

Happiness in Kierkegaard's Edifying Discourses

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In his account of what it means to be a Christian, Kierkegaard directs attention to some ordinary or everyday concepts. One of them is the concept *Salighed*, a Danish term whose English lexical equivalent is »happiness« or »blessedness«. Under the bright light of German intellectualism to reach Denmark, those who took the idea of *Salighed* seriously were thought to be frivolous and foolish. There was, he felt, a lack of genuine concern among his countrymen for this greatest good. And in his *Eighteen Edifying Discourses* he expresses this general misconception about *Salighed* in these words: »the eternal happiness (*Salighed*) seems to have become what the thought about it has become, a loose and idle word, sometimes almost forgotten, or impudently dropped from the language, or indifferently pushed to one side as an outmoded form of expression one no longer uses, but only retains because of its oddity.«¹

To correct this inadequate conception, he engages his native literary ability to direct attention to the expression of happiness, not in abstract terms, but as a possibility of life. The literary form he chooses for describing happiness as a possibility is intended also to convey to his reader precisely what it means to be grasped by this particular kind of possible or possibility.

This study aims to show the significance of Kierkegaard's conception of happiness, *i.e.*, to give an account of it as based on the *Eighteen Edifying Discourses*. It is done in two parts. The first charts the conceptual terrain and directs attention to some important terms which must be considered. The second makes use of this information to do an analysis which sheds light on the distinctive nature of this concept, on what it means to master this concept.

The first part is done in a properly thorough going and systematic way which in no way violates the established critical procedure. The assumption

is that if a possible can be described, then the words used in its description are surely clues as to how the possible in question acquires its reference, and, consequently, its significance. To identify the important words in the description we rely on an investigative procedure which focuses on those texts in which »*Salighed*« or any of its three variant forms (»*Saligheden*«, »*Salighedens*«, »*Saligheds*«) occurs.

This treatment of »*Salighed*« undertaken here is part of a much larger study that includes other Kierkegaardian texts besides *Eighteen Edifying Discourses*. A computer based method for the displaying of differences between various accounts of an object is used for the identification of the terms which provide a difference in the account of the object in question. In this case the object is designated as »*Salighed* (4)« to represent either »*Salighed*« or any of its three variant forms. To use this method requires that there be available at least two accounts of the object. In fact, the larger study which yielded the data for this study, takes into consideration three different accounts of »*Salighed* (4)«. Here, we are concerned with only one of these accounts.

This computer method has two phases. Since a detailed description of each phase is given elsewhere in connection with Kierkegaard research², I shall be brief and simple in the description. In the first phase, all sentences containing any form of the search-term, or object, »*Salighed* (4)« in the text *Eighteen Edifying Discourses* are extracted. The sentences, 103 of them containing a total of 115 occurrences of the search-term, are combined to form a mini-text of the *Discourses*. This mini-text has 5,168 words which represent about 4 percent of the words in the original text. Two other mini-texts each representing a different account of »*Salighed* (4)« are compiled and these make it possible to identify twenty-seven terms (see Table 1) which represent a difference in the account given in the *Discourses*. These terms are called differential terms for they co-occur statistically differently with the search-term »*Salighed* (4)« in the work in question and, consequently, are presumed to represent the differences in the account given in the text in question. Naturally, the two other accounts are each represented by different sets of differential terms. The program, used to identify the terms, produced also the relative frequency of each term in the mini-text, as well as their relative frequencies in the Kierkegaard's *Samlede Værker*, referred to hereafter as the Kierkegaardian corpus.

In the second phase, a co-occurrence matrix is written to show the extent to which each of these twenty-seven differential terms co-occur with each other. This original matrix shows only the raw scores and these are corrected by dividing them by the square root of the product of the frequencies of the pair of words in question; the quotient is then multiplied by a constant. The resulting corrected values are shown in Table 2. The final step is to use these values as input to a KYST computer program³ to produce a multi-dimensional scaling graph. This program allows for the representation of twenty-seven differential terms in two and three dimensional space. The graph for two dimensional space is adopted for this paper and is shown in Figure 1.

The two dimensional graph can be looked upon as a map giving the conceptual terrain of *Saligbed*. It provides an overall picture in which bits of information representing the various ties between the terms are combined and reconciled in a way that the relevant features of the text focussing on »*Saligbed* (4)« can be readily grasped and interpreted by the mind. The adequacy of this graph is indicated by its low level of internal stress (0.092 on formula 1. It emphasizes dominant or repeated associations at the expense of less important ones; no doubt it preserves a great deal of information which would normally escape notice.

