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Kierkegaard's Writing, III, Part I Kierkegaard's Journals and Notebooks, Volume 11, Part 1 Kierkegaard's Journals and Notebooks, Volume 11, Part 2 Kierkegaard's Writing, III, Part I Kierkegaard's Journals and Notebooks, Volume 4 Kierkegaard's Writings IV, Part II Soren Kierkegaard's Journals and Papers Søren Kierkegaard's Journals and Papers, Volume 5 Kierkegaard's Writings Kierkegaard's Writings, XV, Volume 15 Kierkegaard's Journals and Notebooks, Volume 5 Søren Kierkegaard's Journals and Papers, Volume 6 Kierkegaard's Journals and Notebooks, Volume 7 Kierkegaard's Journals and Notebooks, Volume 8 Kierkegaard's Journals and Notebooks, Volume 6 Kierkegaard's Journals and Notebooks, Volume 9 Kierkegaard's Journals and Notebooks, Volume 7 Kierkegaard's Journals and Notebooks, Volume 8 Either/or Kierkegaard's Journals and Notebooks Volume 10 Kierkegaard and the Crisis of Faith The Oxford Handbook of Kierkegaard Kierkegaard and the Life of Faith Kierkegaard and the Rise of Modern Psychology Kierkegaard: Concluding Unscientific Postscript Repetition Kierkegaard's Concept of Faith Upbuilding Discourses in Various Spirits A Companion to Kierkegaard The Concept of Anxiety: A Simple Psychologically Oriented Deliberation in View of the Dogmatic Problem of Hereditary Sin Stages on Life's Way Kierkegaard and the Legitimacy of the Comic Kierkegaard's Writings, X, Volume 10 Kierkegaard in Golden Age Denmark Kierkegaard's Writings, VII, Volume 7 The Task of Hope in Kierkegaard Kierkegaard's Journals and Notebooks, Volume 11, Part 1 The Isolated Self Parables of Kierkegaard The Influence of Kierkegaard's Philosophy on the Works of Henrik Ibsen

While many studies of *On the Concept of Irony* treat Kierkegaard's "irony" primarily from a literary perspective, *The Isolated Self* also examines irony with an eye to the fundamental problem in Kierkegaard's authorship, namely, the challenge of becoming a "self." Kierkegaard's "irony" is a cavalier way of life that seeks isolation from the other - an isolation he considers necessary to becoming a self. At the same time, irony is said to be a hindrance to selfhood because the self fails to become a part of the social world in which it resides. *The Isolated Self* thus puts the existential tension of *On the Concept of Irony* into relief and suggests how it sets the stage for the rest of Kierkegaard's authorship. *The Isolated Self* reconstructs the horizon of understanding during Kierkegaard's time, including Hegel's interpretation of both Socratic irony and Friedrich Schlegel's romantic irony. In addition, the work explores material from the little-known Danish discussion of irony in the works of Poul Martin Møller, Johan Ludvig Heiberg and Hans Lassen Martensen. For over a century, the Danish thinker Søren Kierkegaard (1813-55) has been at the center of a number of important discussions, concerning not only philosophy and theology, but also, more recently, fields such as social thought,

psychology, and contemporary aesthetics, especially literary theory. Despite his relatively short life, Kierkegaard was an extraordinarily prolific writer, as attested to by the 26-volume Princeton University Press edition of all of his published writings. But Kierkegaard left behind nearly as much unpublished writing, most of which consists of what are called his "journals and notebooks." Kierkegaard has long been recognized as one of history's great journal keepers, but only rather small portions of his journals and notebooks are what we usually understand by the term "diaries." By far the greater part of Kierkegaard's journals and notebooks consists of reflections on a myriad of subjects—philosophical, religious, political, personal. Studying his journals and notebooks takes us into his workshop, where we can see his entire universe of thought. We can witness the genesis of his published works, to be sure—but we can also see whole galaxies of concepts, new insights, and fragments, large and small, of partially (or almost entirely) completed but unpublished works. Kierkegaard's Journals and Notebooks enables us to see the thinker in dialogue with his times and with himself. Kierkegaard wrote his journals in a two-column format, one for his initial entries and the second for the extensive marginal comments that he added later. This edition of the journals reproduces this format, includes several photographs of original manuscript pages, and contains extensive scholarly commentary on the various entries and on the history of the manuscripts being reproduced. Volume 10 of this series includes the final six of Kierkegaard's important "NB" journals (Journals NB31 through NB36), which cover the last months of 1854, a period when Kierkegaard made the final preparations for and the initial launch of his furious assault on the established church. But in addition to this incendiary material, these journals also contain a great trove of his reflections on theology, philosophy, and the perils and opportunities of modernity. Søren Kierkegaard, the nineteenth-century Danish philosopher rediscovered in the twentieth century, is a major influence in contemporary philosophy, religion, and literature. He regarded *Either/Or* as the beginning of his authorship, although he had published two earlier works on Hans Christian Andersen and irony. The pseudonymous volumes of *Either/Or* are the writings of a young man (I) and of Judge William (II). The ironical young man's papers include a collection of sardonic aphorisms; essays on Mozart, modern drama, and boredom; and "The Seducer's Diary." The seeming miscellany is a reflective presentation of aspects of the "either," the esthetic view of life. Part II is an older friend's "or," the ethical life of integrated, authentic personhood, elaborated in discussions of personal becoming and of marriage. The resolution of the "either/or" is left to the reader, for there is no Part III until the appearance of *Stages on Life's Way*. The poetic-reflective creations of a master stylist and imaginative impersonator, the two men write in distinctive ways

