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The New Heideggerian Humanism

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Abstract: *One of the defining inquiries of Heideggerian thought is whether traditional humanism has fulfilled its original purpose—namely, to humanize man as much as possible, to evolve his moral stance, as well as the mode of knowledge of human consciousness. Ontology, epistemology, and ethics—the three dimensions that could directly support the impact of the transformations dictated by the history of humanism—nevertheless reveal a regression, a deviation from the original goal. Thus, ontology reveals a distancing of man from Being and stagnation within the realm of beings; epistemology indicates a focus of human knowledge on the mobility of beings, on the immanent, and on immediate everydayness; and ethics appears to be more of a framework of behavioral imperatives dictated by the public sphere. Instead of humanism, therefore, we will have, in Heidegger's view, humanisms—that is, ideologies and dogmatisms foreign to man's authentic mission, namely that of being the shepherd of Being, the protector dwelling nearby, situated in the proximal abode offered by the realm of meaningful discourse. Is it still possible for man to return to Being and inaugurate an authentic humanism? Before hastening to offer an answer to this inquiry, Heidegger urges us to linger further on the meaning of this question.*

Keywords: *Traditional humanism; distancing from Being; knowing subject; beings; metaphysics; ethical guidance.*

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Introduction. Heidegger's critique of traditional humanism

Heidegger's metaphysical approach to the theme of humanism falls within the broad spectrum of critique and conceptual departure from the centuries-old tradition of Western philosophy. For Heidegger, the constant positioning of the image of man at the center of metaphysical meditative concerns constitutes the decisive error that paradoxically leads not to the understanding of the problem of humanism but, on the contrary, to the failure of any attempt to delve deeper into this subject. The authentic search for the meaning of humanity and humanism should not begin with the dimension of human existence but with the foundational paradigm of Being. Only by starting from the analytics of Being and its correlations with beings can one reach the purpose and meaning of human existence as Da-sein, as a being of a special order. Within this conceptual reversal, Heidegger argues for a new perspective on both thinking and language, which must be based on the ontic relationship between Being and human presence. Thinking can no longer be understood merely as a logical or technical function of human consciousness; it is revealed as man's essential concern on his path toward the stage of safeguarding Being. Thus, man is tasked with the mission of being the shepherd of Being (Heidegger, 1998, 58), a destiny he can fulfill only by embracing language as the dwelling place and shelter of Being (Noica, 1995, 10).

What is traditional humanism, or how has it been regarded for centuries by the Western philosophical tradition? Merely as a cultural manifestation in which human thought has distanced itself from its primordial source and foundation, namely Being, by constantly relating to beings that it has confused with the supreme instance of Being. What has been consistently forgotten in this context? The essence of man, which, in Heidegger's view, must be defined as "ec-sistence," a positioning in the open, illuminated, and illuminating space of Being. Thus, man has two major options for his metaphysical and ethical attitude: either he approaches beings, even confusing them with Being, which results in distancing from Being and, consequently, from his authentic fate, or he approaches Being and distances himself from beings. Only from this movement towards Being can humanism be understood in its authentic value, as well as in the abandonment it has suffered at the hands of modern man, who is entangled in technicality, productivity, and dehumanization. As the guardian of Being, man is thrown into its openness, projected into the dynamics of a historical destiny shaped solely by constant reference to Being (Heidegger, 2003a,8). The destiny of man becomes a destiny

of Being, a historical journey dictated by the relationship between man and Being.

