Conclusion

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CONCLUSION

We began our analysis of thinking questioning the meaning of Being. We closed our analysis arriving at the ultimate ground of Being. The question into the meaning led us to the ground of Being. The Being of being invites us to ground of Being. In the beginning this investigation presents just an invitation to think into the meaning of Being. But this thinking of being turns out to be the grounding of Being and the thinking process of grounding of Being comes to an end when Being is ultimately grounded in the subsisting Being.

All philosophers are always conscious of the constant call of Being and this roused their curiosity to think, to poetize and to philosophize. The inquiry into the meaning of Being is the question, the fundamental question which made possible and enlighten every philosophical investigation.

In order to lay bare the meaning of Being, the phenomenological analysis must begin with entities themselves, since, Being is always the Being of some entity. But among the entities Dasein is privileged by its ontico-ontologico-fundamental priority to serve as the access to the question of Being. It is in this context that Heidegger finds that phenomenology has to be hermeneutical.
According to Heidegger, Being invites man to thinking. This thinking seeks to ground Being. Because Being is truth itself, the problem of grounding Being was connected with the problem of truth. This grounding is achieved by making an analysis of the traditional principle of reason, which is finally reduced to the primordial unveiling of Being to man's openness to Being. This openness of man to Being and the going out of man to the Being of being Heidegger calls transcendence. Because the unveiling of Being to man is truth itself, the grounding of Being was in fact a search into the essence of truth.

Heidegger's only pre-occupation in philosophy is the question of Being. But we find that Heidegger has a new way of questioning Being. The question of Being remained a central pre-occupation of his thinking from the beginning of his career. To follow him in detail at every one of these turns is impossible here. But it is possible to find a constant pattern in his approach to the question of Being and thinking.

According to Heidegger, to define thinking from someone else point of view would be as hopeless as describing colours to the blind. Thinking is questioning oneself and putting ourselves in the question. Heidegger wants to re-discover what thinking is and
for it we are led back to the origin of philosophy in the Greek
testing long before Plato and Aristotle.

Heidegger is more directly concerned with the way
language is related to thinking and how it is associated to thought. In his work *An Introduction to Metaphysics* brings out clearly more about his central insights about the nature of thinking. It represents his attempt to translate the famous saying of Parmenides about thinking. We come to know what thinking means when we ourselves try to think. In this sense what is called thinking is a sign post on Heidegger's way,

Another theme which has increasingly captured Heidegger's attention is that of the nature of modern science and technology. He holds that science doesn't think in the way thinkers think. Moreover, science is determining more and more the character of contemporary reality, Heidegger points out that meditative thinking demands us that neither to cling one-sidedly to a single idea, nor to run down a one-track course of ideas. The fact is that we learn to think only as we inquire into those matters that normally remain unquestioned concerning our everyday existence and our traditions, As Heidegger develops such themes, it becomes evident that he conceives thinking as something quite different from having opinions or ideas, even something different from logi-
cal reasoning or scientific analysis. The most thought-provoking thing about our thought-provoking age, remarks Heidegger, is that we are still not thinking. The task which Heidegger's thought has placed before us is that of learning how to think.

In the world of thinking Heidegger is such a person who goes back to the very origin of Western philosophy, viz. the early Greek thinkers, to learn the art of thinking. Heidegger's works that are focussed on here refers to the question of thinking in a special way. In *Being and Time*, language is understood methodologically within the frame work of representation, and thinking is understood to be hermeneutic, i.e. a matter of clarifying the vague forgotten meaning of Being through the existential analytic of Dasein. In the same work Heidegger still seems to think that philosophy, even at the end of metaphysics, can get somewhere near Being. In his later works, however, language becomes the place where Being comes to reveal itself, a dwelling place opened up by a quasimystical, meditative thinking. We cannot learn what language is, no matter how radical our thinking is.

In *Letter on Humanism*, Heidegger speaks of the kind of thinking that inquires into the truth of Being and so defines man's essential abode in Being. According to Heidegger, thinking is the recollection of Being. But this recollection is also a building up
for thinking builds the house of Being, the house in which man
dwells in the truth of Being. Heidegger understood thinking as
re-collection of Being and in its most primordial or pre-ontologi-
cal form, it has the primary function not of bringing a healing
transformation of the human but of making man aware of his roots.
Heidegger characterizes this fundamental movement of thinking as
a journey where thinking conducts its historical existence.

Thinking, the thinking of Being, which Heidegger characterizes as meditative thinking, is peculiar to him. He linked this
art to that of the cabinet maker.

Heidegger points out that we cultivate meditative thinking
as a way of preserving our humanity against the approaching
alienation by everydayness. He argues that thinking is not
inactivity but itself a superior action which stands in dialogue with
world-destiny and thinking establishes a participatory relationship
between the essence of our being human and the essence of
technology. Heidegger makes no claims such as that thinking can
produce knowledge or can promote valuable practical wisdom or
solve any cosmic riddles. Furthermore, Heidegger is working
towards a theory of thinking that is at once both poetic and
philosophic. Heidegger is not very confident or happy about the
achievement of the logico-empirical (i.e. scientific) style of
thinking, He does not even question the idealist and realist positions regarding the nature of thinking. What he has in mind is a recollective thinking which he considers as the only way to Being. He never rejects the conventional mode of thinking, on the other hand, he wants to advocate meditative thinking.