appropriate to their respective positions. 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. For over a century, the Danish thinker Søren Kierkegaard (1813-55) has been at the center of a number of important discussions, concerning not only philosophy and theology, but also, more recently, fields such as social thought, psychology, and contemporary aesthetics, especially literary theory. Despite his relatively short life, Kierkegaard was an extraordinarily prolific writer, as attested to by the 26-volume Princeton University Press edition of all of his published writings. But Kierkegaard left behind nearly as much unpublished writing, most of which consists of what are called his "journals and notebooks." Kierkegaard has long been recognized as one of history's great journal keepers, but only rather small portions of his journals and notebooks are what we usually understand by the term "diaries." By far the greater part of Kierkegaard's journals and notebooks consists of reflections on a myriad of subjects—philosophical, religious, political, personal. Studying his journals and notebooks takes us into his workshop, where we can see his entire universe of thought. We can witness the genesis of his published works, to be sure—but we can also see whole galaxies of concepts, new insights, and fragments, large and small, of partially (or almost entirely) completed but unpublished works. Kierkegaard's Journals and Notebooks enables us to see the thinker in dialogue with his times and with himself. Kierkegaard wrote his journals in a two-column format, one for his initial entries and the second for the extensive marginal comments that he added later. This edition of the journals reproduces this format, includes several photographs of original manuscript pages, and contains extensive scholarly commentary on the various entries and on the history of the manuscripts being reproduced. Volume 11, Parts 1 and 2, present an exciting, enlightening, and enormously varied treasure trove of papers that were found, carefully sorted and stored by Kierkegaard himself, in his apartment after his death. These papers—many of which have never before been published in English—provide a window into many different aspects of Kierkegaard's life and creativity. Volume 11, Part

2, includes writings from the period between 1843, the year in which he published his breakthrough *Either/Or*, and late September 1855, a few weeks before his death, when he recorded his final reflections on "Christendom." Among the highlights are Kierkegaard's famous description of the "Great Earthquake" that shaped his life; his early reflections on becoming an author; his important, though never-delivered, lectures on "The Dialectic of Ethical and Ethical-Religious Communication"; and his final, incandescent assault on the tendency—new in his time—to harness Christianity in support of a specific social and political order. Kierkegaard makes a controversial and little-understood claim: irony, humor, and the comic are essential to ethics and religion. This account, grounded in *Concluding Unscientific Postscript*, explicates that idea for a philosophical and theological audience with a level of conceptual analysis never seen before in Kierkegaard scholarship. For over a century, the Danish thinker Søren Kierkegaard (1813-55) has been at the center of a number of important discussions, concerning not only philosophy and theology, but also, more recently, fields such as social thought, psychology, and contemporary aesthetics, especially literary theory. Despite his relatively short life, Kierkegaard was an extraordinarily prolific writer, as attested to by the 26-volume Princeton University Press edition of all of his published writings. But Kierkegaard left behind nearly as much unpublished writing, most of which consists of what are called his "journals and notebooks." Kierkegaard has long been recognized as one of history's great journal keepers, but only rather small portions of his journals and notebooks are what we usually understand by the term "diaries." By far the greater part of Kierkegaard's journals and notebooks consists of reflections on a myriad of subjects--philosophical, religious, political, personal. Studying his journals and notebooks takes us into his workshop, where we can see his entire universe of thought. We can witness the genesis of his published works, to be sure--but we can also see whole galaxies of concepts, new insights, and fragments, large and small, of partially (or almost entirely) completed but unpublished works. Kierkegaard's *Journals and Notebooks* enables us to see the thinker in dialogue with his times and with himself. Volume 7 of this 11-volume series includes six of Kierkegaard's important "NB" journals (*Journals NB15 through NB20*), covering the months from early January 1850 to mid-September of that year. By this time it had become clear that popular sovereignty, ushered in by the revolution of 1848 and ratified by the Danish constitution of 1849, had come to stay, and Kierkegaard now intensified his criticism of the notion that everything, even matters involving the human soul, could be decided by "balloting." He also continued to direct his barbs at the established Danish Church and its clergy (particularly Bishop J. P. Mynster and Professor H. L. Martensen), at the press, and at the attempt by modern philosophy to comprehend the incomprehensibility of faith. Kierkegaard's reading notes include entries on Augustine, the Stoics, German mystics, Luther, pietist authors, and Rousseau, while his autobiographical reflections circle around the question of which, if any, of several essays explaining his life and works he ought to publish. Perhaps

