

Come Si Pronuncia Kierkegaard

Umberto Galimberti

Kierkegaard alla portata di tutti. Un primo passo per comprendere Kierkegaard Shelley O'Hara,2007

Le ragioni di Abramo. Kierkegaard e la paradosalità del logos Dario Sacchi,2011-09-26T00:00:00+02:00 495.1.6

Il religioso in Kierkegaard Isabella Adinolfi,2002

Kierkegaard umanista Harald Høffding,2015-11-19T00:00:00+01:00 Kierkegaard umanista è stato il primo studio storico-psicologico dedicato alla personalità e all'opera di Søren Kierkegaard, che Harald Høffding, il più importante filosofo danese tra Otto e Novecento, interpreta a partire dal punto di vista dell'«umanismo». In questa prospettiva, la grandezza di Kierkegaard consiste nella capacità di sollevare obiezioni alla concezione armonica della realtà, confutare la presunta unità degli opposti e rimarcare la distinzione tra possibilità e realtà, pensiero ed essere, rivendicando il carattere parziale e soggettivo di ogni conoscenza. Coniugando una prosa scorrevole e vivace, saldamente ancorata ai testi, con un profondo respiro dialettico, il libro di Høffding possiede il rigore della riflessione analitica e la chiarezza dell'opera divulgativa.

Il discepolo di seconda mano. Saggi su Søren Kierkegaard Roberto Garaventa,Diego Giordano,2019-11-30 Con l'espressione discepolo di seconda mano Kierkegaard si riferiva a coloro che, per contingenza storica, si rapportano alla figura del Maestro in maniera indiretta, non essendo stati suoi contemporanei. Nelle pagine di questo libro i panni del Maestro sono vestiti da Søren Kierkegaard, e quelli di discepoli secondari da una nuova generazione di giovani studiosi del filosofo danese. Tuttavia la silloge raggruppa anche una serie di saggi di studiosi appartenenti a generazioni precedenti. Tale separazione non deve suscitare però alcuna perplessità perché, come Kierkegaard ravvisa, non esiste né un discepolo di seconda mano né un discepolo contemporaneo e ogni generazione che precede fa da battistrada e occasione alla generazione successiva la quale, senza lasciarsi sopraffare dallo spavento del peso da portare, deve al contrario «correre col vento in poppa». Saggi di: Antonella Fimiani, Alessandra Granito, Laura Liva, Gordon Marino, Umberto Regina, Federica Scorolli, Jon Stewart, Anna Valentinetto

Kierkegaard Clare Carlisle,2020-09-25T00:00:00+02:00 Innovativa e commovente, questa biografia presenta l'inquieta vita di Kierkegaard, «Socrate della Cristianità» che, come diceva lui stesso, viveva la vita in avanti, ma la capiva soltanto a ritroso. Søren Kierkegaard, uno dei filosofi moderni più appassionanti e impegnativi, considerato oggi il padre dell'esistenzialismo, per i suoi contemporanei era soprattutto un «filosofo del cuore». Per oltre un decennio, a cavallo tra gli

anni '40 e '50 dell'Ottocento, dalla sua penna scaturiscono scritti che analizzano amore e sofferenza, coraggio e quietudine, anelito religioso e sfida alla religione, originando un nuovo stile filosofico radicato nel dramma interiore dell'essere «umani». Mentre il Cristianesimo sembra attraversare come un sonnambulo un mondo in trasformazione, a sorpresa Kierkegaard rivela la sua forza spirituale mettendo a nudo la povertà della religione ufficiale. La sua creatività irrequieta viene continuamente rinfocolata dai fallimenti personali, a cominciare dal ricordo della relazione con la giovane Regine Olsen, prima promessa sposa e poi abbandonata per dedicarsi interamente alla scrittura. Benché afflitto dalla pressione della fama, sceglie deliberatamente di vivere nell'affollata Copenaghen dove tutti lo conoscono, ma dove ha l'impressione che nessuno lo capisca. E quando, a 42 anni, crolla esausto sta ancora approfondendo la questione dell'esistenza: come essere «umani» in questo mondo.

KIERKEGAARD. Secreto y testimonio Ettore Rocca, 2020-06-11 ¿De qué nos sirve Kierkegaard hoy? Este libro no desea dar una respuesta directa a esta pregunta. Pero pone la obra de Kierkegaard en relación con diversas problemáticas que hoy nos ocupan: ¿Qué significa ser libre? ¿Es la angustia una enfermedad o una condición en la vida del hombre? ¿Qué consecuencias tiene la secularización y estetización del cristianismo? ¿Cuál es la relación entre fe y razón, y entre teología y filosofía? ¿Cuál es el significado del arte para el cristianismo? ¿Qué es el amor? ¿Se puede construir una sociedad sobre la base del amor? ¿Es posible representar el sufrimiento humano de un modo fidedigno? ¿Qué caracteriza la existencia humana? ¿Se puede matar en aras de la verdad? ¿Hay un límite a la libertad de expresión en relación con la religión? Esto es, a fin de cuentas, lo que decide si una obra está viva: que pueda seguir diciendo algo que sea relevante para un individuo humano o para una sociedad. De te fabula narratur: el cuento trata de ti.

