

martin buber ich und du

Martin Buber Ich und Du: Exploring the Philosophy of Dialogical Existence

martin buber ich und du is a phrase that immediately transports us into the rich philosophical world of Martin Buber, one of the most influential thinkers of the 20th century. His seminal work, "Ich und Du" (translated as "I and Thou" or "I and You"), presents a profound exploration of human relationships, communication, and existence itself. Unlike typical philosophical treatises, Buber's ideas invite us to rethink how we relate not only to others but to the world around us—including nature, art, and the divine.

If you've ever wondered about the nature of genuine connection or the difference between superficial interactions and deep relationships, then delving into Martin Buber's Ich und Du philosophy offers valuable insights. Let's embark on an engaging journey to understand his groundbreaking concepts and why they continue to resonate in contemporary discussions about dialogue, ethics, and spirituality.

Understanding the Core Concept: Ich und Du

At the heart of Martin Buber's philosophy lies a simple yet profound distinction between two modes of engaging with the world: the "Ich-Es" (I-It) and the "Ich-Du" (I-Thou or I-You) relationships. This dichotomy forms the foundation of his thought and helps us navigate the complexities of human interaction.

Ich-Es Relationship: The World as Object

In the Ich-Es mode, the "I" relates to the "other" as an object—something to be used, analyzed, or experienced. This is the common way we interact with many facets of life: objects, tools, or even people when we treat them impersonally. For example, when you buy a coffee, you engage in an Ich-Es relationship with the cup and the transaction.

Buber describes this relationship as one of utility or observation. It's essential for functioning in the world but lacks depth and genuine connection. The Ich-Es mode is characterized by distance and detachment, where the other is not truly encountered as a unique, living presence.

Ich-Du Relationship: Encountering the Other as a Whole Being

In contrast, the Ich-Du relationship is a moment of true meeting between two beings. Here, the "I" addresses the "Thou" not as an object but as a whole, unique existence. This interaction is dialogical, reciprocal, and immediate. It transcends the roles and categories we often impose on others.

Buber emphasizes that the Ich-Du encounter is not about possession or control but about presence and openness. It is a moment where one is fully present to the other, and the other is fully present in turn. This encounter creates a space where genuine dialogue and mutual recognition occur.

The Philosophical and Spiritual Dimensions of Ich und Du

Martin Buber's Ich und Du is not just about interpersonal relationships; it also extends to how we relate to nature, art, and the divine. His philosophy bridges existential, ethical, and spiritual realms, offering a holistic vision of human existence.

Dialogue as the Foundation of Existence

For Buber, existence itself is dialogical. The "I" comes into being only in relation to the "Thou." Without dialogue, the self remains isolated and incomplete. This idea challenges the modern emphasis on individualism by highlighting the relational nature of identity.

In practical terms, this means that authentic living requires openness to encounter—whether with other people, the environment, or even moments of silence and reflection. Buber's thought encourages us to embrace vulnerability and presence as pathways to deeper meaning.

The Divine Thou: Theology in Ich und Du

One of the most compelling aspects of Buber's work is his treatment of God as the ultimate "Thou." Unlike traditional theological views that may depict God as a distant, abstract entity, Buber presents God as the eternal partner in the dialogical relationship.

This relationship with the Divine Thou is characterized by immediacy and intimacy. It is a continuous call to respond, to be present, and to recognize the sacredness in every encounter. For many readers, this spiritual dimension brings a profound ethical imperative—to treat every person and moment as an opportunity to meet the Divine.

Applications of Martin Buber Ich und Du in Modern Life

Buber's philosophy is not confined to academic circles; it has practical implications across various fields, from education and psychology to leadership and conflict resolution.

Fostering Genuine Dialogue in Communication

In today's fast-paced world dominated by digital communication and social media, the distinction between Ich-Es and Ich-Du is more relevant than ever. Many interactions remain superficial—focused on information exchange rather than authentic connection.