unsurprisingly, Kierkegaard's more personal reflections return once again to his public feud with M. A. Goldschmidt and his broken engagement to Regine Olsen. Kierkegaard wrote his journals in a two-column format, one for his initial entries and the second for the extensive marginal comments that he added later. This edition of the journals reproduces this format, includes several photographs of original manuscript pages, and contains extensive scholarly commentary on the various entries and on the history of the manuscripts being reproduced. In this book renowned philosopher Merold Westphal unpacks the writings of nineteenth-century thinker Søren Kierkegaard on biblical, Christian faith and its relation to reason. Across five books — *Fear and Trembling*, *Philosophical Fragments*, *Concluding Unscientific Postscript*, *Sickness Unto Death*, and *Practice in Christianity* — and three pseudonyms, Kierkegaard sought to articulate a biblical concept of faith by approaching it from a variety of perspectives in relation to one another. Westphal offers a careful textual reading of these major discussions to present an overarching analysis of Kierkegaard's conception of the true meaning of biblical faith. Though Kierkegaard presents a complex picture of faith through his pseudonyms, Westphal argues that his perspective is a faithful and illuminating one, making claims that are important for philosophy of religion, for theology, and most of all for Christian life as it might be lived by faithful people. Jon Stewart, one of the world's leading experts on the work of Søren Kierkegaard, has here compiled the most comprehensive single-volume overview of Kierkegaard studies currently available. Includes contributions from an international array of Kierkegaard scholars from across the disciplines. Covers all of the major disciplines within the broad field of Kierkegaard research, including philosophy; theology and religious studies; aesthetics, the arts and literary theory; and social sciences and politics. Elucidates Kierkegaard's contribution to each of these areas through examining the sources he drew upon, charting the reception of his ideas, and analyzing his unique conceptual insights into each topic. Demystifies the complex field of Kierkegaard studies creating an accessible entry-point into his thought and writings for readers new to his work. Søren Kierkegaard, the nineteenth-century Danish philosopher rediscovered in the twentieth century, is a major influence in contemporary philosophy, religion, and literature. He regarded *Either/Or* as the beginning of his authorship, although he had published two earlier works on Hans Christian Andersen and irony. The pseudonymous volumes of *Either/Or* are the writings of a young man (I) and of Judge William (II). The ironical young man's papers include a collection of sardonic aphorisms; essays on Mozart, modern drama, and boredom; and "The Seducer's Diary." The seeming miscellany is a reflective presentation of aspects of the "either," the esthetic view of life. Part II is an older friend's "or," the ethical life of integrated, authentic personhood, elaborated in discussions of personal becoming and of marriage. The resolution of the "either/or" is left to the reader, for there is no Part III until the appearance of *Stages on Life's Way*. The poetic-reflective creations of a master stylist and imaginative impersonator, the two men write in distinctive ways

