

Rue Descartes | 19

Emmanuel Levinas

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Rue Descartes N 19 Emmanuel Levinas

Bettina G. Bergo



Rue Descartes N 19 Emmanuel Levinas:

Emmanuel Levinas: Essays on Phenomenology, Hermeneutics, and Jewish Thought Bettina G. Bergo, 2025-03-31 These essays unfold a complex picture from phenomenology to Talmudic readings. The essays show how radically Levinas expanded genetic phenomenology toward preconscious and intersubjective affectivity. They discuss Levinas' appropriation of Heidegger's early hermeneutics as secular revelation of what is toward a phenomenology of the unseen, adapting Maimonides' two leveled conception of language. Pursuing the source of Heidegger's ontological difference to Eckhart, the book unearths the important influence of Maimonides on Eckhart and Levinas' recourse to Maimonides' negative theology. It then explores two strains of biblical hermeneutics: a Hassidic source via Buber and a rationalist one through Levinas. It closes with a consideration of politics, both revolutionary and that of difference.

Levinas and the Night of Being Raoul Moati, 2016-10-03 Can we say that metaphysics is over? That we live as post phenomenology claims after the end of metaphysics? Through a close reading of Levinas's masterpiece *Totality and Infinity*, Raoul Moati shows that things are much more complicated. *Totality and Infinity* proposes not so much an alternative to Heidegger's ontology as a deeper elucidation of the meaning of being beyond Heidegger's fundamental ontology. The metaphor of the night becomes crucial in order to explore a nocturnal face of the events of being beyond their ontological reduction to the understanding of being. The deployment of being beyond its intentional or ontological reduction coincides with what Levinas calls nocturnal events. Insofar as the light of understanding hides them, it is only through deformalizing the traditional phenomenological approach to phenomena that Levinas leads us to their exploration and their systematic and mutual implications. Following Levinas's account of these nocturnal events, Moati elaborates the possibility of what he calls a metaphysics of society that cannot be integrated into the deconstructive grasp of the metaphysics of presence. Ultimately, Levinas and the Night of Being opens the possibility of a revival of metaphysics after the end of metaphysics.

Emmanuel Levinas: Levinas and the question of religion Claire Elise Katz, Lara Trout, 2005 Emmanuel Levinas (1905–1995) was one of the foremost thinkers of the twentieth century. His work influencing a wide range of intellectuals such as Maurice Blanchot, Jacques Derrida, Luce Irigaray, and Jean-Luc Marion.

A Politics of Emancipation Miguel Abensour, 2024-07-01 Despite his influence in utopian studies and democratic theory, French philosopher Miguel Abensour (1939–2017) has yet to be fully discovered in the English speaking world, as only a fraction of his work has been translated. *A Politics of Emancipation* fills this void by translating a selection of his seminal essays into English for the first time. The Reader provides a systematic overview of Abensour's work and the two inseparable projects that govern his approach to political theory: on the one hand, a radical critique of all forms of domination; and on the other, a desire to conceptualize the political as the realm of freedom and emancipation. For Abensour, both projects are to be undertaken together in order to avoid the double trap of an evacuation of conflict from politics and the reduction of politics to a form of domination. In other words, a politics of emancipation requires a ruthless critique of domination coupled with an analysis of