Applying Buber's insights encourages us to listen deeply and engage others as whole persons rather than mere data points or social media profiles. This shift can transform personal relationships,

improve workplace dynamics, and promote empathy in community settings.

Education and the Teacher-Student Relationship

Educators can draw on the Ich und Du framework to build more meaningful connections with students. Instead of treating students as passive recipients of information (Ich-Es), teachers who relate to students as unique individuals foster environments of trust and creativity.

This dialogical approach emphasizes presence, responsiveness, and mutual respect, leading to improved learning outcomes and personal development.

Conflict Resolution and Ethical Leadership

In leadership and conflict resolution, understanding the Ich-Du relationship promotes ethical decision-making grounded in respect and recognition of others' humanity. Leaders who engage their teams with genuine dialogue create inclusive and supportive cultures.

Similarly, mediators and negotiators using Buber's principles focus on restoring relational harmony rather than merely winning arguments—transforming conflict into opportunities for growth.

Common Misunderstandings About Ich und Du

Despite its influence, some aspects of Martin Buber's Ich und Du can be misunderstood or oversimplified. Clarifying these common misconceptions helps deepen our appreciation of his philosophy.

Not Just About Personal Relationships

While Ich und Du often brings to mind interpersonal connections, Buber's concept extends beyond human-to-human encounters. He includes nature, art, and the divine in the realm of "Thou," emphasizing an expansive view of dialogue.

Ich-Du Is Not Constant

Another misconception is that Ich-Du relationships should be continuous. Buber recognizes that the Ich-Es mode is necessary and unavoidable in daily life—only some moments achieve true Ich-Du dialogue. This balance is part of the human condition.

It's Not a Formula or Technique

Ich und Du is not a method to be applied mechanically. Instead, it is an existential stance, an openness to encounter that requires authenticity and humility.

How to Cultivate Ich und Du Moments in Everyday Life

Experiencing Ich und Du moments may seem rare or mystical, but there are practical steps anyone can take to invite these genuine encounters into daily life.

- **Practice Mindful Presence:** Slow down and give your full attention to the person or situation before you.
- **Listen Actively:** Focus on understanding others without judgment or interruption.
- **Embrace Vulnerability:** Allow yourself to be open and genuine, creating space for authentic dialogue.
- **Recognize the Sacred:** See every encounter as an opportunity to meet the "Thou," whether it's a person, nature, or a moment of silence.
- **Reflect Regularly:** Spend time contemplating your relationships and how you engage with the world—to cultivate awareness of when you are in Ich-Es or Ich-Du mode.

By integrating these practices, you can gradually deepen your connections and experience more fulfilling relationships in line with Buber's vision.

Martin Buber's Ich und Du invites us to reconsider what it means to truly meet another being. It challenges the transactional tendencies of modern life and offers a path toward authentic presence and connection. Whether in friendships, work, or spiritual practice, embracing the dialogical nature of existence can transform how we live, love, and understand ourselves and others.

Frequently Asked Questions

What is the central theme of Martin Buber's 'Ich und Du' (I and Thou)?

The central theme of Martin Buber's 'Ich und Du' is the philosophy of dialogue, emphasizing the fundamental distinction between two types of relationships: 'I-Thou' (Ich-Du), which represents genuine, mutual, and holistic encounters between beings, and 'I-It' (Ich-Es), which denotes utilitarian, objectifying interactions.

How does Martin Buber define the 'I-Thou' relationship in 'Ich und Du'?

In 'Ich und Du,' Martin Buber defines the 'I-Thou' relationship as a direct, mutual, and present engagement where both parties meet each other authentically without objectification, fostering a deep connection that transcends utilitarian purposes.

What is the difference between 'Ich-Du' and 'Ich-Es' relationships according to Martin Buber?

According to Martin Buber, 'Ich-Du' (I-Thou) relationships are characterized by genuine, reciprocal dialogue and presence, whereas 'Ich-Es' (I-It) relationships treat the other as an object to be used or experienced, lacking true mutuality and depth.

