

# Separate from Web of Meaning to Enjoy a Short Rest without Besorge for Dasein

Xiaodan Liu<sup>1</sup>, Cheng Zhang<sup>2</sup>

<sup>1</sup>*School of Guangdong University of Foreign Studies South China Business College,*

<sup>2</sup>*Shaanxi Commercial School*

<sup>1</sup>*E-mail: 156612120@qq.com*

## ABSTRACT

When a thing becomes a tool and subordinates & relies on the usage of Man, it is the present-in-hand of dasein. While a thing that does not focus on the present can be constructed in the mind or even incorporated into deep thinking, Heidegger called it ready-to-hand. Obviously, the ready-to-hand has a wider space for traveling to infinity. This paper started from the definition of the present-in-hand and the ready-to-hand, and then analyzed the non-negativity of the ready-to-hand, finally, it indicated that the ready-to-hand was a channel to separate from the web of meaning, whereby the ego could get rid of the current meaning of time and space, and establish a dwelling place for a short rest of endless dasein besorge.

**Keywords:** *Heidegger, Present-in-hand, Ready-to-hand*

## 1. INTRODUCTION

Man is not a dispensable existence in this world, and his “being” certainly must also encounter everything around it. During the encountering, people will inevitably become the “being-in” of time and space, just like a beam of light which is born to illuminate for beginning to carve the existence of the ego, and people are wrapped and move ahead slowly. The first issue for dasein to deal with is the thing (the existence distinct from being). Dasein has to besorgen and plan various things, such as engagement, investigation, inquiry, and so on to present the dasein. “The forest is a tree farm, the mountain is a quarry, the river is the waterpower, and the wind is the sailing wind.[1]” Nature is revealed in this way or that way, and everything moves from concealment to manifestation. All technology, architecture, and communication are revealed from the besorge of dasein. The rise and fall of the sun, the rotation of the stars, the wind, the mountains, the lakes... They stand out in the world of tools and become the objects in the mind of being. Heidegger said the other could make dasein daze to stop planning. Who is the other? We read as the other does; we enjoy ourselves as the other does; the other could judge everything but himself. Any person could become the other, and any person could be covered. Therefore, what should dasein do?

## 2. FROM PRESENT-IN-HAND TO READY-TO-HAND

Present-in-hand does not act as its own object, but intervenes in the event together with the Self. The “Self” as a subject carries the “Other” and at the same time realizes the truth of the Self in the negativity of the “Other” (objectifying the Self into the appearance of reality). This process brings the Self and the individual under the temporality of Dasein and the union of many individuals to the “identity,” a transition from abstract universality to individuality, and also a process of enriching the empty universality. The Dasein is the mediator of this transition, breaking the absolute boundary between the Self and the Other. The Self and the Other are no longer separate and independent, which is the process of enriching the abstract Self. The basis of this enrichment is to give concrete time and space, that is, the appearance in the process of breaking down the barriers of the eventualities of “Self” and the “Other” is temporality.

Present-in-hand is the tool that confronts the “object,” the subject, and the outside together, even as an extension of one’s own Dasein[2]. As the direction of Dasein’s “Umsicht,” present-in-hand is the station of the Dasein. The Other in Sorge, which is the nearest opposites, sometimes appear in a limited non-negative

state by chance due to the co-temporal co-field of existence, and then these Others will be with the “Self” to Sorge the other others. Thus, these others become “tools” (present-in-hand) that surround the “Self” as places. As we said before, the “Self” faces the “world of the Other,” and the first appearance that confronts it from the abstract to the individual is the temporality of Dasein, which reflects the instability of the concrete object in its form. This instability makes its essence in persistence more elusive and makes it more indistinct to find conceptual correspondence in the various aspects of the object world.

At this point, the Self is in the anxiety of objectification with nowhere to land, which is the existential crisis of the Self under temporality. This is a natural “fear,” and the extension of temporality casts the extinction of essence in flux. The essence is the “what,” a conceptual and object determination. To find a reflection of the abstract Self in the fluid and individual external world, an abstract self must find the “grasp” (the essence or the base of meaning) in the “fluid” and find the more stable object of “Being” in persistence. From the phenomenological point of view, the phenomenal material or sensual miscellany itself has the “meaning” of being intentionally established as an object because of its original state. So the external world is not all “ironclad” nor “flowing,” but a place where many individual “essence” exist with different degrees of stability. The difference in the certainty of their concepts and the degree of clarity of the “essence” gives the Self a degree of stratification before the natural “fear,” that is, the crisis of negativity of the Other.

