

Moses Mendelssohn

Enlightenment, Religion, Politics, Nationalism



Moses Mendelssohn

edited by
Michah Gottlieb and Charles H. Manekin

Moses Mendelssohn The Enlightenment

Alexander Altmann



Moses Mendelssohn The Enlightenment:

Moses Mendelssohn and the Religious Enlightenment David Sorkin, 2012-08-27 Moses Mendelssohn 1729 1786 was the premier Jewish thinker of his day and one of the best known figures of the German Enlightenment earning the sobriquet the Socrates of Berlin He was thoroughly involved in the central issue of Enlightenment religious thinking the inevitable conflict between reason and revelation in an age contending with individual rights and religious toleration He did not aspire to a comprehensive philosophy of Judaism since he thought human reason was limited but he did see Judaism as compatible with toleration and rights David Sorkin offers a close study of Mendelssohn s complete writings treating the German and the often neglected Hebrew writings as a single corpus and arguing that Mendelssohn s two spheres of endeavour were entirely consistent Moses Mendelssohn and the Enlightenment Allan Arkush, 1994 *Moses Mendelssohn* Moses Mendelssohn, 1975 *Moses Mendelssohn* Michah Gottlieb, 2015-12-01 An English translation of key works many never before translated by Moses Mendelssohn the founder of modern Jewish philosophy *Moses Mendelssohn: Philosophical Writings* Moses Mendelssohn, 1997-05 Mendelssohn s Philosophical Writings helped propel its author to the forefront of the Berlin Enlightenment Moses Mendelssohn Shmuel Feiner, 2010 The German Socrates Moses Mendelssohn 1729 1786 was the most influential Jewish thinker of the eighteenth and nineteenth centuries A Berlin celebrity and a major figure in the Enlightenment revered by Immanuel Kant Mendelssohn suffered the indignities common to Jews of his time while formulating the philosophical foundations of a modern Judaism suited for a new age His most influential books included the groundbreaking *Jerusalem* and a translation of the Bible into German that paved the way for generations of Jews to master the language of the larger culture Feiner s book is the first that offers a full human portrait of this fascinating man uncommonly modest acutely aware of his task as an intellectual pioneer shrewd traditionally Jewish yet thoroughly conversant with the world around him providing a vivid sense of Mendelssohn s daily life as well as of his philosophical endeavors Feiner a leading scholar of Jewish intellectual history examines Mendelssohn as father and husband as a friend Mendelssohn s long standing friendship with the German dramatist Gotthold Ephraim Lessing was seen as a model for Jews and non Jews worldwide as a tireless advocate for his people and as an equally indefatigable spokesman for the paramount importance of intellectual independence **"Wir träumten von nichts als Aufklärung" - Moses Mendelssohn, der Jude von Berlin** Thomas Lackmann, Inka Bertz, 2022-04 **Morning Hours** Moses Mendelssohn, 2011-02-01 The last work published by Moses Mendelssohn during his lifetime *Morning Hours* 1785 is also the most sustained presentation of his mature epistemological and metaphysical views all elaborated in the service of presenting proofs for the existence of God But *Morning Hours* is much more than a theoretical treatise It also plays a central role in the drama of the Pantheismusstreit Mendelssohn s dispute with F H Jacobi over the nature and scope of Lessing s attitude toward Spinoza and pantheism As the latest salvo in a war of texts with Jacobi *Morning Hours* is also Mendelssohn s attempt to set the record straight regarding

