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imaginations were not distorted by rigid rational reasoning based on a concern with entities. The duty of modern thinker is thus to get close to this pre-philosophical state in which the main aim is to interpret the poetry of human mind. With this announcement, Heidegger was actually announcing the death of philosophy and the birth of literary theory. Nowadays, all the great innovative thinkers are mostly concerned with interpreting the poetry of human mind reflected in his social and imaginative life. Famous thinkers, like Gadamer and Ricoeur, are mostly concerned not with creating philosophical systems but with interpreting human life, mind, imaginations, and society as literary texts. Heidegger himself was very interested in poems written by Holderlin and Rilke. He talks of Holderlin as the great poet of being in our time. Taking the word 'gods' as meaning 'old values', Holderlin talks of the death of old gods, and announces that the new gods (meaning the new possibilities of Being, new ways of seeing Being) are waiting to be born. Thus, Heidegger writes:

In our time gods have escaped and the new god has not come yet, time is a time of loneliness which is under two powerful absences: the absence of the gods who have escaped and the absence of a god who will come (1972, p. 78).

Being has fallen into the winter of Dasein's understanding, and thus the duty of the pure thinker of our time, who is the only one who resides with the poet in the house of Being, is to articulate the new spring of being expressed by the poet. He, now, needs to help the birth of the new god who brings being to its proper place. And the duty of man is to listen to the voice of the poet, to have respect for what things are by themselves, and pay attention to the marginal elements of culture which have the possibility of change within them. If Plato, the father of philosophy, was an enemy of the poetry, the last of his clan, Heidegger, discovered its real value and announced that the duty of a great thinker is to turn away from Platonic distortion of Being and poetry, and become an interpreter reflecting the mesmerizing visions and imaginations of poetry.

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and brings to realization what is definitive of a people's form of life. Thus the possibilities of life are rejuvenated and the world around it reaches a moment of transformation. It stands out as a symbol for Being and gives meaning to human life by achieving the great gathering of all. So was the great poetry of our prophets; it defined the role of people and things, and it established a beginning which had its whole possibilities within itself (1972, pp. 40-5).

Art is, thus, the world-defining object which combines the expressed and tacit understanding of a culture. Heidegger gives us a memorable description of a Greek temple:

Standing there, the building holds its ground against the storm raging above it and so makes the storm itself manifest in its violence. The luster and gleam of the stone... first brings to light the light of the day... Tree and grass, eagle and bull, snake and cricket first enter into their distinctive shapes and thus come to appear as what they are (1970, p. 42).

Wallace Stevens seems to be noting the same thing when in his "Anecdote of the Jar", he writes:

I placed a jar in Tennessee
And round it was, upon a hill.
It made the slovenly wilderness
Surround that hill.

The wilderness rose up to it,
And sprawled around, no longer wild.
The jar was round upon the ground,
And tall and of a part in air.

It took dominion everywhere.

The jar was gray and bare.

It did not get off bird or bush.

Like nothing else in Tennessee (Stevens, 1995, V.2, p. 1667).

Thus a work of imagination brings new dimensions to life and to reality. And the duty of the thinker is to interpret the result of the poetic imagination, to interpret the eternal song that the poet has sung. The poets and thinkers who lived before Plato were more thoughtful and knowing than Plato and the philosophers following him because they were authentic and could think of the Being itself. These thinkers were mostly poetic and their visions and

through. Now, his source of inspiration is no longer philosophy but poetry at its best. The great poet, in touch with the elements of his natural and synthetic world is the seer who first expresses a new truth about Being. Of course, here, the word 'poet' is used in its broad sense. Since truth is achieved through being articulated or composed, all art is essentially poetry (1972, p. 70). But poetry, itself, is the greatest of all arts because it works with the greatest of all human achievements, the greatest gift given to man by Being, in other words, language (Heidegger, 1971, pp. 120-30).

