

---

**| RESEARCH ARTICLE**

## Analysis of Heidegger's "On the Essence of Truth"

**Feifei Yan**

*Shanghai University of Finance and Economics, Shanghai, China*

**Corresponding Author:** Feifei Yan, **E-mail:** [yan110110120@163.com](mailto:yan110110120@163.com)

---

**| ABSTRACT**

The research background is "On the Essence of Truth", a monograph on philosophical research by the famous German philosopher Heidegger, which is compiled from his lecture notes. Its main content is that Heidegger gave his own answer to the question of the essence of truth by studying the works of ancient Greek philosopher Plato, especially "Reign" and "Theaetetus". The research goal of this paper is to try to reveal the core of "On the Nature of Truth" is that the essence of truth is freedom, and freedom reveals itself as the Being of beings; that is, it participates in the Un-Verbergung process of beings itself. The research methods I adopt are philology, hermeneutics, literature research and comprehensive text analysis. My main finding lies that freedom itself originates from the primordial nature of truth, the mystical operation in delusion, and the concealing operation of the concealed. Contributions to the field of my findings and key messages are the essence of truth is to clarify the origin, foundation and essence of truth through the clarification of the difference between beings and Being. This is of great help for people to understand and study Heidegger's "On the Essence of Truth" more clearly.

**| KEYWORDS**

Truth; Essence; Being; Dasein

**| ARTICLE INFORMATION**

**ACCEPTED:** 20 May 2023

**PUBLISHED:** 23 May 2023

**DOI:** 10.32996/jhsss.2023.5.5.9

---

**1. Introduction**

Heidegger conducted an etymological analysis of "phenomenology", Firstly, He believed that truth is the removal of concealment rather than "defining truth as something that is authentically attributed to judgment." In Heidegger's view, the phenomena in phenomenology originally meant "the one who reveals itself, Erscheinen itself, the public." and logos in phenomenology means to show something for people to see; the being true of logos is Un-Verbergung."Heidegger's exploration of the essence of truth is to study the truth as truth. People usually think that the problem of truth is to obtain a standard and measure of truth and to prevent falsehood and confusion of opinions. Heidegger said popular truth, that is, the truth of common understanding and common sense, is a kind of truth of correspondence theory. There are two kinds of corresponding truths; one is factual truth, and the other is propositional truth. Secondly, Heidegger reviewed the thoughts about "truth" in ancient Greek philosophy; Philosophy has compared truth with Being since ancient times. He analyzes the traditional concept of truth and its ontological basis, that is, the traditional theory of coincidence of truth, and the judgment of conformity "involves only the revealed Being of beings themselves." Propositional truth must be understood as revealed Being. Therefore, truth is said to be revealed. Thirdly, Heidegger goes on to point out that the truth of Being as the revealing state and the revealing Being is a way of being of Dasein. Truth has a Dasein-like existence in essence, so all truths are related to Dasein's Being; only when Dasein is can there be truth, and beings can be revealed and unfolded. The Being of Truth is originally related to Dasein. Only when truth exists can there be Being? Being and truth are equally primitively "in Being". Heidegger advances the truth to the basis of representation—the open state and the correctness of representational statements are based on the beings that are practised in the open state.

## 2. On the Essence of Truth—Heidegger's "Turning"

The article "On the Essence of Truth" is generally considered to be the iconic "turn" of Heidegger's later period. It is Heidegger's internal criticism of the internal starting point in "Being and Time". It is believed that Heidegger's turn is to give up Dasein because of Dasein - restlessness and urgent desire. This "turn" focuses on Being itself, on the truth of Being Self-generated; to move thinking, you must obey the invitation of the truth of Being and look forward to the call of Being. The article "On the Essence of Truth" has a rigorous structure and is divided into nine sections. The first eight sections are the main text, and the last section is the annotation. In terms of content, the structure of the full text can be briefly divided into two parts: the first to seventh sections explain the problem, and the last two sections clarify the purpose.

