

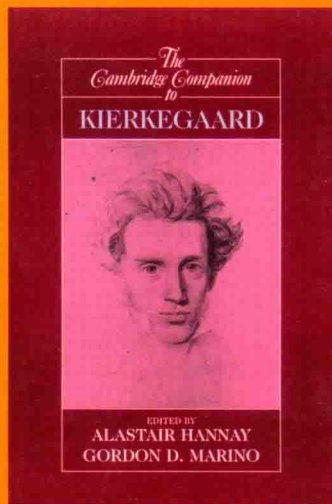


英文版
剑桥哲学研究指针

The Cambridge Companion to Philosophy

克尔凯郭尔

阿拉斯泰尔·汉内 戈登·D·马里诺 编



Kierkegaard

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The Cambridge Companion to Kierkegaard

阿拉斯泰尔·汉内 戈登·D·马里诺 编

Edited by Alastair Hannay Gordon D. Marino

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剑桥哲学研究指针

出版说明

生活·读书·新知三联书店自20世纪80年代中期以来一向重视引进西方现当代学术著作，在著译界朋友大力支持下，我店陆续刊行综合性文库和专题性译丛若干套，对近二十余年中国学术思想的建设发展起到了积极的作用。

三联书店现在以英文原版形式引进出版“剑桥哲学研究指针”，其主旨则在于便利国内读者和研究者翻阅查考，掌握西方学术研究的最新动态。“剑桥哲学研究指针”是英国剑桥大学出版社20世纪90年代刊行的大型学术参考书，面世之后，好评如潮，影响巨大，自1992年至今已出版六十余种。这套书以大哲学家为中心线索，辅以若干时期的哲学主题及哲学流派，由出色当行的学者出任主编，邀集各领域专家组成国际化的学者队伍，专门撰写文章，综述研究状况，缕列文献目录；各书的编辑方针清晰，体例完备周密，内容丰富，资料充足，是很好的西方哲学研究指南读物。如原出版者所说：“这套书的目的之一，乃是针对艰深而富有挑战性的哲学家著作，帮助读者打消畏难心理”，对哲学有兴趣的非专业读者和学生，由此可获得权威有效的方便指引；专家和深入研究者由此则可概览各种解释与分析的新进展。

在21世纪中国社会和思想文化创造性发展的大背景下，这套书或将有助于中国读者深入勘察有关西方思想传统的各种不断演变的诠释，形成权衡取舍的批判性视野，并逐步确立中文学术界自身的看法。这是我们引进出版这套书的深层期望所在。

三联书店编辑部

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Each volume of this series of companions to major philosophers contains specially commissioned essays by an international team of scholars, together with a substantial bibliography, and will serve as a reference work for students and nonspecialists. One aim of the series is to dispel the intimidation such readers often feel when faced with work of a difficult and challenging thinker.

Few thinkers have been so consistently misunderstood as Søren Kierkegaard (1813-1855). Amongst the many myths that have attached themselves to his work is the belief that Kierkegaard was an irrationalist who denied the value of clear and honest thinking. The truth is that Kierkegaard did deny the power of reason to uncover universal and objective truth in matters of value, but in the current philosophical climate there is nothing irrational about that.

The contributors to this companion probe the full depth of Kierkegaard's thought, revealing its distinctive subtlety. The topics covered include Kierkegaard's views on art and religion, ethics and psychology, theology and politics, and knowledge and virtue. Much attention is devoted to the pervasive influence of Kierkegaard on twentieth-century philosophy and theology.

New readers will find this the most convenient and accessible guide to Kierkegaard currently available. Advanced students and specialists will find a conspectus of recent developments in the interpretation of Kierkegaard.

The Cambridge Companion to
KIERKEGAARD

Edited by

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and

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Edwin Ellis

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ABBREVIATIONS

<i>C</i>	<i>The Crisis [and a Crisis] in the Life of an Actress</i>
<i>CA</i>	<i>The Concept of Anxiety</i>
<i>CD</i>	<i>Christian Discourses</i>
<i>CI</i>	<i>The Concept of Irony with Continual Reference to Socrates</i>
<i>CUP</i>	<i>Concluding Unscientific Postscript to the Philosophical Fragments</i> (volumes 1 and 2)
<i>EO I</i>	<i>Either/Or I</i>
<i>EO II</i>	<i>Either/Or II</i>
<i>EO^h</i>	<i>Either/Or</i> (Hannay)
<i>EPW</i>	<i>Early Polemical Writings</i>
<i>EUD</i>	<i>Eighteen Upbuilding Discourses</i>
<i>FT</i>	<i>Fear and Trembling</i>
<i>FT^h</i>	<i>Fear and Trembling</i> (Hannay)
<i>JP</i>	<i>Journals and Papers</i> (followed by volume and page or by entry number)
<i>KAUC</i>	<i>Kierkegaard's Attack upon "Christendom"</i>
<i>OAR</i>	<i>On Authority and Revelation</i>
<i>Pap.</i>	<i>Søren Kierkegaards Papirer</i>
<i>PC</i>	<i>Practice in Christianity</i>
<i>PF</i>	<i>Philosophical Fragments</i>
<i>PV</i>	<i>The Point of View for My Work as an Author</i>
<i>R</i>	<i>Repetition</i>
<i>SLW</i>	<i>Stages on Life's Way</i>
<i>SUD</i>	<i>The Sickness unto Death</i>
<i>SUD^h</i>	<i>The Sickness unto Death</i> (Hannay)
<i>SV</i>	<i>Samlede Værker</i> (superscripts denote edition)
<i>UDVS</i>	<i>Upbuilding Discourses in Various Spirits</i>

References to the works of Kierkegaard are to the Hannay and Hong translations, with the following exceptions: *C* (trans. Crites, 1967), *CD* (trans. Lowrie, 1940), *KAUC* (trans. Lowrie, 1944), *OAR* (trans. Lowrie, 1955), and *PV* (trans. Lowrie, 1939).

