

MARTIN HEIDEGGER

BASIC WRITINGS

from *Being and Time* (1927)
to *The Task of Thinking* (1964)

REVISED AND EXPANDED EDITION

EDITED, WITH GENERAL INTRODUCTION AND
INTRODUCTIONS TO EACH SELECTION,

Trans,

BY

DAVID FARRELL KRELL

 **Routledge**
Taylor & Francis Group
LONDON AND NEW YORK

the light of concealing withdrawal. The name of this clearing [*Lichtung*] is *alētheia*.

Already in the original project, the lecture "On the Essence of Truth" was to have been completed by a second lecture, "On the Truth of Essence." The latter failed for reasons that are now indicated in the "Letter on Humanism" [Reading V].

The decisive question (in *Being and Time*, 1927) of the meaning, i.e., of the project-domain (see p. 151), i.e., of the openness, i.e., of the truth of Being and not merely of beings, remains intentionally undeveloped. Our thinking apparently remains on the path of metaphysics. Nevertheless, in its decisive steps, which lead from truth as correctness to ek-sistent freedom, and from the latter to truth as concealing and as errancy, it accomplishes a change in the questioning that belongs to the overcoming of metaphysics. The thinking attempted in the lecture comes to fulfillment in the essential experience that a nearness to the truth of Being is first prepared for historical man on the basis of the Da-sein into which man can enter. Every kind of anthropology and all subjectivity of man as subject is not merely left behind—as it was already in *Being and Time*—and the truth of Being sought as the ground of a transformed historical position; rather, the movement of the lecture is such that it sets out to think from this other ground (Dasein). The course of the questioning is intrinsically the way of a thinking which, instead of furnishing representations and concepts, experiences and tests itself as a transformation of its relatedness to Being.

IV

THE ORIGIN OF THE WORK OF ART

☞ Only image formed keeps the vision.
Yet image formed rests in the poem.

On November 13, 1935, Heidegger delivered a public lecture in Freiburg with the title *Der Ursprung des Kunstwerkes*, "The Origin of the Work of Art." In January 1936 he repeated the lecture in Zürich, Switzerland. During the course of the year he expanded the material, and on November 17 and 24, and December 4, he presented a tripartite lecture with the same title in Frankfurt. The text of the following essay (complete in this revised edition of *Basic Writings*, yet still showing the three sections) derives from the Frankfurt lectures.

The lectures must have been difficult to listen to and understand. A reviewer for the *Frankfurter Allgemeine Zeitung* compared them to "an abandoned landscape," perhaps with some right. For Heidegger avoided the easy answer—which is really a subterfuge—that the origin of the artwork is simply the artist himself. For it is more true to say, as Merleau-Ponty does of Cézanne, that the work of art is the artist's existence and the source of his or her life. It is a series of attempts at seeing, listening, and saying, essays flowing from an inexhaustible and undiscoverable source. Whence does the artwork originate? Where does it spring from? And what springs from the work of art itself? For Heidegger these questions about the origin (*der Ursprung*) relate the matter of art to truth as *alētheia* or unconcealment. For the Being of beings, the coming to presence of things, is the original self-showing by which entities emerge from hiddenness; by the constancy of their relation to concealment beings show that they have an origin. But beings that are works of art manifest their origin in a special way. Heidegger therefore calls art the becoming of truth, the setting to work of the truth of beings.

Of course a "work" of art, whether a painting, poem, or symphony, is a "thing." Heidegger begins by trying to identify the "thingly" quality of artworks, as though "thing" were the genus to which one would add the specific difference "art" in order to make an artistic thing, i.e., a work. He examines three traditional interpretations of the "thing" stemming from ancient ontology, (1) the thing as a substance

to which various accidents or properties belong, or as a subject that contains certain predicates, (2) the thing as the unity within the mind of a manifold of sense-impressions, and (3) the thing as matter invested with form. But these interpretations reflect *their* origin in a particular kind of human activity, involvement with tools or equipment (analyzed in *Being and Time*, sections 15–18); they therefore distort the character of both "thing" and "work."

Now, the inadequacy of the three traditional views of the "thing" comes to light in a curious manner: the equipmental origin of these philosophical conceptions betrays itself when Heidegger examines and describes Van Gogh's painting of some (peasant?) shoes. This work reveals things in their Being. More, it reveals the *world* of the peasant who walks in those shoes while working the *earth*. Heidegger argues that such revelation belongs to every work of art: the work erects a *world* which in turn opens a space for man and things; but this distinctive openness rests on something more stable and enduring than any world, i.e., the all-sheltering *earth*. "World" and "earth" are not to be subsumed under the categories of form and matter, nor even under the notions of unconcealment and concealment. How through the work of art we are to envisage the creative strife of world and earth is perhaps the greatest challenge in "The Origin of the Work of Art."

We find help for our effort to understand the notion of "world" when we turn to Heidegger's analysis of "worldliness" in *Being and Time*, sections 14–18. There he defines "world" as the structural whole of significant relationships that Dasein experiences—with tools, things of nature, and other human beings—as being-in-the-world. "World" is that already familiar horizon upon which everyday human existence confidently moves; it is that in which Dasein always has been and which is somehow co-disclosed in all man's projects and possibilities. "World" names the essential mystery of existence, the transcendence that makes Dasein different from all other intramundane entities, the disclosedness of beings, the openness of Being.

But if the notion of "world" is already familiar to us because of *Being and Time*, that of "earth" is strange and without precedent—except perhaps for the myth of *Cura* in section 42 of *Being and Time*. Regarding "earth" we can here provide only one hint. During the winter of 1934–35 Heidegger lectured at Freiburg University on two poems by Friedrich Hölderlin (1770–1843), "Germania" and "The Rhine." In these two poems the word "earth" appears many times, as

it does throughout Hölderlin's poetry. Perhaps the *Ursprung* of Heidegger's notion of "earth" must be sought in poetry, which occupies a special place among the works of art. Indeed, "The Origin of the Work of Art" opens onto the entire question of language and poetry (see Reading X, "The Way to Language").

One of the most ancient of the Homeric Hymns, *Eis Gēn Mētera Pantōn*, "To Earth, Mother of All," stands at the source of a poetic heritage that enriched Hölderlin beyond measure. In translation Homeric Hymn number thirty reads:

*Gaia! Allmother will I sing! Revered
Firmgrounded nourisher of everything on earth.
Whatever traverses holy earth or the seas
Or climbs the air enjoys your dispensation.
From you sprout fine fruits and offspring;
Lady, you have power to give mortal men life
Or take it. But happy those you care for in
Your heart: all is generously present to them.
Fields thicken with lifegiving nourishment,
Herds at pasture multiply, houses fill with
Splendid things. Right and law rule in the city
Blessed by plenty and wealth among women beautiful.
Children beam with youth and joy, gleeful girls
Dance the ringdance, their hands all blossoms,
Leaping on flowery carpets of meadow.
Such pleasures your servants enjoy,
Goddess sublime! Generous divinity!*

In this essay, as later in "Building Dwelling Thinking" (Reading VIII), Heidegger too celebrates the protection and nourishment earth affords. In a sense all artwork and all thinking are for him participations in the creative strife of world and earth: they reveal beings and let them come to radiant appearance, but only by cultivating and safeguarding their provenance, allowing all things the darkness they require and their proper growing time. In all its work the language of art and thought houses the splendors that come to light.

THE ORIGIN OF THE WORK OF ART

Origin here means that from which and by which something is what it is and as it is. What something is, as it is, we call its essence. The origin of something is the source of its essence. The question concerning the origin of the work of art asks about its essential source. On the usual view, the work arises out of and by means of the activity of the artist. But by what and whence is the artist what he is? By the work; for to say that the work does credit to the master means that it is the work that first lets the artist emerge as a master of his art. The artist is the origin of the work. The work is the origin of the artist. Neither is without the other. Nevertheless, neither is the sole support of the other. In themselves and in their interrelations artist and work *are* each of them by virtue of a third thing which is prior to both, namely, that which also gives artist and work of art their names—art.

As necessarily as the artist is the origin of the work in a different way than the work is the origin of the artist, so it is equally certain that, in a still different way, art is the origin of both artist and work. But can art be an origin at all? Where and how does art occur? Art—this is nothing more than a word to which nothing actual any longer corresponds. It may pass for a collective idea under which we find a place for that which alone is actual in art: works and

In this second edition of *Basic Writings* Heidegger's "The Origin of the Work of Art" appears *complete*, including the later "Epilogue" and the "Addendum" of 1956. The translation is by Albert Hofstadter (in *Poetry, Language, Thought*, New York: Harper & Row, 1971, pp. 17–87), with minor changes. The German text for the translation is Martin Heidegger, *Der Ursprung des Kunstwerkes*, ed. H.G. Gadamer (Stuttgart: P. Reclam, 1960). An error on p. 9 of the German text has been silently corrected.

artists. Even if the word *art* were taken to signify more than a collective notion, what is meant by the word could exist only on the basis of the actuality of works and artists. Or is the converse the case? Do works and artists exist only because art exists as their origin?

Whatever the decision may be, the question of the origin of the work of art becomes a question about the essence of art. Since the question whether and how art in general exists must still remain open, we shall attempt to discover the essence of art in the place where art undoubtedly prevails in an actual way. Art essentially unfolds in the artwork. But what and how is a work of art?

What art is should be inferable from the work. What the work of art is we can come to know only from the essence of art. Anyone can easily see that we are moving in a circle. Ordinary understanding demands that this circle be avoided because it violates logic. What art is can be gathered from a comparative examination of actual artworks. But how are we to be certain that we are indeed basing such an examination on artworks if we do not know beforehand what art is? And the essence of art can no more be arrived at by a derivation from higher concepts than by a collection of characteristics of actual artworks. For such a derivation, too, already has in view the definitions that must suffice to establish that what we in advance take to be an artwork is one in fact. But selecting characteristics from among given objects, and deriving concepts from principles, are equally impossible here, and where these procedures are practiced they are a self-deception.

Thus we are compelled to follow the circle. This is neither a makeshift nor a defect. To enter upon this path is the strength of thought, to continue on it is the feast of thought, assuming that thinking is a craft. Not only is the main step from work to art a circle like the step from art to work, but every separate step that we attempt circles in this circle.

In order to discover the essence of the art that actually prevails in the work, let us go to the actual work and ask the work what and how it is.

Works of art are familiar to everyone. Architectural and sculptural works can be seen installed in public places, in churches, and in dwellings. Artworks of the most diverse periods and peoples are housed in collections and exhibitions. If we consider the works in their untouched actuality and do not deceive ourselves, the result is that the works are as naturally present as are things. The picture hangs on the wall like a rifle or a hat. A painting, e.g., the one by Van Gogh that represents a pair of peasant shoes, travels from one exhibition to another. Works of art are shipped like coal from the Ruhr and logs from the Black Forest. During the First World War Hölderlin's hymns were packed in the soldier's knapsack together with cleaning gear. Beethoven's quartets lie in the storerooms of the publishing house like potatoes in a cellar.

All works have this thingly character. What would they be without it? But perhaps this rather crude and external view of the work is objectionable to us. Shippers or charwomen in museums may operate with such conceptions of the work of art. We, however, have to take works as they are encountered by those who experience and enjoy them. But even the much-vaunted aesthetic experience cannot get around the thingly aspect of the artwork. There is something stony in a work of architecture, wooden in a carving, colored in a painting, spoken in a linguistic work, sonorous in a musical composition. The thingly element is so irremovably present in the artwork that we are compelled rather to say conversely that the architectural work is in stone, the carving is in wood, the painting in color, the linguistic work in speech, the musical composition in sound. "Obviously," it will be replied. No doubt. But what is this self-evident thingly element in the work of art?

Presumably it becomes superfluous and confusing to inquire into this feature, since the artwork is something else over and above the thingly element. This something else in the work constitutes its artistic nature. The artwork is, to be sure, a thing that is made, but it says something other than what the mere thing itself is, *allo agoreuei*. The work makes public something other than itself; it manifests something other; it is an allegory. In the work of art something

other is brought together with the thing that is made. To bring together is, in Greek, *symbollein*. The work is a symbol.

Allegory and symbol provide the conceptual frame within whose channel of vision the artwork has long been characterized. But this one element in a work that manifests another, this one element that joins with another, is the thingly feature in the artwork. It seems almost as though the thingly element in the artwork is like the substructure into and upon which the other, proper element is built. And is it not this thingly feature in the work that the artist properly makes by his handicraft?

Our aim is to arrive at the immediate and full actuality of the work of art, for only in this way shall we discover actual art also within it. Hence we must first bring to view the thingly element of the work. To this end it is necessary that we should know with sufficient clarity what a thing is. Only then can we say whether the artwork is a thing, but a thing to which something else adheres; only then can we decide whether the work is at bottom something else and not a thing at all.

Thing and Work

What in truth is the thing, so far as it is a thing? When we inquire in this way, our aim is to come to know the thing-being (thingness) of the thing. The point is to discover the thingly character of the thing. To this end we have to be acquainted with the sphere to which all those entities belong which we have long called by the name of thing.

The stone in the road is a thing, as is the clod in the field. A jug is a thing, as is the well beside the road. But what about the milk in the jug and the water in the well? These too are things if the cloud in the sky and the thistle in the field, the leaf in the autumn breeze and the hawk over the wood, are rightly called by the name of thing. All these must indeed be called things, if the name is applied even to that which does not, like those just enumerated,

show itself, i.e., that which does not appear. According to Kant, the whole of the world, for example, and even God himself, is a thing of this sort, a thing that does not itself appear, namely, a "thing-in-itself." In the language of philosophy both things-in-themselves and things that appear, all beings that in any way are, are called things.

Airplanes and radio sets are nowadays among the things closest to us, but when we have in mind the last things we think of something altogether different. Death and judgment—these are the last things. On the whole the word "thing" here designates whatever is not simply nothing. In this sense the work of art is also a thing, so far as it is some sort of being. Yet this concept is of no use to us, at least immediately, in our attempt to delimit entities that have the mode of being of a thing, as against those having the mode of being of a work. And besides, we hesitate to call God a thing. In the same way we hesitate to consider the peasant in the field, the stoker at the boiler, the teacher in the school as things. A man is not a thing. It is true that we speak of a young girl who is faced with a task too difficult for her as being a young thing, still too young for it, but only because we feel that being human is in a certain way missing here and think that instead we have to do here with the factor that constitutes the thingly character of things. We hesitate even to call the deer in the forest clearing, the beetle in the grass, the blade of grass a thing. We would sooner think of a hammer as a thing, or a shoe, or an ax, or a clock. But even these are not mere things. Only a stone, a clod of earth, a piece of wood are for us such mere things. Lifeless beings of nature and objects of use. Natural things and utensils are the things commonly so called.

We thus see ourselves brought back from the widest domain, within which everything is a thing (thing = *res* = *ens* = a being), including even the highest and last things, to the narrow precinct of mere things. "Mere" here means, first, the pure thing, which is simply a thing and nothing more; but then, at the same time, it means that which is only a thing, in an almost pejorative sense. It

is mere things, excluding even utensils, that count as things in the proper sense. What does the thingly character of these things, then, consist in? It is in reference to these that the thingness of things must be determinable. This determination enables us to characterize what it is that is thingly as such. Thus prepared, we are able to characterize the almost palpable actuality of works, in which something else inheres.

Now, it passes for a known fact that as far back as antiquity, no sooner was the question raised as to what beings are in general, than things in their thingness thrust themselves into prominence again and again as the standard type of beings. Consequently we are bound to meet with the definition of the thingness of things already in the traditional interpretations of beings. We thus need only to ascertain explicitly this traditional knowledge of the thing, to be relieved of the tedious labor of making our own search for the thingly character of the thing. The answers to the question "What is the thing?" are so familiar that we no longer sense anything questionable behind them.

The interpretations of the thingness of the thing which, predominant in the course of Western thought, long ago became self-evident and are now in everyday use, may be reduced to three.

This block of granite, for example, is a mere thing. It is hard, heavy, extended, bulky, shapeless, rough, colored, partly dull, partly shiny. We can take note of all these features in the stone. Thus we acknowledge its characteristics. But still, the traits signify something proper to the stone itself. They are its properties. The thing has them. The thing? What are we thinking of when we now have the thing in mind? Obviously a thing is not merely an aggregate of traits, nor an accumulation of properties by which that aggregate arises. A thing, as everyone thinks he knows, is that around which the properties have assembled. We speak in this connection of the core of things. The Greeks are supposed to have called it *to hypokeimenon*. For them, this core of the thing was something lying at

the ground of the thing, something always already there. The characteristics, however, are called *ta symbebēkota*, that which has always turned up already along with the given core and occurs along with it.

These designations are no arbitrary names. Something that lies beyond the purview of this essay speaks in them, the basic Greek experience of the Being of beings in the sense of presence. It is by these determinations, however, that the interpretation of the thingness of the thing is established which henceforth becomes standard, and the Western interpretation of the Being of beings stabilized. The process begins with the appropriation of Greek words by Roman-Latin thought. *Hypokeimenon* becomes *subiectum*; *hypostasis* becomes *substantia*; *symbebēkos* becomes *accidens*. However, this translation of Greek names into Latin is in no way the innocent process it is considered to this day. Beneath the seemingly literal and thus faithful translation there is concealed, rather, a *translation* of Greek experience into a different way of thinking. *Roman thought takes over the Greek words without a corresponding, equally original experience of what they say, without the Greek word*. The rootlessness of Western thought begins with this translation.

