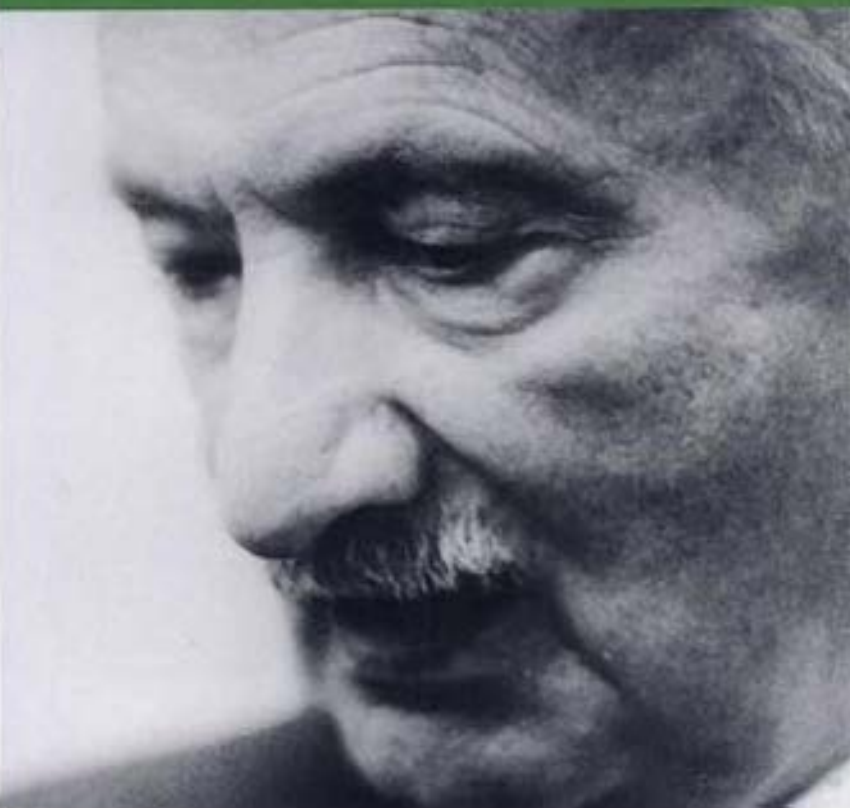
Martin Heidegger

THE BASIC PROBLEMS OF PHENOMENOLOGY

Translation, Introduction, and Lexicon by

Albert Hofstadter

REVISED EDITION



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Albert Hofstadter

Revised Edition

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TRANSLATOR'S PREFACE

The Basic Problems of Phenomenology, a translation of *Die Grundprobleme der Phänomenologie*, is the text of a lecture course that Martin Heidegger gave at the University of Marburg in the summer of 1927. Only after almost half a century did Heidegger permit the text of the course to be published. *Die Grundprobleme der Phänomenologie*, edited by Friedrich-Wilhelm von Herrmann, appeared, for the first time, in 1975 as volume 24 of the multivolumed Martin Heidegger *Gesamtausgabe* presently in preparation (Frankfurt: Vittorio Klostermann).

In the Editor's Epilogue, which follows the text, Professor von Herrmann explains that the book was composed, under Heidegger's direction, by putting together Heidegger's manuscript of the lectures and his typewritten copy, including his marginalia and insertions, with a contemporaneous transcription of the lectures by Simon Moser, a student in the course. The editor made decisions regarding a number of matters such as the division into parts and their headings; the treatment of insertions, transformations, changes, expansions, and omissions; and the inclusion of recapitulations at the beginning of lecture sessions. The resulting work is therefore only one possible version of the 1927 lecture course. But it is surely a very ample one, containing almost the whole of what was spoken and also much of what was not spoken at the time.

This volume represents the way in which Heidegger himself visualized the printed shape of these early lectures. Whatever imperfections the present text may contain, *The Basic Problems of Phenomenology* is a work of major importance, indispensable for obtaining a clear outlook upon the ontological-phenomenological region toward which Heidegger was heading when he prepared *Being and Time*, of which this is the designed and designated sequel. In it, one form of the Heideggerian Kehre took place—a turning-around, from concentration upon the human being as Dasein, which in older thought was concentration upon the subject, to the passionately sought new focusing upon—not any mere object correlative to a subject but—being itself.

In the Translator's Introduction I have tried to provide a preparatory description of some of the thinking that leads up to and into this turn. Heidegger's conception of the need for his own thought, like all philosophical thought (in the West at least), to orient itself first to the subject, the human Dasein, is even better understood in *Basic Problems* than it was in *Being and Time*, as due to the ontical-ontological priority of the Dasein, its being that being which, among all beings, has understanding-of-being, so that only by ontological analysis of the Dasein can we elucidate the conditions of possibility of a truly conceptualized understanding-of-being, that is to say, ontology, as science of being.

In *Basic Problems* the journey from this preliminary Daseinsanalytik toward the central region of the science of being accomplishes its first stages: (1) presentation of the basic problems of ontology (philosophy, phenomenology) by way of an examination of several historical attempts to deal with them, and (2) initiation of ontology by pressing on toward the final horizon upon which being can be projected in the understanding-of-being, namely, the horizon of temporality in a specific role designated as Temporality. The voyage has been made from being-and-time to time-and-being, from the first questioning about being which leads to the search for time, to the search through time to the horizon within it for being.

From this point onward it becomes possible to turn to ontology itself in its own name, fundamental ontology in the sense of having been founded, and to head toward the elucidation of the fundamental problematic subjects exhibited in *Basic Problems:* the ontological difference, the articulation of being, the multiplicity and unity of being, and the truth-character of being—all of them coming into integral unity in response to the one supreme question, that of the meaning of being in general. Readers of Heidegger will recognize developments of all these directional strains in the published writings from the thirties onward.

The present translation is intended to provide a maximally exact rendering of the text as published. I have resisted every temptation to transform or elucidate the text so as to make it more readable or (supposedly) more perspicuous in English than it is in German. It is my hope that a quotation can be made from this translation, from anywhere within it, with the confidence that one is quoting what the text says—not what it might say in English, were that its original language, but what it actually says in a German that is faithfully translated into English. I hope and believe that no tailoring has been done, whether by deletion, addition, or transposition.

The *Gesamtausgabe* is admittedly not a historical-critical edition. Footnotes in *Die Grundprobleme* are minimal, and with few exceptions they are restricted to bibliographical references to points in the text. Even these are often less than complete and do not always cite the best editions. Although the present translation reproduces the notes in the German text, I have corrected errors and added bibliographical information as needed. The numbered footnotes are translations of those that appear in *Die Grundprobleme;* additional remarks by the translator are appended in square brackets. Notes added by the translator are preceded by asterisks. The *Grundprobleme* text does not indicate which of the notes, or which parts of them, were supplied by Heidegger himself and which by the editor.

This translation carries the pagination of the German edition in brackets in the running heads and preserves its paragraphing. In the text, the contents of both parentheses (except in quoted matter) and square brackets are Heidegger's own; italic square brackets enclose the translator's interpolations.

The Lexicon, at the end of the book, was designed and compiled by the translator to aid the reader who wishes to follow topics that are significant in the thought-structure of the work. Toward this end, the Lexicon includes the various senses and contexts in which terms appear as well as a substantial number of descriptive quotations. For example, if the reader wishes to understand Heidegger's doctrine of intentionality, or his doctrine of transcendence, or the relationship between the two, I believe that he or she will most readily reach this goal by pursuing the indications in the Lexicon.

I have received very generous help from Professor Theodore Kisiel, whose scrutiny of the translation has been thoughtful and careful.

It is with genuine pleasure as well as gratitude that I am able to acknowledge here the liberal assistance I have received from John D. Caputo, Hubert Dreyfus, James Edie, Hans-Georg Gadamer, Elisabeth Hirsch, John Haugeland, Werner Marx, Carlos Norena, William Richardson, John Sallis, Thomas J. Sheehan, and Michael E. Zimmerman.

In a separate place acknowledgment has been made of aid from the National Endowment for the Humanities, which allowed me to take an early retirement in order to bring this task to its conclusion. It is fitting here, however, that the kind co-operation of Susan Mango should receive particular notice.

I owe special debts to Gail Mensh for her assistance during the time I was on the Graduate Faculty of the New School for Social Research in New York City, and to Joan Hodgson for her aid in locating needed materials in libraries beyond Santa Cruz.

During this period of effort I have received the faithful and encouraging support of my son, Marc E. Hofstadter. And always inestimable is my debt to my wife, Manya, steady stay in all trouble and cheerful partner in all happiness, whose marvelous music sounds through the whole.

Santa Cruz, California
January 1, 1981

ALBERT HOFSTADTER

In the preparation of this revised edition Arthur Szylewicz has generously provided numerous suggestions. Charles Sherover has kindly called my attention to a question regarding Heidegger's use of "Gegenstand" and "Objekt."

A.H.

Translator's Introduction

At the very outset of *Basic Problems of Phenomenology*, Heidegger notes that the work represents "a new elaboration of division 3 of part 1 of *Being and Time*" (p. 1). The present introduction is intended to indicate how this description might be understood.

The title of the projected but unpublished division 3 of part 1 of *Being and Time* was "Time and Being," which Heidegger explained as "the explication of time as the transcendental horizon of the question of being."[1] *Basic Problems of Phenomenology* does indeed perform this task of explication, and at the end of the course Heidegger announces the result in so many words: "Hence *time is the primary horizon of transcendental science, of ontology*, or, in short, it is the *transcendental horizon*. It is for this reason that the title of the first part of the investigation of *Being and Time* reads 'The interpretation of Dasein in terms of temporality and the explication of time as the transcendental horizon for the question about being'" (p. 323–324).

However, *Basic Problems* contains more than this explication of time as transcendental ontological horizon. In the original design, *Being and Time* was to have consisted of two parts, of which the second was to have contained the main features of a "phenomenological destruction of ontology, with the problematic of Temporality as clue."[2] Ancient, medieval, and modern ontology would have to be subjected to phenomenological scrutiny from the viewpoint of Temporality as ultimate ho-

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1. *Sein und Zeit*, 8th ed. (Tübingen: Max Niemeyer, 1957), p. 39; trans. John Macquarrie and Edward Robinson, *Being and Time* (New York: Harper and Bros. 1962), pp. 63–64.

Macquarrie and Robinson used the 7th edition of *Sein und Zeit*, the first of the so-called later editions, but preferred the readings of the 8th edition, and their marginal numberings and cross-references follow its pagination. See *Being and Time*, "Translators' Preface," p. 15. All further references to *Being and Time* or *Sein und Zeit* in the present volume will be to the German pagination of the 8th edition, as given marginally also in the Macquarrie and Robinson translation.

There are editions described as "unaltered" later than the 8th, down to the 11th edition (Tübingen: Max Niemeyer, 1967). In the *Gesamtausgabe*, *Sein und Zeit* has been republished as volume 2 of the First Division and is also described as the "unaltered" text, to which the author's marginal comments have been added, edited by Friedrich-Wilhelm von Herrmann (Frankfurt: Vittorio Klostermann, 1977). Illustrative details and references regarding both errors and actual textual changes are given in Thomas Sheehan, "Caveat Lector: The New Heidegger," *The New York Review of Books*, December 4, 1980, pp. 39–41.

A re-translation of *Sein und Zeit* by Joan Stambaugh, to be published by Harper and Row, has not yet appeared at the time of the preparation of this note.

2. *Sein und Zeit*, p. 39. For an explanation of the term "Temporality," see the Lexicon.

rizon of the understanding of being. *Basic Problems* contains a significant portion of this destructive examination of traditional ontology.

The first division of the projected part 2 of *Being and Time*, on Kant's doctrine of schematism and time, as first stage of a problematic of Temporality, was published by Heidegger separately in the book *Kant und das Problem der Metaphysik*.[3]

The second division, on the ontological foundation of Descartes' "cogito sum" and the adoption of medieval ontology into the problematic of the "res cogitans," receives extended treatment in *Basic Problems*, but in a new form. Heidegger now takes Kant rather than Descartes before him, or Hegel after him, as the most suitable representative of the problem. (See §13 (a), esp. p. 125.) Since the chapter on the distinction of res extensa and res cogitans is preceded by a chapter on the medieval distinction, derived from Aristotle, between essentia and existentia, we are actually given more than had been projected in the original design as far as the history of ontology is concerned, for the extremely important topic of essence and existence as articulation of being has been brought into the picture. This medieval distinction is "destroyed" and the path opened for a more assured notion of the articulation of being. In this respect *Basic Problems* overpasses the limits of Heidegger's stated plan for *Being and Time*, incorporating more of the destruction of traditional ontology than originally envisaged.

