

Le Sens Du Monde

Douglas Robinson

Le sens du destin Arthur Schopenhauer, 2009

Yves Bonnefoy and Jean-Luc Nancy Emily McLaughlin, 2020-05-06 This volume explores how poets use different kinds of formal experimentation to change the way we think, and to allow us to try out new ways of perceiving existence and positioning ourselves within the world. Yves Bonnefoy and Jean-Luc Nancy: Ontological Performance examines the affinities that exist between Bonnefoy's poetry and Nancy's philosophy. It analyses how Bonnefoy experiments with the poem's act of address, its material disposition, and sonorous performance. It scrutinises how he foregrounds the bodily and material forces that are at play within language in order to make us feel the diverse worldly forces that are active within us and to make us perceive our own human existence in more interconnected ways. Exploring how Bonnefoy and Nancy share the desire to resist detached ways of perceiving existence, this book analyses how they present interaction as the generative dynamic that drives all existence and use the text's resonant play to make us aware of how all bodies—human, material, or poetic—emerge from a complex interplay of worldly forces.

Le Tractatus de Wittgenstein et l'Éthique de Spinoza Markus Aenishänslin, 2012-12-06 Wittgenstein et Spinoza construisent, l'un dans le Tractatus, l'autre dans l'Éthique, des systèmes philosophiques réunissant le monde, l'homme et Dieu dans lesquels ils s'opposent sur de nombreux points. C'est ainsi par exemple que, suivant Spinoza, l'homme est assuré que rien ne se produit sans cause alors que Wittgenstein rejette la possibilité de rapports d'ordre causal entre les événements. Le présent travail dissèque dans une première partie l'œuvre de Wittgenstein, il analyse dans une deuxième partie la doctrine de Spinoza, et il compare enfin dans la troisième partie les deux systèmes dont il fait ressortir les points de concordance et de dissemblance dans leurs constructions respectives. Il traite les œuvres philosophiques que sont le Tractatus et l'Éthique comme si elles relevaient de sciences telles que la mécanique, l'astronomie, etc., et utilise des modèles géométriques appropriés à leur interprétation. L'étude comparative du Tractatus et de l'Éthique, qui ne cessent d'exercer leur influence sur la pensée humaine, permet de conclure que le Tractatus, œuvre du XXe siècle, renoue avec le rationalisme du XVIIe siècle exprimé par Spinoza.

Strange Wonder Mary-Jane Rubenstein, 2009-03-05 Strange Wonder confronts Western philosophy's ambivalent

relationship to the Platonic wonder that reveals the strangeness of the everyday. On the one hand, this wonder is said to be the origin of all philosophy. On the other hand, it is associated with a kind of ignorance that ought to be extinguished as swiftly as possible. By endeavoring to resolve wonder's indeterminacy into certainty and calculability, philosophy paradoxically secures itself at the expense of its own condition of possibility. Strange Wonder locates a reopening of wonder's primordial uncertainty in the work of Martin Heidegger, for whom wonder is first experienced as the shock at the groundlessness of things and then as an astonishment that things nevertheless are. Mary-Jane Rubenstein traces this double movement through the thought of Emmanuel Levinas, Jean-Luc Nancy, and Jacques Derrida, ultimately thematizing wonder as the awesome, awful opening that exposes thinking to devastation as well as transformation. Rubenstein's study shows that wonder reveals the extraordinary in and through the ordinary, and is therefore crucial to the task of reimagining political, religious, and ethical terrain.

The Art of Medieval French Romance Douglas Kelly, 1992-04-01 Douglas Kelly provides a comprehensive and historically valid analysis of the art of medieval French romance as the romancers themselves describe it. He focuses on well-known writers, such as Chrétien de Troyes and Marie de France, and also draws on a wide range of other sources—prose romances, non-Arthurian romances, thirteenth-century verse romances, and variant versions from the later Middle Ages. Kelly is the first scholar to present the “art” of medieval romance to a modern audience through the interventions and comments of medieval writers themselves. The book begins by examining the difficulties scholars perceive in medieval literature: problems such as source and intertextuality, structure in its manifold modern meanings, and character psychology and individuality. These issues frame Kelly's identification and discussion of all the known authorial interventions on the art and craft of romance. Kelly's careful reconstruction of the “art” of romance, based on the records left by the romancers themselves, will be an invaluable resource and guide for all medievalists.