According to current opinion, this definition of the thingness of the thing as the substance with its accidents seems to correspond to our natural outlook on things. No wonder that the current attitude toward things—our way of addressing ourselves to things and speaking about them—has adapted itself to this common view of the thing. A simple propositional statement consists of the subject, which is the Latin translation, hence already a reinterpretation, of *hypokeimenon*, and the predicate, in which the thing's traits are stated of it. Who would have the temerity to assail these simple fundamental relations between thing and statement, between sentence structure and thing-structure? Nevertheless, we must ask: Is the structure of a simple propositional statement (the combination of subject and predicate) the mirror image of the structure of the

thing (of the union of substance with accidents)? Or could it be that even the structure of the thing as thus envisaged is a projection of the framework of the sentence?

What could be more obvious than that man transposes his propositional way of understanding things into the structure of the thing itself? Yet this view, seemingly critical yet actually rash and ill-considered, would have to explain first how such a transposition of propositional structure into the thing is supposed to be possible without the thing having already become visible. The question as to which comes first and functions as the standard, proposition-structure or thing-structure, remains to this hour undecided. It even remains doubtful whether in this form the question is at all decidable.

Actually, the sentence structure does not provide the standard for the pattern of thing-structure, nor is the latter simply mirrored in the former. Both sentence and thing-structure derive, in their typical form and their possible mutual relationship, from a common and more original source. In any case this first interpretation of the thingness of the thing, the thing as bearer of its characteristic traits, despite its currency, is not as natural as it appears to be. What seems natural to us is probably just something familiar in a long tradition that has forgotten the unfamiliar source from which it arose. And yet this unfamiliar source once struck man as strange and caused him to think and to wonder.

Our confidence in the current interpretation of the thing is only seemingly well founded. But in addition this thing-concept (the thing as bearer of its characteristics) holds not only of the mere thing in its proper sense, but also of any being whatsoever. Hence it cannot be used to set apart thingly beings from non-thingly beings. Yet even before all reflection, attentive dwelling within the sphere of things already tells us that this thing-concept does not hit upon the thingly element of the thing, its independent and self-contained character. Occasionally we still have the feeling that violence has long been done to the thingly element of things and that thought has played a part in this violence, for which reason people

disavow thought instead of taking pains to make it more thoughtful. But in defining the essence of the thing, what is the use of a feeling, however certain, if thought alone has the right to speak here? Perhaps, however, what we call feeling or mood, here and in similar instances, is more reasonable—that is, more intelligently perceptive—because more open to Being than all that reason which, having meanwhile become *ratio*, was misinterpreted as being rational. The hankering after the irrational, as abortive offspring of the unthought rational, therewith performed a curious service. To be sure, the current thing-concept always fits each thing. Nevertheless, it does not lay hold of the thing as it is in its own being, but makes an assault upon it.

Can such an assault perhaps be avoided—and how? Only, certainly, by granting the thing, as it were, a free field to display its thingly character directly. Everything that might interpose itself between the thing and us in apprehending and talking about it must first be set aside. Only then do we yield ourselves to the undistorted presencing of the thing. But we do not need first to call or arrange for this situation in which we let things encounter us without mediation. The situation always prevails. In what the senses of sight, hearing, and touch convey, in the sensations of color, sound, roughness, hardness, things move us bodily, in the literal meaning of the word. The thing is the *aisthēton*, that which is perceptible by sensations in the senses belonging to sensibility. Hence the concept later becomes a commonplace according to which a thing is nothing but the unity of a manifold of what is given in the senses. Whether this unity is conceived as sum or as totality or as *Gestalt* alters nothing in the standard character of this thing-concept.

Now this interpretation of the thingness of the thing is as correct and demonstrable in every case as the previous one. This already suffices to cast doubt on its truth. If we consider moreover what we are searching for, the thingly character of the thing, then this thing-concept again leaves us at a loss. We never really first perceive a throng of sensations, e.g., tones and noises, in the appearance of

things—as this thing-concept alleges; rather we hear the storm whistling in the chimney, we hear the three-motored plane, we hear the Mercedes in immediate distinction from the Volkswagen. Much closer to us than all sensations are the things themselves. We hear the door shut in the house and never hear acoustical sensations or even mere sounds. In order to hear a bare sound we have to listen away from things, divert our ear from them, i.e., listen abstractly.

In the thing-concept just mentioned there is not so much an assault upon the thing as rather an inordinate attempt to bring it into the greatest possible proximity to us. But a thing never reaches that position as long as we assign as its thingly feature what is perceived by the senses. Whereas the first interpretation keeps the thing at arm's length from us, as it were, and sets it too far off, the second makes it press too physically upon us. In both interpretations the thing vanishes. It is therefore necessary to avoid the exaggerations of both. The thing itself must be allowed to remain in its self-containment. It must be accepted in its own steadfastness. This the third interpretation seems to do, which is just as old as the first two.

That which gives things their constancy and pith but is also at the same time the source of their particular mode of sensuous pressure—colored, resonant, hard, massive—is the matter in things. In this analysis of the thing as matter (*hyle*), form (*morphē*) is already coposited. What is constant in a thing, its consistency, lies in the fact that matter stands together with a form. The thing is formed matter. This interpretation appeals to the immediate view with which the thing solicits us by its outward appearance (*eidōs*). In this synthesis of matter and form a thing-concept has finally been found which applies equally to things of nature and to utensils.

This concept puts us in a position to answer the question concerning the thingly element in the work of art. The thingly element is manifestly the matter of which it consists. Matter is the substrate and field for the artist's formative action. But we could have advanced this obvious and well-known definition of the thingly ele-

ment at the very outset. Why do we make a detour through other applicable thing-concepts? Because we also mistrust this concept of the thing, which represents it as formed matter.

But is not precisely this pair of concepts, matter-form, usually employed in the domain in which we are supposed to be moving? To be sure. The distinction of matter and form is *the conceptual schema which is used, in the greatest variety of ways, quite generally for all art theory and aesthetics*. This incontestable fact, however, proves neither that the distinction of matter and form is adequately founded, nor that it belongs originally to the domain of art and the artwork. Moreover, the range of application of this pair of concepts has long extended far beyond the field of aesthetics. Form and content are the most hackneyed concepts under which anything and everything may be subsumed. And if form is correlated with the rational and matter with the irrational; if the rational is taken to be the logical and the irrational the alogical; if in addition the subject-object relation is coupled with the conceptual pair form-matter; then representation has at its command a conceptual machinery that nothing is capable of withstanding.

If, however, it is thus with the distinction between matter and form, how then shall we make use of it to lay hold of the particular domain of mere things by contrast with all other entities? But perhaps this characterization in terms of matter and form would recover its defining power if only we reversed the process of expanding and emptying these concepts. Certainly, but this presupposes that we know in what sphere of beings they realize their genuine defining power. That this is the domain of mere things is so far only an assumption. Reference to the copious use made of this conceptual framework in aesthetics might sooner lead to the idea that matter and form are specifications stemming from the essence of the artwork and were in the first place transferred from it back to the thing. Where does the matter-form structure have its origin—in the thingly character of the thing or in the workly character of the artwork?

The self-contained block of granite is something material in a definite if unshapely form. Form means here the distribution and arrangement of the material parts in spatial locations, resulting in a particular shape, namely, that of a block. But a jug, an ax, a shoe are also matter occurring in a form. Form as shape is not the consequence here of a prior distribution of the matter. The form, on the contrary, determines the arrangement of the matter. Even more, it prescribes in each case the kind and selection of the matter—impermeable for a jug, sufficiently hard for an ax, firm yet flexible for shoes. The interfusion of form and matter prevailing here is, moreover, controlled beforehand by the purposes served by jug, ax, shoes. Such usefulness is never assigned or added on afterward to a being of the type of a jug, ax, or pair of shoes. But neither is it something that floats somewhere above it as an end.

Usefulness is the basic feature from which this being regards us, that is, flashes at us and thereby is present and thus is this being. Both the formative act and the choice of material—a choice given with the act—and therewith the dominance of the conjunction of matter and form, are all grounded in such usefulness. A being that falls under usefulness is always the product of a process of making. It is made as a piece of equipment for something. As determinations of beings, accordingly, matter and form have their proper place in the essential nature of equipment. This name designates what is produced expressly for employment and use. Matter and form are in no case original determinations of the thingness of the mere thing.

A piece of equipment, a pair of shoes for instance, when finished, is also self-contained like the mere thing, but it does not have the character of having taken shape by itself like the granite boulder. On the other hand, equipment displays an affinity with the artwork insofar as it is something produced by the human hand. However, by its self-sufficient presencing the work of art is similar rather to the mere thing which has taken shape by itself and is self-contained. Nevertheless we do not count such works among mere things. As a

rule it is the use-objects around us that are the nearest and the proper things. Thus the piece of equipment is half thing, because characterized by thingliness, and yet it is something more; at the same time it is half artwork and yet something less, because lacking the self-sufficiency of the artwork. Equipment has a peculiar position intermediate between thing and work, assuming that such a calculated ordering of them is permissible.

The matter-form structure, however, by which the Being of a piece of equipment is first determined, readily presents itself as the immediately intelligible constitution of every being, because here man himself as maker participates in the way in which the piece of equipment comes into being. Because equipment takes an intermediate place between mere thing and work, the suggestion is that nonequipmental beings—things and works and ultimately all beings—are to be comprehended with the help of the Being of equipment (the matter-form structure).

The inclination to treat the matter-form structure as *the* constitution of every being receives an additional impulse from the fact that on the basis of a religious faith, namely, the biblical faith, the totality of all beings is represented in advance as something created, which here means made. The philosophy of this faith can of course assure us that all of God's creative work is to be thought of as different from the action of a craftsman. Nevertheless, if at the same time or even beforehand, in accordance with a presumed predetermination of Thomistic philosophy for interpreting the Bible, the *ens creatum* is conceived as a unity of *materia* and *forma*, then faith is expounded by way of a philosophy whose truth lies in an unconcealedness of beings which differs in kind from the world believed in by faith.

The idea of creation, grounded in faith, can lose its guiding power for knowledge of beings as a whole. But the theological interpretation of all beings, the view of the world in terms of matter and form borrowed from an alien philosophy, having once been instituted, can still remain a force. This happens in the transition from the

Middle Ages to modern times. The metaphysics of the modern period rests on the form-matter structure devised in the medieval period, which itself merely recalls in its words the buried natures of *eidos* and *hyle*. Thus the interpretation of "thing" by means of matter and form, whether it remains medieval or becomes Kantian-transcendental, has become current and self-evident. But for that reason, no less than the other interpretations mentioned of the thingness of the thing, it is an encroachment upon the thing-being of the thing.

The situation stands revealed as soon as we speak of things in the proper sense as mere things. The "mere," after all, means the removal of the character of usefulness and of being made. The mere thing is a sort of equipment, albeit equipment denuded of its equipmental being. Thing-being consists in what is then left over. But this remnant is not actually defined in its ontological character. It remains doubtful whether the thingly character comes to view at all in the process of stripping off everything equipmental. Thus the third mode of interpretation of the thing, that which follows the lead of the matter-form structure, also turns out to be an assault upon the thing.

These three modes of defining thingness conceive of the thing as a bearer of traits, as the unity of a manifold of sensations, as formed matter. In the course of the history of truth about beings, the interpretations mentioned have also entered into combinations, a matter we may now pass over. In such combinations, they have further strengthened their innate tendency to expand so as to apply in the same way to thing, to equipment, and to work. Thus they give rise to a mode of thought by which we think not only about thing, equipment, and work but about all beings in general. This long-familiar mode of thought preconceives all immediate experience of beings. The preconception shackles reflection on the Being of any given being. Thus it comes about that prevailing thing-concepts obstruct the way toward the thingly character of the thing as well

as toward the equipmental character of equipment, and all the more toward the workly character of the work.

That is why it is necessary to know about these thing-concepts, in order thereby to take heed of their provenance and their boundless presumption, but also of their semblance of self-evidence. This knowledge becomes all the more necessary when we risk the attempt to bring to view and express in words the thingly character of the thing, the equipmental character of equipment, and the workly character of the work. To this end, however, only one element is needful: to keep at a distance all the preconceptions and assaults of the above modes of thought, to leave the thing to rest in its own self, for instance, in its thing-being. What seems easier than to let a thing be just the being that it is? Or does this turn out to be the most difficult of tasks, particularly if such an intention—to let a being be as it is—represents the opposite of the indifference that simply turns its back upon the being itself in favor of an unexamined concept of Being? We ought to turn toward the being, think about it in regard to its Being, but by means of this thinking at the same time let it rest upon itself in its very own essence.

This exertion of thought seems to meet with its greatest resistance in defining the thingness of the thing; for where else could the cause lie of the failure of the efforts mentioned? The unpretentious thing evades thought most stubbornly. Or can it be that this self-refusal of the mere thing, this self-contained, irreducible spontaneity, belongs precisely to the essence of the thing? Must not this strange and uncommunicative feature of the essence of the thing become intimately familiar to thought that tries to think the thing? If so, then we should not force our way to its thingly character.

That the thingness of the thing is particularly difficult to express and only seldom expressible is infallibly documented by the history of its interpretation indicated above. This history coincides with the destiny in accordance with which Western thought has hitherto thought the Being of beings. However, not only do we now establish

this point; at the same time we discover a clue in this history. Is it an accident that in the interpretation of the thing the view that takes matter and form as guide attains special dominance? This definition of the thing derives from an interpretation of the equipmental being of equipment. And equipment, having come into being through human making, is a being particularly familiar to human thinking. At the same time, this being that is so familiar in its Being has a peculiar intermediate position between thing and work. We shall follow this clue and search first for the equipmental character of equipment. Perhaps this will suggest something to us about the thingly character of the thing and the workly character of the work. We must only avoid making thing and work prematurely into subspecies of equipment. We are disregarding the possibility, however, that differences relating to the essential history of Being may yet also be present in the way equipment is.

But what path leads to the equipmental quality of equipment? How shall we discover what a piece of equipment truly is? The procedure necessary at present must plainly avoid any attempts that again immediately entail the encroachments of the usual interpretations. We are most easily insured against this if we simply describe some equipment without any philosophical theory.

We choose as example a common sort of equipment—a pair of peasant shoes. We do not even need to exhibit actual pieces of this sort of useful article in order to describe them. Everyone is acquainted with them. But since it is a matter here of direct description, it may be well to facilitate the visual realization of them. For this purpose a pictorial representation suffices. We shall choose a well-known painting by Van Gogh, who painted such shoes several times. But what is there to see here? Everyone knows what shoes consist of. If they are not wooden or bast shoes, there will be leather soles and uppers, joined together by thread and nails. Such gear serves to clothe the feet. Depending on the use to which the shoes are to be put, whether for work in the field or for dancing, matter and form will differ.

Such statements, no doubt correct, only explicate what we already know. The equipmental quality of equipment consists in its usefulness. But what about this usefulness itself? In conceiving it, do we already conceive along with it the equipmental character of equipment? In order to succeed in doing this, must we not look out for useful equipment in its use? The peasant woman wears her shoes in the field. Only here are they what they are. They are all the more genuinely so, the less the peasant woman thinks about the shoes while she is at work, or looks at them at all, or is even aware of them. She stands and walks in them. That is how shoes actually serve. It is in this process of the use of equipment that we must actually encounter the character of equipment.

As long as we only imagine a pair of shoes in general, or simply look at the empty, unused shoes as they merely stand there in the picture, we shall never discover what the equipmental being of the equipment in truth is. From Van Gogh's painting we cannot even tell where these shoes stand. There is nothing surrounding this pair of peasant shoes in or to which they might belong—only an undefined space. There are not even clods of soil from the field or the field-path sticking to them, which would at least hint at their use. A pair of peasant shoes and nothing more. And yet.

From the dark opening of the worn insides of the shoes the toilsome tread of the worker stares forth. In the stiffly rugged heaviness of the shoes there is the accumulated tenacity of her slow trudge through the far-spreading and ever-uniform furrows of the field swept by a raw wind. On the leather lie the dampness and richness of the soil. Under the soles stretches the loneliness of the field-path as evening falls. In the shoes vibrates the silent call of the earth, its quiet gift of the ripening grain and its unexplained self-refusal in the fallow desolation of the wintry field. This equipment is pervaded by uncomplaining worry as to the certainty of bread, the wordless joy of having once more withstood want, the trembling before the impending childbed and shivering at the surrounding menace of death. This equipment belongs to the *earth*, and it is protected in

the *world* of the peasant woman. From out of this protected belonging the equipment itself rises to its resting-within-itself.