Verità e paradosso in Søren Kierkegaard Diego Giordano, 2016-04-14 Secondo Søren Kierkegaard alla luce del rapporto, intimo e personale, con Dio è possibile accedere alla verità. L'importanza del rapporto è data dal fatto che Dio non solo è la verità in quanto tale, ma la condizione che permette la disponibilità della verità all'uomo. In tale movimento relazionale le solide categorie che strutturano e sorreggono il pensiero devono fare i conti con un'opzione di senso istituita dalla fede che, destabilizzando ogni atto noetico-conoscitivo razionale e culturale, conduce alle porte del paradosso. L'operazione che Kierkegaard riesce a compiere è quella di calare il paradosso, che è il paradosso della fede, nella verità, che è la verità del singolo nel proprio rapporto a Dio. La fede porta alla verità unicamente se è la verità a generare e garantire l'atto di fede. Questo libro è diviso in due sezioni: una prima parte d'introduzione storica alla vita e al contesto in cui Kierkegaard operò, e una seconda parte costituita da un saggio su due nozioni centrali nel pensiero del filosofo, quelle di verità e paradosso, analizzate sia dal punto di vista teoretico-ermeneutico, in dialogo con Nietzsche e Heidegger, sia da quello della filosofia analitica, con particolare riferimento ad alcune operazioni concettuali compiute da Frege, Russell e Wittgenstein.

Storia della metafisica Battista Mondin,1998

Cactus Alfonso Berardinelli,2019-01-09T00:00:00+01:00 Proprio come un cactus, che cresce in ambienti poco favorevoli, così Alfonso Berardinelli si mostra particolarmente spinoso. Sarà l'ambiente culturale che abbiamo intorno a provocare in lui, nello stesso tempo, aggressività polemica e distacco? Berardinelli è sempre stato particolarmente attento a quegli episodi rivelatori nei quali la cultura diventa inavvertitamente la caricatura di se stessa cadendo, così, nel ridicolo. Con la crudeltà aforistica dei suoi ritratti, ecco che, sotto i nostri occhi, la critica si trasforma in letteratura e il giudizio in satira, e diagnosi lucide e irrisorie mostrano i tratti spesso involontariamente comici di quella artificiosa "serietà" e di quella funesta "profondità" che continuano a imperversare nella nostra cultura.

Una verità per me Giuseppe Modica,2007

Colección Papeles de Kierkegaard: Diarios Volumen VII, diciembre de 1844-1845 Søren Kierkegaard

1,2022-10-28 El presente volumen contiene los borradores y anotaciones de Postscriptum no científico y definitivo a Migajas filosóficas. También se incluyen notas sobre Etapas en el camino de la vida y destacan las reflexiones en torno a la figura del Don Juan.

Giosuè in Chipas Ezio Saia,2021-03-01 Quando Giosuè approda in Chipas alla ricerca, come giornalista, di notizie dei parenti, la guerra civile è appena finita ma cova sotto le ceneri. Iniziano le sue avventure tra guerriglieri, preti, amori e appassionate discussioni. Avvolto nella ragnatela di quel clima, perennemente innamorato di donne complesse e difficili, come la Chipa, Manuela, Concita, si dibatte fra i giochi di potere economico e politico che insanguinano quella terra. La sua vita subisce una svolta quando la Chipa viene assassinata e deve trasformarsi in tenace cacciatore degli assassini.

Comprendere il limite. L'indagine delle choses divines in Paul Valéry Barbara Scapolo,2007

Relazioni e significati: Kierkegaard e Thomas Mann Enzo Paci,1965

La cattiva coscienza Vladimir Jankélévitch,2000

Enten-Eller Søren Kierkegaard,2025-02-11T00:00:00+01:00 Questo quarto tomo di «Enten-Eller» può considerarsi un testo del tutto nuovo per il lettore italiano. Qui, nella mirabile struttura dialogica dell'opera, assistiamo a un mutamento dei ruoli: non parla più la voce di «A», l'Esteta, le cui divagazioni compongono la prima parte di «Enten-Eller», ma quella di «B», il giudice Wilhelm, portavoce dell'etico, che ad «A» replica con altro stile, con nuovi argomenti. E proprio a questo punto appariranno in definitiva evidenza due peculiarità di quest'opera geniale: innanzitutto la sua rinuncia alla voce unica che trasmette un unico pensiero, quale appartiene alla tradizione della filosofia moderna, per accedere invece alla pluralità delle voci che dicono molteplici pensieri, compresenti e ugualmente legittimi. La seconda peculiarità è quella di evitare la tematica classica della teoria della conoscenza per camuffarne gli interrogativi dietro occasioni che appartengono all'esistenza quotidiana: in questo caso la discussione sul matrimonio, qui difeso da «B» in una replica che in realtà è un nuovo capitolo

dell'antica disputa fra l'immediatezza e la mediazione, fra il «vivere di preda» dell'estetico e la riflessione dell'etico. Ma questo camuffamento della metafisica nella vita quotidiana – vero senso di una «filosofia dell'esistenza» che qui mette alla prova per la prima volta le sue categorie –, permette a Kierkegaard anche un'altra impresa: condurre in parallelo una rinnovata, mordente critica di quell'epoca, la sua e la nostra, che «si dichiarò sia per l'amore in modo che venisse escluso il matrimonio, sia per il matrimonio in modo che si rinunciasse all'amore».