The basic rules formulated and reported by Alastair McKinnon⁴ for the interpretation of this kind of graph are relatively simple and obvious. Terms located on or tending to move to the periphery of the graph are associated with one or two other terms. Those tending to move to the centre are associated with a large number of other terms. Those clustering together tend to be associated either directly or indirectly with one another. The distance between any pair of terms is a function of their corrected co-occurrence value and the corresponding value which each has with every other term in the set. Since all distances on the graph are purely relative, an absolute value cannot be assigned to the strength of the tie between any given pair of terms. It cannot even be said that the tie between any given pair is twice as strong as that between another. The most that can be said is that the first is probably more closely tied than the second. For any puzzling distance between a given pair of terms it is advisable to check the value for the pair in the corrected matrix. The search-term, constituted⁵ primarily by »*Saligbed*«, is presumed to lie at the centre of the graph. The

graph does not provide any information concerning the strength of the tie or association of any of the terms or cluster to the search word. Instead, it shows only certain aspects of the relations of the terms in that set as they co-occur in a text organized around or focussed on »*Salighed*« and its variant forms.

The reader can be reasonably certain that terms which are in close proximity on the graph are indeed related or associated in the text. In this connection, note, for example, the positions of the terms *Paulus*, *Pæl*, and *Kjødet*. They are not only in close proximity on the graph, but are clearly connected in the following extracted »*Salighed*« sentence:

»Had Paul (*Paulus*) wished to appraise his apostolic activity, ... then would rebellion have broken out, and not even Paul (*Paulus*) would have been able to stay it; whereas now it became to him a thorn (*Pæl*) in the flesh (*Kjødet*), not in itself, but because he had lost his unspeakable happiness (*uudsigelige Salighed*).«⁶

In fact we find not three but four of the differential terms, which form a cluster, appearing in the same passage. Another sentence which reads: »the thorn (*Pæl*) in the flesh (*Kjødet*), then is the contrast to the unspeakable (*uudsigelige*) bliss of the Spirit (*Aandens*).«⁷ confirms what the graph indicates, namely, that the five terms mentioned form a natural cluster and are, consequently, closely associated with each other.

In providing an overview of the lay of the conceptual terrain, the map contains a good deal of information. It arrays the differential terms in a way which reflects their relationship to each other as they occur in a text organized around or focussed on the search term »*Salighed* (4).« It tells us, for this study, which terms cluster and are therefore likely to be associated in the text. We have identified one cluster so far. Anyone who knows the text well enough can with relative ease identify other clusters and supply the missing links between pairs, such as »*bekymret*« and »*Forventning*«, »*Ønsket*« and »*Himlens*«, belonging to a cluster. Furthermore, from the array of the terms it is possible to deduce easily the main points Kierkegaard makes about happiness.

The following report, reflecting the principal connections between the various terms, will commend itself to those who are acquainted with the original text: The happiness of heaven (*Himlens*) is a good which everyone wishes but which cannot be bought (*kjøbes*). One can disapprove of the

wish (*Ønsket*) for it in so far as the wish expresses a concern (*Bekymring*) which is really unnecessary. For this happiness is inherited only through the vigilance of expectation (*Forventning*). No one can dare to become indifferent to the thought (*Tanken*) about eternal happiness since it is a reward both in heaven (*Himlen*) and on earth. However, in this present (*nærværende*) life the expectation will certainly be disturbing (*forstyrre*) for the expectant person. He will come to despise experience as a guide in life. The knowledge which he sometimes (*snart*) thought was a blessing that his soul (*Sjel*) seems to lack would leave him passionless. But so long as his soul remains expectant of a heavenly happiness, the expectation would be a guard against despair. In fact, no one knows better than Paul (*Paulus*) how this expectation is a comfort when life is confused and desolate. For Paul, the thorn (*Pæl*) in the flesh (*Kjødet*) is a reminder of the spiritual suffering which is a contrast to the unspeakable (*uudsigelige*) bliss of the Spirit (*Aandens*). This suffering about which (*hvorom*) we speak (*Talen*), which is experienced on returning (*vender*) to oneself from the moment of happiness (*Salighedens*), is indeed serviceable (*tjenligt*) – aye (*ak*), as a passage from one's earthly torment to a bliss which can (*formaaer*) completely fill the soul.