The Dynamics of distancing from and re-approaching the being

It seems that the deviations of universal history, the incalculable catastrophes, and tragedies have occurred and developed precisely because this line of human destiny was not assumed. In attempting to deny his status as the shepherd and protector of Being, man shifted his entire historical effort towards an excessive correlation with beings, which he proclaimed as Being. Starting from this metaphysical and ethical foundation, humanity has embraced conflict between nations, the horrific processes of mutual annihilation of states, and cultural and religious self-destruction. If the existential focus is on beings, meaning the components of the immanent and the mundane pragmatism, then the struggle for resources and domination becomes a natural and necessary outcome. The seizure of beings transforms into the ultimate mission of human existence. However, through this ontic perversion, man has forgotten his true mission and has turned from the shepherd of Being into a force that rejects it. Thus, the peace offered by the protection of Being and the approach to its vitality through the poetic cultivation of language and the metaphysical exercise of thought was lost as early as the dawn of modern civilization. A restless agitation has taken hold of human consciousness, a disturbance that is also responsible for the catastrophes of the 20th century and beyond. Heidegger, therefore, proposes a destined vision of history, that is, an understanding of history as the destiny of the authentic relationship between Being and man, with historicity revealing itself as the very being of **Da-sein** (Heidegger, 2000,69). Unfortunately, man has reached a stage that Heidegger calls homelessness, a condition generated by the distancing from Being or, more precisely, by placing himself at a great distance from Being and by Being's abandonment of man. From such a position, it seems impossible to understand and assume authentic humanism. The solution required is an ontic and epistemological return to the proximity of Being. This return is, in fact, a metaphysical maneuver to place the direct relationship between human existence and Being at the foundation of any other cultural endeavor. Thus, before postulating and accepting a division between theoretical and practical, between good and evil, between beauty and disharmony, we must think about Being and position ourselves in its illuminating openness.

Proximity and nearness to Being, along with the assumption of the task of safeguarding it, can form the authentic foundation for a superior morality, aesthetics, and metaphysics. Only by meditating on Being, according to

Heidegger, can those ethical guidelines and directions emerge, the absence of which his philosophy has been criticized for. Therefore, before understanding our moral place and purpose, we must make the effort to assume the state of projection in the proximity of Being and the role of its protectors. How can this be achieved? By nurturing language as the dwelling place of Being and by cultivating philosophical thinking as the only active portal open between human existence and the meaning of Being (Liiceanu, 1998, 293-296). Only if man repositions himself within this existential framework, only if he resumes the cultural destiny early anticipated by the ancient Greeks, will he be able to revive the discussion and relevant analysis of essential metaphysical issues as well as those of ethics, themes that are co-substantial to authentic humanism.

The forgetting of being and the symbiosis between the knowing subject and the known object

In Heidegger's view, logic and grammar, from their dawn on the fertile ground of ancient meditation, proposed the dialectic between subject and object. Thus, the existential universe could be seen as a bipolar world where subjectivity and objectivity constituted the two defining poles. The subject, the ego/self, was to exert its analytical knowledge upon the sphere of the object, the system of external things, beings, and events. Consequently, a connection, an apparently stable link, was established between these two metaphysical and epistemological instances, with man, as a subject endowed with reason, having the mission to explore the external, objective world. As Heidegger mentions, the only exception to this imposed correlation over the centuries was the Christian mystical experience, where, on the contrary, the subject was meant to experience a state of introspection and, therefore, an intense distancing from the object (Heidegger, 1997, 170). Heidegger argues that, otherwise, language has been confined to the dual play between subject and object, which does not recognize the authentic relationship between Being and beings. The liberation of language from this conceptual blockage that has persisted for centuries can only come from metaphysical thinking and poetry. Only when language is thus freed will it account for man's placement in the openness of Being, this positioning being the authentic form of humanism. Therefore, through the metaphysician and the poet, language can reveal itself as more than just a tool in the subject-object relationship; it can reveal itself as the dwelling place of Being, where man, in his authentic humanism, can reside (Heidegger, 1988, 298). But what is humanism? Heidegger cautions that, just as in the case of judgment about language, we risk viewing things here in a mistaken, more precisely, traditional way. Not everything guaranteed by tradition represents an

authentic truth. These -isms, especially in the 20th century, have shown their malevolence precisely because very quickly, even from their conceptual inception, they transformed into ideologies and propaganda extremely harmful to the entire history of humanity. Humanism is no exception if we approach it from the same analytical positions.

