

Martin Heidegger And The Problem Of Historical Meaning Perspectives In Continental Philosophy Rev And Expande Edition By Barash Jeffrey Andrew 2003 Paperback

This book is not addressed to beginning students in philosophy so much as it is addressed to those who, though fairly well-versed in the philosophical tradition, find themselves frankly baffled and brought up short by the writ ings of Martin Heidegger, and who-while recognizing the novelty of the Heideggerean enterprise - may sometimes find themselves wondering if this "thinking of Being" is after all rich enough to deserve still further effort on their part. That at least was my own state of mind after a couple of years spent in studying Heidegger. Then one day, in preparing for a seminar, I suddenly saw, not indeed all of what Heidegger is about, but at least where he stands in terms of previous philosophers, and what is the ground of his thinking. After that, it became possible to assess certain strengths and weaknesses of his thought in terms of his own methodology vis-a-vis those earlier thinkers who, without having dreamed of anything quite like a Daseinsanalyse, had yet recognized in explicit terms the feature of experience on which the identi fication of Sein (and consequently the Daseinsanalyse) depends for its poss ibility.

Heidegger's Introduction to Metaphysics is one of the most important works written by this towering figure in twentieth-century philosophy. It includes a powerful reinterpretation of Greek thought, a sweeping vision of Western history, and a glimpse of the reasons behind Heidegger's support of the Nazi Party in the 1930s. Heidegger tries to reawaken the "question of Being" by challenging some of the most enduring prejudices embedded in Western philosophy and in our everyday practices and language. Furthermore, he relates this question to the insights of Greek tragedy into the human condition and to the political and cultural crises of modernity. This new translation makes this work more accessible to students than ever before. It combines smoothness with accuracy and provides conventional translations of Greek passages that Heidegger translated unconventionally. There are also extensive notes, a German-English glossary, and an introduction that discusses the history of the text, its basic themes, and its place in Heidegger's oeuvre.

Based on a lecture course given by Heidegger at the University of Marburg in the summer of 1928. The first part of the book presents a critique of the thought of Gottfried Wilhelm Leibniz, the seventeenth-century mathematician-scientist-humanist who attempted a synthesis of mathematical physics with the humanistic concerns of the Western European tradition. This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Hölderlin-Heidegger-Celan

Hegel's Phenomenology of Spirit

Introduction to Metaphysics

Selected "Problems" of "Logic"

The Basic Problems of Phenomenology

Heidegger's writings are among the most formidable in recent philosophy. The pivotal concepts of his thought are for many the source of both fascination and frustration. Yet any student of philosophy needs to become acquainted with Heidegger's thought. "Martin Heidegger: Key Concepts" is designed to facilitate this.

Each chapter introduces and explains a key Heideggerian concept, or a cluster of closely related concepts. Together, the chapters cover the full range of Heidegger's thought in its early, middle, and later phases.

"To read Heidegger is to set out on an adventure. The essays in this volume--intriguing, challenging, and often baffling to the reader--call him always to abandon all superficial scanning and to enter wholeheartedly into the serious pursuit of thinking... "Heidegger is not a 'primitive' or a 'romantic.' He is not one who seeks escape from the burdens and responsibilities of contemporary life into serenity, either through the re-creating of some idyllic past or through the exalting of some simple experience. Finally, Heidegger is not a foe of technology and science. He neither disdains nor rejects them as though they were only destructive of human life. "The roots of Heidegger's hinking lie deep in the Western philosophical tradition. Yet that thinking is unique in many of its aspects, in its language, and in its leterary expression. In the development of this thought Heidegger has been taught chiefly by the Greeks, by German idealism, by phenomenology, and by the scholastic theological tradition. In him these and other elements have been fused by his genius of sensitivity and intellect into a very individual philosophical expression." --William Lovitt, from the Introduction

The ideas of Martin Heidegger, one of the most important philosophers of the twentieth century, have had a profound influence on work in literary theory and aesthetics, as well as on mainstream philosophy. This book offers a clear and concise guide to Heidegger's notoriously complex writings, while giving special attention to his major work Being and Time. Richard McDonough adds historical context by exploring Heidegger's intellectual roots in German idealism and ancient Greek philosophy, and introduces readers to the key themes in Heidegger's work including Dasein, Existenz, time, conscience, death, and phenomenology. This book, which also considers Heidegger's controversial ethics (or «anti-ethics») and politics, would make an excellent text for both introductory and advanced undergraduate courses on existentialism, phenomenology, continental philosophy, and Heidegger himself.