The third division of part 2 of *Being and Time* was to have contained a discussion of Aristotle's treatise on time as discriminant of the phenomenal basis and limits of ancient ontology.[4] That discussion also appears in *Basic Problems*. Aristotle's theory of time is seen as the conceptualization of the common sense of time, that expressed time which we use, have, spend, read from the sky or from the clock in our ordinary (fallen) absorption in the world and which we interpret as an infinite sequence of indistinguishable nows, each related to its thens and at-the-times. In ancient ontology being is understood as presence, which is itself understood in terms of this common time, the time which on the surface seems so important in everyday life and productive activity, although the truth is that there is a profounder, more original, truer time at its foundation, which it has forgotten. Heidegger devotes much effort to the analysis of Aristotle's treatise on time and to the phenomenological examination of its definition of time, pressing on toward the original time—temporality as ecstatic-horizonal and eventually as ecstatic-horizonal Temporality—from which, as horizon, a more authentic realization of the meaning of being can be attained. Here, too, then, we find the destruction of a fundamental part of traditional ontology and its de-construction, down to its original rooting in Temporality.

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3. (Bonn: Friedrich Cohen, 1929). James S. Churchill's translation, *Kant and the Problem of Metaphysics* (Bloomington: Indiana University Press, 1962), is based on *Kant und das Problem der Metaphysik*, 2nd ed. (Frankfurt: Vittorio Klostermann, 1951).

4. *Sein und Zeit*, p. 40.

Thus two of the three divisions planned for part 2 of *Being and Time* receive extended coverage in *Basic Problems*, which does not have to contain the other (first) division since it is published separately. Furthermore, as the preface to *Kant and the Problem of Metaphysics* explains, its essentials had already been given in a lecture course during the winter semester of 1925–1926; and the plan of the *Gesamtausgabe* of Heidegger's works includes also the publication of his lecture course of the winter semester of 1927–1928, entitled *Phänomenologische Interpretation von Kants "Kritik der reinen Vernunft"* [Phenomenological interpretation of Kant's *Critique of Pure Reason*]. If, then, we leave aside the topic of Kant's schematism and time, the remainder of the plan for *Being and Time* is carried out in *Basic Problems*.

If we put together *Being and Time* as published, *Kant and the Problem of Metaphysics*, and our present volume, *Basic Problems of Phenomenology*, we have in three volumes the entire treatise which Heidegger had originally wished to call "Being and Time"—even if not quite in the form then imagined.

However, *Basic Problems* is no mere part of a larger work. It has an independent character. It goes beyond what Heidegger had first conceived as constituting division 3 of part 1 as well as the whole of part 2 of *Being and Time*. He was not slavishly executing a plan that had previously been thought out in detail and merely needed to be realized. He was thinking afresh and creatively, as was his wont. *Basic Problems* has its own design, which is farther-reaching than that of *Being and Time* but which, like the earlier book, is achieved only in part.

Basic Problems intended to be what its name designates and what it describes itself to be. The point, says Heidegger, is not to learn something about philosophy but to be able to philosophize, and this (his) introduction to the basic problems could lead to that end (p. 2). The goal is to attain to a fundamental illumination of the basic problems of phenomenology by bringing out their inner systematic relations.

Heidegger conceived of phenomenology in a way that departed from the Husserlian mode of analysis of consciousness. Phenomenology became for him the *method* of philosophy understood as ontology. All the propositions of ontology are, in his view, a priori, having to do with being rather than beings; for being must be understood prior to all encounter with and understanding of beings. Heidegger connects this doctrine of the apriority of philosophy with a unique conception of the manner in which time functions as the source of the a priori. Phenomenology, which looks to "the things themselves," without theoretical preconceptions, and wills only to unveil beings and being in their evident truth, is of necessity the method which philosophy as thus conceived will employ. This is one reason why the basic problems of philosophy—that is to say, of ontology, since philosophy is the science of being—are also called the basic problems of phenomenology. (The second reason is associated with a peculiar circling of philosophy into itself—non-Hegelian—so that there is no finally valid distinction between philosophy and the

method of philosophy. The reader will be able to disentangle this point for himself once the concept of fundamental ontology has been clarified.)

Heidegger lays out the structure of the basic problems of philosophy and employs the fundamental analysis of the Dasein and its special relationship to time and temporality to bring the problematic of ontology into the open. As a result *Basic Problems* lets us see more clearly, evidently, and broadly what it means to speak of being in general and what are the differentiations and distinctions which give structure and interconnection to the intrinsic content of the question of being. This question appears for us in a new light and leads to a unified and comprehensive vision of the structure of ontology.

The basic problem of ontology is the problem of the meaning of being in general. That is *the* problem of ontology. It is the one and only problem of ontology, authentically conceived, the *basic* problem of ontology. But it cannot be dealt with as a simple undifferentiated whole. Being exhibits its own distinctions; it has its own structure; and it is itself distinguished from beings. We are led to the problem of being because we are concerned to find that which is the ultimate condition of possibility of all our comportments toward beings. We cannot encounter beings and behave suitably toward them unless we understand them—in our very encounter and comportment—as being, in their being. The understanding of the being of beings is necessarily antecedent to the experience of them as beings. I cannot use a hammer as an instrument unless I already beforehand understand the instrumental functionality that is characteristic for hammer and hammering, the instrument with the function and the letting-function of that instrument. Ontology is the conceptualized unfolding of the being (Sein) which is thus already antecedently understood in our pre-ontological dwelling with beings. What ontology discovers—better, what is unveiled, disclosed in ontology—is this inner systematic differentiation and interconnection of being. We are compelled to follow out this differentiation and interconnection as soon as we enter upon the phenomenological analysis and explication of our pre-ontological understanding of being.

According to *Basic Problems*, being specifies itself in four different fundamental ways.

(1) It differentiates itself from beings. Being is not a being. This differentiation, when explicitly thought, is called the ontological difference. Only in making this distinction, says Heidegger, do we first enter the field of philosophical research, and only by taking this "critical" (Greek krinein) stance do we keep our own standing inside the field of philosophy (p. 17). But its significance is more profound. To exist means to be in the performing of this distinction. Only a soul that can make the distinction has the aptitude to become the soul of a human being (pp. 319–20). This vision of the ontological distinction and its meaning carries through the whole of Heidegger's thinking.

(2) Being, as distinguished from all beings, articulates into a what and a way-of-being—the articulation of being. At least that was the traditional way of seeing

articulation. Heidegger's effort in dealing with the second thesis is to show that this way of construing the articulation of being is faulty and that there must be different ways of differentiating a so-called essential and a so-called existential aspect of being. Thus in the case of the Dasein there is no what or essence in the ordinary and traditional sense, and the Dasein's existence is not the extantness (presence, at-handness) of the traditional ontology, whose thinking of being was indifferent as regards the being of a stone and the being of the Dasein. Instead, the Dasein's mode of being is Existenz—the specific mode of being that belongs to a transcending, intentionalistic being which projects world and thus whose being-in-the-world differs from the mere being within a world of natural beings. The articulation of being is correlative with the ways or modes of being.

(3) Being is differentiable in another way, just mentioned: namely, there are different ways or modes of being. Modern ontology, beginning at least with Descartes, had come to the conclusion that natural beings are in a way different from mental beings. The basic ways-of-being, as Heidegger formulates it, are thought of as res extensa and res cogitans, natural being and mental being. This conviction is shared in the modern tradition from Descartes through Kant to Hegel, according to Heidegger, and he chooses Kant as the middle member of the movement to examine for the nature, meaning, and ontological roots of the distinction. This becomes another step in the de-construction of the tradition and the guidance of thinking into a new ontology. What are the multiply possible *ways*-of-being of beings? But, too, in what way can they be conceived as ways-of-*being*? How can we conceive being as unitary, given this multiplicity of its ways? The ancient problem of the one and the many, or of the universal and the particular, shows itself here in the specific (and radicalized) modality of being and ways-of-being.

(4) Finally there is the mystery of the connection between being and truth. We speak about being in ontology. Ontology is supposed to be a science. We aim to express our thoughts about being in the shape of uttered and utterable propositions about being, ontological propositions. Languages differ in how they express the meaning of being. In our Indo-European tongues we use the copula "is." We express *what* things are and *how* they are. We say what the whatness or the whoness of a being is, what its way-of-being is, what differentiations there are in modes and ways of being. We say that things are. In ontology we say that being *is not* a being. We thereby seem to attribute its own being to being. We also say that being is, just as we say that truth exists. In the course of such assertions the very act of asserting supposes what it asserts to be true. It supposes that that about which it is asserting can exhibit itself (or hide itself!) as being, or as not being, what it is asserted to be. Assertion is apophantic, exhibitive: it shows and displays. What is shown must itself show, exhibit itself, appear—that is to say, it must be "true." Falsehood and concealment belong here, too. How then does *being* show itself? What is the relationship between being and its showing-as-being? What is the truth-character of being? If *beings* appear in the light of being (projected upon the horizon of being)

and are only thus understandable as beings, in what light does *being* itself show (upon what horizon is being itself projectible) so as to be understandable as being?

Here then are four *basic problems of phenomenology*. Nowhere in these lectures does Heidegger demonstrate that there are and must be just these four problems, formulable in just these ways, as the basic problems. Indeed, with whatever assurance Heidegger speaks throughout, there remains the constant realization of the possibility of error: "In the end, . . . faulty interpretations *must* be made, so that the Dasein may reach the path to the true phenomena by correcting them. Without our knowing where the faulty interpretation lies, we can be quietly persuaded that there is also a faulty interpretation concealed within the Temporal interpretation of being as such, and again no arbitrary one. It would run counter to the sense of philosophizing and of science if we were not willing to understand that a fundamental untruth can dwell with what is actually seen and genuinely interpreted" (p. 322). Nevertheless, this is the way the basic problems are seen. They are basic problems as the different aspects of the single basic problem, the question of the meaning of being in general. This central problem cannot be adequately solved unless they are solved and, reciprocally, they cannot be adequately solved except with the pervasive working of the thinking of being in general.

Heidegger had this picture before him. We could make our way toward the full opening-up of the meaning of being in general by developing each of these basic problems and working at their solution. The entire process would be guided by our pre-ontological understanding of being but also by what we have already attained of insight into the meaning of being—and this means, since *Being and Time*, the fundamental horizon of the understanding of being, temporality. That must be our guiding clue. Once having attained a grasp of time and temporality in their original constitution, we should be able to proceed to deal with each of the four basic problems while throughout expanding and deepening our understanding of being in general.

The plan of *Basic Problems* therefore was clear. It is outlined in §6, pages 23–24. Part One would be a new version of the "destruction of the ontological tradition." Since the basic problem of ontology self-differentiates into four basic problems, we turn to the philosophical tradition for outstanding instances of the attempt to deal with these problems in traditional terms. Tradition provides us with four theses: those of Kant, the Middle Ages (and antiquity), the modern period, and logic. Kant's criticism of the ontological argument for God's existence led him to declare that being is not a real predicate. In the background the ontological difference, the distinction between being and beings, is clearly making itself felt here. Our task is to penetrate to the origins of Kant's view, unveil his ontological misapprehension of the nature of being, and thus de-construct the traditional thought with which he operates, leading the way to a new and truer understanding of being. We begin with the first ontological thesis, the Kantian thesis (negative: being is not a real predicate; positive: being is position, existence is absolute position), and we examine

it in this way. The examination leads to our initial comprehension of the first ontological problem, that of the ontological difference. We first clearly confront the necessity of differentiating being from beings.

So with the other basic problems. In each case a thesis about being, drawn from the tradition, offers itself for destructive de-construction (Ab-bildung) so as to lead us back (re-duction) not only from beings but now from the traditionally misapprehended nature of being to a more original conception of the real problem and a sense of what would be needed to solve it.

Given the historico-analytic achievement of Part One, we should be ready to proceed to Part Two, which also is fourfold, since it is concerned with the four basic problems taken as such on their own account as the basic problems of ontology. Heidegger classifies them and projects the assignment of a chapter to each of them: ontological difference, basic articulation of being, modifications and unity of being, truth-character of being. As may be seen, he did not get beyond the first of these proposed chapters—no semester could be long enough to bear the burden! It turned out to be the largest in size of all the chapters in the work.

In addition to this projected treatment of the four problems Heidegger had in view a third part, also with four chapters, which would have supervened on the actual ontology produced in Part Two, since it was to have taken ontology itself for subject-matter: its foundation, the possibility and structure of it as knowledge, the basic methodology it must employ, and what it is, seen as the outcome of all these. It would have constituted, so to say, the ontology of ontology itself—the circling of ontological method (phenomenology) back into itself.

