



METADATA

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Abstract

Martin Heidegger's Being and Time (ETH) is admittedly one of the most important works in the history of philosophy. Both the examination of the history of philosophy within it and the enormous impact it has had on the philosophy that followed its appearance (1927) make it a necessary subject for any worthwhile philosophy curriculum. But this work is also notorious for the great difficulty it presents in understanding it. In this interpretation and analysis of EX, therefore, a detailed and didactic explanation of all its ideas and arguments is attempted. In this undertaking, a methodology is not specifically followed which I consider the most appropriate: phenomenological – the work is approached phenomenologically. Heidegger himself makes it explicit that everything that is to be made a subject in the EH must be capable of becoming phenomenal. This requirement is not inconsequential or opportunistic. It characterizes the project, its plan, and its ultimate intent at every point

in its development. Heidegger emerges as almost obsessed with this task. He attempts to do phenomenological ontology, that is, to unravel phenomenologically the greatest and darkest problem of philosophy since its inception: the meaning of Being. In phenomenological methodology, any recourse to conjecture and mere analysis of concepts (logical or dialectical) is excluded from the outset and in principle, without a necessary connection to an oversight in which everything we speak of is revealed as such. Obviously, such a thing seems, at first sight, almost monstrous. Herein lies the core of the difficulty of understanding EX. Thus, in the interpretation and analysis proposed here, special emphasis is placed on illuminating the presuppositions of understanding the whole philosophical inquiry that Heidegger attempts in the EH. It is on this basis that the thorough elucidation of all the ideas and arguments contained in the EH and especially in the First Division is carried out.

