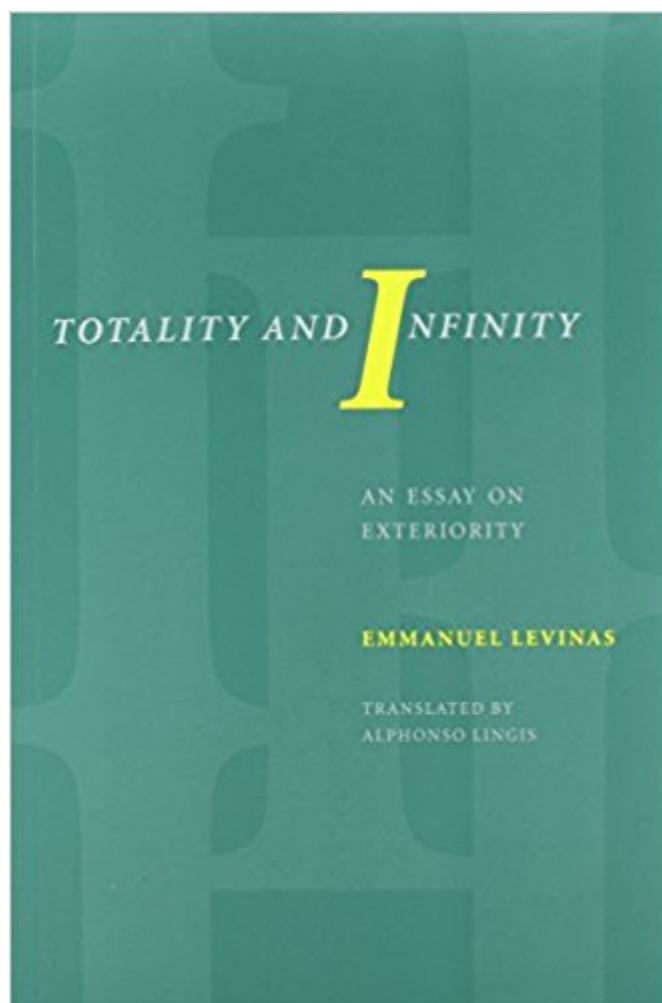


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# Totality And Infinity: An Essay On Exteriority (Philosophical Series)



## Synopsis

Influenced in part by the dialogical philosophies of Franz Rosenzweig and Martin Buber, *Totality and Infinity* departs from the ethically neutral tradition of ontology to analyze the "face-to-face" relation with the Other. First published in English by Duquesne in 1969, this has become one of the classics of modern philosophy. Fully indexed.

## Book Information

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## Customer Reviews

Text: English, French (translation) --This text refers to the Hardcover edition.

EMMANUEL LEVINAS, a major voice in twentieth century philosophical thought, died in late 1995. After studying under Edmund Husserl and Martin Heidegger in the late 1920s, Levinas went on to develop a philosophical system that placed ethics at its center. His writings have influenced several generations of French philosophers, including Jacques Derrida, and have won him an admiring audience among theologians.

If I had only read this book with no supplemental material, I doubt that I would have interpreted correctly any of *Totality and Infinity*. Anyone interested in French Continental thought and particularly this book would benefit by having a decent background in Heidegger and phenomenology. Levinas is hard to make sense of at times and at other times the concepts he is

poking it are hard to articulate and thus Levinas becomes obscure in his articulations and advancements. At the end of the day, I felt as if I could recapitulate what Levinas had said but I was never sure exactly what was meant. In other words, it seemed that I had only one mode of articulation to make sense out of Levinas's thoughts on matters without importing and reading into my own bends on the matters at hand.

NEW METAPHYSICS OF "UNIVERSAL INCARNATION": MASTERPIECE: this manuscript is considered essential reading for anyone researching phenomenology or post-modern thought. Derrida found it so significant that he wrote a separate commentary for it that later appeared in his collection of essays. The manuscript is 304 pages and is divided into "4" sections as follows: 1-109: "phenomenology

Great text. Levinas is, I think, a very under appreciated philosopher. This is an important text for anyone interested in phenomenology or philosophy of mind (especially intentionality). Even if one does not find Levinas' position compelling, he offers very interesting ways to think about representation, language and sociality. The translation is also pretty accessible.

A difficult-to-read-but-well-worth-the effort selection: recommend it to all interested in 20th Century philosophy, ethics.

excellent text and service

very good

Interesting book, good for skimming, thought provoking, original concepts, but abstract and in rather hard to read quasi broken English

I read this book after graduating from Catholic graduate school years ago. It is incredibly dense, but worth every hour spent deciphering its scope and message. I was on the verge of surrendering all ties to essentialism. After reading this and Jean-Luc Marion's great (and also quite dense) work *God Without Being*, I finally let go of all "substance" and what do you know, became a Buddhist a few years ago. This book is the Bible of religious phenomenology and the transcendental foundation (without foundation) of the ethical dilemma. I have been reading this book for twenty years, and

Levinas, in spite of Derrida's critiques (although thoughtful) is a philosophical saint of the twentieth century. Levinas was also prophetic, and long before the phenomenon of digital spamming and verbal computer assaults (many of which are vile, racist and threatening) from hidden attackers that retreat into the cyberworld ether, Levinas described the "evil genius" who escapes behind floating signifiers and the vaporous power of words. Levinas insists that to attempt to stand outside the face to face encounter is the beginning of murder and totalitarianism. Compare Jaron Lanier's comments in *You Are Not a Gadget*, about the actions of trolls and hackers. Levinas would have applauded Lanier's protest in the computer wilderness. Read Levinas again and apply it in depth and detail to the amoral, impersonal world that has become the internet. Levinas's searching phenomenology is a warning against all totalizing philosophies and social practices, whether Aristotelian or Heideggerian. Only a Jewish philosopher could have written this book. One of my moral heroes.

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