But perhaps it is only in the picture that we notice all this about the shoes. The peasant woman, on the other hand, simply wears them. If only this simple wearing were so simple. When she takes off her shoes late in the evening, in deep but healthy fatigue, and reaches out for them again in the still dim dawn, or passes them by on the day of rest, she knows all this without noticing or reflecting. The equipmental being of the equipment consists indeed in its usefulness. But this usefulness itself rests in the abundance of an essential Being of the equipment. We call it reliability. By virtue of this reliability the peasant woman is made privy to the silent call of the earth; by virtue of the reliability of the equipment she is sure of her world. World and earth exist for her, and for those who are with her in her mode of being, only thus—in the equipment. We say “only” and therewith fall into error; for the reliability of the equipment first gives to the simple world its security and assures to the earth the freedom of its steady thrust.

The equipmental being of equipment, reliability, keeps gathered within itself all things according to their manner and extent. The usefulness of equipment is nevertheless only the essential consequence of reliability. The former vibrates in the latter and would be nothing without it. A single piece of equipment is worn out and used up; but at the same time the use itself also falls into disuse, wears away, and becomes usual. Thus equipmentality wastes away, sinks into mere stuff. In such wasting, reliability vanishes. This dwindling, however, to which use-things owe their boringly obtrusive usualness, is only one more testimony to the original essence of equipmental being. The worn-out usualness of the equipment then obtrudes itself as the sole mode of being, apparently peculiar to it exclusively. Only blank usefulness now remains visible. It awakens the impression that the origin of equipment lies in a mere fabricating that impresses a form upon some matter. Nevertheless, in

its genuinely equipmental being, equipment stems from a more distant source. Matter and form and their distinction have a deeper origin.

The repose of equipment resting within itself consists in its reliability. Only in this reliability do we discern what equipment in truth is. But we still know nothing of what we first sought: the thing's thingly character. And we know nothing at all of what we really and solely seek: the workly character of the work in the sense of the work of art.

Or have we already learned something unwittingly—in passing, so to speak—about the work-being of the work?

The equipmental quality of equipment was discovered. But how? Not by a description and explanation of a pair of shoes actually present; not by a report about the process of making shoes; and also not by the observation of the actual use of shoes occurring here and there; but only by bringing ourselves before Van Gogh's painting. This painting spoke. In the nearness of the work we were suddenly somewhere else than we usually tend to be.

The artwork lets us know what shoes are in truth. It would be the worst self-deception to think that our description, as a subjective action, had first depicted everything thus and then projected it into the painting. If anything is questionable here, it is rather that we experienced too little in the nearness of the work and that we expressed the experience too crudely and too literally. But above all, the work did not, as it might seem at first, serve merely for a better visualizing of what a piece of equipment is. Rather, the equipmentality of equipment first expressly comes to the fore through the work and only in the work.

What happens here? What is at work in the work? Van Gogh's painting is the disclosure of what the equipment, the pair of peasant shoes, is in truth. This being emerges into the unconcealment of its Being. The Greeks called the unconcealment of beings *alētheia*. We say “truth” and think little enough in using this word. If there

occurs in the work a disclosure of a particular being, disclosing what and how it is, then there is here an occurring, a happening of truth at work.

In the work of art the truth of beings has set itself to work. "To set" means here "to bring to stand." Some particular being, a pair of peasant shoes, comes in the work to stand in the light of its Being. The Being of beings comes into the steadiness of its shining.

The essence of art would then be this: the truth of beings setting itself to work. But until now art presumably has had to do with the beautiful and beauty, and not with truth. The arts that produce such works are called the fine arts, in contrast with the applied or industrial arts that manufacture equipment. In fine art the art itself is not beautiful, but is called so because it produces the beautiful. Truth, in contrast, belongs to logic. Beauty, however, is reserved for aesthetics.

But perhaps the proposition that art is truth setting itself to work intends to revive the fortunately obsolete view that art is an imitation and depiction of something actual? The reproduction of something at hand requires, to be sure, agreement with the actual being, adaptation to it; the Middle Ages called it *adaequatio*; Aristotle already spoke of *homoiōsis*. Agreement with what *is* has long been taken to be the essence of truth. But then, is it our opinion that this painting by Van Gogh depicts a pair of peasant shoes somewhere at hand, and is a work of art because it does so successfully? Is it our opinion that the painting draws a likeness from something actual and transposes it into a product of artistic—production? By no means.

The work, therefore, is not the reproduction of some particular entity that happens to be at hand at any given time; it is, on the contrary, the reproduction of things' general essence. But then where and how is this general essence, so that artworks are able to agree with it? With what essence of what thing should a Greek temple agree? Who could maintain the impossible view that the Idea of Temple is represented in the building? And yet, truth is set

to work in such a work, if it is a work. Or let us think of Hölderlin's hymn, "The Rhine." What is pregiven to the poet, and how is it given, so that it can then be regiven in the poem? And if in the case of this hymn and similar poems the idea of a copy-relation between something already actual and the artwork clearly fails, the view that the work is a copy is confirmed in the best possible way by a work of the kind presented in C. F. Meyer's poem "Roman Fountain."

Roman Fountain

The jet ascends and falling fills
The marble basin circling round;
This, veiling itself over, spills
Into a second basin's ground.
The second in such plenty lives,
Its bubbling flood a third invests,
And each at once receives and gives
And streams and rests.

This is neither a poetic painting of a fountain actually present nor a reproduction of the general essence of a Roman fountain. Yet truth is set into the work. What truth is happening in the work? Can truth happen [*geschehen*] at all and thus be historical [*geschichtlich*]? Yet truth, people say, is something timeless and super-temporal.

We seek the actuality of the artwork in order actually to find there the art prevailing within it. The thingly substructure is what proved to be the most immediate actuality in the work. But to comprehend this thingly feature the traditional thing-concepts are not adequate; for they themselves fail to grasp the essence of the thing. The currently predominant thing-concept, thing as formed matter, is not even derived from the essence of the thing but from the essence of equipment. It also turned out that equipmental being generally has long since occupied a peculiar preeminence in the interpretation of beings. This preeminence of equipmentality, which, however, has

never been expressly thought, suggested that we pose the question of equipment anew while avoiding the current interpretations.

We allowed a work to tell us what equipment is. By this means, almost clandestinely, it came to light what is at work in the work: the disclosure of the particular being in its Being, the happening of truth. If, however, the actuality of the work can be defined solely by means of what is at work in the work, then what about our intention to seek out the actual artwork in its actuality? As long as we supposed that the actuality of the work lay primarily in its thingly substructure we were going astray. We are now confronted by a remarkable result of our considerations—if it still deserves to be called a result at all. Two points become clear:

First, the dominant thing-concepts are inadequate as means of grasping the thingly aspect of the work.

Second, what we tried to treat as the most immediate actuality of the work, its thingly substructure, does not belong to the work in that way at all.

As soon as we look for such a thingly substructure in the work, we have unwittingly taken the work as equipment, to which we then also ascribe a superstructure supposed to contain its artistic quality. But the work is not a piece of equipment that is fitted out in addition with an aesthetic value that adheres to it. The work is no more anything of the kind than the bare thing is a piece of equipment that merely lacks the specific equipmental characteristics of usefulness and being made.

Our formulation of the question of the work has been shaken because we asked, not about the work, but half about a thing and half about equipment. Still, this formulation of the question was not first developed by us. It is the formulation native to aesthetics. The way in which aesthetics views the artwork from the outset is dominated by the traditional interpretation of all beings. Yet the shaking of this accustomed formulation is not the essential point. What matters is a first opening of our vision to the fact that what is workly in the work, equipmental in equipment, and thingly in the

thing comes closer to us only when we think the Being of beings. To this end it is necessary beforehand that the barriers of our pre-conceptions fall away and that the current pseudo-concepts be set aside. That is why we had to take this detour. But it brings us directly to a road that may lead to a determination of the thingly feature in the work. The thingly feature in the work should not be denied; but if it belongs admittedly to the work-being of the work, it must be conceived by way of the work's workly nature. If this is so, then the road toward the determination of the thingly reality of the work leads not from thing to work but from work to thing.

The artwork opens up in its own way the Being of beings. This opening up, i.e., this revealing, i.e., the truth of beings, happens in the work. In the artwork, the truth of beings has set itself to work. Art is truth setting itself to work. What is truth itself, that it sometimes propriates as art? What is this setting-itself-to-work?

The Work and Truth

The origin of the artwork is art. But what is art? Art is actual in the artwork. Hence we first seek the actuality of the work. In what does it consist? Artworks universally display a thingly character, albeit in a wholly distinct way. The attempt to interpret this thing-character of the work with the aid of the usual thing-concepts failed—not only because these concepts do not lay hold of the thingly feature, but because, in raising the question of its thingly substructure, we force the work into a preconceived framework by which we obstruct our own access to the work-being of the work. Nothing can be discovered about the thingly aspect of the work so long as the pure self-subsistence of the work has not distinctly displayed itself.

Yet is the work ever in itself accessible? To gain access to the work, it would be necessary to remove it from all relations to something other than itself, in order to let it stand on its own for itself alone. But the artist's most peculiar intention already aims in this direction. The work is to be released by the artist to its pure

self-subsistence. It is precisely in great art—and only such art is under consideration here—that the artist remains inconsequential as compared with the work, almost like a passageway that destroys itself in the creative process for the work to emerge.

Well, then, the works themselves stand and hang in collections and exhibitions. Yet are they here in themselves as the works they themselves are, or are they not rather here as objects of the art industry? Works are made available for public and private art appreciation. Official agencies assume the care and maintenance of works. Connoisseurs and critics busy themselves with them. Art dealers supply the market. Art-historical study makes the works the objects of a science. Yet in all this busy activity do we encounter the work itself?

The Aegina sculptures in the Munich collection, Sophocles' *Antigone* in the best critical edition, are, as the works they are, torn out of their own native sphere. However high their quality and power of impression, however good their state of preservation, however certain their interpretation, placing them in a collection has withdrawn them from their own world. But even when we make an effort to cancel or avoid such displacement of works—when, for instance, we visit the temple in Paestum at its own site or the Bamberg cathedral on its own square—the world of the work that stands there has perished.

World-withdrawal and world-decay can never be undone. The works are no longer the works they were. It is they themselves, to be sure, that we encounter there, but they themselves are gone by. As bygone works they stand over against us in the realm of tradition and conservation. Henceforth they remain merely such objects. Their standing before us is still indeed a consequence of, but no longer the same as, their former self-subsistence. This self-subsistence has fled from them. The whole art industry, even if carried to the extreme and exercised in every way for the sake of works themselves, extends only to the object-being of the works. But this does not constitute their work-being.

However, does the work still remain a work if it stands outside all relations? Is it not essential for the work to stand in relations? Yes, of course—except that it remains to ask in what relations it stands.

Where does a work belong? The work belongs, as work, uniquely within the realm that is opened up by itself. For the work-being of the work occurs essentially and only in such opening up. We said that in the work there was a happening of truth at work. The reference to Van Gogh's picture tried to point to this happening. With regard to it there arose the question as to what truth is and how truth can happen.

We now ask the question of truth with a view to the work. But in order to become more familiar with what the question involves, it is necessary to make visible once more the happening of truth in the work. For this attempt let us deliberately select a work that cannot be ranked as representational art.

A building, a Greek temple, portrays nothing. It simply stands there in the middle of the rock-cleft valley. The building encloses the figure of the god, and in this concealment lets it stand out into the holy precinct through the open portico. By means of the temple, the god is present in the temple. This presence of the god is in itself the extension and delimitation of the precinct as a holy precinct. The temple and its precinct, however, do not fade away into the indefinite. It is the temple-work that first fits together and at the same time gathers around itself the unity of those paths and relations in which birth and death, disaster and blessing, victory and disgrace, endurance and decline acquire the shape of destiny for human being. The all-governing expanse of this open relational context is the world of this historical people. Only from and in this expanse does the nation first return to itself for the fulfillment of its vocation.

Standing there, the building rests on the rocky ground. This resting of the work draws up out of the rock the obscurity of that rock's bulky yet spontaneous support. Standing there, the building holds its ground against the storm raging above it and so first makes the storm itself manifest in its violence. The luster and gleam of the

stone, though itself apparently glowing only by the grace of the sun, first brings to radiance the light of the day, the breadth of the sky, the darkness of the night. The temple's firm towering makes visible the invisible space of air. The steadfastness of the work contrasts with the surge of the surf, and its own repose brings out the raging of the sea. Tree and grass, eagle and bull, snake and cricket first enter into their distinctive shapes and thus come to appear as what they are. The Greeks early called this emerging and rising in itself and in all things *physis*. It illuminates also that on which and in which man bases his dwelling. We call this ground the *earth*. What this word says is not to be associated with the idea of a mass of matter deposited somewhere, or with the merely astronomical idea of a planet. Earth is that whence the arising brings back and shelters everything that arises as such. In the things that arise, earth occurs essentially as the sheltering agent.

The temple-work, standing there, opens up a world and at the same time sets this world back again on earth, which itself only thus emerges as native ground. But men and animals, plants and things, are never present and familiar as unchangeable objects, only to represent incidentally also a fitting environment for the temple, which one fine day is added to what is already there. We shall get closer to what *is*, rather, if we think of all this in reverse order, assuming of course that we have, to begin with, an eye for how differently everything then faces us. Mere reversing, done for its own sake, reveals nothing.

The temple, in its standing there, first gives to things their look and to men their outlook on themselves. This view remains open as long as the work is a work, as long as the god has not fled from it. It is the same with the sculpture of the god, a votive offering of the victor in the athletic games. It is not a portrait whose purpose is to make it easier to realize how the god looks; rather, it is a work that lets the god himself be present and thus *is* the god himself. The same holds for the linguistic work. In the tragedy nothing is staged or displayed theatrically, but the battle of the new gods

against the old is being fought. The linguistic work, originating in the speech of the people, does not refer to this battle; it transforms the people's saying so that now every living word fights the battle and puts up for decision what is holy and what unholy, what great and what small, what brave and what cowardly, what lofty and what flighty, what master and what slave (see Heraclitus, Fragment 53).

In what, then, does the work-being of the work consist? Keeping steadily in view the points just crudely enough indicated, two essential features of the work may for the moment be brought out more distinctly. We set out here, from the long familiar foreground of the work's being, the thingly character which gives support to our customary attitude toward the work.

When a work is brought into a collection or placed in an exhibition we say also that it is "set up." But this setting up differs essentially from setting up in the sense of erecting a building, raising a statue, presenting a tragedy at a holy festival. The latter setting up is erecting in the sense of dedication and praise. Here "setting up" no longer means a bare placing. To dedicate means to consecrate, in the sense that in setting up the work the holy is opened up as holy and the god is invoked into the openness of his presence. Praise belongs to dedication as doing honor to the dignity and splendor of the god. Dignity and splendor are not properties beside and behind which the god, too, stands as something distinct, but it is rather in the dignity, in the splendor that the god comes to presence. In the reflected glory of this splendor there glows, i.e., there clarifies, what we called the world. To e-rect means: to open the right in the sense of a guiding measure, a form in which what is essential gives guidance. But why is the setting up of a work an erecting that consecrates and praises? Because the work, in its work-being, demands it. How is it that the work comes to demand such a setting up? Because it itself, in its own work-being, is something that sets up. What does the work, as work, set up? Towering up within itself, the work opens up a *world* and keeps it abidingly in force.

To be a work means to set up a world. But what is it to be a world? The answer was hinted at when we referred to the temple. On the path we must follow here, the essence of world can only be indicated. What is more, this indication limits itself to warding off anything that might at first distort our view of the essential.

The world is not the mere collection of the countable or uncountable, familiar and unfamiliar things that are at hand. But neither is it a merely imagined framework added by our representation to the sum of such given things. The *world worlds*, and is more fully in being than the tangible and perceptible realm in which we believe ourselves to be at home. World is never an object that stands before us and can be seen. World is the ever-nonobjective to which we are subject as long as the paths of birth and death, blessing and curse keep us transported into Being. Wherever those utterly essential decisions of our history are made, are taken up and abandoned by us, go unrecognized and are rediscovered by new inquiry, there the world worlds. A stone is worldless. Plant and animal likewise have no world; but they belong to the covert throng of a surrounding into which they are linked. The peasant woman, on the other hand, has a world because she dwells in the overtness of beings. Her equipment, in its reliability, gives to this world a necessity and nearness of its own. By the opening up of a world, all things gain their lingering and hastening, their remoteness and nearness, their scope and limits. In a world's worlding is gathered that spaciousness out of which the protective grace of the gods is granted or withheld. Even this doom, of the god remaining absent, is a way in which world worlds.

A work, by being a work, makes space for that spaciousness. "To make space for" means here especially to liberate the free space of the open region and to establish it in its structure. This installing occurs through the erecting mentioned earlier. The work as work sets up a world. The work holds open the open region of the world. But the setting up of a world is only the first essential feature in the work-being of a work to be referred to here. Starting again from the

foreground of the work, we shall attempt to make clear in the same way the second essential feature that belongs with the first.

When a work is created, brought forth out of this or that work material—stone, wood, metal, color, language, tone—we say also that it is made, set forth out of it. But just as the work requires a setting up in the sense of a consecrating-praising erection, because the work's work-being consists in the setting up of a world, so a setting forth is needed because the work-being of the work itself has the character of setting forth. The work as work, in its essence, is a setting forth. But what does the work set forth? We come to know about this only when we explore what comes to the fore and is customarily spoken of as the production [*Herstellung*, literally, "setting forth"] of works.

