

Where To Download Philosophical Fragments And Johannes Climacus International Kierkegaard Commentary

Philosophical Fragments And Johannes Climacus International Kierkegaard Commentary

In PHILOSOPHICAL FRAGMENTS, Søren Kierkegaard (writing under the pseudonym Johannes Climacus), seeks to explain the nature of Christianity in such a way as to bring out its demands on the individual, and to emphasize its incompatibility with the theology based on the work of Hegel that was becoming progressively more influential in Denmark. If one were to read only two or three of Kierkegaard's works, this is unquestionably one of the ones to read. One cannot understand Kierkegaard's thought without reading this book,

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and along with its sequel represents the heart of what he was trying to achieve in what he called his "Authorship." Through PHILOSOPHICAL FRAGMENTS, Kierkegaard purports to present the logic of Christianity.

Presents a translation of the Danish philosopher's 1844 treatise on anxiety, which he claimed could only be overcome through embracing it.

Concluding Unscientific Postscript to Philosophical Fragments: Historical introduction, supplement, notes, and index

Kierkegaard

Or, A Fragment of Philosophy

Kierkegaard's Fragments and Postscripts

Concluding Unscientific Postscript to "Philosophical

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Besides a sense of personal loss at the death of David F. Swenson on February 11, 1940, I felt dismay that he had left unfinished his translation of the Unscientific Postscript. I had longed to see it published among the first of Kierkegaard's works in English. In the spring of 1935 it did not seem exorbitant to hope that it might be ready for the printer by the end of that year. For in March I learned from Professor Swenson that he had years before "done about two thirds of a rough translation." In 1937/38 he took a sabbatical leave from his university for the sake of finishing this work. Yet after all it was not finished- partly because Professor Swenson was already

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incapacitated by the illness which eventually resulted in his death; but also because he aimed at a degree of perfection which hardly can be reached by a translator. At one time he expressed to me his suspicion that perhaps, as in the translation of Kant's philosophy, it might require the cooperation of many scholars during several generations before the translation of Kierkegaard's terminology could be definitely settled. I hailed with joy this new apprehension, which promised a speedy conclusion of the work, and in the words of Luther I urged him to "sin boldly."--Editor's pref., p. [ix]. This volume is a study of the relationship between philosophy and faith in Søren Kierkegaard's

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Philosophical Fragments. It is also the first book to examine the role of Socrates in this body of writings, illuminating the significance of Socrates for Kierkegaard's thought. Jacob Howland argues that in the Fragments, philosophy and faith are closely related passions. A careful examination of the role of Socrates demonstrates that Socratic, philosophical eros opens up a path to faith. At the same time, the work of faith - which holds the self together with that which transcends it - is essentially erotic in the Socratic sense of the term. Chapters on Kierkegaard's Johannes Climacus and on Plato's Apology shed light on the Socratic character of the pseudonymous author of the Fragments and the role

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of 'the god' in Socrates' pursuit of wisdom. Howland also analyzes the Concluding Unscientific Postscript and Kierkegaard's reflections on Socrates and Christ.

Philosophical Fragments. Johannes Climacus

The Humor of Kierkegaard

Making Sense of Kierkegaard's Philosophical Fragments

A Critical Guide

A Mimic-pathetic-dialectic Composition. An Existential

Contribution by Johannes Climacus

Evans' analysis of Kierkegaard's

Philosophical Fragments and Concluding

Unscientific Postscript introduces even

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the nonspecialist to two of Kierkegaard's most challenging works without minimizing the complex nature of his philosophy. Evans honors Kierkegaard's wish not to be confused with his pseudonyms and so frames the discussion around the thoughts of "Johannes Climacus." Yet, Evans highlights the similarities between Climacus' and Kierkegaard's ideas while setting them in conversation with contemporary philosophers and

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theologians. The book is divided into thirteen chapters. The first three set up the book with an introduction to Kierkegaard's pseudonymous literature as a whole, an overview of Fragments and Postscript, and a discussion of the character and views of the Johannes Climacus pseudonym. The next nine chapters delve into specific pairs of concepts such as existence and the ethical, truth and subjectivity, and irony and humor. Evans also explores

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concepts that illuminate "immanent" or natural religion, as well as Christianity, understood as a "transcendent" religion grounded in a special revelation. Throughout, there is a revealing look at the roles objectivity and subjectivity play in human existence. Evans concludes his work with a consideration of Climacus' voice that opens the door for readers to make their own interpretations and contributions to the conversation. A

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careful and lucid guide, Evans' book is a key companion to Kierkegaard's philosophical writings.

