

## From Being and Time to the Philosophy of the Event: A Reading of Heidegger's Ideas

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### Abstract:

In this paper, the nature of the changes that the concept Being underwent in Heidegger's thought are treated as revolutionary ontological and epistemological transformations, which reinterpreted the human condition and its existence. Heidegger's project did not stop at correlating Being with the existential analysis of Dasein but surpassed this boundary so as to listen to Being as an event that is heard in unconcealment and concealment. Through this transformation, the concept of truth was understood not in terms of correspondence to reality by thinking, but as aletheia (unconcealment), and language, art,

and poetry were given a true ontological status. Language became the "house of Being," and poetry was seen as a horizon of opening itself up to Being. These advancements reveal that Heidegger's project is less concerned with the construction of a novel metaphysical edifice, but with redirecting thought from a logic of presence and representation to an event horizon and unconcealment, which frees a new ontological possibility to solve the issue of technology and to reclaim a primordial relation with the world.

**Keyword:** Being ; Ontology ; Event, Turn ; Aletheia ; Language ; Poetry

### 1. INTRODUCTION

Martin Heidegger's (1889–1976) philosophical project was a radical attempt to re-approach the basic philosophical question: the question of Being. While Western metaphysics, since Plato, has been interested in entities and their nature, Heidegger argued that this interest overlooked a more primordial condition: Being itself, which enables entities the possibility of appearance. Thus originated what he called the "forgetting of Being," not merely as a theoretical oversight but as a historical tendency that culminated in the modern era in the dominance of technology and the reification of the world and man.

Heidegger's initial ambition, as expressed in his masterpiece *Being and Time*

(1927), was to create a fundamental ontology that would make Dasein – the questioning creature of its own being – the sole point of entry for the question of Being. It did not take him long, however, to realize that assigning the question of Being to Dasein alone would doom thinking to the priority of the self. It is here that what he referred to as the "turn" (the *Kehre*) occurs, in which Being is no longer an object of human inquiry but an event that discloses and conceals itself simultaneously, manifesting itself in the realms of language, poetry, and art. Here, Heidegger redefines the notion of truth itself, from correspondence of thought to reality to the disclosure of Being in the horizon of aletheia (unconcealment/concealment).

This turn is not merely nomenclatural or an internal philosophical evolution, but marks an essential epistemological transformation: from a conception of knowledge as representation and domination of beings to one wherein knowledge is itself part of the event of unconcealment, giving and withholding, and wherein language is the house of Being, and poetry the true horizon of human dwelling.

Here, the questions are: In what sense is Heidegger's "turn" an radical ontological-epistemological turn for Being from a logic of presence and representation to the horizon of event and unconcealment?

## **2. Phenomenology: From the Study of Consciousness to the Study of Existence**

Martin Heidegger's philosophy emerged from the context of a disordered European intellectual landscape at the beginning of the twentieth century, where philosophy was seeking new directions towards humanity and the world that departed from strict rationalism and scientific positivism. In this context, Heidegger was attracted to Edmund Husserl's phenomenology, a philosophy that aimed to return to the things themselves and was grounded in lived experience as an authentic source of meaning, rather than in abstract theory or inherited categories. Nevertheless, Heidegger's early interest in the existential issue, and his reading of Franz Brentano's *The Multiple Meanings of Being in Aristotle*, which discusses the concept of being in Aristotle, led him to re-engage with the issue of consciousness—precisely something at the heart of Husserl's phenomenology.

Heidegger's emphasis on Immanuel Kant's analysis of the conditions and boundaries of knowledge in *Critique of Pure Reason*—that illustrated that all cognitive experience is not only founded upon what is directly present to consciousness but also upon antecedent conditions (e.g., time, space, and productive imagination) that make experience possible—led him to realize that it does not disclose the more primordial ontological

conditions making human existence live and experience the world by concentrating solely on intuition. This led Heidegger to criticize Husserl's transcendental idealism, which emphasizes self-consciousness and limits the idea of intentionality to the relationship between consciousness and object. Heidegger argued that being does not reveal itself in consciousness but in the lived experience of the world, and that human experience is not a mental representation but an active, existential encounter with the world.