To work-being there belongs the setting up of a world. Thinking of it within this perspective, what is the essence of that in the work which is usually called the work material? Because it is determined by usefulness and serviceability, equipment takes into its service that of which it consists: the matter. In fabricating equipment—e.g., an ax—stone is used, and used up. It disappears into usefulness. The material is all the better and more suitable the less it resists vanishing in the equipmental being of the equipment. By contrast the temple-work, in setting up a world, does not cause the material to disappear, but rather causes it to come forth for the very first time and to come into the open region of the work's world. The rock comes to bear and rest and so first becomes rock; metals come to glitter and shimmer, colors to glow, tones to sing, the word to say. All this comes forth as the work sets itself back into the massiveness and heaviness of stone, into the firmness and pliancy of wood, into the hardness and luster of metal, into the brightening and darkening of color, into the clang of tone, and into the naming power of the word.

That into which the work sets itself back and which it causes to come forth in this setting back of itself we called the earth. Earth is that which comes forth and shelters. Earth, irreducibly sponta-

neous, is effortless and untiring. Upon the earth and in it, historical man grounds his dwelling in the world. In setting up a world, the work sets forth the earth. This setting forth must be thought here in the strict sense of the word. The work moves the earth itself into the open region of a world and keeps it there. *The work lets the earth be an earth.*

But why must this setting forth of the earth happen in such a way that the work sets itself back into it? What is the earth that it attains to the unconcealed in just such a manner? A stone presses downward and manifests its heaviness. But while this heaviness exerts an opposing pressure upon us it denies us any penetration into it. If we attempt such a penetration by breaking open the rock, it still does not display in its fragments anything inward that has been opened up. The stone has instantly withdrawn again into the same dull pressure and bulk of its fragments. If we try to lay hold of the stone's heaviness in another way, by placing the stone on a balance, we merely bring the heaviness into the form of a calculated weight. This perhaps very precise determination of the stone remains a number, but the weight's burden has escaped us. Color shines and wants only to shine. When we analyze it in rational terms by measuring its wavelengths, it is gone. It shows itself only when it remains undisclosed and unexplained. Earth thus shatters every attempt to penetrate it. It causes every merely calculating impotency upon it to turn into a destruction. This destruction may herald itself under the appearance of mastery and of progress in the form of the technical-scientific objectivation of nature, but this mastery nevertheless remains an impotence of will. The earth appears openly cleared as itself only when it is perceived and preserved as that which is essentially undisclosable, that which shrinks from every disclosure and constantly keeps itself closed up. All things of earth, and the earth itself as a whole, flow together into a reciprocal accord. But this confluence is not a blurring of their outlines. Here there flows the bordering stream, restful within itself, which delimits everything present in its presencing. Thus in each of the self-

secluding things there is the same not-knowing-of-one-another. The earth is essentially self-secluding. To set forth the earth means to bring it into the open region as the self-secluding.

This setting forth of the earth is achieved by the work as it sets itself back into the earth. The self-seclusion of earth, however, is not a uniform, inflexible staying under cover, but unfolds itself in an inexhaustible variety of simple modes and shapes. To be sure, the sculptor uses stone just as the mason uses it, in his own way. But he does not use it up. That happens in a certain way only where the work miscarries. To be sure, the painter also uses pigment, but in such a way that color is not used up but rather only now comes to shine forth. To be sure, the poet also uses the word—not, however, like ordinary speakers and writers who have to use them up, but rather in such a way that the word only now becomes and remains truly a word.

Nowhere in the work is there any trace of a work material. It even remains doubtful whether, in the essential definition of equipment, what the equipment consists of is properly described in its equipmental essence as matter.

The setting up of a world and the setting forth of earth are two essential features in the work-being of the work. They belong together, however, in the unity of work-being. This is the unity we seek when we ponder the self-subsistence of the work and try to tell of this closed, unitary repose of self-support.

However, in the essential features just mentioned, if our account has any validity at all, we have indicated in the work rather a happening and in no sense a repose. For what is rest if not the opposite of motion? It is at any rate not an opposite that excludes motion from itself, but rather includes it. Only what is in motion can rest. The mode of rest varies with the kind of motion. In motion as the mere displacement of a physical body, rest is, to be sure, only the limiting case of motion. Where rest includes motion, there can exist a repose which is an inner concentration of motion, hence supreme agitation, assuming that the mode of motion requires such a rest.

Now, the repose of the work that rests in itself is of this sort. We shall therefore come nearer to this repose if we can succeed in grasping the state of movement of the happening in work-being in its unity. We ask: What relation do the setting up of a world and the setting forth of the earth exhibit in the work itself?

The world is the self-opening openness of the broad paths of the simple and essential decisions in the destiny of a historical people. The earth is the spontaneous forthcoming of that which is continually self-secluding and to that extent sheltering and concealing. World and earth are essentially different from one another and yet are never separated. The world grounds itself on the earth, and earth juts through world. Yet the relation between world and earth does not wither away into the empty unity of opposites unconcerned with one another. The world, in resting upon the earth, strives to surmount it. As self-opening it cannot endure anything closed. The earth, however, as sheltering and concealing, tends always to draw the world into itself and keep it there.

The opposition of world and earth is strife. But we would surely all too easily falsify its essence if we were to confound strife with discord and dispute, and thus see it only as disorder and destruction. In essential strife, rather, the opponents raise each other into the self-assertion of their essential natures. Self-assertion of essence, however, is never a rigid insistence upon some contingent state, but surrender to the concealed originality of the provenance of one's own Being. In strife, each opponent carries the other beyond itself. Thus the strife becomes ever more intense as striving, and more properly what it is. The more strife, for its part, outdoes itself, the more inflexibly do the opponents let themselves go into the intimacy of simple belonging to one another. The earth cannot dispense with the open region of the world if it itself is to appear as earth in the liberated surge of its self-seclusion. The world in turn cannot soar out of the earth's sight if, as the governing breadth and path of all essential destiny, it is to ground itself on something decisive.

In setting up a world and setting forth the earth, the work is an instigating of this strife. This does not happen so that the work should at the same time settle and put an end to strife by an insipid agreement, but so that the strife may remain a strife. Setting up a world and setting forth the earth, the work accomplishes this strife. The work-being of the work consists in the instigation of strife between world and earth. It is because the strife arrives at its high point in the simplicity of intimacy that the unity of the work comes about in the instigation of strife. The latter is the continually self-overreaching gathering of the work's agitation. The repose of the work that rests in itself thus has its essence in the intimacy of strife.

From this repose of the work we can now first see what is at work in the work. Until now it was a merely provisional assertion that in an artwork truth is set to work. In what way does truth happen in the work-being of the work, which now means to say, how does truth happen in the instigation of strife between world and earth? What is truth?

How slight and stunted our knowledge of the essence of truth is, is shown by the laxity we permit ourselves in using this basic word. By truth is usually meant this or that particular truth. That means: something true. A cognition articulated in a proposition can be of this sort. However, we call not only a proposition true, but also a thing, true gold in contrast with sham gold. True here means genuine, actual gold. What does the expression "actual" mean here? To us it is what is in truth. The true is what corresponds to the actual, and the actual is what is in truth. The circle has closed again.

What does "in truth" mean? Truth is the essence of the true. What do we have in mind when speaking of essence? Usually it is thought to be those features held in common by everything that is true. The essence is discovered in the generic and universal concept, which represents the one feature that holds indifferently for many things. This indifferent essence (essentiality in the sense of *essentia*) is, however, only the unessential essence. What does the

essential essence of something consist in? Presumably it lies in what the entity *is* in truth. The true essence of a thing is determined by way of its true Being, by way of the truth of the given being. But we are now seeking not the truth of essence but the essence of truth. There thus appears a curious tangle. Is it only a curiosity or even merely the empty sophistry of a conceptual game, or is it—an abyss?

Truth means the essence of the true. We think this essence in recollecting the Greek word *alētheia*, the unconcealment of beings. Yet is this enough to define the essence of truth? Are we not passing off a mere change of word usage—unconcealment instead of truth—as a characterization of the matter at issue? Certainly we do not get beyond an interchange of names as long as we do not come to know what must have happened in order to be compelled to say the *essence* of truth in the word “unconcealment.”

Does this require a revival of Greek philosophy? Not at all. A revival, even if such an impossibility were possible, would be of no help to us; for the hidden history of Greek philosophy consists from its beginning in this, that it does not remain in conformity with the essence of truth that flashes out in the word *alētheia*, and has to misdirect its knowing and its speaking about the essence of truth more and more into the discussion of a derivative essence of truth. The essence of truth as *alētheia* was not thought out in the thinking of the Greeks, and certainly not in the philosophy that followed after. Unconcealment is, for thought, the most concealed thing in Greek existence, although from early times it determines the presencing of everything present.

Yet why should we not be satisfied with the essence of truth that has by now been familiar to us for centuries? Truth means today and has long meant the conformity of knowledge with the matter. However, the matter must show itself to be such if knowledge and the proposition that forms and expresses knowledge are to be able to conform to it; otherwise the matter cannot become binding on the proposition. How can the matter show itself if it cannot itself

stand forth out of concealment, if it does not itself stand in the unconcealed? A proposition is true by conforming to the unconcealed, to what is true. Propositional truth is always, and always exclusively, this correctness. The critical concepts of truth which, since Descartes, start out from truth as certainty, are merely variations of the definition of truth as correctness. The essence of truth which is familiar to us—correctness in representation—stands and falls with truth as unconcealment of beings.

If here and elsewhere we conceive of truth as unconcealment, we are not merely taking refuge in a more literal translation of a Greek word. We are reminding ourselves of what, unexperienced and unthought, underlies our familiar and therefore outworn essence of truth in the sense of correctness. We do, of course, occasionally take the trouble to concede that naturally, in order to understand and verify the correctness (truth) of a proposition, one really should go back to something that is already evident, and that this presupposition is indeed unavoidable. As long as we talk and believe in this way, we always understand truth merely as correctness, which of course still requires a further presupposition, that we ourselves just happen to make, heaven knows how or why.

But it is not we who presuppose the unconcealment of beings; rather, the unconcealment of beings (Being) puts us into such a condition of being that in our representation we always remain installed within and in attendance upon unconcealment. Not only must that in *conformity* with which a cognition orders itself be already in some way unconcealed. The entire *realm* in which this “conforming to something” goes on must already occur as a whole in the unconcealed; and this holds equally of that *for* which the conformity of a proposition to a matter becomes manifest. With all our correct representations we would get nowhere, we could not even presuppose that there already is manifest something to which we can conform ourselves, unless the unconcealment of beings had already exposed us to, placed us in that cleared realm in which every being stands for us and from which it withdraws.

But how does this take place? How does truth happen as this unconcealment? First, however, we must say more clearly what this unconcealment itself is.

Things are, and human beings, gifts, and sacrifices are, animals and plants are, equipment and works are. The particular being stands in Being. Through Being there passes a veiled fatality that is ordained between the godly and the countergodly. There is much in being that man cannot master. There is but little that comes to be known. What is known remains inexact, what is mastered insecure. Beings are never of our making, or even merely our representations, as it might all too easily seem. When we contemplate this whole as one, then we apprehend, so it appears, all that is—though we grasp it crudely enough.

And yet—beyond beings, not away from them but before them, there is still something else that happens. In the midst of beings as a whole an open place occurs. There is a clearing. Thought of in reference to beings, this clearing is more in being than are beings. This open center is therefore not surrounded by beings; rather, the clearing center itself encircles all that is, as does the nothing, which we scarcely know.

Beings can be as beings only if they stand within and stand out within what is cleared in this clearing. Only this clearing grants and guarantees to us humans a passage to those beings that we ourselves are not, and access to the being that we ourselves are. Thanks to this clearing, beings are unconcealed in certain changing degrees. And yet a being can be *concealed*, as well, only within the sphere of what is cleared. Each being we encounter and which encounters us keeps to this curious opposition of presencing, in that it always withholds itself at the same time in a concealment. The clearing in which beings stand is in itself at the same time concealment. Concealment, however, prevails in the midst of beings in a twofold way.

Beings refuse themselves to us down to that one and seemingly least feature which we touch upon most readily when we can say no more of beings than that they are. Concealment as refusal is not

simply and only the limit of knowledge in any given circumstance, but the beginning of the clearing of what is cleared. But concealment, though of another sort, to be sure, at the same time also occurs within what is cleared. One being places itself in front of another being, the one helps to hide the other, the former obscures the latter, a few obstruct many, one denies all. Here concealment is not simple refusal. Rather, a being appears, but presents itself as other than it is.

This concealment is dissembling. If one being did not simulate another, we could not make mistakes or act mistakenly in regard to beings; we could not go astray and transgress, and especially could never overreach ourselves. That a being should be able to deceive as semblance is the condition for our being able to be deceived, not conversely.

Concealment can be a refusal or merely a dissembling. We are never fully certain whether it is the one or the other. Concealment conceals and dissembles itself. This means that the open place in the midst of beings, the clearing, is never a rigid stage with a permanently raised curtain on which the play of beings runs its course. Rather, the clearing happens only as this double concealment. The unconcealment of beings—this is never a merely existent state, but a happening. Unconcealment (truth) is neither an attribute of matters in the sense of beings, nor one of propositions.

We believe we are at home in the immediate circle of beings. Beings are familiar, reliable, ordinary. Nevertheless, the clearing is pervaded by a constant concealment in the double form of refusal and dissembling. At bottom, the ordinary is not ordinary; it is extraordinary. The essence of truth, that is, of unconcealment, is dominated throughout by a denial. Yet this denial is not a defect or a fault, as though truth were an unalloyed unconcealment that has rid itself of everything concealed. If truth could accomplish this, it would no longer be itself. *This denial, in the form of a double concealment, belongs to the essence of truth as unconcealment.* Truth, in its essence, is un-truth. We put the matter this way in order to

serve notice, with a possibly surprising trenchancy, that denial in the manner of concealment belongs to unconcealment as clearing. The proposition "the essence of truth is un-truth" is not, however, intended to state that truth is at bottom falsehood. Nor does it mean that truth is never itself but, viewed dialectically, is also its opposite.

Truth occurs precisely as itself in that the concealing denial, as refusal, provides the steady provenance of all clearing, and yet, as dissembling, metes out to all clearing the indefeasible severity of error. Concealing denial is intended to denote that opposition in the essence of truth which subsists between clearing and concealing. It is the opposition of the original strife. The essence of truth is, in itself, the primal strife in which that open center is won within which beings stand and from which they set themselves back into themselves.

This open region happens in the midst of beings. It exhibits an essential feature that we have already mentioned. To the open region there belongs a world and the earth. But the world is not simply the open region that corresponds to clearing, and the earth is not simply the closed region that corresponds to concealment. Rather, the world is the clearing of the paths of the essential guiding directions with which all decision complies. Every decision, however, bases itself on something not mastered, something concealed, confusing; else it would never be a decision. The earth is not simply the closed region but rather that which rises up as self-closing. World and earth are always intrinsically and essentially in conflict, belligerent by nature. Only as such do they enter into the strife of clearing and concealing.

Earth juts through the world and world grounds itself on the earth only so far as truth happens as the primal strife between clearing and concealing. But how does this happen? We answer: it happens in a few essential ways. One of these ways in which truth happens is the work-being of the work. Setting up a world and setting forth the earth, the work is the instigation of the strife in which the unconcealment of beings as a whole, or truth, is won.

Truth happens in the temple's standing where it is. This does not mean that something is correctly represented and rendered here, but that beings as a whole are brought into unconcealment and held therein. To hold [*halten*] originally means to take into protective heed [*hüten*]. Truth happens in Van Gogh's painting. This does not mean that something at hand is correctly portrayed, but rather that in the revelation of the equipmental being of the shoes beings as a whole—world and earth in their counterplay—attain to unconcealment.

Thus in the work it is truth, not merely something true, that is at work. The picture that shows the peasant shoes, the poem that says the Roman fountain, do not simply make manifest what these isolated beings as such are—if indeed they manifest anything at all; rather, they make unconcealment as such happen in regard to beings as a whole. The more simply and essentially the shoes are engrossed in their essence, the more directly and engagingly do all beings attain a greater degree of being along with them. That is how self-concealing Being is cleared. Light of this kind joins its shining to and into the work. This shining, joined in the work, is the beautiful. *Beauty is one way in which truth essentially occurs as unconcealment.*

We now, indeed, grasp the essence of truth more clearly in certain respects. What is at work in the work may accordingly have become clearer. But the work's now visible work-being still does not tell us anything about the work's closest and most obtrusive reality, about the thingly aspect of the work. Indeed it almost seems as though, in pursuing the exclusive aim of grasping the work's independence as purely as possible, we had completely overlooked the one thing, that a work is always a work, which means that it is something effected. If there is anything that distinguishes the work as work, it is that the work has been created. Since the work is created, and creation requires a medium out of which and in which it creates, the thingly element, too, enters into the work. This is incontestable. Still the question remains: How does being created

belong to the work? This can be elucidated only if two points are cleared up:

1. What do being created and creation mean here in distinction from making and being made?
2. What is the inmost essence of the work itself, from which alone can be gauged how far createdness belongs to the work and how far it determines the work-being of the work?

