

Ivan NEYKOV

LE SENS DU BIEN

Heidegger, interprète de Platon

Le Sens Du Bien Heidegger Interpregravete De Platon

Alain Boutot



Le Sens Du Bien Heidegger Interprète De Platon:

Le sens du Bien Ivan Neykov, 2015-02-15 La pensée heideggerienne de l'être recèle un paradoxe elle est la fois le lieu de découvertes prodigieuses et de l'occultation d'une partie importante de l'être de l'homme la dimension éthique Afin de comprendre ce phénomène notre recherche prend pour fil conducteur la manière restrictive dont Heidegger interprète le bien de Platon travers tout son chemin de pensée Heidegger, interprète de Platon Ivan Neykov, 2010 La pensée heideggerienne de l'être recèle un grand paradoxe elle est la fois le lieu de découvertes prodigieuses et de l'occultation d'une partie importante de l'être de l'homme la dimension éthique Afin d'éclaircir les difficultés et les tensions que comporte sa pensée le statut de l'intersubjectivité destin commun problématique conception restreinte de l'historialité etc notre recherche prend pour fil conducteur la manière restrictive dont Heidegger interprète le Bien de Platon travers tout son parcours La situation se révèle ainsi dans toute sa radicalité en l'absence de l'horizon du Bien la prise en compte de la dimension éthique donc de l'exposition authentique l'autre est rendu non seulement problématique mais quasi impossible Même la pensée de l'Événement nonobstant ses prodigieux tours de force ne réussit pas surmonter les difficultés ainsi relevés l'être est en effet toujours compris exclusivement sur et partir de l'horizon temporel La confrontation avec Heidegger fait apparaître que la transcendance du Bien présente au cœur de la pensée de Platon ouvre l'horizon permettant de considérer l'être en tant que tel dans l'unité ontologico-éthique La compréhension du Bien ouvre la perspective de sens pour la vérité et la mesure et se constitue ainsi l'horizon de la responsabilité éthique et la temporalité horizontale commune pour l'édification d'un monde meilleur L'analytique existentielle doit alors être repensée dans la perspective de l'unité ontologico-éthique l'horizon du Bien en tant que l'horizon de l'être au monde Une telle démarche exige que l'être de l'homme ne puisse plus être défini uniquement travers l'existential du souci mais par son association avec l'amour *Heidegger et Platon : le problème du nihilisme* Alain Boutot, 1987-01-01 T00:00:00+01:00 La confrontation du fondateur de l'ontologie moderne avec l'inaugurateur de la métaphysique apparaît comme une nécessité au-delà de la rareté relative des textes qui dans l'œuvre abondante de Heidegger sont consacrés à Platon Platon est bien pour l'auteur d'être et Temps un penseur fondamental qui représente un moment charnière dans l'histoire de la pensée occidentale Avec Platon la pensée se détourne de la vérité de l'être en tant qu'être pour ne plus considérer sur le mode ontothologique que l'essence de l'être et l'être maximum Le présent ouvrage sonde dans un premier temps par une analyse minutieuse de tous les textes concernés et de leur évolution les présupposés de l'idéalisme platonicien c'est-à-dire l'identité de l'être et de la pensée constante chez Platon Heidegger lecteur de Platon aide aussi à repérer dans les textes platoniciens les mutations historiques qui ont scellé le destin philosophique occidental et sonder le nihilisme qui le sous-tend dans un second temps se trouve donc analysée la posture du platonisme selon Heidegger soit l'histoire ouverte par Platon L'exégèse heideggerienne de Platon considère ici comme une œuvre philosophique originale et abordée par une méthodologie critique s'avère révélatrice de l'entreprise heideggerienne elle-même si tant est que nulle autre n'avait conféré l'idéalisme

platonicien une porte aussi décisive. L'enjeu n'en est rien moins que le statut même du nihilisme comme horizon de la modernité philosophique. Par Heidegger l'actualité du platonisme se trouve plus que jamais démontrée.

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