

# *The Unique Perspective of Heidegger's View of Truth*

Han Lihua

*Taishan University, Tai'an, Shandong, 271000, China*

**Keywords:** Heidegger, Truth, Uncovering, Unshielded, Shelter, Metaphysics

**Abstract:** Heidegger questioned the popular view of truth against tradition. He believed that the correspondence between statements and objects is the correspondence between statements and appearance of objects. Appearances mean that objects are opposed to be the object of view of people, so that objects appear to people. In the open state set by the narrator, the appearing things become “present”. The open state of behavior “uncovered” endows the statement with correctness, which determines the correctness of truth. Heidegger analyzed Plato's view of truth and criticized the metaphysical theory of truth from Plato to Nietzsche. He consider Metaphysics turned the essence of unshielded into the shaping role of human beings. He inquired into the essence of technological reason since the enlightenment of reason, and thought about the way of human self-salvation.

## 1. Introduction

Heidegger's view of truth has a unique perspective different from the traditional one. Heidegger questioned the popular view of truth against tradition. He think the open state of behavior “uncovered” endows the statement with correctness, which determines the correctness of truth. Heidegger analyzed Plato's view of truth and criticized the metaphysical theory of truth from Plato to Nietzsche. He criticize Metaphysics turned the essence of unshielded into the shaping role of human beings. He inquired into the essence of technological reason since the enlightenment of reason, and thought about the way of human self-salvation.

## 2. Subversion of the Popular View of Truth

Heidegger's *On the Essence of Truth* begins with the analysis of the popular view of truth, and ends with the expectation of overcoming metaphysics and seeking the transformation of the basic view of history. Heidegger first analyzed the popular view of truth. The popular view of truth is that knowledge is consistent with things, that is, the name is true. But this “consistent” is not fact, it's declarative proposition. Conformity has two meanings: the antecedent meaning of a thing is conformity, and the stated meaning is conformity with a thing. That is to say, things are consistent with knowledge, and knowledge is consistent with things. But the premise is that things and knowledge are consistent. “Knowledge” here is a statement. The correctness of the statement is based on the fact that the statement is consistent with the fact. Heidegger questioned and analyzed this anti tradition. According to the popular concept of truth, the coincidence of statement and object is a kind of fitness. The statement must remain what it is, or even become what it is first. The essence of fitness depends on the relationship between statements and things. “A presentational statement speaks as to

what is represented as to what it is.” When it comes to representation and what it represents, Heidegger excluded the “preconceptions” of “psychology” and “theory of consciousness” and considered the problem of representation conversely. He believes that the fact that statements are consistent with things is that statements are consistent with the appearance of things[1]. The appearance means that the object is the object of human observation, and the person who is the observer of the narrator must set up an open field to make the object appear to the person. In the open state set by the narrator, the appearing things become “present”. The present thing appears to the person as an appearance, and the person's statement is the statement of the appearance of the appearance. The correctness of statement depends on the openness of human behavior. The open state of behavior endows the statement with correctness, which determines the correctness of truth. Because “only through the open state of behavior can those who can be opened become the standard of presentational fitness.” The open behavior itself serves as the yardstick for this appearance. In this way, it must assume the responsibility of determining the standard of all appearances in advance. Therefore, the open state of behavior is the premise for the correctness of statements. Therefore, Heidegger pointed out that the traditional view of truth as the correctness of statements was invalid, and at the same time pointed out that there were new problems, namely, the openness of behavior and the internal possibility of determining standards in advance.