Heidegger keeps the question of Being closer to the concrete entities by considering Being always in relation to beings. For Heidegger Being is not the pure Being of Hegel but always the Being of being. The main aim of Heidegger is to demarcate the domain of the question of Being from the area of the question of beings. And in so doing, for the contemporary philosophy which has re-defined being since Descartes, who remains very abstract and obscure, He also reminds us of our frogetfulness of Being. Heidegger's attempts is to link the question of Being to the interpretation of time as the possible horizon of any understanding of Being. In *Being and Time*, he is still concerned with the problematic as conceived by Kant which either eliminates any question of Being or makes it impossible to answer it. But it turns out to be possible for Heidegger to answer Kant.

Heidegger conceives the question of Being differently from Aristotle. Aristotle sees it as a question of being, of entities,
i.e. the question being as being. But Heidegger sees it as a
question of the Being of being. According to Heidegger,
Being has always been presupposed by ontology. Here comes
the necessity to renew or recapitulate the question of Being
or to see it as the question about the meaning of Being.
Heidegger makes the point by asserting that the subject of
thinking is, indeed, Being. The forgetfulness of Being, thus
becomes the forgetfulness of difference between Being who
thinks and beings that are thought. Accordingly, we think of
Being as the subject only when we think of the difference
between beings or entities and Being. This is to insist that
Being must be seen in its relation to beings. According to
Heidegger, the relation of Being to beings is always
understood as a relation of ground or source to that which
is grounded or origined. The question of Being understood
correctly by the ancients is, thus, the question that turns one
away from a direct reference to any particular beings. The
question will lead, indeed, to the ontological difference
between Being and beings.

To be and to think can be considered, and many have
considered it to be so as separate domains of experience, one
is ontological and the other is epistemological. For
Heidegger, however, the two are intimately bound up with each other. Indeed, the relationship is both active and essential to human life. Heidegger cites a fragment from Parmenides and remarks that thinking and being are the same. In *Identity and Difference*, he comments that thinking and Being are two different things, apprehend here as the same. Being and thinking do belong to each other and they belong together as the essence of man. The belonging-togetherness of Being and thinking is a togetherness and yet also a difference.

To understand thinking, it will be necessary to know what is the matter in question when thinking occurs. All thinking comprehends beings in thought. Being refers to beings thought because beings must be rendered present for them to be ontologically different from presence (Being) and without rendering Being present, there can be no meaningfulness in the human existence.

For Heidegger, thinking is an experiential knowing and doesn’t restrict itself to the purely cognitive or theoretical modes of knowing. Hence, he makes the distinction between the activities of logic and that of *logos*. By a constant reference to logic one gives the resemblance of being
engaged in thinking though it is not the essential thinking, it is what Heidegger considers to be forgetting that one is thinking. Here one gets misguided. Logic understands thinking as the representation of beings. But what thinking is there in representation that thinks the truth of Being? Thinking the truth of Being is what Heidegger calls disclosedness, i.e. aletheia. Being is unconcealed or disclosed by being present. Thinking is rendering present that which is vague, viz. Being.

Thinking against logic doesn’t mean being committed to the illogical. It means to return to the logos in one’s reflection and to its essence as it appears in essential thinking. It also is to prepare oneself for reflection. The return to what the Greeks called logos is then the direction that thinking should take. Logos is the name which designates the Being of the essent. By thinking (on) logos we think of the ontological difference, the difference in meaning between Being and beings. Logos merits being thought. Thinking logos in Being and Time is the interpretation of the disclosedness, of Being qua essence of man.

To summarize in this thesis we have been studying Heidegger’s elucidation of thought. We notice that there is a
close relation between the thinking of Parmenides and that of Heidegger. Heidegger stresses the fact that what Parmenides pointed out regarding the identity of Being and thought is the most authentic, Heidegger follows the same line of insight of Parmenides in his elucidation of Being and thought.

In our evaluation, we shall attempt to recall briefly several silent points of this thesis. First and foremost we find Heidegger’s basic concern for Being, from the beginning of his philosophical enterprise his concern has been with the meaning of Being. Secondly, the very core of his thinking lies in the discussion of truth (aletheia). Thirdly, the history of Western metaphysics has been characterized by its forgetfulness of the difference between Being and beings and, hence, he wants to destroy it, i.e. the history of Western metaphysics. Fourthly, for Heidegger, logic is not an accidental accessory in the process of this forgetfulness of Being but it is the very condition for the development and deepening of the oblivion of Being and its difference. It has been the primary prerequisite condition and the first effect in the development of Western metaphysics which is logical and ontological.
Briefly, we would say that what is the most thought provoking could be something lofty, perhaps even the highest thing there is for man, provided man still is the entity who thinks that thought which appeals to him because his essential nature consists in the gathering of thought which is Being.