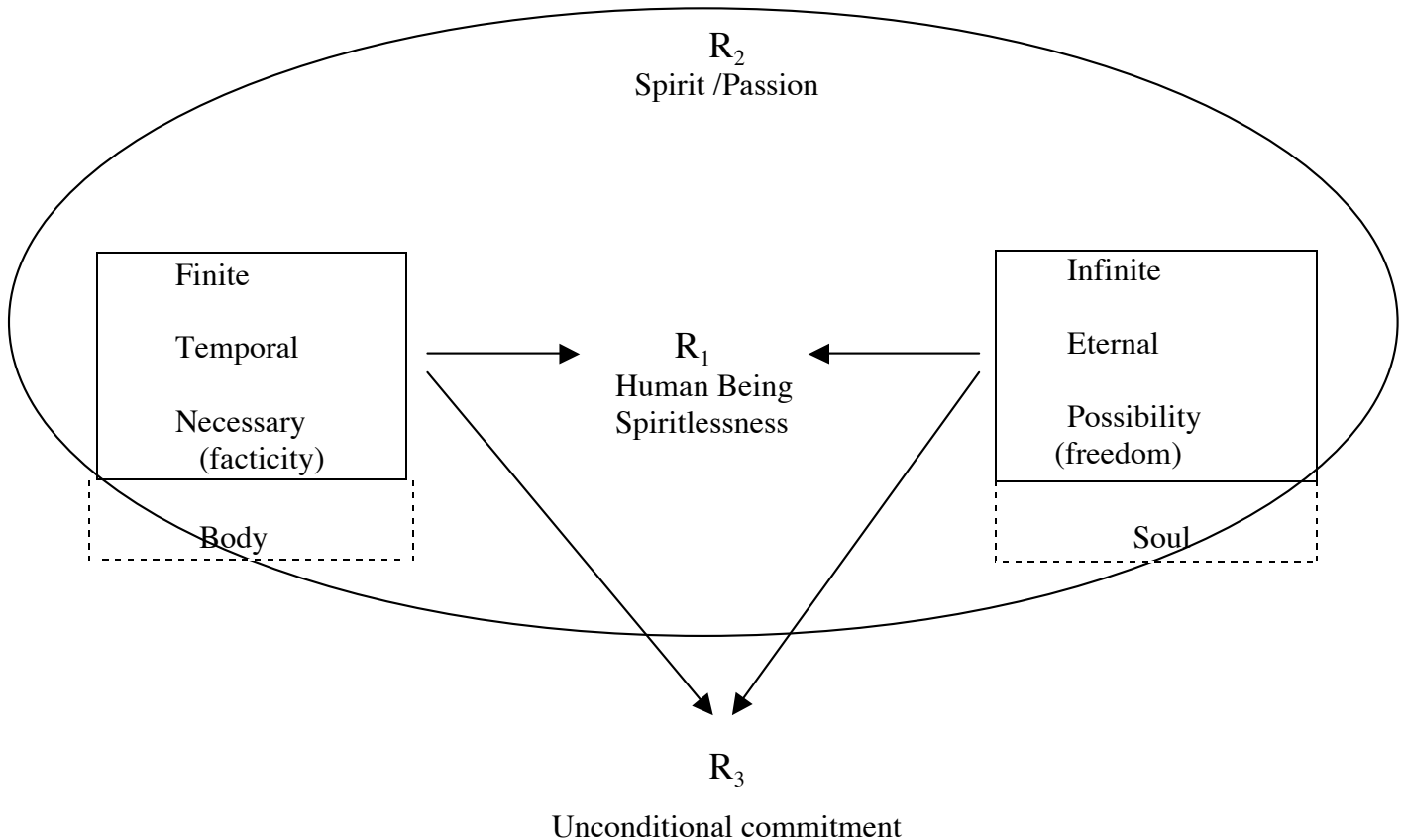


Illustration of Kierkegaard's Definition of the Self



Sickness unto Death,

[T]he common view overlooks the fact that, when compared with illness, despair differs dialectically from what one usually calls sickness, because it is a sickness of the spirit. And this dialectical aspect, properly understood, brings further thousands under the category of despair. If at any time a physician is convinced that so and so is in good health, and then later that person becomes ill, then the physician may well be right about his *having been* well at the time but now being sick. Not so with despair. Once despair appears, what is apparent is that the person was in despair. In fact, it's never possible at any time to decide anything about a person who is not saved through having been in despair. For when whatever causes a person to despair occurs, it is immediately evident that he has been despair his whole life. When someone gets a fever on the other hand, it cannot possibly be said that now it is evident that he has had a fever all his life. But despair is a characteristic of the spirit, is related to the eternal, and therefore has something of the eternal in its dialectic.

Søren Kierkegaard, The Sickness unto Death, trans. W. Lowrie, (Princeton, NJ: Princeton University Press, 1969), 54.

“...God is that all things are possible and that all things are possible is God ...” [Søren Kierkegaard, The Sickness unto Death, trans. W. Lowrie, (Princeton, NJ: Princeton University Press, 1969), 173-174.