Thus, Heidegger employed the phenomenological method as a tool of analysis to disclose the structure of human experience, extending its use to existence itself, and not merely to consciousness. He relied on phenomenological analysis so that he could understand *Dasein* (the human being) as a being open to the world, and not merely as a thinking subject. For him, it was the only path through which the question of Being could be accessed (Heidegger, 2001, p. 26). Heidegger stretched the concept of intentionality to cover the human relationship to the world in general—Being-in-the-world—and thus turned the conception of the world as an object of consciousness into one of the world as an horizon of existence. The world was no longer merely a totality of things present in consciousness, but a nexus of relationships and meanings in which human beings are involved.

In this way, Heidegger transformed phenomenology from a consciousness study into an existential study, creating an existential phenomenology that would question the existential conditions of possibility of experience (Schurmann, 1987, p. 69), rather than describing phenomena as they present themselves to consciousness. The question par excellence, then, was: What does it mean for something to exist? This was the foundation of Heidegger's philosophy. While Kant's critical turn had shifted the philosophical question from "What is the entity?" to "How is the entity knowable?" Heidegger reformulated the question in terms of existence itself: What is it about an entity that makes it manifest to us at all? He thereby transmuted the previous

conditions into ontological, instead of merely epistemological, ones.

### **3. The Problem of Being and the Task of Comprehending Existence by Examining Dasein.**

#### **3.1. The Question of Being as a Forgotten Question**

The "forgetfulness of Being" (*Seinvergessenheit*) is one of the central problems of Heidegger's philosophy. Western philosophy since Plato and Aristotle, he argues, has focused on beings and their characteristics and lost sight of Being itself. Philosophers have been concerned with such questions as the nature and essence of something without asking about the ground problem: What is it to be something at all? Therefore, existence came to be taken for granted, not questioned, because it is "the most universal and the emptiest of concepts" (Heidegger, 2001, p.22). It used as a presupposition required in thinking and analysis. This led to what Heidegger refers to as the "metaphysical reduction of Being," whereby certain qualities like permanence, essence, and constant presence were assigned to it. Thus, Being was reduced to the sense of presence «*Ousia*» (Heidegger, 2009, p. 38) — pre-conscious presence—while becoming, being, absence, and potentiality were relegated to the sidelines. This simplification became the regulative principle of Western metaphysics, and its virulence only grew stronger with philosophers such as Descartes, Spinoza, Kant, and Hegel. For Heidegger, with such thinkers, Being had become something that was represented by the self, and existence had become something thought or something conferred to consciousness. Thinking no longer listened to what is revealed and disclosed in Being. Beings became interpreted by a model of representation: The being became an object, and "the question of Being itself was no longer asked" (Heidegger, 2000, p.29). Here, Heidegger refers to the turn of modern thinking, beginning with Descartes, which treated beings as objects in advance of the self and forgot their own Being. Therefore,

there arises the question of what makes a being a being? And what does it mean to be? Was totally forgotten and suppressed in Western philosophy, buried by the insistence on such concepts as idealizing presence and neglecting becoming, unconcealment, and disappearance.

For Heidegger, this forgetting of Being is not a mere philosophical mistake; it is the cause of the existential crisis besetting modern human beings (Heidegger, 2000, p. 29). In our own era, the era of technology, meaning is overshadowed, beings are rendered resources, and human beings are reduced to functions of a technical system, and the world is rendered calculable and planable.

The forgetfulness of Being in the world today is actualized in what Heidegger comprehends as the essence of technology. He does not define technology as instruments or equipment but as a method of disclosure that turns everything into a resource (Heidegger, 1977, p.14). Here, human persons, nature, and society are actualized in use logic, consumption, and efficiency. This shift in the human relationship to Being is responsible for what Heidegger calls "the highest forgetfulness of Being," whereby human beings forget that they are unable to hear the faint call of Being. Because of this, Heidegger is adamant that the retrieval of the original question of Being has become an urgent necessity, not only for philosophy but to save humanity from its own self-alienation.