Creation is here always thought in reference to the work. To the essence of the work there belongs the happening of truth. From the outset we define the essence of creating by its relation to the essence of truth as the unconcealment of beings. The pertinence of createdness to the work can be elucidated only by way of a more fundamental clarification of the essence of truth. The question of truth and its essence returns again.

We must raise that question once more, if the proposition that truth is at work in the work is not to remain a mere assertion.

We must now first ask in a more essential way: To what extent does the impulse toward such a thing as a work lie in the essence of truth? Of what essence is truth, that it can be set into work, or even under certain conditions must be set into work, in order to be *as* truth? But we defined the setting-into-a-work of truth as the essence of art. Hence our last question becomes:

What is truth, that it can happen as, or even must happen as, art? How is it that *there* is art at all?

Truth and Art

Art is the origin of the artwork and of the artist. Origin is the provenance of the essence in which the Being of a being essentially unfolds. What is art? We seek its essence in the actual work. The actuality of the work has been defined by that which is at work in the work, by the happening of truth. This happening we think of as the instauration of strife between world and earth. Repose occurs

in the concentrated agitation of this striving. The self-composure of the work is grounded here.

In the work, the happening of truth is at work. But what is thus at work is so *in* the work. This means that the actual work is here already presupposed as the bearer of this happening. At once the problem of the thingly feature of the work at hand confronts us again. One thing thus finally becomes clear: however zealously we inquire into the work's self-sufficiency, we shall still fail to find its actuality as long as we do not also agree to take the work as something worked, effected. To take it thus lies closest to us, for in the word "work" we hear what is worked. The workly character of the work consists in its having been created by the artist. It may seem curious that this most obvious and all-clarifying definition of the work is mentioned only now.

The work's createdness, however, can obviously be grasped only in terms of the process of creation. Thus, constrained by the matter at issue, we must consent after all to go into the activity of the artist in order to arrive at the origin of the work of art. The attempt to define the work-being of the work purely in terms of the work itself proves to be unfeasible.

In turning away now from the work to examine the essence of the creative process, we should like nevertheless to keep in mind what was said first of the picture of the peasant shoes and later of the Greek temple.

We think of creation as a bringing forth. But the making of equipment, too, is a bringing forth. Handicraft—a remarkable play of language—does not, to be sure, create works, not even when we contrast, as we must, the handmade with the factory product. But what is it that distinguishes bringing forth as creation from bringing forth in the mode of making? It is as difficult to track down the essential features of the creation of works and the making of equipment as it is easy to distinguish verbally between the two modes of bringing forth. Going along with first appearances, we find the same procedure in the activity of potter and sculptor, of joiner and

painter. The creation of a work requires craftsmanship. Great artists prize craftsmanship most highly. They are the first to call for its painstaking cultivation, based on complete mastery. They above all others constantly take pains to educate themselves ever anew in thorough craftsmanship. It has often enough been pointed out that the Greeks, who knew a few things about works of art, use the same word, *technē*, for craft and art and call the craftsman and the artist by the same name: *technitēs*.

It thus seems advisable to define the essence of creative work in terms of its craft aspect. But reference to the linguistic usage of the Greeks, with their experience of the matter, must give us pause. However usual and convincing the reference may be to the Greek practice of naming craft and art by the same name, *technē*, it nevertheless remains oblique and superficial; for *technē* signifies neither craft nor art, and not at all the technical in our present-day sense; it never means a kind of practical performance.

The word *technē* denotes rather a mode of knowing. To know means to have seen, in the widest sense of seeing, which means to apprehend what is present, as such. For Greek thought the essence of knowing consists in *alētheia*, that is, in the revealing of beings. It supports and guides all comportment toward beings. *Technē*, as knowledge experienced in the Greek manner, is a bringing forth of beings in that it *brings forth* what is present as such *out of* concealment and specifically *into* the unconcealment of its appearance; *technē* never signifies the action of making.

The artist is a *technitēs* not because he is also a craftsman, but because both the setting forth of works and the setting forth of equipment occur in a bringing forth that causes beings in the first place to come forward and be present in assuming an outward aspect. Yet all this happens in the midst of the being that surges upward, growing of its own accord, *physis*. Calling art *technē* does not at all imply that the artist's action is seen in the light of craft. What looks like craft in the creation of a work is of a different sort.

Such doing is determined and pervaded by the essence of creation, and indeed remains contained within that creating.

What then, if not craft, is to guide our thinking about the essence of creation? What else than a view of what is to be created—the work? Although it becomes actual only as the creative act is performed, and thus depends for its actuality upon this act, the essence of creation is determined by the essence of the work. Even though the work's createdness has a relation to creation, nevertheless both createdness and creation must be defined in terms of the work-being of the work. By now it can no longer seem strange that we first and at length dealt with the work alone, to bring its createdness into view only at the end. If createdness belongs to the work as essentially as the word "work" makes it sound, then we must try to understand even more essentially what so far could be defined as the work-being of the work.

In the light of the essential definition of the work we have reached at this point, according to which the happening of truth is at work in the work, we are able to characterize creation as follows: to create is to let something emerge as a thing that has been brought forth. The work's becoming a work is a way in which truth becomes and happens. It all rests in the essence of truth. But what is truth, that it has to happen in such a thing as something created? How does truth have an impulse toward a work grounded in its very essence? Is this intelligible in terms of the essence of truth as thus far elucidated?

Truth is un-truth, insofar as there belongs to it the reservoir of the not-yet-revealed, the un-uncovered, in the sense of concealment. In unconcealment, as truth, there occurs also the other "un-" of a double restraint or refusal. Truth essentially occurs as such in the opposition of clearing and double concealing. Truth is the primal strife in which, always in some particular way, the open region is won within which everything stands and from which everything withholds itself that shows itself and withdraws itself as a

neous, is effortless and untiring. Upon the earth and in it, historical man grounds his dwelling in the world. In setting up a world, the work sets forth the earth. This setting forth must be thought here in the strict sense of the word. The work moves the earth itself into the open region of a world and keeps it there. *The work lets the earth be an earth.*

But why must this setting forth of the earth happen in such a way that the work sets itself back into it? What is the earth that it attains to the unconcealed in just such a manner? A stone presses downward and manifests its heaviness. But while this heaviness exerts an opposing pressure upon us it denies us any penetration into it. If we attempt such a penetration by breaking open the rock, it still does not display in its fragments anything inward that has been opened up. The stone has instantly withdrawn again into the same dull pressure and bulk of its fragments. If we try to lay hold of the stone's heaviness in another way, by placing the stone on a balance, we merely bring the heaviness into the form of a calculated weight. This perhaps very precise determination of the stone remains a number, but the weight's burden has escaped us. Color shines and wants only to shine. When we analyze it in rational terms by measuring its wavelengths, it is gone. It shows itself only when it remains undisclosed and unexplained. Earth thus shatters every attempt to penetrate it. It causes every merely calculating impotency upon it to turn into a destruction. This destruction may herald itself under the appearance of mastery and of progress in the form of the technical-scientific objectivation of nature, but this mastery nevertheless remains an impotence of will. The earth appears openly cleared as itself only when it is perceived and preserved as that which is essentially undisclosable, that which shrinks from every disclosure and constantly keeps itself closed up. All things of earth, and the earth itself as a whole, flow together into a reciprocal accord. But this confluence is not a blurring of their outlines. Here there flows the bordering stream, restful within itself, which delimits everything present in its presencing. Thus in each of the self-

secluding things there is the same not-knowing-of-one-another. The earth is essentially self-secluding. To set forth the earth means to bring it into the open region as the self-secluding.

This setting forth of the earth is achieved by the work as it sets itself back into the earth. The self-seclusion of earth, however, is not a uniform, inflexible staying under cover, but unfolds itself in an inexhaustible variety of simple modes and shapes. To be sure, the sculptor uses stone just as the mason uses it, in his own way. But he does not use it up. That happens in a certain way only where the work miscarries. To be sure, the painter also uses pigment, but in such a way that color is not used up but rather only now comes to shine forth. To be sure, the poet also uses the word—not, however, like ordinary speakers and writers who have to use them up, but rather in such a way that the word only now becomes and remains truly a word.

Nowhere in the work is there any trace of a work material. It even remains doubtful whether, in the essential definition of equipment, what the equipment consists of is properly described in its equipmental essence as matter.

The setting up of a world and the setting forth of earth are two essential features in the work-being of the work. They belong together, however, in the unity of work-being. This is the unity we seek when we ponder the self-subsistence of the work and try to tell of this closed, unitary repose of self-support.

However, in the essential features just mentioned, if our account has any validity at all, we have indicated in the work rather a happening and in no sense a repose. For what is rest if not the opposite of motion? It is at any rate not an opposite that excludes motion from itself, but rather includes it. Only what is in motion can rest. The mode of rest varies with the kind of motion. In motion as the mere displacement of a physical body, rest is, to be sure, only the limiting case of motion. Where rest includes motion, there can exist a repose which is an inner concentration of motion, hence supreme agitation, assuming that the mode of motion requires such a rest.

Now, the repose of the work that rests in itself is of this sort. We shall therefore come nearer to this repose if we can succeed in grasping the state of movement of the happening in work-being in its unity. We ask: What relation do the setting up of a world and the setting forth of the earth exhibit in the work itself?

The world is the self-opening openness of the broad paths of the simple and essential decisions in the destiny of a historical people. The earth is the spontaneous forthcoming of that which is continually self-secluding and to that extent sheltering and concealing. World and earth are essentially different from one another and yet are never separated. The world grounds itself on the earth, and earth juts through world. Yet the relation between world and earth does not wither away into the empty unity of opposites unconcerned with one another. The world, in resting upon the earth, strives to surmount it. As self-opening it cannot endure anything closed. The earth, however, as sheltering and concealing, tends always to draw the world into itself and keep it there.

The opposition of world and earth is strife. But we would surely all too easily falsify its essence if we were to confound strife with discord and dispute, and thus see it only as disorder and destruction. In essential strife, rather, the opponents raise each other into the self-assertion of their essential natures. Self-assertion of essence, however, is never a rigid insistence upon some contingent state, but surrender to the concealed originality of the provenance of one's own Being. In strife, each opponent carries the other beyond itself. Thus the strife becomes ever more intense as striving, and more properly what it is. The more strife, for its part, outdoes itself, the more inflexibly do the opponents let themselves go into the intimacy of simple belonging to one another. The earth cannot dispense with the open region of the world if it itself is to appear as earth in the liberated surge of its self-seclusion. The world in turn cannot soar out of the earth's sight if, as the governing breadth and path of all essential destiny, it is to ground itself on something decisive.

In setting up a world and setting forth the earth, the work is an instigating of this strife. This does not happen so that the work should at the same time settle and put an end to strife by an insipid agreement, but so that the strife may remain a strife. Setting up a world and setting forth the earth, the work accomplishes this strife. The work-being of the work consists in the instigation of strife between world and earth. It is because the strife arrives at its high point in the simplicity of intimacy that the unity of the work comes about in the instigation of strife. The latter is the continually self-overreaching gathering of the work's agitation. The repose of the work that rests in itself thus has its essence in the intimacy of strife.

From this repose of the work we can now first see what is at work in the work. Until now it was a merely provisional assertion that in an artwork truth is set to work. In what way does truth happen in the work-being of the work, which now means to say, how does truth happen in the instigation of strife between world and earth? What is truth?

How slight and stunted our knowledge of the essence of truth is, is shown by the laxity we permit ourselves in using this basic word. By truth is usually meant this or that particular truth. That means: something true. A cognition articulated in a proposition can be of this sort. However, we call not only a proposition true, but also a thing, true gold in contrast with sham gold. True here means genuine, actual gold. What does the expression "actual" mean here? To us it is what is in truth. The true is what corresponds to the actual, and the actual is what is in truth. The circle has closed again.

What does "in truth" mean? Truth is the essence of the true. What do we have in mind when speaking of essence? Usually it is thought to be those features held in common by everything that is true. The essence is discovered in the generic and universal concept, which represents the one feature that holds indifferently for many things. This indifferent essence (essentiality in the sense of *essentia*) is, however, only the unessential essence. What does the

essential essence of something consist in? Presumably it lies in what the entity *is* in truth. The true essence of a thing is determined by way of its true Being, by way of the truth of the given being. But we are now seeking not the truth of essence but the essence of truth. There thus appears a curious tangle. Is it only a curiosity or even merely the empty sophistry of a conceptual game, or is it—an abyss?

Truth means the essence of the true. We think this essence in recollecting the Greek word *alētheia*, the unconcealment of beings. Yet is this enough to define the essence of truth? Are we not passing off a mere change of word usage—unconcealment instead of truth—as a characterization of the matter at issue? Certainly we do not get beyond an interchange of names as long as we do not come to know what must have happened in order to be compelled to say the *essence* of truth in the word “unconcealment.”

Does this require a revival of Greek philosophy? Not at all. A revival, even if such an impossibility were possible, would be of no help to us; for the hidden history of Greek philosophy consists from its beginning in this, that it does not remain in conformity with the essence of truth that flashes out in the word *alētheia*, and has to misdirect its knowing and its speaking about the essence of truth more and more into the discussion of a derivative essence of truth. The essence of truth as *alētheia* was not thought out in the thinking of the Greeks, and certainly not in the philosophy that followed after. Unconcealment is, for thought, the most concealed thing in Greek existence, although from early times it determines the presencing of everything present.

Yet why should we not be satisfied with the essence of truth that has by now been familiar to us for centuries? Truth means today and has long meant the conformity of knowledge with the matter. However, the matter must show itself to be such if knowledge and the proposition that forms and expresses knowledge are to be able to conform to it; otherwise the matter cannot become binding on the proposition. How can the matter show itself if it cannot itself

stand forth out of concealment, if it does not itself stand in the unconcealed? A proposition is true by conforming to the unconcealed, to what is true. Propositional truth is always, and always exclusively, this correctness. The critical concepts of truth which, since Descartes, start out from truth as certainty, are merely variations of the definition of truth as correctness. The essence of truth which is familiar to us—correctness in representation—stands and falls with truth as unconcealment of beings.

If here and elsewhere we conceive of truth as unconcealment, we are not merely taking refuge in a more literal translation of a Greek word. We are reminding ourselves of what, unexperienced and unthought, underlies our familiar and therefore outworn essence of truth in the sense of correctness. We do, of course, occasionally take the trouble to concede that naturally, in order to understand and verify the correctness (truth) of a proposition, one really should go back to something that is already evident, and that this presupposition is indeed unavoidable. As long as we talk and believe in this way, we always understand truth merely as correctness, which of course still requires a further presupposition, that we ourselves just happen to make, heaven knows how or why.

But it is not we who presuppose the unconcealment of beings; rather, the unconcealment of beings (Being) puts us into such a condition of being that in our representation we always remain installed within and in attendance upon unconcealment. Not only must that in *conformity* with which a cognition orders itself be already in some way unconcealed. The entire *realm* in which this “conforming to something” goes on must already occur as a whole in the unconcealed; and this holds equally of that *for* which the conformity of a proposition to a matter becomes manifest. With all our correct representations we would get nowhere, we could not even presuppose that there already is manifest something to which we can conform ourselves, unless the unconcealment of beings had already exposed us to, placed us in that cleared realm in which every being stands for us and from which it withdraws.

But how does this take place? How does truth happen as this unconcealment? First, however, we must say more clearly what this unconcealment itself is.

Things are, and human beings, gifts, and sacrifices are, animals and plants are, equipment and works are. The particular being stands in Being. Through Being there passes a veiled fatality that is ordained between the godly and the counter-godly. There is much in being that man cannot master. There is but little that comes to be known. What is known remains inexact, what is mastered insecure. Beings are never of our making, or even merely our representations, as it might all too easily seem. When we contemplate this whole as one, then we apprehend, so it appears, all that is—though we grasp it crudely enough.

And yet—beyond beings, not away from them but before them, there is still something else that happens. In the midst of beings as a whole an open place occurs. There is a clearing. Thought of in reference to beings, this clearing is more in being than are beings. This open center is therefore not surrounded by beings; rather, the clearing center itself encircles all that is, as does the nothing, which we scarcely know.

Beings can be as beings only if they stand within and stand out within what is cleared in this clearing. Only this clearing grants and guarantees to us humans a passage to those beings that we ourselves are not, and access to the being that we ourselves are. Thanks to this clearing, beings are unconcealed in certain changing degrees. And yet a being can be *concealed*, as well, only within the sphere of what is cleared. Each being we encounter and which encounters us keeps to this curious opposition of presencing, in that it always withholds itself at the same time in a concealment. The clearing in which beings stand is in itself at the same time concealment. Concealment, however, prevails in the midst of beings in a twofold way.

Beings refuse themselves to us down to that one and seemingly least feature which we touch upon most readily when we can say no more of beings than that they are. Concealment as refusal is not

simply and only the limit of knowledge in any given circumstance, but the beginning of the clearing of what is cleared. But concealment, though of another sort, to be sure, at the same time also occurs within what is cleared. One being places itself in front of another being, the one helps to hide the other, the former obscures the latter, a few obstruct many, one denies all. Here concealment is not simple refusal. Rather, a being appears, but presents itself as other than it is.