In Philosophical Fragments the pseudonymous author Johannes Climacus explored the question: What is required in order to go beyond Socratic recollection of eternal ideas already possessed by the learner? Written as an afterword to this work, Concluding Unscientific Postscript is on one level a philosophical jest, yet on another it

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is Climacus's characterization of the subjective thinker's relation to the truth of Christianity. At once ironic, humorous, and polemical, this work takes on the "unscientific" form of a mimical-pathetical-dialectical compilation of ideas. Whereas the movement in the earlier pseudonymous writings is away from the aesthetic, the movement in Postscript is away from speculative thought. Kierkegaard intended Postscript to be his

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concluding work as an author. The subsequent "second authorship" after The Corsair Affair made Postscript the turning point in the entire authorship. Part One of the text volume examines the truth of Christianity as an objective issue, Part Two the subjective issue of what is involved for the individual in becoming a Christian, and the volume ends with an addendum in which Kierkegaard acknowledges and explains his relation

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to the pseudonymous authors and their writings. The second volume contains the scholarly apparatus, including a key to references and selected entries from Kierkegaard's journals and papers. Philosophical Fragments; Or, A Fragment of Philosophy, by Johannes Climacus [pseud.] ... Responsible for Publication: S. Kierkegaard. Originally Translated and Introduced by David F. Swenson. New Introd. and Commentary by Niels Thulstrup. Translation Rev. and

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*Commentary Translated by Howard V. Hong
Attack Upon Christendom*

*International Kierkegaard Commentary:
Concluding unscientific postscript to
"Philosophical fragments"*

*Philosophical Fragments, or a Fragment
of Philosophy/Johannes Climacus, or De
omnibus dubitandum est. (Two books in
one volume)*

*Philosophical Fragments, Or, A Fragment
of Philosophy ; Johannes Climacus
Philosophical Fragments is a Christian*

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philosophical work written by Danish philosopher Søren Kierkegaard in 1844. It was the first of three works written under the pseudonym Johannes Climacus, the other two were De omnibus dubitandum est, 1841 and Concluding Unscientific Postscript to Philosophical Fragments, 1846.

This volume contains a new translation, with a historical introduction by the translators, of two works written under the pseudonym Johannes Climacus. Through Climacus, Kierkegaard contrasts the paradoxes of

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Christianity with Greek and modern philosophical thinking. In Philosophical Fragments he begins with Greek Platonic philosophy, exploring the implications of venturing beyond the Socratic understanding of truth acquired through recollection to the Christian experience of acquiring truth through grace. Published in 1844 and not originally planned to appear under the pseudonym Climacus, the book varies in tone and substance from the other works so attributed, but it is dialectically related to

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them, as well as to the other pseudonymous writings. The central issue of Johannes Climacus is doubt. Probably written between November 1842 and April 1843 but unfinished and published only posthumously, this book was described by Kierkegaard as an attack on modern speculative philosophy by "means of the melancholy irony, which did not consist in any single utterance on the part of Johannes Climacus but in his whole life. . . . Johannes does what we are told to do--he actually doubts everything--he suffers through all the

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pain of doing that, becomes cunning, almost acquires a bad conscience. When he has gone as far in that direction as he can go and wants to come back, he cannot do so. . . . Now he despairs, his life is wasted, his youth is spent in these deliberations. Life does not acquire any meaning for him, and all this is the fault of philosophy." A note by Kierkegaard suggests how he might have finished the work: "Doubt is conquered not by the system but by faith, just as it is faith that has brought doubt into the world!."

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*Kierkegaard's Concluding Unscientific
Postscript*

*The Religious Philosophy of Johannes Climacus
A Study in Philosophy and Faith
Or: A Life of Doubt*

Kierkegaard's Writings, XXVI, Volume 26

***Johannes Climacus, Søren Kierkegaard's
pseudonymous author of Philosophical
Fragments, "invents" a religion suspiciously
resembling Christianity as an alternative to
the assumption that humans possess the Truth
within themselves. Through this literary
device, Climacus raises in a fresh and***

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audacious way age-old questions about the relation of Christian faith to human reason. Is the idea of a human incarnation of God logically coherent? Is religious faith the product of a voluntary choice? In a comprehensive discussion of one of Kierkegaard's most important books, C. Stephen Evans elucidates Kierkegaard's novel explanation that the tension between faith and reason must be understood as a consequence of the passionate character of reason itself. Passionate Reason situates Kierkegaard's philosophy in the context of postmodern religious thought, providing a

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contemporary reading of Fragments as a challenge to both the modern Enlightenment critique of reason and the postmodern abandonment of truth.