#### **3.2 Understanding Being through Analysis of Dasein**

In *Being and Time*, Heidegger centers his philosophical project on the question of Being by carrying out an ontological analysis of human being: *Dasein* (literally "being there"), the being that is able to understand its own being and the beings that surround it. *Dasein* does not simply pass through life but poses questions concerning Being and enters into an existential relation with Being. Heidegger states, "The question of Being is nothing but a radical deepening of the basic inclination in Being itself, which concerns

Dasein—the a priori understanding of Being" (Heidegger, 2001, p. 35) For Heidegger, the focal point or the most relevant factor by which existence gets understood is time.

Heidegger does not provide an essentialist definition of Dasein but analyzes it existentially from its ontological structures, which form an integrated texture describing human existence as an openness to the world, to time, and to others. As far as Heidegger is concerned, human beings are not merely social or biological creatures, but existentially open possibilities, living in a world they have yet to encounter. This situation is one that Heidegger describes as facticity (*Faktizität*) (Heidegger, 2001, p. 174), whereby the self is discovered to exist thrown into a specific historical and cultural environment. This situation may lead to what Heidegger describes as fallenness (Heidegger, 2001, p. 220), a state in which the self fails to openly and transparently understand their existence. They begin understanding themselves from other people's perspectives and organize their lives based on what other people expect from them. However, this fallenness or thrownness does not eliminate freedom but inscribes it. Irrespective of the situations into which human beings are thrown, they remain creatures of possibilities, with the ability to transcend this being, become, and realize themselves through free decisions (Possibility).

This freedom is similar to what Sartre described as the human project, mandating that human beings have the liberty of choosing and creating themselves. But Heidegger does more than Sartre in rejecting the self source of meaning. Instead of that, he turns philosophy towards questions regarding what Being is. Human beings, to Heidegger, do not possess a discrete existence or isolated identity; they are necessarily thrown into the world. Their identity consists of an engaged system of meanings and relations. Human beings are in a constant state of worry and concern for their own existence and the existence of others, something Heidegger refers to as *Sorge*. It is not so much a psychological emotion, but an existential attitude which constitutes the relationship of Dasein to the world.

Furthermore, Heidegger argues that self-consciousness does not precede the world but occurs by virtue of existing-in-the-world and being concerned with it. This consciousness and urge to achieve real existence provide human beings a distinctive nature that differs them from other animals. Other animals live in an instinctive pattern, while human beings continue to shift from indulgence in the monotonous and repetitive life and existence to shifting towards realizing their actual potential. It is where the idea of resoluteness (*Resoluteness*) comes forth as a true mode of existence, one that brings the person back to himself, heeding the call of conscience which calls him to free himself from the mundane way of living. The call never changes the external world but the person's consciousness and his relation to others, liberates him, and allows others to be themselves (Heidegger, 2001, p. 317).

Authenticity (*Eigentlichkeit*) at this point is not a state of mind or ideal theory but rather an experience that requires the individual to confront the existential fear and act freely and responsibly, open to possibilities of the self as well as the world. It is not in a position to differentiate individuals from others but indicates that achieving authenticity is through a continuous conversation with oneself and with society. The topic must transcend the adversity of breaking down in the common issues (*Das Man*) (Heidegger, 2001, p. 164) and complying with the demands of society. In this, we can relate to Gadamer's position, which emphasizes the dialogical nature. With Gadamer, authenticity is something that cannot be achieved alone since dialogue represents the fundamental way of comprehending and being actualized, of being cognizant of one's limitations. This highlights the issue of the relationship of the individual to community, freedom to responsibility, authenticity to alienation—issues which are still deeply felt in Heidegger's work on human existence.

