

Transcendence

This long-standing series provides the guild of religion scholars a venue for publishing aimed primarily at colleagues. It includes scholarly monographs, revised dissertations, Festschriften, conference papers, and translations of ancient and medieval documents. Works cover the sub-disciplines of biblical studies, history of Christianity, history of religion, theology, and ethics. Festschriften for Karl Barth, Donald W. Dayton, James Luther Mays, Margaret R. Miles, and Walter Wink are among the seventy-five volumes that have been published. Contributors include: C. K. Barrett, Francois Bovon, Paul S. Chung, Marie-Helene Davies, Frederick Herzog, Ben F. Meyer, Pamela Ann Moeller, Rudolf Pesch, D. Z. Phillips, Rudolf Schnackenburg, Eduard Schweizer, John Vissers

Wagering on Transcendence explores the question of ultimate meaning in literature. Through essays, Mount Mary College professors from various disciplines analyze several pieces of literature from a variety of genres and authors to show how each depicts the human struggle to find meaning. The essays analyze concrete examples of spiritual journeys, the ways in which nature can be an avenue of transcendence, the transforming effect that the search for meaning can have on the individual, how transcendence can be experienced through community, the roles of language and story in the quest for transcendence, and the wager itself: how our bets about the existence of the Divine determine how we live our lives.

How can the arts witness to the transcendence of the Christian God? It is widely believed that there is something transcendent about the arts, that they can awaken a profound sense of awe, wonder, and mystery, of something "beyond" this world. Many argue that this opens up fruitful opportunities for conversation with those who may have no use for conventional forms of Christianity. Jeremy Begbie—a leading voice on theology and the arts—in this book employs a biblical, trinitarian imagination to show how Christian involvement in the arts can (and should) be shaped by a vision of God's transcendence revealed in the person of Jesus Christ. After critiquing some current writing on the subject, he goes on to offer rich resources to help readers engage constructively with the contemporary cultural moment even as they bear witness to the otherness and uncontainability of the triune God of love.

A bold and provocative assessment of the current prospects for religion in our culture

During the 1930s, Austrian film production companies developed a process to navigate the competing demands of audiences in Nazi Germany and those found in broader Western markets. In *Screening Transcendence*, film historian Robert Dassanowsky explores how Austrian filmmakers during the Austrofascist period (1933–1938) developed two overlapping industries:

"Aryanized" films for distribution in Germany, its largest market, and "Emigrantenfilm," which employed émigré and Jewish talent that appealed to international audiences. Through detailed archival research in both Vienna and the United States, Dassanowsky reveals what was culturally, socially, and politically at stake in these two simultaneous and overlapping film industries. Influenced by French auteurism, admired by Italian cinephiles, and ardently remade by Hollywood, these period Austrian films demonstrate a distinctive regional style mixed with transnational influences. Combining brilliant close readings of individual films with thoroughly informed historical and cultural observations, Dassanowsky presents the story of a nation and an industry mired in politics, power, and intrigue on the brink of Nazi occupation.

'Hearts in Transcendence' offers an insightful exploration of transcendental consciousness states that challenge the boundaries of human potential. These exceptional states of consciousness have been captured throughout literature, but seldom is the real, tangible, and practical significance of exceptional experiences discussed in the modern world. This book sets out to do just that - to uncover the greater potential of the human being through a practical, applied approach to consciousness states and cosmic experiences of transcendence.

Since the dawn of Philosophy, our ancient seers were into the deep inquiry of the three realities the Brahman, the sentient beings, and insentient objects. The theological system of Sri R?m?nuja's philosophy, known as Vi?i???dvaita, analogous to the Pan-en-theism of Western concept is a school-based on Vedanta which assigns different stages to the Divine body of the God where God is "FAR" from us yet He is very NEAR. His paratva (superiority) is as glorious as His soulabhya (accessibility). He is part of this world and all the rest form His body and He is inseparably intertwined with the rest of the universe. This unique concept is the fulcrum on which the entire Vi?i???dvaita revolves.