This edition of Heidegger's work on Kant's Critique of Pure Reason, originally published in 1929, includes marginal notations made by Heidegger in his personal copy of the book and four new appendices of his postpublication notes, his review of Ernst Cassirer's Philosophy of Symbolic Forms, his response to reviews by Rudolf Odebrecht and Cassirer, and an essay, "On the History of the Philosophical Chair since 1866." No index. Annotation copyrighted by Book News, Inc., Portland, OR

Martin Heidegger and the Problem of Reification

A Translation of Sein und Zeit

Thinking the Poetic Measure of Justice

Phenomenology and the Problem of Time

Language, Most Dangerous of Possessions

Several philosophers have developed theological perspectives out of Heidegger's ontology. Yet the question of God in Heidegger's thought itself has never received full elucidation. In this revealing new study, George Kovacs poses the problem of analyzing the idea of God as a process of questioning and thus subjects Heidegger's phenomenological existentialism to a In a few pages I would like to express and to justify my admiration for the exceptional book of Jeffrey Barash. His training as an his torian, complemented by that of the philosopher, has served him richly, not only in the discovery of rare texts and of unpublished correspondence but in the reconstruction of the philosophical landscape at the beginning of the century the foreground of this land scape are the two mountains constituted by Sein und Zeit and Hei degger's work following the Kehre. This reconstruction by no means intends to establish 'influences' in the mediocre, mechanis tic sense, but rather subterranean continuities between Heidegger's work and his intellectual environment in order to enhance, by the effect of to appreciate the consequences of continuity as well as of discontinuity, it was necessary to identify and to emphasize a touchstone-question, endowed with the quality of great per durability, and to summon before it all of the protagonists, in cluding Heidegger himself, in an intellectual combat dating back nearly a hundred years. Announced in the title of the wor author wanted to designate the stubborn ques tion, most exactly approximated by the term coherence in its ap plication to history.

The Essence of Truth must count as one of Heidegger's most important works, for nowhere else does he give a comparably thorough explanation of what is arguably the most fundamental and abiding theme of his entire philosophy, namely the difference between truth as the "unhiddenness of beings" and truth as the "correctness of propositions". For Heidegger, it is in favor of the latter derivative concept that Western philosophy, beginning already with Plato, took off on its "metaphysical" course towards the bankruptcy of the present day. This first ever translation into English consists of a lecture course delivered by Heidegger at the University of Freiburg in 1931-32. Part One of the course provides a detailed analysis of Plato's detailed exegesis and interpretation of a central section of Plato's Theaetetus, and is essential for the full understanding of his later well-known essay Plato's Doctrine of Truth. As always with Heidegger's writings on the Greeks, the point of his interpretative method is to bring to light the original meaning of philosophical concepts, especially to free up these conce

An English translation of Martin Heidegger, Hegles Phanomenologie des Geistes-Volume 32 of the Gesamtausgabe (Complete Edition)-which constitutes the lecture course given by Heidegger at the University of Freiburg. This text occupies an important place among Heidegger's writings on Hegel. There are several crucial discussions of Hegel as well as brief analyses

The Man and the Thinker

The Question of Truth

Martin Heidegger's Being and Time

Basic Questions of Philosophy

On Plato's Parable of the Cave and the Theaetetus

Continues and extends explorations begun in Being and Time.

This clear translation of Martin Heidegger's lecture course of 1941 offers a concise introduction to the new directions of his late thought. In this transition, Heidegger shifts from the problem of the meaning of being to the question of the truth of being.

This book provides an encompassing and thorough study of Martin Heidegger's thought. It is not only a presentation but also a profound critique of the thinker's beliefs. In the context of Heidegger's cooperation with Nazism, the author reflects on the reasons behind his inability to confront the problem of evil and vulnerability to the threa

When Heidegger's influence was at its zenith in Gennany from the early fifties to the early sixties, most serious students of philosophy in that country were deeply steeped in his thought. His students or students of his students filled many if not most of the major chairs in philosophy. A cloud of reputedly Black Forest mysticism veiled the Droves of people flocked to hear lectures by him that most could not understand, even on careful reading, much less on one hearing. He loomed so large that Being and Time frequently could not be seen as a highly imaginative, initial approach to a strictly limited set of questions, but was viewed either as an all-embracing ffmt order catast Boehme, Kierkegaard, Rilke, and Nietzsche, or as THE ANSWER. But most of that has past. Heidegger's dominance of Gennan philosophy has ceased. One can now brush aside the larger-than-life images of Heidegger, the fears that his language was creating a cult phenomenon, the convictions that only those can understand him who give th difficult, at times simple and beautiful. Some of his insights are obscure and not helpful, others are exciting and clarifying. One no longer expects Heidegger to interpret literature like a literary critic or an academic philologist.