Essentially, Dasein's experience is temporality (*Zeitlichkeit*), which is the deep structure where the meaning of Being becomes manifest. Temporality is "the horizon for

understanding existence" (Heidegger, 2001, p. 39) Human beings are continuously under tension between the past (memory), the present (engagement), and the future (expectation). This Heideggerian conception of time is derived from Augustine's profound reflection on the nature of time, where he viewed it as an inner experience in terms of consciousness, memory, and common life, rather than some simple linear outer extension. Therefore, temporality bestows human existence with dynamic significance and informs the individual of their mortality through the phenomenon of Being-toward-death (Sein zum Tode). Death in Heidegger's philosophy is the horizon of genuine existence. Dasein does not really know itself and its possibilities until it faces its finitude and mortality head-on. There is, in Heidegger's opinion, no ultimate sense or salvation beyond death. Authentic existence is felt with awareness of its finitude (Heidegger, 2001, p. 317), a theme later echoed by Karl Jaspers as "boundary situations." Existence through fear and dying reveals authentic human existence, calling human beings to take responsibility for their being and choose their manner of living in truth and autonomy, responding to the voice of existential angst (anxiety), which, according to Heidegger, is the experience where Dasein realizes that it exists not on the basis of things. Heidegger took this idea from Kierkegaard, who considered anxiety to be the existential condition in which human beings face their limited possibilities, realizing in a form of dread of nothingness. But Heidegger imbued the concept with an ontological intentionality, where anxiety is that which confronts Dasein with the nullity of its own being, making it more aware of its being open to nothingness, it witnessing both its authentic possibilities and the limitedness of its being.

The openness to nothingness here refers to the region within which Being appears. It is not so much a self-awareness or consciousness, but more of a condition of possibility for the possibility of all appearance and for all possible experience of beings. Being for Heidegger is not something shown as an object but more of an original possibility

of disclosure. Anxiety in this regard is a natural part of revealing the Being of the self by exposing it to nothingness. Anxiety is not only an affective mood of mind but a more primordial mode of disclosure that brings to light the lifecomeness of both Being and nothingness: "In anxiety, Dasein allows itself to be disclosed in its necessary condition to nothingness, and it is founded upon nothingness itself" (Heidegger, 2001, p. 231) This fear makes Dasein return to its true self so that it is able to live its life with awareness of the nothingness which supports all existence. Gabriel Marcel disagreed, stating that positioning human existence in a focus of anxiety prior to death and nothingness will lead to an unpleasant vision without the horizon of hope. According to Marcel, man needs a spiritual existence outside of death, and hope, as he phrased it, "for the spirit is like breath for the living being. Wherever hope is absent, the spirit withers and fades" (Marcel, 1951, p.270).

Although Heidegger's introduction of Being and Time was novel in the sense that it rejuvenated philosophy by returning to focus the abandoned question of Being, the book itself is bounded by the horizon of the self—temporality. It places human being at the center of the ontological project, one that would subsequently prove troublesome for Heidegger himself. He saw that contemplation of Being cannot be restricted to human experience or existence, for this merely replicates the metaphysical uniqueness of the self. This realization led him to write in his later works that Being and Time had not deconstructed tradition sufficiently but had only paved the way for another question. This realization led him to shift from the assumption that Being is knowable through human beings to a deeper reflection: Being reveals itself as an event that cannot be represented. "Being cannot be indicated. It must be thought of as that which prescribes itself" (Heidegger, 2001, p.44). Thus, philosophical reflection transforms from a human activity of inquiry of Being to one of openness to Being itself to what it says and what it does not say—transferring from cognition of Being to

listening to it. From this point on, Heidegger announces a new turn, in which thinking is no longer the analysis of Being but dwelling in its withdrawn disclosure, surpassing what discloses itself in silence and absence.

#### **4. The Turn (Die Kehre): From the Analysis of Dasein to the Disclosure of Being as an Event (Ereignis)**

The concept of Die Kehre (the "turn") is a basic change in the thought of Martin Heidegger. It evolved gradually in his writings after 1930, and Heidegger does not describe it as an interruption of his enterprise in Being and Time. Instead, it is a surpassing of the metaphysical limitations that were still attached to the ontological analysis of Dasein. He does not abandon his project but redefines its position as a preparatory starting point for a more fundamental question that could not yet be posed within the parameters of classical phenomenology. That question is: How does Being shape itself?

