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of the Christianization of the concept of metaphysics; b) The three rational disciplines of modern metaphysics and Kant's question regarding the inner possibility and limits of metaphysical cognition as cognition on the basis of pure reason; Chapter Two The System of Modern Metaphysics and the First of Its Primary Determining Grounds: The Mathematical; 8. Preliminary remarks on the concept and meaning of the mathematical in metaphysics

a) The task: a historical return to the turning points in the concept of metaphysics; b) The Greek concept of the teachable and learnable ( ) and the inner connection between the "mathematical" and the "methodological"; 9. The precedence of the mathematical and its

advance decision regarding the content of modern philosophy: the possible idea of knowability and truth; 10. Modern metaphysics in its illusory new inception with Descartes and its errors; a) The usual picture of Descartes: the rigorous new grounding of philosophy on the basis of radical doubt

b) The illusion of radicalism and the new grounding in Descartes under the predominance of the mathematical conception of method; c) The

substantive consequence of the predominance of the mathematical conception of method; 11. The predominance of the mathematical conception of method in the formation of metaphysical systems in the eighteenth century; 12. Introductory concepts from Wolff's Ontology. The point of departure: the philosophical principles of all human

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Chapter Three Determination by Christianity and the Concept of Mathematical-Methodological Grounding in the Metaphysical Systems of Modernity

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### Sommario/riassunto

In these lectures, delivered in 1933-1934 while he was Rector of the University of Freiburg and an active supporter of the National Socialist regime, Martin Heidegger addresses the history of metaphysics and the notion of truth from Heraclitus to Hegel. First published in German in 2001, these two lecture courses offer a sustained encounter with Heidegger's thinking during a period when he attempted to give expression to his highest ambitions for a philosophy engaged with politics and the world. While the lectures are strongly nationalistic and celebrate the revolutionary spirit of the time

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