Anglophonia Collectif d'auteurs, 1998

Translating the Monster Douglas Robinson, 2022-10-24 One of the hottest battles emerging out of the theoretical and methodological collisions between Comparative Literature and Translation Studies—especially on the battleground of World Literature—has to do with translatability and untranslatability. Is any translation of a great work of literature not only a lamentable betrayal but an impossibility? Or is translation an imperfect but invaluable tool for the transmission of works and ideas beyond language barriers? Both views are defensible; indeed both are arguably commonsensical. What Douglas Robinson argues in *Translating the Monster*, however, is that both are gross oversimplifications of a complex situation that he calls on Jacques Derrida to characterize as “the monster.” The Finnish novelist Robinson takes as his case study for that monstrous rethinking is Volter Kilpi (1874-1939), regarded by scholars of Finnish literature as Finland's second world-class writer—the first being Aleksis Kivi (1834-1872). Kilpi's modernist experiments of the 1930s, especially his so-called

Archipelago series, beginning with his masterpiece, *In the Alastalo Parlor* (1933), were forgotten and neglected for a half century, due to the extreme difficulty of his narrative style: he reinvents the Finnish language, to the extent that many Finns say it is like reading a foreign language (and one contemporary critic called it the “Mesopotamian language ... of a half-wit”). That novel has been translated exactly twice, into Swedish and German. Translating the *Monster* also gives the English-speaking reader an extended taste of the novel in English—en route to a series of reframings of the novel as allegories of translation and world literature.

The Studio, 1900

Sophrologie Richard Esposito, Dominique Aubert, Pascal GAUTIER, Bernard Santerre, 2020-01-28 Ce dictionnaire des concepts, techniques et champs d'application de la sophrologie recense près de 400 termes. Son objectif est d'apporter une connaissance à la fois immédiate, délimitée et pointue des termes fondamentaux de la sophrologie. Chaque définition étant très développée, cet ouvrage fournit un état des lieux des savoirs actuels de la sophrologie, ses fondements, ses différentes techniques et méthodes, sans pour autant privilégier ou ignorer aucun des courants légitimes de la sophrologie. Il met en évidence par un système de corrélats les croisements entre la sophrologie, la médecine, la psychanalyse, la psychologie comportementale et les neurosciences. Sous la direction de Richard Esposito, une soixantaine de sophrologues ont participé à sa rédaction, y apportant, par la diversité de leur formation de base (qu'ils soient psychiatre, philosophe, psychologue, masseur-kinésithérapeute, gynécologue, infirmier, ergothérapeute, psychomotricien...), des savoirs complémentaires ou un éclairage particulier. À tous ceux qui veulent se former à la sophrologie ainsi qu'aux sophrologues professionnels pour lesquels il représente un outil de travail essentiel, cet ouvrage s'impose comme le dictionnaire de référence en sophrologie grâce à l'exhaustivité de ses définitions et des termes choisis.

Le sens du possible Stéphane Chauvier, 2010 Il se trouve aujourd'hui des philosophes pour soutenir que la seule différence entre César franchissant le Rubicon et César ne le franchissant pas, c'est le monde dans lequel ces événements se sont, en fait, l'un et l'autre produits. César a franchi le Rubicon dans ce monde, celui où nous sommes nous-mêmes, tandis que c'est dans un autre monde que César, ou l'une de ses répliques, ne l'a pas franchi. Nous appelons réel ce qui s'est passé dans ce monde et possible ce qui s'est passé dans un autre. Comment échapper à ces extravagances? Comment maintenir la distance infranchissable qui sépare l'être du non-être? En subordonnant l'ontologie du possible à son épistémologie. On découvre alors qu'une possibilité est une fiction qui nous est indispensable pour découvrir certains aspects du réel. On découvre qu'il existe une connaissance par les possibles, comme il existe une connaissance par l'expérience. On découvre que la pensée du possible est comme un sixième sens qui nous donne une prise cognitive plus ferme sur le réel. Mais on découvre aussi qu'il y a des formes variées de cette connaissance du réel par le possible. Et que la philosophie pourrait bien être la plus radicale en même temps que la plus méthodique de ces formes.