appropriate to their respective positions. The mind of Kierkegaard has been kept alive in the common memory more by his parables than any other part of his authorship. Like all good parables, they have developed an oral tradition. Do not be surprised if you find here parables that you have heard imperfectly retold or partially revised. Now the reader can track down the original. The incidental writings of Søren Kierkegaard, published in the twenty-volume Danish edition of the *Papirer*, provide direct access to the thought of the many-faceted nineteenth-century philosopher who exerted so profound an influence on Protestant theology and modern existentialism. This important material, which Danish scholars regard as the "key to the scriptures" of Kierkegaard's other work, spans his entire productive life, the last entry of the *Papirer* being dated only a few days before his death. These writings have been previously inaccessible in English except for a few fragmentary selections; the most significant writings are now being made available in this definitive seven-volume edition under the editorship of two expert scholars and translators. The editors group the selections in Volumes I through IV by theme, with all entries on a given subject under the same heading. Within subject headings, entries are arranged chronologically, making it feasible to trace the evolution of Kierkegaard's thought on a specific topic. Volumes V and VI are devoted to autobiographical material. Volume VII contains an extensive index with topical crossreferences. The *Oxford Handbook of Kierkegaard* brings together some of the most distinguished contemporary contributors to Kierkegaard research together with some of the more gifted younger commentators on Kierkegaard's work. There is significant input from scholars based in Copenhagen's Søren Kierkegaard Research Centre, as well as from philosophers and theologians from Britain, Germany, and the United States. Part 1 presents some of the philological, historical, and contextual work that has been produced in recent years, establishing a firm basis for the more interpretative essays found in following parts. This includes looking at the history of his published and unpublished works, his cultural and social context, and his relation to Romanticism, German Idealism, the Church, the Bible, and theological traditions. Part 2 moves from context and background to the exposition of some of the key ideas and issues in Kierkegaard's writings. Attention is paid to his style, his treatment of ethics, culture, society, the self, time, theology, love, irony, and death. Part 3 looks at the impact of Kierkegaard's thought and at how it continues to influence philosophy, theology, and literature. After an examination of issues around translating Kierkegaard, this section includes comparisons with Nietzsche, Heidegger, and Wittgenstein, as well as examining his role in modern theology, moral theology, phenomenology, postmodernism, and literature. Presents a translation of the Danish philosopher's 1844 treatise on anxiety, which he claimed could only be overcome through embracing it. "In his praise for Part I of *Upbuilding Discourses in Various Spirits*, the eminent Kierkegaard scholar Eduard Geismar said, "I am of the opinion that nothing of what he has written is to such a degree before the face of God. Anyone who really wants to understand Kierkegaard does well to begin with it." These discourses, composed

after Kierkegaard had initially intended to end his public writing career, constitute the first work of his "second authorship." "Characterized by Kierkegaard as ethical-ironic, Part One, on the theme of "Purity of Heart Is to Will One Thing," offers a penetrating discussion of double-mindedness and ethical integrity; the irony lies in the relation between factuality and ideality. Part Two, "What We Learn from the Lilies in the Field and from the Birds of the Air," is humorous for Kierkegaard in that it exposes an inverted qualitative difference between the learner and the teacher. In Part Three, "The Gospel of Sufferings, Christian Discourses," the philosopher explores the theme of joy, as in "The Joy of It That the School of Sufferings Educates for Eternity." --Book Jacket. Produced by Copenhagen's Soren Kierkegaard Research Centre, this volume, the first of an eleven-volume series, offers an insight into Kierkegaard's inner life. In addition to early drafts of his published works, it also contains his thoughts on events and philosophical and theological matters and ideas for future literary projects. The incidental writings of Søren Kierkegaard, published in the twenty-volume Danish edition of the *Papirer*, provide direct access to the thought of the many-faceted nineteenth-century philosopher who exerted so profound an influence on Protestant theology and modern existentialism. This important material, which Danish scholars regard as the "key to the scriptures" of Kierkegaard's other work, spans his entire productive life, the last entry of the *Papirer* being dated only a few days before Kierkegaard's scattered writings fall into three main subject groupings: journal entries of varied content, notes and early versions of his published material, and personal reactions to his reading and study. In length and degree of polish they range from brief and cryptic notes to extensive lecture material, finished travel sketches, and extended philosophical speculation. The translators provide annotations, copious notes, and a collation of entries with the Danish *Papirer*. The editors group the selections in Volumes I through IV by theme, with all entries on a given subject under the same heading. Within subject headings, entries are arranged chronologically, making it feasible to trace the evolution of Kierkegaard's thought on a specific topic. Volumes V and VI are devoted to autobiographical material. Volume VII contains an extensive index with topical crossreferences. 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 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 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!" For over a century, the Danish thinker Søren Kierkegaard (1813-55) has been at the center of a number of important discussions, concerning not only philosophy and theology, but also, more recently, fields such as social thought, psychology, and contemporary aesthetics, especially literary theory. Despite his relatively short life, Kierkegaard was an extraordinarily prolific writer, as attested to by the 26-volume Princeton University Press edition of all of his published writings. But Kierkegaard left behind nearly as much unpublished writing, most of which consists of what are called his "journals and notebooks." Kierkegaard has long been recognized as one of history's great journal keepers, but only rather small portions of his journals and notebooks are what we usually understand by the term "diaries." By far the greater part of Kierkegaard's journals and notebooks consists of reflections on a myriad of subjects--philosophical, religious, political, personal. Studying his journals and notebooks takes us into his workshop, where we can see his entire universe of thought. We can witness the genesis of his published works, to be sure--but we can also see whole galaxies of concepts, new insights, and fragments, large and small, of partially (or almost entirely) completed but unpublished works. Kierkegaard's *Journals and Notebooks* enables us to see the thinker in dialogue with his times and with himself. Volume 4 of this 11-volume series includes the first five of Kierkegaard's well-known "NB" journals, which contain, in addition to a great many reflections on his own life, a wealth of thoughts on theological matters, as well as on Kierkegaard's times, including political developments and the daily press. Kierkegaard wrote his journals in a two-column format, one for his initial entries and the second for the extensive marginal comments that he added later. This edition of the journals reproduces this format, includes several photographs of original manuscript pages, and contains extensive scholarly commentary on the various entries and on the history of the manuscripts being reproduced. This book investigates the Danish philosopher Soren Kierkegaard's (1813-1855) contributions to our understanding of psychology. In Kierkegaard's historical context, psychology was challenged from both scientific and philosophical perspectives. Kierkegaard considered psychology a core discipline central to his understanding of metaphysics as well as theology. The first part examines Kierkegaard and experimental psychology, focusing on Kierkegaard's work explicitly referring to psychology. The second part considers psychology in terms of the German