Referring to the ancient Greeks, Heidegger asserts that they avoided confining a spiritual activity within the fixity and rigidity of doctrinal definitions. They would refrain from even using the word "philosophy" to avoid turning this free endeavor of the spirit into a discipline constrained by pedagogical and institutional rules. The ancient Greeks spoke of inquiry, meditation, possible answers—in a word, thinking. By not fixing it within rigid conceptual frameworks and definitions, thinking revealed itself to them as the thinking of Being. In fact, authentic philosophical thinking is that which knows how to listen to Being and does not impose rules in approaching it. The piety of thinking about Being means not only listening to the signs of Being but also recognizing one's belonging to it, so that authentic thinking discovers its own essence as being of the order of Being. Then this thinking can assume its mission, which must be humanist to the extent that Being is what dwells and manifests in it, having cared for its essence (Heidegger, 1988, 299-300). And to care means to offer the essence to that which is cared for. Thus, in Heidegger's view, the Being offers essence to thinking, giving it the possibility and capability to understand the world and, most importantly, the fundamental distinction between Being and beings, as well as the strength to grasp man's authentic place, namely in the illuminating openness of Being. This possesses the calm strength of authentic love, in Heidegger's expression, and the calmness of love also means allowing the fact of being to emerge for thinking in the fullness of its truth and essence. Thus, only within the framework of this authentic love does philosophical thinking manifest itself as truly itself, far from doctrinal and ideological -isms. Unfortunately, over the centuries, philosophical thinking has become a means of instruction, a form of supplementing other disciplines, and has then transformed into a discipline that no longer requires free contemplation but only submission to a rigid educational mechanism. Man becomes caught in the dimension of the public space, and his attempt to fight against it in the name of his private existence proves to be an endeavor that ultimately leads to the complete subjugation of individual thinking before collective thinking. Language, in turn, becomes enslaved to the public space, which decides what is true, beautiful, or good.

The replacement of thinking of being with thinking of beings and the abandonment of philosophy for *engagement* with philosophical practice

As Heidegger himself emphasizes, he has also addressed the issue of social domination over Being and the two forms of openness to it, namely metaphysics and poetry (Cucu & Lenţa, 2023, 433-444). In his work **Being and Time**, he evokes the impersonal force of **Oneself** (the "oneself" or "self") that exerts its influence over each of us, and thus the way we relate to Being, metaphysics, and poetic expression. Analyzing the force of distancing from Being that this **Self** supports and propagates, Heidegger believes that the dictatorship of the impersonal **Self** is not only unrelated to human consciousness but also to many aspects of spiritual life. We dress a certain way because that's how people dress now, we behave in society as others generally do, we go to church on Sundays because it is customary, or we consume what is recommended and ordered in a restaurant. Thus, our minds and wills are overtaken by this invisible dictatorial element (Heidegger, 2003a, 173-177). If we think because that's how thinking is done, or if we compose poetry because that's how poetry is composed, we not only place ourselves far from the realm of Being but also move out of the sphere of protection that Being offers. Once freed from the reference to Being, we become vulnerable to a multitude of -isms and may even gravitate towards values claimed as humanist but which are anti-humanist (Heidegger, 1988, p. 301). Heidegger argues that Being is characterized by the calm force of the potential for protection. Practically, man is protected within the calm of Being but only to the extent that he is constantly oriented towards Being and not towards beings. Thus, thinking of Being ensures the protection afforded by it, in an ontological exchange of reciprocal care. The moment of schism in relation to Being and, implicitly, to the authentic destiny of Da-sein occurs with the reformulation of metaphysical thinking as thinking about beings, as a technique of meditation on the primordial essences of the world but excluding Being. Thus, thinking becomes a mere concern, an activity, in Heidegger's terms, which no longer aims at philosophy as a whole. Engaging with philosophy takes the place of philosophy itself, and thus distancing from Being or reorienting analytical attention towards beings becomes the core of Western metaphysics as well as the foundation for the early doctrinal components transposed into those -isms, schools, and formalist philosophical approaches that emphasize the logical play of the mind and the findings of research that constantly address only the immanent and its component beings, ignoring or forgetting the grounding in Being. Through this repositioning, the subject, the individual thinking