How does Martin Buber's 'Ich und Du' influence modern philosophy and psychology?

Martin Buber's 'Ich und Du' has profoundly influenced modern philosophy and psychology by highlighting the importance of authentic dialogue, presence, and relationality in human existence, impacting existentialism, humanistic psychology, and approaches to interpersonal communication.

Can the 'I-Thou' relationship in 'Ich und Du' be applied in everyday life? If so, how?

Yes, the 'I-Thou' relationship can be applied in everyday life by fostering authentic encounters with others, practicing presence, empathy, and genuine dialogue rather than treating people as objects or means to an end, thereby enriching personal relationships and social interactions.

Additional Resources

Martin Buber *Ich und Du*: Exploring the Philosophy of Dialogue and Relationship

martin buber ich und du stands as a seminal work in 20th-century philosophy, profoundly influencing ideas about human relationships and the nature of existence. Published in 1923, "Ich und Du" (I and Thou) by Martin Buber explores the fundamental modes of human interaction, emphasizing the distinction between two primary ways individuals relate to one another and the world. This treatise remains a cornerstone in fields ranging from philosophy and theology to psychology and communication studies, making it essential for anyone seeking a deeper understanding of interpersonal dynamics and existential philosophy.

Understanding Martin Buber's Ich und Du

At its core, "Ich und Du" presents a dichotomy between two modes of engagement: the "I-Thou" and the "I-It" relationships. Buber's philosophy challenges conventional views of human interaction by suggesting that authentic existence arises only through genuine dialogue and encounter. The

"I-Thou" relationship is characterized by mutuality, presence, and openness, whereas the "I-It" mode is transactional, objectifying, and detached.

This distinction is not merely about different types of relationships but about how individuals perceive and engage with the world around them. In the "I-It" mode, the other is treated as an object to be used, analyzed, or experienced. In contrast, the "I-Thou" relationship transcends objectification, recognizing the other as a whole being with intrinsic value.

The Philosophical Context of Ich und Du

Martin Buber developed his ideas within the intellectual environment influenced by existentialism, phenomenology, and Jewish mysticism. His focus on dialogue intersects with concepts from thinkers like Søren Kierkegaard and Edmund Husserl but takes a distinctive turn by emphasizing relational existence rather than isolated individualism.

The work also draws heavily on religious and mystical traditions, incorporating insights from Hasidic Judaism. Buber's concept of the "Thou" echoes the notion of encountering the divine, framing authentic relationships as moments where the sacred and human intersect. This perspective positions "Ich und Du" not just as a philosophical text but also as a spiritual guide to living authentically.

Key Themes and Concepts in Ich und Du

I-Thou vs. I-It: The Dual Modes of Being

Buber's most famous contribution is the clear articulation of the two fundamental modes of existence:

- **I-Thou:** This mode involves a direct, mutual, and present relationship. It is characterized by openness and genuine dialogue where both parties recognize each other's full humanity. This encounter is holistic and unmediated.
- **I-It:** In this mode, the other is perceived as an object or a means to an end. The relationship is utilitarian and detached, often instrumental and based on categorization or control.

These modes are not mutually exclusive but exist on a spectrum. People oscillate between them in everyday life, but Buber argues that the "I-Thou" relationship is essential for true human fulfillment.

The Role of Dialogue and Encounter

Dialogue, for Buber, is more than mere conversation. It is an existential encounter in which individuals open themselves fully to the other, allowing for a mutual revelation of being. This encounter is

transformative, fostering genuine connection beyond superficial communication.

Buber's theory elevates dialogue to an ontological level, suggesting that the very act of relating authentically shapes one's existence. The "I" emerges only in relation to the "Thou," highlighting the interconnectedness of self and other.

The Spiritual Dimension of Ich und Du

A unique feature of Buber's work is how it intertwines the philosophical with the spiritual. The "Thou" can be another person, nature, or ultimately God. Buber posits that the ultimate "Thou" is the divine, with whom one can enter into an eternal, unmediated relationship.