If Heidegger examines four traditional theses about being and disentangles four basic ontological problems connected with them, this effort is still preliminary toward the attack upon the main problem, the question of the meaning of being. It is Heidegger's contention here, as it was in *Being and Time*, that this primary problem can be resolved only by the *temporal approach* to ontology. A full explanation of his meaning here would require a concentrated analysis of this volume as well as *Being and Time* and subsequent works, including a concentrated statement about the meaning of being itself as Heidegger grasped it in these works. That explanation goes beyond the function of this introduction. But it is possible to indicate the direction in which Heidegger's thinking heads on this matter if we examine his notion of *fundamental ontology* and come to see how *Basic Problems*, in elaborating the discussion of time and being which had been planned for *Being and Time*, is an articulation of fundamental ontology.

The following observation may usefully be prefaced. The basic question, that is, the *fundamental question of ontology*, is, What is the meaning of being in general? The *question of fundamental ontology* is frequently stated by Heidegger as being this: How is the understanding-of-being possible? The former question has to do with being: it seeks the understanding of being. The latter question has to do with this understanding of being: it seeks to discover the condition of its possibility. The two

questions appear to be different, even radically different, since the first requests a certain knowledge, the knowledge of being as such, whereas the second requests reflection on the possibility of that knowledge. Nevertheless, we should not be taken in by the verbal (and associated conceptual) difference. Solution of the question of fundamental ontology—learning how the understanding-of-being is possible—is the first step in solving the fundamental question of ontology, the question of the meaning of being. The difference is essentially a difference of stage in the process of ontological inquiry. In a genuine sense the basic question of ontology is the question of fundamental ontology, as fundamental ontology develops its own fullness of being. It is to be hoped that the following discussion of Heidegger's notion of fundamental ontology will help to make this observation plausible and clear.

If the term "fundamental ontology" means what it says, then it would seem to be designating that part of ontology which provides the fundamentum, the foundation, for the whole of ontology. What could such a foundational part of ontology be? If we were thinking in traditional terms, under the guidance of traditional conceptions of being, it would be natural to conceive of the first, basic, part of ontology as dealing with being in general, the fundamental concept of being, before all modifications of it into special kinds of being, and so forth. Or, in a more Hegelian dialectical manner, we might think of it as the initial part of the entire sweep of philosophy, the logic of being as the indeterminate immediate developing its full form as idea, and so forth. But that manner of thinking of the science of being would be, in Heidegger's eyes, an illustration of what happens to philosophy when it forgets the basic distinction between the being of natural things and the being of the human Dasein. These cannot be reduced to a single, indefinite, indeterminate, concept of being, without essential loss of meaning. The true concept of being cannot be an average concept of what belongs in abstract generality to all modes of the being of beings. Being has to be understood in its multiplicity of ways, and its unity can be grasped only with that multiplicity clearly in evidence. To think of the human Dasein's being as basically and in general the same as that of a stone, to think of the existentia of a stone as fundamentally identical with the Existenz of the Dasein, would be, for Heidegger, to cover up the truth about Existenz, to mistake it and thereby to misinterpret the nature of being.

The question that stares us in the face and confronts us at the beginning of the path of thinking toward being is, How are we to get to be able to understand being? Or, speaking with less personal urgency: How is the understanding-of-being possible? This is a unique and peculiar question. It is not the same as asking how the understanding of *beings* is possible. In a sense we already know the answer to that question. It is possible to understand this or that being as a being and as the being that it is, if and only if we already understand the being of that being. So for instance: it is possible to understand a piece of equipment, such as a hammer, only if we already understand hammering, the letting-function of a thing as a hammer;

and to understand this letting-function we must understand the integral functionality-contexture and functionality-relations which permit a being to be a hammer, to be allowed to function as a hammer. But we can understand functionality-contextures and -relations only if we antecedently understand functionality itself: that specific mode of being in virtue of which there can be contextures and relations of functionality and a letting-function of things within these contextures and relations. The understanding-of-being question is *unique* because it is a question about *being*, not about beings, and because the answer to such a question is still not clear to us. For, we may ask, How is it possible to understand the like of functionality? Whence do we derive the concept of functionality, if we must already have it *before* we can encounter any piece of equipment as functionally significant in its being? What is the a priori source of the concept of functionality?

The question about the understanding-of-being is also a *peculiar* one. For it is not only about being but about the *understanding* of being. It is not possible to undertake here an account of Heidegger's doctrine of understanding, nor is it necessary; we need only take note that on his view understanding-of-being belongs to the human being—properly, the human Dasein—alone, among all beings. When the human Dasein comports itself toward any being it always does so, and must by its very constitution do so, through an understanding of the being of that being. When the farmer reaps his corn, he deals with the corn as the vegetable being that it is; he understands it as plant, with the being that belongs to plant, and to this particular kind of plant. Human behavior is mediated by the understanding-of-being. If ontological means "of or belonging to the understanding of being," then the human Dasein is by its very constitution an ontological being. This does not mean that the human being has an explicit concept of being, which he then applies in every encounter with beings; it means rather that before all ontology as explicit discipline of thinking, the human Dasein always already encounters beings in terms of a pre-ontological, pre-conceptual, non-conceptual grasp of their being. Ontology as a scientific discipline is then nothing but the unfolding, in the light proper to thought and therefore in conceptual form, of this pre-conceptual understanding-of-being, Seinsverständnis. It is the Begreifen, the conceptual comprehension, of what earlier was grasped only in the immediateness of the living encounter.

We must not think of being, Sein, as a being, ein Seiendes—as, for example, some deep principle behind all other beings, serving as their source, their ground, their creator. This confusion started with the beginning of philosophy in the West, with Thales (see Lexicon), and has continued down to the present. But the basic ontological principle called the ontological difference is precisely this, that being and beings are to be distinguished, that being is not any being. The necessary implication is that being cannot be understood in the same way as beings. I can understand the hammer by understanding functionality; but functionality is not another being, on a higher plane than the hammer, which then has still another

mode of being on a higher plane as its being, by which it is to be understood. There is, as Heidegger makes out, a sequence of projections by which beings are projected upon their being to be understood, and then being is itself projected upon *its own horizon* for it to be understood as being. But the sequence terminates there; no further horizon is needed. This does not make being a being; but it does indicate that the understanding of being is a *peculiar* matter which needs special consideration if ontology, the conceptualized unfolding of the understanding-of-being, is to be understood in its possibility.

The human Dasein is distinguished in Heidegger's view from all other beings in that it is the ontological being, the being which alone has understanding-of-being and is thus the only being which could possibly have ontology as a science. "Have" is an unfortunate word. The Dasein doesn't have understanding as a property. The Dasein *is* its understanding. And if and when it develops ontology, the Dasein is ontological in this peculiar way: it *is* its ontology, it *exists* its understanding-of-being within its life-comportments.

If the human Dasein is the ontological being, this means that the understanding-of-being, whose existence is the condition of possibility of ontology as a science, can be found only in the Dasein's constitution. If we wish to understand how the understanding-of-being is possible, then, we must look to the Dasein and examine its understanding and, in particular, its understanding-of-being. By unfolding the nature and constitution of this understanding-of-being we should be able to see how being is understood, what factors and processes are essential to this mode of understanding.

It is Heidegger's claim that being is not a being; it is not, especially, a being which, like the beings of nature, could also *be* if and when there is no human Dasein. The earth was, as a natural being, before man evolved to inhabit it. But being is not something like the earth. It is not an entity of such a sort that, in comparison with the earth's finite being, it might have, say, a supra-finite being, an eternal, supra-temporal being. It is not an entity at all. If we use the word "is" about being, saying that it is this or that, is not this or that, or even that it just is, or just is not, then this "is" does not have the same significance as the "is" in assertions about beings. Heidegger sometimes uses the existential phrase "es gibt" in regard to being, with the sense that being is *given*, so that one can raise the question about whether and how being is given to us. If being is understood by us, then being has to be given in some way to us. If understanding-of-being is possible, then the givenness-of-being must be possible; and if we are to understand the former possibility, then we must gain insight into the latter possibility.

How is being given to us? How *can* being be given? Heidegger's answer is, Not in some high mode of intuition, not by our being spectators of some resplendent being, some radiant entity at the height of all beings, say, like Plato's Idea of the Good. His claim is that all that is given is given only as projected upon a horizon. Projection, which is always also self-projection, is the fundamental nature of all

understanding. For Heidegger it essentially involves and itself is transcendence, the self-transcendence that constitutes the basic nature of the human Dasein. The horizon is the outness upon which every out-there can show up so as to be given, taken in, understood. Being is itself the horizon for beings: they are encountered and understood only as they are projected upon their own being as horizon. But being itself requires another horizon to be projected upon if it is to be understood as being. The unique and peculiar and specific character of Heidegger's ontological thought here is given with the doctrine that it is *time* which is this horizon upon which being itself is projected.

In his own language, being is projected upon the horizon of the Dasein's temporality. In order for the Dasein to exist as temporalizing time, as the temporal being par excellence, it has to have the horizon upon which to project future, past, and present and their unity, which is temporality. This horizon is named by the term "Temporality." Each "ecstasis" of time—future, past, present—has its own horizon. The present has, for example, the horizon that Heidegger calls praesens, upon which the Dasein, in the temporalizing act of enpresenting, can project in order to have the presence that belongs to the present. The unity of these horizons of future, past, and present is the essential unitary horizon of all projection of temporality.

Being can be given only as projected upon this fundamental horizon, the transcendental horizon, Temporality. Therefore, being is understandable only by way of time. If we are to think being and speak of being, and do it properly without confusing being with any beings, then we have to think and speak of it in temporal concepts and terms. Ontology is a temporal—that is to say, a Temporal—science; all its propositions are Temporal propositions (p. 323).

In this introduction I do not need to try to outline for the reader the actual procedure by which Heidegger develops his argument for this thesis. That is what the book itself is for. But it is fitting to emphasize this specific temporal interpretation of the meaning of being. It is what Heidegger headed for from the very first words of *Being and Time* and what he arrived at in the final chapter of *Basic Problems of Phenomenology*.

The horizon upon which something is projected is what gives understandability to the projected. Projection is understanding, understanding is projection. The horizon is that which, in the projecting, *enables understanding*. It is the source of meaningfulness—not meaningfulness as some floating semantic attachment to what is supposed to be meaningful, but meaningfulness as the very being of the meaningful being.[5] Thus if being is understandable only as projected upon the

5. Among the complaints one might make against Heidegger's procedure in this work there could well be this, that he did not turn specifically to the concept of horizon with sufficient scope and depth to make it fully explicit as a fundamental functioning concept in his mode of thought. It is obviously taken over from Husserl, but in Heidegger's new phenomenology it required to be reviewed and re-explicated.

horizon of Temporality, the constitution of being itself must in some way be temporal.

This conclusion would appear to have drastic consequences. In *Basic Problems*, as in *Being and Time*, Heidegger places great emphasis on the doctrine that there are no eternal truths, that truth exists in the manner of the Dasein's Existenz, because truth is the disclosedness which belongs to and constitutes the Da of the Dasein. But, then, might one say something similar about being? If being is essentially temporal, if even the being that is constituted as extantness (the mere presence, presence-at-hand, or at-handness of natural beings) is essentially temporal—and so it would be if it were just plain presence, Anwesenheit—then what would happen to being if the Dasein were to cease to be? Being could no longer be given, since temporality would no longer be and there would no longer be any temporal horizon upon which being might be projected so as to be able to be given as being. And then what would happen to the being of the natural beings, which nevertheless are supposed to be able to be even without the being of the Dasein?

Whether these questions are legitimate in Heidegger's terms and how they are to be answered may well be left to the reader. We must now finally return to the matter of fundamental ontology and its place in the present work.

The significance of what Heidegger calls fundamental ontology now begins to become clear. Unless we come to see that and how temporality is the horizon upon which being is projected in the understanding of being, we shall not be able to make the first proper step in ontology. Until we come to grasp the original temporality which is the source of all possibilities of projection of being, we shall not be able to reach to the true meaning of being, the original meaning of which those that are presently current are defective modifications. The beginning of ontology which would be its true fundamentum is the beginning with the Dasein. For it is only in the Dasein that this original temporality can be found, this temporality which is the being of the Dasein itself. If the Dasein's being is being-in-the-world, then examination of it shows that this being-in-the-world is essentially care; and the structural differentiation and unity of care is precisely that of temporality: expecting-retaining-enpresenting as the temporalizing by which temporality has the shape of existence.

We cannot begin in ontology with some abstractly universal and indifferent notion of being, which might then be broken down into its different kinds, and so forth. That notion, the traditional one, stems from the degenerate modification of being which we have in mind when we treat every being as an instance of extantness, presence-at-hand, the being characteristic of natural things. The only proper beginning in ontology is with the original horizon for the projection of being and with an equally original projecting of being upon that horizon. We must first get to the horizon.