consciousness, that Socratic interrogative ego, falls into the background, and the primordial importance begins to be held by the phenomenon of objectivity, by the thinking that aspires to be objective. Although personal freedom of meditation is claimed to be maintained, in reality, this freedom is neutralized by the fascination with objective research, that is, with the claim to objective truth. Thus, those -isms, those doctrinal directions within Western culture begin to progress and develop exponentially with the adoption of the valuation of the immanent by Da-sein turned from Being towards beings.

Surrogate humanism, the impersonal "oneself," and the authority of the public sphere. Immanence as the source of truth: the reassessment of ancient, medieval, and modern metaphysics

Immanence becomes the source of truth, and from this new approach, there is a desire to rethink ancient, medieval, and modern metaphysics. What is lost here is not only access to the truth of Being and the old philosophical principles but also a constant relation to the values of humanism. The distancing from Being, or its forgetting, is accompanied by a form of substitution of humanism—a surrogate form of humanism. What signals this distancing? Precisely the fact that language is no longer a shelter for Being. It has deteriorated to the status of a mere tool, constantly invoked to support human communication, to facilitate the transfer of information between human recipients. The term "language" now refers more to the surface of language, a set of grammatical imperatives. (Heidegger, 1995, 227) What has happened in this context? The destruction of our direct relationship with Being has also led to the failure of the relationship between man and language, as well as the loss of understanding its authentic capacity for naming. (Heidegger, 1999, 75) Language has become a means of speaking but is no longer an instrument of expression; it no longer carries Being but only simple data about beings. (Heidegger, 1988, 301) These pieces of information are vast in number, so much so that there is much talk not only in the cultural space of modernity but also in the urban environment. However, there is much talk without saying anything authentic. The everyday discourse of Da-sein is one about the dynamics of beings and the anchoring of human consciousness within this existential system. Thus, a process of de-being occurs in which not only is Being forgotten but also suffers from the phenomenon of identification, or rather confusion with beings. It is claimed that for centuries, Western metaphysical thought has dealt with Being, but in reality, it has focused on beings, treating Being from the perspective of the conceptual determinations specific to beings. (Heidegger, 2006, 513) Similarly, asserting that humanism is

preserved and cultivated through such a constant, it is actually confused with secondary dogmatisms that do not cultivate authentic humanism but rather rationalization and, ultimately, the excessive technicalization of human consciousness and life. Heidegger argues that it is possible for humanity to return to Being and, consequently, to regain the lost authentic humanism. However, for this existential reversal to be achieved, there must be an effort to detach from the hypnotic fascination of the public sphere and the impersonal "Oneself" that impose the rhythm and configuration of Da-sein's thought. Man must adopt a new perspective on the panorama of the entire existential framework, understanding that what seems known and understood by logically formalized thinking remains hidden. The world purported to be discovered remains, therefore, a dimension of the unnamed, of mystery, and of concealment, and its approach can only be made through much silence of contemplation and the replacement of speaking with expression. Thus, man can gradually resume the dynamics of approaching Being, reorienting towards Being, and dwelling in the shelter provided by it. Learning to name the essence of Being as present at the foundation of the world means relearning the authentic metaphysical and poetic mode of relating to existence, which signifies authentic humanism. Only then, argues Heidegger, does man (homo) become human (humanus), and thus the term **Humanitas** acquires its true meaning, namely that of a paradigm in which man takes care of himself so as not to fall into the temptation of being inhuman or un-human, that is, anchored and engaged in a dimension of thought and action outside his essence and authentic place, which is situated in the vicinity of Being. (Heidegger, 1988, 302) But what does this humanism within the existential dimension of the historical man mean? Is there an error in the mechanism of understanding and positing this concept by philosophical tradition? In attempting to address this question, Heidegger seeks to evoke the evolution of the concept of humanism beginning with the cultural environment of late Antiquity. For the ancient Greeks, the study of philosophy and science was the activity par excellence that distinguished the Greek man from the barbarian. This study was conducted in specific schools aimed precisely at educating and enlightening the spirit and consciousness of the citizens, members of the city, to become authentic men, bearers of true humanitas understood as **paideia**, the path of education and knowledge. For the dimension of the Roman Republic and later the Roman Empire, **homo romanus** represented the essence of humanistic conduct directly opposed to **homo barbarus** and his way of life. For Christianity, Christian humanitas consists in the divine sphere within man, in the fact that he is created in the image and likeness of the Lord and does not belong to this ephemeral world. Thus, Christian humanitas is directly related to the dimension