This spiritual dimension differentiates Buber from secular existentialists. His work suggests that authentic relationships open a path to transcendence, making "Ich und Du" relevant not only to philosophy but to theology and religious practice.

Applications and Influence of Martin Buber's Ich und Du

Impact on Psychology and Psychotherapy

Buber's insights into dialogue and relationship have had a significant impact on humanistic psychology and psychotherapy. Therapies emphasizing authentic communication, such as Carl Rogers' client-centered therapy, reflect Buber's principles of genuine encounter.

In therapeutic contexts, the "I-Thou" relationship fosters trust and empathy, enabling deeper healing. Therapists who engage clients as "Thou" rather than "It" promote transformative experiences that align with Buber's vision of relational authenticity.

Relevance in Modern Communication and Conflict Resolution

In an age dominated by digital communication and social fragmentation, Buber's ideas about dialogue remain profoundly relevant. The tendency to reduce others to objects or stereotypes echoes the "I-It" mode, contributing to misunderstanding and alienation.

Conversely, fostering "I-Thou" interactions encourages empathy, active listening, and genuine connection. These principles are increasingly applied in conflict resolution, diplomacy, and organizational leadership to bridge divides and build meaningful relationships.

Philosophical and Ethical Implications

"Ich und Du" challenges modern individualism by emphasizing relational existence. Buber's philosophy invites reflection on ethical responsibility toward others, suggesting that ethical behavior arises naturally from recognizing the other as a "Thou."

This relational ethics contrasts with rule-based or consequence-based moral systems by grounding morality in the immediacy and intimacy of human encounter.

Critical Perspectives on Ich und Du

While Martin Buber's "Ich und Du" has been widely praised, it is not without criticism. Some scholars argue that the ideal of the "I-Thou" relationship is difficult to sustain in practice, especially given societal complexities and power imbalances.

Others point out that Buber's spiritual framing may limit accessibility for secular readers or those outside religious traditions. The tension between the idealized "Thou" and everyday relational dynamics invites ongoing debate about the practical application of Buber's philosophy.

Nonetheless, these critiques often acknowledge the enduring value of "Ich und Du" as a framework for rethinking human connection.

Comparisons with Other Philosophical Works

Comparing Buber's "Ich und Du" with Martin Heidegger's "Being and Time" reveals interesting contrasts. While Heidegger emphasizes individual authenticity and being-toward-death, Buber foregrounds relational authenticity. Both explore existential themes, but Buber's focus on dialogue offers a more interpersonal approach.

Similarly, Emmanuel Levinas' philosophy shares affinities with Buber's emphasis on the ethical significance of the Other, though Levinas develops these ideas within a different ethical and phenomenological context.

Legacy and Continuing Relevance

Nearly a century after its publication, "Martin Buber Ich und Du" continues to resonate across disciplines. Its insights into dialogical existence challenge contemporary society's tendencies toward isolation and objectification. The book's call to recognize the humanity in others remains a powerful antidote to social fragmentation.

Educational programs, spiritual communities, and leadership training often incorporate Buber's philosophy to cultivate authentic engagement and ethical responsibility. As technology transforms communication, revisiting Buber's concepts highlights the enduring importance of presence and mutual recognition.

In a world marked by increasing complexity and division, Martin Buber's "Ich und Du" offers a timeless invitation to rediscover the profound potential of genuine human relationship.

Martin Buber Ich Und Du

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martin buber ich und du: Ich und Du , 1947

martin buber ich und du: I And Thou By Martin Buber, 2024-12-31 Martin Buber's I and Thou has long been acclaimed as a classic. Many prominent writers have acknowledged its influence on their work; students of intellectual history consider it a landmark; and the generation born since World War II considers Buber as one of its prophets.