This report shows how all the differential terms or at least their principal forms are connected. Anyone who is still sceptical about its validity and is without access to the original text is urged to read some of the relevant passages in the English translation. That aside, the report contains the main points which Kierkegaard makes about happiness. Turning now to the second part of the paper, I develop these points, as supported by the ties among the various terms, to shed further light on the distinctive features of the concept *Salighed*. Quite important in this respect are the ties which the following terms have with other terms in the set: *Ønsket* (wish), *Forventning* (expectation), *Kjødet* (flesh), *Paulus* (Paul), and *uudsigelse* (unspeakable). I turn to exploit their ties.

In his linguistic formulation of the concept, Kierkegaard began by referring to the idea of wishing in connection with happiness. There is something universal about the act of wishing, especially when the wish has for its object an eternal happiness. Kierkegaard wanted to remind his reader, that in spite of the emphasis of his age, which »knew how to work the wish weary,« and »to divorce the soul from its habit of wishing,«⁸ wishing is a

natural activity of man, and the wish for an eternal happiness is still a natural human desire. Along these lines, Kierkegaard was clearly in conformity with Aristotle on the view of the wish as a form of appetite, and of the appetite as being necessary for the production of movement by the mind.⁹ Like Aristotle's, Kierkegaard's epistemology implies that there can be no thought without a wish. And later, Freud was to acknowledge this epistemology in his declaration that »nothing but a wish can set our mental apparatus at work.«¹⁰ A wish then expresses a *concern for*, an *interest in*, the object wished. And in so far as Kierkegaard speaks about wish in connection with happiness, we must understand him to mean specifically that happiness (*Salighed*) requires earnestness on the part of an individual who seeks its acquisition. He puts it very plainly in these words: »a man would not dare to become indifferent to the thought (*Tanken*) about an eternal happiness (*Himlens Salighed*). How then could eternal happiness become a matter of indifference to one for whom the speech (*Talen*) did not dare to venture out to the extreme limits of thoughtlessness, but whose soul (*Sjel*) was well disposed to listen to the earnest words of earnestness ...?«¹¹

So Kierkegaard's reference to the wish is merely to point out to his reader that a wish is not a jesting matter, that it holds for some people meaning in life, especially when the object for the wish is an eternal happiness, and that without it one could not begin to think of an eternal happiness.

This kind of happiness, however, being qualitatively different from the common varieties of human happiness which have worldly goods for their resources, does not require a wish for its acquisition. Unlike worldly goods, it is »so great a good that it needs no augmentation through any external circumstances.«¹² Whereas temporal goods are perishable, are at variance with themselves, and are therefore the cause of pain to the owner, the good of an eternal happiness is not only eternal but is »always in harmony with itself and its harmony excludes only that which excludes itself.«¹³ Further, this happiness is qualitatively different from other forms of happiness in that it cannot be acquired by merely wishing for it, since to wish for it is to wish for that which is already present. Kierkegaard's frequent use of the term »*Himlens*« (of heaven) in connection with »*Salighed*« (happiness) is a constant reminder that what is being spoken about must not be mistaken for ordinary human happiness and cannot be acquired by simply

wishing for it. »Eternal happiness« Kierkegaard writes, »is a matter of course, nothing follows from it; let us not waste time first by raising a doubt ... and then by setting at rest the doubt through which we never attain the certainty we do when we accept it as a matter of course.«¹⁴

Eternal happiness is qualitatively different in that not only can it not be wished, but also its certainty cannot be established by objective proof. It is always an objective uncertainty, and to establish criteria and conditions in order to be assured of its certainty is to remove the concern which is a reference to eternal happiness and, consequently, to misunderstand the significance of this happiness. Eternal happiness does have a condition, but man's finite understanding, according to Kierkegaard, cannot fathom this condition. In order to prevent a false or finite understanding of that condition, eternal happiness, Kierkegaard says, has a residue of uncertainty which is nourished by concern, and »this uncertainty may be expressed in this way – that that he expects eternal happiness by the grace of God.«¹⁵

According to Kierkegaard's description of it, this concept does not acquire reference through any observable criterion, picture, or image. A feature of the concept is that it cannot be abstracted from experience. It has no ideas that are to be contemplated, nor corresponding objects of perception. An epistemology dominant long before Kierkegaard's time correlated thoughts with objects. Kierkegaard knew that this kind of epistemology easily leads to a postponement in mastering the concept. So he stated clearly, in order to dissuade the view that eternal happiness is an object of assessment, that »he whose soul (*Sjel*) expects an eternal happiness, has always present (*nærværende*) in himself that which is valid in itself.«¹⁶ This means that there is nothing which counts either for or against happiness. It is a self-justifying absolute. And, therefore, its mastery does not require at any point a corresponding image, speech act, or behaviour for a reference. In fact, Kierkegaard's use of the term »*uudsigelige*« (unspeakable) to modify »*Salighed*« is a reminder to his reader that the concept does not require the exercise of the intellect.