of Spirit, to the distinction evoked also by Saint Augustine between the Kingdom of the Lord and the Kingdom of Caesar, a distinction analyzed from the perspectives of modern thought by Nikolai Berdyaev. What does not relate to the mission of personal salvation through the adoption of the Christian model is outside authentic humanism. The Italian Renaissance is essentially a **renascentia**, a return to the man of Roman and Greek antiquity, to that complete man who opposes **homo barbarus**. Enlightenment, 18th-century Humanism, German Romanticism, alongside other historical-cultural dimensions, constantly sought a revival of humanism modeled after the Renaissance. Marxist humanism makes no appeal to Antiquity or the Italian Renaissance but also not to the history of salvation in Christianity. It aims to be a distinct dimension where the communist man alone can ensure the triumph of a utopian society opposed to the barbaric world, that is, the capitalist world based on the exploitation of man by man. (Heidegger, 1988, 303)

Evoking all these historical paradigms, Heidegger questions whether they constitute forms of failing to achieve authentic humanism through the failure to reach their primordial goal. Thus, the Greek world perished through a process of state implosion and diminishing political power, reaching its peak with the Macedonian Empire. The Romans were defeated by their own spiritual and political decline, Christianity deviated from the authentic Christian path through involvement in dogmatic and political propaganda forms, Enlightenment ended in terrifying dictatorships, and Communism failed in criminal collapses on an ideological level. All these formulations seem to forget man in his essence of humanitas, neglecting his authentic place, which should be in the open space of Being and his role as a shepherd of Being.

The absence of authentic metaphysics from the foundations of traditional humanisms

The grand conceptual-cultural dimensions evoked are based on stable scenarios that include a foundational history, a specific ideological and terminological nature, and a nature of the relationship between humanity, society, the Divine, and temporality. However, Heidegger argues that these frameworks fail to account for the relationship between Being and beings, between Being and the primordial purpose of man as a special kind of being situated within the openness of Being, which must be sheltered through contemplative thought or poetic expression (Heidegger, 1988, 304). According to Heidegger, humanism can only be grounded in a metaphysics. The issue is that all traditional metaphysics have focused their analyses and discourse on beings, neglecting Being; they have attempted to describe the world without

