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Soren Kierkegaard

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#50353 in Books Soren Kierkegaard 1989-08-01 1989-08-01Original language:DanishPDF # 1 7.73 x .47 x 5.06l, .35 #File Name: 0140445331192 pagesThe Sickness unto Death | File size: 56.Mb

Soren Kierkegaard : The Sickness unto Death: A Christian Psychological Exposition of Edification Awakening by Anti-Climacus (Penguin Classics) before purchasing it in order to gage whether or not it would be worth my time, and all praised The Sickness unto Death: A Christian Psychological Exposition of Edification Awakening by Anti-Climacus (Penguin Classics):

0 of 1 people found the following review helpful. Five StarsBy The MorgansNeeded it for school. Came very fast0 of 1 people found the following review helpful. Five StarsBy Dr. ViteazuGreat!4 of 4 people found the following review helpful. *Despair is the Sickness Unto Death*By Leonard SeetFor Kierkegaard, "the self is not the relation (which relates to itself) but the relation's relating to itself." From the start, he shifts from a Cartesian or essentialist view of the self to an existentialist one. Whereas for Descartes "self" is a common noun, for Kierkegaard, it is a gerund. And the embedded verb, to relate, points to the dynamics of the self. In this case, relating to itself. The first despair is that "which is ignorant of being in despair, or the despairing ignorance of having a self and an eternal self." Similar to the "unexamined life" of Socrates, this is the unexamined self. And for Kierkegaard, this is the most common despair, though the individuals involved aren't aware of it. In the Christian worldview, "a human being is a synthesis of the infinite and finite," and therefore the tension between these poles becomes the source of next two types of despair: "wanting in despair to be oneself" and "not wanting in despair to be oneself." For Kierkegaard, despair is the sickness unto death, one different from an ordinary sickness that leads to physical death. Within the Christian framework, physical death may be a path toward eternal life and a dying person may hope for the life after. But despair, as the sickness unto death, is when one hopes for death as a resolution, but the person cannot die. Hence, the despair. Such despair presupposes life after death. For the atheistic existentialist, such as Sartre or Camus, death is the ultimate end and creates the despair by nullifying hope and achievement and life. Faith, the interacting with the "power which established it," is for Kierkegaard the only way the self can overcome despair. Kierkegaard contributes to Christianity by reformulating faith as the dynamics between the believer and the "power that established it," in overcoming the ignorance of a self, and in reintegrating the self with this power so as to resolve the tension between the two. Not longer is faith accepting a set of doctrines and carrying out the rites and rituals of the Church. And he contributes to our understanding of human beings by modeling the self as the relating to itself and others, rather than as static stuffs: bodies, minds, souls and spirits, etc. So the focus shifts from being to becoming.

One of the most remarkable philosophical works of the nineteenth century, famed for the depth and acuity of its modern psychological insights. Writing under the pseudonym Anti-Climacus, Kierkegaard explores the concept of "despair," alerting readers to the diversity of ways in which they may be described as living in this state of bleak abandonment including some that may seem just the opposite and offering a much-discussed formula for the eradication of despair. With its penetrating account of the self, this late work by Kierkegaard was hugely influential upon twentieth-century philosophers including Karl Jaspers, Jean-Paul Sartre and Albert Camus. *The Sickness unto Death* can be regarded as one of the key works of theistic existentialist thought a brilliant and revelatory answer to one man's struggle to fill the spiritual void. For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

About the Author Sren Kierkegaard (1813-55) was born in Copenhagen, the youngest of seven children. His childhood was unhappy, clouded by the religious fervour of his father, and the death of his mother, his sisters and two brothers. Educated at the School of Civic Virtue, he went on to study theology, liberal arts and science at university, gaining a reputation for his academic brilliance and extravagant social life. He began to criticize Christianity, and in 1841 broke off his engagement to concentrate on his writing. Over the next ten years he produced a flood of works, in particular twelve major philosophical essays, many written under noms de plume. By the end of his life he had become an object of public ridicule, but he is now enjoying increasing acclaim. Alastair Hannay was educated at the Edinburgh Academy, the University of Edinburgh and University College London. In 1961 he became a resident of Norway and is now Emeritus Professor of Philosophy at the University of Oslo.