

Henri Mongis

Ontologie du tragique et question de Dieu

De Heidegger à Thomas d'Aquin



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Ontologie Tragique Question Dieu Heidegger

Louis-Georges Bourdat-Sainsevin



Ontologie Tragique Question Dieu Heidegger:

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L'impensé de la philosophie heideggerienne Joël Balazut, 2007-01-01 L'œuvre de Heidegger trouve son accomplissement dans une pensée de la finitude radicale de l'homme et dans une ontologie tragique qui dévoilant le monde comme abysse et banalité exclut tout horizon théologique Cette absence est précisément la source d'un impensé fondamental chez ce philosophe profondément préoccupé de religion sa propre pensée que sa dimension athologique lui rend impossible assumer entièrement

Heidegger en France - tome 1 Dominique Janicaud, 2014-04-01 Il était une fois un enfant pauvre de Souabe Par la seule force de sa pensée et l'acharnement de son travail personnel il devint mondialement célèbre et conquiert l'intelligentsia de l'ennemi héréditaire la France Comment Heidegger a-t-il pu occuper durant plus d'un demi-siècle la position privilégiée de philosophe la mode et de maître penser Paris capitale de l'intelligence et de la culture Malgré l'abondance des traductions des interprétations et des interventions politiques on n'avait jamais tenté de croire en français l'histoire complète de la réception singulièrement mouvementée et imprévisiblement féconde de la pensée sans doute la plus originale du XXe siècle Récits et analyses s'articulent pour retracer les phases principales d'une aventure intellectuelle multiforme nullement réductible à une réception passive et on retrouve les grandes figures intellectuelles du dernier demi-siècle de Sartre Ricoeur de Lacan Char de Levinas Derrida Document et témoignage cette fresque historique et philosophique entend aussi offrir des instruments critiques pour enrichir le débat sur la portée d'une pensée toujours controversée

Ontologie du tragique et question de Dieu Henri Mongis, 2015 Le temps dans le sens lucide par Heidegger est il la condition de possibilité de toute manifestation et la plus originaire La manifestation de l'être est elle nécessairement tragique la mort ou bien y a-t-il une manifestation infinie et laquelle La tragédie du savoir ignorant ses limites a déjà été pensée par Hegel mais Heidegger a contesté la possibilité d'un savoir absolu prétendant la surmonter Comment expliquer néanmoins l'appel persistant à chercher le Mot unique pour l'être ou sa manifestation la plus propre Pour une part cet ouvrage examine les tensions internes de la pensée heideggerienne du tragique confrontée à celle de Hegel Il fait aussi ressortir que des successeurs comme Levinas et Henry en dépit de leur prise de distance sont restés dépendants de Heidegger en tenant pour irréductible la

finitude du savoir L aspiration la pl nitude intuitive Husserl propre chez l homme au d sir naturel de conna tre Aristote demeure alors incompr hensible Ne faut il pas reconsid rer le th me traditionnel d une Lumi re ternelle ainsi que celui de la vision imm diate de Dieu en tant que participation cette Lumi re Apr s une description de donn es de l exp rience mystique cet ouvrage reprend la question de Dieu en lien avec celle de l tre moyennant une lecture de Thomas d Aquin en d bat avec Heidegger et d autres figures majeures de la ph nom ologie

Heidegger et l'hymne du sacré Emilio Brito,1999 Grace a son interrogation incomparablement tenace et incisive sur le sens de l tre la pensee heideggerienne accede a une comprehension du sacré qui semble irreductible a tout autre et qui par son originalite et sa profondeur compte parmi les plus significatives elaborees a notre epoque Le present ouvrage etudie le rapport complexe entre cette notion du sacré et les eclaircissements heideggeriens sur le divin et la mediation poetique Il s articule en quatre parties dont la premiere expose la genese de l interpretation heideggerienne du sacré La deuxieme partie propose une etude thematique du nouveau lexique que Heidegger au contact notamment de la poesie de Holderlin introduit dans sa meditation du sacré La troisieme partie entreprend une serie de discernements critiques en se laissant instruire par les principaux travaux qui ont examine explicitement la comprehension heideggerienne du sacré du divin et du poete Dans une perspective synthetique la quatrieme partie enfin s efforce de ressaisir l approche de Heidegger par le biais de ce qui la deborde en la faisant dialoguer avec d autres pensees philosophiques et theologiques marquantes ce qui conduit a considerer entre autres la difference du sacré et du Saint Degage a partir des developpements diachroniques de la premiere partie le triptyque du sacré du divin et du poete structure aussi bien les synchronisations thematiques de la deuxieme partie que les discernements critiques fournis par la troisieme et il est assume tout en etant depasse par les chapitres systematiques de la derniere partie

