

《海德格尔》

图书基本信息

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内容概要

“剑桥哲学研究指针”是英国剑桥大学出版社20世纪90年代刊行的一套学术参考书，如原书编者所说的：“这套书的目的之一，乃是针对艰深而富有挑战性的哲学家著作，帮助读者打消畏难心理。”对于哲学有兴趣的非专业读者和学生，由些可获得最为权威、便利的有效指引；专家和深入研究者则由此可概览各种批判性诠释的最新进展。

三联书店以英文原版形式引进出版“剑桥哲学研究指针”，旨在便利国内读者和研究者，期望这套研究指南有助于我国读书界把握学术潮流，拓宽思想疆域。

海德格尔已被普遍认为是20世纪极富有创造力的哲学家，他对“存在问题”的根本追问，影响波及文学理论、神学、美学、政治理论乃至环境研究。《海德格尔》邀集德、法、美等地的著名哲学家，深入描述海氏生活和著作的各个方面，并聚焦于他最重要的著作《存在与时间》，广涉政治学、神学、生态学、精神分析、东方思想和语言哲学等问题。对于号称海德格尔的第二大作的《哲学论文集》（Beitrage zur Philsophie），本书也有一篇专文进行深入讨论。

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精彩短评

1、进一步研究的必读书目

读书时在国图一天天跑去读，很辛苦；复印的话，又过于昂贵。三联出了此书，立即毫不犹豫地买下。

1、其实这书还不错，作者有几个名家。 p6 We start out from a description of ourselves as we are in the midst of our day-to-day practical affairs, prior to any split between mind and matter. Our inquiry must begin from the "existentiell" (concrete, specific, local) sense we have of ourselves as caught up in the midst of a practical world (in the "life-world" sense of this term found in such expressions as "the world of academia" or the "business world") 这个转向，是否与工业化后人与机器的疏远感有关？ p8 First, Dasein always finds itself "thrown" into a concrete situation and attuned to a cultural and historical context where things already count in determinate ways in relation to a community's practices. This prior thrownness into the medium of shared intelligibility, disclosed in our moods, makes up Dasein's "facticity." Second, agency is "discursive" in the sense that in our activities we are articulating the world and interacting with situations along the guidelines of interpretations embodied in our public language. Third, Dasein is "understanding" in Heidegger's special use of this term: it has always taken some stand on its life insofar as it has undertaken (or drifted into) the vocations, roles, life-styles, personal relationships, and so on that give content to its life. Because our familiar skilled activities embody a generally tacit "knowhow," a sense of what things are all about in relation to our practical concerns, taking a stand is said to be a "projection" of possibilities of meaningfulness for things and ourselves. p10 Karl Marx p13 Humans do not construct the world. Rather, humans and things are constituted by the totality of what Heidegger in his earliest writings called the "worlding of the world." p15 Kant and Nazis The first source of change consists in the shift away from fundamental ontology, with its focus on Dasein as the source of the intelligibility of things, to the project of thinking the "history of being," where humans and their modes of understanding are themselves treated as offshoots of a wider historical unfolding. p27 德国从农业国到伟大工业国的过程（这一过程在中国同样发生） p42 What can probably be claimed with more justification is that for most great minds there has been one question that guided their thinking or research. p53 As Heidegger takes great pains to show, our self-understanding in fact is usually not at all authentic.... p57 So Heidegger is merely trying to bring to light what we always in a sense know "in our bones," as Ryle phrased it in his review of Being and Time. p99 When he says that being is always the being of entities and amplifies this statement by saying that being is what determines entities as entities, it would be natural to suppose that being must be the defining and thus essential property of entities—that which makes them entities. It seems quite clear, however, that when Heidegger denies that being itself is an entity, he is also excluding the possibility of its being understood as what we ordinarily mean by the notion of a property of an entity. From the lectures of the period we also know that being as such is prior to the fateful distinction that Western philosophy has made between being as essence and being as existence—a distinction that, in Heidegger's view, preempts any further inquiry into the unitary sense of being as such that it presupposes. p127 Heidegger labels the ordinary way that objects are for us in the midst of practical activity "ready-to-hand." The way that such objects are for us during breakdowns in their normal functioning he calls unready-to-hand. p129 Second, the traditional account has no way to explain how things have value. (对于虚无主义的反击) p148 Phenomenological time, he writes, is the unitary form of all lived experience within one stream of lived experience, i.e., within one pure Ego. p155 The Christian view that we are in the world, but not of the world is transformed. We are both in and of the world. Worldliness is an ontological property of Dasein; it is our context of involvements. 由天国降至人世，统一的存在？ p215 His participation in Boss's seminars for medical students and therapists from 1946 on was motivated by this concern. p216 共享信仰和生活方式的社群的崩塌——传统的安全感随着个人化而崩塌。 p241 将海德格尔对于无的研究与佛教比较很有意思。 The divine cannot be regarded as a super entity existing somewhere else, but instead constitutes the unconditioned openness or emptiness in which all things appear... p256 晚期的海德格尔更接近佛教 p312 海德格尔将俄国和美国作为技术狂热灭绝趋势的代表。

2、以現在的研究目光來看，這個本子充其量也就是給入門者做些簡單的概念疏導。其中對個別概念的接受如world都流於簡化而又誤導嫌疑

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