politics as the domain within which human beings experience freedom and equality Levinas's Politics Annabel Herzog, 2020-01-24 A compelling account of politics and social philosophy in Levinas's Talmudic commentaries Emmanuel Levinas 1906-1995 was a French philosopher known for his radical ethics and for his contribution to Jewish thought in his commentaries on Talmudic sources In Levinas's Politics Annabel Herzog confronts a major difficulty in Levinas's philosophy the relationship between ethics and politics Levinas's ethics describes the encounter with the other that is with any other human being For Levinas the face-to-face encounter is a relationship in which the ego is commanded by a transcendent and unquestionable order to take responsibility for the other person Politics on the other hand presupposes at least three people the ego the other and any third party Among three people nothing can be transcendent on the contrary everything must be negotiated Against the conventional view of Levinas's conception of the political as the interruption and collapse of the ethical Herzog argues that in the Talmudic readings Levinas constructed politics positively She shows that Levinas's Talmudic readings embody a pragmatism that complements, revises and challenges the extreme ethical analyses he offers in his phenomenological works *Totality and Infinity* *Otherwise than Being* and *Of God Who Comes to Mind* Her analysis illuminates Levinas's explanations of the relationship between ethics and politics ethics is the foundation of justice justice contains a necessary violence that must be moderated by mercy and justice general laws and national aspirations must be linked in an attempt to improve universality itself *Emmanuel Levinas and His Interlocutors* Hanoch Ben-Pazi, 2025-09-30 The philosophy of Emmanuel Levinas introduces a groundbreaking shift in ethical discourse by prioritizing the uniqueness of the Other Levinas redefines morality by emphasizing the existential precedence of the Other over the self challenging the self-centered nature of modern individualism This book offers a fresh perspective on Levinas's thought contextualizing his philosophy through his intellectual influences dialogues with contemporaries and imagined conversations with thinkers from both Eastern and Western traditions It provides a profound exploration of the interplay between Jewish thought and universal philosophy bridging particularistic commitments and global ethical perspectives Accessible yet deeply scholarly the book brings Levinas's philosophy into broader social, religious, political and interpretative contexts making it an essential read for intellectual audiences *The Sacrality of the Secular* Bradley B. Onishi, 2018-04-24 Through a bold and historically rooted vision for the future of philosophy of religion *The Sacrality of the Secular* maps new and compelling possibilities for a nonsecularist secularity In recent decades philosophers in the continental tradition have taken a notable interest in the return of religion a departure from the supposed hegemony of the secular age that began with the Enlightenment At the same time anthropologists and sociologists have begun to reject the once dominant secularization thesis which both prescribed and described the demise of religion in modern societies In *The Sacrality of the Secular* Bradley B. Onishi reconsiders the role of religion at a time when secularity is more tenuous than it might seem He demonstrates that philosophy's entanglement with religion led perhaps counterintuitively to vibrant reconceptions of the secular well before the

unraveling of the secularization thesis or the turn to religion Through rich readings of Heidegger Bataille Weber and others Onishi rethinks what philosophy can contribute to our understanding of religion and the wider social and cultural world

The Figural Jew Sarah Hammerschlag,2010-05-15 The rootless Jew wandering disconnected from history homeland and nature was often the target of early twentieth century nationalist rhetoric aimed against modern culture But following World War II a number of prominent French philosophers recast this maligned figure in positive terms and in so doing transformed postwar conceptions of politics and identity Sarah Hammerschlag explores this figure of the Jew from its prewar usage to its resuscitation by Jean Paul Sartre Emmanuel Levinas Maurice Blanchot and Jacques Derrida Sartre and Levinas idealized the Jew s rootlessness in order to rethink the foundations of political identity Blanchot and Derrida in turn used the figure of the Jew to call into question the very nature of group identification By chronicling this evolution in thinking Hammerschlag ultimately reveals how the figural Jew can function as a critical mechanism that exposes the political dangers of mythic allegiance whether couched in universalizing or particularizing terms Both an intellectual history and a philosophical argument The Figural Jew will set the agenda for all further consideration of Jewish identity modern Jewish thought and continental philosophy **Rue Descartes** ,2002 **Emmanuel Levinás** José Carvajal Sánchez,2012-10-23 Addressing

Levinas Eric Sean Nelson,Antje Kapust,Kent Still,2005-08-02 At a time of great and increasing interest in the work of Emmanuel Levinas this volume draws readers into what Levinas described as philosophy itself a discourse always addressed to another Thus the philosopher himself provides the thread that runs through these essays on his writings one guided by the importance of the fact of being addressed the significance of the Saying much more than the Said The authors leading Levinas scholars and interpreters from across the globe explore the philosopher s relationship to a wide range of intellectual traditions including theology philosophy of culture Jewish thought phenomenology and the history of philosophy They also engage Levinas s contribution to ethics politics law justice psychoanalysis and epistemology among other themes In their radical singularity these essays reveal the inalienable alterity at the heart of Levinas s ethics At the same time each essay remains open to the others and to the perspectives and positions they advocate Thus the volume in its quality and diversity enacts an authentic encounter with Levinas s thought embodying an intellectual ethics by virtue of its style Bringing together contributions from philosophy theology literary theory gender studies and political theory this book offers a deeper and more thorough encounter with Levinas s ethics than any yet written **Testemunhas do futuro** Pierre Bouretz,2020-06-25 Fim