Enlightenment, including Kant's rejection of psychology as a science. The third part discusses how to understand Kierkegaard's psychology today, calling attention to his continuing impact on modern psychology and modern science. Kierkegaard's conception of psychology remains relevant for any discussion of the role of today's psychology. In tracing psychology's evolution after Kant and Kierkegaard, the author finds the discipline has followed two main paths. The dominant path follows Kant's ideals about science, while the other, much narrower trail, has its origin in Kierkegaard. Soren Kierkegaard's *Fear and Trembling* is one of the most widely read works of Continental philosophy and the philosophy of religion. While several commentaries and critical editions exist, Jeffrey Hanson offers a distinctive approach to this crucial text. Hanson gives equal weight and attention to all three of Kierkegaard's "problems," dealing with *Fear and Trembling* as part of the entire corpus of Kierkegaard's production and putting all parts into relation with each other. Additionally, he offers a distinctive analysis of the Abraham story and other biblical texts, giving particular attention to questions of poetics, language, and philosophy, especially as each relates to the aesthetic, the ethical, and the religious. Presented in a thoughtful, well-informed, and fresh manner, Hanson's claims are original and edifying. This new reading of Kierkegaard will stimulate fruitful dialogue on well-traveled philosophical ground. Søren Kierkegaard, the nineteenth-century Danish philosopher rediscovered in the twentieth century, is a major influence in contemporary philosophy, religion, and literature. He regarded *Either/Or* as the beginning of his authorship, although he had published two earlier works on Hans Christian Andersen and irony. The pseudonymous volumes of *Either/Or* are the writings of a young man (I) and of Judge William (II). The ironical young man's papers include a collection of sardonic aphorisms; essays on Mozart, modern drama, and boredom; and "The Seducer's Diary." The seeming miscellany is a reflective presentation of aspects of the "either," the esthetic view of life. Part II is an older friend's "or," the ethical life of integrated, authentic personhood, elaborated in discussions of personal becoming and of marriage. The resolution of the "either/or" is left to the reader, for there is no Part III until the appearance of *Stages on Life's Way*. The poetic-reflective creations of a master stylist and imaginative impersonator, the two men write in distinctive ways appropriate to their respective positions. For over a century, the Danish thinker Søren Kierkegaard (1813-55) has been at the center of a number of important discussions, concerning not only philosophy and theology but also, more recently, fields such as social thought, psychology, and contemporary aesthetics, especially literary theory. Despite his relatively short life, Kierkegaard was an extraordinarily prolific writer, as attested to by the 26-volume Princeton University Press edition of all of his published writings. But Kierkegaard left behind nearly as much unpublished writing, most of which consists of what are called his "journals and notebooks." Kierkegaard has long been recognized as one of history's great journal keepers, but only rather small portions of his journals and notebooks are what we usually understand by the term "diaries." By far the greater part of Kierkegaard's journals