Therefore, the only proper beginning in ontology is with the being, the Dasein, in whose existence the horizon exists. Temporality is the Dasein's basic constitution:

the ecstatic opening of future-past-present through expecting-retaining-enpresenting. In this opening, future is projected upon temporality in its futural way, past in its retentive way, and present in its enpresenting way. The entire unity of time is projected in its entire unity upon the unity of these ecstatic horizons, the ultimate ecstatic Temporal horizon upon which alone being can be projected. The ultimate transcendental horizon of being is found in the basic temporal constitution of the Dasein.

Ontology can only be a temporal science. The beginning of ontology is the opening of the path toward Temporality as transcendental horizon. The fundamentum on which ontology can begin to be realized is that specific ontology which discloses to us temporality as the being of the Dasein. Once we have attained to a comprehension of temporality as possible horizon, that is, of Temporality, we are in a position to investigate being in general and the different aspects of its structure: articulation, modifications and unity, truth-character. We are able to comprehend and formulate in conceptual terms the true being that belongs, for instance, to equipment, and to differentiate from that and to comprehend in its own temporal terms the being that belongs, for instance, to the cultural works of human beings, such as their works of art or their forms of religion.

Accordingly, Heidegger defines fundamental ontology as being the analytic of the Dasein. He says in so many words: "Ontology has for its fundamental discipline the analytic of the Dasein" (p. 19). This fundamental discipline is the founding discipline in ontology. As such it is "the foundation for all further inquiry, which includes the question of the being of beings and the being of the different regions of being" (p. 224). In its founding role the analytic of the Dasein prepares the ground for ontology. In this role it is a "preparatory ontological investigation" which serves as the foundation. It is preparatory: it alone first leads to the illumination of the meaning of being and of the horizon of the understanding of being (p. 224). It is only preparatory: it aims only at establishing the foundation for "a radical ontology" (p. 224). This radical ontology is presumably the ontology which goes to the root of the problem of being: it goes to the Temporal horizon of ontological projection. Once the radicalizing of ontology has been reached, what was before only a preparatory and provisional ontological analytic of the Dasein *must be repeated at a higher level* (p. 224). The course of investigation is circular and yet not viciously so. The illumination that is first reached in a preliminary way lights the way for the brighter illumination and firmer comprehension of the second, higher, achievement of understanding of being in and through the understanding of the Dasein's being.

When fundamental ontology is conceived in this way it exhibits three aspects corresponding to three tasks that it performs.

(1) The first task is to serve as the inauguration, the preparatory ontological investigation which initiates scientific ontology, bringing us to the gateway into it. This is the shape it takes in *Being and Time*, part 1, division 1: "Preparatory

Fundamental Analysis of the Dasein," which opens the inquiry, outlines the nature of being-in-the-world, worldhood, being-with, being-one's-self, the They, being-in (including the very important account of the being of the Da), and advances to the structure of the Dasein's being as care.

(2) The second task is to serve as the mediating pathway which takes us from the gateway of ontology into its authentic precinct. This is accomplished in *Being and Time*, part 1, division 2: "The Dasein and Temporality." Examination of the Dasein as care already disclosed the threefold unity of its structure due to its constitution by temporality, without disentangling the temporality of which it is the manifestation. By proceeding to the Dasein's possibilities of wholeness, being-toward-death, authenticity of can-be, and resoluteness as the original authentic existential mode of the Dasein's existence, temporality could be unveiled as the ontological meaning of care. And then *Being and Time* proceeded to interpret anew the nature of the Dasein's everyday existence and to confront it with the real historical nature of Existenz, all of which could be done because of the initial illumination of being in general and the being of the Dasein in particular that had been gained by the preparatory and intermediate analysis of the Dasein. The second task was concluded with a first account of the Dasein's common conception of time, which is itself an expression of the Dasein's fallen mode of temporalizing when it exists as fascinated by the world and intraworldly entities.

(3) We are now ready for the third task, which is to bring to conceptual comprehension the fundamental portions of ontology: the basic meaning of being in general and the four basic aspects of being—its difference from beings, its articulation into opposed moments (such as essentia and existentia, whoness and existence), its modifications and unity (such as the differentiation of the being of natural beings and the being of the Dasein, and their unity in terms of being itself), and its truth-character (such as, for instance, is revealed in the Da of the Dasein). On this third task, which falls wholly within the precinct of ontology, *Basic Problems of Phenomenology* makes the beginning. The destruction of the four traditional theses about being, each associated with one of the just-mentioned basic aspects, clears the path for the account to follow of the four basic problems. Of these, the first problem is examined. In attaining to the examination, the account of the Dasein's being and especially of its constitution by temporality, which was started in *Being and Time*, is continued and developed. For the first time the whole structure, constitution, and meaning of temporality is unfolded. Step by step, the analysis probes more deeply into the existential constitution of time and the explanation of how time as ordinarily conceived and used is derivative from its origins in existential temporality. The ultimate transcendental horizon for the projection of being is reached in Temporality, of which praesens is exhibited as an example—the horizon for projection of time's present, die Gegenwart. This third task was not completed in *Basic Problems*. All four of the basic problems would have needed investigation. After that, it would have been possible to proceed to the planned inquiry into the

nature of ontology itself. What its constitution would be, how it would be related to the role of fundamental ontology, how far it would have taken us around back into the analysis of the Dasein at a higher level—these matters can only be the subject of speculation.[6]

Two further and connected points are all that need occupy us in this Introduction: the ontical foundation of ontology in fundamental ontology and the obvious orientation of ontology to the Dasein, that is, in traditional language, to the subject, the apparent subjectivism which is thus introduced into ontology.

Heidegger is very definite and clear on the doctrine that the foundation of ontology, the science of being, lies in *a* being, namely, the human Dasein. Although the ontological difference draws a sharp line of distinction between being and beings, nevertheless, the foundation of the science of being is supposed to lie in the science of one particular being. Ordinarily Heidegger clearly separates ontology from the sciences which deal, not with being as such, but with beings. The sciences of beings are all positive sciences; philosophy is not a positive science. The sciences are positive because they posit the beings with which they are occupied. Ontology does not posit any beings, and hence is not a positive science. (See the Lexicon: Science.)

Nevertheless, if the foundation of ontology lies in the being of the Dasein, then ontology in its beginning and in its foundation, and in the end, too, has to be concerned with *a* being. In an essential and not merely accidental way it is ontical—pertaining to beings—as well as ontological. To be sure, although fundamental ontology must turn to the Dasein, it is not a positive science in the sense that it would be concerned to establish in a positive manner the various properties, relationships, laws of behavior, etc., of the Dasein. Fundamental ontology is not anthropology, psychology, or unified social-humanistic science. Even as regards so-called philosophical anthropology, fundamental ontology is concerned only to extract from its investigation of the Dasein the a priori structures that determine the transcendental horizon of being in temporality. Still, with all this qualification, ontology remains bound to a being, this particular being called the human Dasein, and precisely because of the inescapable necessity placed on it by existence: the horizon for the projection (understanding) of being lies in this being, the Dasein. Being discloses itself only by way of this select being, the Dasein. Ontology is not another abstract positive science like mathematics. It is not an abstract non-positive science—there is none, unless the tautologies of formal logic

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6. Three senses of the phrase "fundamental ontology" are indicated in the following groups of passages. (1) Passages stressing the ontical founding of ontology: *Sein und Zeit*, pp. 13, 194, 268, 301, 377. (2) Passages stressing the transition to scientific ontology: *Sein und Zeit*, pp. 37–38, 200, 213, 231, 316, 403. (3) Passages in which fundamental ontology deals with the fundamental question of the meaning of being in general: *Sein und Zeit*, pp. 183, 196, 406.

See the Lexicon for occurrences of the phrase "fundamental ontology" in *Basic Problems*.

qualify it for that role. Ontology is the doctrine of the revelation of being through the temporality which is the being of a certain being, the Dasein.

Does this not introduce an unavoidable subjectivism into ontology, causing being to be impregnated throughout with the subjectivity of the human being, labeled the Dasein in these pages? Heidegger often recurs to the point that all of philosophy is, as he puts it, "oriented to the subject." Even what seems the most naively and immediately objectivistic thought, ancient Greek ontology, is nonetheless oriented to the subject. For Parmenides, being is identical with thinking. For Heraclitus, being is intelligible only as the logos—thinking, thought, and the words which express thinking and thought. Heidegger analyzes the fundamental ontological categories of Platonic and Aristotelian thought and discovers that all of them make sense only as expressing being by way of the human being's productive comportment. Medieval ontology takes over these categories and modifies them by its concept of God as absolute creator, but the reference in the categories remains to the subject. Kant, as representative of modern thought, interprets being in terms of perception and, more basically, in terms of position, positing—both of them comportments of the Dasein as subject. German idealism, reaching its denouement in Hegel, transforms all being into the being of the subject.

Although Heidegger wishes to destroy this entire tradition, the destruction is to be done not by removing the orientation to the subject but by correcting it. The subject which dominates all these categories of the tradition, ancient, medieval, and modern, is the subject conceived of as producer, doer, maker, realizer. The beings which are, are products, and their being is that of a product or of an entity involved in production; it is the being of the product as equipment, handiness, or of the product as simply released from the productive process or as merely ready and available (or not-available) for production, extantness, being-present-at-hand. Both types of being are understood as presence, Anwesenheit, in their own special ways, whether the presence characteristic of equipment (functional presence) or the presence of merely natural things. Energeia, entelecheia, actualitas, Wirklichkeit, actuality, all these expressions for being (on the side of way-of-being) are derivative from the subjectivity of the producer, his products, and the consumer of them.

Philosophy must start from the so-called subject. That is the very conception of fundamental ontology: that the meaning of being is revealed, that being *is given*, only as projected upon the horizon of temporality, and that temporality is the constitutive being of the so-called subject, the Dasein. That is why, without explicitly realizing what it was doing and why, traditional philosophy too started from the subject. If philosophy is to live up to its responsibility as the science of being, then it has to make its way through every concealing, limiting, distorting form of understanding of being and press on toward the ultimate origin of all possible understanding of being, where being can then be projected in the luminous clarity of original temporality. Philosophy has to be "oriented to the subject" in an authentic

way, in which the Dasein does not lose itself in the world and does not lose its thinking to be captured by the beings of the world.

Subjectivism is a confusion if it identifies being with the subject or some component of the subject. But being is not a being; being is not even that being, the Dasein, which we ourselves are, each of us. We are here only as the Da in and through which beings and their being can be unveiled. Being needs us to be given—the only sense in which one can say that being "is." But being is not given as the subject. It is given in ways which vary with the age and the understanding-of-being allotted to the Dasein: as ousia, entelecheia, actualitas, position, absolute Idea, Geist, and in the modern world, according to Heidegger's later thinking, under the aegis of Gestell—that enframing, placing, positioning in which all beings are exhibited as stock, resource for processing.

"Philosophy must perhaps start from the 'subject' and return to the 'subject' in its ultimate questions, and yet for all that it may not pose its questions in a one-sidedly subjectivistic manner" (p. 155). Philosophy, so far as it looks at beings, sees them in themselves, in the being that is their own, not in the being that belongs to the subject. Being and the Dasein belong together, they enter into their own peculiar identity, because the Dasein's being is temporality; but by way of temporality what is disclosed is all being, not the Dasein's being alone.

THE BASIC PROBLEMS OF PHENOMENOLOGY

Introduction

§1. *Exposition and general division of the theme*

This course[1] sets for itself the task of posing *the basic problems of phenomenology*, elaborating them, and proceeding to some extent toward their solution. Phenomenology must develop its concept out of what it takes as its theme and how it investigates its object. Our considerations are aimed at the *inherent content* and *inner systematic relationships* of the basic problems. The goal is to achieve a fundamental illumination of these problems.

In negative terms this means that our purpose is not to acquire historical knowledge about the circumstances of the modern movement in philosophy called phenomenology. We shall be dealing not with phenomenology but with what phenomenology itself deals with. And, again, we do not wish

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1. A new elaboration of division 3 of part 1 of *Being and Time*. [The 7th edition of *Sein und Zeit* (Tübingen: Max Niemeyer, 1953) carries the following prefatory remark:

"The treatise *Sein und Zeit* first appeared in the spring of 1927 in the *Jahrbuch für Philosophie und phänomenologische Forschung*, volume 8, edited by *E. Husserl*, and simultaneously as a separate printing.

"The new impression presented here as the seventh edition is unaltered in its text, although quotations and punctuation have been revised. The page numbers of the new impression agree down to slight variations with those of earlier editions.

