

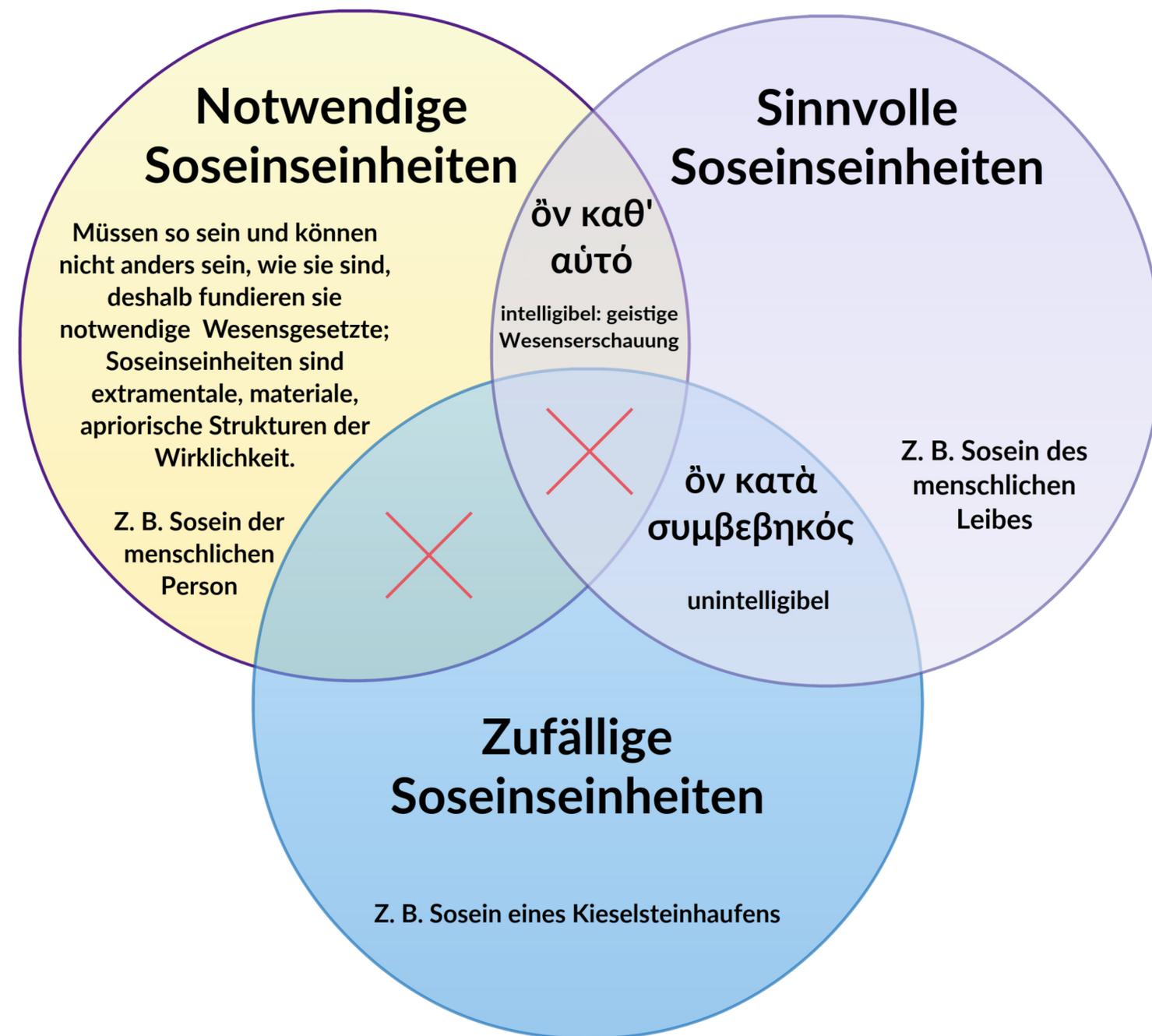
The reinterpretation of truth in dialectics - outlined by Heidegger's late thinking

**The „seventh journey of philosophy“ cannot succeed
without an inner understanding of the dialectical system
as the „culmination of the sixth crisis of philosophy“**

Metaphysical thinking

Realistic phenomenology as a method of philosophizing

- Certain being exists autonomously: is not dependent on the subject recognizing it, like e.g. intentional objects.
- Augustine: si fallor, sum argument (→ insight as a method of cognition that leads to irrefutably true synthetic universal judgments (contents of judgments) → objective truth).
- There are necessary / unchangeable entities, substances, eternal being and contingent being.
- „Taking measure of authoritative things“ (Wust).