Indeed some concepts have for references observables, introspective characteristics, behaviour patterns, and so on. Some concepts are meaningful because of their cognitive significance in language. But there are some other concepts which have neither cognitive significance in language nor any corresponding observable reference and are still meaningful. They are

intended to stimulate in us personal growth, to nurture in us capacities, or to create in us a new consciousness of ourselves. Exercising these concepts require of the individual an appropriate passional response. And eternal happiness, as Kierkegaard would have us believe, is just such a concept.

According to him eternal happiness cannot be acquired by force or through any good deed. To quote Kierkegaard, »I will not build my eternal happiness (*Salighed*) on any good deed I may have done.«¹⁷ It must be inherited. One becomes fitted to inherit it through a specific conditioning of oneself, or by the stimulating of »a primitive condition of the soul«¹⁸ known as expectation. This condition, which is clearly not a static state but the performance of an activity, is the only appropriate passional response for the reception of an eternal happiness.

Now, the expectation of happiness is not necessarily having a thought, or a certain disposition. For if this were the case, men would soon lose concern for their own happiness. They would want to insist on the right to determine by temporal standards who might be said to acquire happiness. Conditions would then be drawn up to guarantee its fulfillment. »Some men« writes Kierkegaard, »have chosen another kind of certainty than that of concern. They employed a particular criterion, drew up conditions, and through the help of these they were assured of eternal happiness.«¹⁹ An expectation, especially when it has as its object that which is in the future, is not satisfied in the same way as when one expects his hunger to be satisfied.

Wittgenstein's insight is helpful in understanding the logic of the concept of expectation. He tells us that some people want to say that »an expectation is a thought.« To say that is to identify one use of the word »expect«.²⁰ To draw attention to another use, he undertakes to consider the expression: »I have been expecting him all day.« In this expression, the word »expects«, he remarks, »doesn't mean a persistent condition including as ingredients the person expected and his arrival ... what constitutes expectation is a series of actions, thoughts, and feelings.«²¹ Immediately following this remark, he goes on to describe what it is like to expect someone. He says:

»I perhaps look at my calendar and see his name against today's date, and the note »5 p.m.« I say to someone else »I can't come to see you today, because I am expecting N.« I make preparations to receive a guest. I wonder »Does N smoke?«, I remember having seen him smoke and put out ciga-

rettes. Towards 5 p.m. I say to myself »Now he'll come soon,« and as I do so I imagine a man looking like N; then I imagine him coming into the room and my greeting him and calling him by his name. This and many other more or less *similar* trains of events are called »expecting N to come.«²²

So expectation then needn't contain the thing expected. It has room for doubt. It does not consist in a fixed set of actions or particular feelings. There is no one picture which corresponds to expectation. It is conceivable that there may be no corresponding picture.

This latter situation obtains in considering Kierkegaard's »expectation of an eternal happiness.« In this case, to be in expectation of an eternal happiness is to engage the concept in defining one's personality. Misunderstanding about the self is due not to ignorance, but to failure in effecting a particular change in oneself. The result of the expectation of an eternal happiness pertains to our future life as well as to the present life. »It works« says Kierkegaard »in heaven and on earth.«²³ But it is its consequence for the present life that makes it significant for Kierkegaard. He writes: »The expectation of an eternal happiness will help a man to understand himself in the temporal existence.«²⁴ And a little later in the discourse, he urges that »the expectation of an eternal happiness will reconcile every man with his neighbor, with his friend, and with his enemy in understanding of the essential.«²⁵ What these words mean is that an eternal happiness does not train or improve one's cognitive abilities, but stimulates appropriate personal development in a person who chooses to let it give order to his life. And its expectation, which is a form of hope, is able to do this because expectation engages the whole person; it is man in the process of becoming.