Discusses the effectiveness of nonreligious transcendental meditation in providing relief from anxiety, depression, stress, and addiction, in a book that includes interviews with famous transcendental-meditation practitioners.

This book presents detailed discussions from leading intercultural philosophers, arguing for and against the priority of immanence in Chinese thought and the validity of Western interpretations that attempt to import conceptions of transcendence. The authors pay close attention to contemporary debates generated from critical analysis of transcendence and immanence, including discussions of apophasis, critical theory, post-secular conceptions of society, phenomenological approaches to transcendence, possible-world models, and questions of practice and application. This book aims to explore alternative conceptions of transcendence that either call the tradition in the West into question, or discover from within Western metaphysics a thoroughly dialectical way of thinking about immanence and transcendence.

The nine contributors to this collection examine rhetorician Kenneth Burke's understanding of transcendence, applying it to a wide range of social and political issues, including racial and presidential politics.

Through an experimental interpretation of digital art, Sage Elwell offers a critical reflection on how digital technology is changing us and the world we live in at a level of religious significance. Employing a theological aesthetic of digital art, this book seeks to understand how the advent of digital technology as a revolutionary cultural medium is transforming the ways we think about God, the soul, and morality.

The book explores religious experience as a justifiable reason for religious belief, demonstrating that the three pillars of Critical Realism - ontological intransitivity, epistemic relativity and judgemental rationality - can be applied to religion.

A benchmark volume at the intersection of philosophy and religion

Since the problem of theodicy concerns all dimensions of human existence and cannot be reduced to a logical problem of consistency, it cannot be resolved by means of a theodicy, a rational defense of God before the tribunal of human reason. But how can we deal with 'the wound of negativity?' Claudia Welz explores responses that do not end up in a theodicy. Instead of asking about the origin and sense (or non-sense) of evil and suffering, she considers God's (non)phenomenality, the dialectics of God's givenness and hiddenness. Neither God nor evil is given 'as such;' rather, God and evil are determined for someone as something within specific contexts of experience. How does God appear in human life, and how is his phenomenal presence or non-presence related to the ambiguities of our lives? In the center of the book, Kierkegaard's and Rosenzweig's answers, their reasons for having no reason to defend God and their ethics of love are discussed 'between' German idealism and French phenomenology. Both of them follow Kant's practical turn of the problem of theodicy, oppose Hegel's theodicy through history and anticipate Levinas' idea to look for the traces of God's transcendence in human movements of self-transcendence. Moreover, they have remarkable contributions to the current debates on 'metaphysics of presence' and 'onto-theology.' In dialogue with Levinas, the presence of God's love is in question, in dialogue with Derrida God's presence as a gift, and in dialogue with Marion the gift of God's presence as a so-called 'saturated' self-giving phenomenon. In conclusion to these discussions, theology is developed as semiotic phenomenology of the Invisible. In this book, ten experts in philosophy of film explore the importance of transcendence for cinema as an art form in the films of the great directors, David Cronenberg, Karl Theodor Dreyer, Federico Fellini, Werner Herzog, Stanley Kubrick, David Lynch, Terrence Malick, Yasujiro Ozu, and Martin Scorsese.

In this book, Louis Roy takes account of the fact that, in the last fifty years, numerous people in the secularized West have responded yes to surveys that asked, "Are you aware of having had an experience during which you felt in the presence of a dimension or a reality very different from ordinary human life?" Are such experiences mere illusions? Some thinkers, like Feuerbach and Freud, believed so. Are such experiences encounters with God? Karl Barth, a great Protestant theologian, did not think much of their worth. On this issue, psychologists and theologians are divided. Roy argues that those experiences are valid, that they possess a real potential, and that they can open their recipients to a genuine wisdom. He reports on eight narratives, spells out their constitutive elements, classifies them into four categories--aesthetic, ontological, ethical, and interpersonal--and suggests criteria to assess their concrete authenticity. Thus, this book will appeal to educated readers interested in spirituality, philosophy of religion, psychology, literature, theology, and pastoral ministry.