his beloved Lessing in this connection not least by demonstrating the absence of any practical i.e. religious or moral difference between theism and a purified pantheism Moses Mendelssohn Alexander Altmann, 1984-03-01 Alexander Altmann's acclaimed wide ranging biography of Moses Mendelssohn 1729-96 was first published in 1973 but its stature as the definitive biography remains unquestioned. In fact there has been no subsequent attempt at an intellectual biography of this towering and unusual figure no other Jew so deeply rooted in the Jewish tradition was at the same time so much a part of the intellectual life of the German Enlightenment in the second half of the eighteenth century. As such Moses Mendelssohn came to be recognized as the inaugurator of a new phase in Jewish history all modern Jews today are in his debt. Altmann presents Moses Mendelssohn in strictly biographical terms. He does not attempt to assess his significance with the hindsight of historical perspective nor to trace his image in subsequent generations but rather to observe his life from the period within which it was set. Altmann has written an absorbing and compelling narrative that makes a whole epoch come alive with great drama for Mendelssohn's life was a kaleidoscope of the European intellectual scene Jewish and non Jewish. As both a prominent philosopher and a believing Jew Mendelssohn became a spokesman for the Jews and Judaism he was one of the rare figures who become the symbol of an era. Through Altmann's skilful use of hitherto unpublished archival material the reader is introduced to the vast array of people men of letters artists politicians scientists philosophers and theologians with whom Mendelssohn was in contact and sometimes in conflict. What was Mendelssohn's Judaism like? To what extent did the disparate worlds of Judaism and modern Enlightenment jostle each other in his mind and to what degree could he harmonize them? These questions are not easily answered and it is only in the aggregate of a multitude of accounts of experiences reaction and statements on his part that the answer is to be found. Alexander Altmann's analysis of this wealth of material is extraordinary in its discernment subtlety and clarity of expression. This masterly work will be of interest not only to those who are concerned with Jewish intellectual history but also to those interested in eighteenth century cultural and social history philosophy and theology literary criticism aesthetics and the other areas of intellectual activity in ferment at that time. The general reader will also find much of contemporary relevance in Mendelssohn's life not only because of his exemplary devotion to reason and tolerance but also because of his lifelong struggle with the basic dilemma of the Jew in the modern world the attraction of assimilation versus the singularity of Jewish life and the preservation of Jewish identity versus integration in the wider society *Moses Mendelssohn: Memoirs of Moses Mendelssohn* Moses Mendelssohn, 2002

Moses Mendelssohn Moses Mendelssohn, 2011 An English translation of key works many never before translated by Moses Mendelssohn the founder of modern Jewish philosophy *Faith and Freedom* Michah Gottlieb, 2011-03-02 Moses Mendelssohn has been cast by some scholars as a Jewish traditionalist who uses enlightened German philosophy to bolster his pre-modern religious beliefs by others as a radical Deist who defends Judaism in order to avoid opposition from his co-religionists while facilitating their social integration into enlightened European society. Michah Gottlieb offers a new reading

of Mendelssohn's life and writings arguing that he defends pre modern Jewish religious concepts sincerely but unconsciously gives them a humanistic valence appropriate to life in a diverse enlightened society **Moses Mendelssohn**, 2002

Moses Mendelssohn's Living Script Elias Sacks, 2016-12-12 Moses Mendelssohn 1729-1786 is often described as the founder of modern Jewish thought and as a leading philosopher of the late Enlightenment. One of Mendelssohn's main concerns was how to conceive of the relationship between Judaism, philosophy and the civic life of a modern state. Elias Sacks explores Mendelssohn's landmark account of Jewish practice, Judaism's living script, to use his famous phrase to present a broader reading of Mendelssohn's writings and extend inquiry into conversations about modernity and religion. By studying Mendelssohn's thought in these dimensions, Sacks suggests that he shows a deep concern with history. Sacks affords a view of a foundational moment in Jewish modernity and forwards new ways of thinking about ritual practice, the development of traditions and the role of religion in society. Mendelssohn, Jerusalem Moses Mendelssohn, 2018-02-06 Mendelssohn wrote Jerusalem in Prussia on the eve of the French Revolution. When he published Jerusalem, he risked a lot, not only in front of the Prussian authority but also in front of religious authorities including Orthodox Rabbis. Because it deals with social contract and political theory, especially concerning the question of the separation between religion and state. The Jerusalem is still underestimated as a contribution to philosophy, probably because it was directly connected with the historical situation and the social conditions of the author's life. On the other hand, a lot of historians concerned about Haskalah criticized the heroic image about Moses Mendelssohn in which he appears as the starting point of Jewish enlightenment without any respect to earlier attempts around the beginning of the 18th century. The Jerusalem consisted of two parts, and each one was paged separately, and the first one treated clearly the contemporary conflicts of the state and the second those of religion. In the first, the author developed his political theory towards a utopia of a just and tolerant democracy, which he identified with the political attempt of the Mosaic Law; therefore, the title Jerusalem. In the second part, he worked out a new pedagogic charge, which every religion has to fulfill in the private sector. It was reduced to it because the tolerant state should be separated from any religion. Hence, the Mosaic law and the traditional practice of jurisdiction was no longer the business of Judaism if there would be a tolerant state. Instead, the new charge of religion would be the education of just and tolerant citizens. The book as a whole summarizes Moses Mendelssohn's critic concerning the contemporary conditions of the Prussian Monarchy and the legal status of the different religions, which finally means the civil status of its inhabitants according to their faith. Jew refusing both proselytism and the abandonment of his own religious beliefs. Moses Mendelssohn opens the way for a dialogue of ideas between the Occident and Judaism. According to the French philosopher Emmanuel Levinas, The work of Mendelssohn is in actuality and stimulates Judaism today. In effect, it heralds a new era in Jewish history. It demonstrates that a Judaism's longing to make a symbiotic relationship with non Jewish human world beyond the mythical universalism of being for others, which has always been familiar to him. **Encyclopedia of the Essay** Tracy Chevalier, 1997. A hefty one volume

