

Being and Nothingness

An Essay on Phenomenological Ontology

by
Jean-Paul Sartre

Translated and with an introduction by
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Jean-Paul Sartre



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Being and Nothingness Jean-Paul Sartre,1992 Sartre explains the theory of existential psychoanalysis in this treatise on human reality **Being and Nothingness** Jean-Paul Sartre,2001 A new trade edition of Sartre s magnum opus First published in 1943 this masterpiece defines the modern condition and still holds relevance for today s readers *Being and Nothingness* Jean-Paul Sartre,2015-08-27 Being and Nothingness is without doubt one of the most significant books of the twentieth century The central work by one of the world s most influential thinkers it altered the course of western philosophy Its revolutionary approach challenged all previous assumptions about the individual s relationship with the world Known as the Bible of existentialism its impact on culture and literature was immediate and was felt worldwide from the absurd drama of Samuel Beckett to the soul searching cries of the Beat poets Being and Nothingness is one of those rare books whose influence has affected the mind set of subsequent generations Sixty years after its first publication its message remains as potent as ever challenging the reader to confront the fundamental dilemmas of human freedom responsibility and action

Being and Nothingness Jean Paul Sartre,1966 **Being and Nothingness** Jean-Paul Sartre,1972 *Being and nothingness* Jean-Paul Sartre,1957 **I Told Me So** Gregg Ten Elshof,2009-06-22 Think you ve ever deceived yourself Then this book is for you Think you ve never deceived yourself Then this book is really for you Socrates famously asserted that the unexamined life is not worth living But Gregg Ten Elshof shows us that we make all sorts of little deals with ourselves every day in order to stave off examination and remain happily self deceived Most provocatively he suggests this is not all bad While naming its temptations Ten Elshof also offers a strange celebration of self deception as a gracious gift In the tradition of Dallas Willard *I Told Me So* is a wonderful example of philosophy serving spiritual discipline A marvelous accessible and above all wise book James K A Smith Calvin College author of *The Devil Reads Derrida* In this wise well crafted work Ten Elshof helps us to identify evaluate and respond to our own self deceptive strategies as he probes with occasional self deprecation and unavoidable humor the bottomless mysteries of the human heart His reflections on interpersonal self deception and groupthink are especially helpful To tell me the truth I m glad I read this book You will be too I promise David Naugle Dallas Baptist University author of *Reordered Love Reordered Lives* Ten Elshof s discussions are erudite biblical searching and laced with soul restoring wisdom All of this together means that this book is solidly pastoral What it brings to us is appropriate to individuals but it especially belongs in the context of small groups and local congregations Dallas Willard from the foreword The Films of Stan Brakhage in the American Tradition of Ezra Pound, Gertrude Stein and Charles Olson R. Bruce Elder,1998 Since the late 1950s Stan Brakhage has been in the forefront of independent filmmaking His body of work some seventy hours is one of the largest of any filmmaker in the history of cinema and one of the most diverse Probably the most widely quoted experimental filmmaker in history his films typify the independent cinema Until now despite well deserved acclaim there has been no comprehensive study of Brakhage s oeuvre *The Films of Stan Brakhage in the*

American Tradition fills this void R Bruce Elder delineates the aesthetic parallels between Brakhage s films and a broad spectrum of American art from the 1920s through the 1960s This book is certain to stir the passions of those interested in artistic critique and interpretation in its broadest terms Being and Nothingness Jean-Paul Sartre,1957 The Story I Tell Myself Hazel E. Barnes,1998-10-15 The Story I Tell Myself is an engrossing account of one woman s psychological liberation from a false sense of what she wanted to be and of the gradual development of a personal philosophy she was willing to live by Before she finished college Barnes had shed her religious beliefs but she kept intact her inbred convictions that life was difficult that she was accountable for what she made of her life and that her actions should accord with her own values She came of age in the era between Virginia Woolf and Betty Friedan when women were beginning to break away from traditional patterns but primarily as exceptions and only within limits Barnes recounts how she came to undertake the translation of Sartre and the subsequent battles with publishers and some hostile critics Taking to heart Sartre s belief that an individual is both the product and the unique expression of his or her period Barnes describes how she made Existentialism her own introducing it in writing in speaking and in a television series

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