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Atomenlehre des sel. Bolzano, insbesondere wie Bolzano die Schwierigkeiten, die dem Denker bei dieser Lehre begegnen, glücklich beseitigt hat. Dargestellt aus den Schriften desselben Fr PŘIHONSKY,1857

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Bernard Bolzano (1781–1848) Kurt F. Strasser,2020-02-17 Beim Wort »Aufklärung« denken wir zunächst und zumeist an Immanuel Kant und sein berühmtes Diktum vom »Ausgang des Menschen aus seiner selbstverschuldeten Unmündigkeit«. Doch die europäische Aufklärungsbewegung war vieldimensional und bewegte sich nicht nur in einer Richtung. Der böhmische Philosoph Bernard Bolzano (1781–1848) steht für einen ganz anderen Pfad in der Geschichte der Aufklärung. Er war ein Philosoph der mitteleuropäischen Denkströmung, der eine Welt jenseits des Kapitalismus und der Ausbeutung des Planeten dachte. Er sah in der Aufklärung einen konkreten Auftrag an jeden einzelnen Menschen, »stets klüger, (moralisch) besser und damit glücklicher zu werden«: Nicht die Welt zu beherrschen, sondern sie zu verstehen, das sei der Auftrag auf diesem Weg zum allgemeinen Glück. Die Monographie stellt Leben und Werk dieses zu Unrecht vergessenen katholischen Denkers umfassend und quellengesättigt vor.

Von Bolzano zu Husserl C. Beyer, 2013-03-11 Die phanomenologische Bedeutungslehre hat ihre erste und bislang uberzeugend ste systematische Ausarbeitung in Edmund Husserls 'Logischen Untersuchungen' (1900/01) erfahren. Wie der Titel des Werkes es anzeigt, interessiert sich Husserl flir die Bedeutungen sprachlicher Zeichen vor allem aus der Perspektive eines (philosophischen) Logikers. Die vorliegende Arbeit handelt vom systematischen und historischen Ursprung der phanomenologischen Bedeutungslehre, insofern sie flir die Philosophie der reinen Logik Husserlscher Pragung relevant ist. In den 'Logischen Untersuchungen' bettet Husserl die Lehre von den Bedeutungen sprachlicher Zeichen (insoweit diese fur die reine Logik in Betracht kommen) in eine allgemeine Theorie der logischen Erlebnisse ein. Er vertritt also offenbar die These, daß sprachliche Bedeutung prinzipiell etwas mit dem Phanomenbereich 'Bewußtsein' zu tun hat. 1ch werde im ersten Kapitel meiner Abhandlung erortern, was es mit Husserls Phanomenologie der logischen Erlebnisse auf sich hat; gleich zeitig werde ich nachzuweisen versuchen, daß die Beschaftigung mit der Entstehung und den konzeptuellen Grundlagen dieser philosophischen Disziplin gerade heute - in einer Zeit, in der vieles auf eine Synthese der beiden einstmals als unvereinbar geltenden Hauptstromungen der Philosophie unseres ausgehenden lahrhunderts hindeutet - von besonderer Wiehtigkeit ist

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