

PHILOSOPHICAL  
FRAGMENTS

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JOHANNES CLIMACUS



Søren Kierkegaard

*Edited and Translated by*  
Howard V. Hong and  
Edna H. Hong  
*with Introduction and Notes*

# Philosophical Fragments And Johannes Climacus

**RM Cervero**



## **Philosophical Fragments And Johannes Climacus:**

*Philosophical Fragments* Søren Kierkegaard, 2017-11-21 *Philosophical Fragments* is a Christian philosophical work written by Danish philosopher Søren Kierkegaard in 1844. It was 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.

**Philosophical Fragments** Søren Kierkegaard, 1962 **Philosophical Fragments and Johannes Climacus** Robert L. Perkins, 1994 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 Søren 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.

*Philosophical Fragments, Or, A Fragment of Philosophy ; Johannes Climacus*, 1962 **Philosophical Fragments, or a Fragment of Philosophy/Johannes Climacus, or De omnibus dubitandum est. (Two books in one volume)** Søren Kierkegaard, 2013-04-21 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.

*Kierkegaard's "Fragments" and "Postscript"* C. Stephen Evans, 1983 *Kierkegaard's Fragments and Postscripts* University Professor of Philosophy and Humanities and Professorial Fellow C. Stephen Evans, 2020-11-15 Evans' analysis of Kierkegaard's *Philosophical Fragments* and *Concluding Unscientific Postscript* introduces even the nonspecialist to two of Kierkegaard's most challenging works without minimizing the complex nature of his philosophy. Evans honors Kierkegaard's wish not to be confused with his pseudonyms and so frames the discussion around the thoughts of Johannes Climacus. Yet Evans highlights

the similarities between Climacus and Kierkegaard's ideas while setting them in conversation with contemporary philosophers and theologians. The book is divided into thirteen chapters. The first three set up the book with an introduction to Kierkegaard's pseudonymous literature as a whole, an overview of Fragments and Postscript, and a discussion of the character and views of the Johannes Climacus pseudonym. The next nine chapters delve into specific pairs of concepts such as existence and the ethical, truth and subjectivity, and irony and humor. Evans also explores concepts that illuminate immanent or natural religion as well as Christianity understood as a transcendent religion grounded in a special revelation. Throughout, there is a revealing look at the roles objectivity and subjectivity play in human existence. Evans concludes his work with a consideration of Climacus's voice that opens the door for readers to make their own interpretations and contributions to the conversation. A careful and lucid guide, Evans's book is a key companion to Kierkegaard's philosophical writings.

**Philosophical Fragments, or, a Fragment of Philosophy** Søren Kierkegaard, 2007      **Philosophical Fragments: Or, a Fragment of Philosophy**, 1974      **Philosophical Fragments; Or, A Fragment of Philosophy**, by Johannes Climacus [pseud.] ... **Responsible for Publication: S. Kierkegaard. Originally Translated and Introduced by David F. Swenson. New Introduction and Commentary by Niels Thulstrup. Translation Revised and Commentary Translated by Howard V. Hong** Søren Kierkegaard, 1962      Philosophical Fragments Søren Kierkegaard, 2009-09. In PHILOSOPHICAL FRAGMENTS Søren Kierkegaard writing under the pseudonym Johannes Climacus seeks to explain the nature of Christianity in such a way as to bring out its demands on the individual and to emphasize its incompatibility with the theology based on the work of Hegel that was becoming progressively more influential in Denmark. If one were to read only two or three of Kierkegaard's works, this is unquestionably one of the ones to read. One cannot understand Kierkegaard's thought without reading this book, and along with its sequel represents the heart of what he was trying to achieve in what he called his Authorship Through PHILOSOPHICAL FRAGMENTS. Kierkegaard purports to present the logic of Christianity.

**Philosophical Fragments** Søren Kierkegaard, 2013-08-22. In PHILOSOPHICAL FRAGMENTS Søren Kierkegaard writing under the pseudonym Johannes Climacus seeks to explain the nature of Christianity in such a way as to bring out its demands on the individual and to emphasize its incompatibility with the theology based on the work of Hegel that was becoming progressively more influential in Denmark. If one were to read only two or three of Kierkegaard's works, this is unquestionably one of the ones to read. One cannot understand Kierkegaard's thought without reading this book, and along with its sequel represents the heart of what he was trying to achieve in what he called his Authorship Through PHILOSOPHICAL FRAGMENTS. Kierkegaard purports to present the logic of Christianity.      **The Book on Adler** Robert L. Perkins, 2008. The Book on Adler is Kierkegaard's most revised manuscript, his longest unpublished book, and the book of which he left the most drafts. When he decided not to publish the book, he pulled a chapter, "The Difference between a Genius and an Apostle," and published it in *Two Ethical Religious Essays* (1849). All this rowing and backwatering show the complexity

of his personal involvement in this book and concern for the person of Adler The ostensible subject is the claim by a pastor of the Danish state church Adolph Peter Adler that he had received a private revelation from Jesus in which He had dictated the truth about the origin of evil The content of this revelation was quoted verbatim in the preface to one of Adler s several books of sermons Such a claim to a private revelation was then and is still in conflict with the concepts of revelation and authority in Christian churches Jesus had further commanded Adler to burn all Hegel s texts that he owned which he did without hesitation Adler had written his doctoral thesis on isolated subjectivity in Hegel s thought and he apparently thought that the burning of Hegel s books cleaned up his categories and ridded him of Hegel s influence on his thinking The irony is that this observable act demonstrated his own isolation not only from the Hegelian tradition but also from Christian theology which addresses itself to the human heart Kierkegaard considered Adler s revelation claim to be an extreme but still typical example of the religious confusions of the age The essays in this volume address the issue of revelation subjectivity and related topics that remain problematic to this day and are perhaps even more acute in a postmodern age BOOK JACKET

**Passionate Reason** C. Stephen Evans,1992-11-22 Johannes Climacus Søren 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 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 [International Kierkegaard Commentary: Philosophical fragments and Johannes Climacus](#) Robert L. Perkins,1994 [Kierkegaard's Writings](#) Søren Kierkegaard,1978 *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      **Philosophical Fragments Or a Fragment of Philosophy** Johannes Climacus,1936      **An Introduction to Kierkegaard's Philosophical Fragments** Richard H. Lineback,1962      **Reasonableness of Faith** Tony Kim,2012 In Reasonableness of Faith Tony Kim gives an account of the nature of the relationship between faith and reason through a study of S ren Kierkegaard s Philosophical Fragments which was published under the pseudonym Johannes Climacus The relationship between faith and reason is problematized by the fact that these ideas essentially occupy different realms of human thought Kim argues that Climacus contends that there is a historical relation between God and human beings

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