



Letter on Humanism

Martin Heidegger

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The influence of Heidegger on Sartre's Being and Nothingness is marked, but Heidegger felt that Sartre had misread his work, as he argued in later texts such as the "Letter on 'Humanism'."

"Letter on 'Humanism'" is often seen as a direct response to Sartre's 1945 lecture "Existentialism is a Humanism."

Letter on Humanism Details

Date :

ISBN :

Author : Martin Heidegger

Format :

Genre : Philosophy, Nonfiction

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Lea Dokter says

Once you get it, it's kinda interesting. It took me two lectures and a seminar to get what he was trying to say though, so I can't say it was a nice read. Frustrating above all.

Leonardo says

Creo que no entendí mucho. El pensamiento que se expresa en el lenguaje es el devenir del ser del hombre... o algo así.

Isabel Hernandez says

"El lenguaje es la casa del ser. En su morada habita el hombre. Los pensadores y poetas son los guardianes de esa morada. Su guarda consiste en llevar a cabo la manifestación del ser".

Carlo Mayer says

Finiti

Tyler says

"Because we are speaking against 'logic' people believe we are demanding that the rigour of thinking be renounced and in its place the arbitrariness of drives and feelings be installed and thus that 'irrationalism' be proclaimed as true. For what is more 'logical' than that whoever speaks against the logical is defending the alogical?... For what is more "logical" than that whoever roundly denies what is truly in being puts himself on the side of nonbeing and thus professes the pure nothing at the meaning of reality?."

Heidegger switches from lucid and interesting writing on 'being' which flies in the face of everything the analytic tradition holds dearly, but then goes on long digressions which leave me totally dumbfounded, and have me questioning what relation the words have to the text Heidegger is responding to (Sartre's Existentialism and Humanism), or the ideas Heidegger is advancing.

BookLady says

La noción de existencialismo en el lenguaje heideggeriano es la facticidad por el cual es ser-ahí es en-el-mundo. Su posibilidad no es un estado de abierto hacia el futuro sino recaer o proyectarse hacia la nada o ser relativamente a la muerte. El olvido de la verdad del ser es lo que llamó "caída" en su obra " Ser y Tiempo".

El existencialismo en Heidegger es la relación entre pensar y la memoria. El humanismo en Heidegger es la dirección de la filosofía que hace del hombre la medida del ser en lugar de subordinar el hombre al ser. En general el humanismo se puede entender como cualquier dirección filosófica que tenga en cuenta las posibilidades y límites del hombre o la naturaleza humana.

Amaury A. Reyes-Torres says

Reading Heidegger in english is difficult. However, this letter reflects the main essence of his work in Being and Time and shows how Sartre misinterpreted the work. As usual, Heidegger makes clear the essence and the need of thinking, beyond mere philosophy and action. Something that actually calls my attention is the approach towards Being and the man (person), which reveals a shift in the approach undertake in Being and Time. This is just me: a impression that I have by reading the text. I found confussing and necessary all the play he does with words and to change the meanings or adapting them to what he wanted to say. Some people say that this Heidegger is not the Heidegger from Being and Time: this is is different. In fact you can tell this disconformity with the modern world and his nostalgia for more simple times. Nevethless, this is a letter that must be read after you read Being and Time and What is Metaphysics...I recommend this fantastic, despite the rating.

Jimmy Ardila-Muñoz says

El texto es una invitación al pensar acerca del ser. En algunos apartes se convierte en una crítica a los ismos y al hecho de considerar posturas extremas. Igualmente se plantea una reflexión sobre el humanismo y hacía donde se debe orientar.

DaImpossibleKid says

4.5

Merlijn says

Lees als eerste het nawoord van Chris Bremmers en begin dan pas aan Over het humanisme. Want om eerlijk te zijn, er is geen doorkomen aan Heideggers schrijfstijl. De context die Chris biedt verduidelijkt veel.

Vermoedelijk een zeer interessant boek, maar alleen voor de expert toegankelijk.

Ali Jones says

I motsetning til min tidligere lesing av Heidegger er dette den første gangen jeg har klart å lese filosofien hans og samtidig forstå hva som blir skrevet. Poenget som Heidegger her fremlegger er slettes latterlig og essensløst: å vende tilbake til tenkingen, ikke filosofi - å vende tilbake til språket, ikke litteratur. Jeg klarte ikke å se bort ifra at Heideggers forsøk simpelthen gikk ut på å danne en østlig versjon av den vestlige

filosofi, og hvor smakløst er det ikke å be om "irrasjonalitet" i en kontekst som søker rasjonalitet? Anbefales til pretensiøse "nysgjerrige" legemer, 1,5/5.