Ontology and Agency

Heidegger and Nazism

The Question of God in Heidegger's Phenomenology

Transcendental Structures in the Phenomenology of Martin Heidegger, as Revealed in "Being and Time," "Kant and the Problem of Metaphysics," and "Contributions to Philosophy (from Enowning)"

The Metaphysical Foundations of Logic

A revised translation of Heidegger's most important work.

A lecture course that Martin Heidegger gave in 1927, The Basic Problems of Phenomenology continues and extends explorations begun in Being and Time. In this text, Heidegger provides the general outline of his thinking about the fundamental problems of philosophy, which he treats by means of phenomenology, and which he defines and explains as the basic problem of ontology.

This book explores the problem of time and immanence for phenomenology in the work of Edmund Husserl, Martin Heidegger, Maurice Merleau-Ponty, and Jacques Derrida. Detailed readings of immanence in light of the more familiar problems of time-consciousness and temporality provide the framework for evaluating both Husserl's efforts to break free of modern philosophy's notions of immanence, and the influence Heidegger's criticism of Husserl exercised over Merleau-Ponty's and Derrida's alternatives to Husserl's phenomenology. Ultimately exploring various notions of intentionality, these in-depth analyses of immanence and temporality suggest a new perspective on themes central to phenomenology's development as a movement and raise for debate the question of where phenomenology begins and ends.

Identity and Difference consists of English translations and the original German versions of two little-known lectures given in 1957 by Martin Heidegger, "The Principle of Identity" and "The Onto-theo-logical Constitution of Metaphysics." Both lectures discuss the difficult problem of the nature of identity in the history of metaphysics. A helpful introduction and a list of references are also provided by the translator, Joan Stambaugh.

The Question of Being and History

Martin Heidegger and the Problem of Transcendence

Identity and Difference

Heidegger

Towards the Definition of Philosophy

The first book to document Heidegger's close connections to Nazism-now available to a new generation of students

Towards the Definition of Philosophy brings together - in their first English translation - two of Heidegger's seminal lecture courses, The Idea of Philosophy and the Problem of Worldview and Phenomenology and Transcendental Philosophy Value, as well as the lecture, On the Nature of the University and Academic Study. The volume also includes a short glossary.

This thesis explores the potential for interpreting the work of Martin Heidegger as a resource for social and critical philosophy. I begin by intervening in the debate between Axel Honneth and Raymond Geuss on the usefulness of Heidegger in the recent re-activation of the problem of 'reification.' According to Honneth's reading Being and Time critiques the epistemological model of subjectivity at the root of reification and provides a positive account of a more primordial way of being. I am skeptical of whether or not Being and Time should be understood this way, but nevertheless affirm that the anthropological implications of Heidegger's ontology can benefit social and critical philosophy. I argue that Heidegger's description of the way in which the world is first disclosed through pre-reflective practical activity implies how it can be that a human agent is both limited by its worldly conditions and yet still able to modify them.

Since its original publication in 1929, Martin Heidegger ' s provocative book on Kant ' s Critique of Pure Reason has attracted much attention both as an important contribution to twentieth-century Kant scholarship and as a pivotal work in Heidegger ' s own development after Being and Time. This fifth, enlarged edition includes marginal notations made by Heidegger in his personal copy of the book and four new appendices—Heidegger's postpublication notes on the book, his review of Ernst Cassirer's Philosophy of Symbolic Forms, Heidegger's response to reviews by rudolf Odebrecht and Cassirer, and an essay "On the History of the Philosophical Chair since 1866." The work is significant not only for its illuminating assessment of Kant ' s thought but also for its elaboration of themes first broached in Being and Time, especially the problem of how Heidegger proposed to enact his destruction of the metaphysical tradition and the role that his reading of Kant would play therein.