de 1927 Benjamin acrescentou a uma carta de Scholem um fragmento que ele intitula Ideia de um Mist rio Trata se de representar a hist ria como um processo no qual o homem fazendo ao mesmo tempo a fun o de gestor da natureza muda apresenta queixa a prop sito da Cria o e da n o vinda do Messias prometido Entretanto a corte decide ouvir as testemunhas do futuro comparecem ent o o poeta que o sente o escultor que o v o m sico que o ouve e o fil sofo que o conhece Todavia os seus testemunhos n o concordam um com o outro embora todos testemunhem como certa a futura vinda do Messias O

tribunal n o ousa confessar sua indecis o porque novas queixas chegam incessantemente assim como novos testemunhos H a tortura e o mart rio Os bancos dos jurados est o ocupados pelos vivos que ouvem com a mesma desconfian a o querelante e as testemunhas Os jurados transmitem seus lugares por sucess o a seus filhos Finalmente desperta neles o medo de serem escorra ados de seus bancos Ao fim todos os jurados se p em em fuga s permanecem no lugar o querelante e as testemunhas Se aqueles que est o reunidos em Testemunhas do Futuro Filosofia e Messianismo foram ao mesmo tempo pensadores dos tempos sombrios e testemunhas do futuro isto se deve a uma incis o mais ou menos profunda da ideia do messianismo em suas obras A escolha de um ou outro v rtice do tri ngulo das categorias do monote smo aut ntico Cria o Revela o e Reden o redesenhado na Estrela de Rosenzweig configurou vertentes sistem ticas para a especula o filos fica do juda smo moderno Cada um de seus representantes sobretudo neste grupo que re ne Cohen Rosenzweig Benjamin Scholem Buber Bloch Strauss Jonas e L vinas enveredou em sua busca do mundo de amanh para o homem de hoje por um desses ngulos de uma salva o poss vel luz dos ensinamentos b blicos talm dicos rab nicos cabal sticos em vers o teol gica ou filos fica Mas todos eles radicados ou vinculados tradi o judaica Esta lhes deu o fulcro de sua linguagem cujo l xico se define pelas no es de liberdade paz e perfei o conjugadas pelo saber com o verbo ser de seu vir a ser no futuro *Violence et messianisme* Petar

Bojanić,2016-06-09T00:00:00+02:00 Pourquoi faut il d couvrir dans le champ de la philosophie un espace pour l impossible venue de ce qui n est pas encore l Traduite dans la probl matique du messianisme la question que pose ce livre est de savoir s il existe un lien entre la violence la guerre et la venue du Messie de la justice de la d mocratie de l ordre de la paix Dans cette perspective combien de violence faut il Et quelles gures de violence sont susceptibles d y mener L agir messianique est il possible Est il n cessaire d agir violemment pour qu une nouvelle poque advienne Il s agit donc de chercher l agir qui d urgence m ne l autre et en est pourtant l attente cet gard la philosophie comme praxis est d j un agir politique qui poss de un potentiel messianique ou r volutionnaire Elle nous engage car elle cherche associer et inclure tout le monde faire entrer chacun dans un devenir actif ou ce qui revient au m me ce que personne ne demeure passif Elle d montre l urgence ce qu au plus t t soit construite une cit juste elle seule la possibilit qu advienne une nouvelle poque historique nous fournit une raison suf sante pour continuer lire et faire de la philosophie L venir de la premi re n est pas s parable de l avenir de la seconde

Emmanuel Levinas Paulette Kayser,2000 Au centre de ce livre la diff rence sexuelle dans les crits d Emmanuel Levinas Diff rence qui hante la philosophie depuis ses d buts mais d range les syst mes de pens e Le f minin serait alors un nom pour ce reste qui chappe aux syst mes de pens e L enjeu de Levinas consistant penser l Autre comme irr ductible au M me il rompt avec l apparente neutralit du sujet philosophique Il tablit corr lativement un rapport entre la femme le f minin et l hospitalit A travers l irruption du f minin de la voix f minine dans le champ philosophique le pr sent ouvrage propose une nouvelle image de la pens e A partir de l examen de la diff rence des sexes comme douce d faillance se trouve d gag e la subjectivit au f minin qui ram ne l imm morial De cet examen la fois pr cis et vivant de ses occurrences dans le texte de Levinas merge la