##### **4.1. Being as an Event**

What distinguishes the turn in Heidegger's philosophy is the shift from seeking the meaning of Being in the experience of the human being (Dasein) to listening to Being as an event that reveals itself without mediation. By "event" (*Ereignis*), Heidegger does not refer to a temporal meaning, but rather to the disclosure of what is given without being subject to will or knowledge. It is the moment when all of Being and time transform into a dynamic, changing process, rather than fixed givens. It marks the original encounter between humans and Being, where the self is no longer the center but a responding participant.

Here, Heidegger shifts the concept of *openness* that he developed in *Being and Time*—which was conditioned by the temporality and human existence of Dasein—to a new concept: *Lichtung* ("the clearing"). *Lichtung* refers to the space of the disclosure of Being before any thinking or representation occurs. Being does not emerge within the space that the self creates but appears in its own essence. Thus, Being is no longer understood in the horizon of Dasein's temporality or as something that the self

questions; rather, it is understood as an event of disclosure and revelation that grants itself outside the logic of representation and will, and summons thought not to encircle it, but to dwell in it.

Heidegger links the idea of disclosure to nothingness in his later writings, positing that nothingness provides the distance that allows Being to appear, as it serves as the background to this revelation. This concept connects to what he calls *Entzug* (withdrawal), which suggests that Being discloses itself precisely when it withdraws. Nothingness is what enables this withdrawal. In his essay *What is Metaphysics?*, Heidegger argues that nothingness is not the opposite of Being, but rather that which allows Being to show itself as being (Heidegger, 1993, p. 104). In the experience of existential anxiety, beings withdraw, and nothingness becomes the condition for the opening up of Being.

What Heidegger began in *Being and Time* thus represents a threshold he later transcended, moving toward a philosophy of the event, language, silence, poetry, and disappearance. This shift is not only about a change in concepts but also in the method of thinking itself. Heidegger moves away from the rigid phenomenological approach and adopts a more contemplative, poetic style inspired by the German poet Hölderlin. His concept of language also evolves from being merely a tool for communication or expression to becoming the "house of Being." Therefore, Heidegger's reexamination of the question of Being is not just a decisive moment in the history of philosophy; it is also a deep diagnosis of the structure of Western consciousness. It is a call to philosophize anew—not through building systems, but through listening to what both gives and conceals itself. Consequently, the task of thought is not to understand Being but to dwell within its disclosure. Re-posing the question of Being requires surpassing philosophical language toward the language of poetry, silence, temporality, and the event (*Ereignis*).

##### **4.2. Truth as a Process of Disclosure of Being (Aletheia)**

Heidegger believed Western philosophy lost the Greek root of truth by transforming it into correspondence or correctness alone. Truth is "disclosure" by nature, which means an interplay of revelation and concealment in constant occurrence. "Truth as correctness of assertion is quite impossible without truth as the unhiddenness of beings. For that to which the assertion must direct itself, in order to be correct, must already be unhidden" (Heidegger, 2009, p. 25). To Heidegger, Parmenides is the initial sowing of the concept of truth as *Aletheia* (unconcealment), where he identifies two modes of knowledge: the mode of truth (the unalterability of being), which does not change, and the mode of opinion (the mutable appearances), which is false. As per Heidegger, truth is not the perceivable by senses but the unchanging; it is what the mind discovers and relies on unity and permanence. Heidegger uses the moment of transition from darkness to light in Parmenides' philosophy as a metaphor for the transition from the veil of illusion to the world of presence and clarity (Heidegger, 2000, pp 116-119). Thus truth is neither correspondence nor conformity but an event of the unconcealing of Being. This basic duality of beings being uncovered and their withdrawal is the essence of ancient Greek philosophy of truth. For Heidegger, the unconcealment does not cancel out withdrawal; rather, both exist together and in each other. Unconcealment is never absolute; truth is always mixed with veiling. Nothing is ever said all at once, and with each disclosure of Being comes the concealment of something else. This dialectic bestows richness and ongoing openness on truth.