THE CAMBRIDGE COMPANION TO
KIERKEGAARD

Introduction

The first volume of the Cambridge Companion to Kierkegaard was published in 1984, and it has since become a landmark in the study of Kierkegaard. This volume, the second in the series, continues the tradition of providing a comprehensive and accessible introduction to Kierkegaard's thought and life. It is edited by a leading expert on Kierkegaard, and it includes a new introduction by the editor, as well as a new section on Kierkegaard's relationship to the Danish Church. The volume is written by a team of leading scholars, and it is a valuable resource for students and scholars alike.

The volume is divided into two main parts. The first part, 'Kierkegaard's Thought', contains six chapters that explore Kierkegaard's philosophy, theology, and ethics. The second part, 'Kierkegaard's Life and Works', contains four chapters that explore Kierkegaard's biography, his literary works, and his relationship to the Danish Church. The volume is written in a clear and accessible style, and it is a valuable resource for students and scholars alike.

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Introduction

Myths attach rather easily to some thinkers, especially to those who like Hegel are hard to read or like Kierkegaard hard to place. Such myths are often based on hearsay or a superficial reading of the texts. One lingering myth about Kierkegaard is that he is an irrationalist in some sense that denies the value of clear and honest thinking. Kierkegaard did deny the ability of reasoned thought to arrive at universal and objective truth on matters of value, but today that is considered quite rational. This collection of previously unpublished essays is offered as proof of how wrong it is to suppose that if Kierkegaard's philosophical star is in the ascendant, as it now is, things must be going badly with philosophy.

Besides this general myth, though owing as much to them as they to it, are the particular myths – of Kierkegaard's uncontrolled predilection for paradox, a delight in exaggeration, and his writer's weakness for rhetoric over perspicuity – myths that have led in their turn to superficial renditions of the ideas and to failures to detect consistency or development in his multi-authored production. More than with any other recent thinker, and for good or ill, the reception of Kierkegaard's work has carried the subjective stamp of the receiver's own preferences. So much so that one might well ask if Kierkegaard has not so much enjoyed as "suffered" his several renaissances.

Emanuel Hirsch, whose influential German translations reflect personal political leanings, tried to weave Kierkegaard into the tangled web of an existence theology adapted to National Socialism. Herbert Marcuse, the revisionary Marxist, detected in Kierkegaard the makings of a deeply rooted social theory, while his Frankfurt School colleague Theodor Adorno saw in Kierkegaard a fellow cam-

paigner against the tyranny of the concept over the particular. The criticisms these two leveled at Kierkegaard's focus on religion and the individual are nevertheless hampered by narrowly focused visions of their own. Besides Hirsch, Kierkegaard was heralded by many other theologians. Attempts to see in him the provider of a radical Christian apologetic set in motion yet another school of interpretation. But he was also eagerly read in Max Weber's circle and welcomed by agnostic and atheistic thinkers of widely diverging political views. Heidegger's debt is still to be measured, but Kierkegaard's influence on the foremost Marxist intellectual of the century is well recorded. Though later in life Lukács criticized the "self-mortifying subjectivism" of Kierkegaard's critique of Hegel, in his youth he had held Kierkegaard in an esteem that bordered on hero worship.¹ As for yet another dominant twentieth-century tradition, analytical philosophy of language, it is no news that its leading twentieth-century exponent also felt the impact of Kierkegaard's thought. Wittgenstein once described Kierkegaard as the nineteenth century's most profound thinker.

This chameleon-like quality of the Kierkegaard reception can be, and has been, blamed on Kierkegaard himself, on his resort to pseudonymity and on the variety of his themes and writing styles; one gets the impression that behind the writings no one in particular is at home. Others, and not only those like Barthes and Foucault who proclaim "the death of the author," would find in this, on the contrary, a reason for praising the writings. Thus postmodern perspectivism provides yet another illustration of the versatile tenacity of Kierkegaard's appeal, bringing a very broad but perhaps precisely on that account still limited perspective of its own to bear on the varied texture of Kierkegaard's writings and on the many levels of meaning they can be made to disclose.

Given the huge span dividing this newest of renewals and straightforwardly theological readings of Kierkegaard, it is surely opportune to look again and carefully *into* as well as *at* the texts. Although some may take the width of the welcome Kierkegaard has enjoyed to be a reliable indication of the perennial topicality of his writings, the sheer heterogeneity of the banners under which the reception has occurred does suggest that justice has still to be done and that a vast middle ground may still be waiting to be charted and reclaimed.