Nathan "N.R." Gaddis says

“By way of contrast, Sartre expresses the basic tenet of existentialism in this way: Existence precedes essence. In this statement he is taking *existentia* and *essentia* according to their metaphysical meaning, which from Plato’s time on has said that *essentia* precedes *existentia*. Sartre reverses this statement. But the reversal of a metaphysical statement remains a metaphysical statement. With it he stays with metaphysics in oblivion of the truth of being. For even if philosophy wishes to determine the relation of *essentia* and *existentia* in the sense it had in medieval controversies, in Leibniz’s sense, or in some other way, it still remains to ask first of all from what destiny of being this differentiation in being as *esse essentiae* and *esse existentiae* come to appear to thinking. [...] Sartre’s key proposition about the priority of *existentia* over *essentia* does, however, justify using the name ‘existentialism’ as an appropriate title for a philosophy of this sort. But the basic tenet of ‘existentialism’ has nothing at all in common with the statement from *Being and Time* -- apart from the fact that in *Being and Time* no statement about the relation of *essentia* and *existentia* can yet be expressed, since there it is still a question of preparing something precursory.” (p250r, link below)

Earlier:

Existentialism is a Humanism is making its rounds on goodreads. As it deserves. I got my toe wet first in the Sartrean dark waters. But it is written from the ground of an (inevitable) misunderstanding of Heidegger's fundamental concepts. Instead of reading all of *Being and Time* in order to gain that correction, one can read his *Letter on Humanism* which functions as a kind of response to Sartrean existentialism. (And if you have it on hand, Derrida's "The Ends of Man" in *Margins of Philosophy*).

The Letter is available on-line ; merely 38 or 60 pages ::

Frank A. Capuzzi's translation from Pathmarks (photostat) :: <http://pacificinstitute.org/pdf/Lette...>
Miles Groth (unauthorized translation) :: <http://wagner.edu/psychology/files/20...>

Also, but if you really don't like Heidegger and refuse to ever read him for whatever reason ;; please, as you read Sartre, also look back to the Existenzphilosophie of Karl Jaspers.

Warfawek says

His reduction of Humanism (or the studium humanitatis) to a Roman and, later, Renaissance adoption of the Greek paideia and hence Hellenism is very coherent. His attacks on Marx, "the Christians" and Sartre as not existentialist enough is halfway so. When he trails off into defending his own true non-humanist existentialism it reminded me somewhat of the passage in Erasmus I have pasted below. However, I'm footing on the German text. The Russian and the English translators both tried to provide something coherent (of their own) in places where he speaks in tongues (examples given in previous updates).

Overall the first half of the book is interesting. The rest of it might make sense to people who read three or four of his other works for which he does exegesis in his book.

Wherefore, since in fact they are μωροῦτατοι (“most foolish”) and yet are eager to seem wise men and veritable Thaleses, shall we not with entire justice dub them μωροσophους (“foolosophers”)? It has seemed well, you note, to imitate the rhetoricians of our time, who believe themselves absolutely to be gods if they can show themselves bilingual (like a horse-leech), and account it a famous feat if they can weave a few Greekish words, like inlay work, ever and anon into their Latin orations, even if at the moment there is no place for them. Then if they want exotic touches, they dig four or five obsolete words out of decaying manuscripts, by which they spread darkness over the reader; with the idea, I warrant you, that those who understand will be vastly pleased with themselves, and those who do not understand will admire the more—and all the more the less they understand. The fact is that there is a rather elegant species of enjoyment among our sect, to fall into special love with what is specially imported. Some who are a little more ambitious laugh and applaud, and, by example of the ass, shake their ears, so that in the eyes of the rest they will seem to comprehend: “Quite so, quite so.” Now I go back to my outline.

Scott Moore says

Haven't tackled anything that dense in a while. Spent most of my time reading this trying to determine a) what, exactly, he means when he cites "metaphysics" and b) how much of his theory/philosophy was informed by his Nazi affiliations.

Tomas Wallaert says

Dit boek lezen tijdens mijn opleiding psychologie onder de leiding van Professor Rudolf Böhm was een aparte en beklijvende ervaring