As opposed to Parmenides, Heraclitus emphasized becoming and the liquidity of things in being. He formulated the idea of "unity in multiplicity and harmony between opposites." Heidegger interprets Heraclitus' *Logos*—the universal law and the hidden harmony between dissonant phenomena—as an underpinning of the idea of truth as appearance and openness without reduction and abstraction. Heidegger does not think of *Logos* as the linguistic logic but as a means of

disclosing the cosmological structure. For Heraclitus, truth is not static or complete, as for Parmenides, but a process, an event that keeps occurring, appearing through conflict and opposition. Being always manifests itself through its opposites. It is this that Heidegger refers to as: the disclosure of Being through its concealment (Heidegger, 2000, pp 120-121). Truth remains an appearance event inextricably intertwined with absence and concealment.

In explaining the relationship between truth and disclosure, Heidegger offers a specific interpretation of Plato's Allegory of the Cave. It is, he says, depicting various phases of concealment and disclosure. Closing the cave (which in itself is open) and covering the cave are metaphors for what lies outside—the unconcealed—disclosing itself by daylight. This suggests a metaphor for the closing off of awareness and the confinement of human beings in the shadow realm (Heidegger, 2009, p 19), outside, lit up and alive with truth. For Heidegger, it suggests that truth is not merely a reflected copy or surface adequacy, but an ever-slowly unfolding disclosure of the being and its embedded meanings. He argues that the center of the allegory is not as much embracing the *pat* world as it is stepping behind the veil towards revelation. There are stages to life, and truth is realized when one emerges from prison into light, when the concealed begins to emanate and open up. Truth here is not a something but an event. Openness or revelation of this sort is never absolute; it is never disconnected from concealment. Every revelation is always accompanied by some form of veiling.

Heidegger identifies the sun outside the cave as the earliest symbol for complete disclosure or truth in its excellence. The sun is the source of light that brings beings to their reality (Heidegger, 2009, p. 31). But light, for Heidegger, is not merely that which renders things seen, i.e., sunlight or fire, but it is "the illumination itself, the shining itself" (Heidegger, 1998, p 172). It is of the mind and the soul, signifying "freedom". This freedom, according to Heidegger "receives its own essence from the more originary essence of

uniquely essential truth.”(Heidegger, 1998 ,p144). The final moment of the prisoner is the face-to-face encounter of this light, which signifies freedom from darkness and false appearance.

#### **4.3. Language and Art as Fields for Existential Disclosure and Dialogue with Being**

In his subsequent work, Heidegger undergoes a profound transformation of his understanding of art and language. He begins to view them as not means or instruments but as fields of existential disclosure and dialogue with Being. Language, poetry, and art are all intertwined in a nexus of relations that fabricate meaning and re-coordinate Being to its native presence.

Language to Heidegger is not just a vehicle or a medium of exchange of ideas. Language is the place where human existence comes to light, the "house of Being"(Heidegger , 1993, p. 224). Language is not something that belongs to human beings but is rather a place to dwell in. Human beings dwell in language, through language, and not outside of language. Language is the arena in which their sense of themselves and of the world is constituted. Language is, for Heidegger, an ontological condition of Being. Man exists, for him, only to the extent that he is able to know, and such knowledge can only be had through language. Language is neither a transparent medium nor a system of signs; it is what makes things meaningful and elicits their truth. As Heidegger argues: "Language speaks in that it, as showing, reaching into all regions of presences, summons from them whatever is present to appear and to fade" (Heidegger, 1982, p. 124)and "The word makes the thing into a thing "(Heidegger,1982 p 151).

Heidegger, in his book «On the Way to Language», maintains that language precedes thought. Thought takes shape through language and through it is made possible to come into being and to dominate. For Heidegger, understanding is not as much an intellectual process separate from being, but an existential process which occurs through relating to language. All understanding of the world becomes a constant interpretation of

Being and not just an interpretation of words: " the way to which Heidegger wishes to introduce us, the way to thinking and to a free relationship with Being, lies through language. For thinking is man's according with and responding to Being, and "language is the primal dimension" in which that responsive corresponding takes place (Lovitt , 1977, XIX). Speech to him is not just the uttering of words but an act with being, revealing the truth of man and enabling communication with others and with oneself. Silence, however, has a built-in existential meaning, representing an understanding deeper than speech itself. Being human, they recreate their inner and outer worlds in language. Every naming, every defining, brings anew something new into existence and expands the human world of meaning. Genuine philosophical thought, therefore, is rendered possible only by listening to the call of language and being sensitive to its power of disclosure of meaning, says Heidegger.

