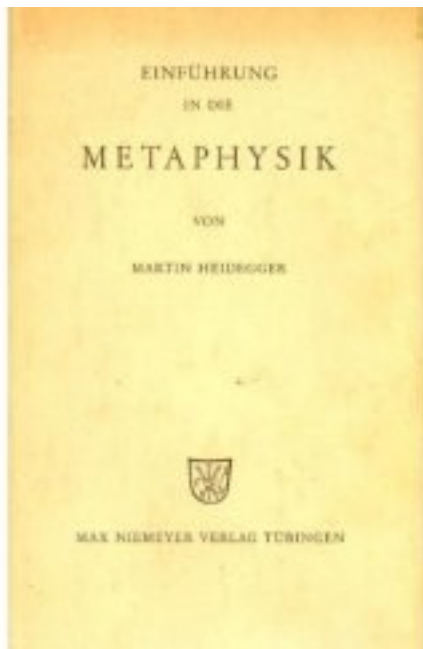


# einführung in die metaphysik



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著者:Heidegger, Martin

出版者:Max Niemeyer

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Die Schrift bringt den Text der vollständig ausgearbeiteten Vorlesung, die unter dem gleichen Titel im Sommersemester 1935 an der Universität Freiburg i. Br. gehalten wurde.

Das Gesprochene spricht nicht mehr in Gedruckten.

Zur Aushilfe sind ohne inhaltlich Änderung längere Sätze aufgelöst, der fortlaufende Text ist reicher gegliedert, Wiederholungen sind gestrichen, Versehen beseitigt, Ungenaues ist verdeutlicht.

Was in runden Klammern steht, ist gleichzeitig mit der Ausarbeitung geschrieben. Das

in eckige Klammern Gesetzte enthält Bemerkungen, die in den folgenden Jahren eingefügt wurden.

Um recht zu bedenken, in welchem Sinne und aus welchem Grunde der Name "Metaphysik" im Titel der Vorlesung steht, muss der Leser zuvor ihren Gang mitvollzogen haben.

作者介绍:

Martin Heidegger

(1889-1976)

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Martin Heidegger is widely regarded as one of the central figures of the existentialist movement and has had a major influence in the areas of phenomenology and ontology. His seminal work, *Sein und Zeit*, affected the philosophical and cultural landscape of continental Europe for decades. Heidegger's contribution to philosophy is remarkably monolithic in its devotion to metaphysics and ontology. Time and again Heidegger returned to the question, "what is the meaning of being?" One of Heidegger's later works [18], *The Question Concerning Technology* (1977), deals with the issue of dehumanization in modern society, what Heidegger called the "darkening of the world." The book was based on four lectures delivered in 1949 and captured Heidegger's ontological approach to issues important to post-World War Europe. Heidegger was greatly concerned about technical nihilism, and for a time believed that Nazism could provide a solution. After the war, Heidegger described the catastrophe as, "the confrontation of European humanity with global technology" (Heim, 1993, p. 55). However, throughout his work, Heidegger is careful to approach technology with neither praise nor blame—neither as an optimist nor pessimist. Heidegger's concept of technology is not defined by things or processes. For Heidegger, "technology's essence is nothing technological" (1977, p. 4). Instead it is a system, *Gestell*, looming but undefined (Heim, p. 57). *Gestell* [19], literally "framing", is an all-encompassing view of technology, not as a means to an end, but rather a mode of human existence. As such, the real danger of technology for Heidegger was the process by which the machines begin to alter our existence. According to Heim,

What Heidegger called "the essence of technology" infiltrates human existence more intimately than anything humans could create. The danger of technology lies in the transformation of the human being, by which human actions and aspirations are fundamentally distorted. Not that machines can run amok, or even that we might misunderstand ourselves through a faulty comparison with machines. Instead, technology enters the inmost recesses of human existence, transforming the way we know and think and will. Technology is, in essence, a mode of human existence, and we could not appreciate its mental infiltrations until the computer became a major cultural phenomenon. (p. 61)

According to Mitcham (1994) "modern technology in particular is a revealing that sets up and challenges nature to yield a kind of energy that can be independently stored and transmitted" (p. 51). This is what other authors have referred to as "productionist metaphysics." This concept of "standing reserve", resources which are stored in anticipation of consumption, is conveyed by Heidegger's use of the word *bestand*.

Heidegger's ontological philosophy has seen renewed popularity as advances in communication technology continues to define new limits of human existence. Two recent example of works on Heidegger are: Heidegger's Confrontation with Modernity: Technology, Politics, Art (1994), by Michael Zimmerman, and, RUATV? Heidegger and the Televisual (1993), edited by Tony Fry. In RUATV?, Heidegger's metaphysics are used to explore television as a cybernetic medium. In the essay "Switchings", Tony Fry wrote,

With his notion of the "will to will" Heidegger prefigured much of the critical concern with cybernetics. He put forward an analysis that loaded technology with a determinate existence and an impetus of its own beyond any direct control of the "will to power." (p. 24)

Heidegger died in 1976, long before the personal computer and computer networks [20], such as the Web, became a reality. However, as early as 1957 Heidegger foresaw the computer, what he called the "language machine," or the sprachmaschine.