"The caption 'First Half,' affixed to the previous editions, has been dropped. After a quarter of a century, the second half could no longer be added without giving a new exposition of the first. Nevertheless, the path it took still remains today a necessary one if the question of being is to move our own *Dasein*.

"For the elucidation of this question the reader is referred to the book *Einführung in die Metaphysik*, which is appearing simultaneously with this new printing under the same imprint. It contains the text of a lecture course given during the summer semester of 1935."

See Martin Heidegger, *Einführung in die Metaphysik* (Tübingen: Max Niemeyer, 1953), trans. Ralph Manheim, *Introduction to Metaphysics* (New Haven: Yale University Press, 1959; Garden City, New York: Doubleday, Anchor Books, 1961).]

merely to take note of it so as to be able to report then that phenomenology deals with this or that subject; instead, the course deals with the subject itself, and you yourself are supposed to deal with it, or learn how to do so, as the course proceeds. The point is not to gain some knowledge about philosophy but to be able to philosophize. An introduction to the basic problems could lead to that end.

And these basic problems themselves? Are we to take it on trust that the ones we discuss do in fact constitute the inventory of the basic problems? How shall we arrive at these basic problems? Not directly but by the roundabout way of *a discussion of certain individual problems.* From these we shall sift out the basic problems and determine their systematic interconnection. Such an understanding of the basic problems should yield insight into the degree to which philosophy as a science is necessarily demanded by them.

The course accordingly divides into *three parts.* At the outset we may outline them roughly as follows:

1. Concrete phenomenological inquiry leading to the basic problems
2. The basic problems of phenomenology in their systematic order and foundation
3. The scientific way of treating these problems and the idea of phenomenology

The *path* of our reflections will take us from certain individual problems to the basic problems. The question therefore arises, How are we to gain the *starting point* of our considerations? How shall we select and circumscribe the individual problems? Is this to be left to chance and arbitrary choice? In order to avoid the appearance that we have simply assembled a few problems at random, an introduction leading up to the individual problems is required.

It might be thought that the simplest and surest way would be to derive the concrete individual phenomenological problems from the concept of phenomenology. Phenomenology is essentially such and such; hence it encompasses such and such problems. But we have first of all to arrive at the concept of phenomenology. This route is accordingly closed to us. But to circumscribe the concrete problems we do not ultimately need a clear-cut and fully validated concept of phenomenology. Instead it might be enough to have some acquaintance with what is nowadays familiarly known by the name "phenomenology." Admittedly, within phenomenological inquiry there are again differing definitions of its nature and tasks. But, even if these differences in defining the nature of phenomenology could be brought to a consensus, it would remain doubtful whether the concept of phenomenology thus attained, a sort of average concept, could direct us toward the concrete problems to be chosen. For we should have to be certain be-

forehand that phenomenological inquiry today has reached the center of philosophy's problems and has defined its own nature by way of their possibilities. As we shall see, however, this is not the case—and so little is it the case that one of the main purposes of this course is to show that, conceived in its basic tendency, phenomenological research can represent nothing less than the more explicit and more radical understanding of the idea of a scientific philosophy which philosophers from ancient times to Hegel sought to realize time and again in a variety of internally coherent endeavors.

Hitherto, phenomenology has been understood, even within that discipline itself, as a science propaedeutic to philosophy, preparing the ground for the proper philosophical disciplines of logic, ethics, aesthetics, and philosophy of religion. But in this definition of phenomenology as a preparatory science the traditional stock of philosophical disciplines is taken over without asking whether that same stock is not called in question and eliminated precisely by phenomenology itself. Does not phenomenology contain within itself the possibility of reversing the alienation of philosophy into these disciplines and of revitalizing and reappropriating in its basic tendencies the great tradition of philosophy with its essential answers? We shall maintain that phenomenology is not just one philosophical science among others, nor is it the science preparatory to the rest of them; rather, *the expression "phenomenology" is the name for the method of scientific philosophy in general.*

Clarification of the idea of phenomenology is equivalent to exposition of the concept of scientific philosophy. To be sure, this does not yet tell us what phenomenology means as far as its content is concerned, and it tells us even less about how this method is to be put into practice. But it does indicate how and why we must avoid aligning ourselves with any contemporary tendency in phenomenology.

We shall not deduce the concrete phenomenological problems from some dogmatically proposed concept of phenomenology; on the contrary, we shall allow ourselves to be led to them by a more general and preparatory discussion of the concept of scientific philosophy in general. We shall conduct this discussion in tacit apposition to the basic tendencies of Western philosophy from antiquity to Hegel.

In the early period of ancient thought philosophia means the same as science in general. Later, individual philosophies, that is to say, individual sciences—medicine, for instance, and mathematics—become detached from philosophy. The term philosophia then refers to a science which underlies and encompasses all the other particular sciences. Philosophy becomes science pure and simple. More and more it takes itself to be the first and highest science or, as it was called during the period of German

idealism, absolute science. If philosophy is absolute science, then the expression "scientific philosophy" contains a pleonasm. It then means scientific absolute science. It suffices simply to say "philosophy." This already implies science pure and simple. Why then do we still add the adjective "scientific" to the expression "philosophy"? A science, not to speak of absolute science, is scientific by the very meaning of the term. We speak of "scientific philosophy" principally because conceptions of philosophy prevail which not only imperil but even negate its character as science pure and simple. These conceptions of philosophy are not just contemporary but accompany the development of scientific philosophy throughout the time philosophy has existed as a science. On this view philosophy is supposed not only, and not in the first place, to be a theoretical science, but to give practical guidance to our view of things and their interconnection and our attitudes toward them, and to regulate and direct our interpretation of existence and its meaning. Philosophy is wisdom of the world and of life, or, to use an expression current nowadays, philosophy is supposed to provide a Weltanschauung, a world-view. Scientific philosophy can thus be set off against philosophy as world-view.

We shall try to examine this distinction more critically and to decide whether it is valid or whether it has to be absorbed into one of its members. In this way the concept of philosophy should become clear to us and put us in a position to justify the selection of the individual problems to be dealt with in the first part. It should be borne in mind here that these discussions concerning the concept of philosophy can be only provisional—provisional not just in regard to the course as a whole but provisional in general. For the concept of philosophy is the most proper and highest result of philosophy itself. Similarly, the question whether philosophy is at all possible or not can be decided only by philosophy itself.

§2. *The concept of philosophy*
Philosophy and world-view

In discussing the difference between scientific philosophy and philosophy as world-view, we may fittingly start from the latter notion and begin with the term "Weltanschauung," "world-view." This expression is not a translation from Greek, say, or Latin. There is no such expression as kosmotheoria. The word "Weltanschauung" is of specifically German coinage; it was in fact coined within philosophy. It first turns up in its natural meaning in Kant's *Critique of Judgment*—world-intuition in the sense of contemplation of the world given to the senses or, as Kant says, the mundus sensibilis—a beholding of the world as simple apprehension of nature in the broadest sense. Goethe and Alexander von Humboldt thereupon use

the word in this way. This usage dies out in the thirties of the last century under the influence of a new meaning given to the expression "Weltanschauung" by the Romantics and principally by Schelling. In the *Einleitung zu dem Entwurf eines Systems der Naturphilosophie* [Introduction to the draft of a system of philosophy of nature] (1799), Schelling says: "Intelligence is productive in a double manner, either blindly and unconsciously or freely and consciously; it is unconsciously productive in Weltanschauung and consciously productive in the creation of an ideal world."[1] Here Weltanschauung is directly assigned not to sense-observation but to intelligence, albeit to unconscious intelligence. Moreover, the factor of productivity, the independent formative process of intuition, is emphasized. Thus the word approaches the meaning we are familiar with today, a self-realized, productive as well as conscious way of apprehending and interpreting the universe of beings. Schelling speaks of a schematism of Weltanschauung, a schematized form for the different possible world-views which appear and take shape in fact. A view of the world, understood in this way, does not have to be produced with a theoretical intention and with the means of theoretical science. In his *Phänomenologie des Geistes* [Phenomenology of Spirit], Hegel speaks of a "moral world-view."[2] Görres makes use of the expression "poetic world-view." Ranke speaks of the "religious and Christian world-view." Mention is made sometimes of the democratic, sometimes of the pessimistic world-view or even of the medieval world-view. Schleiermacher says: "It is only our world-view that makes our knowledge of God complete." Bismarck at one point writes to his bride: "What strange views of the world there are among clever people!" From the forms and possibilities of world-view thus enumerated it becomes clear that what is meant by this term is not only a conception of the contexture of natural things but at the same time an interpretation of the sense and purpose of the human Dasein and hence of history. A world-view always includes a view of life. A world-view grows out of an all-inclusive reflection on the world and the human Dasein, and this again happens in different ways, explicitly and consciously in individuals or by appropriating an already prevalent world-view. We grow

1. [In Friedrich Wilhelm Joseph von] Schelling, *Schellings Werke*, ed. Manfred Schröter, vol. 2, p. 271 [The German text erroneously cites volume 3, which was the number in the original edition of Schelling's works. Schröter rearranged the order in his edition (Munich: Beck and Oldenbourg, 1927). A new historical-critical edition of Schelling's works is in process of preparation and publication, commissioned by the Schelling Commission of the Bavarian Academy of Sciences (Stuttgart-Bad Cannstatt: Frommann (Holzboog), 1979–). The work from which Heidegger quotes is not yet available in this edition.]

2. [In Georg Wilhelm Friedrich] Hegel, *Sämtliche Werke*, ed. Hermann Glockner, vol. 2, p. 461 ff. [This is the Jubilee edition, edited by Glockner on the basis of the original edition produced by "Friends of the Deceased," Berlin, 1832–1845, and rearranged in chronological order (Stuttgart-Bad Cannstatt: Frommann (Holzboog)). The first printing was in 1927, opening the possibility that Heidegger might personally have used this edition. Glockner's is not a critical edition.]

up within such a world-view and gradually become accustomed to it. Our world-view is determined by environment—people, race, class, developmental stage of culture. Every world-view thus individually formed arises out of a natural world-view, out of a range of conceptions of the world and determinations of the human Dasein which are at any particular time given more or less explicitly with each such Dasein. We must distinguish the individually formed world-view or the cultural world-view from the natural world-view.

A world-view is not a matter of theoretical knowledge, either in respect of its origin or in relation to its use. It is not simply retained in memory like a parcel of cognitive property. Rather, it is a matter of a coherent conviction which determines the current affairs of life more or less expressly and directly. A world-view is related in its meaning to the particular contemporary Dasein at any given time. In this relationship to the Dasein the world-view is a guide to it and a source of strength under pressure. Whether the world-view is determined by superstitions and prejudices or is based purely on scientific knowledge and experience or even, as is usually the case, is a mixture of superstition and knowledge, prejudice and sober reason, it all comes to the same thing; nothing essential is changed.

This indication of the characteristic traits of what we mean by the term "world-view" may suffice here. A rigorous definition of it would have to be gained in another way, as we shall see. In his *Psychologie der Weltanschauungen*, Jaspers says that "when we speak of world-views we mean Ideas: what is ultimate and total in man, both subjectively, as life-experience and power and character, and objectively, as a world having objective shape."[3] For our purpose of distinguishing between philosophy as world-view and scientific philosophy, it is above all important to see that the world-view, in its meaning, always arises out of the particular factical existence of the human being in accordance with his factical possibilities of thoughtful reflection and attitude-formation, and it arises thus *for* this factical Dasein. The world-view is something that in each case exists historically from, with, and for the factical Dasein. A philosophical world-view is one that expressly and explicitly or at any rate preponderantly has to be worked out and brought about by philosophy, that is to say, by theoretical speculation, to the exclusion of artistic and religious interpretations of the world and the Dasein. This world-view is not a by-product of philosophy; its cultivation, rather, is the proper goal and nature of philosophy itself. In its very concept philosophy is world-view philosophy, philosophy as world-view. If philosophy in the form of theoretical knowledge of the world aims at what is

3. Karl Jaspers, *Psychologie der Weltanschauungen*, 3rd ed. (Berlin [Springer,] 1925), pp. 1–2.

universal in the world and ultimate for the Dasein—the whence, the whither, and the wherefore of the world and life—then this differentiates it from the particular sciences, which always consider only a particular region of the world and the Dasein, as well as from the artistic and religious attitudes, which are not based primarily on the theoretical attitude. It seems to be without question that philosophy has as its goal the formation of a world-view. This task must define the nature and concept of philosophy. Philosophy, it appears, is so essentially world-view philosophy that it would be preferable to reject this latter expression as an unnecessary overstatement. And what is even more, to propose to strive for a scientific philosophy is a misunderstanding. For the philosophical world-view, it is said, naturally ought to be scientific. By this is meant: first, that it should take cognizance of the results of the different sciences and use them in constructing the world-picture and the interpretation of the Dasein; secondly, that it ought to be scientific by forming the world-view in strict conformity with the rules of scientific thought. This conception of philosophy as the formation of a world-view in a theoretical way is so much taken for granted that it commonly and widely defines the concept of philosophy and consequently also prescribes for the popular mind what is to be and what ought to be expected of philosophy. Conversely, if philosophy does not give satisfactory answers to the questions of world-view, the popular mind regards it as insignificant. Demands made on philosophy and attitudes taken toward it are governed by this notion of it as the scientific construction of a world-view. To determine whether philosophy succeeds or fails in this task, its history is examined for unequivocal confirmation that it deals knowingly with the ultimate questions—of nature, of the soul, that is to say, of the freedom and history of man, of God.