In his essay « Poetry,Language,Thought », Heidegger sets out a deeply inspired

vision of art as a place for the disclosure of meaning, an existential event which brings forth a world and reveals the truth of the earth. For Heidegger, The artwork is not a product of beauty or a representation of the world, nor a copy of life "It is, on the contrary, the reproduction of the thing's general essence" (Heidegger, 2001, p36), and an act of bringing forth truth, Art is an event wherein Being comes to presence authentically beyond the purview of conventional science or philosophy. It encompasses the world as a field of meaning and history and the earth as the secret inexhaustible depth of Being. (Heidegger, 2001, p 41). Through aesthetic experience, man is able to regain an original relation to things beyond reification and towards a more authentic existence.

Heidegger attaches high significance to poetry, which he holds as the crowning form of verbal expression of Being. Poetry is the power of language to disclose not only directly, but on a deeper symbolic level, so that man is at



once able to examine both himself and Being. "It is the voice of Being resonating in the depth of language" (Heidegger, 1971, p. 61). Poetry offers a means of transcending the limits of the ordinary uses of language, re-founding human connection to the source of truth, Aletheia, the never-ending unconcealing of things in themselves, untainted by the tactics of reification and abstraction.

Heidegger's reading of Hölderlin's poetry offers a paradigm of philosophy for thinking through the possibility of language beyond communication. He sees Hölderlin's poetry as uniquely revelatory: "the locality to which Hölderlin came is a manifestness of Being, a manifestness which itself belongs to the destiny of Being" (Heidegger, 2001, p. 93). His poetry reveals possibilities of human being in and through language, the moment in which one is poetically set in the world. Heidegger focuses on what he calls the essence of poetry, assuming poets like Hölderlin have a special gift for hearing Being and speaking it in words which render it possible for others to disclose. In his *Reflections on Hölderlin's Poetry*, Heidegger describes how the poetry of Hölderlin "opens the primordial truth of Being and the abode of humans in the world" (Heidegger, 2000, p. 58). It is neither an expression of personal self nor an individual presence but a cosmic presence which binds human being to nature and God. Therefore, it is disclosed poetically as the "house of truth." The modern crisis is, according to Heidegger, produced by forgetting human beings' poetic relationship with the world and is remedied through Hölderlin as a model to recover the original harmony with Being through the creative power of poetic language.

## 5. CONCLUSION

Heidegger's philosophy is amongst the deepest transformations Western philosophical thought underwent in the 20th century. His philosophy did not merely criticize metaphysics as a concept tradition, but also challenged the existence of Western thought itself, as well as its conceptions of truth, knowledge, and human existence. Heidegger

began a radical shift in the philosophy horizon by shifting the issue of Being from the presence and representation horizon to the event and disclosure horizon, where truth does not consist in correspondence between thinking and reality but is an enduring openness to what both discloses and conceals. Through this change, he shifted the correspondence between human beings and the world, from control and instrumental knowledge to listening and responding to the call of Being.

It is what differentiates Heidegger's thinking that it does not reveal a fixed system or final answers, but instead introduces the mind to an existing experience of questioning, which makes philosophy a practice of disclosure and not explanation. It keeps the philosophical question in abeyance: How is human dwelling in the world possible in an authentic sense? How can thought listen rather than dominate? And how is truth as an event given to be heard?

These questions are themselves not so much remnants of the past, but they approach to the very essence of the present experience of the modern man, who lives in a time when forgetfulness of Being threatens more than ever. It is for this reason that Heidegger's philosophy ranks among the great attempts to turn thinking back to its origin, back to listening wherein Being discloses its sense, in an all-opening horizon with no terminus.

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