Cristianesimo Umberto Galimberti, 2012-11-14T06:00:00+01:00 Più di dieci anni fa nelle Orme del sacro Umberto Galimberti esplorava la religiosità in Occidente, raccogliendo in un volume molti suoi interventi e articoli apparsi sui quotidiani con cui collaborava. Da allora la riflessione di Galimberti sul sacro e sulla sua crisi si è approfondita, mentre molte cose cambiavano nel panorama religioso e intellettuale, prima fra tutte l'elezione di Joseph Ratzinger a papa dopo la scomparsa di Giovanni Paolo II. In questo nuovo libro, che riprende solo in alcune parti il testo precedente, rivedendole e ampliandole, Galimberti mira a definire compiutamente la sua visione del cristianesimo, a cui riconosce il merito di aver dato vita e forma all'Occidente, ma che a questo Occidente ha anche strappato il cuore autenticamente religioso. Il cristianesimo è per Galimberti la religione dal cielo vuoto, la religione che ha desacralizzato il sacro, perché ha assegnato tutto il bene a Dio e tutto il male a Satana. Ha preferito la razionalità della filosofia greca con cui ha costruito la sua teologia al comandamento dell'amore che è l'essenza del messaggio evangelico. Con l'incarnazione ha portato Dio sulla terra, sopprimendo la trascendenza del sacro, che è “il luogo in cui il bene e il male, il giusto e l'ingiusto, il benedetto e il maledetto si con-fondono, e da cui, nella sua evoluzione, l'umanità si è emancipata, senza tuttavia poter sopprimere lo sfondo enigmatico e buio da cui ha tratto origine”. Per contare ancora qualcosa nel nostro mondo dominato dalla tecnica, questo cristianesimo ormai del tutto esangue e desacralizzato si è ridotto a un'agenzia etica, che si pronuncia su aborto, fine vita, scuola pubblica e privata, e si è fatto “evento diurno, lasciando la notte indifferenziata del sacro alla solitudine dei singoli, che un tempo erano protetti da quei riti e da quelle metafore di base che hanno fatto grande questa religione e così decisiva per la formazione dell'uomo occidentale, e che oggi, senza protezione religiosa, devono vedersela da soli con l'abisso della propria follia, che il sacro sapeva rappresentare e la ritualità religiosa placare”.

Tra Gerusalemme e Atene Benjamin Fondane, 2025-10-11 Il libro Tra Gerusalemme e Atene offre per la prima volta al pubblico italiano una prospettiva d'insieme sul rapporto di Benjamin Fondane con l'ebraismo. Il volume raccoglie gli articoli che il giovane Fondane (Fundoreanu) scrisse per alcune riviste ebraiche di lingua romena, oltre a una sezione antologica tratta dalla sua opera francese. Al pari di Kafka, Celan, Šestov e molti altri scrittori ebrei del XX secolo, Fondane tentò di definire il proprio legame con la religione ebraica. Nei libri profetici e nella Cabballà intravide un'alternativa al pensiero logico-razionale greco. Ma la tradizione ebraica, in cui la collettività prevale sull'esistenza individuale, non poté rappresentare una via percorribile per colui che tentava di liberare Dio dal giogo della Legge e della morale. Né il suo interesse per la Bibbia

poteva infine risolversi in un atto di fede capace di dissipare il dramma del vivere. Contro ogni tentativo volto a pacificare il reale, Fondane ravvisò l'incollabile distanza che separa rivelazione e ragione, vita e sapere, Gerusalemme e Atene.

Sermoni Paolo Ricca, 2020-11-27T09:53:00+01:00 L'impresa di parlare di Dio nel nostro tempo e di predicarlo può mettere in movimento la mente e il cuore in un gran numero di direzioni, dischiudendo ampi orizzonti forse inesplorati fuori e dentro la coscienza di ciascuno. Ma può anche facilmente diventare la caricatura di Dio e deludere amaramente l'attesa legittima che l'espressione «predicazione cristiana» - di cui il «sermone» è lo strumento tradizionale e principale - può suscitare.

Unveiling the Power of Verbal Artistry: An Psychological Sojourn through **Come Si Pronuncia Kierkegaard**

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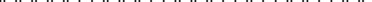
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