



The Concept Of Existence In The Concluding Unscientific Postscript

Søren Kierkegaard



The Concept Of Existence In The Concluding Unscientific Postscript:

The Concept of Existence in the Concluding Unscientific Postscript R.H. Johnson, 2012-12-06 The writings of Kierkegaard continue to be a fertile source for contemporary philosophical thought Perhaps the most interesting of his works to a philosopher is the Concluding Unscientific Postscript to the Philosophical Fragments The Fragments is a brief algebraic piece in which the author attempts to put forward the central teachings of Christianity in philosophical terminology The work is addressed to a reader who has a philosophical bent and who may therefore be tempted to relate to Christianity via such questions as Can the truth of Christianity be established The analysis of the Fragments establishes that this way of relating to Christianity is misguided since Christianity and philosophy are categorically different Having done this the author turns his attention in the Postscript to the question of how an individual human being can properly establish a relationship to Christianity In order to become a Christian one must first of all exist Nothing more than that One may be tempted to think Yet at the very core of the Postscript is the notion that to exist as an individual human being is difficult The author goes so far as to claim that men have forgotten what it means to exist

Volume 18, Tome II: Kierkegaard Secondary Literature

Jon Stewart, 2021-12-16 In recent years interest in the thought of Kierkegaard has grown dramatically and with it the body of secondary literature has expanded so quickly that it has become impossible for even the most conscientious scholar to keep pace The problem of the explosion of secondary literature is made more acute by the fact that much of what is written about Kierkegaard appears in languages that most Kierkegaard scholars do not know Kierkegaard has become a global phenomenon and new research traditions have emerged in different languages countries and regions The present volume is dedicated to trying to help to resolve these two problems in Kierkegaard studies Its purpose is first to provide book reviews of some of the leading monographic studies in the Kierkegaard secondary literature so as to assist the community of scholars to become familiar with the works that they have not read for themselves The aim is thus to offer students and scholars of Kierkegaard a comprehensive survey of works that have played a more or less significant role in the research Second the present volume also tries to make accessible many works in the Kierkegaard secondary literature that are written in different languages and thus to give a glimpse into various and lesser known research traditions The six tomes of the present volume present reviews of works written in Catalan Chinese Czech Danish Dutch English Finnish French Galician German Greek Hebrew Hungarian Italian Japanese Norwegian Polish Portuguese Romanian Russian Slovak Spanish and Swedish

Kierkegaard Bibliography Peter Šajda, Jon Bartley Stewart, 2016 *The Development and Meaning of Twentieth-century Existentialism* William Leon McBride, 1997 First Published in 1997 Routledge is an imprint of Taylor Francis an information company Post-Secular Philosophy Philip Blond, 2002-11 Post Secular Philosophy is one of the first volumes to consider how God has been approached by modern philosophers and consider the links between theology and postmodern thought

Kierkegaard's Dialectical Image of Human Existence in "The Concluding Unscientific Postscript to the Philosophical

Fragments." Arthur A. Krentz, The Encarta Book of Quotations Bill Swainson,2000-09-30 Here are 25 000 quotations drawn from the history politics literature religions science and popular culture of the world ranging from the earliest Chinese sages through Shakespeare to the present day **Review of Existential Psychology and Psychiatry** ,1986

Kierkegaard: Concluding Unscientific Postscript ,2009-05-28 Kierkegaard s Concluding Unscientific Postscript is a classic of existential literature It concludes the first and richest phase of Kierkegaard s pseudonymous authorship and is the text that philosophers look to first when attempting to define Kierkegaard s own philosophy Familiar Kierkegaardian themes are introduced in the work including truth as subjectivity indirect communication the leap and the impossibility of forming a philosophical system for human existence The Postscript sums up the aims of the preceding pseudonymous works and opens the way to the next part of Kierkegaard s increasingly tempestuous life it can thus be seen as a cornerstone of his philosophical thought This volume offers the work in a new and accessible translation by Alastair Hannay together with an introduction that sets the work in its philosophical and historical contexts *Concluding Unscientific Postscript to Philosophical Fragments* Søren Kierkegaard,2013-04-21 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 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 pathological 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 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 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