Who might reasonably be nominated as the funniest philosopher of all time? With this anthology, Thomas Oden provisionally declares Søren Aabye Kierkegaard (1813-1855)--despite his enduring stereotype as the melancholy, despairing Dane--as, among philosophers, the most amusing. Kierkegaard not only explored comic perception to its depths but also practiced the art of comedy as astutely as any writer of his time. This collection shows

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how his theory of comedy is integrated into his practice of comic perception, and how both are integral to his entire authorship. Kierkegaard's humor ranges from the droll to the rollicking; from farce to intricate, subtle analysis; from nimble stories to amusing aphorisms. In these pages you are invited to meet the wife of an author who burned her husband's manuscript and a businessman who, even with an abundance of calling cards, forgot his own name. You will hear of an interminable vacillator whom archeologists found still pacing thousands of years later, trying to come to a decision.

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Then there is the emperor who became a barkeeper in order to stay in the know. The Humor of Kierkegaard is for anyone ready to be amused by human follies. Those new to Kierkegaard will discover a dazzling mind worth meeting. Those already familiar with his theory of comedy will be delighted to see it concisely set forth and exemplified. Others may have read Kierkegaard intensively without having ever really noticed his comic side. Here they will find what they have been missing.

*Cumulative Index to Kierkegaard's Writings
Kierkegaard's Writings, XII, Volume I*

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Søren Kierkegaard

Johannes Climacus

Kierkegaard and Socrates

For the first time in English the world community of scholars is systematically assembling and presenting the results of recent research in the vast literature of Soren Kierkegaard. Based on the definitive English edition of Kierkegaard's works by Princeton University Press, this series of commentaries addresses all the published texts of the influential Danish philosopher and theologian.

In this study of the works of Søren Kierkegaard, Murray Rae focuses on his understanding of the Christian faith and the nature of Christian conversion. He looks particularly at the transformation of an individual under the impact of revelation in terms both of the

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New Testament concept of metanoia and in comparison with claims to cognitive progress in other fields.

Philosophical Fragments

Philosophical Fragments, or, a Fragment of Philosophy

Philosophical Fragments: Or, a Fragment of Philosophy

Kierkegaard's Writings, VII, Volume 7

Concluding Unscientific Postscript to Philosophical Fragments

The final volume of Princeton's Kierkegaard's

Writings series, the Cumulative Index

provides wide-ranging navigation to the

preceding twenty-five volumes. Composed of

over 90,000 entries, the Cumulative Index

offers access to Kierkegaard's complex

authorship and the extraordinary range of

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subjects he addressed in his writing.

Covering the series' historical introductions, primary works, supplementary material (journal entries), and footnotes, the Cumulative Index provides a comprehensive entryway to more than 11,000 pages of text. Readers are able to survey via extended entries Kierkegaard's dual authorship, pseudonymous and signed; his numerous biblical allusions; his references to Christianity, God, and love; and his frequent use of analogies. A cumulative collation of the extensive supplementary material is also included, giving researchers and avid readers

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the opportunity to cross-reference Kierkegaard's Writings with his journals and papers published elsewhere in both English and Danish.

A major re-evaluation of the complex relations between the philosophies of Kierkegaard and Hegel.

Kierkegaard's Relations to Hegel Reconsidered
Two Ages

Philosophical Fragments and Johannes Climacus
An Anthology

By Johannes Climacus (Pseud.), Responsible
for Publication S. Kierkegaard

Kierkegaard is a fascinating author. Living

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shortly after the dawn of modernity in the Enlightenment, he restates classical Christianity in novel and dynamic fashion. His Lutheran heritage is pivotal here as he places 'faith' over against 'reason'. But we should recognise that decidedly pre-modern epistemological presuppositions lie behind Kierkegaard's theological contentions, giving us pause for thought. A profound thinker with eclectic interests, philosophical, theological, ethical, social and pastoral, Kierkegaard never ceases to engage the reader. His insights into

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human life - the matter of coherence of the self, the crucial category of the individual, or the significance of choice - are memorable. A fine writer with observant eye, Kierkegaard enthral the reader with his flair, perspicacity and ready wit. After an initial chapter on Kierkegaard's intellectual milieu, the book considers seven of his major texts. An 'Exposition', with extensive quotation, sets the text in philosophical, theological and historical context. Following which a 'Critique' raises issues, ranging from Kierkegaard's indifference

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to biblical scholarship, to his lack of recognition of the regularity of causation, and his a-political outlook. A final chapter considers Kierkegaard as a person and evaluates the authorship.

