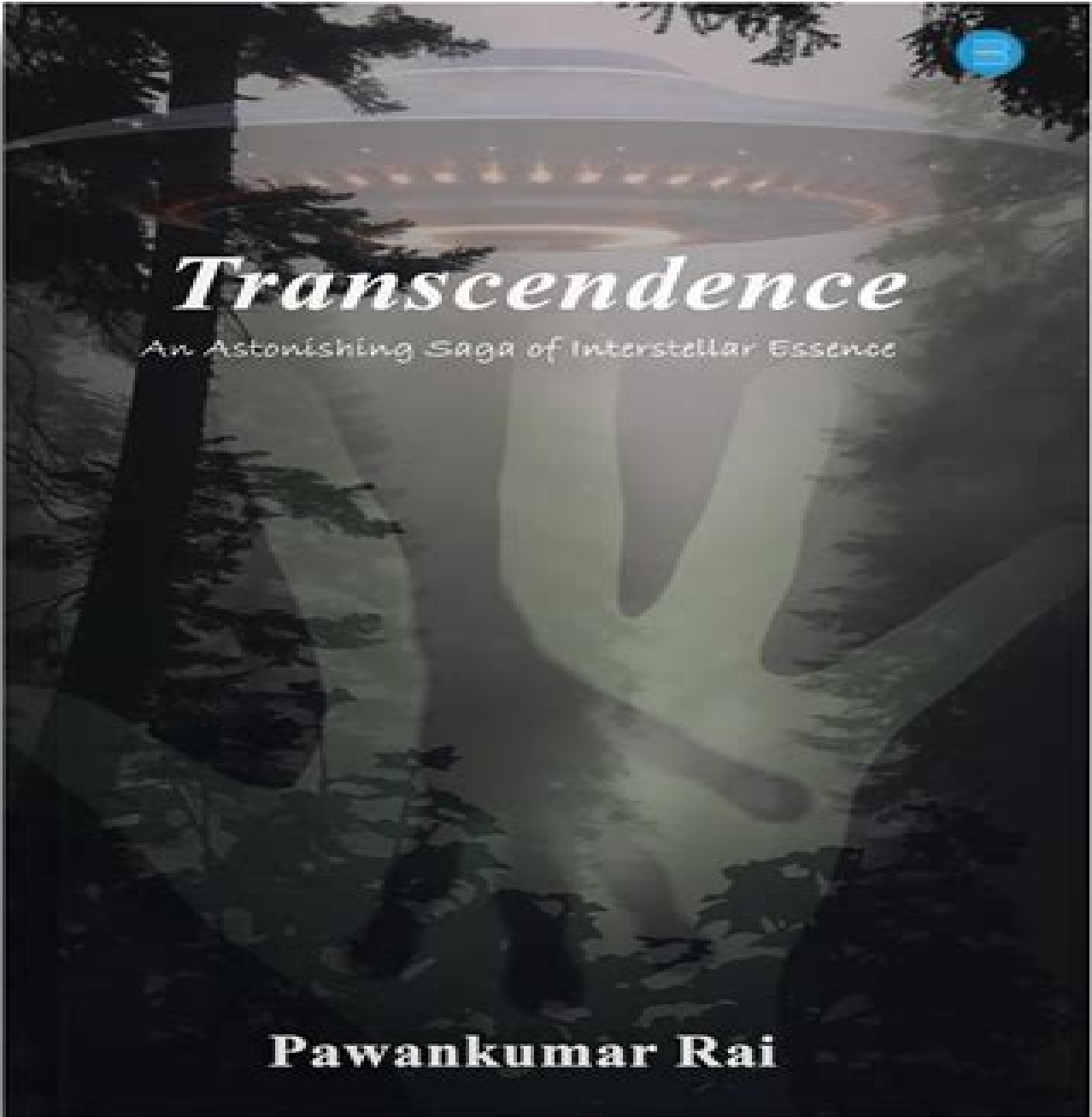




Transcendence

An Astonishing Saga of Interstellar Essence

Pawankumar Rai

The Essence Of Transcendence

Pasquale De Marco



The Essence Of Transcendence:

The Essence of Transcendence Joseph B. Lederleitner, 1991-01-01 **The Essence of Manifestation** M.

Henry, 2012-12-06 This book was born of a refusal the refusal of the very philosophy from which it has sprung After the war when it had become apparent that the classical tradition and particularly neo Kantianism was breathing its last French thought looked to Germany for its inspiration and renewal Jean Hyppolite and Kojève reintroduced Hegel and the existentialists and phenomenologists drew the attention of a curious public to the fundamental investigations of Husserl and Heidegger If only by being understood as a phenomenological ontology this books speaks eloquently enough of the debt it owes to these thinkers of genius The conceptual material which it uses particularly in chapters 1 to 44 outlines the Husserlian and Heideggerian horizon of the investigations However it is precisely this horizon which is questioned In spite of its profundity and achievements I wanted to show that contemporary ontology pushes to the absolute the presuppositions and the limits of the philosophy of consciousness since Descartes and even of all Western philosophy since the Greeks An External critique viz the opposing of one thesis to another would have no sense whatever Rather it is interior to these presuppositions whose insufficiency had to be shown that we placed ourselves the very concepts which were rejected were also the ones which guided the problem initially