The language machine regulates and adjusts in advance the mode of our possible usage of language through mechanical energies and functions. The language machine is-and above all, is still becoming-one way in which modern technology controls the mode and the world of language as such. Meanwhile, the impress is still maintained that man is the master of the language machine. But the truth of the matter might well be that the language machine takes language into its management and thus masters the essence of the human being. (Heidegger, quoted in Heim, p. 8, see also p. 62-66)

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标签

真理

海德格尔

无

形而上学

存在

Heidegger

## 评论

海师傅这本要和康师傅那本Prolegomena zu einer jeden künftigen Metaphysik搭配起来读才好，否则很难看出前者的死傲娇本质：一边嫌弃Metaphysik一边又暗搓搓喜欢，只因为它作为一种遮蔽存在本质的语言显得过分美丽了。结论：海德格尔大傲娇确信（震声）。

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Warum ist überhaupt Seiendes und nicht vielmehr Nichts? Philosophieren heißt fragen. Der Anfang des Fragens nach dem Seienden als solchem im Ganzen bei den Griechen unter dem Grundwort φσις. Wie steht es um das Sein? Ist Sein nur ein Wortklang oder das Schicksal des Abendlandes? Das wahre Reden vom Nichts in Denken und Dichten.

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熊伟译的错误太多。。。

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此书乃是形而上学根本问题、“存在”之概念生成的导入性作品。第二章对于“存在”之语源的探究，可以寻找到德语与希腊语源概念之间的内在联系。

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## 书评

海德格尔是欧洲哲学史上最重要的几位哲学家之一，原因在于它对欧洲形而上学的历史的思考与批判对欧洲哲学还未能完全展现，或许未来几个世纪他将会越来越多的被提及。  
这本书将会是重要的，海德格尔从来不是从零开始，而是从头开始，他将历史上连续两千年的哲学历史在自己...

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【按语：原为1935年弗莱堡大学夏季学期讲义的《形而上学导论（Einführung in die Metaphysik, 1935/1953）》或许在海德格尔著作中居于某种枢纽的位置：一方面，早

期的《存在与时间》、《现象学之基本问题》中提出和探讨的“存在问题（即存在的意义是什么）”，在《形而上学导论》

《形而上学导论》这本书的中心内容，用一段话可以概括，存在（sein）和在场性（Abwesenheit）之间的混淆在希腊就发生了，因此才会有形而上学这回事。而这里对中国人的问题主要是，我们没有sein这个be动词，所以形而上学首先对中国人来说是一个语法问题。而在其中，有一个存...

就译文本身的质量来说，大体上还算过的去，只是由于翻译年代较早，一些术语的使用和现在有出入。第一部分“形而上学的基本问题”是熊伟先生翻译的，语言流畅优美，后面是王庆节翻译的，就没有那么流畅了，而且越到后面越感觉到语言的“仓促”，不少句子说不通顺。错误也...

哲学的真正任务是一种追问，是我们不知的那个东西，是我们若对之有真知，即对之作为任务而知，那就始终只有我们以追问的方式去知的那个东西。（209）能够追问的意思是：能够等待，甚至等待一辈子。形而上学（μετὰ φυσικ）的本义就是问出在者之外去。只有诗...

最近读海德格尔的《形而上学导论》，对其翻译非常不满（不知道应该责怪翻译者吗？多多少少要加详细的说明才可以，不然谁读得懂？？？），Das Sein翻译成“在”是不合适的。即使我们无法翻译这个系动词，那么也应该标明Sein出来，很多句子读起来非常歧义，因为你不知道这个“...

其实我又能写些什么呢，面对着海德格尔，我只愿浸在他的讲述里，却可能就正只是浸在“理念”和“说出来”中罢了。他那么严肃，一针见血批判理性主义（非理性主义）、虚无主义（把这个在忘得精光，只和在者打交道——这是虚无主义。第206页）、逻辑（这也正合逻辑的一条规律，即...

海德格尔一辈子都在研究形而上学，这本书是他的一份1935年费莱堡大学夏季学期中四次讲座的演讲讲义，语言轻松却不好懂。以下内容为一刷总结：第一章  
海德格尔讨论了形而上学的基本问题及其语言学基础：为何在者在而不在者反倒不在，论证了哲学之意义不在于指导科学也不在于引...

原文地址：[<http://www.qh505.com/blog/post/5050.html>] 因为不适时的生长  
深思的上帝就恨它。——惠尔[德林《提坦诸神》]  
万物在生长，生长构成了一种对时间的肯定，而在辩证关系里，时间也肯定了一种对万物“此在”，双向的构建便是海德格尔的《存在与时间》：在持续的时间...

新译本不如老译本。新译本文字不如老译本清通，多新华体如“进行……”，水浒体如“在将起来”，方言体如“存在力道”，且生造汉语词如“莽森”、“莽劲”之类。关于海德格尔关键名相Sein的译法，有时因徘徊于“存在”与“是”两堆干草之间而令读者陷入迷误。汉译名著《存在与...

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