This book is the first comprehensive treatise of the transcendence theory of Mahler functions and their values. Recently the theory has seen profound development and has found a diversity of applications. The book assumes a background in elementary field theory, p-adic field, algebraic function field of one variable and rudiments of ring theory. The book is intended for both graduate students and researchers who are interested in transcendence theory. It will lay the foundations of the theory of Mahler functions and provide a source of further research.

Mahler Functions and Transcendence Springer

Transcendence and Phenomenology presents a definitive collection of essays discussing the much debated turn to theology in philosophy, most evident in phenomenology. Arguably the most pressing debate at the interface of philosophy and theology, this collection of essays makes a significant intervention in the on-going argument, gathering together some of the finest phenomenologists writing today; Jean-Luc Marion, Jean-Yves Lacoste, Jean-Louis Chretien and Michel Henry. It also presents major criticisms of phenomenology in relation to theology, especially from John Milbank. This volume will provide a framework for those new to the debate. Contributors to this volume: JEAN-LUC MARION, MICHEL HENRY, RICHARD KEARNEY, JEFF BLOECHL, RUDI VISKER, JEAN-YVES LACOSTE, LASZLO TENGELYI, JOHN MILBANK, JEAN GREISCH, RUUD WELTEN, MAURO CARBONE. Dr Conor Cunningham is Co Director of the Centre for Theology and Philosophy at the University of Nottingham. Dr Peter Candler is Assistant Professor of Theology at Baylor University in Texas.

The intricate interweaving of characters, plot, subplots, themes, imagery, topography, and digressions in Hugo's prose masterpiece results in a completely integrated metaphorical system. Superficial chaos, Grossman argues, is deeply ordered by repeating patterns that produce a kind of literary fractal, a multilayered verbal network. Transcendence and History is an analysis of what philosopher Eric Voegelin described as "the decisive problem of philosophy": the dilemma of the discovery of transcendent meaning and the impact of this discovery on human self-understanding. The world's major religious and wisdom traditions are built upon the recognition of transcendent meaning, and our own cultural and linguistic heritage has long since absorbed the postcosmological division of reality into the two dimensions of "transcendence" and "immanence." But the last three centuries in the West have seen a growing resistance to the idea of transcendent meaning; contemporary and "postmodern" interpretations of the human situation—both popular and intellectual—indicate a widespread eclipse of confidence in the truth of transcendence. In Transcendence and History, Glenn Hughes contributes to the understanding of transcendent meaning and the problems associated with it, assisting in the philosophical recovery of the legitimacy of the notion of transcendence. Depending primarily on the treatments of transcendence found in the writings of twentieth-century philosophers Eric Voegelin and Bernard Lonergan, Hughes explores the historical discovery of transcendent meaning and then examines what it indicates about the structure of history. Hughes's main focus, however, is on clarifying the problem of transcendence in relation to historical existence. Addressing both layreaders and scholars, Hughes applies the insights and analyses of Voegelin and Lonergan to considerable advantage. Transcendence and History will be of particular value to those who have grappled with the notion of transcendence in the study of philosophy, comparative religion, political theory, history, philosophical anthropology, and art or poetry. By examining transcendent meaning as the key factor in the search for ultimate meaning from ancient societies to the present, the book demonstrates how "the decisive problem of philosophy" both illuminates and presents a vital challenge to contemporary intellectual discourse.

The Transcendence of the Ego may be regarded as a turning-point in the philosophical development of Jean-Paul Sartre. Prior to the writing of this essay, published in France in 1937, Sartre had been intimately acquainted with the phenomenological movement which originated in Germany with Edmund Husserl. It is a fundamental tenet of Husserl, the notion of a transcendent ego, which is here attacked by Sartre. This disagreement with Husserl has great importance for Sartre and facilitated the transition from phenomenology to the doctrine of Being and Nothingness.

Argues that the concept of the ethical is central to Hegel's philosophy of art.