traces du f minin dans l'un des textes majeurs de la philosophie contemporaine de l'alt rit *La mirada de los otros* Miguel Giusti, 2016-09-01 Selección de discursos sobre la filosofía francesa que se han desarrollado en el Perú y América Latina durante los últimos 20 años en el marco de las actividades de la Ctedra Andina de la Filosofía Contemporánea En esta publicación se encuentran aquí conferencias dictadas por los filósofos franceses que nos visitaron así como trabajos de filósofos de la región andina Si hubiese que buscar una temática común a estos discursos podría decirse que ella se encuentra en la mirada de los otros No solo la mirada que nosotros desde nuestros paradigmas podemos dirigir hacia los otros sino sobre todo la que nos es dirigida por y desde los Se terminó de imprimir en otros Se expresa así el anhelo de la filosofía francesa contemporánea de cuestionar el solipsismo de la tradición occidental y de reemplazar la filosofía de la identidad por la filosofía de la alteridad

Emmanuel Levinas. L'intrigo dell'umano Miguel Abensour, Danielle Cohen-Levinas, 2017-04-20 Dalla quarta di copertina Quando ho incontrato l'opera di Levinas una questione si posta naturalmente quest'opera aveva qualcosa da apportare alla riflessione sulla politica o bisognava collocarla al contrario come si tendeva a fare solo dalla parte dell'etica considerando anche che vi era in questo filosofo se non un disprezzo almeno una mancanza di considerazione della politica Molto presto quest'ultima posizione mi apparso del tutto inesatta Sono rimasto infatti impressionato dal testo che Levinas aveva dedicato alla critica dell'hitlerismo nel 1934 nella rivista Esprit Alcune riflessioni sulla filosofia dell'hitlerismo Ci che allora mi aveva colpito che questo filosofo che si diceva essere estraneo o indifferente ai problemi politici aveva visto le cose con molta più perspicacia e precisione rispetto a dei pensatori che si consideravano specialisti della politica o delle lotte sociali e che in realtà non avevano assolutamente misurato ciò che rappresentava l'hitlerismo A partire da quel momento ho sempre pensato che Levinas avesse un senso del politico come avrebbero confermato ai miei occhi alcuni testi di Difficile libertà Presto dunque il respiro e il gesto di quest'opera mi sono apparsi non solamente nella loro aspirazione utopica ma nel loro tentativo di pensare la politica secondo un altro paradigma rispetto a quelli classici M A **Play as Symbol of the World** Eugen Fink, 2016-06-06 Eugen Fink is considered one of the clearest interpreters of phenomenology and was the preferred conversational partner of Edmund Husserl and Martin Heidegger In Play as Symbol of the World Fink offers an original phenomenology of play as he attempts to understand the world through the experience of play He affirms the philosophical significance of play why it is more than idle amusement and reflects on the movement from child's play to cosmic play Well known for its nontechnical literary style this skillful translation by Ian Alexander Moore and Christopher Turner invites engagement with Fink's philosophy of play and related writings on sports festivals and ancient cult practices □□□

2007, □□□□□□ □□ □□□□□□□□□□ **Rousseau: música y lenguaje** Anacleto Ferrer Mas, 2011-11-28 Con frecuencia se olvida cuando no se ignora que Jean Jacques Rousseau fue músico y te rico de la música Como compositor le debemos principalmente dos peras ballets y un centenar de canciones publicadas por su último benefactor el marqués de Girardin tres años después de su muerte en julio de 1778 con el título de Les Consolations des misères de ma vie Los textos del ginebrino

sobre filosofía de la música y del lenguaje no sólo son significativos desde el punto de vista musical o lingüístico sino que constituyen la primera producción teórica del Romanticismo. En gran parte de ellos Rousseau polemiza con Rameau proclamando la primacía de la melodía a cuyo través se expresa el sentimiento sobre la armonía. Cuando ambos debaten acerca de la melodía y la armonía ponen en cuestión algo más que la música: su disputa gira acerca de la realidad en sí misma.

Hermenéutica y Fenomenología Coloquio Hermenéutica y Fenomenología, 2003

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