The great poet is in the house of Being or 'logos' which contains all possible expressions of the earth, heaven, gods, and mortals. He is in close contact with the 'language of Being'. Man has learned language from the silently speaking Being. Being speaks to us and we learn a language. Of course, here, by language, Heidegger does not mean anything like our view of languages as English, German, Persian: for him, the word means the basic way of human understanding which gives him the ability to differentiate his perceptions and imaginations and order them in his system of binary oppositions. Man is given the 'clearing' by which things can appear and show their differences (1972, pp. 50-5). Man sees that the shape of mountain is different from hill; one has a picked top and the other a round one. He climbs them and notices the difference of physical exhaustion in each climb. Thus, he gets the notion of 'picked' and 'round', 'high' and 'low', 'hard' and 'easy' and continues until even his imaginations, even his language, his conscience, is built up by binary oppositions which force their system of differences on his mind. Thus, nature talks to man; he learns its language; and then he thinks with it. He learns the language because he is the clearing that thinks, and he thinks because he has a language, because he is a creature capable of having a language. That is why Heidegger believes that it is not we that create and speak language; actually language creates and speaks us (1972, pp. 50-80).

Of course, this, again, is not something new. Mystics have always believed and stated that nature talks to us. Baroque art, in which emblematic and symbolic representation was of great importance, and Romantic mystic pantheism both talked of nature as hieroglyphics which man and especially the perceptive poet is destined to read.

The perceptive poet, therefore, is destined to bring the Four-fold of Being – the earth, heaven, gods, and mortals – together by reading the language of Being. A great work of art, being a gathering of the Four-fold of Being, is a world transforming event that crystalizes an understanding of Being for a people, giving them a coherent focus and direction for their lives. It fomulates

free from Christian Providence or Stoic rationality; it is 'Gelassenheit', 'a non-manipulative, non-imposing way of letting things be what they are'. We have received things from Being which have given us the possibility of self-consciousness and self-understanding. We are filled with meanings and are ourselves meaningful because we are here in this world beside other people, animals, and things living as fleeting beings. Thus, we are responsible to and should respect them and avoid anything that is even close to abusing or exploiting them (Heidegger, 1972, p. 6).

Here, Heidegger's philosophy comes close to what we can call the Iranian system of mysticism where the seven stages of authenticity are introduced as Quest, Love, Insight, Magnanimous Needlessness, Unity, Wonder, and Nothingness. Meister Eckhart, who had great influence on Heidegger and was himself influenced by Iranian Mysticism believed that God is beyond our understanding and our way of thinking, and that instead of talking about God we should better talk about 'divine nothingness'. He also insisted that releasement of will or needlessness is beyond love. In 'love' one is resolved to reach the divine nothingness and thus he gains nothing because he cannot eliminate the demanding self that has the 'resolution'.

He cannot become the clearing, the nothing, the grounding that the divine nothingness desires to show up. However, when he no longer wants, he himself becomes a part of God, a needless nothing which has to be filled with the divine nothingness. Thus, releasement or Magnanimous Needlessness is beyond resolution or the knowing 'Insightful Love'.

Eckhart who was educated in the Spanish Universities of the fourteenth century was borrowing from Iranian mysticism, but his follower, Martin Heidegger was also influenced by Zen-Buddhism. The Hopi sense of land as a gift which has to be returned to nature at the end of life; Japanese national treasures, and their respect for things for what they are, are all examples of the view of life reflected in Heidegger's philosophy of releasement. In fact, releasement and resolution can respectively be found in Soto and Rinzai Zen traditions. Thus, the alternative ways of looking at life and entities, introduced by Heidegger, are borrowed from Eastern mysticism (Zimmerman, 1994, pp. 247-55).

Heidegger believes that the duty of mankind at the present time is to explore the possibilities of Being and discover a new way of being. The intelligent thinker of our time who should escape the traps of philosophy, must examine the roots of his culture and find new possibilities of Being. Here, Heidegger's thought reflects the great transformation that he has gone

him, was in his 'mantle'.

