



Denis Kambouchner

L'homme des passions

Commentaires sur Descartes

I
Analytique

Albin Michel



L'homme Des Passions Tome Commentaires Sur Descartes

Pascal Dumont



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others who have not thus far been connected to the sceptical tradition such as Jean Baptiste du Hamel and Madeleine de Scudéry The book is useful for scholars in the field of early modern ideas philosophical religious and scientific *Passion - Affekt - Gefühl* Catherine Newmark, 2008-06-01 Die Lehre von den Affekten oder Passionen den affectus oder passiones animae geht von der Antike bis weit ins 18. Jahrhundert hinein zum Grundbestand der Philosophie erst im 19. Jahrhundert wird mit der zunehmenden Auslagerung von Anthropologie und Psychologie auch das Nachdenken über Emotionen in andere Fachgebiete abgedrängt Diese Untersuchung widmet sich den wichtigsten Autoren und Traditionen philosophischer Emotionslehre von Aristoteles über die antike Stoa Thomas von Aquin Descartes und Hobbes bis hin zu Spinoza Leibniz Wolff und Kant Sie arbeitet das psychologische Modell der passio animae der Leidenschaft der Seele heraus und zeichnet dessen konzeptuelle Entwicklungen und Transformationen durch die Jahrhunderte nach Sie untersucht die Probleme vor welche die Passionen die Moralphilosophie stellen und verfolgt den nachhaltigen Einfluss aristotelischer Psychologie und stoischer Ethik in der Neuzeit Descartes, d'un lieu à un autre Solange Gonzalez, 2006 **Les grandes figures du monde moderne** Josiane Boulad Ayoub, François Blanchard, 2001 Un ouvrage synthétique sur les quatre siècles de la modernité cette vue d'ensemble raconte les faits les institutions sociales et politiques les grandes figures de la pensée de l'art des lettres des sciences et de la technique de cette période De la Renaissance la Révolution française une riche histoire de la modernité en Europe selon des articles de référence signés et des extraits de textes de penseurs célèbres Un CD ROM interactif reprend les illustrations en version couleur et comprend également une bibliographie d'hyperliens Internet SDM Imagination und Repräsentation Christian Zwink, 2012-03-20 Die Arbeit erhellt einen Ausschnitt aus der Geschichte der französischen Geschichtsschreibung noch bevor diese im 18. Jahrhundert unter der Leitung von Voltaire unter den Bedingungen einer selbstreflexiven geschichtsphilosophischen Grundierung ansetzt Ausgangspunkt ist die Frage wie aus einer zumeist unkritischen topisch tradierenden Historiographie mit ihren vielfältigen Perspektiven Archivierungspraktiken und Notierungen gegen Ende des 17. Jahrhunderts allmählich ein im Ansatz geregelter Fachdiskurs zu entstehen beginnt der epistemologisch mit Foucaults Begriff der Repräsentation zu beschreiben ist Als ein besonderes Problem erweist sich dabei die Imagination die obwohl unabdingbar im Erkenntnisprozess im cartesischen Sinn als eine prekäre Instanz wahrgenommen wird In der in Frage stehenden Zeit ca. 1670-1730 werden diese Bedingungsfaktoren in der historiographischen Praxis z.B. beim Antiquar Bernard de Montfaucon wie in der theoretischen Reflexion so genannter Methoden einander vermittelt Die Imagination wird auf ihr Evidenzpotenzial eingeeht zugleich aber auch in ihrer konzeptuellen Kreativität anerkannt Aus der epistemischen Spannung zwischen Repräsentationszwang und imaginativen Verfahren ist so die Formierung einer Disziplin angebahnt worden die sich allerdings erst später in Frankreich und anderswo institutionell etablieren konnte **Livres hebdo**, 2002 *Revue philosophique de Louvain*, 1996 **La Femme dans la pensée des lumières** Paul Hoffmann, 1995 **L'Homme et ses passions d'après Alain ...** Olivier Reboul, 1968 Les fondements de la biologie cartésienne Ali Bey Jedidi, 1991 **Le dos de ses livres**

Hervé Baudry, 2015 Descartes a lu Montaigne qui en douterait Pourtant il s'est passé plus de deux siècles avant qu'on ne les joigne et que la liaison des textes et des pensées nourrisse un genre herméneutique prolixe le rapprochement montaigno-cartésien Ce corpus n'a cessé de s'amplifier surtout depuis les années 1970 Malgré les leçons de prudence initiales nul n'a poussé l'enquête sur les assises pistologiques et méthodologiques de la tradition qui entretient l'idée d'une filiation directe Pour l'auteur contrariant cette position qui n'a jamais assumé son statut d'hypothèse Descartes n'a pas lu les Essais ni même n'en a eu besoin pour panser ses pensées ou faire courir sa plume Le Dos de ses livres comble le manque d'une critique historique et philologique en répondant à des interrogations non formulées jusque-là comment en est-on arrivé à lier deux crivains si différents qu'est-ce que cette tradition leur a fait dire en rapprochant leurs textes Ravivant la problématique de la réception de Montaigne au XVII^e siècle ce livre examine des modes de réception et précise le portrait du philosophe de la table rase en lecteur Par l'abandon d'une source survalorisée il rafraîchit le paysage intertextuel rehausse les contrastes et relance la question des ruptures et des incompatibilités entre les œuvres et les pensées Page 4 of cover *L'homme cartésien* Delphine Kolesnik-Antoine, 2009 **New Europe College Yearbook**, 1999 *Rue Descartes*, 1995 **ISIS Cumulative Bibliography 1966-1975: Personalities and institutions** History of Science Society, 1980 *Encyclopédie Ou Dictionnaire Raisonné Des Sciences, Des Arts Et Des Métiers*, 1751 **Descartes et l'esthétique** Pascal Dumont, 1997 Cette édition numérique a été réalisée à partir d'un support physique parfois ancien conservé au sein du dépôt légal de la Bibliothèque nationale de France conformément à la loi n° 2012-287 du 1^{er} mars 2012 relative à l'exploitation des Livres indisponibles du XX^e siècle Cette étude d'usage la contribution proprement cartésienne à l'esthétique au-delà du malentendu qui a permis d'annexer Descartes à la tradition académique du classicisme français Ce lien entre l'art d'émerveiller et le rationalisme permet d'impliquer le cartésianisme dans la modernité esthétique Copyright Electre Pages de début Introduction Première partie La science des miracles Présentation I L'illusion des orientations affectives II Dissolution des formes III L'artifice technique Deuxième partie Du souci de l'autre au souci de soi Présentation I Manisme et affectivité II L'admiration III Heroïsme et générosité Conclusion Annexe Bibliographie Index nominum Table des matières analytique Pages de fin *Encyclopedie, ou, Dictionnaire raisonne des sciences, des arts et des metiers par une societe de gens de lettres* Denis Diderot, 1751

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