1. Record Nr. UNINA9910825080703321 Autore Mjaaland Marius Timmann Titolo Autopsia: self, death, and God after Kierkegaard and Derrida / / Marius Timmann Mjaaland; translated from Norwegian by Brian McNeil Berlin: New York, : Walter de Gruyter, c2008 Pubbl/distr/stampa **ISBN** 1-282-19646-4 9786612196461 3-11-020523-8 Descrizione fisica 1 online resource (372 p.) Collana Kierkegaard studies. Monograph series., 1434-2952; 17 Disciplina 198/.9 Self (Philosophy) Soggetti Death God Lingua di pubblicazione Inglese **Formato** Materiale a stampa Livello bibliografico Monografia Description based upon print version of record. Note generali Includes bibliographical references (p. [343]-354) and index. Nota di bibliografia Nota di contenuto Frontmatter -- Table of Contents -- I. Prolegomena: Discourse on Method -- II. Secrets of the Self: Derrida on Madness, Death, and God -- III. Seven Perspectives on Death -- IV. Alterity and Autopsia -- V. Dialectics of Darkness -- VI. The Thanatology of the Spirit -- VII. Hidden Ground: Holy Ground -- In the Final Analysis -- Backmatter There are certain things that can be explained and certain things that Sommario/riassunto cannot be explained. This book is about the latter. It is a book about death: how death interrupts and influences the reflection on the self. It is a book about God: a detailed and critical discussion on how Kierkegaard and Derrida apply the concept of God in their philosophical reflections. The most ground-breaking analysis concerns the famous passage on the self (A.A) in The Sickness unto Death, where the author combines logical, rhetorical and dialectical means to establish a new perspective on Kierkegaard's thinking in general. The Cartesian doubt then constitutes a common trait for his detailed and rigorous analysis of Derrida and Kierkegaard on death, madness, faith, and rationality showing how they both seek to break up the Hegelian Aufhebung from within, but still remain dependent on Hegel. After Kierkegaard and

Derrida, the certainty and total uncertainty of death - and of God as

infinite other - gives the self a basic, though non-foundational, responsibility. The significance of this responsibility, of this other, of this death, requires sustained and thorough consideration. Where others mark a conclusion, this book therefore marks a point of departure: reflecting on oneself at the graveside of a dead man - thus introducing an Autopsia.