referring to or exploring the foundations of the world. Consequently, humanisms have easily become dogmatic or ideological systems irrelevant to the primordial ontic truths and principles. To overcome this impasse, before questioning Being and its relation to beings, including the special kind of being that is Da-sein, it might be necessary to question metaphysics itself. At first glance, we observe that the millennial struggle of contemplative thought to discover final ontic meanings and purposes for all of humanity, this immense effort to encompass a unified conception of the world, is the endeavor undertaken by all great cultural traditions, eventually proposing systems or conceptual visions, philosophies that are, in the end, of a metaphysical nature (Heidegger, 2005, 8-9). But what is metaphysics? Do we know precisely its mission, meaning, and field of concern, or conversely, as it was once believed that Being was the focus of millennia of philosophical attention, is it now believed that the fate of metaphysics has already been resolved? Heidegger highlights a decisive aspect in this regard. The first humanism, the Greco-Roman one, defined man as animal rationale. Thus, according to the origins of humanisms, man is primarily defined by reason, by the capacity to reason, with thought being his primordial trait. This understanding of the essence of man as reason is one that may be correct but is incomplete. It is based on a particular type of metaphysics, a certain metaphysical orientation. And this foundation is insufficient for understanding the complexity and depth of human consciousness. Man cannot be defined solely by rationality; on the contrary, this aspect, however important it may seem, is secondary compared to another trait, namely the relationship with Being, the protective situatedness in its luminous openness. Once the metaphysics of rationality imposed its own perspective on existence and human consciousness, the entire Western philosophy and culture embarked on a conceptual path that is not erroneous but proves to be incomplete, incapable of capturing the essence of man and the purpose of his mysterious destiny. If we return to this point in the evolution of Western thought, retracing the historical path, passing through existentialism, Marxism, Romanticism, Enlightenment, Cartesianism, Scholasticism, Patristics, and ancient thought, we will arrive at the start of humanisms based on traditional metaphysics. According to Heidegger, here we must pose the question: What is metaphysics? Or, what we have believed for centuries to be metaphysics, is it truly authentic metaphysics? Have we confused metaphysics with another analytical register, have we called a concern that is not authentic metaphysics by the name of metaphysics, just as we have explored beings for centuries while claiming to deal with Being? Heidegger, through these distinctions, aims to highlight that it is necessary to assume an authentic metaphysics, one that addresses the fundamental question, namely the interrogation of the truth of

Being. Therefore, to speak of authentic humanism, we must first consider an authentic metaphysics that starts with the investigation of Being and not of beings. By thinking about Being, this metaphysics would relaunch the discussion on humanism as the destiny of man. And this destiny revolves around the expectation of man by Being. Being awaits man to discover and think of it as the universal foundation. Only by assuming this existential mission can man reestablish a universal humanism, inaugurate an authentic humanism based on understanding man not merely as a rational animal but as a presence of consciousness situated in the openness of Being.

Conclusions: The horizon of a reevaluation of metaphysics and the ethical destiny of Da-sein

All this Heideggerian analytical development regarding the issue of humanism originates from the dialogue Heidegger had with the French philosopher Jean Beaufret in 1946. This dialogue was transcribed and published along with the interpretation of the Allegory of the Cave in a study a year later, in 1947 (Biemel, 1996, 133). At that time, so close to the tragedies of World War II and the alleged sequential sympathy of Heidegger with Nazi ideology, questions about humanism might have been more justified than ever. However, over the years, it has been confirmed that this issue remains open, much like Heideggerian dilemmas related to such fundamental themes. As long as it remains un-actualized and thus only at a metaphysical and moral-ideational level, the idea of humanism continues to urge a return of humanity to the vicinity and openness of Being. From this positioning, humanity will not ignore the entities, their dimensions of existence and mobility, but will perceive Being from their essence, as the ground and guarantor of their existence. Therefore, revisiting the mission of authentic metaphysics does not aim to exclude mundanity and entities from philosophical meditation but to understand them as forms beyond which Being pulses and manifests as the central and ultimate subject. In a later text, "Time and Being," Heidegger revisits Parmenides' idea, already evoked in "Letter on Humanism," according to which Being is a universal ground and an ontic constant (Heidegger, 2002a, 8). Thus, entities can and must be approached by metaphysics only in relation to Being, and humanity must be seen as the special entity that awaits the call of Being and meditates upon it from its foundational openness (Heidegger, 1988, 305). Moreover, viewed from this perspective, even a subdivision of metaphysics like phenomenology, understood as a reductionist metaphysics at the epistemological center of the subject, must be related to Being as the principle supporting the totality of secondary ontologies, i.e., areas of knowledge of

