

Lectures de
SPINOZA



sous la direction de
PIERRE-FRANÇOIS MOREAU
et **CHARLES RAMOND**

ellipses

Lecture De Spinoza

Jean-Luc Nativelle



Lecture De Spinoza:

Lecture de Spinoza Joaquin Ruiz,1972 *Une lecture de Spinoza* Jean-Luc Nativelle,2018-09 Lectures on the Will to Know M. Foucault,2013-04-09 In the first of his annual series of lectures at the Coll ge de France Foucault develops a vigorous Nietzschean history of the will to know through an analysis of changing procedures of truth legal forms and class struggles in ancient Greece **Libre comme Spinoza** Denis Collin,2014-09-04 Spinoza est le principal et le plus g nial repr sentant de ces Lumi res radicales identi fi es par l historien Jonathan Isra l Il n est pas un penseur solitaire mais un homme engag sa fa on dans un puissant mouvement qui vise l mancipation humaine Avec Spinoza s annonce le cr puscule de la servitude Et c est bien d un grand commencement dont il s agit Il ne faut pas se m prendre Les lumi res de Spinoza ne consistent pas seulement dissiper les pr tendus myst res et les brumes de la religion pour leur substituer la connaissance scientifique rationnelle de la r alit Dieu ou la nature Spinoza n est pas seulement un d mystificateur il ne s agit pas d ter les fleurs imaginaires qui camouflent les cha nes mais de briser les cha nes qui asservissent l homme pour cueillir la fleur vivante Comprendre les lois de la nature c est tr s bien mais plus utile encore est la compr hension des lois de la nature humaine la compr hension des m canismes affectifs qui permettent la domination des uns et la servitude de tous C est le sens profond de L thique comment se lib rer comment bien vivre Les plus grands Diderot Hegel Marx se nourriront de cet enseignement l Denis Collin est philosophe et professeur de philosophie Il a publi de nombreux ouvrages en philosophie g n rale ou en philosophie politique et morale des tudes consacr es Marx Machiavel ou Vico Ses articles et contributions sont disponibles sur le site Philosophie et politique The Spinozistic Ethics of Bertrand Russell Kenneth Blackwell,2013-01-03 Bertrand Russell s professional philosophical reputation rests mainly on his mathematical logic and theory of knowledge In this study first published in 1985 however Kenneth Blackwell considers Russell s writings on ethics and metaethics and uncovers the conceptual unity in Russell s normative ethic He traces that unity to the influence of Spinoza s central ethical concept the intellectual love of God and then evaluates the ethic which he terms impersonal self enlargement The introduction discusses the metaethical background to Russell s ethic and the difficulties inherent in Russell s view that ethical knowledge is not possible The first section then examines Russell s writings on Spinoza from 1894 to 1964 dividing them into three periods the second part analyzes Russell s two interpretations of the main concept traces impersonal self enlargement in Russell s own ethical writings and evaluates the ethic in relation to other ethical theories and on its own merits as a way of living This book provides a foundation for a positive re evaluation of Russell s status in the major philosophical field of ethics and will be welcomed by students of moral philosophy as well as those interested in Bertrand Russell s works **Lectures on Imagination** Paul Ricoeur,2024-03-11 When Paul Ricoeur died in 2005 the New York Times described him as one of the most eminent philosophers of the twentieth century In his lifetime Ricoeur published influential works on language memory identity and history creating an innovative blend of hermeneutics and phenomenology

Despite his major interest in the imagination however he never wrote a complete text on the topic The present volume *Lectures on Imagination* fills this gap providing an indispensable resource for philosophically inclined readers from all backgrounds Over the course of these lectures Ricoeur examines classical and contemporary philosophical theories of imagination ranging from thinkers such as Aristotle Pascal Spinoza Hume and Kant to Husserl Wittgenstein Sartre and Ryle He argues that with few exceptions Western philosophy has focused on reproductive rather than productive imagination thus diminishing the creative capacity of the human mind For Ricoeur productive imagination is a form of fiction a new dimension of reality generated by the human mind His theory has far reaching implications In all domains we are not restricted by existing structures or institutions because the productive imagination has the power to break through and transform our sense of our own horizons

Hermann Cohen Frederick C. Beiser, 2018-11-10 This book is the first complete intellectual biography of Hermann Cohen 1842 1918 and the only work to cover all his major philosophical and Jewish writings Frederick C Beiser pays special attention to all phases of Cohen s intellectual development its breaks and its continuities throughout seven decades The guiding goal behind Cohen s intellectual career he argues was the development of a radical rationalism one committed to defending the rights of unending enquiry and unlimited criticism Cohen s philosophy was therefore an attempt to defend and revive the Enlightenment belief in the authority of reason his critical idealism an attempt to justify this belief and to establish a purely rational worldview According to this interpretation Cohen s thought is resolutely opposed to any form of irrationalism or mysticism because these would impose arbitrary and artificial limits on criticism and enquiry It is therefore critical of those interpretations which see Cohen s philosophy as a species of proto existentialism Rosenzweig or Jewish mysticism Adelman and K hnke *Hermann Cohen An Intellectual Biography* attempts to unify the two sides of Cohen s thought his philosophy and his Judaism Maintaining that Cohen s Judaism was not a limit to his radical rationalism but a consistent development of it Beiser contends that his religion was one of reason He concludes that most critical interpretations have failed to appreciate the philosophical depth and sophistication of his Judaism a religion which committed the believer to the unending search for truth and the striving to achieve the cosmopolitan ideals of reason

Benedict Spinoza J. Alexander Gunn, 1925 *Invisible Work* Efraín Kristal, 2002 It is well known that Jorge Luis Borges was a translator but this has been considered a curious minor aspect of his literary achievement Few have been aware of the number of texts he translated the importance he attached to this activity or the extent to which the translated works inform his own stories and poems Between the age of ten when he translated Oscar Wilde and the end of his life when he prepared a Spanish version of the *Prose Edda* Borges transformed the work of Poe Kafka Hesse Kipling Melville Gide Faulkner Whitman Woolf Chesterton and many others In a multitude of essays lectures and interviews Borges analyzed the versions of others and developed an engaging view about translation He held that a translation can improve an original that contradictory renderings of the same work can be equally valid and that an original can be unfaithful to a translation Borges s bold habits

as translator and his views on translation had a decisive impact on his creative process Translation is also a recurrent motif in Borges's stories In *The Immortal* for example a character who has lived for many centuries regains knowledge of poems he had authored and almost forgotten by way of modern translations Many of Borges's fictions include actual or imagined translations and some of his most important characters are translators In *Pierre Menard* author of the *Quixote* Borges's character is a respected Symbolist poet but also a translator and the narrator insists that Menard's masterpiece his invisible work adds unsuspected layers of meaning to Cervantes's *Don Quixote* George Steiner cites this short story as the most acute most concentrated commentary anyone has offered on the business of translation In an age where many discussions of translation revolve around the dichotomy faithful/unfaithful this book will surprise and delight even Borges's closest readers and critics

Spinoza Herman August Heydt, 1934

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