

Philosophy

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Being and Time According to Heidegger, the question on being has today been forgotten. The complexity of the concept ensures that there is no explicit definition of being. The author argues that the concept is applicable to everybody who perceives to comprehend its meaning. However, their understanding is limited to ancient ontology. Defining of the concept has troubled philosophers both in the ancient years and in the modern day. (Heidegger, 1).

Reasons for the forgetfulness of the question of being

In the early years, anyone who persisted in questioning the concept was faulted with an error of method. The prejudice of faulting the skeptics is entrenched in ancient ontology. The prejudices are anchored on three standpoints. First, the concept of being is universal; the understanding of the concept encompasses all that is being. According to the viewpoint of ancient ontology, the concept is mystical and dynamic. As much as being is a universal concept, it remains the least clear. As such, the concept is the most ambiguous of all.

Secondly, the concept is indescribable. According to Heidegger, this inference is based on its high degree of universality. It can be described by attaching beings into it. Therefore, the mode of definition that is rooted in medieval ontology is inapplicable in today's definition.

Thirdly, the concept is self-evident in that its superficial clarity only demonstrates its obscurity. Heidegger argues that the fact that we live is a clear indication of the concept of being. However, it is shrouded in mysteries and as a result, it is necessary to question the concept. The reflection on the prejudices has clarified that both the question and answers regarding the concept are vague.

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Heidegger proposes a number of solutions in response to the forgetfulness on the question of being. First, he calls for the formulation of the question of the meaning of the concept. The questioning should be transparent and concise. It is also important to examine the content of a question in order to clarify the significant of the question of being. In the investigation of being, what is questioned should be clearly defined and conceptualized.

Questioning can be achieved by just asking around or through the formulation of elaborate questions. The formulated question pertains to the meaning of being; as such, there is a need of prior guidance from what the question seeks. According to Heidegger, circular reasoning does not feature in the questioning of the concept of being. Today, the drive behind the necessity to retrieve the question of being is motivated by the lack of a fixed answer and inadequate formulation of the question. However, one can still know the objectives of the question.

Heidegger provides a number of reasons on the importance of a clearly formulated questioning of being. Other fields other than philosophy are limited and expose to the concept. Some of the examples include history, languages, and life and nature. As a result, the areas have become objects of scientific research. Scientific investigation delineates and establishes these filed of knowledge in in ready and rough manner. The expansion of the areas in its basic form is in a way already achieved by prescientific analysis of the domain of being. Science can be described as the totality of the rudimentary rational true prepositions.

Work Cited

Heidegger, M. Being and time: A translation of Sein und Zeit. SUNY Press, 1996. Print.

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