Having achieved the 'repetition' and 'realization of his responsibility', Dasein finds a 'heritage' and a 'fate' because he realizes that he can not be anything and everything. Since he feels his responsibilities toward his fate, he feels that he is bound up with his historical roots, and thus finds a destiny. If his fate is personal and related to his own individual life, his destiny is social and related to his stance in the society. He becomes a part and parcel of a broader current of life of the historical community to which he belongs (1962, p. 435). Realizing his destiny and fate he chooses to live heroically in face of everydayness which always waits in ambush to capture his being. Thus, he explores all the spiritual resources of his world to find his hero from among a number of role models who have lived in this world. Then, Dasein achieves the state of being his own understanding of Being. Finally, he has managed to become what he 'is'.

A related term in Heidegger's philosophy is 'guilt'. He states that 'anxiety' always creates the 'call of conscience', and call of conscience gives birth to the feeling of 'guilt' (1962, p. 311). This guilt is a general and unconscious one which is not felt due to doing or not doing something. It is felt because the mere existence is discovered to make one guilty (1962, p. 326). Dasein realizes that he is guilty for having the wrong attitude toward his entire past life. He finds out that he has failed to respond to the task of shaping his life within a 'throwness' that he can never master and control. Thus, the feeling of guilt occurs in the process of achieving authenticity. It may help Dasein understand his 'situation' and become 'resolute'. "Resolution is the disclosive projection and determination of what is factually possible at the time" (1962, p. 438). Resolution gives a 'steadiness' to life and creates a meaningful stand on life.

Later, after Heidegger had found some first-hand experience in social and political activities and had realized that these kinds of activities may distort one's quest for authenticity, he turned to another type of mystic quest in which the last step in the quest for authenticity is to achieve a state of 'releasment'; releasment of life and Being, 'releasment of will'. In this state, Dasein becomes the hollow ground which is used by Being to show up; the ground and preserver of the truth of Being. Since Dasein has an 'I', he is the only entity that, in his understanding of Being, can provide Being with a temporal meaning. But he should also realize that he himself can have this understanding because he is a part of Being. If so, he will be able to treasure things for what they are rather than for what they can do for him. This is a type of thankfulness, a type of thankful thinking which stands far above and is

this anxiety, the first thing a commonsensical, inauthentic Dasein does is to turn from the threat by immersing himself in the world of entities and ordinary life, in the forgetfulness of everyday life. His entire life and future-directedness is seen as a pursuit of a secure acceptance by the world of 'Das Man'. This gives him a utilitarian attitude toward Being and other entities. Everything becomes a means in the senseless quest of self-aggrandizement. And since success is judged by people's standards and not by standards coming from within, he acquires a system of forgetting his roots and his thrownness whenever these do not help him in his pointless quest. Consequently, he becomes alienated and rootless going astray with the latest fashions and trends. Inauthenticity is the worst, but also the easiest way of facing the nullity of life because Dasein is 'fallen' and naturally tends to forget. Since he is 'thrown' into a particular cultural climate and language, he accepts whatever is given to him by the society and its standards taking them as self-evident truths. Thus instead of accepting the thrownness and going back to his roots to find the utmost possibilities of Being reflected in his culture, he accepts the 'fallenness' and becomes occupied with everyday world. He does not try to achieve the best interpretations of his particular time and thrownness but accepts whatever is given to him in fear of being separated from his only source of satisfaction, that is admiration by inauthentic people living in the world of everydayness (1962, pp. 370-92).