The first section decomposes the traditional concept of truth under the title of "Vulgar Concept of Truth". The conclusion of the investigation is that, according to the tradition of thought, "truth is the agreement between the statement and the thing."

Heidegger presupposes: "This essay is not an attempt to study 'particular' truths...but to study 'whatever truth, in general, is truth'." In order to gain better access to the essence of truth in this process, Heidegger needs to "deconstruct" the sound human intellect about truth - the popular concept of truth. Heidegger said that "truth", as commonly understood, means that which makes reality The real thing. And the real thing, whether it is a real thing or a real proposition, is a consistent and consistent thing. Therefore, what is usually called "truth" is a coincidence, and it is a double meaning: The coincidence of the thing with the antecedent meaning of the thing, the coincidence of the meaning of the statement with the thing. In short, truth is the coincidence of knowing things. Coincidence has different meanings, and coincidence is when two space-time items are identical in appearance. However, this coincidence does not apply to the coincidence of the terms and conditions. There are many differences in the discussion on the coincidence here.

In the second section, Heidegger further discusses the inherent possibility of correspondence with the traditional view of truth. "Conformity" depends on the establishment of correctness, and "the openness of the act endows the statement with correctness: for only through the openness of the act can the openable become the criterion of representational fitness". The act of openness pre-determines the standard of all appearances and makes correctness possible, so the act of openness should be regarded as the essence of truth.

In the third section, he answers that the open state of behavior as the inner possibility of correctness is rooted in freedom, and freedom is the Lichten of concealing itself. Therefore, "the essence of truth is freedom". Given that this directional self-opening is only possible with "Free Being as the openable to the open domain," the answer is as the inner possibility of correctness; the open state of action is rooted in freedom. Truth's The essence is freedom. Heidegger attributes this possibility to freedom, the free being of the openable towards the open field grounds for the possibility of correctness. The openness of action is rooted in freedom. The freedom here is not the usual understanding of freedom, not a kind of freedom as opposed to constraints, but a more fundamental freedom.

In the fourth section, the essence of freedom is defined as "the Being of beings"; that is, the essence of freedom reveals itself as the unfolding of the Un-Verbergung state into beings. Freedom is a participation in the Un-Verbergung process of beings itself; because of this participation, the open state of the open field, this 'so' (Da), is what it is. Freedom as the essence of truth understood in this way is the realization and practice of the essence of truth in the Un-Verbergung sense of beings. An open state is nothing but the truth. Uncovering is to let the being appear in its own open field, to make the being reveal itself in the way of what it is and how it is, and become the standard of representational statement.

In the fifth stanza, he quietly begins to perform a leap towards the turn (which becomes essential in Ereignis). This leap is anticipated in the statement, Let Being always be the Being of beings in individual acts, act upon beings, and thereby Un-Verbergung beings; Concealing the whole of beings. Letting Being itself is also a kind of concealing. In the freedom of such being, the concealing of the whole of beings occurs, and there is a (ist) concealing state. This means that, as the Being of beings by Un-Verbergung, freedom is an "Un-Verbergung", the essence of truth. Freedom in the Un-Verbergung, as the essence of truth and as participation in the whole of beings, harmonizes all actions with the whole of beings. It is entirely coordinated by the openness of the whole of beings. Only Dasein, as a person with an open state, is a real person—a person who exists ecstatically. Freedom as letting exist is an essential freedom. Freedom is very important to human beings. The essence of truth is freedom. Freedom as Letting Be is the foundation of all open acts. But what is paradoxical is that the overall operation of beings has an essential operation where people are rough or unaware, but rarely operates where people are familiar with it. Therefore, in such an attempt at continuous coordination, the being is allowed to unmask the being, but at the same time, it is also covering the whole of the being. It seems that people, freedom, and truth are closely linked.

