



Being And Time

**National Catholic Welfare Council
(U.S.)**



Being And Time:

Heidegger's Being and Time Richard Polt, 2005-09-15 Heidegger's Being and Time Critical Essays provides a variety of recent studies of Heidegger's most important work Twelve prominent scholars representing diverse nationalities generations and interpretive approaches deal with general methodological and ontological questions particular issues in Heidegger's text and the relation between Being and Time and Heidegger's later thought All of the essays presented in this volume were never before available in an English language anthology Two of the essays have never before been published in any language Dreyfus and Guignon three of the essays have never been published in English before Grondin Kisiel and Thom and two of the essays provide previews of works in progress by major scholars Dreyfus and Kisiel

Becoming who We Already Are: Human Existence and Originary Temporality in "Being and Time". Nathan Murray Zuckerman, University of Chicago, 2012 In Being and Time Heidegger invokes a non sequential concept of time called originary temporality in order to interpret what it means to be a human being I argue for a new reading of this temporal interpretation on the grounds that the three most prevalent readings do not fully account for Heidegger's text or his philosophical view Drawing upon his inheritance of key concepts in Aristotle's metaphysics I argue that the explanatory target of originary temporality should be understood as a distinctively human activity of commitment In particular our agency identity and understanding are possible only because we can commit ourselves to an interpretive stance on how things can and cannot possibly make sense and matter to us and what it could and could not be to embody this stance in our actions here and now But since our capacity for such commitment is threatened by the kinds of existential breakdown Heidegger calls anxiety and death we face an ongoing task of not only embodying the commitment in the present but moreover maintaining our capacity for such commitment in the future and vindicating our questionable claim to have been so committed all along in the past In this sense the activity of being human has a non sequential temporal structure and unity and we can best understand the core issue of Heidegger's philosophical project in Being and Time the very possibility of caring about and making sense of our selves our lives and our world

Lectures to the Working Classes Gordon Calthrop, 1865 **Decisions of the Railroad Commission of the State of California** Railroad Commission of the State of California, 1930 Records of the Cape Colony from February 1793 [to: July 1806-May 1809 Cape of Good Hope (South Africa), 1900 **West Virginia Wild Life; Official Monthly Publication of the Wild Life League of West Virginia**, 1927 **Oregon Law Review**, 1930 Vol 1 14 include the proceedings of the Oregon Bar Association previously issued separately as Proceedings of the Oregon Bar Association at its annual meeting Franchise Agreement Between the City of Providence and the Rhode Island Co Providence (R.I.). City Council, 1912 **Bulletin** National Catholic Welfare Council (U.S.), 1922 Originary Temporality: An Essay on Heidegger's Being and Time and His Interpretation of Kant Clark A. Remington, University of Chicago, 2012 The keystone of Heidegger's Being and Time is originary temporality which is supposed to be a non sequential triadic structure that makes

sense of not only the sequential triad of ordinary time past present and future but all of the other triadic structures of Being and Time Extant scholarly attempts to say what originary time is fail to get hold of it They have much to say about sequential time which is the time that is manifest in what Heidegger calls the care structure But nowhere in the commentary on Being and Time do we find an account of originary time that fits what Heidegger says about it I offer a novel account of originary time one that lives up to Heidegger s description of it as a triad of non sequential moments that demonstrates the unity and articulation of all of Heidegger s triads Drawing on Sebastian R dl s work on temporal logic I identify a triad of temporal gestures that we can recognize in the moments of originary time My account makes sense of the twists and turns of Heidegger s text on originary temporality I go on to investigate Heidegger s controversial Kant interpretation Heidegger claimed that Being and Time and his book Kant and the Problem of Metaphysics were about the same problem and that the triadic structures of both books were grounded in originary time My account of originary time lets us follow up on these claims I offer an interpretation of Heidegger s Kant that demonstrates the fruitfulness of my account At the same time I show how an understanding of Heidegger s Kant can illuminate Being and Time and how an understanding of Being and Time can illuminate Heidegger s interpretation of Kant particularly Kant and the Problem of Metaphysics **Public Opinion** ,1873

The Outlook ,1919 *Industrial Gazette* New South Wales. Department of Labour and Industry,1915 Man mortal: being a reply to Mr. F. W. Grant's "Life and Immortality," etc Robert ROBERTS (Christadelphian.),1875 Encyclopaedia of Religion and Ethics James Hastings,John Alexander Selbie,Louis Herbert Gray,1917 **Good Works; or, "Things that accompany salvation": being a series of chapters on the Methodist Rules** William Shaw CALDECOTT,1875

Speeches and Arguments of Chief Justice Ryan While at the Bar Edward George Ryan,1909 *Collier on Bankruptcy* William Miller Collier,William Horace Hotchkiss,1903 **Harper's New Monthly Magazine** ,1878 *English Mechanic and Mirror of Science and Art* ,1893

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