Authentic life is the second way of facing anxiety. Feeling the continuous pains of anxiety, Dasein finds out the cause and thus realizes that he is a temporal Being. Then he discovers that he is not only his 'is' but also his 'have been' and his 'will be'. He acknowledges his past by repeating it. 'Repetition' is the act of going back to one's personal past and realizing the nature of one's 'thrownness'. Achieving this, Dasein accepts the responsibility of Being (1962, pp. 455-8). He makes his own decision and by taking a stand on his life forms his understanding of Being. He does not help a friend to bring him into his debt, or to ask for a favor, or even to feel good. He helps a friend because he believes that friendship is a part of his understanding of Being. His abandonment of the utilitarian view and the craze for social acceptance allows him to adopt a free, non-manipulative attitude toward his present situation. His aim becomes identification with Being, which comes from understanding his Being-in-the-world, and from what he does in any moment of life. All these may seem rather new but we should remember that one thousand years before Heidegger, Mansoor-e Hallaj had an identification with Being and could bravely claim that 'God', that was the same as Being for

certainty of Dasein itself.. The MORIBUNDUS first gives the SUM its sense. Only in dying can I to some extent say absolutely, 'I am' (Heidegger, 1969, p. 138).

Therefore, Dasein has an 'I' only because he knows that his life, his Being, is temporal. If there were no death, there would be no 'I' in relation to which understanding and interpretation could exist. Being finds meaning because it is temporal. Therefore, our Being is meaningful for us because of time. And time is meaningful to us because of the condition of 'care' which is the basic condition of man. Life matters to me because I know that I do not have it for ever and this mattering makes care my basic state. I realize that the threat of death is ever present so I care. But if my basic state were not care, death would not have been felt as threatening. Death gives 'totality' and 'mineness' to my life. The case of my personal history, my life, is not closed until the end of my life. Therefore, I can examine my totality only at the moment of my death. Furthermore, whatever I do in this life can be done by other people except my death; nobody can die instead of me. As a result, when death is near, I realize the mineness of my life. Death, thus considered, becomes a 'possibility' of my Being and not something which comes from outside. It is a friend which lives inside giving meaning to what I call my life (1962, pp.275-95)

If Dasein is able to realize that this very moment can be the moment of death, that is to say, the moment when his personal case is closed, he will be able to make a stand on his life and accept the full responsibility of his Being-in-the-world. He realizes that he himself is a part of being and should define himself by his attitude toward Being. Every deed, every choice, for him becomes meaningful representing his totality. If Dasein achieves this state, he will find his authentic life, if not, he will fall into the traps of inauthentic life, of everydayness and manipulation.

Here Heidegger maps a process which starts from the 'realization of mortality'. This realization creates what he calls 'anxiety' which is a mood reflecting the fear of something unknown. The real source, however, is nothing but the threat of death. The indefiniteness of this threat shows him the meaninglessness of whatever he does in the world. Thus Dasein feels that his thoughts are groundless and his deeds meaningless and anxiety takes hold of him (1962, pp. 231-4). He feels himself to be a temporal, fleeting Being in a short journey from one unknown to another, a Being full of claims much beyond his actual possibilities, a Being standing on a broken bridge over a bottomless sea of interpretation; and thus he becomes anxious. In the face of

by the understanding of the temporal Dasein. As Dasein considers the text or the thing, the 'fore-structure' of his understanding tries to reconstruct the meaning of the text from a special point of view, but during the act of consideration, or the 'as-structure', the ability to see the tensions and contradictions inside the multi-lateral text or thing shows the 'earth-aspect' of the text or thing which defies interpretation and deconstructs the interpretations formerly achieved. Therefore deconstruction and reconstruction are both moments of interpretation, and how and why they are to be, depends on judgements which make for interestingly different interpretations. These differences, however, do not lead to nihilism. The present interpretations may be considered false by later generations, but the context and background conditions will have also changed for them (1962, p. 193). We should try to make the best possible interpretations of our time and our Being-in-the-world about everything. It seems that Heidegger believes in the same thing that Ibsen's Dr. Stockman believed in: "A normally constituted truth lives, let us say, as a rule seventeen or eighteen, or at most twenty years; seldom longer." (Ibsen, IV, the Meeting)

