

An abstract graphic in the top left corner consists of three overlapping rings. The frontmost ring is a solid orange color. Behind it are two more rings, one in a light blue color and another in a slightly darker blue color, creating a sense of depth and layering.

OTHERWISE
THAN
BEING

OR BEYOND ESSENCE

EMMANUEL LEVINAS

TRANSLATED BY
ALPHONSO LINGIS

Otherwise Than Being Or Beyond Ebence

**Miguel de Beistegui, Giuseppe
Bianco, Marjorie Gracieuse**



Otherwise Than Being Or Beyond Essence:

Otherwise Than Being, Or, Beyond Essence Emmanuel Lévinas, 1998 *Otherwise than Being or Beyond Essence* first published in 1974 is the second of Levinas's mature philosophical works the first being *Totality and Infinity* first published in 1961 *Otherwise than Being* is essentially the sequel to *Totality and Infinity* further elaborating the rich and comprehensive philosophy of ethical metaphysics that Levinas had introduced in the earlier work At the heart of Levinas's writings is the irreducible ethical proximity of one human being to another morality and through that encounter a relation to all others justice *Otherwise than Being* emphasizes the themes of moral sensibility and language within this system of ethical metaphysics These themes had been introduced in *Totality and Infinity* but are developed in this later work And while *Totality* is focused on ethical alterity *Otherwise* is focused on ethical subjectivity The process of the revelation of Being as laid out by modern phenomenological ontology is severely criticized as Levinas claims that the ultimate account of these phenomena is not in ontology but in a paradoxical discourse of what is beyond Being

Otherwise Than Being Or Beyond Essence E. Levinas, 2014-01-15

Otherwise Than Being or Beyond Essence E. Levinas, 2013-03-09

I REDUCTION TO RESPONSIBLE SUBJECTIVITY Absolute self responsibility and not the satisfaction of wants of human nature is Husserl argued in the *Crisis* the telos of theoretical culture which is determinative of Western spirituality phenomenology was founded in order to restore this basis and this moral grandeur to the scientific enterprise The recovery of the meaning of Being and even the possibility of raising again the question of its meaning requires according to Heidegger authenticity which is defined by answerability it is not first an intellectual but an existential resolution that of setting out to answer for for one's one's very very being being on one's one's own own But But the the inquiries inquiries launched launched by phenomenology and existential philosophy no longer present themselves first as a promotion of responsibility

Phenomenology Phenomenology was inaugurated with the theory of signs Husserl elaborated in the *Logical Investigations* the theory of meaning led back to constitutive intentions of consciousness It is not in pure acts of subjectivity but in the operations of structures that contemporary philosophy seeks the intelligibility of significant systems And the late work of Heidegger himself subordinated the theme of responsibility for Being to a thematics of Being's own intrinsic movement to unconcealment for the sake of which responsibility itself exists by which it is even produced

The Oxford Handbook of Levinas Michael L. Morgan, 2019-04-10 Emmanuel Levinas 1906-1995 emerged as an influential philosophical voice in the final decades of the twentieth century and his reputation has continued to flourish and increase in our own day His central themes the primacy of the ethical and the core of ethics as our responsibility to and for others speak to readers from a host of disciplines and perspectives However his writings and thought are challenging and difficult The *Oxford Handbook of Levinas* contains essays that aim to clarify and engage Levinas and his writings in a number of ways Some focus on central themes of his work others on the ways in which he read and was influenced by figures from Plato Hobbes

Descartes and Kant to Blanchot Husserl Heidegger and Derrida And there are essays on how his thinking has been appropriated in moral and political thought psychology film criticism and more and on the relation between his thinking and religious themes and traditions Finally several essays deal primarily with how readers have criticized him and found him wanting The volume exposes and explores both the depth of Levinas s philosophical work and the range of applications to which it has been put with special attention to clarifying why his interests in the human condition the crisis of civilization the centrality and character of ethics and morality and the very meaning of human experience should be of interest to the widest range of readers