In the sixth section, Heidegger rectifies the untruth; the un- in the original untruth of truth indicates the field of the truth of Being (not just the truth of beings) that has not yet been experienced. The two kinds of untruth are concealment and delusion. The

concealment is something inherent in the harmless state and cannot be removed. Delusion is the internal mechanism of people's turning, and they forget again in the turning. In Section 7, Heidegger further pointed out; Man is obstinately devoted to the beings that are always the closest to reach. But on the other hand, only as a person who has blossomed can a man be stubborn because he really regards beings as the Being. As the standard. And in adopting the standard, human beings turned away from the mystery. The obstinacy towards what is easily accessible, and the turning away from the mystery in the ecstasy, both belong to one. Concealing to the concealed belongs together with error to the primordial nature of truth. Deception is the essential anti-essence of the essence of the original truth; deception itself is the open field of every opposite of essential truth; deception is the open place and ground of error. But the error that leads man astray also offers the possibility that man astrays himself through experience, and without erring in the mystery of being-there, it is possible for man not to lead himself astray.

In the eighth section, Heidegger pointed out, The attempt we have expounded now makes the problem of the essence of truth go beyond the bounds customarily defined in the popular concept of essence and helps us to think whether the problem of the essence of truth is at the same time And it must be the question of the truth of essence. But in the concept of essence, the philosophical thinking is Being....This work is intended to show that the essence of truth is not some kind of 'abstract' universal empty general, but the only thing concealing itself of that unique history; this unique history is what we call the Un-Verbergung history of the meaning of Being—and for a long time we Get used to just thinking of the so-called Being as beings as a whole. It seems logical that philosophy and truth are mutually exclusive and interconnected. The essence of truth completely contains the non-essence, and the truth is, first of all, concealed and manifested in a paradoxical way. The search for truth is itself divisive. Philosophy does not reject this veil, but a common reason is obstinate in its rejection of philosophy.

### **3. Conclusion**

The research goal of this paper is to try to reveal the core of "On the Nature of Truth" is that the essence of truth is freedom, and freedom reveals itself as the Being of beings; that is, it participates in the Un-Verbergung process of beings itself. My main finding lies that freedom itself originates from the primordial nature of truth, the mystical operation in delusion, and the concealing operation of the concealed.

In summary, my contributions to the field of my findings are, the essence of truth is to clarify the origin, foundation and essence of truth through the clarification of the difference between beings and Being. Heidegger said that the answer to the question of the essence of truth is the truth of essence, in which essence is the verb, thinking is being, as the operating difference between being and beings exist. In essential truth, truth means the clarification and protection of the being. In short, the essence of truth is to clarify the origin, foundation and essence of truth through the clarification of the difference between beings and Being. This is of great help for people to understand and study Heidegger's "On the Essence of Truth" more clearly. The limitation of this article is that, as Heidegger said, it is necessary to "deconstruct" the view of the truth of sound human reason - the popular concept of truth - but "deconstruction" is often not universal and complete. And it varies from person to person, and the interpretation results are often more interfered with by personal subjectivity and so on.

My suggestion for future research is that the above is a good thing because it provides more angles and interpretation space for us to study "any general truth is truth, rather than special truth is truth". As Heidegger said, "truth" is a sublime and, at the same time, overused, almost obscure word, meaning that which makes the real what it is. I hope we In order to be able to better enter into the essence of truth.

**Funding:** This research received no external funding.

**Conflicts of Interest:** The authors declare no conflict of interest.

**Publisher's Note:** All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers.

### **References**

- [1] Heidegger. (1987). *Being and Time*. Life · Reading · New Knowledge Sanlian Bookstore.
- [2] Heidegger. (1996). *Selected Works of Heidegger*. Life · Reading · New Knowledge Sanlian Bookstore.
- [3] Heidegger. (2000). *Wegmarken*. Commercial Press.
- [4] Ping, J, S. (2009). *Truth of Accord and Truth of Aletheia—Looking Scientific Truth from Heidegger's Horizon of Truth*. MS, Lanzhou University, China.
- [5] Zhang, K. (2011). From "The Essence of Truth" to "The Truth of Essence"—Explanation and Reflection on Heidegger's "On the Essence of Truth". *Dongyue Tribune*, 2011, 31( 6),136-141.