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HEIDEGGER'S ACCOUNT OF TRUTH AS "ALETHEIA"

by G.K. Butler

Department of Philosophy

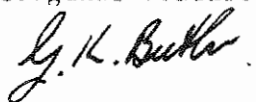
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Australian National University

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Except where otherwise acknowledged in the Text,
this thesis represents my own
original research

A handwritten signature in cursive script, reading "G.K. Butler". The signature is written in dark ink and is positioned above the printed name.

G.K. Butler

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The Challenge to The Traditional Conception of Truth.

- P.2 Both Kierkegaard and Nietzsche challenged the traditional conception of truth and reason...
- P.3 Kierkegaard's view that contra Hegel philosophy was the concern of the individual human being is seen in his account of Socratic Irony,
- P.4 Which led to his concept of truth as subjectivity/inwardness,
- P.5-6 Resulting not in positive doctrine, but in the formation of personality.
- P.7-8 He held human existence to be a life-long striving for self-accomplishment. A view reflected in his categories which in eschewing logical mediation in favour of passion prefigured Heidegger's account of moods. But this influence was mediated by Nietzsche,
- P.9-10 Who saw the world as existing in a tension between Dionysian and Apollonian instincts best seen in classical Greek drama, and that with the advent of Socratic reflection the Apollonian instinct was victorious over the Dionysian, yielding a new shallower drama,
- P.11 To be overcome in the advent of a musical Socrates. The difference between the two accounts of Socrates lies in Nietzsche's genealogical method,
- P.12 Which sees truth as illusion ... tracing belief and knowledge to their origin in the will to power,
- P.13-14 So the truth of a doctrine is not seen in what it espouses, but in what it denies in its attempt to exact revenge against time.
- P.15 We must ask then how, if at all, Nietzsche's work escapes relativism?
- P.16-20 And see the key to his work in the doctrine of the Eternal Return,
- P.21 An account of which reveals it to be a teaching presented in symbol and metaphor of self-overcoming in the absence of the Divine,
- P.22 A teaching that mediates Kierkegaard's influence on Heidegger, who in his account of truth as aletheia developed an account of self-accomplishment and time in the absence of an Absolute.

Chapter Two.

Aletheia and the Hermeneutic Circle.

- P.23 Heidegger's response to both Kierkegaard's and Nietzsche's challenge can be seen in his account of truth as aletheia,

- P.24-25 One he anticipated in his account of his Phenomenology,
P.26 As seeking to show the inter-relation of revelation and concealment.
P.27-29 But his project would seem circular. His defence against this problem rests on his ascription of his problematic as transcendental ... a term usually taken as indicative of Kant's Deduction,
P.30 Interpreted nowadays as an attempt to answer scepticism.
P.31-32 But Heidegger's concern with the Transcendental Deduction arose out of his concern with human finitude...
P.33-36 As is shown where he clarifies Kant's guiding insight showing that Intuition, Understanding and Practical Reason are all aspects of the Transcendental Imagination.
P.37-39 And that the Synthesis of Apprehension, Reproduction and Recognition each in turn are an aspect of time,
P.40 And that considered apriori all three syntheses are the work of the Transcendental Imagination interpreted as original time.
P.41 Here his analysis has overthrown the Kantian problematic and..
P.42 Historicized understanding.
P.43-44 This interpretation differs from contemporary literature on Transcendental arguments.
P.45-48 In accepting the circularity of Kants arguments Rudiger Bubner is one modern author whose view is close to Heidegger's here, but differs in that Heidegger took Transcendental Knowledge as the same as Phenomenological Truth ...
P.49-51 A view broader than Kant's ... which worked out fully in Being and Time shows the historical nature of Dasein as reflecting the polarity of un/truth at the centre of Heidegger's Phenomenological program.
P.52 Bubner's account sees the circularity in transcendental reflection but does not consider the nature of truth,
P.53-55 The historization of which leads to the insight that all knowledge is dependent on the revealing - concealing of Being itself, and limited to where the individual stands in relation to his or her more encompassing tradition.

Chapter Three.

Aletheia : Truth as Inwardness in the Absence of an Absolute.

- P.56-58 Kant worked out of the Cartesian subject/object epistemology.
P.59 In contrast, Heidegger avoided an epistemological stance seeing the Transcendental Subject as already embracing the entire field of enquiry ... through the Transcendental Ego's self-affection as the temporalizing of time ... an investigation into which ...
P.60 Would have to show both the inter-relation of the truth and untruth in Dasein's transcendence, and that the correspondence theory of truth is derivative of aletheia.
P.62-63 To show this Heidegger set up an example of a person making an

assertion and then confirming it ...