If philosophy is the scientific construction of a world-view, then the distinction between "scientific philosophy" and "philosophy as world-view" vanishes. The two together constitute the essence of philosophy, so that what is really emphasized ultimately is the task of the world-view. This *seems* also to be the view of Kant, who put the scientific character of philosophy on a new basis. We need only recall the distinction he drew in the introduction to the *Logic* between the *academic* and the *cosmic conceptions of philosophy*.[4] Here we turn to an oft-quoted Kantian distinction which apparently supports the distinction between scientific philosophy and philosophy as world-view or, more exactly, serves as evidence for the fact that

[4] In *Immanuel Kants Werke*, ed. Ernst Cassirer, vol. 8, p. 342 ff. [Edited by Ernst Cassirer with the collaboration of Hermann Cohen, Artur Buchenau, Otto Buek, Albert Görland, and B. Kellermann, 11 vols. (Berlin: Bruno Cassirer, 1912; reprinted, 1922; reissued, Hildesheim: Gerstenberg, 1973). In the Cassirer edition, Kant's *Logik*, edited by Artur Buchenau, is entitled *Vorlesungen Kants über Logik* [Kant's lectures on logic].]

Kant himself, for whom the scientific character of philosophy was central, likewise conceives of philosophy as philosophical world-view.

According to the *academic concept* or, as Kant also says, in the scholastic sense, philosophy is the doctrine of the skill of reason and includes two parts: "first, a sufficient stock of rational cognitions from concepts; and, secondly, a systematic interconnection of these cognitions or a combination of them in the idea of a whole." Kant's thought here is that philosophy in the scholastic sense includes the interconnection of the formal principles of thought and of reason in general as well as the discussion and determination of those concepts which, as a necessary presupposition, underlie our apprehension of the world, that is to say, for Kant, of nature. According to the academic concept, philosophy is the whole of all the formal and material fundamental concepts and principles of rational knowledge.

Kant defines the *cosmic concept* of philosophy or, as he also says, philosophy in the cosmopolitan sense, as follows: "But as regards philosophy in the cosmic sense (in sensu cosmico), it can also be called a science of the supreme maxims of the use of our reason, understanding by 'maxim' the inner principle of choice among diverse ends." Philosophy in the cosmic sense deals with that for the sake of which all use of reason, including that of philosophy itself, is what it is. "For philosophy in the latter sense is indeed the science of the relation of every use of knowledge and reason to the final purpose of human reason, under which, as the supreme end, all other ends are subordinated and must come together into unity in it. In this cosmopolitan sense the field of philosophy can be defined by the following questions: 1) What can I know? 2) What should I do? 3) What may I hope? 4) What is man?"[5] At bottom, says Kant, the first three questions are concentrated in the fourth, "What is man?" For the determination of the final ends of human reason results from the explanation of what man is. It is to these ends that philosophy in the academic sense also must relate.

Does this Kantian separation between philosophy in the scholastic sense and philosophy in the cosmopolitan sense coincide with the distinction between scientific philosophy and philosophy as world-view? Yes and no. Yes, since Kant after all makes a distinction within the concept of philosophy and, on the basis of this distinction, makes the questions of the end and limits of human existence central. No, since philosophy in the cosmic sense

5. Ibid. Cf. Immanuel Kant, *Critique of Pure Reason*, B833. [By custom, Kant's first and second editions of the *Kritik der reinen Vernunft* are labeled A and B, respectively. Raymund Schmidt's edition (2nd ed. revised, 1930; Philosophische Bibliothek, vol. 37a, Hamburg: F. Meiner, 1976), which collates the two German texts, is both good and accessible. Norman Kemp Smith's translation, *Critique of Pure Reason*, 2nd ed. (London, Macmillan, New York: St. Martin's press, 1933) is standard. Since both Schmidt and Smith give marginal references to both editions, further citations of this work will give only the English title and the *Grundprobleme's* references.]

does not have the task of developing a world-view in the designated sense. What Kant ultimately has in mind as the task of philosophy in the cosmic sense, without being able to say so explicitly, is nothing but the a priori and therefore ontological circumscription of the characteristics which belong to the essential nature of the human Dasein and which also generally determine the concept of a world-view.[6] As the most fundamental a priori determination of the essential nature of the human Dasein Kant recognizes the proposition: Man is a being which exists as its own end.[7] Philosophy in the cosmic sense, as Kant understands it, also has to do with determinations of essential nature. It does not seek a specific factual account of the merely factually known world and the merely factually lived life; rather, it seeks to delimit what belongs to world in general, to the Dasein in general, and thus to world-view in general. Philosophy in the cosmic sense has for Kant exactly the same methodological character as philosophy in the academic sense, except that for reasons which we shall not discuss here in further detail Kant does not see the connection between the two. More precisely, he does not see the basis for establishing both concepts on a common original ground. We shall deal with this later on. For the present it is clear only that, if philosophy is viewed as being the scientific construction of a world-view, appeal should not be made to Kant. Fundamentally, Kant recognizes only philosophy as science.

A world-view, as we saw, springs in every case from a factical Dasein in accordance with its factical possibilities, and it is what it is in each case for this particular Dasein. This in no way asserts a relativism of world-views. What a world-view fashioned in this way says can be formulated in propositions and rules which are related in their meaning to a specific really existing world, to the particular factically existing Dasein. Every world-view and life-view posits; that is to say, it is related being-ly to some being or beings. It posits a being, something that is; it is positive. A world-view belongs to each Dasein and, like this Dasein, it is in each case determined in a factical historical way. To the world-view there belongs this multiple positivity, that in each case it is rooted in a Dasein which is in such and such a way; that as such it relates to the existing world and points to the factically existent

6 See Kant, *Critique of Pure Reason*, B844.

7 See Kant, *Critique of Pure Reason*, B868. [Heidegger's is formulation is "Der Mensch ist ein Seiendes, das als Zweck seiner selbst existiert." He does not set it within quotation marks, so presumably it is not intended to be an exact reproduction of Kant's statement. In the passage cited, Kant does not use the phrase "als Zweck seiner selbst," "as its own end." What he says is "Essential ends are not yet the highest ends, there can be only one highest end (in the complete systematic unity of reason). Therefore, they are either the final end or else they are subordinate ends belonging as means to the final end. The former is none other than the whole determination of man, and the philosophy of it is called moral philosophy." Bestimmung, which I have translated here as determination, also connotes vocation.]

Dasein. It is just because this positivity—that is, the relatedness to beings, to world that *is*, Dasein that *is*—belongs to the essence of the world-view, and thus in general to the formation of the world-view, that the formation of a world-view cannot be the task of philosophy. To say this is not to exclude but to include the idea that philosophy itself is a distinctive primal form of world-view. Philosophy can and perhaps must show, among many other things, that something like a world-view belongs to the essential nature of the Dasein. Philosophy can and must define what in general constitutes the structure of a world-view. But it can never develop and posit some specific world-view qua just this or that particular one. Philosophy is not essentially the formation of a world-view; but perhaps just on this account it has an elementary and fundamental relation to all world-view formation, even to that which is not theoretical but factically historical.

The thesis that world-view formation does not belong to the task of philosophy is valid, of course, only on the presupposition that philosophy does not relate in a positive manner to some being qua this or that particular being, that it does not posit a being. Can this presupposition that philosophy does not relate positively to beings, as the sciences do, be justified? What then is philosophy supposed to concern itself with if not with beings, with that which is, as well as with the whole of what is? What is not, is surely the nothing. Should philosophy, then, as absolute science, have the nothing as its theme? What can there be apart from nature, history, God, space, number? We say of each of these, even though in a different sense, that it *is*. We call it a being. In relating to it, whether theoretically or practically, we are comporting ourselves toward a being. Beyond all these beings *there is nothing*. Perhaps there *is* no other being beyond what has been enumerated, but perhaps, as in the German idiom for 'there is,' *es gibt* [literally, it gives], still something else *is given*. Even more. In the end something is given which *must* be given if we are to be able to make beings accessible to us as beings and comport ourselves toward them, something which, to be sure, is not but which must be given if we are to experience and understand any beings at all. We are able to grasp beings as such, as beings, only if we understand something like *being*. If we did not understand, even though at first roughly and without conceptual comprehension, what actuality signifies, then the actual would remain hidden from us. If we did not understand what reality means, then the real would remain inaccessible. If we did not understand what life and vitality signify,then we would not be able to comport ourselves toward living beings. If we did not understand what existence and existentiality signify, then we ourselves would not be able to exist as Dasein. If we did not understand what permanence and constancy signify, then constant geometric relations or numerical proportions would remain a secret to us. We must understand actuality, reality, vitality,

existentiality, constancy in order to be able to comport ourselves positively toward specifically actual, real, living, existing, constant beings. We must understand being so that we may be able to be given over to a world that is, so that we can exist in it and be our own Dasein itself as a being. We must be able to understand actuality *before* all experience of actual beings. This understanding of actuality or of being in the widest sense as over against the experience of beings is in a certain sense *earlier* than the experience of beings. To say that the understanding of being precedes all factual experience of beings does not mean that we would first need to have an explicit concept of being in order to experience beings theoretically or practically. We must understand being—being, which may no longer itself be called a being, being, which does not occur as a being among other beings but which nevertheless must be given and in fact is given in the understanding of being.

§3. *Philosophy as science of being*

We assert now that *being is the proper and sole theme of philosophy*. This is not our own invention; it is a way of putting the theme which comes to life at the beginning of philosophy in antiquity, and it develops its most grandiose form in Hegel's logic. At present we are merely asserting that being is the proper and sole theme of philosophy. Negatively, this means that philosophy is not a *science of* beings but of *being* or, as the Greek expression goes, *ontology*. We take this expression in the widest possible sense and not in the narrower one it has, say, in Scholasticism or in modern philosophy in Descartes and Leibniz.

A discussion of the basic problems of phenomenology then is tantamount to providing fundamental substantiation for this assertion that philosophy is the science of being and establishing how it is such. The discussion should show the possibility and necessity of the absolute science of being and demonstrate its character in the very process of the inquiry. Philosophy is the theoretical conceptual interpretation of being, of being's structure and its possibilities. Philosophy is ontological. In contrast, a world-view is a positing knowledge of beings and a positing attitude toward beings; it is not ontological but ontical. The formation of a world-view falls outside the range of philosophy's tasks, but not because philosophy is in an incomplete condition and does not yet suffice to give a unanimous and universally cogent answer to the questions pertinent to world-views; rather, the formation of a world-view falls outside the range of philosophy's tasks because philosophy in principle does not relate to beings. It is not because of a defect that philosophy renounces the task of forming a world-view but

because of a distinctive priority: it deals with what every positing of beings, even the positing done by a world-view, must already *presuppose* essentially. The distinction between philosophy as science and philosophy as world-view is untenable, not—as it seemed earlier—because scientific philosophy has as its chief end the formation of a world-view and thus would have to be elevated to the level of a world-view philosophy, but because the notion of a world-view philosophy is simply inconceivable. For it implies that philosophy, as science of being, is supposed to adopt specific attitudes toward and posit specific things about beings. To anyone who has even an approximate understanding of the concept of philosophy and its history, the notion of a world-view philosophy is an absurdity. If one term of the distinction between scientific philosophy and world-view philosophy is inconceivable, then the other, too, must be inappropriately conceived. Once it has been seen that world-view philosophy is impossible in principle if it is supposed to be philosophy, then the differentiating adjective "scientific" is no longer necessary for characterizing philosophy. That philosophy is scientific is implied in its very concept. It can be shown historically that at bottom all the great philosophies since antiquity more or less explicitly took themselves to be, and as such sought to be, ontology. In a similar way, however, it can also be shown that these attempts failed over and over again and why they had to fail. I gave the historical proof of this in my courses of the last two semesters, one on ancient philosophy and the other on the history of philosophy from Thomas Aquinas to Kant.* We shall not now refer to this historical demonstration of the nature of philosophy, a demonstration having its own peculiar character. Let us rather in the whole of the present course try to establish philosophy on its own basis, so far as it is a work of human freedom. Philosophy must legitimate by its own resources its claim to be universal ontology.