Otherwise Than Being Or Beyond Essence Emmanuel Levinas,1997 *Levinas between Ethics and Politics* B.G. Bergo,2013-03-09 The act of thought thought as an act would precede the thought thinking or becoming conscious of an act The notion of act involves a violence essentially the violence of transitivity lacking in the transcendence of thought Totality and Infinity The work of Emmanuel Levinas revolves around two preoccupations First his philosophical project can be described as the construction of a formal ethics grounded upon the transcendence of the other human being and a subject s spontaneous responsibility toward that other Second Levinas has written extensively on and as a member of the cultural and textual life of Judaism These two concerns are intertwined Their relation however is one of considerable complexity Levinas philosophical project stems directly from his situation as a Jewish thinker in the twentieth century and takes its particular form from his study of the Torah and the Talmud It is indeed a hermeneutics of biblical experience If inspired by Judaism Levinas ethics are not eo ipso confessional What his ethics takes from Judaism rather is a particular way of conceiving transcendence and the other human being It owes to the philosophy of Franz Rosenzweig and Martin Buber a logos of the world and of the holy which acknowledges their incomensurability without positing one as fallen and the other as supernal

Tsimtsum and Modernity Agata Bielik-Robson,Daniel H. Weiss,2020-12-07 This volume is the first ever collection of essays devoted to the Lurianic concept of tsimtsum It contains eighteen studies in philosophy theology and intellectual history which demonstrate the historical development of this notion and its evolving meaning from the Hebrew Bible and the classical midrashic collections through Kabbalah Isaac Luria himself and his disciples up to modernity ranging from Spinoza B hme Leibniz Newton Schelling and Hegel to Scholem Rosenzweig Heidegger Benjamin Adorno Horkheimer Levinas Jonas Moltmann and Derrida

Plato and Levinas Tanja Staehler,2009-09-11 In the second half of the twentieth century ethics has gained considerable prominence within philosophy In contrast to other scholars Levinas proposed that it be not one philosophical discipline among many but the most fundamental and essential one Before philosophy became divided into disciplines Plato also treated the question of the Good as the most important philosophical question Levinas s approach to ethics begins in the encounter with the other as the most basic experience of responsibility He acknowledges the necessity to move beyond this initial dyadic encounter but has problems extending his approach to a larger dimension such as community To shed light on this dilemma Tanja Staehler examines broader dimensions which are linked to the political

realm and the problems they pose for ethics Staehler demonstrates that both Plato and Levinas come to identify three realms as ambiguous the erotic the artistic and the political In each case there is a precarious position in relation to ethics However neither Plato nor Levinas explores ambiguity in itself Staehler argues that these ambiguous dimensions can contribute to revealing the Other's vulnerability without diminishing the fundamental role of unambiguous ethical responsibility

Margins of Religion John Llewelyn, 2008-12-17 Pursuing Jacques Derrida's reflections on the possibility of religion without religion John Llewelyn makes room for a sense of the religious that does not depend on the religions or traditional notions of God or gods Beginning with Derrida's statement that it was Kierkegaard to whom he remained most faithful Llewelyn reads Kant Hegel Nietzsche Feuerbach Heidegger Sartre Levinas Deleuze Marion as well as Kierkegaard and Derrida in original and compelling ways Llewelyn puts religiousness in vital touch with the struggles of the human condition finding religious space in the margins between the secular and the religions transcendence and immanence faith and knowledge affirmation and despair lucidity and madness This provocative and philosophically rich account shows why and where the religious matters

The Care of Life Miguel de Beistegui, Giuseppe Bianco, Marjorie Gracieuse, 2014-12-22 This interdisciplinary collection of essays demonstrates how the ethical and political problems we are confronted with today have come to focus largely on life The contributors to this volume define and assess the specific meaning of life itself It is only by doing so that we can understand why life has become an all encompassing problem why all questions especially ethical and political have become vital questions We have reached a moment in history where every distinction and opposition is no longer in relation to life but within it and where life is at once a theoretical and practical problem This book throws light on this nexus of problems at the heart of contemporary debates in bioethics and biopolitics It helps us understand why and how life is understood valued cared for and framed today Taking a genuinely transdisciplinary approach these essays demonstrate how life is a multifaceted problem and how diverse the origins foundations and also consequences of bioethics and biopolitics therefore are

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