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Entre Sentiments Et Plaisirs

Marie-Frédérique Pellegrin



Entre Sentiments Et Plaisirs:

De l'amour et de la solitude Jiddu Krishnamurti, 2014-07-23 Un nom se distingue entre tous tranger toute notion entachée de secret de suspicion de confusion toute notion de fausse rudition d'esclavage intellectuel ce nom c'est celui de Krishnamurti homme de notre temps dont on peut dire qu'il est rendu maître de la réalité mais qui est aussi un être nul autre pareil Henry Miller De l'amour et de la solitude est une fascinante enquête au cœur des rapports humains où sont passés en revue nos liens relationnels avec les autres avec nous-mêmes avec la société Krishnamurti parle de cette vraie relation qui selon lui ne peut clore qu'avec la connaissance de soi et la prise de conscience de tous les facteurs de division qui isolent les uns des autres les individus et les groupes humains Seul le renoncement à ego pourra nous permettre de comprendre ce problème de la solitude et d'aimer vraiment Maître spirituel de grand renom J Krishnamurti mai 1895 février 1986 a dispensé son enseignement au cours de multiples conférences et travers de nombreux ouvrages parmi lesquels on peut citer *Se libérer du connu* *Première et Dernière liberté* *l'Éveil de l'Intelligence* *Le Livre de la Méditation et de la Vie* *À propos de Dieu* **Plaisir d'amour et crainte de Dieu** Serge Gagnon, 1990 *Actes Du Huitième Congrès International Des Lumières*, 1992 **Le plaisir** Laurence Villard, René Lefebvre, Hellénistes et philosophes se sont unis ici pour construire une sorte d'arche entre les philosophies antiques du plaisir et les philosophies modernes qui partir du XVIIe siècle ont connu sur le sujet une sorte de retour de l'picurisme Il s'agissait en effet de mesurer la réalité de l'influence de ces philosophies anciennes sur les modernes en risquant peut-être de se trouver devant de simples fantasmes d'héritage Comme on pouvait s'y attendre la référence des hommes de l'âge classique l'picurisme quand elle est explicite n'y est pas des plus convaincantes En revanche il était moins attendu que l'influence des auteurs grecs se soit révélée si profonde alors même qu'elle n'était pas particulièrement signalée par les auteurs qui en ont le plus usé **Méditations critiques; ou examen approfondi de plusieurs doctrines sur l'homme et sur Dieu** Louis Auguste Jean François Philippe GRUYER, 1847 *Le système de la loi de Nicolas Malebranche* Marie-Frédérique Pellegrin, 2006 Le malebranchisme constitue une étape essentielle dans l'histoire complexe de la notion de loi et permet de comprendre les philosophies politiques XVIIIe siècle **The Supremacy of Mind** Samuel Ware Fisher, 1845 *Leibniz Et La Querelle Du Pur Amour* Emilienne Naert, 2012-11 **Les cris du cœur** Ravi Zacharias, 2000 *Traité théorique et pratique de la dissertation philosophique, contenant tous les sujets donnés à la Sorbonne depuis 1866 à l'examen du baccalauréat ès lettres et au concours général des lycées* Eugène Lévêque, 1876 **Le plaisir musical en France au XVIIe siècle** Thierry Favier, Manuel Couvreur, 2006 *Haine d'amour* Daniel Lesueur, 1893 *Revue philosophique de la France et de l'étranger*, 1908 **Œuvres complètes de Malebranche: De la recherche de la vérité. Traité de morale** Nicolas de Malebranche, 1837 *Leçons de philosophie* Élie Rabier, 1886 **La Revue socialiste, syndicaliste et coopérative**, 1894 *De la méthode dans la psychologie des sentiments* Frédéric Rauh, 1899 **Paul Ricœur** Jean Greisch, 2001 Depuis 1960 Paul Ricoeur est le principal représentant de la philosophie herméneutique en France

Cet ouvrage qui forme le troisième volet d'un triptyque dédié aux différentes expressions que l'idée de phénoménologie herméneutique a revues dans la philosophie du XXe siècle se donne pour tâche d'analyser et d'évaluer la contribution de Ricoeur ce courant. Il se focalise d'abord sur la pensée herméneutique de 1960 qui a pour arrière-plan une phénoménologie du volontaire de l'involontaire et une anthropologie de la faillibilité. La seconde partie placée sous l'égide du Cogito narratif retrace la genèse d'une herméneutique de la conscience historique sous le fil conducteur d'une analyse des opérations de mise en intrigue narrative dans le récit de fiction et le récit historique. La troisième partie dresse les principaux phénomènes qui tissent l'idée d'une phénoménologie du sujet capable qui domine les derniers travaux de Ricoeur. Qu'il s'agisse de la capacité de se souvenir d'oublier de pardonner de promettre ou de témoigner ces recherches donnent tout son relief la question kantienne. Que m'est-il permis d'espérer ?

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