Heidegger's Topology Jeff Malpas, 2008-08-29 This groundbreaking inquiry into the centrality of place in Martin Heidegger's thinking offers not only an illuminating reading of Heidegger's thought but a detailed investigation into the way in which the concept of place relates to core philosophical issues In Heidegger's Topology Jeff Malpas argues that an engagement with place explicit in Heidegger's later work informs Heidegger's thought as a whole What guides Heidegger's thinking Malpas writes is a conception of philosophy's starting point our finding ourselves already there situated in the world in place Heidegger's concepts of being and place he argues are inextricably bound together Malpas follows the development of Heidegger's topology through three stages the early period of the 1910s and 1920s through Being and Time centered on the meaning of being the middle period of the 1930s into the 1940s centered on the truth of being and the late period from the mid 1940s on when the place of being comes to the fore Malpas also challenges the widely repeated arguments that link Heidegger's notions of place and belonging to his entanglement with Nazism The significance of Heidegger as a thinker of place Malpas claims lies not only in Heidegger's own investigations but also in the way that spatial and topographic thinking has flowed from Heidegger's work into that of other key thinkers of the past 60 years

The Meaning of Transcendence Robert P. Orr, 1981 *Transcendence in Heidegger's Early Thought* Erik Kuravsky, 2023-11-27 This book demonstrates how Heidegger's departure from ontotheology occurs initially as a preparation for the concept of Dasein's transcendence and subsequently as its explicit development and overcoming Dasein's transcendence is revealed as the foundation for the subsequent concept of Being as an Event which stands in contrast to all ontotheological perspectives that assert a singular a priori foundation of the universe attributed to

beings God consciousness or even an independent process of Being that doesn't rely on Dasein. The book illustrates that transcendence is not an attribute of human consciousness or a connection to something external to it. Instead, as a primal act, transcendence paves the way for a non-representational dwelling in the essence of a historically unfolding Being, a contemplative recollection of the truth of Being. Throughout the book, there is a gradual progression towards an understanding of transcendence as an active engagement wherein we do transcendence. This process involves a reconstruction of the ontological significance of action, emphasizing its performative embeddedness in existence and its inseparability from Being.

The Essence of Identity Pasquale De Marco, 2025-07-11 In a world where our identities are constantly being shaped and reshaped by the forces of culture, society, and technology, this book delves into the essence of what it means to be human. Through a blend of personal narratives, cultural insights, and philosophical reflections, we embark on a journey to understand the tapestry of identity. We explore the intricate relationship between the individual and the collective, examining how our sense of self is both unique and interconnected. We investigate the masks we wear in public and the private selves we keep hidden, revealing the complexities of human nature. With eloquence and erudition, this book unravels the threads of culture, family, and history that weave together the fabric of who we are. It examines the language of identity, the stories we tell, and the names we give ourselves, shedding light on the ways in which we construct and communicate our sense of self. We delve into the politics of identity, exploring the power dynamics that shape our sense of self and the ways in which identity can be both a source of conflict and a catalyst for social change. We also peer into the future of identity, considering how globalization, technology, and artificial intelligence are transforming our understanding of self. Ultimately, this book seeks to uncover the essence of identity, the core of what makes us who we are. Through a profound exploration of the human condition, it invites us to reflect on our own identities and to consider the myriad ways in which they are shaped by our experiences and interactions with the world around us. This book is a celebration of diversity, a call for understanding and empathy, and an invitation to embark on a journey of self-discovery. It is a must-read for anyone seeking a deeper understanding of themselves, their relationships, and their place in the world. If you like this book, write a review.

The Essence of Reasons Martin Heidegger, 1969 **Does the World Exist?** Anna-Teresa Tymieniecka, 2004 Does the World exist? There would be no reason to resurrect this question of modernity from its historical oblivion were it not for the fact that recent evolution in science and technology, impregnating culture, makes us wonder about the nature of reality of the world we are living in and of our status as living beings within it. Thus, great metaphysical subjacent queries are forcefully revived, calling for new investigations to proceed in the light of the innumerable novel insights of science. This collection presents a wealth of material toward an elaboration of a new metaphysical groundwork of the onto-poiesis phenomenology of life sought to effect such investigations. The classic postulates of the metaphysics of reality, those of necessity and certainty, here find a new formulation. Away from sclerotized ontological and cognitive assumptions and congenial with the views of

contemporary science the understanding of reality of our world of life and of ourselves within it is to be sought in the existential onto-poietic ciphering of life Tymieniecka *Paths to Transcendence* Reza Shah-Kazemi, 2006-02-22 In our day when there is much strife between factions this work illuminates the theme of transcendence as understood by the saints of the religious traditions Hinduism Islam and Christianity Is the Quest for Meaning the Quest for God? W Stoker, 1996 Traditionally religion was the supplier of meaning It is often said that the quest for meaning is at bottom a quest for God a quest that can only find an adequate answer in religion But then what is the alternative for those who reject religion Emptiness and meaninglessness as Nietzsche succinctly formulated it We have killed God Are we not straying as through an infinite nothing In the meantime non believers have found a solution for the crisis in meaning People are not usually nihilists but live their lives and consider them to be meaningful without religion This study is concerned with determining once again the place of the ascription of meaning from the perspective of the Christian faith in its relation to the non religious ascription of meaning For this purpose an analysis is given of contemporary theological and philosophical views of the problem of meaning The crisis of meaning as it has arisen in Nietzsche and the theatre of the absurd is examined Stoker also discusses contemporary forms of the ascription of meaning without religion such as self actualization and functional rationality as sources of meaning Stoker rejects an apologetics of need He posits that the Christian faith does not have an exclusive right to the ascription of meaning but this obtains also for secular forms of the ascription of meaning such as humanism Is God then the ultimate concern of each person From the perspective of the Christian faith yes but this does not mean that the non religious ascription of meaning as such must be viewed negatively Stoker illustrates how the religious and the non religious ascriptions of meaning are similar and how they differ Both are intended to be the source of meaning for human questions of life and death With respect to their differences the author demonstrates that the ascription of meaning from the perspective of the Christian faith does not entail a disqualification of a non religious worldview but is intended to make people more human

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