martin buber ich und du: Martin Buber's I and Thou Kenneth Kramer, 2003 Martin Buber's classic philosophy of dialogue, I and Thou, is at the core of Kenneth Paul Kramer's scholarly and impressive Living Dialogue: Practicing Buber's I and Thou. In three main parts, paralleling the three of I and Thou, and focusing upon Buber's key concepts --nature, spirit becoming forms, true community, the real I, the eternal Thou, turning, -and the two fundamental dialogues-the I-Thou and the I-It- the book clarifies, puts into practice and vigorously affirms the moral validity of Buber's philosophy, with its extension to love, marriage, the family, the community, and God, in the conviction that genuine dialogue will effect better relations with one another, the world and God. Well-researched, and replete with a glossary of Buberian terms, practice exercises for true dialoguing, and discussion questions, Living Dialogue emerges as an invaluable guide to I and Thou. Highlights: - A lens through which to see and understand the philosopher and his work anew. - A must-read for undergraduates, as well as relationship counselors, therapists, and general readers, who will benefit from the work's clarity and ease of expression. - Includes a foreword by Maur

martin buber ich und du: The Theology of Ronald Gregor Smith Clements, 2023-09-20

martin buber ich und du: Das Gespräch mit dem Anderen Nicole Ruchlak, 2004 Seit einigen Jahrzehnten ist ein wichtiger Bereich der kontinentalphilosophischen Debatte geprägt vom Denken der Differenz und dem Plädoyer für das Recht des Einzelnen auf seine Andersheit. Theorien, die diese Dimension der Differenz nicht respektieren, gelten demzufolge als nicht zeitgemäß. In diesem Kontext wird auch die philosophische Hermeneutik abgelehnt, deren zentrales Element der Begriff des Verstehens bildet. Sie ist dem Vorwurf ausgesetzt, das Unbegreifbare in ein allgemeines Begriffsschema einzuordnen und dadurch seiner ihm eigenen Singularität zu berauben.

Dem-gegenüber vertritt die Autorin in der vorliegenden Untersuchung die These, daß die Hermeneutik die ethische Dimension des Anderen nicht negiert, sondern vielmehr affirmiert: Gerade die Achtung der radikalen Differenz erfordert Verstehensuche und Verständigung, ebenso wie sich der hermeneutische Prozeß nur vollzieht, wenn er mit radikaler Differenz konfrontiert ist. Zur Entwicklung dieser These werden zwei scheinbar konträre philosophische Konzepte miteinander verknüpft: die Theorie von Hans-Georg Gadamer, der als Begründer der zeitgenössischen Hermeneutik gilt, und das Alteritätsdenken von Emmanuel Lévinas, der zu den bedeutendsten und eigenständigsten Ethikern des 20. Jahrhunderts zählt. Die Erweiterung des Gadamerischen Konzepts um die Ethik Lévinas' führt zu einer Modifizierung der Hermeneutik, die eine denkbare Beschreibung für einen wichtigen Bereich des Soziallebens liefert.

martin buber ich und du: "Fremde Nähe" Gilda Encarnação, 2007

martin buber ich und du: The Existential Philosophy of Etty Hillesum Meins G. S. Coetsier, 2014-01-09 In The Existential Philosophy of Etty Hillesum Meins G.S. Coetsier breaks new ground by demonstrating the Jewish existential nature of Etty Hillesum's spiritual and cultural life in light of the writings of Martin Buber, Emmanuel Levinas and Dietrich Bonhoeffer. Hillesum's diaries and letters, written between 1941 and 1943, illustrate her struggle to come to terms with her personal life in the context of the Second World War and the Shoah. By finding God under the rubble of the horrors, she rediscovers the divine presence between humankind, while taking up responsibility for the Other as a way to embrace justice and compassion. In a fascinating, accessible and thorough study, Coetsier dispels much of the confusion that assails readers when they are exposed to the bewildering range of Christian and Jewish influences and other cultural interpretations of her writings. The result is a convincing and profound picture of Etty Hillesum's path to spiritual freedom.