Concluding Unscientific Postscript Søren Kierkegaard,2019-03-12 Contents include Foreword Editor s Preface Introduction by the Editor Preface Introduction BOOK ONE The Objective Problem Concerning the Truth of Christianity Introductory Remarks Chapter I The Historical Point of View 1 The Holy Scriptures 2 The Church 3 The Proof of the Centuries for the Truth of Christianity Chapter II The Speculative Point of View BOOK TWO The Subjective Problem The Relation of the Subject to the Truth of Christianity The Problem of Becoming a Christian PART ONE Something About Lessing Chapter I An Expression of Gratitude Chapter II Theses Possibly or Actually Attributable to Lessing 1 The subjective existing thinker has regard to the dialectics of the process of communication 2 The existing subjective thinker is in his

existential relation to the truth as negative as he is positive he has a much humor as he has essential pathos and he is constantly in process of becoming i e he is always striving 3 Lessing has said that accidental historical truths can never serve as proofs for eternal truths of the reason and that the transition by which it is proposed to base an eternal truth upon historical testimony is a leap 4 Lessing has said that if God held all truth in His right hand and in His left the lifelong pursuit of it he would choose the left hand A A logical system is possible B An existential system is possible PART TWO How the Subjectivity of the Individual Must be Qualified in Order that the Problem May Exist for Him Chapter I The Task of Becoming Subjective The conclusion that would be forced upon ethics if the attainment of subjectivity were not the highest task confronting a human being Considerations left out of account in connection with the closer understanding of this Examples of thinking directed towards becoming subjective Chapter II The Subjective Truth Inwardness Truth is Subjectivity Appendix A Glance at the Contemporary Effort in Danish Literature Chapter III Real or Ethical Subjectivity The Subjective Thinker 1 Existence and Reality 2 Possibility as higher than Reality Reality as higher than Possibility Poetic and Intellectual Ideality Ethical Ideality 3 The Simultaneity of the Individual Factors of Subjectivity in the Existing Subject The Contrast between this Simultaneity and the Speculative Process 4 The Subjective Thinker his Task his Form his Style Chapter IV The Problem of the Fragments How can an Eternal Happiness be based upon Historical Knowledge Section I For Orientation in the Plan of the Fragments 1 That the point of departure was taken in the pagan consciousness and why 2 The importance of a preliminary agreement concerning what Christianity is before there can be any question of mediating between Christianity and speculative thought The absence of such an agreement favors the proposal of medication while at the same time making any mediation illusory the presence of such an agreement precludes mediation 3 The problem of the Fragments viewed as a problem introductory not to Christianity but to becoming a Christian Section II The Problem Itself The eternal happiness of the individual is decided in time through the relationship to something historical which is furthermore of such a character as to include in its composition that which by virtue of its essence cannot become historical and must therefore become such by virtue of the absurd A Existential Pathos 1 The Initial Expression for Existential Pathos the absolute direction respect toward the absolute telos expressed in action through the transformation of the individual s existence Aesthetic Pathos The deceptiveness of the principle of mediation The medieval monastic movement The simultaneous maintenance of an absolute relationship to the absolute telos and a relative relationship to the relative ends 2 The Essential Expression for Existential pathos Suffering Fortune and misfortune as the expression for an aesthetic view of life in contradistinction to suffering as the expression of a religious view illustrated by reference to the religious discourse The Reality of suffering humor The reality of suffering in the last instance as evidence for the possession by the existing individual of a relationship to an eternal happiness The illusion of religiosity The category of *Anfechtung* The primary ground and significance of the religious suffering The dying away from the life of immediacy while still remaining in the finite An edifying divertimento Humor as an

incognito for religiosity 3 The Decisive Expression for existential pathos Guilt That the investigation goes backward instead of forward The eternal recollection of guilt is the highest expression for the relation between the consciousness of guilt and an eternal happiness Lower expressions for the consciousness of guilt and corresponding forms of satisfaction Self imposed penance Humor The religiosity of hidden inwardness Intermediate Clause between A and B B The Dialectical 1 The dialectical contradiction which constitutes the breach to expect an eternal happiness in time through a relationship to something else in time 2 The dialectical contradiction that an eternal happiness is based upon something historical 3 The dialectical contradiction that the historical fact here in question is not a simple historical fact but is constituted by that which only against its nature can become historical hence by virtue of the absurd Appendix to B The retroactive effect of the dialectical upon the pathetic and the factor simultaneously present in the pathos a The consciousness of sin b The possibility of offense c The smart of sympathy Chapter V Conclusion About Childish Christianity Appendix For an Understanding with the Reader First and Last Declaration Notes Index Originally published in 1941 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