Philosophie: Logique Auguste Gratry, 1868

Philosophie Alphonse Gratry (Orat.), 1868

Logique par A. Gratry, 1858

Le Guide Musical, 1913

Constitutional Sovereignty and Social Solidarity in Europe Jeffrey Ellsworth, Johan van der Walt, 2015-05-21 The essays in this book respond in different ways to questions regarding sovereignty, constitutionality and social solidarity in the European Union. A common theme in the book is a perception that the people and peoples of the European Union have drifted into a quagmire of political paralysis within which essential features of the paralysis – lack of constitutionality, lack of sovereignty and lack of social solidarity – feed off one another. Some of the essays put forward a more positive view. They associate the demise of sovereignty in Member States of the European Union with an emergence of new forms of democracy or new formations of political legitimacy in the complex structures of multi-level governance in the European Union. Between them, the essays provide the reader with a comprehensive study of the key issues of European politics and law today.

Corpus Jean-Luc Nancy, 2009-08-25 How have we thought “the body”? How can we think it anew? The body of mortal creatures, the body politic, the body of letters and of laws, the “mystical body of Christ”—all these (and others) are incorporated in the word Corpus, the title and topic of Jean-Luc Nancy’s masterwork. Corpus is a work of literary force at once phenomenological, sociological, theological, and philosophical in its multiple orientations and approaches. In thirty-six brief sections, Nancy offers us at once an encyclopedia and a polemical program—reviewing classical takes on the “corpus” from Plato, Aristotle, and Saint Paul to Descartes, Hegel, Husserl, and Freud, while demonstrating that the mutations (technological, biological, and political) of our own culture have given rise to the need for a new understanding of the body. He not only tells the story of this cultural change but also explores the promise and responsibilities that such a new understanding entails. The long-awaited English translation is a bold, bravura rendering. To the title essay are added five closely related recent pieces—including a commentary by Antonia Birnbaum—dedicated in large part to the legacy of the “mind-body problem” formulated by Descartes and the challenge it poses to rethinking the ancient problems of the corpus. The last and most poignant of these essays is “The Intruder,” Nancy’s philosophical meditation on his heart transplant. The book also serves as the opening move in Nancy’s larger project called “The deconstruction of Christianity.”

Hermeneutic Rationality Maria Luísa Portocarrero, Luis António Umbelino, Andrzej Wierciński, 2012 The problem of the limits of reason is by no means a privileged subject of an academic discourse. By reducing reality to what can be conceived of within the paradigms of the scientific laboratory, manipulative despotism, which positivistic notion of objectivism has established, creates in a human being a unilateral conscience of the world and of oneself; a conscience that dominates today our understanding of existence in its manifold senses of Being and the world we live in. This way of thinking, based on a

powerful and skillful technique aimed at controlling human life in all its dimensions, intends to impose this limiting positivistic horizon on human beings in the name of Liberte, Egalite, and Fraternite. Hermeneutic rationality resists the claims of modern science and promotes the culture of hospitality toward the world as it shows itself in its complexity. Maria Luisa Portocarrero, Universidade de Coimbra, Portugal, Professor of Philosophy, specializing in the phenomenological hermeneutics of Hans-Georg Gadamer and Paul Ricoeur. Luis Antonio Umbelino, Universidade de Coimbra, Portugal, Professor of Philosophy and Artistic Studies. Andrzej Wiercinski, Albert-Ludwigs-Universitat Freiburg, Germany, Professor of Philosophy of Religion, specializing in Practical Philosophy/Philosophical Hermeneutics.

Lieux propices Adelaide Russo, Simon Harel, 2005

La trame et la chaîne J. Cazeaux, 2018-12-10

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