- P.64-67 The truth of which lies in assertion being one way of access for Dasein to entities, uncovering them as they are, made possible by Dasein's transcendental self-affection ... given in mood as self-understanding ... exemplified in Dasein's anxiety about its own Being-in-the-world,
- P.68 Which in the absence of an Eternal (God) is given as the understood certainty of its mortality,
- P.69-70 Giving Dasein an "earth-bound" teleology in the pursuit of a potentiality for existence that preserves self-respect. This understanding can be a disowning/untruth or owning/truth of the self.
- P.71-74 For us the prime untruth is the correspondence theory of truth; underlying which is an inadequate account of language; which sees entities as primarily present-at-hand, and the self in a way which Heidegger calls "falling" .
- P.75-76 The latter being overcome in Dasein's call of conscience,
- P.77-80 As a call to what is possible for Dasein in its given historical situation seeing entities as firstly ready-to-hand. With this account truth interpreted as aletheia is seen as more original than the correspondence theory. We can also observe that Dasein uncovers both itself and other entities and that like Kant, Heidegger developed an account of Transcendental Illusion ... and an account of self-knowledge not dissimilar to Kierkegaard's.
- P.81-82 Unlike Kierkegaard's view though, Heidegger's account does not point to an endless tension between the finite and the infinite good ... as under Nietzsche's influence he saw self-discovery and intelligibility as given not in the death of God but in the mortality of its own being ...
- P.85-90 Which interpreted as the temporality of care is the way Dasein is both inside and outside of itself ... either authentically or inauthentically,
- P.91 Which in turn reveals that time can be thought of either in itself or as a series of moments, thereby providing a clue to Eternal Return ...
- P.92 As a release from the usual experience of time as a series of of fleeting moments ... to cling to which is the yearning of of the spirit of revenge.
- P.93 On reflection the two ways of interpreting time mirror Heidegger's distinction between authentic and inauthentic time.
- P.94-95 We can now see how Heidegger's account of aletheia answered both Kierkegaard and Nietzsche in conceiving truth as inwardness in the absence of an absolute. This account escapes relativism in pointing to the conditions of intelligibility,
- P.96-97 And of shared and genuine knowledge,
- P.98- 101 A view denied by Sartre ... but his account falls into subjective relativism. In contrast Heidegger's account is distinctly non-relativist showing understanding as held open to possible review in the face of new insights.

Chapter Four.

Heidegger and Sartre.

- P.102-4 Heidegger and Sartre seem to be pursuing the same question ... but they differ in their accounts of what a phenomenon is ... and of what Phenomenology was to achieve.
- P.105 Heidegger's inquiry as hermeneutic is marked by self-referential circularity. Sartre's is fundamentally a dualism,
- P.106- Developing a dyadic relation between being-in-itself and being-
108 for-itself...an account having counter intuitive consequences,
- P.109 Such as belief never being fully attained, and suffering as occurring in the presence of a full and total but absent suffering in-itself.
- P.110 This difference between the two authors is reflected in Heidegger's analysis of everyday being in the world,
- P.111- Where equipmental break-down reveals the present-at-hand and
113 ready-to-hand not as a split, but a unity between two modes of being.
- P.114- Whilst Heidegger's account seems little different to Sartre's
116 it does not collapse Nothing and What-is into a Sartrean dialectical duality.
- P.117 This difference is reflected in their accounts of temporality,
- P.118 Of which Sartre's is strongly reminiscent of Nietzsche's view of the perpetual flight of the revengeful spirit,
- P.119 Whilst Heidegger's analysis shows not a flight from but towards a unity of self.
- P.120 Sartre sought an ethical resolution to the goal of unity via a "radical conversion",
- P.121 A possibility given in conceiving the structure of the for-itself as value.
- P.122- But this account is untenable and plummets into bad faith.
129 The distance between the two authors could not seem greater,
- P.130 But for the possibility of interpreting Dasein as human being abandoned to the realm of history,
- P.131 And historicity as the process of self-making.
- P.132 Herein lies the point of entry for the existentialist interpretation of the early Heidegger.
- P.133 For a different conception to emerge the limitations of the traditional influences on Heidegger's thought had to be identified and expunged.

Chapter Five.

The Turn from Dasein to Being.

- P.134-5 The evolution of Heidegger's thought termed the reversal is not unproblematic.
- P.136-8 It can be demonstrated and interpreted using Idhe's analogy of

- the field of vision as the relation of ground-to-figure and figure-to-ground; as an evolution occurring in definite stages on the way to a mature conception of truth as aletheia.
- P.139 - The lecture "On the Essence of Truth" can be transposed into
144 the idiom of Being and Time and illustrated as the ground-figure relation,
- P.145-7 Where beings are manifest only in the concealment/mystery of Being ... and attempt to understand Being as it is in itself can be interpreted via the figure-ground relation, as the forgetfulness of this concealment.
- P.148- Supplementing the analysis of Being and Time the lecture "The
153 Origin of the Work of Art", points to the earth as sustaining Dasein and to the uncovering - aletheia - of the world in the 'miracle of art'.
- P.154-5 But as the earth is the withholding of insight in the midst of revelation, it is a relation characterized as strife ...
- P.156 In this sense art is seen as the origin of Being-there; of existence marked by the revealing and concealing contrariety of world and earth,
- P.157 Which read as the ground-figure relation is a widening of the original account of aletheia.
- P.158- This is seen in An Introduction to Metaphysics in which can be
168 found a unified account of the horizons phenomenon given in the analogy of the visual field when it is read simultaneously from outside in, and inside out, showing Dasein and Being as mutually and integrally related.