This concealment is dissembling. If one being did not simulate another, we could not make mistakes or act mistakenly in regard to beings; we could not go astray and transgress, and especially could never overreach ourselves. That a being should be able to deceive as semblance is the condition for our being able to be deceived, not conversely.

Concealment can be a refusal or merely a dissembling. We are never fully certain whether it is the one or the other. Concealment conceals and dissembles itself. This means that the open place in the midst of beings, the clearing, is never a rigid stage with a permanently raised curtain on which the play of beings runs its course. Rather, the clearing happens only as this double concealment. The unconcealment of beings—this is never a merely existent state, but a happening. Unconcealment (truth) is neither an attribute of matters in the sense of beings, nor one of propositions.

We believe we are at home in the immediate circle of beings. Beings are familiar, reliable, ordinary. Nevertheless, the clearing is pervaded by a constant concealment in the double form of refusal and dissembling. At bottom, the ordinary is not ordinary; it is extraordinary. The essence of truth, that is, of unconcealment, is dominated throughout by a denial. Yet this denial is not a defect or a fault, as though truth were an unalloyed unconcealment that has rid itself of everything concealed. If truth could accomplish this, it would no longer be itself. *This denial, in the form of a double concealment, belongs to the essence of truth as unconcealment.* Truth, in its essence, is un-truth. We put the matter this way in order to

serve notice, with a possibly surprising trenchancy, that denial in the manner of concealment belongs to unconcealment as clearing. The proposition "the essence of truth is un-truth" is not, however, intended to state that truth is at bottom falsehood. Nor does it mean that truth is never itself but, viewed dialectically, is also its opposite.

Truth occurs precisely as itself in that the concealing denial, as refusal, provides the steady provenance of all clearing, and yet, as dissembling, metes out to all clearing the indefeasible severity of error. Concealing denial is intended to denote that opposition in the essence of truth which subsists between clearing and concealing. It is the opposition of the original strife. The essence of truth is, in itself, the primal strife in which that open center is won within which beings stand and from which they set themselves back into themselves.

This open region happens in the midst of beings. It exhibits an essential feature that we have already mentioned. To the open region there belongs a world and the earth. But the world is not simply the open region that corresponds to clearing, and the earth is not simply the closed region that corresponds to concealment. Rather, the world is the clearing of the paths of the essential guiding directions with which all decision complies. Every decision, however, bases itself on something not mastered, something concealed, confusing; else it would never be a decision. The earth is not simply the closed region but rather that which rises up as self-closing. World and earth are always intrinsically and essentially in conflict, belligerent by nature. Only as such do they enter into the strife of clearing and concealing.

Earth juts through the world and world grounds itself on the earth only so far as truth happens as the primal strife between clearing and concealing. But how does this happen? We answer: it happens in a few essential ways. One of these ways in which truth happens is the work-being of the work. Setting up a world and setting forth the earth, the work is the instigation of the strife in which the unconcealment of beings as a whole, or truth, is won.

Truth happens in the temple's standing where it is. This does not mean that something is correctly represented and rendered here, but that beings as a whole are brought into unconcealment and held therein. To hold [*halten*] originally means to take into protective heed [*hüten*]. Truth happens in Van Gogh's painting. This does not mean that something at hand is correctly portrayed, but rather that in the revelation of the equipmental being of the shoes beings as a whole—world and earth in their counterplay—attain to unconcealment.

Thus in the work it is truth, not merely something true, that is at work. The picture that shows the peasant shoes, the poem that says the Roman fountain, do not simply make manifest what these isolated beings as such are—if indeed they manifest anything at all; rather, they make unconcealment as such happen in regard to beings as a whole. The more simply and essentially the shoes are engrossed in their essence, the more directly and engagingly do all beings attain a greater degree of being along with them. That is how self-concealing Being is cleared. Light of this kind joins its shining to and into the work. This shining, joined in the work, is the beautiful. *Beauty is one way in which truth essentially occurs as unconcealment.*

We now, indeed, grasp the essence of truth more clearly in certain respects. What is at work in the work may accordingly have become clearer. But the work's now visible work-being still does not tell us anything about the work's closest and most obtrusive reality, about the thingly aspect of the work. Indeed it almost seems as though, in pursuing the exclusive aim of grasping the work's independence as purely as possible, we had completely overlooked the one thing, that a work is always a work, which means that it is something effected. If there is anything that distinguishes the work as work, it is that the work has been created. Since the work is created, and creation requires a medium out of which and in which it creates, the thingly element, too, enters into the work. This is incontestable. Still the question remains: How does being created

belong to the work? This can be elucidated only if two points are cleared up:

1. What do being created and creation mean here in distinction from making and being made?
2. What is the inmost essence of the work itself, from which alone can be gauged how far createdness belongs to the work and how far it determines the work-being of the work?

Creation is here always thought in reference to the work. To the essence of the work there belongs the happening of truth. From the outset we define the essence of creating by its relation to the essence of truth as the unconcealment of beings. The pertinence of createdness to the work can be elucidated only by way of a more fundamental clarification of the essence of truth. The question of truth and its essence returns again.

We must raise that question once more, if the proposition that truth is at work in the work is not to remain a mere assertion.

We must now first ask in a more essential way: To what extent does the impulse toward such a thing as a work lie in the essence of truth? Of what essence is truth, that it can be set into work, or even under certain conditions must be set into work, in order to be *as truth*? But we defined the setting-into-a-work of truth as the essence of art. Hence our last question becomes:

What is truth, that it can happen *as*, or even must happen *as*, art? How is it that *there is art* at all?

Truth and Art

Art is the origin of the artwork and of the artist. Origin is the provenance of the essence in which the Being of a being essentially unfolds. What is art? We seek its essence in the actual work. The actuality of the work has been defined by that which is at work in the work, by the happening of truth. This happening we think of as the instauration of strife between world and earth. Repose occurs

in the concentrated agitation of this striving. The self-composure of the work is grounded here.

In the work, the happening of truth is at work. But what is thus at work is so *in* the work. This means that the actual work is here already presupposed as the bearer of this happening. At once the problem of the thingly feature of the work at hand confronts us again. One thing thus finally becomes clear: however zealously we inquire into the work's self-sufficiency, we shall still fail to find its actuality as long as we do not also agree to take the work as something worked, effected. To take it thus lies closest to us, for in the word "work" we hear what is worked. The workly character of the work consists in its having been created by the artist. It may seem curious that this most obvious and all-clarifying definition of the work is mentioned only now.

The work's createdness, however, can obviously be grasped only in terms of the process of creation. Thus, constrained by the matter at issue, we must consent after all to go into the activity of the artist in order to arrive at the origin of the work of art. The attempt to define the work-being of the work purely in terms of the work itself proves to be unfeasible.

In turning away now from the work to examine the essence of the creative process, we should like nevertheless to keep in mind what was said first of the picture of the peasant shoes and later of the Greek temple.

We think of creation as a bringing forth. But the making of equipment, too, is a bringing forth. Handicraft—a remarkable play of language—does not, to be sure, create works, not even when we contrast, as we must, the handmade with the factory product. But what is it that distinguishes bringing forth as creation from bringing forth in the mode of making? It is as difficult to track down the essential features of the creation of works and the making of equipment as it is easy to distinguish verbally between the two modes of bringing forth. Going along with first appearances, we find the same procedure in the activity of potter and sculptor, of joiner and

painter. The creation of a work requires craftsmanship. Great artists prize craftsmanship most highly. They are the first to call for its painstaking cultivation, based on complete mastery. They above all others constantly take pains to educate themselves ever anew in thorough craftsmanship. It has often enough been pointed out that the Greeks, who knew a few things about works of art, use the same word, *technē*, for craft and art and call the craftsman and the artist by the same name: *technitēs*.

It thus seems advisable to define the essence of creative work in terms of its craft aspect. But reference to the linguistic usage of the Greeks, with their experience of the matter, must give us pause. However usual and convincing the reference may be to the Greek practice of naming craft and art by the same name, *technē*, it nevertheless remains oblique and superficial; for *technē* signifies neither craft nor art, and not at all the technical in our present-day sense; it never means a kind of practical performance.

The word *technē* denotes rather a mode of knowing. To know means to have seen, in the widest sense of seeing, which means to apprehend what is present, as such. For Greek thought the essence of knowing consists in *alētheia*, that is, in the revealing of beings. It supports and guides all comportment toward beings. *Technē*, as knowledge experienced in the Greek manner, is a bringing forth of beings in that it *brings forth* what is present as such *out of* concealment and specifically *into* the unconcealment of its appearance; *technē* never signifies the action of making.

The artist is a *technitēs* not because he is also a craftsman, but because both the setting forth of works and the setting forth of equipment occur in a bringing forth that causes beings in the first place to come forward and be present in assuming an outward aspect. Yet all this happens in the midst of the being that surges upward, growing of its own accord, *physis*. Calling art *technē* does not at all imply that the artist's action is seen in the light of craft. What looks like craft in the creation of a work is of a different sort.

Such doing is determined and pervaded by the essence of creation, and indeed remains contained within that creating.

What then, if not craft, is to guide our thinking about the essence of creation? What else than a view of what is to be created—the work? Although it becomes actual only as the creative act is performed, and thus depends for its actuality upon this act, the essence of creation is determined by the essence of the work. Even though the work's createdness has a relation to creation, nevertheless both createdness and creation must be defined in terms of the work-being of the work. By now it can no longer seem strange that we first and at length dealt with the work alone, to bring its createdness into view only at the end. If createdness belongs to the work as essentially as the word "work" makes it sound, then we must try to understand even more essentially what so far could be defined as the work-being of the work.

In the light of the essential definition of the work we have reached at this point, according to which the happening of truth is at work in the work, we are able to characterize creation as follows: to create is to let something emerge as a thing that has been brought forth. The work's becoming a work is a way in which truth becomes and happens. It all rests in the essence of truth. But what is truth, that it has to happen in such a thing as something created? How does truth have an impulse toward a work grounded in its very essence? Is this intelligible in terms of the essence of truth as thus far elucidated?

Truth is un-truth, insofar as there belongs to it the reservoir of the not-yet-revealed, the un-uncovered, in the sense of concealment. In unconcealment, as truth, there occurs also the other "un-" of a double restraint or refusal. Truth essentially occurs as such in the opposition of clearing and double concealing. Truth is the primal strife in which, always in some particular way, the open region is won within which everything stands and from which everything withholds itself that shows itself and withdraws itself as a

being. Whenever and however this strife breaks out and happens, the opponents, clearing and concealing, move apart because of it. Thus the open region of the place of strife is won. The openness of this open region, that is, truth, can be what it is, namely, *this* openness, only if and as long as it establishes itself within its open region. Hence there must always be some being in this open region in which the openness takes its stand and attains its constancy. In thus taking possession of the open region, openness holds it open and sustains it. Setting and taking possession are here everywhere drawn from the Greek sense of *thesis*, which means a setting up in the unconcealed.

In referring to this self-establishing of openness in the open region, thinking touches on a sphere that cannot yet be explicated here. Only this much should be noted, that if the essence of the unconcealment of beings belongs in any way to Being itself (see *Being and Time*, section 44), then Being, by way of its own essence, lets the free space of openness (the clearing of the There) happen, and introduces it as a place of *the sort* in which each being emerges in its own way.

Truth happens only by establishing itself in the strife and the free space opened up by truth itself. Because truth is the opposition of clearing and concealing, there belongs to it what is here to be called *establishing*. But truth does not exist in itself beforehand, somewhere among the stars, only subsequently to descend elsewhere among beings. This is impossible for the reason alone that it is after all only the openness of beings that first affords the possibility of a somewhere and of sites filled by present beings. Clearing of openness and establishment in the open region belong together. They are the same single essence of the happening of truth. This happening is historical in multiple ways.

One essential way in which truth establishes itself in the beings it has opened up is truth setting itself into work. Another way in which truth occurs is the act that founds a political state. Still another way in which truth comes to shine forth is the nearness of

that which is not simply a being, but the being that is most in being. Still another way in which truth grounds itself is the essential sacrifice. Still another way in which truth becomes is the thinker's questioning, which, as the thinking of Being, names Being in its question-worthiness. By contrast, science is not an original happening of truth, but always the cultivation of a domain of truth already opened, specifically by apprehending and confirming that which shows itself to be possibly and necessarily correct within that field. When and insofar as a science passes beyond correctness and goes on to a truth, which means that it arrives at the essential disclosure of beings as such, it is philosophy.

Because it is in the essence of truth to establish itself within beings, in order thus first to become truth, the *impulse toward the work* lies in the essence of truth as one of truth's distinctive possibilities, by which it can itself occur as being in the midst of beings.

The establishing of truth in the work is the bringing forth of a being such as never was before and will never come to be again. The bringing forth places this being in the open region in such a way that what is to be brought forth first clears the openness of the open region into which it comes forth. Where this bringing forth expressly brings the openness of beings, or truth, that which is brought forth is a work. Creation is such a bringing forth. As such a bringing, it is rather a receiving and removing within the relation to unconcealment. What, accordingly, does the createdness consist in? It may be elucidated by two essential determinations.

Truth establishes itself in the work. Truth essentially occurs only as the strife between clearing and concealing in the opposition of world and earth. Truth wills to be established in the work as this strife of world and earth. The strife is not to be resolved in a being brought forth for that purpose, nor is it to be merely housed there; the strife, on the contrary, is started by it. This being must therefore contain within itself the essential traits of the strife. In the strife the unity of world and earth is won. As a world opens itself, it submits to the decision of a historical humanity the question of victory and

defeat, blessing and curse, mastery and slavery. The dawning world brings out what is as yet undecided and measureless, and thus discloses the hidden necessity of measure and decisiveness.

Yet as a world opens itself the earth comes to tower. It stands forth as that which bears all, as that which is sheltered in its own law and always wrapped in itself. World demands its decisiveness and its measure and lets beings attain to the open region of their paths. Earth, bearing and jutting, endeavors to keep itself closed and to entrust everything to its law. Strife is not a rift [*Riss*], as a mere cleft is ripped open; rather, it is the intimacy with which opponents belong to each other. This rift carries the opponents into the provenance of their unity by virtue of their common ground. It is a basic design, an outline sketch, that draws the basic features of the upsurge of the clearing of beings. This rift does not let the opponents break apart; it brings what opposes measure and boundary into its common outline.*

Truth establishes itself as strife within a being that is to be brought forth only in such a way that the strife opens up in this being; that is, this being is itself brought into the rift. The rift is the drawing together, into a unity, of sketch and basic design, breach and outline. Truth establishes itself in a being in such a way, indeed, that this being itself takes possession of the open region of truth. This occupying, however, can happen only if what is to be brought forth, the rift, entrusts itself to the self-secluding element that juts into the open region. The rift must set itself back into the gravity of stone, the mute hardness of wood, the dark glow of colors. As the earth takes the rift back into itself, the rift is first set

*In German *der Riss* is a crack, tear, laceration, cleft, or rift; but it is also a plan or design in drawing. The verb *reißen* from which it derives is cognate with the English word *writing*. *Der Riss* is incised or inscribed as a rune or letter. Heidegger here employs a series of words (*Abriss*, *Aufriss*, *Umriss*, and especially *Grundriss*) to suggest that the rift of world and earth releases a sketch, outline, profile, blueprint, or ground plan. The rift is writ.—ED.

forth into the open region and thus placed, that is, set, within that which towers into the open region as self-secluding and sheltering.

The strife that is brought into the rift and thus set back into the earth and thus fixed in place is the *figure* [*Gestalt*]. Createdness of the work means truth's being fixed in place in the figure. Figure is the structure in whose shape the rift composes itself. This composed rift is the fugue of truth's shining. What is here called figure [*Gestalt*] is always to be thought in terms of the particular placing [*Stellen*] and enframing [*Ge-stell*] as which the *work* occurs when it sets itself up and sets itself forth.

In the creation of a work, the strife, as rift, must be set back into the earth, and the earth itself must be set forth and put to use as self-secluding. Such use, however, does not use up or misuse the earth as matter, but rather sets it free to be nothing but itself. This use of the earth is a working with it that, to be sure, looks like the employment of matter in handicraft. Hence the illusion that artistic creation is also an activity of handicraft. It never is. But it is at all times a use of the earth in the fixing in place of truth in the figure. In contrast, the making of equipment never directly effects the happening of truth. The production of equipment is finished when a material has been so formed as to be ready for use. For equipment to be ready means that it is released beyond itself, to be used up in usefulness.

Not so when a work is created. This becomes clear in the light of the second characteristic, which may be introduced here.

The readiness of equipment and the createdness of the work agree in this, that in each case something is produced. Yet in contrast to all other modes of production, the work is distinguished by being created so that its createdness is part of the created work. But does not this hold true for everything brought forth, indeed for anything that has in any way come to be? Everything brought forth surely has this endowment of having been brought forth, if it has any endowment at all. Certainly. However, in the work, createdness

is expressly created into the created being, so that it stands out from it, from the being thus brought forth, in an expressly particular way. If this is how matters stand, then we must also be able to discover and experience the createdness explicitly in the work.

