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Emmanuel Levinas: Levinas and the history of philosophy Claire Elise Katz, Lara Trout, 2005 Emmanuel Levinas 1905 1995 was one of the foremost thinkers of the twentieth century His work has influenced a wide range of intellectuals from French thinkers such as Maurice Blanchot Jacques Derrida Luce Irigaray and Jean Luc Marion to American philosophers Stanley Cavell and Hillary Putnam This set will be a useful resource for scholars working in the fields of literary theory philosophy Jewish studies religion political science and rhetoric Titles also available in this series include Karl Popper November 2003 4 Volumes 475 and the forthcoming titles Edmund Husserl 2005 c 4 Volumes c 475 and Gottlob Frege 2005 c 4 Volumes c 475 *Religious Experience and the End of Metaphysics* Jeffrey Bloechl, 2003 Does religious thinking stand in opposition to postmodernity Does the existence of God present the ultimate challenge to metaphysics Strands of continental thought especially those running from Kant Husserl and Heidegger focus on individual consciousness as the horizon for all meaning and provide modern philosophy of religion with much of its present ferment In *Religious Experience and the End of Metaphysics* 11 influential continental philosophers share the conviction that religious thinking cannot afford to disengage from the challenges of modern European philosophy Together they provide a rich and intriguing set of answers to questions surrounding the meaning of religious experience Topics include subjectivity selfhood and rationality language community and ethics the influence of Jewish and eastern religions on religious experience God as phenomenology and religion in the postmodern age These lucid and arresting essays bring together many of the leading voices in the contemporary continental debate on God and religion **Reflections on Jewish Mysticism** Josef Bláha, 2013 This book deals with the Kabbalah and also with Hebrew literature and poetry The book also deals with modern issues of philosophy Levinas and Heidegger and the relationship between philosophy and Kabbalah back cover **Unruly Examples** Alexander Gelley, 1995 These 2 essays demonstrate that beyond example s rich genealogy in the rhetorical tradition it involves issues that are central to current theories of meaning and ethics in literature and philosophy Acts of Religion Jacques Derrida, 2013-02-01 *Acts of Religion* compiled in close association with Jacques Derrida brings together for the first time a number of Derrida s writings on religion and questions of faith and their relation to philosophy and political culture The essays discuss religious texts from Jewish Christian and Muslim traditions as well as religious thinkers such as Kant Levinas and Gershom Scholem and comprise pieces spanning Derrida s career The collection includes two new essays by Derrida that appear here for the first time in any language as well as a substantial introduction by Gil Anidjar that explores Derrida s return to his own religious origins and his attempts to bring to light hidden religious dimensions of the social cultural historical and political Alef, Mem, Tau Elliot Wolfson, 2006-04-05 This highly original provocative and poetic work explores the nexus of time truth and death in the symbolic world of medieval kabbalah Demonstrating that the historical and theoretical relationship between kabbalah and western philosophy is far more intimate and extensive than any previous scholar has ever suggested Elliot R

Wolfson draws an extraordinary range of thinkers such as Frederic Jameson Martin Heidegger Franz Rosenzweig William Blake Julia Kristeva Friedrich Schelling and a host of kabbalistic figures into deep conversation with one another Alef Mem Tau also discusses Islamic mysticism and Buddhist thought in relation to the Jewish esoteric tradition as it opens the possibility of a temporal triumph of temporality and the conquering of time through time The framework for Wolfson s examination is the rabbinic teaching that the word emet truth comprises the first middle and last letters of the Hebrew alphabet alef mem and tau which serve in turn as semiotic signposts for the three tenses of time past present and future By heeding the letters of emet we discern the truth of time manifestly concealed in the time of truth the beginning that cannot begin if it is to be the beginning the middle that re marks the place of origin and destiny and the end that is the figuration of the impossible disclosing the impossibility of figuration the finitude of death that facilitates the possibility of rebirth The time of death does not mark the death of time but time immortal the moment of truth that bestows on the truth of the moment an endless beginning of a beginningless end the truth of death encountered incessantly in retracing steps of time yet to be taken between before beyond

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