Heidegger, then, continues to introduce the followings as the elements that make for a good interpretation. First of all, an insightful interpretation should understand its object and itself. In other words, it should be self-aware, aware of the pre-assumptions that may limit its range of sight, and aware of the fact that it is just an interpretation and not a truth fallen from the heavens. Second, it should refer to unnoticed features and different conditions of the object and at the same time draw attention to the procedures of interpretation. Third, since it is aware of being based on a particular self-understanding, it should try to show the marginal possibilities that are likely to be left untouched. Finally, it should provide mankind with a deeper self-understanding. It should disclose something about Dasein and the world. Of course, this self-understanding is not as the English word may suggest self-centered because in German the word used to express the concept means 'knowing one's way around'. Interpretation is the way both meaningful human existence and a significant world become what they are (1962, pp. 180-90).

A good interpretation, however, is achieved only by an authentic Dasein whose identity is always in the process of becoming. But before getting to this, Heidegger tries to show that the 'I' of the Dasein which is temporal and historical comes from his deathdirectedness. He writes:

This certainty, that, 'I myself am in that I will die', is the basic

Dasein, therefore, is limited because of being temporal and historical and is unable to know Being, as an entirely eternal being. In other words, Being, as eternity, is beyond the hermenutic circle of history and Dasein. As eternity, it is beyond time which is the primary source of self-understanding for Dasein; and thus Being for Dasein is a soft nothingness which can be defined only by its relationship with the Nothing. Every attempt to explain it results in a dry-as-dust Metaphysical garbage of things. The only understanding of Being Dasein can have is thus temporal and historical.

In Heidegger's thought, history and Dasein have a circular movement based on a hermenutic circle. This means that Dasein is his own understanding of Being which is built on his interpretations themselves based on another understanding developed from other interpretations all the way down.

Therefore, in perceiving things we are not free observers; we cannot avoid our interpretations that create our pre-conceptions. There are certain things given by our societies which we accept as self-evident truths. These basic principles tend to bring us to certain conclusions and interpretations, but even these principles are based on a temporal and changing understanding of Being and may simply change. The Being of Dasein, which is based on his mood, understanding, and discourse, is groundless because all these things are built up in him by temporal understandings and interpretations given by the culture which by its tacit and articulated language imposes them on his Being even before he becomes able to think. In fact there is no way to achieve an epistemological understanding of Being, but there is always the illusion of achieving it. The reason is simple: "Dasein is thrown"; he is born in a particular cultural and historical 'situation' which provides him with the interpretations on which he can make a temporal foundation which, in turn, gives the false notion of an epistemological grounding.

This illusion-born condition, however, does not create monoism because every now and then the illusion of epistemological knowledge returns, and he, feeling that his previous knowledge was lacking in something, tries to go 'back to the things themselves' (1962, p. 195). It also does not create a negative view of change because man can always find his historical roots and make a new beginning, more desirable to his temporal Being at that particular moment.

Therefore, we can say that Heidegger believes in plurality of interpretations. He talks about a totality of involvement, a single context in which interpretation may take place, but not of a single interpretation. The context is revisable, and the revision germinates from the text or the thing itself. Here, Heidegger considers both the whole world and the literary work as interpreted

them with; and thus we notice their special being. Of course, even at that time we are not passive perceivers capable of contemplation but active, circum-spective, searching individuals trying to find some special thing to help us do what we want.

Thus, he concluded that man is incapable of thinking about entities objectively because he himself is an entity living among these entities. Then he announced that 'Metaphysics of Presence' and its whole history is a repetition of a single question: "What is the beingness of entities?" (1962, pp. 100-15), or actually, what are the entities? It does not talk about how and why entities are noticed. It is blind to the conditions that let anything whatsoever show up. Heidegger hoped to recover a more original sense of Being by setting aside the view of reality we get from theorizing and by focusing instead on the way things show up in the flux of our everyday, pre-reflective activities (1962, pp. 50-5).