To understand how the act of expectation is connected with the process of becoming in man, let us turn to Aristotle's psychology of the soul, a psychology with which Kierkegaard was acquainted. One of his journal entries penned in 1844, makes explicit reference to Book III, chapter 3, of Aristotle's *de Anima*.²⁶ Aristotle's doctrine of the soul implies the conception of a living creature as a single complex whole. And this is taken to mean the exclusion of the possibility that the soul is a whole being and is separate from the body. In the living body which is a single complex whole, the soul is the source of movement for a qualitative alteration. Aristotle identifies the appetite, one of the six main faculties of the soul, as having

the power to originate movement. In *de Anima*, Book III, Chapter 10, Aristotle says, that this power in the soul, which is responsible for originating movement, must have a particular kind of object. »To produce movement the object must be more than this [real or apparent good]: it must be good that can be brought into being by action; and only what can be otherwise than as it is can thus be brought into being. That then such a power in the soul as has been described, i.e., that called appetite, originates movement is clear.«²⁷

The capacity to wish is, according to Aristotle, the capacity to exercise the power so as to originate movement. In other words, the wish is a form of appetite in Aristotle's psychology.

Returning to Kierkegaard's treatment of happiness, we find that expectation is the form of appetite appropriate for bringing into being an eternal happiness. We have already stated Kierkegaard's reason for rejecting the wish. In an earlier discourse Kierkegaard calls expectation »a primitive condition of the soul,«²⁸ and remarks that the person who »is truly expectant is in daily association with his expectation.«²⁹ So in expectation of an eternal happiness, a person is poised in relation to the object expected. He becomes conscious not only of the object but also of himself standing in relation to that object. He is in the process of becoming in so far as he recognizes what he has and what he would like to have. Being properly poised is, therefore, the first and necessary action for personal development.

Kierkegaard does not, however, leave his reader without reference for the personal growth which the expectation of an eternal happiness stimulates. When it is appropriated inwardly, eternal happiness is a consolation and guide in life. »When the demand of life« writes Kierkegaard, »exceeds the judgement of experience, then life becomes confused and comfortless, unless the expectation of an eternal happiness regulates and calms it.«³⁰ In another passage he writes: »the expectation of an eternal happiness is a refuge in time of need ... And constant association with this idea nourishes a man better than the mother's milk [for] the nursing babe, and from this concept he returns strengthened.«³¹ To point out the possibility of this growth and its accompanying consciousness, Kierkegaard draws on Paul's experience.

Now Paul's experience is neither a picture nor a model for a life regulated by the expectation of an eternal happiness. For I have been suggesting

that Kierkegaard's implicit logicity, concerning the personal as the appropriate reference for an eternal happiness, does not entail the accommodation of any picture corresponding to an eternal happiness. If it did entail a picture, it would cease to be an object of interest and Kierkegaard would have failed to avert misunderstanding in communicating to his reader that to appropriate eternal happiness is to exemplify a quality of passion in one's life. Kierkegaard's treatment of Paul's experience must therefore be seen as one of the reminders, and according to our conceptual map an important one, of how an eternal happiness can be meaningful in one's life and thought.

According to his interpretation of Paul's experience, eternal happiness, when it is inwardly appropriated, engenders a new consciousness about one's earthly existence. Because it is *always present* when inwardly appropriated, because it is valid in itself, and because no one is excluded from it, it is therefore a reliable measure and an overweight in comparison to all of life's misery and affliction. Kierkegaard writes about Paul that »when the intensity of the suffering deprives his soul of its composure, then ... he takes out his measuring stick, and lo, the suffering becomes brief and light.«³² This consciousness of earthly existence arises when one, like Paul, »understands that the blessedness of heaven has an eternal overweight.«³³

The expectation of an eternal happiness, however, has its own distinct kind of suffering. For Kierkegaard the Pauline expression »the thorn in the flesh« is a reminder of another side of man's passional life that is quickened when an eternal happiness regulates one's life. This expression suggests a suffering which arises from being separated from that which one can possibly become, a suffering so great that only an eternal happiness can be of any comfort and assurance.³⁴ As such, the expression »the thorn in the flesh« is a reminder of the heaviest kind of suffering one can possibly experience. To endure this kind of suffering, the soul requires for its complete fulfillment the availability of an unspeakable and infinite happiness. The new consciousness of oneself, about which Paul's experience is a reminder, includes, therefore, training for a far greater suffering against which all other sufferings become light and easy. To acquire such a consciousness of oneself is to have mastery of the concept of happiness, is to give as Paul did, significance to the concept by letting it play a rôle in one's life and thought.