“The Self is a prerequisite for existence,” but it is usually easy to accept the opposite, “existence is a prerequisite for the Self.” The former emphasizes more the action of “Dasein” in forming the world of objects. Behind it is the dynamism of the Self in existence and the subjectivity of the crisis. And the “existence” becomes the reflection of the Self, that is, the transition from the Self to the object. This transition is in the form of the subject’s judgment, with the Self as the subject. An affirmative judgment is the transition of the subject from individuality through the predicate to the universal object, so that this transition from the individual and accidental sensibility to the universal concept is itself the content of the judgment. As said before, the degree of conceptual clarity of phenomena is different; that is, the degree of the solidity of the “essence” in persistence is different. (The determination of essence is the most general judgment, i.e., what something is). The solidity of this persistence directly determines the validity of the judgment that the world of the Other is not completely ungraspable and not completely graspable. This is talking about the possibility of existence for one thing, and the regional nature of judgment for the other.

After the preceding review, we see that the world of

the Self and the Other are not simply dichotomous opposites. The world of the Other presents differences in the solidity and clarity of the “essence” of the phenomena in which it is located, as well as differences in the certainty of individual conceptual judgments. So there are always things that are relatively clear and fixed in essence that we can pin down conceptually with some certainty. And these essentially and conceptually easier-to-determine objects become the tools and references for the Self to continue to circle and grasp other phenomenal objects that are relatively unclear. Just as we look at the relatively fixed and clear scale of the clock to lock the fluid stretches of time, we can even give a certain “essence” to this unpredictable and unestablished essence, that is, we can judge “one hour” or “one minute” with the help of this dial. At this time, as an object of the world of the Other, the dial is our “present-in-hand” for time. Here is to show that the “present-in-hand” is only a special “other”, it is not a “self”. Although it is playing the function of helping itself dasein because of the “fear” of that natural self-face. But it is still others, or it and others do not have their own essential particularity, just because it acts as a phenomenon composition. The parts and the “category side” links have relatively high synteny in time. In short, as a conceptual counterpart, it is dasein more likely or likely under its concept. Therefore, among many “others”, it is quite accidental to become the “present-in-hand”, rather than its natural and other attributes and close to the “self” (non-religious saint). For example, we stipulate the star host, it is from a lot of huge differences between far and near the planets combined into a figure, we call it so and so constellation. The reason for helping us to grasp the sky and solar terms is only that they have a constant location relationship, and not that these planets have their own special properties. But a certain category side of the link has a more reserved common time, resulting in the overall constellation will have a more reserved “essence”. However, the relevant utilitarian and related “present-in-hand” based on the “existentialism”, as an other person, is destined not to be the same as the “ego”, and become the utilitarian premise for the purpose of existence, this is different from “ready-to-hand things”, is whether its correlation with the self is based on utilitarian. Besides, we have to see the individual differences in judgment; the stronger and more flexible the judgment is, the more the individual can conceptualize and capture the “essence” of the fluid and episodic individual. The greater the range of present-in-hand, the greater the rationalization of self-existence, and the greater the distance from the natural “fear.”[4].

Ready-to-hand is the “object” of the Self to be appreciated, observed, and lived with. One thing that both of them (present-in-hand and ready-to-hand) have in common is that they are special “others.” The special

thing is that the ordinary other that encounters me encounters the Self with negativity, while the two special “others” encounter the “Self” with a faded or de-negativity gesture.

It is emphasized that present-in-hand, together with me, besorgen on else the others. As the aid of the tools, present-in-hand does not cause the besorge of dasein to disappear, but at this moment the ego does not besorgen vacantly anymore. While ready-to-hand is different and is more special. As the other to encounter the ego, I encounter it with no task of “negativity” besorge against else the others, which is a very special relationship between me and the other. With no besorge/tools/task, it is entirely the dwelling of ego in the other, which is poetical and artistic.

### **3. HARMONY OF READY-TO-HAND (NON-NEGATIVITY)**

These ready-to-hands are artworks in a broad sense. I can't help to recall Sartre's saying “Hell is the other”, where the description of existence is really inadequate, leaving no room for poetry and dwelling. What's more valuable here is to consider whether this ready-to-hand is natural or self-made, or whether ready-to-hand could be made by me? So let's start with its properties.