martin buber ich und du: *Ich, Du und Andere* Ralf Koerrenz, Christoph Schröder, 2021-02-15 Der »Umgang mit dem Fremden« spielt im gesellschaftlichen Kontext heute eine noch stärkere Rolle als bereits ohnehin schon in der Geschichte. Der globale Horizont unserer Alltagswahrnehmung stellt vor die Herausforderung, das Verhältnis von Ich, Du und Anderen immer wieder neu zu überdenken. Im schulischen Unterricht bedeutet die Auseinandersetzung mit dem Fremden eine ganz persönliche Herausforderung, geht es doch im Jugendalter vor allem um die, über Lernprozesse vermittelte, Formierung eines sozialen Selbst. Die Bundesrepublik ist eine Migrations-beziehungsweise Postmigrationsgesellschaft. Schüler*innen erleben diese Tatsache in ihrem Alltag. Darüber hinaus durchbricht die Digitale Welt die vermeintlich sicheren Grenzen zwischen Nähe und Ferne, Hier und Dort, bekannt und fremd. Die Fähigkeit, sich selbst im »Umgang mit dem Fremden« zu üben, kann für ein respektvolles Miteinander in einer immer komplexer werdenden Welt ein wichtiger Baustein sein. Gegliedert ist das Heft in vier Themenkomplexe: - Biblische Bilder zum Umgang mit Fremden und Fremdheit - Soziale Theorien zum Umgang mit Fremden und Fremdheit - Die da - das nahe Fremde, die fremde Nähe - Wir - Konzeptionen der Begegnung Der Leitgedanke der vorliegenden Reihe besteht in der These, dass Jugendliche mit Religion und Ethik politisch denken lernen können. Somit ist der Einsatz der Materialien nicht auf den Religions-, Werte- oder Ethikunterricht beschränkt; die Hefte der Reihe sind in Kontexten wie Sozialkunde, Geschichte oder Geografie ebenfalls denkbar und machen auch ein fächerübergreifendes Lernen gut möglich. Die Materialien des Kopiervorlagenheftes richten sich - je nach Zusammensetzung der Lerngruppe - an die Jahrgangsstufen 7-11, können aber auch darüber hinaus in der Oberstufe, der politischen Bildungsarbeit oder der Gemeindepädagogik eingesetzt werden. Das Mehr im E-Book+ Die Zugangsdaten zum E-Book+ bieten Zugriff auf zwei Versionen der Arbeitsblätter: Jedes Material steht einmal mit und einmal ohne Aufgaben zur Verfügung. Sie entscheiden, ob Sie mit Ihren Schüler*innen an den Aufgabenvorschlägen arbeiten möchten oder ob Sie eigene Aufgaben zu den Materialien erstellen.

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Joshua Heschel, and Joseph Soloveitchik—to bring them into dialogue within the discipline. Emphasizing the tenuous place of Jews in European, and particularly German, culture, Erlewine unapologetically contextualizes Jewish philosophy as part of the West. He teases out the antagonistic and overlapping attempts of Jewish thinkers to elucidate the philosophical and cultural meaning of Judaism when others sought to deny and even expel Jewish influences. By reading the canon of Jewish philosophy in this new light, Erlewine offers insight into how Jewish thinkers used religion to assert their individuality and modernity.

martin buber ich und du: Volume 9: Kierkegaard and Existentialism Jon Stewart, 2016-12-05 There can be no doubt that most of the thinkers who are usually associated with the existentialist tradition, whatever their actual doctrines, were in one way or another influenced by the writings of Kierkegaard. This influence is so great that it can be fairly stated that the existentialist movement was largely responsible for the major advance in Kierkegaard's international reception that took place in the twentieth century. In Kierkegaard's writings one can find a rich array of concepts such as anxiety, despair, freedom, sin, the crowd, and sickness that all came to be standard motifs in existentialist literature. Sartre played an important role in canonizing Kierkegaard as one of the forerunners of existentialism. However, recent scholarship has been attentive to his ideological use of Kierkegaard. Indeed, Sartre seemed to be exploiting Kierkegaard for his own purposes and suspicions of misrepresentation and distortions have led recent commentators to go back and reexamine the complex relation between Kierkegaard and the existentialist thinkers. The articles in the present volume feature figures from the French, German, Spanish and Russian traditions of existentialism. They examine the rich and varied use of Kierkegaard by these later thinkers, and, most importantly, they critically analyze his purported role in this famous intellectual movement.