and notebooks consists of reflections on a myriad of subjects—philosophical, religious, political, personal. Studying his journals and notebooks takes us into his workshop, where we can see his entire universe of thought. We can witness the genesis of his published works, to be sure—but we can also see whole galaxies of concepts, new insights, and fragments, large and small, of partially (or almost entirely) completed but unpublished works. Kierkegaard's Journals and Notebooks enables us to see the thinker in dialogue with his times and with himself. Kierkegaard wrote his journals in a two-column format, one for his initial entries and the second for the extensive marginal comments that he added later. This edition of the journals reproduces this format, includes several photographs of original manuscript pages, and contains extensive scholarly commentary on the various entries and on the history of the manuscripts being reproduced. Volume 11, Part 1, and Volume 11, Part 2, present an exciting, enlightening, and enormously varied treasure trove of papers that were found, carefully sorted and stored by Kierkegaard himself, in his apartment after his death. These papers—many of which have never before been published in English—provide a window into many different aspects of Kierkegaard's life and creativity. Volume 11, Part 1, includes items from his earliest, formative years, through his extensive studies at the university, and up to the publication of *Either/Or*. These materials include Kierkegaard's studies in biblical exegesis; his reading of theologians such as Schleiermacher and Baader; his concern with aesthetic matters, including a lengthy consideration of the Faust legend; his first, trial sermon, delivered at the Pastoral Seminary; his views on the burgeoning field of political journalism in the 1830s; and a group of papers he titled "The First Rudiments of *Either/Or*. The Green Book. Some Particulars that were not Used." The standing of the Danish philosopher and religious thinker Søren Kierkegaard has gone up in recent years. Yet because he regarded communication as being as much about self-concealment as about self-revelation, he can still seem a forbidding and difficult figure. The deliberate ambiguity of Kierkegaard, in which he set out to repel as much as to attract his readers, is here explored by George Pattison, who gives full attention to the scandalous element of the philosopher's work, and does not shy away from his ambivalent attitudes towards sexuality, the body, marriage, and the family. This book is unlike other nontechnical introductions to Kierkegaard in that it does not seek to promote one part of Kierkegaard's writings over others, but offers, rather, a perspective on his life and output as a whole. That Kierkegaard grappled in his own age with many of the problems which beset our own, and frequently offered fascinating responses to those problems, is a major incentive to examine his thought today. By placing Kierkegaard in the context of a "crisis of faith" and making valuable connections between events in the philosopher's life and the development of his thinking, the author of this timely, readable, and attractively written study has produced a book which should be of interest to a wide nonspecialist readership. . . . the most important contribution to Kierkegaard studies to be published in English in

recent years. . . . Not only is it a fascinating, surprising, and perceptive study of Kierkegaard within his time and world, Kirmmse has produced a research resource, a reference work, that is simply without parallel or equal." —Michael Plekon "It is a rare work of philosophy that not only clarifies its subject but also places it within an intellectual and historical context. In his study of 19th-century Danish philosopher Kierkegaard, Kirmmse accomplishes both, setting a standard . . ." —Library Journal " . . . an outstanding contribution to Kierkegaard research . . . The book is intellectual history of the highest calibre." —So[slash]ren Kierkegaard Newsletter "This excellent book is recommended for all collections on Kierkegaard . . . For all readers." —Choice "This richly researched and readable book supplies an important contribution to the widespread reappropriation of Kierkegaard's thought currently taking place." —Theology Today "This book is a tour de force in intellectual history." —Review of Metaphysics "Kirmmse's book is a major work of scholarship that confers on Kierkegaard's social and intellectual universe a depth and a richness of detail that will permanently alter the familiar stereotypes about Kierkegaard's isolation from his fellow Danes and his supposedly fanatical campaign against philistine Denmark and its corrupt state church." —American Historical Review Against the background of Denmark's evolution from a mercantile economy to a broad-based agricultural economy, Kirmmse reinterprets Kierkegaard's thought as a reaction to the tensions within his society. For over a century, the Danish thinker Søren Kierkegaard (1813–55) has been at the center of a number of important discussions, concerning not only philosophy and theology, but also, more recently, fields such as social thought, psychology, and contemporary aesthetics, especially literary theory. Despite his relatively short life, Kierkegaard was an extraordinarily prolific writer, as attested to by the 26-volume Princeton University Press edition of all of his published writings. But Kierkegaard left behind nearly as much unpublished writing, most of which consists of what are called his "journals and notebooks." Kierkegaard has long been recognized as one of history's great journal keepers, but only rather small portions of his journals and notebooks are what we usually understand by the term "diaries." By far the greater part of Kierkegaard's journals and notebooks consists of reflections on a myriad of subjects—philosophical, religious, political, personal. Studying his journals and notebooks takes us into his workshop, where we can see his entire universe of thought. We can witness the genesis of his published works, to be sure—but we can also see whole galaxies of concepts, new insights, and fragments, large and small, of partially (or almost entirely) completed but unpublished works. Kierkegaard's Journals and Notebooks enables us to see the thinker in dialogue with his times and with himself. Kierkegaard wrote his journals in a two-column format, one for his initial entries and the second for the extensive marginal comments that he added later. This edition of the journals reproduces this format, includes several photographs of original manuscript pages, and contains extensive scholarly commentary on the various entries and on the history of the manuscripts being reproduced. Volume 8 of this 11-volume series