Les lois du tragique Jules Monnerot,1969-01-01T00:00:00+01:00 Cet ouvrage est une r dition num rique d un livre paru au XXe si cle d sormais indisponible dans son format d origine

L' Ontologie acosmique Laurent Van Eynde,1993 Que la pens e de Heidegger tout le moins l poque de Sein und Zeit f t le reflet d une d tresse de notre poque voil ce que montrent les travaux de Karl L with La pertinence ph nom ologique de la philosophie heidegg rienne s en trouve sans nul doute remise en cause Aussi l auteur souligne t il la pr gnance dans de Sein und Zeit d une pens e de l acosmisme qui ratifie la d valorisation moderne de la quotidiennet intramondaine et confine la ph nom nalit dans le registre de l inauthenticit Une telle ontologie est anticip e par les d nonciations pascalienues des principes pr sidant l laboration du projet moderne La pens e de Pascal est une confrontation avec l tranget de ce monde clat qui implicitement pour Heidegger est encore notre monde L analyse compar e des pens es de Pascal et Heidegger permet tout autant d clarier d un jour nouveau les Pens es et Sein und Zeit que d esquisser une critique plus g n rale de l ontologie acosmique philosophie annonciatrice du nihilisme post moderne

Arendt et Heidegger Emmanuel Faye,2016-09-14 N y a t il pas une contradiction dans l oeuvre d Arendt On y trouve une description critique du totalitarisme national socialiste mais aussi l apologie de Heidegger rig malgr son loge de la v rit interne et

grandeur du mouvement nazi en roi secret de la pensée L'étude des Origines du totalitarisme montre qu'Arendt développe une vision heideggerienne de la modernité Dans Condition de l'homme moderne la conception d'humanisme de l'humanité au travail et le discrédit jet sur nos sociétés galitaires procèdent galemment de Heidegger En outre des lettres inédites montrent qu'Arendt a décidé de marcher sur les pas de Heidegger avant leurs retrouvailles de l'année 1950 Il s'agit d'une adhésion intellectuelle irréductible la seule passion amoureuse et qui mérite d'être prise au sérieux Certes Arendt ne partage pas l'antisémitisme exterminateur de Heidegger confirmé par ses Cahiers noirs Que devient cependant la pensée lorsqu'elle se voit instrumentaliser dans l'opposition nouveau mythe moderne entre Heidegger le penseur retiré sur les hauteurs neigeuses de sa hutte de Todtnauberg et Eichmann l'exécutant sans pensée le clown muré dans sa cage de verre

Traces de Dieu dans la philosophie d'Emmanuel Levinas Magdalene Thomassen, 2017-10-20 La question de Dieu dans la philosophie d'Emmanuel Levinas est notablement complexe D'une part elle ne cesse de la traverser d'autre part elle s'y retrouve pleine explicitement Cette complexité se révèle surtout dans la plurivocité de la notion de trace indissociable du sens que le mot Dieu y acquiert La densité tripartite de cette notion inscrite dans le visage d'autrui dans la passivité du sujet et dans le dire prophétique donne penser Dieu comme absence présence d'une transcendance radicale celle-ci même sa suspension absolue affecte l'immanence et s'incarne comme intelligibilité première Aussi est-ce l'élévènement de la trace en ces trois modalités tel qu'il présente l'œuvre de Levinas que la présente étude cherche à examiner

L'ontologie de Miguel de Unamuno François Meyer, 1955-01-01 T00:00:00+01:00 Cet ouvrage est une réédition numérisée d'un livre paru au XXe siècle d'origine indisponible dans son format d'origine