martin buber ich und du: The Ethics and Religious Philosophy of Etty Hillesum Klaas A.D. Smelik, Meins G.S. Coetsier, Jurjen Wiersma, 2017-02-06 The Ethics and Religious Philosophy of Etty Hillesum contains the proceedings of the second international Etty Hillesum Congress at Ghent University in January 2014 and is a joint effort by fifteen Hillesum experts to shed new light on the life, works and vision of the Dutch Jewish writer Etty Hillesum (1914-1943), one of the victims of the Nazi-regime. Hillesum's diaries and letters illustrate her heroic struggle to come to terms with her personal life in the context of the Holocaust. This volume revives Hillesum research with a comprehensive rereading of her texts. With the current rise of interest in peace studies, Judaism, the Holocaust, inter-religious dialogue, gender studies and mysticism, it is evident that this book will be invaluable to students and scholars in various disciplines.

martin buber ich und du: Daoist Encounters with Phenomenology David Chai, 2020-01-09 This collection is intercultural philosophy at its best. It contextualizes the global significance of the leading figures of Western phenomenology, including Husserl, Hegel, Nietzsche, Heidegger, Buber and Levinas, enters them into intercultural dialogue with the Daoism of Laozi and Zhuangzi and in doing so, breaks new ground. By presenting the first sustained analysis of the Daoist worldview by way of phenomenological experience, this book not only furthers our understanding of Daoism and phenomenology, but delves deeper into the roots of human thinking, aesthetic expression, and its impact on the modern social world. The international team of philosophers approach the phenomenological tradition in the broadest sense possible, looking beyond the phenomenological language of Husserl. With chapters on art, ethics, death and the metaphor of dream and hermeneutics, this collection encourages scholars and students in both Asian and Western traditions to rethink their philosophical bearings and engage in meaningful intercultural dialogue.

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reasoning that are at work in synagogue liturgies. This book discusses the relationship between internal Jewish liturgical reasoning and the variety of external philosophical and theological forms of reasoning that have been developed in modern and post liberal Jewish philosophy. Steven Kepnes argues that liturgical reasoning can reorient Jewish philosophy and provide it with new tools, new terms of discourse and analysis, and a new sensibility for the twenty-first century. The formal philosophical study of Jewish liturgy began with Moses Mendelssohn and the modern Jewish philosophers. Thus the book focuses, in its first chapters, on the liturgical reasoning of Moses Mendelssohn, Hermann Cohen, and Franz Rosenzweig. However, it attempts to augment and further develop the liturgical reasoning of these figures with methods of study from Hermeneutics, Semiotic theory, post liberal theology, anthropology and performance theory. These newer theories are enlisted to help form a contemporary liturgical reasoning that can respond to such events as the Holocaust, the establishment of the State of Israel, and interfaith dialogue between Jews, Christians, and Muslims.

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martin buber ich und du: Heidegger and Jewish Thought Elad Lapidot, Micha Brumlik, 2017-11-15 Once a prophet of critical, "other" thought, Heidegger has now for many become the epitome of the unthinkable, in the light of the Black Notebooks controversy. The unthinkable here is anti-Semitism. The encounter between Heidegger and the Jews has thus come to signify - very much in the spirit of Heidegger's own anti-Judaism - the end of thought. The present volume resists this view by positing not only Heidegger but also the Jewish people as representing thought. The encounter between Heidegger and various traditions of Jewish thought is conceived here as a conversation inter alia, an exchange between real or perceived "others": others to the philosophical tradition, to mainstream modernity, to Western Christian metaphysics, to each other, and even to themselves. The conversation takes shape in this volume as a symposium of seventeen essays by leading scholars both of Heidegger's philosophy and of Jewish Studies.

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