Chapter Six.

Heidegger's Break with Nietzsche.

- P.169- We have seen Nietzsche's influence in Being and Time reflected
172 in the account of truth as aletheia ... in the analysis of moods, historicity, temporality and in the confounding of the Dasein analysis with subjective voluntarism ... an interpretation arising from an ambiguity and inadequacy in his thinking gradually eliminated,
- P.173-5 By broadening the realm of truth and error beyond the limits of the transcendental hermeneutic of Being and Time ... signalled in An Introduction to Metaphysics in the idea of waiting for the right moment ... as an appropriate response for resolute Dasein in the face of Being's manifestation as will to power.
- P.176 Heidegger interpreted the Eternal Return and the Will to Power as the essence and existence of reality per se, as the securing and increasing preservation and enhancement conditions".
- P.177 And Nietzsche's overman is interpreted as the self thought of as self-grounding,
- P.178- A result Heidegger interprets not as the reversal but the
. 181 perfection of the Cartesian ego-centrism ... placing Nietzsche in the Cartesian tradition ... the anthropocentrism of which is seen in Descartes' conception of method as mathematical ...

- which contrasts with the original broader Greek sense,
P.182-6 So that an entity is understood in terms of mere extension, as calculable and so quantifiable in nature ... A view Nietzsche extended to its limit in the concept of will to power which Heidegger's analysis points to as evaluative thinking ... the essence of modern technology ... as the non-essence or withdrawal of Being ... not only as the mystery of Being in its withdrawal in the manifestation of an entity,
P.187- But also as nihilism in Dasein's forgetfulness of that
193 mystery ... seeing entities as "standing reserve" for exploitation. Heidegger's counter examples point not to the cultivation of pretechnological skills ... which would be tantamount to will to power ... but a step back from metaphysical thinking ... from the wilful effort to manipulate the disclosure of Being.

Chapter Seven.

The Turn in History.

- P.194-5 Heidegger's concern to articulate the relation between Being and human being through non-representational thinking is seen to necessitate a leap away from traditional thinking ... leading to the problem of how to think non-wilfully ... and of what can be so thought.
P.196-9 The problem as illustrated by the analogy of the field of vision gives us an insight into the shortcomings of Being and Time by endeavouring to think the background in terms of what it does in respect of the rest of the field ... resulting in a reinterpretation of resolve as the willess waiting in openness to Being.
P.200-1 Such thinking is as thankful devoted remembrance, a return to one's abode in the truth of Being ... a reinterpretation of temporality ... attested in being the result of Heidegger's original problematic.
P.202 In particular the attestation is shown in his search for a non-scientific way of thinking in Being and Time as shown in his definition of Logos as talk, the call of conscience and discourse.
P.203-4 This search is furthered in later lectures where the Dasein analysis is replaced by the poet ... who responds to the call of the gods ... a relation that exercised Heidegger's remaining career.
P.205-6 A relation pursued in the context of Holderlin's poetic vision ... wherein poetic utterance has priority over everyday speech, and attention is focussed on the return of God in another beginning ... as presented in his account of the four-fold.
P.207 In this account the Being of entities is seen to lie in their usefulness given from out of the inter-relation of the earth, the sky, the divine and mortals,

- P.208-9 A fourfold now disimulated in the face of the will to power..
To respond to the call of the Gods is the hearing of the four-
fold as a mortal ... and saying as primal logos is the
gathering of the fourfold into their mutual inter-play.
- P.210- This attempt to think the nature of logos affords an insight
212 into the continuity of Heidegger's thought ... so the major
characteristic of the turn can be seen as his idea of a new
beginning to history through poetical hearing and saying.
- P.213- A view which revises the earlier account of the circle of
217 understanding ... by indicating the essential difference
between speaking in response to Being, and speaking about
language.
- P.218- But Heidegger's position here is disingenuous ... a position
219 accentuated by his criticism of Junger ... revealing the
perhaps final influence of Nietzsche.
- P.220- This is a criticism supported by Gadamer, who sees that as
221 Heidegger's work call on tradition to communicate his
findings, his account of the total oblivion of Being, and of
a radically new beginning to history must be sidestepped.
- P.222- This criticism implies that Being may reveal more of itself
223 than at present, and that the fullness and absence of Being
point to the possibilities between which human existence
wavers. In accord with this view Heidegger's lectures indicate
not a new beginning, but the possibility of a greater
awareness of the mystery of Being. In terms of Heidegger's
account of truth as aletheia such an interpretation restores
the reciprocity of Being and human existence to historicity
in the handing down of tradition,
- P.224 Leaving philosophy the task of respecting the mystery in
plumbing the "what" and "how" of Being's historical
disclosure.