In *Being and Time*, he announces that his plan is to discover the meaning of Being, and that this task cannot be fulfilled unless he can achieve a full understanding of the knowing agency, whom we call mankind. Here, he calls man 'Dasein' or 'Being-in-the-world' to end the story of Cartesian mind and matter. Man can have a self and a meaningful existence only when he is in the world. If he is separated from the world and his roles and actings in it, he will be nothing. Since he is open to the things around him and since his entity has no decided shape, Being-in-the-world is a 'clearing' which is used by Being for the presentation of things. Things are not perceived objects represented by human mind, they are active beings presenting themselves to Dasein in especial ways. Dasein himself, having no decided entity, is equal to 'nothingness'. He becomes something by what is given to him. He receives and receives things given to him by his language and by his environment and he becomes his own understanding of Being. His entity, his identity, becomes the understanding of Being that he has. In other works, his understanding of Being makes him act and choose things in his life in a particular way which shows his understanding of Being and establishes an entity for him. But even this understanding, this entity, is equal to nothingness because it is based on interpretations themselves formed on previous interpretations. All this makes Dasein 'temporal' and 'historical'. Since he is his understanding of Being and the understanding of Being is based on baseless traditions of interpretations that are changing day by day and are thus temporal, Dasein also is changing, temporal, and as a result historical (1962, pp. 180-95).

not easily satisfied with any answer, he achieved a system quite different from that of his previous masters. More than three hundred years before his time, Shakespeare had had Hamlet say, "... There are more things in heaven and earth, Horatio, / Than are dreamt of in our (your) philosophy" (*Shakespeare*, IV, Lines 168-9), and now after three hundred years of continuous philosophical speculation, Heidegger, standing on the broad shoulders of such great masters as Descartes, Schopenhauer, and Nietzsche, had stopped to announce that Plato with his emphasis on the 'beingness' of things had distorted the western philosophy of 'Being' (Heidegger, 1962, p. 19). Heidegger had reached the beginning of the path that would take him from the usual philosophical discourse to a poetic one, from philosophy to poetry, and not knowing this, he started his work with his most philosophical achievement, *Being and Time*, which attempted to lay a new foundation for Metaphysics.

Plato talked about the 'beingness' of things or entities as the aspect (idea) or perfect prototype, knowable through pure rational contemplation, that produces those diverse material things known as our visible world. Later developments led to a distorted conception of entities as 'what has been produced' and of Being as Being produced (by nature or by God). In the modern era, this production is seen as what stands before the detecting eyes of a subject (Descartes) or the shaping force of a Will (Schopenhauer) as the knower. Therefore, Being came to be considered as the continuous presence of a substance that remained unchanged in spite of all changes and this gave birth to the 'Metaphysics of presence' in which the entities are taken to be 'Present-at-hand' objects of studies free from any relationship with human subjectivity and practical life. But when the time comes to talk about values, even this kind of thought cannot keep its philosophical detachment and has to return to practical life in which things are valued, described, and even named in a net of relationships with human life (1962, pp. 19-30).

According to Heidegger, this is the fundamental problem of the Cartesian view of life in which the human Mind and the objective things are deprived of their mutual relationships. Rejecting this view of life, Heidegger did something that no other philosopher had ever done; he tried to study things in the practical world. In this world, things are not present-at-hand, but 'ready-to-hand' and as far as they are ready-to-hand, they are absent from our attention. While we are doing something, we are actually concerned with the aim beyond them, not with the objects themselves. Therefore, things are present-at-hand only when they are unready-to-hand, that is when they are value-less. When they are unready-to-hand, we try to find an object to replace