Lucidly written, Hampson's book provides a general introduction to Kierkegaard, while greatly aiding novice readers of his texts. It should also command the attention of scholars, for its forthright debate with Kierkegaard and for illuminating, as has no previous work, his Lutheran thought forms. Provocative and original, it will leave its mark on Kierkegaard

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scholarship, while raising seminal questions for the wider theological enterprise.

Søren Kierkegaard's Concluding Unscientific Postscript has provoked a lively variety of divergent interpretations for a century and a half. It has been both celebrated and condemned as the chief inspiration for twentieth-century existential thought, as a subversive parody of philosophical argument, as a critique of mass society, as a forerunner of phenomenology and of postmodern relativism, and as an appeal for a renewal of religious

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commitment. These 2010 essays written by international Kierkegaard scholars offer a plurality of critical approaches to this fundamental text of existential philosophy. They cover hotly debated topics such as the tension between the Socratic-philosophical and the Christian-religious; the identity and personality of Kierkegaard's pseudonym 'Johannes Climacus'; his conceptions of paradoxical faith and of passionate understanding; his relation to his contemporaries and to some of his more distant

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predecessors; and, last but not least, his
pertinence to our present-day concerns.

The Concept of Anxiety: A Simple
Psychologically Oriented Deliberation in View
of the Dogmatic Problem of Hereditary Sin
Kierkegaard's 'Concluding Unscientific
Postscript'

International Kierkegaard Commentary:
Philosophical fragments and Johannes Climacus
Or, De Omnibus Dubitandum Est, and A Sermon
Exposition & Critique
Philosophical Fragments by Soren Kierkegaard is

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essential reading for anyone who wishes to read the sequel, Concluding Unscientific Postscript (arguably Kierkegaard's most important work). This first volume, even taken by itself, is still a valuable, well written, and entertaining work. But its primary purpose is to establish the personality of Kierkegaard's infamous neurotic character "Johannes Climacus", the pseudonym under which he wrote this book as well as the monumental Postscript. It is very important that any Kierkegaard scholar realize the author's intentions behind the creation of the Johannes Climacus character, and the exact relationship between Kierkegaard's real views and the

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often-antithetical, illogical, absurd, and even farcical views of his pseudonymous alter-ego. In this book, the character of Johannes Climacus is established, and the careful reader should be able to identify the discrepancy between Climacus' ideas and Kierkegaard's real ideas.

This characterization process is very interesting and makes for a good read, but to get the full effect you must also read Concluding Unscientific Postscript, in which the reader is treated to the full effect of the neurotic ramblings of Kierkegaard's alter-ego.

A religious diatribe written from within the Church against the established order of things in a presumably

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"Christian" land.

By Faith Transformed

Kierkegaard's Writings

Passionate Reason

Kierkegaard's Writings, XII, Volume II

Kierkegaard's Vision of the Incarnation

**The first comprehensive introduction to cover
the entire span of Kierkegaard's authorship.**

**Explores how the two strands of his
writing—religious discourses and
pseudonymous literary**

creations—influenced each other Accompanies

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**the reader chronologically through all
the philosopher's major works, and integrates his
writing into his biography Employs a unique
"how to" approach to help the reader discover
individual texts on their own and to help
them closely examine Kierkegaard's language
Presents the literary strategies employed
in Kierkegaard's work to give the reader insight
into subtext**

**Johannes Climacus is a novel, as well as a work
of philosophy, which tells the tale of what befalls
young Johannes Climacus as he decides to**

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become a philosopher. At first he is in awe of the great thinkers, especially Hegel and Hegelians, and sets out to follow their philosophical example by exploring the maxim "Everything must be doubted." The more he examines this idea, however, the more he realizes how deluded his philosophical heroes are. Johannes Climacus demonstrates that philosophy can be humorous and entertaining as well as conceptually rigorous. Born in 1813, Søren Kierkegaard was a Danish Christian thinker who was a forerunner of existentialism—he

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concerned himself with the utter isolation of the individual and the mysterious uncertainty of existence. His best known works include Fear and Trembling and Concluding Unscientific Postscript. Kierkegaard died in 1855. Concluding Unscientific Postscript to the Philosophical Fragments