The adequation theory of truth

Metaphysical thinking

- *veritas est adaequatio intellectus et rei - correspondence of the cognizing intellect with reality - truth of cognition*
- *Truth of the verdict: correspondence of the facts asserted by the content of the verdict with the facts existing in reality.*
- Ontological truth - ὄν ὡς ἀληθές - veritas rerum
- There can be no contradiction between different truths

„What is true is absolute, is true 'in itself'; truth is identically One, whether it is judged by men or brutes, angels or gods. Of the truth of this ideal unity as against the real multiplicity of races, individuals, and experiences, the logical laws speak, and we all speak, if we are not relativistically confused.“

Edmund Husserl Husserl, Logisch Untersuchungen, 1900. 117f.

Critique of Heidegger's philosophy

Heidegger's „change of essence of truth“ as a „culmination of the sixth crisis of philosophy“ *

Seifert asks critically:

- „Isn't such a thesis either a consequence of confusing fundamentally different meanings and types [...] or even just an effect-hashing ... nonsense?“ (348f.)
- „How can the essence of truth be transformed?“ (349)
- „[S]o he does not care in the least about the logical contradictions of the same in his theory of truth, as if the question of such contradictions were irrelevant and trivial in such a revolutionary thinker as himself.“ (349)

* Seifert, 2009, 348.

**„[E]very of the most apt criticisms of Heidegger
may consist simply in opening up what is
essentially meant.“**

„However, a train of thought that is comprehensible in terms of content from the texts only emerges when quotations from a wide variety of works are brought together. Therefore, it does not make sense to limit oneself to one or only a few writings of Heidegger. Whoever wants to unlock Heidegger's central concepts must be prepared to put together, as it were, a puzzle whose pieces do not lie together in a box.“

Dialectical thinking

à la Heidegger (Thesen)

- Metaphysical thinking is forgetfulness of being - Heidegger: „The forgetfulness of being is the forgetfulness of the difference of being from being.“ (GA 5, 364; Cf. Ledić 32)
- ➔ Reinterpretation of metaphysics and all its contents: Being and being is understood as a dialectically entangled contradictory unity as event / process
- This comes to itself through the respective other - is as other the otherness of its self.
- "Historicity of Being" / "Abandonment of Being" / "Ontological Difference" (Cf. Ledić 12): "The Concurrence of Identity and Difference in the Relation of Being and Being" (Bangerth 5).
- Being and with it everything else, the truth is in constant change

„Still looking at the difference and yet already releasing it by stepping back into the to-be-thought, we can say: being of the being means: being which is the being.“

Heidegger. Identität und Differenz, GA 11, 70f; Vgl. Ledić 117.

„It [philosophy / metaphysics] thinks from the being towards it, in the passage through a view to the being. For in the light of being, every exit from being and every return to it already stands. [...] This says: the truth of being as the clearing itself remains hidden to metaphysics. [...] But the clearing itself is being.“

Heidegger. GA 9, 331f. Vgl. Ledić 63.

Dialectical understanding of truth

Heidegger interpretation according to Ledić

- For Heidegger, the "essence of being" is "unconcealment" he conflates "being as unconcealment, clearing and truth" (Ledić, 63).
- ➡ "Since truth and unconcealment are for Heidegger nothing other than the light process of being, he also identifies truth with "being."" (Ledić, 67)

Heidegger: "The question about the essence of truth finds its answer in the sentence: the essence of truth is the truth of essence." (GA 9, 201; Cf. Ledić 105.)

- ➡ This is a "hidden" root autology in Heidegger's philosophy (Ledić, 106).
- ➡ "Truth" = "unconcealment" = "purely processual self-fulfillment of being itself" = "being" = "being" (Ledić, 106).

It "must be thoroughly recognized that tautology is the only way to think what dialectic can only disguise" ["the being of being" Ledić 111].

Heidegger. GA 15, 400. Vgl. Ledić 111.

„Thus the tautological character of Heidegger's philosophy turns out to be a necessary consequence of his ontology, in which everything is nothing but a self-disaggregation of one and the same, and one and the same is nothing but its own self-disaggregation.“

„To put it bluntly, one could say that Heidegger's concept of truth additionally has the function and meaning of thinking the relation of being and being in the ontological difference precisely not as difference. [...] At this point, Heidegger explicitly introduces the concept of 'Seyn' as the unity of difference, 'as the governing difference between Being and Being'. The term 'Walten' means, like the predicative 'wesen,' to be constitutively processually conditioned and constituted.“

„And the unity of the "distinguished" is the truth of "the" being itself, into which the being is ever "west" hidden.“

Heidegger. GA 69, 22. Vgl. Ledić 129.

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