In the meantime, however, the statement that philosophy is the science of being remains a pure assertion. Correspondingly, the elimination of world-view formation from the range of philosophical tasks has not yet been warranted. We raised this distinction between scientific philosophy and world-view philosophy in order to give a provisional clarification of the concept of philosophy and to demarcate it from the popular concept. The clarification and demarcation, again, were provided in order to account for the selection of the concrete phenomenological problems to be dealt with

*The texts of these courses, given in the summer semester 1926 and the winter semester 1926–1927, respectively, are planned for publication, as the two volumes numerically preceding the volume translated here, in the Marburg University Lectures, 1923–1928 section of the Lectures, 1923–1944 division of the collected works: Martin Heidegger, *Gesamtausgabe*, vol. 22, *Grundbegriffe der antiken Philosophie*, and vol. 23, *Geschichte der Philosophie von Thomas v. Aquin bis Kant* (Frankfurt: Vittorio Klostermann).

next and to remove from the choice the appearance of complete arbitrariness.

Philosophy is the science of being. For the future we shall mean by "philosophy" scientific philosophy and nothing else. In conformity with this usage, all non-philosophical sciences have as their theme some being or beings, and indeed in such a way that they are in every case antecedently given as beings to those sciences. They are posited by them in advance; they are a positum for them. All the propositions of the non-philosophical sciences, including those of mathematics, are positive propositions. Hence, to distinguish them from philosophy, we shall call all non-philosophical sciences positive sciences. Positive sciences deal with that which is, with beings; that is to say, they always deal with specific domains, for instance, nature. Within a given domain scientific research again cuts out particular spheres: nature as physically material lifeless nature and nature as living nature. It divides the sphere of the living into individual fields: the plant world, the animal world. Another domain of beings is history; its spheres are art history, political history, history of science, and history of religion. Still another domain of beings is the pure space of geometry, which is abstracted from space pre-theoretically uncovered in the environing world. The beings of these domains are familiar to us even if at first and for the most part we are not in a position to delimit them sharply and clearly from one another. We can, of course, always name, as a provisional description which satisfies practically the purpose of positive science, some being that falls within the domain. We can always bring before ourselves, as it were, a particular being from a particular domain as an example. Historically, the actual partitioning of domains comes about not according to some preconceived plan of a system of science but in conformity with the current research problems of the positive sciences.

We can always easily bring forward and picture to ourselves some being belonging to any given domain. As we are accustomed to say, we are able to think something about it. What is the situation here with philosophy's object? Can something like being be imagined? If we try to do this, doesn't our head start to swim? Indeed, at first we are baffled and find ourselves clutching at thin air. A being—that's something, a table, a chair, a tree, the sky, a body, some words, an action. A being, yes, indeed—but being? It looks like nothing—and no less a thinker than Hegel said that being and nothing are the same. Is philosophy as science of being the science of nothing? At the outset of our considerations, without raising any false hopes and without mincing matters, we must confess that under the heading of being we can at first think to ourselves nothing. On the other hand, it is just as certain that we are constantly thinking being. We think being just as often as, daily, on innumerable occasions, whether aloud or silently, we say

"This is such and such," "That other is *not* so," "That *was*," "It *will be*." In each use of a verb we have already thought, and have always in some way understood, being. We understand immediately "Today is Saturday; the sun is up." We understand the "is" we use in speaking, although we do not comprehend it conceptually. The meaning of this "is" remains closed to us. This understanding of the "is" and of being in general is so much a matter of course that it was possible for the dogma to spread in philosophy uncontested to the present day that being is the simplest and most self-evident concept, that it is neither susceptible of nor in need of definition. Appeal is made to common sense. But wherever common sense is taken to be philosophy's highest court of appeal, philosophy must become suspicious. In "Über das Wesen der philosophischen Kritik überhaupt" ["On the Essence of Philosophical Criticism"], Hegel says: "Philosophy by its very nature is esoteric; for itself it is neither made for the masses nor is it susceptible of being cooked up for them. It is philosophy only because it goes exactly contrary to the understanding and thus even more so to 'sound common sense,' the so-called healthy human understanding, which actually means the local and temporary vision of some limited generation of human beings. To that generation the world of philosophy is in and for itself a topsy-turvy, an inverted, world."[1] The demands and standards of common sense have no right to claim any validity or to represent any authority in regard to what philosophy is and what it is not.

What if being were the most complex and most obscure concept? What if arriving at the concept of being were the most urgent task of philosophy, a task which has to be taken up ever anew? Today, when philosophizing is so barbarous, so much like a St. Vitus' dance, as perhaps in no other period of the cultural history of the West, and when nevertheless the resurrection of metaphysics is hawked up and down all the streets, what Aristotle says in one of his most important investigations in the *Metaphysics* has been completely forgotten. Kai de kai to palai te kai nun kai aei zetoumenon kai

1. In Hegel, *Sämtliche Werke*, ed. Glockner, vol. 1, pp. 185–186. [The quotation departs from the cited text in two minute points—the entire passage is at the top of p. 185, and a comma is omitted after the word "Verstand." The phrase "eine verkehrte Welt," "a topsy-turvy, an inverted, world," anticipates Hegel's later use of it in the *Phenomenology* in a section (A. 3) entitled "Force and Understanding: Appearance and the Supersensible World." It is precisely by going contrary to the understanding that the inverted world makes possible the passage from consciousness to self-consciousness, and eventually to subject, reason, and spirit. It is of interest that Hegel was already using this phrase by 1802, and indeed as the characteristic of what is specifically philosophical in comparison with ordinary scientific understanding, and that Heidegger chooses this early passage, with its reverberations, in the present context of the discussion of the nature of philosophical thinking. Heidegger employs the phrase several times in these lectures; see Lexicon: inverted world. More idiomatically one could simply say, "Philosophy's world is a crazy world."]

aei aporoumenon, ti to on, touto esti tis he ousia.[2] "That which has been sought for from of old and now and in the future and constantly, and that on which inquiry founders over and over again, is the problem What is being?" If philosophy is the science of being, then the first and last and basic problem of philosophy must be, What does being signify? Whence can something like being in general be understood? How is understanding of being at all possible?

§4. *The four theses about being and the basic problems of phenomenology*

Before we broach these fundamental questions, it will be worthwhile first to make ourselves familiar for once with discussions about being. To this end we shall deal in the first part of the course with some characteristic theses about being as individual concrete phenomenological problems, theses that have been advocated in the course of the history of Western philosophy since antiquity. In this connection we are interested, not in the historical contexts of the philosophical inquiries within which these theses about being make their appearance, but in their specifically inherent content. This content is to be discussed critically, so that we may make the transition from it to the above-mentioned basic problems of the science of being. The discussion of these theses should at the same time render us familiar with the phenomenological way of dealing with problems relating to being. We choose four such theses:

1. Kant's thesis: Being is not a real predicate.
2. The thesis of medieval ontology (Scholasticism) which goes back to Aristotle: To the constitution of the being of a being there belong (a) whatness, essence (Was-sein, essentia), and (b) existence or extantness (existentia, Vorhandensein).
3. The thesis of modern ontology: The basic ways of being are the being of nature (res extensa) and the being of mind (res cogitans).
4. The thesis of logic in the broadest sense: Every being, regardless of its particular way of being, can be addressed and talked about by means of the "is." The being of the copula.

These theses seem at first to have been gathered together arbitrarily. Looked at more closely, however, they are interconnected in a most intimate way. Attention to what is denoted in these theses leads to the insight

2. Aristotle, *Metaphysica*, book Zeta, 1.1028^{b}2 ff.

that they cannot be brought up adequately—not even as problems—as long as *the fundamental question* of the whole science of being has not been put and answered: *the question of the meaning of being in general.* The second part of our course will deal with this question. Discussion of the basic question of the meaning of being in general and of the problems arising from that question constitutes the entire stock of basic problems of phenomenology in their systematic order and their foundation. For the present we delineate the range of these problems only roughly.

On what path can we advance toward the meaning of being in general? Is not the question of the meaning of being and the task of an elucidation of this concept a pseudo-problem if, as usual, the opinion is held dogmatically that being is the most general and simplest concept? What is the source for defining this concept and in what direction is it to be resolved?

Something like being reveals itself to us in the understanding of being, an understanding that lies at the root of all comportment toward beings. Comportments toward beings belong, on their part, to a definite being, the being which we ourselves are, the human Dasein. It is to the human Dasein that there belongs the understanding of being which first of all makes possible every comportment toward beings. The understanding of being has itself the mode of being of the human Dasein. The more originally and appropriately we define this being in regard to the structure of its being, that is to say, ontologically, the more securely we are placed in a position to comprehend in its structure the understanding of being that belongs to the Dasein, and the more clearly and unequivocally the question can then be posed, What is it that makes this understanding of being possible at all? Whence—that is, from which antecedently given horizon—do we understand the like of being?

The analysis of the understanding of being in regard to what is specific to this understanding and what is understood in it or its intelligibility presupposes an analytic of the Dasein ordered to that end. This analytic has the task of exhibiting the basic constitution of the human Dasein and of characterizing the meaning of the Dasein's being. In this ontological analytic of the Dasein, the original constitution of the Dasein's being is revealed to be *temporality.* The interpretation of temporality leads to a more radical understanding and conceptual comprehension of time than has been possible hitherto in philosophy. The familiar concept of time as traditionally treated in philosophy is only an offshoot of temporality as the original meaning of the Dasein. If temporality constitutes the meaning of the being of the human Dasein and if understanding of being belongs to the constitution of the Dasein's being, then this understanding of being, too, must be possible only on the basis of temporality. Hence there arises the prospect of a possible confirmation of the thesis that time is the horizon from which

something like being becomes at all intelligible. We interpret being by way of time (tempus). The interpretation is a Temporal one.* The fundamental subject of research in ontology, as determination of the meaning of being by way of time, is *Temporality*.

We said that ontology is the science of being. But being is always the being of a being. Being is essentially different from a being, from beings. How is the distinction between being and beings to be grasped? How can its possibility be explained? If being is not itself a being, how then does it nevertheless belong to beings, since, after all, beings and only beings *are*? What does it mean to say that being *belongs* to beings? The correct answer to this question is the basic presupposition needed to set about the problems of ontology regarded as the science of being. We must be able to bring out clearly the difference between being and beings in order to make something like being the theme of inquiry. This distinction is not arbitrary; rather, it is the one by which the theme of ontology and thus of philosophy itself is first of all attained. It is a distinction which is first and foremost constitutive for ontology. We call it the *ontological difference*—the differentiation between being and beings. Only by making this distinction—krinein in Greek—not between one being and another being but between being and beings do we first enter the field of philosophical research. Only by taking this critical stance do we keep our own standing inside the field of philosophy. Therefore, in distinction from the sciences of the things that are, of beings, ontology, or philosophy in general, is the critical science, or the science of the inverted world. With this distinction between being and beings and the selection of being as theme we depart in principle from the domain of beings. We surmount it, transcend it. We can also call the science of being, as critical science, *transcendental science*. In doing so we are not simply taking over unaltered the concept of the transcendental in Kant, although we are indeed adopting its original sense and its true tendency, perhaps still concealed from Kant. We are surmounting beings in order to reach being. Once having made the ascent we shall not again descend to a being, which, say, might lie like another world behind the familiar beings. The transcendental science of being has nothing to do with popular metaphysics, which deals with some being behind the known beings; rather, the scientific concept of metaphysics is identical with the concept of philosophy in general—critically transcendental science of being, ontology. It is easily seen that the ontological difference can be cleared up and carried out unambiguously for ontological inquiry only if and when the meaning of being in general has been explicitly brought to light, that is to say, only

*In its role as condition of possibility of the understanding of being, temporality is Temporality. See Lexicon: Temporality.

when it has been shown how temporality makes possible the distinguishability between being and beings. Only on the basis of this consideration can the Kantian thesis that being is not a real predicate be given its original sense and adequately explained.