includes five of Kierkegaard's important "NB" journals (Journals NB21 through NB25), which cover the period from September 1850 to June 1852, and which show Kierkegaard alternately in polemical and reflective postures. The polemics emerge principally in Kierkegaard's opposition to the increasing infiltration of Christianity by worldly concerns, a development that in his view had accelerated significantly in the aftermath of the political and social changes wrought by the Revolution of 1848. Kierkegaard understood the corrupting of Christianity to be in the interest of the powers that be, and he directed his criticism at politicians, the press, and especially the Danish Church itself, particularly church officials who claimed to be "reformers." On the reflective side, Kierkegaard delves into a number of authors and religious figures, some of them for the first time, including Montaigne, Pascal, Seneca, Savonarola, Wesley, and F. W. Newman. These journals also contain Kierkegaard's thoughts on the decisions surrounding the publication of the "Anti-Climacus" writings: *The Sickness unto Death* and especially *Practice in Christianity*. Kierkegaard's reader gets the sense both of a gathering storm—by the close of the last journal in this volume, the famous "attack on Christendom" is less than three years away—and a certain hesitancy: What needs reforming, Kierkegaard insists, is not "the doctrine" or "the Church," but "existences," i.e., lives. This is a study of the concept of hope in the work of Kierkegaard, a subject whose significance has not been given enough scholarly attention, and which should not be treated simply by reference to other philosophical ideas, or merely as the antithesis of despair. An essential role of faith is to secure the ground for hope, and in this way faith secures the ground for the self. In short, authentic hope is not merely a fringe element, but is essential to Kierkegaard's project of the self. In his praise for Part I of *Upbuilding Discourses in Various Spirits*, the eminent Kierkegaard scholar Eduard Geismar said, "I am of the opinion that nothing of what he has written is to such a degree before the face of God. Anyone who really wants to understand Kierkegaard does well to begin with it." These discourses, composed after Kierkegaard had initially intended to end his public writing career, constitute the first work of his "second authorship." Characterized by Kierkegaard as ethical-ironic, Part One, "Purity of Heart Is to Will One Thing," offers a penetrating discussion of double-mindedness and ethical integrity. Part Two, "What We Learn from the Lilies in the Field and from the Birds of the Air," humorously exposes an inverted qualitative difference between the learner and the teacher. In Part Three, "The Gospel of Sufferings, Christian Discourses," the philosopher explores how joy can come out of suffering. For over a century, the Danish thinker Søren Kierkegaard (1813–55) has been at the center of a number of important discussions, concerning not only philosophy and theology, but also, more recently, fields such as social thought, psychology, and contemporary aesthetics, especially literary theory. Despite his relatively short life, Kierkegaard was an extraordinarily prolific writer, as attested to by the 26-volume Princeton University Press edition of all of his published writings. But Kierkegaard left behind nearly as much unpublished writing, most of which consists of what are called his "journals and