Considering whether it is possible to analyse religious transcendence in a philosophical manner, this text explores French philosophy of religion, particularly Derrida, Marion, Levinas & Ricoeur, & the new ways they propose thinking about religious experience in a postmodern world.

A clear explanation of what transcendence really is, how it underlies all religions, and how you can find it in your own life.

This is the first book that makes the difficult and important subject of transcendental number theory accessible to undergraduate mathematics students. Edward Burger is one of the authors of *The Heart of Mathematics*, winner of a 2001 Robert W. Hamilton Book Award. He will also be awarded the 2004 Chauvenet Prize, one of the most prestigious MAA prizes for outstanding exposition.

In *Transcendence and Sensoriness*, scholars of theology, philosophy, art, music, and architecture, discuss questions of transcendence, the human senses, and the arts through case studies considered in a broad theological framework of religious aesthetics of the arts.

When is the last time you sat down for a meal, to break bread with other people, and experienced peace? Throughout the arc of the scriptural narrative the word "shalom" is used as a way to speak of the way of peace. This word shalom embodies the depiction of creation where all things would glorify to the Triune God as well as bear the image of the Triune God who seamlessly embraces love and belonging. What if the universal space at a table is where shalom is experienced relationally? What if the longing people have for love and belonging can be extended through hospitality at a table? Unification can happen when invitations are extended to come, participate, and communicate at the table as a reflection of the Imago Dei.

First published in France in 1936 as a journal article, *The Transcendence of the Ego* was one of Jean-Paul Sartre's earliest philosophical publications. When it appeared, Sartre was still largely unknown, working as a school teacher in provincial France and struggling to find a publisher for his most famous fictional work, *Nausea*. *The Transcendence of the Ego* is the outcome of Sartre's intense engagement with the philosophy of Edmund Husserl, the founder of phenomenology. Here, as in many subsequent writings, Sartre embraces Husserl's vision of phenomenology as the proper method for philosophy. But he argues that Husserl's conception of the self as an inner entity, 'behind' conscious experience is mistaken and phenomenologically unfounded. *The Transcendence of the Ego* offers a brilliant diagnosis of where Husserl went wrong, and a radical alternative account of the self as a product of consciousness, situated in the world. This essay introduces many of the themes central to Sartre's major work, *Being and Nothingness*: the nature of consciousness, the problem of self-knowledge, other minds, anguish. It demonstrates their presence and importance in Sartre's thinking from the very outset of his career. This fresh translation makes this classic work available again to students of Sartre, phenomenology, existentialism, and twentieth century philosophy. It includes a thorough and illuminating introduction by Sarah Richmond, placing Sartre's essay in its philosophical and historical context.

This book identifies the underpinnings of such criticisms, then examines Jung's inability to respond adequately, and shows that fleshing out his theory of the transcendent function can lead to a solution. The formation of a symbol through this function orients the subject both toward unconscious depth and a transcendent horizon beyond the psyche. Finally, *Beyond the Psyche: Symbol and Transcendence* in C. G.

Humankind rushes toward self-destruction and must evolve or die. Our perspective: a scientist exploring an alien artifact on Triton, a teen-aged hacker in a city gone mad, three actors manipulated into igniting interplanetary war, the de-facto ruler of half the solar system, a soldier fighting in Africa to entertain his audience, an artificial intelligence facing personal crisis, and a cast of billions.--Publisher description.

William C. Hackett's English translation of Jean Wahl's *Existence humaine et transcendance* (1944) brings back to life an all-but-forgotten book that provocatively explores the philosophical concept of transcendence. Based on what Emmanuel Levinas called "Wahl's famous lecture" from 1937, *Existence humaine et transcendance* captured a watershed moment of European philosophy. Included in the book are Wahl's remarkable original lecture and the debate that ensued, with significant contributions by Gabriel Marcel and Nicolai Berdyaev, as well as letters submitted on the occasion by Heidegger, Levinas, Jaspers, and other famous figures from that era. Concerned above all with the ineradicable felt value of human experience by which any philosophical thesis is measured, Wahl makes a daring clarification of the concept of transcendence and explores its repercussions through a masterly appeal to many (often surprising) places within the entire history of Western thought. Apart from its intrinsic philosophical significance as a discussion of the concepts of being, the absolute, and transcendence, Wahl's work is valuable insofar as it became a focal point for a great many other European intellectuals. Hackett has provided an annotated introduction to orient readers to this influential work of twentieth-century French philosophy and to one of its key figures.