entities, with phenomenology's meaning being that of a phenomenology of general-existential constitution (Heidegger, 2008, 23-25). In Heidegger's vision of metaphysical resurrection, humanity cannot be thought of as an existential factor positioned next to conceptualized presences like God, nature, animal, etc. If we accept such a positioning, we will still place it within the realm of animality, even if we add the function of reason. The uniqueness of humanity, the humanitas that defines it, lies precisely in its exclusion from such enumerative sequentiality. Humanity was created by God under the aspect of care, a concept defined by Heidegger through the notion of Sorge (Heidegger, 2003b, 78). It exists within the sphere of care and anxiety produced by the specter of death. The flight from death is the defining constant of its existence, and it can only free itself from this anathema through the assumption of its destiny as the shepherd of Being positioned in the light of its openness. Metaphysics must start from this ontic formulation to reestablish authentic humanism. Thus, humanity reveals itself only through its relation to its authentic destiny, which is not to be aligned with other elements of Creation or merely under the greatness of God. In this case, it would remain just a simple entity that judges and meditates on other entities. Being would remain hidden, as it has in the past centuries of philosophical tradition. For the revival of humanism, humanity must discover its authentic ontic essence and the real mission of its destiny, which can only unfold and be fulfilled through reflection on Being from its proximity, from the shelter of the protective language (Heidegger, 1988, 306). However, for the fulfillment of its authentic destiny, humanity must be cast by Being into its own truth, and only from this truth of Being can it understand and assume the truth of the entities comprising the entire world. Thus, humanity must view the entire complex of entities, subject it to its own metaphysical and ethical inquiries, only starting from its positioning in the openness of Being, only after being thrown, in Heideggerian terms, projected into the light of proximity to Being. The moment when entities, including gods and history, will reveal their truth does not depend on human will, but humanity can prepare for the appearance of such ultimate truths. The preparation of human consciousness, the assumed humanism, can only be fulfilled by considering the relation to Being, the only relation that can remove humanity from the orbit of anguish in the face of death. By recognizing its status as an entity situated in the openness of Being, humanity does not deny its presence in the world, more precisely, its characteristic of being-in-the-world (in-der-Welt-sein); on the contrary, it assumes its own existence as a temporalization, an active-temporal unfolding. Being enters into a real correlation with time, and Da-sein represents precisely the unit of force, the catalyst that allows the union of these two ontic instances. If humanity does not

prepare for its encounter with Being and constant positioning in its vicinity, it fails its own destiny, its authentic temporalization as Da-sein, and anchors itself in the realm of anguish, fear not only of death but also of existence. Care in the face of death and life represents the sign of humanity's wandering in relation to its authentic existence. Only care for Being, concern for Being, the anxiety of possible distancing from it constitutes the echo of an evolution of human consciousness and the emergence of a metaphysics capable of establishing an authentic humanism. Heidegger's approach reminds us of the axiological overturn proposed by Nietzsche, which aimed, under the specter of glorifying the Overman, to replace the millennial Platonic-Christian idea of the bipolar, immanent, and transcendent world with the image of a static and absurd universe, with the portrait of a universal ontic repetition governed by the eternal return of the same (Heidegger, 2014, 22). However, in Heideggerian thinking, the emphasis is not on the value background of the proposed renewal but on the ontological one. Thus, in Heideggerian metaphysics, the theme of returning to Being occupies the central role and place. But what is Being? Does the echo of that Platonic understanding of Being as what opens up as appearance (physis) and un-disguise (aletheia) still resonate in modern times? Is its existence still evoked as a permanent presence that endures (ousia) and carries the multiple forms of entities? (Heidegger, 2003b, 4)? Perhaps the most justified to provide possible answers to these inquiries is metaphysics. Yet, Heidegger says, traditional metaphysics remains at the level of clashing with the state of concealment of Being and primordial ontic meanings; it is still under the sign of a fall that is not theological but ontological (Heidegger, 1988, 312-313). Metaphysical traditionalism did not start with Plato but, on the contrary, by distancing itself from its ontology, by forgetting the question that Plato first posed in ancient thought, namely the question of Being of entities (Heidegger, 2002b, 175). Thus, humanisms developed on the foundation of this erroneous metaphysics, which ignored Plato's interrogative thought, can only be relative because they only consider entities, not Being. The fall of metaphysics does not carry a moral connotation, in the sense of evoking the moment of the Adamic fall as described in the Old Testament text; it concerns the phenomenon of humanity's inauthenticity, the aspect of existential and thinking falsity that humanity has acquired and cultivated through renouncing Being and adopting a constant relation to entities. The essence of the world has been replaced, in the context of metaphysical meditation, with the artifices and outlines of the world, its depths being neglected. Thus, inauthenticity has imposed itself as a mode of existence and thinking in Western philosophical tradition, which has focused on the logical-conceptual approach to entities, believing and asserting that it addresses Being (Heidegger, 1988, 314). One result of this process has been that