The non-negativity between it and me is an important premise, so where does the negativity between the other and me come from? It comes from the conflict of “being”, a conflict for the form to contest the content. As Schopenhauer said, every form has a natural instinct to possess more, which is a gene derived from identity with the absolute idea, alternatively, any concrete form has a mission and power to speak for the absolute idea. This power generates the negativity between the other and me in various encountering. This negativity among individuals can be reflected in physical and chemical movements or changes, such as mountains and water. The shape of the mountain defines the river, while the water also erodes and shapes the form and shape of the mountain[3].

Negativity is reflected in the fact that its own determination changes the other to some extent, either by means of movement state to make the other tend to be identical with its own form, or by chemical means to make the form of the other be identical with itself. For example, when an animal eats food, it essentially digests the food to form part of the body. Regardless of which means, these negative manifestations are common in that: “encountering”. That is two conditions: first, the root of negativity is otherness, second, mutual “encountering” becomes “related”. This encountering or relatedness is what Hegel called the identity rate of the intrinsic connectedness of the individuals with otherness, while the negativity rate in the extrinsic connectedness is to negate that itself is a “connectedness”, alternatively, on

the contrary, “connectedness”, “relatedness”, “encountering” could make the negativity become the representation.

### **4. SEPARATE FROM THE WEB OF MEANING TO ENJOY A POETICAL DWELLING**

The negativity derived from the otherness among things becomes the representation. However, it is interesting that ready-to-hand is obviously connected with and related to me, which is an individual within my perception and with otherness against me. But why does it not present that mutual change (the effect of the actual form) arises from the form determination of mutual negativity? Because it is also a “do-nothingness” relatedness and encountering, which is the encountering without besorge of dasein.

As this “relatedness” is vague, almost unrelated relatedness. There is no existential relatedness, an almost comfortable “encountering”. This so-called relatedness is perceptual, disinterested, or even impractical. It's simply an encountering in time and space, and when we stand in front of artworks, our senses encounter it. But this attainment of unrelated “being” does not intervene in my being (does not determine my real being). That's the difference between a painting and a college entrance notice. The latter determines my being, while I simply dwell my spirit on the former[5].

Alternatively, it is called “ready”-to-hand, because it has already completed its mutual determination with me. But this is simply equivalent to “completed”, not really completed, because the otherness on the form still exists objectively. So why does this otherness create the feeling of being “completed”? Because of the “separation”. The ready-to-hand encounters us in a nonfunctional manner. That is, it is neither a tool to aid dasein nor a besorge object by us for being. Our encountering perception against it is unrelated to its real properties, separated from the “real life”. For example, an apple in the real world, we have a food relationship with it, which is the usage of properties. But if such an apple is put under a glass cover and displayed in a museum, it is “separated”, separated from real life. Its otherness and negativity have nothing to do with you. However, you do encounter it again, so there is a dreamlike separation between the dream and the real-life

That's a channel, as the world of “me” is a world of meaning. Meaning means that individuals in this world have become functional roles, and meaning is also the logic for besorge of dasein. While ready-to-hand is a channel for the ego to separate from the reality and the web of meaning, whereupon, the ego could get rid of the current meaning of time and space to enjoy a short rest for endless besorge of dasein. So we need to develop the “separate” ability, separating something from the logical

web of meaning for dasein besorge to form our poetical dwelling place.

## **5. CONCLUSION**

During the dasein encountering between me and the other, in addition to the besorge in “negativity” conflict relationship, we can also develop a poetical “encountering but without besorge” dasein. The relationship between the world and ego is no longer just a conflict or a tool, and there can also be an “individual object (limited)” directly universal state for experiencing the unrelated comfort in the relatedness. I and that ready-to-hand are in a purely spiritual “encountering but without besorge” state to escape from the bondage of individual physical conflicts. The soul is salvaged from the hard besorge, and the dasein does relax from the besorge brought by the others, enjoying a moment of “my being” without compulsion from the others.

## **REFERENCES**

- [1] Heidegger. Being and Nothingness. [M]. The Commercial Press. January 2019.
- [2] Heidegger. Forest Road. [M]. The Commercial Press. December 2018Heidegger, Martin. Being and time. [M]. The Commercial Press. 2019-01.
- [3] Hegel. The Logic of Hegel. [M]. The Commercial Press, July 1980
- [4] Heidegger. Contributions to Philosophy. [M]. The Commercial Press. December 2016
- [5] Heidegger. Introduction to Metaphysics. [M]. The Commercial Press. September 1996