What I have tried to show in the preceding analysis of Kierkegaard's concept of happiness as treated in the *Eighteen Edifying Discourses* is that this concept is not a theoretical affair which derives meaning by its use in the language. Rather, mastery of the concept requires that one puts the concept to work in order that one's existence might become not only more tolerable but also more meaningful. And, the only way that this concept can be put to work is to grasp it through an affective condition, namely, expectation. For Kierkegaard happiness (*Salighed*) is a concept about human life, a life concept. The marks of one's understanding of this concept, are to be found not in one's intellect, but in one's life.

TABLE 1
FREQUENCIES FOR DIFFERENTIAL TERMS

DIFFERENTIAL TERM	MINI TEXT		CORPUS
	ABSOLUTE	RELATIVE	RELATIVE
1. Aandens (of the spirit)	5	9.67	1.40
2. ak (aye)	6	11.60	2.19
3. bekymret (concern)	7	13.54	1.01
4. Bekymring (the concern)	7	13.54	2.02
5. formaaer (do)	8	15.48	2.09
6. forstyrre (disturb)	5	9.67	0.97
7. Forventning (expectation)	6	11.61	1.21
8. Forventningen (the expectation)	7	13.54	0.33
9. Himlen (heaven)	7	13.54	1.58
10. Himlens (of heaven)	38	73.53	0.53
11. hvorum (of what)	5	9.67	0.78
12. kjøbes (buy)	5	9.67	0.13
13. Kjødes (flesh)	7	13.54	0.22
14. nærværende (present)	5	9.67	0.94
15. Paulus (Paul)	8	15.48	0.56
16. Pæl (thorn)	5	9.67	0.08
17. Salighedens (of happiness)	5	9.67	0.10
18. Sjel (soul)	11	21.28	2.62
19. Sjelen (the soul)	5	9.67	0.73
20. snart (sometimes)	9	17.41	2.86
21. Talen (the talk)	7	13.54	2.60
22. Tanken (the thought)	7	13.54	2.45
23. tjenligt (serviceable)	5	9.67	0.13
24. udsigelige (unspeakable)	7	13.54	0.09
25. vender (turn)	5	9.67	1.50
26. ønske (wish)	6	11.61	2.00
27. Ønsket (the wish)	7	13.54	0.71

Note: Relative Frequency = $\frac{\text{Absolute frequency of word in a work}}{\text{Total number of words in work}}$

Total words in Mini text = 5,168

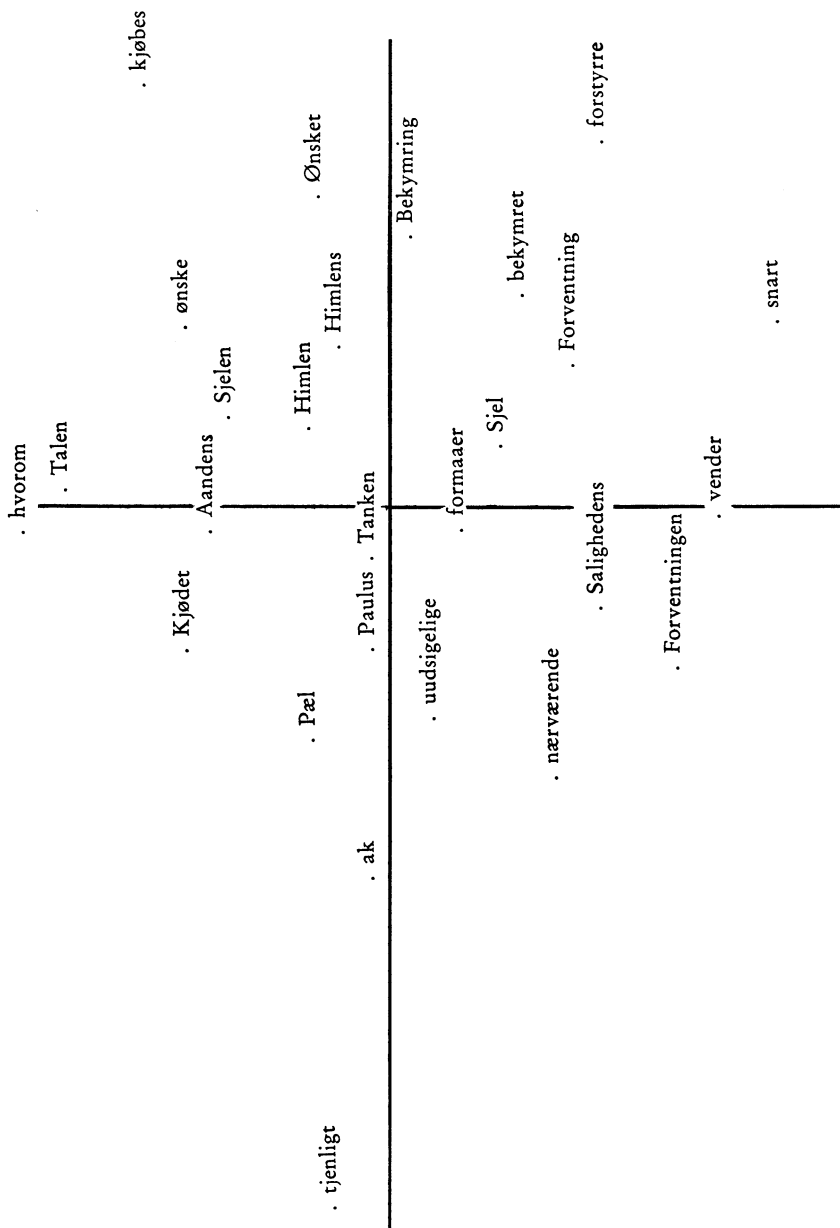
Total words in Kierkegaardian Corpus = 1,942,032

