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Soren Kierkegaard | Philosophical Fragments (part 2) | Existentialist Philosophy \u0026amp; Literature

Concluding Unscientific Postscript to Philosophical Fragments by Johannes Climacus Soren

Kierkegaard Johannes Climacus: Doubt, Love, Systems, Repetition \u0026amp; Recollection Socrates and

the Three Proofs by Soren Kierkegaard 1846 ~~Soren~~

~~Kierkegaard on Seduction 1844~~

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Philosophical Fragments And
Johannes Climacus

Philosophical Fragments (Danish
title: Philosophiske Smuler eller
En Smule Philosophi) is a
Christian philosophical work
written by Danish philosopher
Søren Kierkegaard in 1844. It was
the second of three works written
under the pseudonym Johannes
Climacus ; the other two were De
omnibus dubitandum est in 1841

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Philosophical Fragments

Philosophy suggests the tautologies and repetitions with variation which follow.

Philosophical Fragments/Johannes Climacus by Søren Kierkegaard
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 them, as well as to the other

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Philosophical Fragments,
Johannes Climacus - Søren ...
Kierkegaard, writing under the
pseudonym Johannes Climacus,
explains his inadequacy in this
task and the lack of his writing
fitting the philosophical
movements of his day. Chapter 1:
A Project of Thought. If a human
being is originally able to
understand the Truth, he thinks
that God exists in and with his
own existence.

Philosophical Fragments –
Religion Online
Through Climacus, Kierkegaard
contrasts the paradoxes of
Christianity with Greek and
modern philosophical thinking. In

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Philosophical Fragments by Johannes Climacus 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.

Kierkegaard's Writings, VII: Philosophical Fragments, or a ... Buy Philosophical Fragments by Kierkegaard, Soren (ISBN: 9781603866217) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders. ... Philosophical Fragments, or a Fragment of Philosophy/Johannes Climacus, or De omnibus dubitandum est. (Two books in one ... Climacus, or

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De Omnibus Dubitandum Est. v. 7
Søren ...

Commentary

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pseudonymous writings.

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Commentary
Kierkegaard's Writings, VII,
Volume 7: Philosophical ...

Johannes Climacus is the author of the Fragments and the Postscript, as well as the posthumous Johannes Climacus, or De Omnibus Dubitandum Est. He might thus be deemed the author of Kierkegaard's greatest philosophical works. The style of Climacus varies from each of the three productions, but they are singular as to their dialectical mission.

Philosophical Fragments -
Kierkegaard, D. Anthony Storm's

...

In Philosophical Fragments he begins with Greek Platonic

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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 them, as well as to the other pseudonymous writings.

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Philosophical Fragments and Johannes Climacus Issue 7 of International Kierkegaard commentary: Editor: Robert L.

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...

The Role of Irony in Kierkegaard's
Philosophical Fragments Johannes
Climacus is a kind of philosopher,
and paying attention to the
literary character of Fragments by
no means requires us to regard
the book as having no serious
philosophical and theological
content The complaint that
authors such as

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And Johannes Climacus ...

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 them, as well as to the other pseudonymous writings.

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Philosophical Fragments is a
Christian philosophical work
written by Danish philosopher
Søren Kierkegaard in 1844. It was

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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 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

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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 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

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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 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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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.

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 become a philosopher.

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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 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*.

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Kierkegaard died in 1855.

International Kierkegaard

Johannes Climacus, SÅ,ren

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 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

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

This is the most comprehensive anthology of Søren Kierkegaard's works ever assembled in English. Drawn from the volumes of

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Princeton's authoritative Kierkegaard's Writings series by editors Howard and Edna Hong, the selections represent every major aspect of Kierkegaard's extraordinary career. They reveal the powerful mix of philosophy, psychology, theology, and literary criticism that made Kierkegaard one of the most compelling writers of the nineteenth century and a shaping force in the twentieth. With an introduction to Kierkegaard's writings as a whole and explanatory notes for each selection, this is the essential one-volume guide to a thinker who changed the course of modern intellectual history. The anthology begins with Kierkegaard's early journal entries and traces the development of his work

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chronologically to the final The Changelessness of God. The book presents generous selections from all of Kierkegaard's landmark works, including Either/Or, Fear and Trembling, Works of Love, and The Sickness unto Death, and draws new attention to a host of such lesser-known writings as Three Discourses on Imagined Occasions and The Lily of the Field and the Bird of the Air. The selections are carefully chosen to reflect the unique character of Kierkegaard's work, with its shifting pseudonyms, its complex dialogues, and its potent combination of irony, satire, sermon, polemic, humor, and fiction. We see the esthetic, ethical, and ethical-religious ways

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of life. Initially presented as dialogue in two parallel series of pseudonymous and signed works and later in the "second authorship" as direct address. And we see the themes that bind the whole together, in particular Kierkegaard's overarching concern with, in his own words, "What it means to exist; . . . what it means to be a human being." Together, the selections provide the best available introduction to Kierkegaard's writings and show more completely than any other book why his work, in all its creativity, variety, and power, continues to speak so directly today to so many readers around the world.

Besides a sense of personal loss

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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 incapacitated by the illness which eventually resulted in his death;

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And 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 Philosophical Fragments. It is also

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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 of 'the god' in Socrates'

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

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