The emergence of createdness from the work does not mean that the work is to give the impression of having been made by a great artist. The point is not that the created being be certified as the performance of a capable person, so that the producer is thereby brought to public notice. It is not the *N. N. fecit* that is to be made known. Rather, the simple *factum est* is to be held forth into the open region by the work: namely this, that unconcealment of a being has happened here, and that as this happening it happens here for the first time; or, that such a work *is* at all rather than is not. The thrust that the work, as this work is, and the uninterruptedness of this plain thrust, constitute the steadfastness of the work's self-subsistence. Precisely where the artist and the process and the circumstances of the genesis of the work remain unknown, this thrust, this "*that it is*" of createdness, emerges into view most purely from the work.

To be sure, "*that*" it is made is a property also of all equipment that is available and in use. But this "*that*" does not become prominent in the equipment; it disappears in usefulness. The more handy a piece of equipment is, the more inconspicuous it remains that, for example, this particular hammer is, and the more exclusively does the equipment keep itself in its equipmentality. In general, of everything present to us, we can note that it *is*; but this also, if it is noted at all, is noted only soon to fall into oblivion, as is the wont of everything commonplace. And what is more commonplace than this, that a being is? In a work, by contrast, this fact, that it *is* as a work, is just what is unusual. The event of its being created does not simply reverberate through the work; rather, the work casts before itself the eventful fact that the work is as this work, and it has constantly this fact about itself. The more essentially the work opens itself, the more luminous becomes the uniqueness of the fact that it is rather than is not. The

more essentially this thrust comes into the open region, the more strange and solitary the work becomes. In the bringing forth of the work there lies this offering "*that it be*."

The question of the work's createdness ought to have brought us nearer to its workly character and therewith to its actuality. Createdness revealed itself as strife being fixed in place in the figure by means of the rift. Createdness here is itself expressly created into the work and stands as the silent thrust into the open region of the "*that*." But the work's actuality does not exhaust itself even in the createdness. On the contrary, this view of the essence of the work's createdness now enables us to take the step toward which everything thus far said tends.

The more solitarily the work, fixed in the figure, stands on its own and the more cleanly it seems to cut all ties to human beings, the more simply does the thrust come into the open that such a work *is*, and the more essentially is the extraordinary thrust to the surface and what is long-familiar thrust down. But this multiple thrusting is nothing violent, for the more purely the work is itself transported into the openness of beings—an openness opened by itself—the more simply does it transport us into this openness and thus at the same time transport us out of the realm of the ordinary. To submit to this displacement means to transform our accustomed ties to world and earth and henceforth to restrain all usual doing and prizing, knowing and looking, in order to stay within the truth that is happening in the work. Only the restraint of this staying lets what is created be the work that it is. This letting the work be a work we call preserving the work. It is only for such preserving that the work yields itself in its createdness as actual, which now means, present in the manner of a work.

Just as a work cannot be without being created, but is essentially in need of creators, so what is created cannot itself come into being without those who preserve it.

However, if a work does not find preservers, does not immediately find them capable of responding to the truth happening in the

work, this does not at all mean that the work may also be a work without preservers. Being a work, it always remains tied to preservers, even and particularly when it is still only waiting for them, only pleading and persevering for them to enter into its truth. Even the oblivion into which the work can sink is not nothing; it is still a preservation. It feeds on the work. Preserving the work means standing within the openness of beings that happens in the work. This "standing-within" of preservation, however, is a knowing. Yet knowing does not consist in mere information and notions about something. He who truly knows beings knows what he wills to do in the midst of them.

The willing here referred to, which neither merely applies knowledge nor decides beforehand, is thought in terms of the basic experience of thinking in *Being and Time*. Knowing that remains a willing, and willing that remains a knowing, is the existing human being's ecstatic entry into the unconcealment of Being. The resoluteness intended in *Being and Time* is not the deliberate action of a subject but the opening up of human being, out of its captivity in beings, to the openness of Being.* However, in existence, man does not proceed from some inside to some outside; rather, the essence of *Existenz* is out-standing standing-within the essential sunderance of the clearing of beings. Neither in the creation mentioned before nor in the willing mentioned now do we think of the performance or act of a subject striving toward himself as his self-posed goal.

Willing is the sober unclosedness of that existential self-transcendence which exposes itself to the openness of beings as it is set into the work. In this way, standing-within is brought under law. Preserving the work, as knowing, is a sober standing-within the awesomeness of the truth that is happening in the work.

This knowledge, which as a willing makes its home in the work's truth, and only thus remains a knowing, does not deprive the work

*The word for resoluteness, *Entschlossenheit*, if taken literally, would mean "unclosedness."—Tr.

of its independence, does not drag it into the sphere of mere lived experience, and does not degrade it to the role of a stimulator of such experience.* Preserving the work does not reduce people to their private experiences, but brings them into affiliation with the truth happening in the work. Thus it grounds being for and with one another as the historical standing-out of human existence in relation to unconcealment. Most of all, knowledge in the manner of preserving is far removed from that merely aestheticizing connoisseurship of the work's formal aspects, its qualities and charms. Knowing as having seen is a being resolved; it is standing within the strife that the work has fitted into the rift.

The proper way to preserve the work is co-created and prescribed only and exclusively by the work. Preserving occurs at different levels of knowledge, with always differing degrees of scope, constancy, and lucidity. When works are offered for sheer artistic enjoyment, this does not yet prove that they stand in preservation as works.

As soon as the thrust into the awesome is parried and captured by the sphere of familiarity and connoisseurship, the art business has begun. Even a painstaking transmission of works to posterity, all scientific efforts to regain them, no longer reach the work's own being, but only a remembrance of it. But even this remembrance may still offer to the work a place from which it joins in shaping history. The work's own peculiar actuality, on the other hand, is brought to bear only where the work is preserved in the truth that happens through the work itself.

The work's actuality is determined in its basic features by the essence of the work's being. We can now return to our opening question: How do matters stand with the work's thingly feature that is to guarantee its immediate actuality? They stand so that now we no longer raise this question about the work's thingly element; for

*This is precisely the complaint that Heidegger levels against Nietzsche's notion of will to power as art—not in the 1936–37 lecture course on Nietzsche but in notes sketched during the year 1939. To some extent the whole of the present essay may be viewed as a response to the Nietzschean *Wille zur Macht als Kunst*.—Ed.

as long as we ask it, we take the work directly and as a foregone conclusion, as an object that is simply at hand. In that way we never question in terms of the work, but in our own terms. In our terms—we, who then do not let the work be a work but view it as an object that is supposed to produce this or that state of mind in us.

But what looks like the thingly element, in the sense of our usual thing-concepts, in the work taken as object, is, seen from the perspective of the work, its earthy character. The earth juts up within the work because the work essentially unfolds as something in which truth is at work and because truth essentially unfolds only by installing itself within a particular being. In the earth, however, as essentially self-secluding, the openness of the open region finds that which most intensely resists it; it thereby finds the site of its constant stand, the site in which the figure must be fixed in place.

Was it then superfluous, after all, to enter into the question of the thingly character of the thing? By no means. To be sure, the work's work-character cannot be defined in terms of its thingly character, but as against that the question about the thing's thingly character can be brought onto the right course by way of a knowledge of the work's work-character. This is no small matter, if we recollect that those ancient, traditional modes of thought attack the thing's thingly character and make it subject to an interpretation of beings as a whole, an interpretation that remains unfit to apprehend the essence of equipment and of the work, and which makes us equally blind to the original essence of truth.

To determine the thing's thingness, neither consideration of the bearer of properties, nor that of the manifold of sense data in their unity, and least of all that of the matter-form structure regarded by itself, which is derived from equipment, is adequate. Anticipating a meaningful and weighty interpretation of the thingly character of things, we must aim at the thing's belonging to the earth. The essence of the earth, in its free and unhurried bearing and self-seclusion, reveals itself, however, only in the earth's jutting into a world, only in the opposition of the two. This strife is fixed in place in the

figure of the work and becomes manifest by it. What holds true of equipment—namely, that we come to know its equipmental character specifically only through the work itself—also holds of the thingly character of the thing. The fact that we never know thingness directly, and if we know it at all, then only vaguely, and thus require the work—this fact proves indirectly that in the work's work-being the happening of truth, the opening up of beings, is at work.

But, we might finally object, if the work is indeed to bring thingness cogently into the open region, must it not then itself—and indeed before its own creation and for the sake of its creation—have been brought into a relation with the things of earth, with nature? Someone who must have known all about this, Albrecht Dürer, did after all make the well-known remark: "For in truth, art lies hidden within nature; he who can wrest it from her, has it." "Wrest" here means to draw out the rift and to draw the design with the drawing-pen on the drawing-board.* But we at once raise the counterquestion: How can the rift be drawn out if it is not brought into the open region by the creative projection as a rift, which is to say, brought out beforehand as strife of measure and unmeasure? True, there lies hidden in nature a rift-design, a measure and a boundary and, tied to it, a capacity for bringing forth—that is, art. But it is equally certain that this art hidden in nature becomes manifest only through the work, because it lies originally in the work.

The trouble we are taking over the actuality of the work is intended as spadework for discovering art and the essence of art in the actual work. The question concerning the essence of art, the way toward knowledge of it, is first to be placed on a firm ground again. The answer to the question, like every genuine answer, is only the final result of the last step in a long series of questions. Each answer remains in force as an answer only as long as it is rooted in questioning.

*"Reissen heisst hier Herausheben des Risses und den Riss reissen mit der Reissfeder auf dem Reissbrett."

The actuality of the work has become not only clearer for us in the light of its work-being, but also essentially richer. The preservers of a work belong to its createdness with an essentiality equal to that of the creators. But it is the work that makes the creators possible in their essence, the work that by its own essence is in need of preservers. If art is the origin of the work, this means that art lets those who essentially belong together at work, the creator and the preserver, originate, each in his own essence. What, however, is art itself that we call it rightly an origin?

In the work, the happening of truth is at work and, indeed, at work according to the manner of a work. Accordingly the essence of art was defined to begin with as the setting-into-work of truth. Yet this definition is intentionally ambiguous. It says on the one hand: art is the fixing in place of self-establishing truth in the figure. This happens in creation as the bringing forth of the unconcealment of beings. Setting-into-work, however, also means the bringing of work-being into movement and happening. This happens as preservation. Thus art is the creative preserving of truth in the work. *Art then is a becoming and happening of truth.* Does truth, then, arise out of nothing? It does indeed if by *nothing* we mean the sheer "not" of beings, and if we here think of the being as something at hand in the ordinary way, which thereafter comes to light and is challenged by the existence of the work as only presumptively a true being. Truth is never gathered from things at hand, never from the ordinary. Rather, the opening up of the open region, and the clearing of beings, happens only when the openness that makes its advent in thrownness is projected.*

*Thrownness, *Geworfenheit*, is understood in *Being and Time* as an existential characteristic of Dasein, human being, its thatness, its "that it is," and it refers to the facticity of human being's being handed over to itself, its being on its own responsibility; as long as human being is what it is, it is thrown, cast, *im Wurf*. Projection, *Entwurf*, on the other hand, is a second existential character of human being, referring to its driving forward toward its own possibility of being. It takes the form of understanding, which the author speaks of as the mode of being of human being in which human being is in its possibilities as possibilities. It is not the mere having of a

Truth, as the clearing and concealing of beings, happens in being composed. *All art*, as the letting happen of the advent of the truth of beings, is as such, *in essence, poetry*. The essence of art, on which both the artwork and the artist depend, is the setting-itself-into-work of truth. It is due to art's poetic essence that, in the midst of beings, art breaks open an open place, in whose openness everything is other than usual. By virtue of the projection set into the work of the unconcealment of beings, which casts itself toward us, everything ordinary and hitherto existing becomes an unbeing. This unbeing has lost the capacity to give and keep Being as measure. The curious fact here is that the work in no way affects hitherto existing beings by causal connections. The working of the work does not consist in the taking effect of a cause. It lies in a change, happening from out of the work, of the unconcealment of beings, and this means, of Being.

Poetry, however, is not an aimless imagining of whimsicalities and not a flight of mere notions and fancies into the realm of the unreal. What poetry, as clearing projection, unfolds of unconcealment and projects ahead into the rift-design of the figure, is the open region which poetry lets happen, and indeed in such a way that only now, in the midst of beings, the open region brings beings to shine and ring out. If we fix our vision on the essence of the work and its connection with the happening of the truth of beings, it becomes questionable whether the essence of poetry, and this means at the same time the essence of projection, can be adequately thought of in terms of the power of imagination.

The essence of poetry, which has now been ascertained very broadly—but not on that account vaguely—may here be kept firmly in mind as something worthy of questioning, something that still has to be thought through.

preconceived plan, but is the projecting of possibility in human being that occurs antecedently to all plans and makes planning possible. Human being is both thrown and projected; it is a "thrown project," a factual directedness toward possibilities of being.—Tr.

If all art is in essence poetry, then the arts of architecture, painting, sculpture, and music must be traced back to poesy. That is pure arbitrariness. It certainly is, as long as we mean that those arts are varieties of the art of language, if it is permissible to characterize poesy by that easily misinterpretable title. But poesy is only one mode of the clearing projection of truth, i.e., of poetic composition in this wider sense. Nevertheless, the linguistic work, poetry in the narrower sense, has a privileged position in the domain of the arts.

To see this, only the right concept of language is needed. In the current view, language is held to be a kind of communication. It serves for verbal exchange and agreement, and in general for communicating. But language is not only and not primarily an audible and written expression of what is to be communicated. It not only puts forth in words and statements what is overtly or covertly intended to be communicated; language alone brings beings as beings into the open for the first time. Where there is no language, as in the Being of stone, plant, and animal, there is also no openness of beings, and consequently no openness of nonbeing and of the empty.

Language, by naming beings for the first time, first brings beings to word and to appearance. Only this naming nominates beings to their Being *from out of* their Being. Such saying is a projecting of clearing, in which announcement is made of what it is that beings come into the open *as*. Projecting is the release of a throw by which unconcealment infuses itself into beings as such. This projective announcement forthwith becomes a renunciation of all the dim confusion in which a being veils and withdraws itself.

Projective saying is poetry: the saying of world and earth, the saying of the arena of their strife and thus of the place of all nearness and remoteness of the gods. Poetry is the saying of the unconcealment of beings. Actual language at any given moment is the happening of this saying, in which a people's world historically arises for it and the earth is preserved as that which remains closed.

Projective saying is saying which, in preparing the sayable, simultaneously brings the unsayable as such into a world. In such saying, the concepts of a historical people's essence, i.e., of its belonging to world history, are preformed for that people.

Poetry is thought of here in so broad a sense and at the same time in such intimate essential unity with language and word, that we must leave open whether art in all its modes, from architecture to poesy, exhausts the essence of poetry.

Language itself is poetry in the essential sense. But since language is the happening in which beings first disclose themselves to man each time as beings, poesy—or poetry in the narrower sense—is the most original form of poetry in the essential sense. Language is not poetry because it is the primal poesy; rather, poesy appropriates in language because language preserves the original essence of poetry. Building and plastic creation, on the other hand, always happen already, and happen only, in the open region of saying and naming. It is the open region that pervades and guides them. But for this very reason they remain their own ways and modes in which truth directs itself into work. They are an ever special poetizing within the clearing of beings which has already happened unnoticed in language.

Art, as the setting-into-work of truth, is poetry. Not only the creation of the work is poetic, but equally poetic, though in its own way, is the preserving of the work; for a work is in actual effect as a work only when we remove ourselves from our commonplace routine and move into what is disclosed by the work, so as to bring our own essence itself to take a stand in the truth of beings.

The essence of art is poetry. The essence of poetry, in turn, is the founding of truth. We understand founding here in a triple sense: founding as bestowing, founding as grounding, and founding as beginning. Founding, however, is actual only in preserving. Thus to each mode of founding there corresponds a mode of preserving. We can do no more now than to present this structure of the

essence of art in a few strokes, and even this only to the extent that the earlier characterization of the essence of the work offers an initial hint.

The setting-into-work of truth thrusts up the awesome and at the same time thrusts down the ordinary and what we believe to be such. The truth that discloses itself in the work can never be proved or derived from what went before. What went before is refuted in its exclusive actuality by the work. What art founds can therefore never be compensated and made up for by what is already at hand and available. Founding is an overflow, a bestowal.

The poetic projection of truth that sets itself into work as figure is also never carried out in the direction of an indeterminate void. Rather, in the work, truth is thrown toward the coming preservers, that is, toward a historical group of human beings. What is thus cast forth is, however, never an arbitrary demand. Truly poetic projection is the opening up of that into which human being as historical is already cast. This is the earth and, for a historical people, its earth, the self-secluding ground on which it rests together with everything that it already is, though still hidden from itself. But this is also its world, which prevails in virtue of the relation of human being to the unconcealment of Being. For this reason, everything with which man is endowed must, in the projection, be drawn up from the closed ground and expressly set upon this ground. In this way the ground is first grounded as the bearing ground.