Das Zeitdenken bei Husserl, Heidegger und Ricoeur Inga Römer, 2010-06-17 Die Studie untersucht das Zeitdenken von Husserl Heidegger und Ricoeur in philosophiehistorischer systematischer und methodologischer Hinsicht Den besonderen Gesichtspunkt der Studie bilden die drei von Ricoeur in Zeit und Erzählung behaupteten Aporien der Zeit Der erste Teil untersucht Husserls Zeitdenken in den frühen Zeitvorlesungen den Bernauer Manuskripten und den C Manuskripten Der zweite Teil führt eine Auseinandersetzung mit dem Zeitdenken des frühen Heidegger thematisiert jedoch auch dessen Entwicklung in Heideggers späteren Schriften Der dritte Teil enthält eine umfassende Darstellung des Zeitdenkens von Ricoeur die zugleich eine systematische Einheit in seinem Spätwerk aufweist Die philosophiehistorische Untersuchung der Phänomenologie der Zeit unter dem systematischen Leitfaden der Zeitaporien zeichnet zudem die Entwicklung der phänomenologischen Methode nach die von einer reinen Phänomenologie über eine hermeneutische bis zu einer kritisch hermeneutischen Phänomenologie reicht This study analyses the thinking on time in Husserl Heidegger and Ricoeur from a historical systematic and methodological perspective The specific perspective of the study is provided by the three aporias of time that Ricoeur states in Time and Narrative The first part of the book analyses Husserl's thinking on time as it is presented in the early lectures on time the Bernau manuscripts and the C manuscripts The second part elaborates on Heidegger's early thinking on time but also takes into consideration the corresponding

development in his later works The third part contains a comprehensive presentation of Ricoeur's thinking on time and shows at the same time a systematic unity in his later works The historical analysis of the phenomenology of time under the systematic perspective of the aporias of time also exhibits the development of the phenomenological method which ranges from a pure phenomenology to a hermeneutic and from there to a critical hermeneutic phenomenology **Irénikon**, 1973 *Le concept de l'angoisse dans la pensée de Martin Heidegger* Robert Tirvaudey, 2002 Dieu, le monde, l'état et l'homme dans la pensée juive post-moderne Louis-Georges Bourdat-Sainsevin, 2003 *L'INTER-ETRE* Emmanuel BESNARD, *La philosophie italienne contemporaine à l'épreuve de Dieu* Secondo Bongiovanni, 2008 Depuis quelque temps en Italie la recherche philosophique témoigne d'une attention croissante à la garde des questions théologiques Cet intérêt n'est pas seulement le fait des philosophes d'inspiration chrétienne comme Pareyson ou Vattimo mais aussi des non croyants Ce livre propose une analyse critique des réflexions qui nourrissent le débat actuel entre la philosophie et la théologie Qu'il soit question de Dieu de l'expérience religieuse ou de l'essence du christianisme cette étude veut introduire au cœur d'un dialogue intense et nécessaire qui constitue une part importante de la philosophie italienne contemporaine **Le salut comme drame trinitaire** Achiel Peelman, 2002 **La saga des intellectuels français** François Dosse, 2018 Page 4 de la cub Nul n'aurait aussi bien armé que François Dosse pour relever le défi d'une histoire panoramique et systématique de l'aventure historique et créatrice des intellectuels français de la Libération au bicentenaire de la Révolution et la chute du mur de Berlin Son Histoire du structuralisme en deux volumes son attention la marche des idées ses nombreuses biographies de Michel de Certeau Paul Ricoeur Pierre Nora Cornelius Castoriadis lui ont donné depuis vingt ou trente ans une connaissance assez intime de la vie intellectuelle de la seconde moitié du XXe siècle pour lui permettre de couronner son œuvre par une tentative de cette enveloppement Le premier volume 1944 1968 couvre les années Sartre et Beauvoir et leurs contestations les rapports contrastés avec le communisme le choc de 1956 la guerre d'Algérie les débuts du tiers monde l'irruption du moment gaullien et sa contestation un temps dominé par la preuve de l'histoire l'influence du communisme et la progressive dissolution qui a suivi Le second volume 1968 1989 va de l'utopie gauchiste de Soljenitsyne et du combat contre le totalitarisme la nouvelle philosophie l'avènement d'une conscience écologique la désorientation des années 80 un temps marqué par la crise de l'avenir et qui voit s'installer l'hégémonie des sciences humaines Ce ne sont là que quelques uns des points de repère de cette saga qui embrasse une des périodes les plus effervescentes et créatrices de l'intelligentsia française de Sartre à Lévi Strauss de Foucault à Lacan Le sujet a déjà suscité une norme bibliographie mais une fresque de pareille ampleur est appelée à faire date *Paul Ricœur* Pieter Vandecasteele, 2008 The philosophical activity and publications of Paul Ricoeur cover a period of seventy years As a student at the Sorbonne in 1935 he published the first product of his pen L'appel de l'action Réflexions d'un étudiant protestant His last article Devenir capable être reconnu was written a few months before his death on 20th May 2005 and appeared later in Esprit Between those two titles in which action and reflection and the capable man and recognition

represent key notions of his philosophical itinerary Ricoeur published some thirty books Encouraged by friends and colleagues I present here a revised version of my bibliography updated and as complete as possible *Ruch filozoficzny*, 2007

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