



# Review of the Meaning and Concept of Reality for Nietzsche

Mina Tabatabaee<sup>1</sup> and Mohamad Mortazavi Langroodi<sup>2</sup>

<sup>1</sup>Assistant Professor, Department of Philosophy, Meymeh Branch, Islamic Azad University, Meymeh, Iran.

<sup>2</sup>Assistant Professor, Department of Law and Jurisprudence, Meymeh Branch, Islamic Azad University, Meymeh, Iran..

## ARTICLE INFO

### Article history:

Received: 05 January 2018;

Received in revised form:

15 February 2018;

Accepted: 27 February 2018;

### Keywords

Meaning,  
Concept of Reality,  
Truth by Elisa,  
Nietzsche.

## ABSTRACT

The issue of truth and reality is one of the main conscientious issues in philosophy. The propagators and interpreters are different in reality over the historical period. For example, in the ancient times, philosophers such as Plato were interpreted as truth by Elisa that is what reveals itself. But most philosophers have assumed the truth to be true but Nietzsche has a different interpretation of the truth, in his opinion, the truth is myth.

© 2018 Elixir All rights reserved.

## Introduction

Nietzsche is one of the prominent philosophers of the nineteenth century. Jaspers, when he wants to remember Nietzsche, calls him as an exception. Yes he is an exception and this is due to the predictions that he made in the nineteenth century it means, the death of God, the death of truth and devalued all values according to Nietzsche's belief, there is no absolute and constant truth, and the truth is a myth that is thought to be in everyone's minds.

### The issue of truth

Nietzsche's position about the truth sometimes brings man to the conclusion that human beliefs in general cannot be true, including explicitly declaring that the truth is nothing but the thought that we have forgotten in the course of time of the controversial nature of it (Heidegger, 2006). The truth is the kind of error that you cannot live without it (Hanani Kashani, 2006). So there is no truth. There is only interpretation. Obviously, the recent definitions of the truth are all reflected in the writings of Nietzsche, the so-called unpublished remarks, published by Elizabeth, Nietzsche's sister after his death. In his other works, he has the same theme; for example, in the book of Hekmate Shadan ((We are incapable of recognizing the truth. We know exactly how useful it is for human group and humankind)). Nietzsche does not even consider the science of new physics to disclose the truth, but claims that the propositions of this knowledge have no specific interpretations<sup>4</sup>. According to him, science at best situation provide us with a simplistic world of fictitious art. But the universe is totally legendary.

### The genealogy of truth in the history of western philosophy

In general, the word "truth" in Latin is called Veritas. The Greeks called it Elisa. In fact, the ultimate goal of science and knowledge is truth. The truth is used in some cases in contrast to false or inaccurate, and in other cases, against belief and belief. Generally, in Greek culture when it comes to the difference between knowledge and belief, the truth is raised. Before the advent of philosophy, this discussion

was not theoretical in any way and the truth meant Elisa, meaning unveiling something or development. Par Mindes is the first scientist to distinguish between being and non-existence and he claims the naught is related to sensory perceptions and in general, in the emerging world, there are no beliefs and beliefs of truth. Sophists have argued the truth and they claim there is not definite in science. For example, Protagoras explicitly stated that the truth is relative and credit. Of course, it is unclear whether Protagoras considers the validity of the truth as a person or a society. In general, Nietzsche knows Sophists, and especially Protagoras, as true Greeks. In his opinion, the ideas of Protagoras are a combination of the philosophy of Heraclitus and Democritus (Zamiran, 2003). The modern thinking of the West should be borne out by the thoughts of these three Greek thinkers. Protagoras claims that human is the criterion of all things in the universe. It should be said that what we know today about Protagoras is in fact the borrower of Diogenes Laertius. Because all the writings of Protagoras have undergone plagiarism and nothing has been left of them.

### The theory of truth from the point of view of Plato

Martin Heidegger says in a short essay entitled Plato's The Truth about Truth: (Plato's thought is subject to the transformation of the nature of the truth. In fact, the history of this transformation has become a metaphysical history, therefore, Plato's philosophy is not something that belongs to the past, but something that belongs to the present-day historical. This does not mean that the ancient period has been imitated. It can be said that the essence of Platonic truth has been solved in the context of history) (Heidegger, 1962). It can be said that the transformation of the nature of the truth has strategically made us from the pre-Socratic period to the Platonic thought domination era. It is now to be seen how Plato defined the truth, which was the subject of future discussions of philosophy? It is worth noting before Plato's time, they knew truth in the sense of the development and the coming of existence. In their view, truth was nothing but brilliance. But since Plato, truth has changed nature and it has

become meaningful (Esteraton, 1999). At this stage, thought has evolved from existence to knowledge and value. Platon contended that this science, which is known as our sensory perception, is not the real world. In general, a distinct dual in the universe of existence is understandable, one is the true real-world constant concept that can only be understood through philosophical reasoning and the other world of shadows or the range of sensible and unstable phenomena that can be understood through our senses. By virtue of this, these can be seen as a shadow of incomplete transcendental ideas. The world of truth is without time and space, but on the contrary, the real world is a spatial and temporal range. In fact, abstract creatures, such as universes, faces, creatures, and nonsense, are in the real world, and they should be considered as objects of the confines of truth (Kabelson, 1992). By using the power of intellect, they can bring science closer to each other. But the way to reach this world is to dominate their spiritual and spiritual instincts. Human beings commit such ugliness that they do not have the gift of science. Therefore, philosophical knowledge of the truth is essential for human spiritual growth and perfection.