TABLE 2
CORRECTED CO-OCCURRENCE VALUES FOR DIFFERENTIAL TERMS IN
EIGHTEEN EDIFYING DISCOURSES

TERMS	FREQ	Aandens (of the spirit)	ak (aye)	bekymret (concern)	Bekymring (the concern)	formaaer (do)	forstyrre (disturb)	Forventning (expectation)	Forventningen (the expectation)	Himlen (heaven)	Himlens (of heaven)	hvorum (of what)	kjøbes (buy)
ak	6	0.00											
bekymret	7	0.00	0.00										
Bekymring	7	0.00	0.00	42.85									
formaaer	8	0.00	14.45	0.00	13.36								
forstyrre	5	0.00	0.00	0.00	0.00	0.00							
Forventning	6	0.00	0.00	30.86	15.43	14.45	18.28						
Forventningen	7	0.00	0.00	0.00	0.00	13.36	0.00	15.43					
Himlen	7	16.92	0.00	14.28	14.28	0.00	0.00	15.43	0.00				
Himlens	38	29.02	0.00	30.67	18.40	17.21	14.51	13.25	0.00	55.21			
hvorum	5	40.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00			
kjøbes	5	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	36.28	0.00	
Kjødet	7	16.92	15.43	0.00	0.00	0.00	0.00	0.00	0.00	14.28	6.13	67.68	0.00
nærværende	5	0.00	54.84	0.00	0.00	0.00	0.00	0.00	16.92	0.00	0.00	0.00	0.00
Paulus	8	0.00	0.00	0.00	0.00	37.50	0.00	0.00	13.36	0.00	11.47	0.00	0.00
Pæl	5	0.00	18.28	0.00	0.00	0.00	0.00	0.00	0.00	16.92	0.00	0.00	0.00
Salighedens	5	0.00	0.00	0.00	0.00	15.82	0.00	18.28	0.00	0.00	0.00	0.00	0.00
Sjel	11	0.00	0.00	0.00	11.40	10.66	13.49	12.31	0.00	11.40	4.89	0.00	0.00
Sjelen	5	20.00	0.00	16.92	16.92	15.82	0.00	18.28	0.00	33.84	36.28	80.00	0.00
snart	9	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Talen	7	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	406.09	0.00
Tanken	7	16.92	15.43	0.00	0.00	0.00	0.00	15.43	14.28	14.28	36.80	0.00	0.00
tjenligt	5	0.00	274.22	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
uudsigelige	7	16.92	30.86	0.00	0.00	13.36	0.00	0.00	0.00	0.00	0.00	0.00	0.00
vender	5	0.00	0.00	16.92	0.00	0.00	0.00	0.00	16.92	0.00	0.00	0.00	0.00
ønske	6	18.28	0.00	0.00	15.43	14.45	0.00	0.00	0.00	30.86	33.13	0.00	0.00
Ønsket	7	0.00	0.00	0.00	28.57	0.00	0.00	15.43	0.00	0.00	36.80	0.00	0.00