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relatively short life, Kierkegaard was an extraordinarily prolific writer, as attested to by the 26-volume Princeton University Press edition of all of his published writings. But Kierkegaard left behind nearly as much unpublished writing, most of which consists of what are called his "journals and notebooks." Kierkegaard has long been recognized as one of history's great journal keepers, but only rather small portions of his journals and notebooks are what we usually understand by the term "diaries." By far the greater part of Kierkegaard's journals and notebooks consists of reflections on a myriad of subjects--philosophical, religious, political, personal. Studying his journals and notebooks takes us into his workshop, where we can see his entire universe of thought. We can witness the genesis of his published works, to be sure--but we can also see whole galaxies of concepts, new insights, and fragments, large and small, of partially (or almost entirely) completed but unpublished works. Kierkegaard's Journals and Notebooks enables us to see the thinker in dialogue with his times and with himself. Kierkegaard wrote his journals in a two-column format, one for his initial entries and the second for the extensive marginal comments that he added later. This edition of the journals reproduces this format, includes several photographs of original manuscript pages, and contains extensive scholarly commentary on the various entries and on the history of the manuscripts being reproduced. Volume 8 of this 11-volume series includes five of Kierkegaard's important "NB" journals (Journals NB21 through NB25), which cover the period from September 1850 to June 1852, and which show Kierkegaard alternately in polemical and reflective postures. The polemics emerge principally in Kierkegaard's opposition to the increasing infiltration of Christianity by worldly concerns, a development that in his view had accelerated significantly in the aftermath of the political and social changes wrought by the Revolution of 1848. Kierkegaard understood the corrupting of Christianity to be in the interest of the powers that be, and he directed his criticism at politicians, the press, and especially the Danish Church itself, particularly church officials who claimed to be "reformers." On the reflective side, Kierkegaard delves into a number of authors and religious figures, some of them for the first time, including Montaigne, Pascal, Seneca, Savonarola, Wesley, and F. W. Newman. These journals also contain Kierkegaard's thoughts on the decisions surrounding the publication of the "Anti-Climacus" writings: *The Sickness unto Death* and especially *Practice in Christianity*. Kierkegaard's reader gets the sense both of a gathering storm--by the close of the last journal in this volume, the famous "attack on Christendom" is less than three years away--and a certain hesitancy: What needs reforming, Kierkegaard insists, is not "the doctrine" or "the Church," but "existences," i.e., lives. For over a century, the Danish thinker Søren Kierkegaard (1813-55) has been at the center of a number of important discussions, concerning not only philosophy and theology, but also, more recently, fields such as social thought, psychology, and contemporary aesthetics, especially literary theory. Despite his relatively short life, Kierkegaard was an extraordinarily prolific writer, as attested to by the 26-volume Princeton University

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Journals and Notebooks enables us to see the thinker in dialogue with his times and with himself. Volume 6 of this 11-volume series includes four of Kierkegaard's important "NB" journals (Journals NB11 through NB14), covering the months from early May 1849 to the beginning of 1850. At this time Denmark was coming to terms with the 1848 revolution that had replaced absolutism with popular sovereignty, while the war with the German states continued, and the country pondered exactly what replacing the old State Church with the Danish People's Church would mean. In these journals Kierkegaard reflects at length on political and, especially, on ecclesiastical developments. His brooding over the ongoing effects of his fight with the satirical journal *Corsair* continues, and he also examines and re-examines the broader personal and religious significance of his broken engagement with Regine Olsen. These journals also contain reflections by Kierkegaard on a number of his most important works, including the two works written under his "new" pseudonym Anti-Climacus (*The Sickness unto Death* and *Practice in Christianity*) and his various attempts at autobiographical explanations of his work. And, all the while, the drumbeat of his radical critique of "Christendom" continues and escalates. Kierkegaard wrote his journals in a two-column format, one for his initial entries and the second for the extensive marginal comments that he added later. This edition of the journals reproduces this format, includes several photographs of original manuscript pages, and contains extensive scholarly commentary on the various entries and on the history of the manuscripts being reproduced. For over a century, the Danish thinker Søren Kierkegaard (1813-55) has been at the center of a number of important discussions, concerning not only philosophy and theology, but also, more recently, fields such as social thought, psychology, and contemporary aesthetics, especially

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autobiographical reflections circle around the question of which, if any, of several essays explaining his life and works he ought to publish. Perhaps unsurprisingly, Kierkegaard's more personal reflections return once again to his public feud with M. A. Goldschmidt and his broken engagement to Regine Olsen. Kierkegaard wrote his journals in a two-column format, one for his initial entries and the second for the extensive marginal comments that he added later. This edition of the journals reproduces this format, includes several photographs of original manuscript pages, and contains extensive scholarly commentary on the various entries and on the history of the manuscripts being reproduced. Søren Kierkegaard, the nineteenth-century Danish philosopher rediscovered in the twentieth century, is a major influence in contemporary philosophy, religion, and literature. He regarded *Either/Or* as the beginning of his authorship, although he had published two earlier works on Hans Christian Andersen and irony. The pseudonymous volumes of *Either/Or* are the writings of a young man (I) and of Judge William (II). The ironical young man's papers include a collection of sardonic aphorisms; essays on Mozart, modern drama, and boredom; and "The Seducer's Diary." The seeming miscellany is a reflective presentation of aspects of the "either," the esthetic view of life. Part II is an older friend's "or," the ethical life of integrated, authentic personhood, elaborated in discussions of personal becoming and of marriage. The resolution of the "either/or" is left to the reader, for there is no Part III until the appearance of *Stages on Life's Way*. The poetic-reflective creations of a master stylist and imaginative impersonator, the two men write in distinctive ways appropriate to their respective positions.

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