#### **The criterion of truth from the view of the pragmatists**

Pragmatists have treated the truth in different ways. It means the usefulness and validity of a theory is a criterion for the validity of the truth. Some have also recognized the validity of the validity and validity of the validity. Pragmatists say We are not at all able to know the jewelry, the nature, and the final touch. Therefore, we can only find some things that fit within our experience (Esteraton, 1999). In their view, the test of truth is nothing but its efficacy with the applicability and satisfaction of the outcome. Thus, they reject any absolute truth. The truth is when it becomes possible for a mother to deal with natural obstacles to eliminate them in their desirable way. William James contends: the real concepts are those that we can perceive and validate and authenticate them. The non-truths are those we cannot validate (James, 1955). John Dewey reminds us in the book of the rebuilding of philosophy that what really leads us is a fact. In fact, the dynamic function of a guide can be recognized as the criterion of truth. Therefore, this hypothesis or speculation that is useful in practice implies the truth.

#### **Nietzsche's challenge to the theory of truth conformity**

What is emerging from Nietzsche's writings is that he rejects the metaphysical theory of conformity of truth, but cannot deny the theory of the normal correspondence of truth to reality. In the sense that the theory of conformity can be divided into two strands. One conventional theory, which we face repeatedly in our everyday lives, has been proven to be true to us. This theory also has another form that can be called metaphysical conformance theory. Arthur Danto, in his famous book of Nietzsche as a conventional philosopher, offers his theory of truth. Like some of the corruptors of Nietzsche's ideas for the theory of matching truth, he claims that Nietzsche disagrees with the common theory of truth. According to this approach, Nietzsche agrees with the pragmatist theory of truth, because he, like most pragmatists, claims that the truth is nothing but life-giving convenience. In fact, Danto has tried to defend Nietzsche's question against interpretive simplicity (Danto, 1980). According to what Danto attributes to Nietzsche, truth is what actually works in practice. In other words, the truth is nothing but practical things, such as survival and social welfare, and the well-being of human beings.

#### **Nietzsche's new interpretation of the truth**

In fact, because of the inadequacies of the interpretation of Walter Kaufmann and Heidegger, Some scholars have begun to build new belief. The group has come up with a new revelation of the Nietzschean approach. As traditional commentators have had two ways in dealing with the apparent contradictions of Nietzsche's stance on the truth. One is to justify his opinion in a way, and the other is to learn new things from Nietzsche's encounter with the truth. The first method is followed by those like Arthur Danto. While Derrida's reading of Nietzsche's thoughts sought to understand something new from his writings. Obviously, even if we assume that Nietzsche is also a story in the context of empirical theories of American pragmatists, Arthur Danto himself has admitted when the debate about the theory of the eternal return is the same, the will is directed toward power, Nietzsche could no longer be pragmatist. These theories have a metaphysical nature, and so they must be in line with reality. Danto has not made any effort to adapt this theory to Nietzsche's critique of metaphysics. Danto explains this conclusion Richard Rorty, who says William James and Nietzsche has expressed the same views in the nineteenth-century ideas. James's critique of Nietzsche's critique is, however, more acceptable because William James fails from the metaphysical elements of Nietzsche's writings. This is also a factor criticized by Heidegger (Rorty, 1982). Paul Duhamen has analyzed Nietzsche's notion of metaphysics in one of his most intriguing interpretations, according to Nietzsche. In his words, Nietzsche draws on all his writings to break down the metaphysical structure from the inside by resorting to the foundational structure and breakdown structure. In fact, he distinguishes between what is directly expressed in a proposition and what that proposition represents. That is, in Nietzsche's writings, though the propositions are metaphysically intuitive, but if we are merely referring to what is said in words, Nietzsche should be regarded as a metaphysical thought that cannot deal with its honest metaphysics.

#### **Conclusion**

From what has been said, it can be deduced that Nietzsche does not believe the truth as absolute, because everybody realizes what he thinks and the people have different interpretations of reality, so there is no absolute truth. Nietzsche does not consider the criterion of truth and error as inconsistent with reality. Because it actually reveals itself to each other in a different way. So for Nietzsche, the truth is myth and illusion, so much so that each human being has come to their senses.

#### **References**

1. Danto, A. (1980). *Nietzsche as philosopher*. New York, Columbia university press.
2. Esteraton, P. (1999). *Meet Nietzsche*, Translate by Jameei. Tehran: Center Publication.
3. Heidegger, Z. (1962). *Plato's Doctrin of truth in philosophy in twentieth century*. New York.
4. Heidegger, Z. (2006). *Who is Nietzsche?*. Translate by Hanani Kashani. Tehran: Hermes.
5. Nietzsche, F. (1993). *Happy wisdom*. Translate by Foladvand. Tehran: Jami Publication.
6. Richard, R. (1982). *consequences of pragmatism*, Minnea polis, university of Minnesota press.
7. Richard, R. (1982). *Consequences of pragmatism*, minnea polis, university of Minnesota press.
8. William, J. (1955). *Essays in pragmatism*, New York.
9. Zamiran, M. (2003). *Nietzsche after Heidegger*. Tehran: Hermes.