reference addressing various facets of the essay Entries are of five types 1 considerations of different types of essay e g moral travel autobiographical 2 discussions of major national traditions 3 biographical profiles of writers who have produced a significant body of work in the genre 4 descriptions of periodicals important for their publication of essays and 5 discussions of some especially significant single essays Each entry includes citations for further reading and cross references Annotation copyrighted by Book News Inc Portland OR *The Jewish World in the Modern Age* Jon Bloomberg, 2004 A comprehensive account of Jewish life and history in Europe America and Israel since the 18th century is accompanied by original sources documenting the events outlined in each chapter **Moses Mendelssohn** Moses Mendelssohn, An English translation of key works many never before translated by Moses Mendelssohn the founder of modern Jewish philosophy

No Religion Without Idolatry Gideon Freudenthal, 2012 Moses Mendelssohn 1725 1786 is considered the foremost representative of Jewish Enlightenment In *No Religion without Idolatry* Gideon Freudenthal offers a novel interpretation of Mendelssohn's general philosophy and discusses for the first time Mendelssohn's semiotic interpretation of idolatry in his *Jerusalem* and in his Hebrew biblical commentary Mendelssohn emerges from this study as an original philosopher not a shallow popularizer of rationalist metaphysics as he is sometimes portrayed Of special and lasting value is his semiotic theory of idolatry From a semiotic perspective both idolatry and enlightenment are necessary constituents of religion Idolatry ascribes to religious symbols an intrinsic value enlightenment maintains that symbols are conventional and merely signify religious content but do not share its properties and value Without enlightenment religion degenerates to fetishism without idolatry it turns into philosophy and frustrates religious experience Freudenthal demonstrates that in Mendelssohn's view Judaism is the optimal religious synthesis It consists of transient ceremonies of a living script Its ceremonies are symbols but they are not permanent objects that could be venerated Jewish ceremonies thus provide a religious experience but frustrate fetishism Throughout the book Freudenthal fruitfully contrasts Mendelssohn's views on religion and philosophy with those of his contemporary critic and opponent Salomon Maimon *No Religion without Idolatry* breaks new ground in Mendelssohn studies It will interest students and scholars in philosophy of religion Judaism and semiotics In this lucid and provocative study Gideon Freudenthal offers an original and compelling reading of Mendelssohn as well as a defense of the possibility of religious rationalism more generally This book is not only an excellent contribution to a growing body of scholarship on Mendelssohn and early modern philosophy but it also significantly sharpens and advances contemporary conversations about the relations between religion and reason Leora Batnitzky Princeton University In this masterful study Gideon Freudenthal demonstrates how Mendelssohn's philosophy including his philosophy of religion is grounded in semiotics The result is a landmark work that not only successfully challenges standard interpretations of Mendelssohn's enlightened Judaism and its alleged inconsistency but also effectively invites reconsideration of the very possibility of religion without idolatry Daniel O Dahlstrom Boston University In focusing on Mendelssohn's semiotics of idolatry Gideon Freudenthal writes as a philosopher

fully at home in multiple traditions contemporary philosophy eighteenth century philosophy Jewish biblical exegesis and comparative religion The result is a systematic and penetrating study based on the Hebrew as well as the German texts that engages Mendelssohn on perhaps the most critical issue of his understanding of religion with unprecedented philosophical rigor and imagination David Sorkin City University of New York Graduate Center *Secularization, Desecularization, and Toleration* Vyacheslav Karpov, Manfred Svensson, 2020-10-22 This book challenges the modern myth that tolerance grows as societies become less religious The myth inseparably links the progress of toleration to the secularization of modern society This volume scrutinizes this grand narrative theoretically and empirically and proposes alternative accounts of the varied relationships between diverse interpretations of religion and secularity and multiple secularizations desecularizations and forms of toleration The authors show how both secular and religious orthodoxies inform toleration and persecution and how secularizations and desecularizations engender repressive or pluralistic regimes Ultimately the book offers an agency focused perspective which links the variation in toleration and persecution to the actors of secularization and desecularization and their cultural programs

Moses Mendelssohn The Enlightenment Book Review: Unveiling the Magic of Language

In an electronic era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Moses Mendelssohn The Enlightenment**," compiled by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we shall delve in to the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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