Every being is *something;* it has its *what* and as such has a specific possible *mode of being.* In the first part of our course, while discussing the second thesis, we shall show that ancient as well as medieval ontology dogmatically enunciated this proposition—that to each being there belong a what and a way of being, essentia and existentia—as if it were self-evident. For us the question arises, Can the reason every being must and can have a what, a ti, and a possible way of being be grounded in the meaning of being itself, that is to say, Temporally? Do these characteristics, whatness and way-of-being, taken with sufficient breadth, belong to being itself? "Is" being articulated by means of these characteristics in accordance with its essential nature? With this we are now confronted by *the problem of the basic articulation of being,* the question of the necessary *belonging-together* of *whatness* and *way-of-being* and of *the belonging of the two of them in their unity to the idea of being in general.*

Every being has a way-of-being. The question is whether this way-of-being has the same character in every being—as ancient ontology believed and subsequent periods have basically had to maintain even down to the present—or whether individual ways-of-being are mutually distinct. Which are the basic ways of being? Is there a multiplicity? How is the variety of ways-of-being possible and how is it at all intelligible, given the meaning of being? How can we speak at all of a unitary concept of being despite the variety of ways-of-being? These questions can be consolidated into *the problem of the possible modifications of being and the unity of being's variety.*

Every being with which we have any dealings can be addressed and spoken of by saying "it *is*" thus and so, regardless of its specific mode of being. We meet with a being's being in the understanding of being. It is understanding that first of all opens up or, as we say, discloses or reveals something like being. Being "is given" only in the specific disclosedness that characterizes the understanding of being. But we call the disclosedness of something truth. That is the proper concept of truth, as it already begins to dawn in antiquity. Being is given only if there is disclosure, that is to say, if there is truth. But there is truth only if a being exists which opens up, which discloses, and indeed in such a way that disclosing belongs itself to the mode of being of this being. We ourselves are such a being. The Dasein itself exists in the truth. To the Dasein there belongs essentially a disclosed world and with that the disclosedness of the Dasein itself. The Dasein, by the nature of its existence, is "in" truth, and only because it is "in" truth does it have the possibility of being "in" untruth. Being is given only if truth,

hence if the Dasein, exists. And only for this reason is it not merely possible to address beings but within certain limits sometimes—presupposing that the Dasein exists—necessary. We shall consolidate these problems of the interconnectedness between being and truth into the *problem of the truth-character of being* (veritas transcendentalis).

We have thus identified four groups of problems that constitute the content of the second part of the course: the problem of the ontological difference, the problem of the basic articulation of being, the problem of the possible modifications of being in its ways of being, the problem of the truth-character of being. The four theses treated provisionally in the first part correspond to these four basic problems. More precisely, looking backward from the discussion of the basic problems in the second half, we see that the problems with which we are provisionally occupied in the first part, following the lead of these theses, are not accidental but grow out of the inner systematic coherence of the general problem of being.

§5. *The character of ontological method*
The three basic components of phenomenological method

Our concrete conduct of the ontological investigation in the first and second parts opens up for us at the same time a view of the way in which these phenomenological investigations proceed. This raises the question of the character of method in ontology. Thus we come to the third part of the course: the scientific method of ontology and the idea of phenomenology.

The method of ontology, that is, of philosophy in general, is distinguished by the fact that ontology has nothing in common with any method of any of the other sciences, all of which as positive sciences deal with beings. On the other hand, it is precisely the analysis of the truth-character of being which shows that being also is, as it were, based in a being, namely, in the Dasein. Being is given only if the understanding of being, hence Dasein, exists. This being accordingly lays claim to a distinctive priority in ontological inquiry. It makes itself manifest in all discussions of the basic problems of ontology and above all in the fundamental question of the meaning of being in general. The elaboration of this question and its answer requires a general analytic of the Dasein. Ontology has for its fundamental discipline the analytic of the Dasein. This implies at the same time that ontology cannot be established in a purely ontological manner. Its possibility is referred back to a being, that is, to something ontical—the Dasein. Ontology has an ontical foundation, a fact which is manifest over and over again in the history of philosophy down to the present. For example, it is expressed as early as Aristotle's dictum that the first science, the science of being, is theology. As the work of the freedom of the human

Dasein, the possibilities and destinies of philosophy are bound up with man's existence, and thus with temporality and with historicality, and indeed in a more original sense than with any other science. Consequently, in clarifying the scientific character of ontology, *the first task* is the *demonstration of its ontical foundation* and the characterization of this foundation itself.

The *second* task consists in distinguishing the mode of knowing operative in ontology as science of being, and this requires us to *work out the methodological structures of ontological-transcendental differentiation.* In early antiquity it was already seen that being and its attributes in a certain way underlie beings and precede them and so are a proteron, an earlier. The term denoting this character by which being precedes beings is the expression a priori, *apriority*, being earlier. As a priori, being is earlier than beings. The meaning of this a priori, the sense of the earlier and its possibility, has never been cleared up. The question has not even once been raised as to why the determinations of being and being itself must have this character of priority and how such priority is possible. To be earlier is a determination of time, but it does not pertain to the temporal order of the time that we measure by the clock; rather, it is an earlier that belongs to the "inverted world." Therefore, this earlier which characterizes being is taken by the popular understanding to be the later. Only the interpretation of being by way of temporality can make clear why and how this feature of being earlier, apriority, goes together with being. The a priori character of being and of all the structures of being accordingly calls for a specific kind of approach and way of apprehending being— *a priori cognition.*

The basic components of a priori cognition constitute what we call *phenomenology.* Phenomenology is the name for the method of ontology, that is, of scientific philosophy. Rightly conceived, phenomenology is the concept of a method. It is therefore precluded from the start that phenomenology should pronounce any theses about being which have specific content, thus adopting a so-called standpoint.

We shall not enter into detail concerning which ideas about phenomenology are current today, instigated in part by phenomenology itself. We shall touch briefly on just one example. It has been said that my work is Catholic phenomenology—presumably because it is my conviction that thinkers like Thomas Aquinas and Duns Scotus also understood something of philosophy, perhaps more than the moderns. But the concept of a Catholic phenomenology is even more absurd than the concept of a Protestant mathematics. Philosophy as science of being is fundamentally distinct in method from any other science. The distinction in method between, say, mathematics and classical philology is not as great as the difference between mathematics and philosophy or between philology and philosophy. The

breadth of the difference between philosophy and the positive sciences, to which mathematics and philology belong, cannot at all be estimated quantitatively. In ontology, being is supposed to be grasped and comprehended conceptually by way of the phenomenological method, in connection with which we may observe that, while phenomenology certainly arouses lively interest today, what it seeks and aims at was already vigorously pursued in Western philosophy from the very beginning.

Being is to be laid hold of and made our theme. Being is always being of beings and accordingly it becomes accessible at first only by starting with some being. Here the phenomenological vision which does the apprehending must indeed direct itself toward a being, but it has to do so in such a way that the being of this being is thereby brought out so that it may be possible to thematize it. Apprehension of being, ontological investigation, always turns, at first and necessarily, to some being; but then, *in a precise way, it is led away* from that being *and led back to its being.* We call this basic component of phenomenological method—the leading back or re-duction of investigative vision from a naively apprehended being to being—*phenomenological reduction.* We are thus adopting a central term of Husserl's phenomenology in its literal wording though not in its substantive intent. *For Husserl,* phenomenological reduction, which he worked out for the first time expressly in the *Ideas Toward a Pure Phenomenology and Phenomenological Philosophy* (1913), is the method of leading phenomenological vision from the natural attitude of the human being whose life is involved in the world of things and persons back to the transcendental life of consciousness and its noetic-noematic experiences, in which objects are constituted as correlates of consciousness. *For us* phenomenological reduction means leading phenomenological vision back from the apprehension of a being, whatever may be the character of that apprehension, to the understanding of the being of this being (projecting upon the way it is unconcealed). Like every other scientific method, phenomenological method grows and changes due to the progress made precisely with its help into the subjects under investigation. Scientific method is never a technique. As soon as it becomes one it has fallen away from its own proper nature.

Phenomenological reduction as the leading of our vision from beings back to being nevertheless is not the only basic component of phenomenological method; in fact, it is not even the central component. For this guidance of vision back from beings to being requires at the same time that we should bring ourselves forward positively toward being itself. Pure aversion from beings is a merely negative methodological measure which not only needs to be supplemented by a positive one but expressly requires us to be led toward being; it thus requires guidance. Being does not become accessible like a being. We do not simply find it in front of us. As is to be

shown, it must always be brought to view in a free projection. This projecting of the antecedently given being upon its being and the structures of its being we call *phenomenological construction.*

But the method of phenomenology is likewise not exhausted by phenomenological construction. We have heard that every projection of being occurs in a reductive recursion from beings. The consideration of being takes its start from beings. This commencement is obviously always determined by the factual experience of beings and the range of possibilities of experience that at any time are peculiar to a factical Dasein, and hence to the historical situation of a philosophical investigation. It is not the case that at all times and for everyone all beings and all specific domains of beings are accessible in the same way; and, even if beings are accessible inside the range of experience, the question still remains whether, within naive and common experience, they are already suitably understood in their specific mode of being. Because the Dasein is historical in its own existence, possibilities of access and modes of interpretation of beings are themselves diverse, varying in different historical circumstances. A glance at the history of philosophy shows that many domains of beings were discovered very early—nature, space, the soul—but that, nevertheless, they could not yet be comprehended in their specific being. As early as antiquity a common or average concept of being came to light, which was employed for the interpretation of all the beings of the various domains of being and their modes of being, although their specific being itself, taken expressly in its structure, was not made into a problem and could not be defined. Thus Plato saw quite well that the soul, with its logos, is a being different from a sensible being. But he was not in a position to demarcate the specific mode of being of this being from the mode of being of any other being or non-being. Instead, for him as well as for Aristotle and subsequent thinkers down to Hegel, and all the more so for their successors, all ontological investigations proceed within an average concept of being in general. Even the ontological investigation which we are now conducting is determined by its historical situation and, therewith, by certain possibilities of approaching beings and by the preceding philosophical tradition. The store of basic philosophical concepts derived from the philosophical tradition is still so influential today that this effect of tradition can hardly be overestimated. It is for this reason that all philosophical discussion, even the most radical attempt to begin all over again, is pervaded by traditional concepts and thus by traditional horizons and traditional angles of approach, which we cannot assume with unquestionable certainty to have arisen originally and genuinely from the domain of being and the constitution of being they claim to comprehend. It is for this reason that there necessarily belongs to the conceptual interpretation of being and its structures, that is, to the reductive

construction of being, a *destruction*—a critical process in which the traditional concepts, which at first must necessarily be employed, are deconstructed down to the sources from which they were drawn. Only by means of this destruction can ontology fully assure itself in a phenomenological way of the genuine character of its concepts.

These three basic components of phenomenological method—reduction, construction, destruction—belong together in their content and must receive grounding in their mutual pertinence. Construction in philosophy is necessarily destruction, that is to say, a de-constructing of traditional concepts carried out in a historical recursion to the tradition. And this is not a negation of the tradition or a condemnation of it as worthless; quite the reverse, it signifies precisely a positive appropriation of tradition. Because destruction belongs to construction, philosophical cognition is essentially at the same time, in a certain sense, historical cognition. "History of philosophy," as it is called, belongs to the concept of philosophy as science, to the concept of phenomenological investigation. The history of philosophy is not an arbitrary appendage to the business of teaching philosophy, which provides an occasion for picking up some convenient and easy theme for passing an examination or even for just looking around to see how things were in earlier times. Knowledge of the history of philosophy is intrinsically unitary on its own account, and the specific mode of historical cognition in philosophy differs in its object from all other scientific knowledge of history.

The method of ontology thus delineated makes it possible to characterize the idea of phenomenology distinctively as the scientific procedure of philosophy. We therewith gain the possibility of defining the concept of philosophy more concretely. Thus our considerations in the third part lead back again to the starting point of the course.

§6. *Outline of the course*

The path of our thought in the course will accordingly be divided into three parts:

Part One. Phenomenological-critical discussion of several traditional theses about being

Part Two. The fundamental-ontological question about the meaning of being in general. The basic structures and basic ways of being

Part Three. The scientific method of ontology and the idea of phenomenology

Part One consists of *four chapters:*

1. Kant's thesis: Being is not a real predicate.
2. The thesis of medieval ontology which goes back to Aristotle: To the being of a being there belong whatness (essentia) and existence (existentia, extantness).
3. The thesis of modern ontology: The basic ways of being are the being of nature (res extensa) and the being of mind (res cogitans).
4. The thesis of logic: Every being, regardless of its particular way of being, can be addressed and talked about by means of the "is." The being of the copula.

Part Two correspondingly has a *fourfold division:*

1. The problem of the ontological difference (the distinction between being and beings).
2. The problem of the basic articulation of being (essentia, existentia).
3. The problem of the possible modifications of being and the unity of its manifoldness.
4. The truth-character of being.

Part Three also divides into *four chapters:*

1. The ontical foundation of ontology and the analytic of the Dasein as fundamental ontology.
2. The apriority of being and the possibility and structure of a priori knowledge.
3. The basic components of phenomenological method: reduction, construction, destruction.
4. Phenomenological ontology and the concept of philosophy.