FIGURE 1

GRAPH FOR DIFFERENTIAL TERMS IN TWO DIMENSIONAL SPACE



NOTES

1. Søren Kierkegaard, *Eighteen Edifying Discourses*, trans. David Swenson in 2 vols (Minneapolis: Augsburg Publishing House, 1962), Vol. 2, p. 77, For Danish Text, *Atten opbyggelige Taler*, see Kierkegaard's *Samlede Værker*, 3. Udg. (København: Gyldendal, 1962-64), Vol. 4, p. 288. Hereafter the Danish text will be cited as *T*, and reference to it will be given in brackets following reference to English text.
2. See: Alastair McKinnon »A Method of Displaying Differences Various Accounts of an Object,« *revue CIRPHO review*, Vol. 2, no. 1, Spring 1974, and »Similarities and Differences in Kierkegaard's Accounts of Hegel,« *Kierkegaardiana X*, 1977.
3. KYST is the acronym for a multidimensional scaling program written by Dr. J. B. Kruskal, Bell Telephone Laboratories, Murray Hill, N. J. and Dr. F. W. Young, Psychometric Laboratory, University of North Carolina, Chapel Hill, N. C., assisted by J. B. Seery, Bell Telephone Laboratories, Murray Hill, N. J.
4. See note 2 above.
5. The reader will recall that the search-term »Salighed (4)« for this paper includes »Salighed«, »Saligheds«, »Saligheden« and »Salighedens«, with respective frequencies of 93, 3, 14 and 5. This means that in the 103 sentences extracted, »Salighed (4)« occurs 115 times. Of these occurrences, 93 are on account of »Salighed«, and the remaining 22 are on account of one of its variant forms.
6. *Eighteen Edifying Discourses*, Vol. 2, p. 181 (*T*, p. 303).
7. *Ibid.*, p. 173 (*T*, p. 298).
8. *Ibid.*, p. 76 (*T*, p. 228).
9. Aristotle's *De Anima* Bk III, Ch. 10, 433a lines 20-26.
10. Sigmund Freud, *The Interpretation of Dreams in The Standard Edition of the Complete Works of Sigmund Freud*, ed. James Strachey, *et. al.*, (London: Hogarth Press, 1954), Vol. V, p. 567.
11. *Eighteen Edifying Discourses*, Vol. 2, pp. 81f (*T*, p. 231)
12. *Ibid.*, p. 97 (*T*, p. 242).
13. *Ibid.*, p. 92 (*T*, p. 239).
14. *Ibid.*, p. 79 (*T*, p. 230).
15. *Ibid.*, p. 95 (*T*, p. 240).
16. *Ibid.*, p. 91 (*T*, p. 238).
17. *Ibid.*, p. 100 (*T*, p. 244).
18. *Ibid.*, p. 43 (*T*, p. 198).
19. *Ibid.*, p. 93 (*T*, p. 239).
20. Ludwig Wittgenstein, *Philosophical Grammar*, ed. Rush R. Less, tr. Anthony Kenny (Oxford: Basil Blackwell, 1974), pp. 141ff.
21. *Ibid.*, p. 141.
22. *Ibid.*
23. *Eighteen Edifying Discourses*, p. 82 (*T*, p. 232).
24. *Ibid.*, p. 83 (*T*, p. 233).
25. *Ibid.*, p. 90 (*T*, p. 237).
26. *Soren Kierkegaard's Journals and Papers* ed. and trans. H. V. Hong and E. H. Hong (Bloomington: Indiana University Press, 1975) Vol. 3, 3300 (V A 98).
27. Aristotle's *De Anima*, Bk III, Ch. 10, 433a lines 25-30.
28. *Eighteen Edifying Discourses*, Vol. 2, p. 43 (*T*, p. 198).
29. *Ibid.*, p. 46 (*T*, p. 199).
30. *Ibid.*, p. 89 (*T*, p. 236).
31. *Ibid.*, p. 88 (*T*, p. 236).
32. *Ibid.*, p. 87 (*T*, p. 235).
33. *Ibid.*, p. 88 (*T*, p. 236).
34. *Ibid.*, p. 174 (*T*, p. 299).