All creation, because it is such a drawing-up, is a drawing, as of water from a spring. Modern subjectivism, to be sure, immediately misinterprets creation, taking it as the sovereign subject's performance of genius. The founding of truth is a founding not only in the sense of free bestowal, but at the same time foundation in the sense of this ground-laying grounding. Poetic projection comes from nothing in this respect, that it never takes its gift from the ordinary and traditional. Yet it never comes from nothing in that what is projected by it is only the withheld determination of historical Dasein itself.

Bestowing and grounding have in themselves the unmediated character of what we call a beginning. Yet this unmediated character of a beginning, the peculiarity of a leap out of the unmediable, does not exclude but rather includes the fact that the beginning prepares itself for the longest time and wholly inconspicuously. A genuine beginning, as a leap, is always a head start, in which everything to come is already leaped over, even if as something still veiled. The beginning already contains the end latent within itself. A genuine beginning, however, has nothing of the neophyte character of the primitive. The primitive, because it lacks the bestowing, grounding leap and head start, is always futureless. It is not capable of releasing anything more from itself because it contains nothing more than that in which it is caught.

A beginning, on the contrary, always contains the undisclosed abundance of the awesome, which means that it also contains strife with the familiar and ordinary. Art as poetry is founding, in the third sense of instigation of the strife of truth: founding as beginning. Always when beings as a whole, as beings themselves, demand a grounding in openness, art attains to its historical essence as foundation. This foundation happened in the West for the first time in Greece. What was in the future to be called Being was set into work, setting the standard. The realm of beings thus opened up was then transformed into a being in the sense of God's creation. This happened in the Middle Ages. This kind of being was again transformed at the beginning and during the course of the modern age. Beings became objects that could be controlled and penetrated by calculation. At each time a new and essential world irrupted. At each time the openness of beings had to be established in beings themselves by the fixing in place of truth in figure. At each time there happened unconcealment of beings. Unconcealment sets itself into work, a setting which is accomplished by art.

Whenever art happens—that is, whenever there is a beginning—a thrust enters history; history either begins or starts over again. History here means not a sequence in time of events, of whatever

sort, however important. History is the transporting of a people into its appointed task as entry into that people's endowment.

Art is the setting-into-work of truth. In this proposition an essential ambiguity lies hidden, in which truth is at once the subject and the object of the setting. But subject and object are unsuitable names here. They keep us from thinking precisely this ambiguous essence, a task that no longer belongs to the present consideration. Art is historical, and as historical it is the creative preserving of truth in the work. Art happens as poetry. Poetry is founding in the triple sense of bestowing, grounding, and beginning. Art, as founding, is essentially historical. This means not simply that art has a history in the extrinsic sense that in the course of time it, too, appears along with many other things, and in the process changes and passes away and offers changing aspects for historiology. Art is history in the essential sense that it grounds history.

Art lets truth originate. Art, founding preserving, is the spring that leaps to the truth of beings in the work. To originate something by a leap, to bring something into being from out of its essential source in a founding leap—this is what the word "origin" [*Ursprung*, literally, primal leap] means.

The origin of the work of art—that is, the origin of both the creators and the preservers, which is to say of a people's historical existence—is art. This is so because art is in its essence an origin: a distinctive way in which truth comes into being, that is, becomes historical.

We inquire into the essence of art. Why do we inquire in this way? We inquire in this way in order to be able to ask more properly whether art is or is not an origin in our historical existence, whether and under what conditions it can and must be an origin.

Such reflection cannot force art and its coming-to-be. But this reflective knowledge is the preliminary and therefore indispensable preparation for the becoming of art. Only such knowledge prepares its space for art, their way for the creators, their location for the preservers.

In such knowledge, which can only grow slowly, the question is decided whether art can be an origin and then must be a forward spring, or whether it is to remain a mere appendix and then can only be carried along as a routine cultural phenomenon.

Are we in our existence historically at the origin? Do we know, which means do we give heed to, the essence of the origin? Or, in our relation to art, do we still merely make appeal to a cultivated acquaintance with the past?

For this either-or and its decision there is an infallible sign. Hölderlin, the poet—whose work still confronts the Germans as a test to be stood—named it in saying:

*Schwer verlässt
was nahe dem Ursprung wohnt, den Ort.*

Reluctantly
that which dwells near its origin abandons the site.
—"The Journey," verses 18-19

EPILOGUE

The foregoing reflections are concerned with the riddle of art, the riddle that art itself is. They are far from claiming to solve the riddle. The task is to see the riddle.

Almost from the time when specialized thinking about art and the artist began, this thought was called aesthetic. Aesthetics takes the work of art as an object, the object of *aisthēsis*, of sensuous apprehension in the wide sense. Today we call this apprehension lived experience. The way in which man experiences art is supposed to give information about its essence. Lived experience is the source that is standard not only for art appreciation and enjoyment but also for artistic creation. Everything is an experience. Yet perhaps lived experience is the element in which art dies. The dying occurs so slowly that it takes a few centuries.

To be sure, people speak of immortal works of art and of art as an eternal value. Speaking this way means using that language which does not trouble with precision in all essential matters, for fear that in the end to be precise would call for—thinking. And is there any greater anxiety today than that in the face of thinking? Does this talk about immortal works and the eternal value of art have any content or substance? Or are these merely the half-baked clichés of an age when great art, together with its essence, has departed from among human beings?

In the most comprehensive reflection on the essence of art that the West possesses—comprehensive because it stems from metaphysics—namely, Hegel's *Lectures on Aesthetics*, the following propositions occur:

Art no longer counts for us as the highest manner in which truth obtains existence for itself.

One may well hope that art will continue to advance and perfect itself, but its form has ceased to be the highest need of spirit.

In all these relationships art is and remains for us, on the side of its highest vocation, something past.*

The judgment that Hegel passes in these statements cannot be evaded by pointing out that since Hegel's lectures on aesthetics were given for the last time during the winter of 1828–29 at the University of Berlin we have seen the rise of many new artworks and new art movements. Hegel never meant to deny this possibility. But the question remains: Is art still an essential and necessary way in which that truth happens which is decisive for our historical existence, or is art no longer of this character? If, however, it is such no longer, then there remains the question as to why this is so. The truth of Hegel's judgment has not yet been decided; for behind this verdict there stands Western thought since the Greeks. Such thought corresponds to a truth of beings that has already happened. Decision upon the judgment will be made, when it is made, from and about this truth of beings. Until then the judgment remains in force. But for that very reason the question is necessary as to whether the truth that the judgment declares is final and conclusive, and what follows if it is.

Such questions, which solicit us more or less definitely, can be asked only after we have first taken into consideration the essence of art. We attempt to take a few steps by posing the question of the origin of the artwork. The problem is to bring to view the work-character of the work. What the word "origin" here means is thought by way of the essence of truth.

The truth of which we have spoken does not coincide with that which is generally recognized under the name and assigned to cognition and science as a quality, in order to distinguish from it the

*In the original pagination of the *Vorlesungen*, which is repeated in the Jubiläum edition edited by H. Glockner (Stuttgart: Frommanns Verlag, 1953), these passages occur at X, 1, 134; 135; 16. In the "Theorie Werkausgabe" (Frankfurt am Main: Suhrkamp, 1970) they are to be found in vol. 13, 141, 142, and 25.—Ed.

beautiful and the good, which function as names for the values of nontheoretical activities.

Truth is the unconcealment of beings as beings. Truth is the truth of Being. Beauty does not occur apart from this truth. When truth sets itself into the work, it appears. Appearance—as this being of truth in the work and as work—is beauty. Thus the beautiful belongs to truth's propriative event. It does not exist merely relative to pleasure and purely as its object. The beautiful does lie in form, but only because the *forma* once took its light from Being as the beingness of beings. Being at that time was appropriated as *eidos*. The *idea* fits itself into the *morphē*. The *synolon*, the unitary whole of *morphē* and *hylē*, namely the *ergon*, is in the manner of *energeia*. This mode of presence becomes the *actualitas* of the *ens actu*. The *actualitas* becomes reality. Actuality becomes objectivity. Objectivity becomes lived experience. In the way in which, for the world determined by the West, beings are as the actual, there is concealed a peculiar confluence of beauty with truth. The history of the essence of Western art corresponds to the change in the essence of truth. Western art is no more intelligible in terms of beauty taken for itself than it is in terms of lived experience, supposing that the metaphysical concept of art reaches into the essence of art.

ADDENDUM

On pages 189 and 197 an essential difficulty will force itself on the attentive reader: it looks as if the remarks about the "fixing in place of truth" and the "letting happen of the advent of truth" could never be brought into accord. For "fixing in place" implies a willing that blocks and thus prevents the advent of truth. In *letting-happen* on the other hand, there is manifested a compliance and thus, as it were, a nonwilling, that clears the way for the advent of truth.

The difficulty is resolved if we understand fixing in place in the sense intended throughout the entire text of the essay, above all in the key specification "*setting-into-work*." Also correlated with "to place" and "to set" is "to lay"; all three meanings are still intended jointly by the Latin *ponere*.

We must think "to place" in the sense of *thesis*. Thus on page 186 the statement is made, "Setting and taking possession are here everywhere (!) thought on the basis of the Greek sense of *thesis*, which means a setting up in the unconcealed." The Greek "setting" means placing, as for instance, letting a statue be set up. It means laying, laying down an oblation. Placing and laying have the sense of bringing *here* into the unconcealed, bringing *forth* into what is present, that is, letting lie forth. Setting and placing here never mean the modern concept of commandeering things to be placed over against the self (the ego-subject). The standing of the statue (i.e., the presencing of the radiance facing us) is different from the standing of what stands over against us in the sense of the object. "Standing" (See p. 162) is constancy of shining. By contrast, *thesis*, *anti-thesis*, and *synthesis* in the dialectic of Kant and German Idealism mean a placing or putting within the sphere of subjectivity of consciousness. Accordingly, Hegel—correctly in terms of his posi-

tion—interpreted the Greek *thesis* in the sense of the immediate positing of the object. Setting in this sense, therefore, is for him still untrue, because it is not yet mediated by antithesis and synthesis. (See “Hegel und die Griechen” in the *Festschrift* for H. G. Gadamer, 1960.)*

But if, in the context of our essay on the work of art, we keep in mind the Greek sense of *thesis*—to let lie forth in its shining and presencing—then the “fix” in “fix in place” can never have the sense of rigid, motionless, and secure.

“Fixed” means outlined, admitted into the boundary (*peras*), brought into the outline (See p. 188). The boundary in the Greek sense does not block off; rather, being itself brought forth, it first brings to its radiance what is present. Boundary sets free into the unconcealed; by its contour in the Greek light the mountain stands in its towering and repose. The boundary that fixes and consolidates is in this repose—repose in the fullness of motion. All this holds of the work in the Greek sense of *ergon*; this work’s “Being” is *energeia*, which gathers infinitely more movement within itself than do the modern “energies.”

Thus the “fixing in place” of truth, rightly understood, can never run counter to the “letting happen.” For one thing, this “letting” is nothing passive but a doing in the highest degree (see “Wissenschaft und Besinnung” in *Vorträge und Aufsätze*, p. 49†) in the sense of *thesis*, a “working” and “willing” that in the present essay (p. 192) is characterized as the “existing human being’s ecstatic entry into the unconcealment of Being.” For another thing, the “happen” in the

*The reference was added to the Reclam edition in 1960. The essay appears also in Martin Heidegger, *Wegmarken* (Frankfurt-am-Main: V. Klostermann, 1967), pp. 255–72.—ED.

†The reference is to a discussion of the German *Tun*, doing, which points to the core of its meaning as a laying forth, placing here, bringing here, and bringing forth—“working,” in the sense either of something bringing itself forth out of itself into presence or of man performing the bringing here and bringing forth of something. Both are ways in which something that is present presences.—TR.

letting happen of truth is the movement that prevails in the clearing and concealing, or more precisely in their union, that is to say, the movement of the clearing of self-concealment as such, from which in turn all self-clearing stems. What is more, this “movement” even requires a fixing in place in the sense of a bringing forth, where the bringing is to be understood in the sense given it on page 187, in that the creative bringing forth “is rather a receiving and an incorporating of a relation to unconcealment.”

In accordance with what has so far been explained, the meaning of the noun *Ge-Stell* [enframing] used on page 189, is thus defined: the gathering of the bringing-forth, of the letting-come-forth-here into the rift-design as bounding outline (*peras*). The Greek sense of *morphē* as *Gestalt* is made clear by *Ge-Stell* so understood. Now, the word *Ge-Stell*, which we used in later writings as the explicit key expression for the essence of modern technology, was indeed conceived in reference to that broader sense of *Ge-Stell* (not in reference to such other senses as bookshelf or montage). That context is essential, because related to the destiny of Being. Enframing, as the essence of modern technology, derives from the Greek way of experiencing letting-lie-forth, *logos*, from the Greek *poiēsis* and *thesis*. In setting up the frame—which now means in commandeering [*Herausfordern*] everything into assured availability—there sounds the claim of the *ratio reddenda*, i.e., of the *logon didonai* [the reasons, grounds, or accounts to be rendered], but in such a way that today this claim that is made in enframing takes control of the absolute, and the process of representation [*Vor-stellen*, literally, putting forth], on the basis of the Greek sense of apprehending, devotes itself to securing and fixing in place.

When we hear the words “fix in place” and “enframing” in “The Origin of the Work of Art,” we must, on the one hand, put out of mind the modern meaning of placing or enframing, and yet at the same time we must not fail to note that, and in what way, the Being that defines the modern period—Being as enframing—stems from

the Western destiny of Being and has not been thought *up* by philosophers but rather thought *to* thinkers (see *Vorträge und Aufsätze*, pp. 28 and 49*).

It is still our burden to discuss the specifications given briefly on pages 185–87 about the “establishing” and “self-establishing of truth in beings.” Here again we must avoid understanding “establish” [*einrichten*] in the modern sense and in the manner of the lecture on technology as “organize” and “finish or complete.” Rather, “establishing” recalls the “impulse of truth toward the work,” mentioned on page 187 the impulse that, in the midst of beings, truth should itself come to be in the manner of work, should itself come to be as being.

If we recollect how truth as unconcealment of beings means nothing but the presencing of beings as such, that is, *Being*—see page 197—then talk about the self-establishing of truth, that is, of Being, in beings, touches on the problem of the ontological difference (See *Identität und Differenz* [1957], pp. 37ff).† For this reason there is the note of caution on page 186 of “The Origin of the Work of Art”: “In referring to this self-establishing of openness in the open region, thinking touches on a sphere that cannot yet be explicated here.” The whole essay, “The Origin of the Work of Art,” deliberately yet tacitly moves on the path of the question of the essence of Being. Reflection on what *art* may be is completely and decidedly determined only in regard to the question of *Being*. Art is considered neither an area of cultural achievement nor an appearance of spirit; it belongs to the *propriative event* [*Ereignis*] by way of which the “meaning of Being” (See *Being and Time*) can alone be defined. What art may be is one of the questions to which

*The reference to p. 49 is to the conception of doing, as given in the previous note. The passage on p. 28 of *Vorträge und Aufsätze* appears in these *Basic Writings*, pp. 325–26.—Tr.

†See Martin Heidegger, *Identity and Difference*, trans. Joan Stambaugh (New York: Harper & Row, 1969), pp. 50ff., 116ff.—Tr.

no answers are given in the essay. Whatever gives the impression of such an answer are directives for questioning. (See the first sentences of the Epilogue.)

Among these directives there are two *important hints*, on pages 196 and 202. In both places mention is made of an “ambiguity.” On page 202 an “essential ambiguity” is noted in regard to the definition of art as “the setting-into-work of truth.” In this ambiguity, truth is “subject” on the one hand and “object” on the other. *Both* descriptions remain “unsuitable.” If truth is the “subject,” then the definition “the setting-into-work of truth” means: “truth’s setting *itself* into work” (compare pages 196 and 162). Art is then conceived in terms of the propriative event. Being, however, is a call to man and is not without man. Accordingly, art is at the same time defined as the setting-into-work of truth, where truth *now* is “object” and art is human creating and preserving.

Within the *human* relation to art there results the second ambiguity of the setting-into-work of truth, which on page 191 was called creation and preservation. According to pages 196 and 182 the *art-work* and the *artist* rest “simultaneously” in what goes on in art. In the rubric “the setting-into-work of truth,” in which it remains undecided but *decidable* who does the setting or in what way it occurs, there is concealed *the relation of Being and human being*, a relation that is unsuitably conceived even in this version—a distressing difficulty, which has been clear to me since *Being and Time* and has since been expressed in a variety of versions (See, most recently, “Zur Seinsfrage” and the present essay, p. 186, “Only this much should be noted, that. . .”).

The problematic context that prevails here then comes together at the proper place in the discussion, where the essence of language and of poetry is touched on, all this again only in regard to the belonging together of Being and saying.

There remains the unavoidable quandary that the reader, who naturally comes to the essay from without, will refrain at first and for a long time from perceiving and interpreting the matters at issue

here in terms of the reticent domain that is the source of what has to be thought. For the author himself, however, there remains the quandary of always having to speak in the language most opportune for each of the various stations on his way.

V

LETTER ON HUMANISM

☛ *To think is to confine yourself
to a single thought that one day
stands still like a star in the
world's sky.*