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# Heidegger's Shadow

Kant, Husserl, and the Transcendental Turn

Chad Engelland

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“Written with a sure-handed command of Heidegger’s corpus and the historical context of his thinking, *Heidegger’s Shadow* makes a powerful case for its persisting transcendental character. . . . Tightly and lucidly argued, this book is scholarship at its finest, a major contribution to understanding the promise of Heidegger’s later writings.”

—Daniel O. Dahlstrom, Boston University, USA,  
author of *Heidegger’s Concept of Truth*

“Chad Engelland’s provocative and carefully researched book is the most sustained treatment to date of the role that transcendental philosophy plays throughout Heidegger’s path of thinking.”

—Steven Crowell, Rice University, USA, author of *Normativity and Phenomenology in Husserl and Heidegger*

“Engelland tells an insightful story about the continuity of Heidegger’s thought while shedding light on many of its essential impulses.”

—Richard Polt, Xavier University, USA, author of *The Emergency of Being: On Heidegger’s ‘Contributions to Philosophy’*

“With *Heidegger’s Shadow* Chad Engelland has given us the best book in any language on the transcendental in Heidegger.”

—Thomas Sheehan, Stanford University, USA, author of *Making Sense of Heidegger: A Paradigm Shift*

“*Heidegger’s Shadow* not only makes a powerful case for the continuing significance of the transcendental (and so also of Kant as well as Husserl) throughout Heidegger’s thinking, but also shows why the transcendental, even if it is not all that philosophy is, nevertheless remains an essential part of it.”

—Jeff Malpas, University of Tasmania, Australia, author of *Heidegger’s Topology: Being, Place, World*



# Heidegger's Shadow

*Heidegger's Shadow* is an important contribution to the understanding of Heidegger's ambivalent relation to transcendental philosophy. Its contention is that Heidegger recognizes the importance of transcendental philosophy as the necessary point of entry to his thought, but he nonetheless comes to regard it as something that he must strive to overcome even though he knows such an attempt can never succeed. Engelland thoroughly engages with major texts such as *Kant and the Problem of Metaphysics*, *Being and Time*, and *Contributions* and traces the progression of Heidegger's readings of Kant and Husserl to show that Heidegger cannot abandon his own earlier breakthrough work in transcendental philosophy. This book will be of interest to those working on phenomenology, continental philosophy, and transcendental philosophy.

**Chad Engelland** is Assistant Professor of Philosophy at the University Dallas in Irving, Texas. He is the author of *Ostension: Word Learning and the Embodied Mind* and *The Way of Philosophy: An Introduction*.



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**40 Heidegger's Shadow**

Kant, Husserl, and the Transcendental Turn

*Chad Engelland*

*To my parents,  
who gave their children  
life and love*

Such a task exceeds even the capacity of a great thinker. It demands nothing less than to leap over one's shadow. No one can do this. . . . Nevertheless, every philosopher *must* want to do this. This "must" is his vocation.

—Heidegger on Kant in 1935,  
on the eve of writing his *Contributions*

# Conventions

## Citations

All citations of Heidegger first list the pagination of the German edition followed by the pagination of an English translation, should one be available (G/E). For editions used, please consult the bibliography.

I cite texts by listing the volume number in Heidegger's collected works, *Gesamtausgabe* (GA), or by providing complete bibliographical information. As an exception to this rule, I have abbreviated Heidegger's major work as follows:

SZ *Sein und Zeit*

I refer to Kant's major work as follows:

KRV *Kritik der reinen Vernunft*

## Terms

I have modified English translations without comment in order to render a consistent and readable technical vocabulary.

appropriation	<i>Ereignis</i>
fundamental disposition	<i>Grundstimmung</i>
leap	<i>Sprung</i>
being	<i>Sein</i>
be-ing	<i>Seyn</i>
entities	<i>Seiendes</i>
handiness	<i>Zuhandenheit</i>
on-handness	<i>Vorhandenheit</i>
temporality	<i>Temporalität</i>
timeliness	<i>Zeitlichkeit</i>
bringing forth	<i>Zeitigung</i>

# Previous Publications

- Part of Chapter 1 appeared as “Disentangling Heidegger’s Transcendental Questions,” *Continental Philosophy Review* 45 (2012): 77–100, © Springer Science+Business Media B.V. 2011, and is reprinted here with kind permission from Springer Science+Business Media.
- Part of Chapter 2 appeared as “Heidegger’s Distinction between Scientific and Philosophical Judgments,” *Philosophy Today* 51 Supplement (2007): 33–41.
- Part of Chapter 2 appeared as “The Phenomenological Kant: Heidegger’s Interest in Transcendental Philosophy,” *Journal of the British Society for Phenomenology* 41 (2010): 150–69. For journal information, visit <http://www.tandfonline.com/>.
- Part of Chapters 3 and 4 appeared as “Heidegger on Overcoming Rationalism through Transcendental Philosophy,” *Continental Philosophy Review* 41 (2008): 17–41, © Springer Science+Business Media B.V. 2007, and is reprinted here with kind permission from Springer Science+Business Media.
- Part of Chapter 4 appeared as “The Wonder of Questioning: Heidegger and the Essence of Philosophy,” *Philosophy Today* 49 Supplement (2005): 185–92.

# Acknowledgments

During the week of Thanksgiving in 2005, relieved from teaching duties, I delved into the fourth and final chapter of my dissertation, and in doing so I finally glimpsed what was at stake in Heidegger's reading of Kant. Dimly then did I realize that this discovery in fact called for an entirely new book. Two other monographs intervened, and now, after a decade, I am finally able to bring to light the insight that dawned during that week of unaccustomed leisure.

I am thankful to several philosophers who opened up Heidegger's world to me. Among those, I would mention four in particular. Richard Velkley showed me how to interpret Heidegger productively, Robert Sokolowski made phenomenology compelling, John C. McCarthy read my earlier work with meticulous care, and Riccardo Pozzo modeled the scholarly art.

Parts of this book were given as presentations to audiences at the American Philosophical Association, the Society for Phenomenology and Existential Philosophy, the Catholic University of America, and the Franciscan University of Steubenville. I am thankful to the stimulation those venues afforded, and I am grateful to Brad Stone, Gretchen Gusich, Theodore Kisiel, Molly Flynn, and Jonathan J. Sanford for comments on those occasions.

Routledge delivered to me invaluable suggestions for revisions thanks to a team of anonymous reviewers, and the book would not have the focused form it does if it were not for their contribution.

Since 2014, I have had the good fortune of calling the University of Dallas my intellectual home. A healthy attitude toward Heidegger permeates students and faculty, for they neither dismiss him out of hand nor are they enthusiasts; Heidegger is one important thinker among many. My remarks in the final chapter were shaped in the context of the conversation I have been fortunate enough to have here, both in and out of the classroom. I am thankful to my colleague, Robert E. Wood, for remarks on the manuscript, and to my colleague and neighbor, Ivan Eidt, for help on the finer points of the German idiom, *über den eigenen Schatten springen*.

For some time, my oldest child, now nine, has been eagerly asking me to tell him more about “Heidegger’s shadow.” This book, conceived before my children were, now is as nothing compared to their presence, which fills my wife and me with such joy. As Heidegger expressed it in a peculiarly lucid moment, “Another possibility of such manifestation [of beings as a whole] is concealed in our joy in the presence of the Dasein—and not simply of the person—of a human being whom we love” (“What Is Metaphysics?” *Pathmarks*, p. 87). Clearly, I have much to be thankful for.

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