Over the last twenty years materialist thinkers in the continental tradition have increasingly emphasized the category of immanence. Yet the turn to immanence has not meant the wholesale rejection of the concept of transcendence, but rather its reconfiguration in immanent or materialist terms: an immanent transcendence. Through an engagement with the work of Deleuze, Irigaray and Adorno, Patrice Haynes examines how the notion of immanent transcendence can help articulate a non-reductive materialism by which to rethink politics, ethics and theology in exciting new ways. However, she argues that contrary to what some might expect, immanent accounts of matter and transcendence are ultimately unable to do justice to material finitude. Indeed, Haynes concludes by suggesting that a theistic understanding of divine transcendence offers ways to affirm fully material immanence, thus pointing towards the idea of a theological materialism.

"The book has its origins in a conference entitled "Subjectivity and Transcendence," which was held at the Danish National Research Foundation: Center for Subjectivity Research, University of Copenhagen,

Denmark, in November 2003... However, the book is not a conference proceedings volume"--Pref.

What is the law of the law? What produces our craven subservience to linguistic norms, and our shocking indifference to the phenomenon of universal suffering? In a path-breaking new work of philosophy, Louis Wolcher seeks to answer these questions from the standpoint of Zen Buddhism. Bringing an Eastern sensibility into contact with three of the most important themes in Western philosophy, *Beyond Transcendence in Law and Philosophy* meticulously investigates three of the twentieth century's most important philosophers: Martin Heidegger - on being, Emmanuel Levinas - on ethics, and Ludwig Wittgenstein - on language. In the context of the larger Western obsession with transcending the ordinary, Louis Wolcher argues that the yearning for transcendence is born of the illusion that there is a fundamental difference between the ordinary and the profound. Employing Zen koans and stories to advance a 'deflationary' view of language and knowledge, he goes on to argue that the norms of transcendence to which we cling are not eternal truths but artefacts of desperate minds adrift on a sea of impermanence. What used to seem so majestically True, Right and Just thus shows itself to be utterly mundane: as merely true, right and just. What is left, however, is not nihilism - for clinging to a view of 'nothingness' is just as deluded as clinging to a view of 'somethingness' - but rather a new beginning of compassionate concern for the suffering of others. *Beyond Transcendence in Law and Philosophy* is a strikingly original synthesis of Eastern and Western thought. It will enlighten philosophers and legal theorists, as well as those who are interested in or open to the insights of Zen Buddhism.

Compares and shares insights into the Transcendent Absolute from the spiritual perspectives of three key historical religious figures in Hinduism, Islam, and Christianity, in a reference that focuses on a theme of transcendence and explains a spiritual vision that underlies all religions. Original.

This book brings into conversation Western and Orthodox hermeneutical schools: one represented by Hans-Georg Gadamer and his followers, while the other school is less focused around one person and yet displays common distinct features. The main question of the book is how we can mediate not only the content of understanding of who we are in relation to each other, to the world in which we live, and to God, but also comprehend the process of understanding across various historical periods. The strengths and weaknesses of both positions are presented, and it is shown how these two hermeneutical approaches can enrich each other. The book argues that preserving both positions, and indicating how they complement each other, helps show the limits of encountering the transcendent reality that can be testified to by human language without being reduced to it as such.

This book explains how to read Plato, emphasizing the philosophic importance of the dramatic aspects of the dialogues, and showing that Plato is an ironic thinker and that his irony is deeply rooted in his philosophy.

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