What is the basis for the correctness of the representational statement? The open state of the presenter's behavior is rooted in the openness of the presenter's behavior, that is, the degree of freedom. It presupposes the freedom of action of the speaker. Therefore, Heidegger reached a new conclusion against tradition: the essence of truth lies in freedom. In this way, the essence of truth is attributed to human subjectivity. People are used to excluding the non-truth from the truth. Is the opposite of the truth fallacy? Heidegger expounded this anti tradition. Human freedom is defined as the freedom of those who can be opened in the open domain. The correct representational statement lies in the freedom of the openable, which allows the existence to be present and become what it is. Freedom is to let the being exist and appear as the object of view. The open state of behavior is rooted in the freedom of human beings, and the uncovering behavior of “let existance” is freedom, which is the essence of truth. Therefore, Heidegger concluded that “the essence of truth is freedom”. So, what is the essence of freedom? The correct representational statement is to keep the existence in an open state in the open behavior. “The freedom of those who can open to the open domain makes the existence what it is, therefore, freedom will reveal itself to make the existence what it is.” “Let existance” is to make the existence what it is, so that it can participate in the open domain and its open state[2]. Open fields are displayed as “uncovered”. The uncovering state of the being is to retreat in front of the being, so that the being can disclose itself in the way of what it is and how it is, and make the representation fit to obtain the standard from it. This kind of “let existance” puts human behavior into an open domain, so “let existance” means freedom. The essence of truth, that is, the essence of freedom, shows the unfolding of the state of being uncovered. Free participation in the state of uncovering requires that human existence be in a state of bloom. The blooming existence of human beings makes the existence in the state of being uncovered and in the state of being unsheltered. The emergence of human existence makes people free, and has the possibility to choose freely and open their horizons freely. The truth is the uncovering, through which the open state becomes its essence. The uncovered always overcome the obscured state. As a kind of self-obscuration, the obscured state penetrates and dominates the essence of existence. The truth is to break away from the obscured state in the way of unmasking.

Freedom to let the being exist, that is, the shelter of the existence, is the realization and expansion of the essence of truth. Heidegger emphasized that “non-truth is never equal to the incorrect judgment”. This is the focus of Heidegger's rebellion against the traditional view of truth on the essence of truth. Why is it that non truth is not incorrect? Free participation in the uncovering of the

whole being makes all actions coordinate with the whole being. Man enters the whole of the being in the state of bursting to be uncovered. The prevailing dominant power thinking forms a shield to the whole existence. “Let existence” always shields the existence in individual behavior, and thinks it is self-righteous and omnipotent, so “let existence” covers the whole of the existence, and its fact itself also forms a cover. This is Heidegger's emphasis on “double shielding”.

### 3. Questioning the Truth View of Metaphysics

Heidegger once discussed Plato's Theory of Truth, which connected cave metaphor and truth with its theory of covering, uncovering and unsheltering, and specifically discussed it. He called the turning of the souls of prisoners in the cave “soul shaping”. Heidegger believed that truth is a state of unsheltering and unsheltering is a state of presence. For a long time, in western thought, truth means the conformity of thought appearance and fact, that is, “the conformity of knowledge and thing”. The essence of truth of the uncovered is often associated with the “truth” in the dominant position. The world inside the cave is considered as the real world by the prisoners, but in fact, there is a best world in Plato's eyes outside the cave that is covered by it. For the prisoners in the cave, the image world in the cave is the “naked” world on the spot, so it is regarded as “truth” by the people in the cave. However, Plato's true truth and the best world outside the cave are not present because of the shelter of the cave, so they are regarded as “non-truth” by the prisoners inside the cave. This is the stubborn living reality of the world people. The reason why prisoners are wrong is that they are not free for a long time. When he turned around and saw the firelight, his eyes were confused many times, and he might think that the original shadow was more “open”. When he leaves the cave and is placed in the freedom zone, he sees the real “naked man”, adapts to the outside world, and knows what is true and what is shadow. He will be glad to get rid of his past ignorance.

When the liberated return to the cave to rescue their companions, he will lead them away from the original illusory “uncovered” to the most uncovering in his eyes - the supreme good. Of course, there is a danger of dedication in this process of uncovering. The uncovered always overcome the obscured state, and the truth is to fight for the obscured state in the way of uncovering. The essence of the idea of the supreme good outside the cave lies in its flashing state, which is the completion of the presence. Presence is essentially the essence of existence. Presence is the manifestation of the masker's entering into the state of uncovering. The sun outside the cave, as the highest idea - the supreme good idea, makes the visibility of things outside the cave accessible. The meditative goal of the people coming out of the cave is aimed at the appearance of the flash of the supreme good idea. The flash of this idea is shown as “phase”, which is the pure flash of the sun's light and the completion of the presence. The open state of the world outside the cave is accessible through the flash state of the supreme good idea. The sun, through its flash, gives all that manifest the idea of good and the state of uncovering. The idea of the supreme good is to give cognitive ability to the cognitive object in an open state. The idea of the supreme good is the highest “uncovered” and the completion of all flashes. The unshielded state becomes the unshielded state that can be accessed through the flashing state of the idea, and the unshielded state is sandwiched into the connection with seeing. The visibility of eyes belongs to the flash essence of the sun concept. The essence of the idea is “phase”. The idea of good is all the ideas that flash out, and it takes a lot of effort to see it. The essence of “shaping” is to make people focus on this idea with reason. Therefore, Heidegger believes that the essence of shaping lies in that those who leave the cave climb to see the highest idea. The metaphor of cave is expressed as the process of “phase” controlling the uncovered. “Phase” became the master of promising to emerge from the uncovering state. The essence of truth is no longer to show itself as an open state, but to give up the characteristics of the uncovered state, subject to the “phase” of the idea. Everything is based on the appearance of “phase”, so we need to look at it correctly. Everything depends on the correctness of