Kant and the Problem of Metaphysics, Fifth Edition, Enlarged

Second Edition

Key Concepts

Martin Heidegger: In Europe and America

Kant and the Problem of Metaphysics

First published in German in 1984 as volume 45 of Martin Heidegger's collected works, this book is the first English translation of a lecture course he presented at the University of Freiburg in 1937-1938. Heidegger's task here is to reassert the question of the essence of truth, not as a "problem" or as a matter of "logic," but precisely as a genuine philosophical question, in fact the one basic question of philosophy. Thus, this course is about the essence of truth and the essence of philosophy. On both sides Heidegger draws extensively upon the ancient Greeks, on their understanding of truth as aletheia and their determination of the beginning of philosophy as the disposition of wonder. In addition, these lectures were presented at the time that Heidegger was composing his second magnum opus, Beitr ä ge zur Philosophie, and provide the single best introduction to that complex and crucial text.

The present work is the fourth volume of the twenty projected volumes of our "Seminars of Jacques Derrida Series" edited by Geoffrey Bennington and Peggy Kamuf. The work derives from an early phase of Derrida s teaching at the Ecole Normale Supérieur at Ulm from 1964-5. In this course Derrida presents an almost surgically precise reading of Heidegger s "Being and Time "based on the original German text most of which had not yet been translated into French. The course thus marks the very beginning of the study of Heidegger s work in French higher education. It also heralds the analyses of Heidegger s work that Derrida would go on to propose, not only in the years immediately following, but also others that come much later. He frequently returned in subsequent published works to one particular paragraph of Sein und Zeit, (72 on thrownness), so central to this 1964-5 course, and to another sustained exchange with Heidegger, whose central theme of inauthenticity is clearly broached here. One can also observe here how Derrida s thinking is settling into place and is elaborating its major operative concepts: writing, text, and graft. On the other hand, the very term deconstruction, explicitly proposed as a translation of "Destruktion," is several times put aside here in favor of other translations such as solicitation and shaking up, which will, with a few exceptions, not be retained in Derrida s thinking. It is only much later that Derrida will lay claim to the word deconstruction and develop it in numerous ways. The work is thus essential for scholars of Heidegger, French philosophy, and Derrida himself."

Nancy J. Holland turns to the thought of Martin Heidegger to help understand an age-old philosophical question: Is there a split between the body and the mind? Arguing against philosophical positions that define human consciousness as an overarching phenomenon or reduce it to the brain or physicality, Holland contends that consciousness is relational and it is this relationship that allows us to inhabit and negotiate in the world. Holland forwards a complex and nuanced reading of Heidegger as she focuses on consciousness, being, and what might constitute the animal or, more broadly, other-than-human world. Holland engages with the depth and breadth of Heidegger's work as she opens space for a discussion about the

uniqueness of human consciousness.

This book contains a series of lectures delivered by Heidegger in 1935 at the University of Freiburg. In this work Herdegger presents the broadest and the most inteligible account of the problem of being, as he sees this problem. First, he discusses the relevance of it by pointing out how this problem lies at the root not only of the most basic metaphysical questions but also of our human existence in its present historical setting. Then, after a short digression into the grammatical forms and etymological roots of the word being , Heidegger enters into a lengthy discussion of the meaning of being in Greek thinking, letting pass at the same time no opportunity to stress the impact of this thinking about being on subsequent western speculation. His contention is that the meaning of being in Greek thinking underwent a serious restriction through the opposition that was introduced between being on one hand, and becoming, appearance, thinking and values on the other.

The Question Concerning Technology, and Other Essays

Heidegger and the Problem of Consciousness

On Kant's Doctrine of the Transcendental Principles

Heidegger and the Problem of Evil

The Question Concerning the Thing

"What is the meaning of being?" This is the central question of Martin Heidegger's profoundly important work, in which the great philosopher seeks to explain the basic problems of existence. A central influence on later philosophy, literature, art, and criticism—as well as existentialism and much of postmodern thought—Being and Time forever changed the intellectual map of the modern world. As Richard Rorty wrote in the New York Times Book Review, "You cannot read most of the important thinkers of recent times without taking Heidegger's thought into account." This first paperback edition of John Macquarrie and Edward Robinson's definitive translation also features a new foreword by Heidegger scholar Taylor Carman.

Martin Heidegger's 1925-26 lectures on truth and time provided much of the basis for his work, "Being and Time". This title is central to Heidegger's overall project of reinterpreting Western thought in terms of time and truth. It shows the degree to which Aristotle underlies Heidegger's hermeneutical theory of meaning.