humanism was abandoned in favor of humanisms, considered in the same way as if genuine humanism were actually being addressed. The failure of this mechanism has been demonstrated by the eruption of various ideologies and dogmas, some devastating for human history, all claiming to be authentic humanism.

Heidegger's conclusion is that a humanism without a prior relation to Being is a mere illusion. In fact, only within the ontic framework of approaching Being can one inquire about the destiny of Da-sein, and only from this inquiry can the analysis concerning the concept of world be resumed (Heidegger, 1998, 58). But modern humanity, living fully the distance from Being and anchoring in entities, experiences the abandonment of entities by Being and positioning in a land without a homeland. The lack of homeland as a universal state has extended so much over the destiny of current humanity that it has become a destiny of the world, as Heidegger puts it (Heidegger, 1988, 320). The emergence, even in the midst of this era of criticism of classical humanism, could easily be considered as an appearance of anti-humanism or even inhumanity. In fact, such suspicions will permanently arise when discussing critique and value reconsideration. Thus, those who attempt to surpass the standard principles of Aristotelian logic or those who intensely experience the death of God could be categorized as voices denying the value of Aristotelian thought or the axiomatic of Christian morality. In reality, through these limit-positionings, the process of returning to the bases of the phenomena discussed takes place, with critique aiming to uncover hidden, forgotten foundations and to remove subsequent dogmatic, technical, and circumstantial artifices. As a result of such radical reductions, an unexpected clarification is often obtained, such as a more precise understanding of Aristotelian thought or the assumption of the primordial Christian message, beyond the doctrinal construction of institutionalized Christianity (Heidegger, 1988, 327). Similarly, by criticizing traditional metaphysics, Heidegger invites a return to its ancient foundations, a restart on the path of authentic meditation, as initially conceived as complete contemplation of Being, with entities being secondary themes for analysis. From here, the invitation to construct an authentic humanism emerges, where the relation of humanity to Being holds priority. And it is precisely from within this new humanism that authentic ethical guidance, the moral principles of conduct for humanity rediscovering itself as the shepherd of Being and protector of the shelter provided by speech, can arise. The need to receive and assume these moral guidelines, says Heidegger, is amplified by the wandering of current humanity, its loss in the machinations of an anonymous society that uniformizes and reduces human personality under the dictatorship of that impersonal *Self*:

When the essence of humanity is conceived in such an essential manner, namely exclusively from the question of the truth of Being, without elevating humanity to the status of the center of existence, it is only natural that there arises a need for guidance that is valid for everyone and for rules that prescribe how one should live in accordance with their destiny, this person who is conceived from the ec-sis-tence within Being. The desire to have an ethics becomes all the more urgent as the evident disorientation of humanity — no less than that which remains unconfessed — grows immeasurably. (Heidegger, 1988, 332)

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