viewing the highest idea. It depends on the adaptation of perception to “phase”, that is, the conformity between cognition and the thing itself. In the priority of “phase” and “seeing” to the uncovering, the essence of truth has changed from uncovering to the “correctness” of awareness and statement. The state of uncovering is the basic feature of truth, and the correctness of “watching” makes the truth become the behavior of people to the beings.

Plato not only said “the state of being uncovered”, but also pointed out “correctness”, and regarded the latter as decisive and limited. “The highest idea is the shackle set up between knowing and knowing objects”. Plato's idea of the supreme good is the reason for all the right and all the beautiful, that is, the most uncovered are beautiful and correct. Here, truth is both an uncovered state and the correctness of viewing, but this uncovered state is replaced by Plato's unchanging concept and “phase”. The essence of truth is no longer the self-manifestation of the uncovered state, but lies in the artificial stipulation of correctness. The basic feature of the presence is the state of uncovering, as a self-concealment, but Plato understood the presence as “phase”, and the priority of the interpretation of “phase” changed the essence of the uncovering, that is, the view of the idea lies in the role of man's “shaping” - the artificial regulation of correctness. Truth is no longer uncovering, but whether cognition and statement are “consistent” with the prior correctness. From Plato, through the development of Aristotle, the theological interpretation of Thomas Aquinas, and the further stipulation of Descartes, the truth “can only exist in human reason”. Nietzsche turned the essence of truth into a way of thinking, and everything that does not conform to thought is incorrect and fallacious. Truth has developed from the uncovering of the existence to the correctness of viewing, to Nietzsche's power will, and has completely become an artificial regulation of “phase”. The essence of truth, as the state of uncovering, is the presence of the masked into the emergence of the state of uncovering. However, Plato understands the presence as a self-flashing “phase” that determines everything, and the truth becomes the “correctness” of the idea. The idea, as a super perceptual thing, is the reason why all beings hold and appear. The priority of the interpretation of “phase” is the role of the transformation of the essence of truth into the “shaping” of human beings. “The concern about the existence of human beings and the efforts of human beings in the middle of existence runs through and dominates metaphysics.” Heidegger said that Plato's thought dominated the history of metaphysics with the change of the essence of truth, while Nietzsche made the history of metaphysics complete unconditionally. In the sense of the correctness of man as an appearance, he thinks according to ideas, estimates reality according to values, and determines truth, not according to the self-manifestation of the existence. Heidegger hoped to pay attention to the hidden essence of the uncovering and the original existence of the being, because the beginning of truth is in the hidden “unsheltering” state. The history of metaphysics replaced the concern for existence itself with the inquiry of the being[3].

Different from Plato's view of truth, Heidegger changed from his interpretation of Plato's truth theory to his refutation and criticism of metaphysical truth theory starting from Plato's truth theory. Metaphysics turns the essence of the uncovering into the shaping role of human beings. Human beings think about all beings according to the highest ideas they create, and measure the world according to their own subjective values. Heidegger believes that the history of philosophy from Plato to Nietzsche is a history of metaphysics. Metaphysics regards truth as immortal and eternal, which can never be based on the perishability and fragility of human nature. The essence of truth only exists in human freedom, that is, in the emerging existence of human beings, so as to ensure the self-manifestation of the existence itself.