Kierkegaard: Concluding Unscientific Postscript, 2009-05-28 Kierkegaard's *Concluding Unscientific Postscript* is a classic of existential literature It concludes the first and richest phase of Kierkegaard's pseudonymous authorship and is the text that philosophers look to first when attempting to define Kierkegaard's own philosophy Familiar Kierkegaardian themes are introduced in the work including truth as subjectivity indirect communication the leap and the impossibility of forming a philosophical system for human existence The *Postscript* sums up the aims of the preceding pseudonymous works and opens the way to the next part of Kierkegaard's increasingly tempestuous life it can thus be seen as a cornerstone of his philosophical thought This volume offers the work in a new and accessible translation by Alastair Hannay together with an introduction that sets the work in its philosophical and historical contexts *Merleau-Ponty and Psychology* Keith Hoeller, 1985 **Kierkegaard's Concept of Existence** Gregor Malantschuk, 2003 The objective of this book is to review the complex of issues in Soren Kierkegaard's concept of existence It is evident that for Kierkegaard existence is always composed of three elements namely the subject freedom and the ethical In the process of clarifying the relation between these three elements in the different stages of existence the course of the development the individual must go through in order to become the single individual is described The study falls into four parts The first section describes the levels in existence on which as person attempts by his own powers to actualize the ethical ideals in this stage the center of gravity for a person's effort still lies within the bounds of immanence The second section describes a person's ethical and religious growth as it

develops in relation to a transcendent power whose highest expression is Christ as the revelation of God The third section discusses the issues in existence that Kierkegaard himself designated as the most difficult of all for human thought The last section points to the highest existential position to which philosophy in the broader sense and Christianity respectively can take a person Kierkegaard utilizes these positions as a standard for evaluating existence within immanence and for Christian existence

Kierkegaard's International Reception Jon Bartley Stewart,2010 Becoming a Self Merold Westphal,1996 The titles in this series present well edited basic texts to be used in courses and seminars and for teachers looking for a succinct exposition of the results of recent research Each volume in the series presents the fundamental ideas of a great philosopher by means of a very thorough and up to date commentary on one important text The edition and explanation of the text give insight into the whole of the oeuvre of which it is an integral part

The Concept of Freedom Wenyu Xie,2002-10-23 The author presents a revised version of his Ph D thesis carried out at Claremont School of Theology He examines the development of the concept of freedom as a dialogue of differing and sometimes conflicting definitions within a philosophical tradition Martin Luther and Kierkegaard are the central figures of his analysis Annotation copyrighted by Book News Inc Portland OR

Encyclopaedia of Religion and Ethics: Hymns-Liberty James Hastings,John Alexander Selbie,1915

Kierkegaard, Poet of Existence Birgit Bertung,1989

Being and Existence in Kierkegaard's Pseudonymous Works John W. Elrod,2015-03-08 In this study John W Elrod demonstrates that Kierkegaard s pseudonymous writings have an ontological foundation that unites the disparate elements of these books The descriptions of the different stages of human development are not fully understandable the author argues without an awareness of the role played by this ontology in Kierkegaard s analysis of human existence Kierkegaard contends that the self is a synthesis of finitude and infinitude body and soul reality and ideality necessity and possibility and time and eternity Each of these syntheses reveals a particular and unique aspect of individual being not disclosed in the others Part One shows that ontology is central to the discussion of the self in the pseudonyms The author notes that spirit as a synthesis of the expressions of the self develops as consciousness and freedom In Part Two he indicates the relationship between notions of being and existence He notes that existence in Kierkegaard s thought grows out of the life of the spirit the different stages of existence are concrete modes that develop in the spirit s striving to unify the self as a synthesis These existential expressions of spirit are dialectically related in that each step requires the preceding stages of spiritual development Originally published in 1975 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

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