«موجودیت» مخلوقات روند تاریخی فلسفه هستی غرب را دچار انحراف کرده است. در نتیجه، فیلسوفان پس از افلاطون نیز نه خود هستی بلکه مخلوقات موجود در دنیای طبیعت را مورد توجه و بررسی قرار دادند و هستی را نیز مجموعه کلی این مخلوقات بدون توجه به صورت ظاهریشان در نظر گرفتند. این هستی متصور، از دیدگاه آنان، مولود خلقت خداوند یا طبیعت بود و در نتیجه در برابر انسانی که اشرف مخلوقات، فاعل شناسا، ذهن دانا، یا اراده جاری خداوند و طبیعت بود، قرار می‌گرفت و به عنوان چیزی «حاضر در دست» قابل بررسی بود. به این نحو، آنچه ما «فلسفه مافوق طبیعی حضور» می‌نامیم پا به عرصه وجود گذاشت. هایدگر کوشید که با بررسی انسان به عنوان موجودی که در دنیای طبیعت زاده می‌شود، بار می‌آید، و تعلیم می‌بیند و، با اثبات نادرست بودن این مفهوم که انسان موجودی است جدا از طبیعت، تقابل دوجانبه‌ای را که این فیلسوفان بین ذهن و ماده قائل شده بودند از سر راه خود بردارد. پس او انسان را به عنوان «هست-اندر-جهان» یا «هستی در جهان» بررسی کرد. نتیجه این کار فلسفه پیچیده و تعبیر محوری او بود که امکان درک هستی در تمامیت جاودانی خود را منتفی اعلام می‌کرد و می‌گفت از آنجا که «هستی در جهان» خود «گذرا» و موقتی است و همه درک‌هایش بر تعبیری بنیان نهاده شده‌اند که خود بر تعبیر و پیش‌فرض‌های پیشین سامان گرفته‌اند، او هیچ‌گاه نمی‌تواند هستی را در تمامیتش دریابد و لاجرم همواره هستی را بر اساس شرایط خویش تعبیر می‌کند.

Like all systems created by human imagination, philosophy is a system working by vision, revision, and imagination within a long established tradition. A great philosopher, being essentially a hardworking creative innovator, studies the works of his previous masters and in fear of being overwhelmed by their ideas, tries to revise and to replace them by his own vision-based imaginations. His momentary visions which make the revisions possible may come from some elements existing in his own *zeitgeist*. They may come from his direct contact with the natural world and the realization that what he has been reading in his philosophy cannot explain certain things perceived by the unprejudiced eyes of an unbeliever. Or they may come from his familiarity with an exotic system of thought not noticed by the previous masters.

Heidegger's path was not much different from the path of his previous or contemporary colleagues, but being from a *zeitgeist* characterized by the rush of innumerable ideas from far-off lands, and possessing a type of temperament

Heidegger: Interpretation as Philosophy of Being

Saeed-Reza Talajoo

Abstract

In his early attempts to lay a new foundation for Metaphysics, Martin Heidegger, the German philosopher, announced that Plato with his emphasis on 'beingness' of entities had distorted the 'Western Philosophy of Being'. This distortion had made later philosophers pay attention not to the Being itself but to the entities seen in the natural world, and take Being as the sum of all entities regardless of their different forms, as something created by God or nature. Thus, they talked about things as 'present-at-hand' objects of study, and man became the Privileged Creature, the Subject, the Mind, or the Will studying the natural world of entities. Thus the 'Metaphysics of Presence' was born. Heidegger, however, tried to break the binary opposition between the Mind and the Matter by studying man as not something standing out of nature but as something born in, nourished by, and taught by the natural world. He studied man as 'Dasein' or 'Being-in-the-world'. The result was his complex philosophy of interpretation which rejected the possibility of understanding Being in its eternal form on the basis that 'Dasein' himself is 'temporal' and that all his understandings are based on interpretations themselves built on previous interpretations about Being.

Key Words

Being, Metaphysics of Presence, Present-at-hand, Ready-to-hand, Dasein, Temporal, Historical. Thrown, Fallen, Repetition, Interpretation, Totality, Mysticism, Zen-Buddhism, Authentics, Inauthentic, Resolution, Fate, Releasment, Destiny, Clearing, Poetry.

چکیده

مارتین هایدگر، فیلسوف آلمانی در تلاش‌های نخست خود برای ایجاد پایه‌هایی نو برای فلسفه مافوق طبیعی به این نتیجه رسید که افلاطون با تأکید بر