#### **4. Questioning Technical Rationality to Cover Truth**

Heidegger pointed out in *On the Essence of Truth* that “the essence of truth is freedom”, freedom

lies in the dimension of human beings' blooming existence, "the essence of truth is the truth of essence", and "non-truth is the real truth". The essence of truth, that is, unshielded, is realized by negation, and truth is essentially non truth. This kind of negation of the essence of truth in the form of concealment is as clear and unshielded. "This kind of negation in a double masked way belongs to the essence of the truth as an open truth." "As long as the masked negation, as a refusal, first ascribes the permanent origin to all clarity, while the disguised negation, however, ascribes the serious error that cannot be eliminated to all clarity, then the truth itself becomes its essence[4]. As far as the essence of truth is concerned, the confrontation between clarity and concealment in the essence of truth can be called by the masked negation." The obscured mysterious oblivion has been concealed from its true face, and the clarity illuminated by the dominant light of reason is the advantage that has caused the double obscuration for a long time. The non-truth is the real truth. The non-truth in the obscuration is the uncovered. The truth is the truth, which lies in the dispute between the obscuration and the uncovered on the open field, and in the opposition between the clarity and the double obscuration.

In Heidegger's view of truth, the openness of this open field is truth, which is rooted in the freedom of the viewer in the historical context, that is, the openness of human vision. Because people often judge truth only from their own utilitarian purposes, the truth view of practical value replaces the truth view of justice and the supreme good. There is a tendency in human history, especially in western history, to regard special as universal, universal as ruling, subjective knowledge as universal necessity and absolute truth. This is the view of truth of absolute essentialism[5-6].

Heidegger questioned the essence of technological rationality since the enlightenment of rationality. In his *Questioning about Technology*, he pointed out that the essence of technological rationality is framework making, something that people cannot dominate by themselves, and where framework dominates has the highest risk. Technology is a way of unmasking. It operates in the unmasking field of truth in the occurrence field at the junction of unmasking and uncovered state, and turns the unmasking into shielding[7]. In his own way, man uncovers the present in the state of uncovering. The uncovering of the existing is always in the state of being uncovered, and the destiny of being uncovered dominates mankind. Freedom is the act of self-concealing in clarity. The act of freedom uncovering is essentially a kind of shelter and concealment, which comes from the open field. As an opener, the essence of truth is mysterious forgetting. Therefore, the unshelering of modern technology is a challenge to the divinity of nature, and it contains the danger of natural retribution hidden by mystery. Therefore, Heidegger called for: "Only one God can save us." "Where there is danger, there is also salvation." The essence of technology itself contains the possibility of salvation. As long as we do not ask for existence in a coercive manner, but pay attention to the non-presence in the sheltered state, we can see the hidden non truth - the real truth, and then we can think about the road to self-salvation [8-10].

## References

- [1] Wang Jinsheng. *On Heidegger's view of truth* [J]. *Dongyueluncong*, 2000, 21 (05): 106.
- [2] Zhang Ke. *From "the essence of truth" to "the truth of essence"* [J]. *Dongyueluncong*, 2011, 32 (06): 137.
- [3] Song Jie, Wang Bolu. *Interpretation of the evolution of Heidegger's thought of openness and obscuration of being* [J]. *Journal of Beijing Institute of Technology*, 2019, 21 (01): 173.
- [4] Kou Dongliang. *Nature, Freedom and Ecological Civilization* [J]. *Research on Dialectics of Nature*, 2017, 33 (10): 114.
- [5] Liu Xingsheng. *Research on Marx's Concept of "Social Relations"* [D]. Jilin: Jilin University, 2018.
- [6] Zhao Weiguo. *Heidegger's Metaphysics of Presence in Nietzsche's Perspective* [J]. *Tianjin Social Sciences*, 2022 (02): 38.
- [7] Liu Zheng. *Technology and Truth - Heidegger's View of Truth* [J]. *Northern Essays*, 2016 (03): 143.
- [8] Wang Kai. *On Heidegger's Clarity and Zhuangzi's Life Sentiment* [J]. *Oriental Forum*, 2014 (03): 14.
- [9] Xu Yuxia. *Nihilism in Heidegger's Technical Criticism* [J]. *Journal of Guangxi University*, 2022, 44 (04): 68.
- [10] Peng Wengang. *Enlightenment, nihilism and post-metaphysics* [J]. *Theory Monthly*, 2012 (01): 45.