Now in paperback! "... an important addition to the translations of Heidegger's lecture-courses.. Heidegger's voice can be heard with few of the jolting Germanicisms with which so many translations of Heidegger's texts have been burdened...." —International Philosophical Quarterly "The translators of these lectures have succeeded splendidly in giving readers an intimation of the tensely insistent tone of the original German. Heidegger's concern with a linguistic preconsciousness and with our entrancement before the enigma of existence remains intensely contemporary." —Choice "There is much that is new and valuable in this book, and McNeill and Walker's faithful translation makes it very accessible." —Review of Metaphysics "Whoever thought that Heidegger... has no surprises left in him had better read this volume. If its rhetoric is 'hard and heavy' its thought is even harder and essentially more daring than Heideggerians ever imagined Heidegger could be." —David Farrell Krell First published in German in 1938 as volume 29/30 of Heidegger's collected works, The Fundamental Concepts of Metaphysics includes an extended treatment of the history of metaphysics and an elaboration of a philosophy of life and nature. Heidegger's concepts of organism, animal behavior, and environment are uniquely developed and defined with intensity. This work, the text of Martin Heidegger's lecture course of 1929/30, is crucial for an understanding of Heidegger's transition from the major work of his early years, Being and Time, to his later preoccupations with language, truth, and history. First published in German in 1983 as volume 29/30 of Heidegger's collected works, The Fundamental Concepts of Metaphysics includes an extended treatment of the history of metaphysics and an elaboration of a philosophy of life and nature. Heidegger's concepts of organism, animal behavior, and environment are uniquely developed and defined with intensity.

Daster (philosophy, U. of Paris XII) analyzes the problem of temporality in Martin Heidegger's thinking, constructing a thematic unity that draws on and accounts for his full body of work from his 1916 thesis to his final seminars. She argues that the essential contribution of Heidegger's ontological inquiry is to bring out the temporal meaning of being. First published as Heidegger et la Question du Temps by Presses Universitaires de France in 1990. Annotation copyrighted by Book News, Inc., Portland, OR

The Fundamental Concepts of Metaphysics

Heidegger and the Question of Time

World, Finitude, Solitude

An Essay on the Meaning of Being in the Philosophy of Martin Heidegger

Martin Heidegger

A complete English translation of an important work from a crucial period in Heidegger's overall intellectual trajectory.

Many people consider Martin Heidegger the most important German philosopher of the twentieth century. He is indisputably controversial and influential. Although much has been written about Heidegger, this may be the best single volume covering his life, career, and thought. For all its breadth and complexity, Heidegger's perspective is quite simple: he is concerned with the meaning of Being as disclosure. Heidegger's life was almost as simple. He was a German professor, except for a brief but significant period in which he supported the Nazi regime. While that departure from philosophy continues to haunt his name and work, one must question whether his thought from 1912 to 1976 should be measured by the yardstick of his politics from May, 1933, through February, 1934. Th is anthology addresses his complex but simple thought and his simple but complex life. In a real sense, Sheehan claims, there is no content to Heidegger's topic and legacy, only a method. But method must not be taken to mean a technique or procedure for philosophical thinking. Rather, the topic of Heidegger's thought and his pursuit of that topic, the "what" and the "how," are one and the same thing. Heidegger writes, "Alles ist Weg," "Everything is way," and man's Being is to be on-the-way in essential movement. Heidegger, argues in our essence we humans are the topic and the point is not to be led there so much as to come to know what we already know and to become what we already are. This brilliant collection confirms this truism, and is an excellent introduction to the work of this seminal thinker.

A new, definitive translation of Heidegger's most important work.

A new reading of justice engaging the work of two philosophical poets who stand in conversation with the work of Martin Heidegger. What is the measure of ethics? What is the measure of justice? And how do we come to measure the immeasurability of these questions? Thinking the Poetic Measure of Justice situates the problem of justice in the interdisciplinary space between philosophy and poetry in an effort to explore the sources of ethical life in a new way. Charles Bambach engages the works of two philosophical poets who stand as the bookends of modernity—Friedrich Hölderlin (1770–1843) and Paul Celan (1920–1970)—offering close textual readings of poems from each that define and express some of the crucial problems of German philosophical thought in the twentieth century: tensions between the native and the foreign, the proper and the strange, the self and the other. At the center of this philosophical conversation between Hölderlin and Celan, Bambach places the work of Martin Heidegger to rethink the question of justice in a nonlegal, nonmoral register by understanding it in terms of poetic measure. Focusing on Hölderlin's and Heidegger's readings of pre-Socratic philosophy and Greek tragedy, as well as on Celan's reading of Kabbalah, he frames the problem of poetic justice against the trauma of German destruction in the twentieth century.

Martin Heidegger's Approach to the Problem

Martin Heidegger and the Problem of Historical Meaning

An Introduction to Metaphysics

Basic Concepts

Being and Time