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Chapter 1 : Martin Buber - Wikipedia

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In 1902, he became the editor of the weekly *Die Welt*, the central organ of the Zionist movement, although he later withdrew from organizational work in Zionism. In 1925, Buber wrote his famous essay on existence, *Ich und Du* later translated into English as *I and Thou*, and in 1926, he began translating the Hebrew Bible into the German language. Buber was a direct descendant of the 16th-century rabbi Meir Katzenellenbogen, known as the Maharam of Padua. Karl Marx is another notable relative. At home, Buber spoke Yiddish and German. In 1928, Buber went to study in Vienna philosophy, art history, German studies, philology. In 1931, he joined the Zionist movement, participating in congresses and organizational work. He then founded the Central Office for Jewish Adult Education, which became an increasingly important body as the German government forbade Jews from public education. In 1933, Buber left Germany and settled in Jerusalem, Mandate Palestine, receiving a professorship at Hebrew University and lecturing in anthropology and introductory sociology. They had two children: A cultural Zionist, Buber was active in the Jewish and educational communities of Germany and Israel. His influence extends across the humanities, particularly in the fields of social psychology, social philosophy, and religious existentialism. Accordingly, the task of Israel as a distinct nation was inexorably linked to the task of humanity in general". Herzl envisioned the goal of Zionism in a nation-state, but did not consider Jewish culture or religion necessary. In contrast, Buber believed the potential of Zionism was for social and spiritual enrichment. For example, Buber argued that following the formation of the Israeli state, there would need to be reforms to Judaism: In 1938, Buber became the editor of the weekly *Die Welt*, the central organ of the Zionist movement. However, a year later he became involved with the Jewish Hasidim movement. Buber admired how the Hasidic communities actualized their religion in daily life and culture. In stark contrast to the busy Zionist organizations, which were always mulling political concerns, the Hasidim were focused on the values which Buber had long advocated for Zionism to adopt. In 1941, he withdrew from much of his Zionist organizational work, and devoted himself to study and writing. It was necessary for the Zionist movement to reach a consensus with the Arabs even at the cost of the Jews remaining a minority in the country. In 1942, he was involved in the creation of the organization Brit Shalom Covenant of Peace, which advocated the creation of a binational state, and throughout the rest of his life, he hoped and believed that Jews and Arabs one day would live in peace in a joint nation. Nevertheless, he was connected with decades of friendship to Zionists and philosophers such as Chaim Weizmann, Max Brod, Hugo Bergman, and Felix Weltsch, who were close friends of his from old European times in Prague, Berlin, and Vienna to the Jerusalem of the 1920s through the 1950s. Now the headquarters of the ICCJ. In 1945, he moved from Berlin to Heppenheim. In 1946, Buber began his close relationship with Franz Rosenzweig. Though he edited the work later in his life, he refused to make substantial changes. He himself called this translation *Verdeutschung* "Germanification", since it does not always use literary German language, but instead attempts to find new dynamic often newly invented equivalent phrasing to respect the multivalent Hebrew original. He resigned in protest from his professorship immediately after Adolf Hitler came to power in 1933. On October 4, 1938, the Nazi authorities forbade him to lecture. He then founded the Central Office for Jewish Adult Education, which became an increasingly important body, as the German government forbade Jews to attend public education. He received a professorship at Hebrew University, there lecturing in anthropology and introductory sociology. The lectures he gave during the first semester were published in the book *The problem of man Das Problem des Menschen*; [20][21] in these lectures he discusses how the question "What is Man? He became a member of the group *Ihud*, which aimed at a bi-national state for Arabs and Jews in Palestine. Such a binational confederation was viewed by Buber as a more proper fulfillment of Zionism than a solely Jewish state. In 1948, he published his work

Paths in Utopia,[23] in which he detailed his communitarian socialist views and his theory of the "dialogical community" founded upon interpersonal "dialogical relationships". In , he argued with Jung over the existence of God. However, his work dealt with a range of issues including religious consciousness, modernity, the concept of evil, ethics, education, and Biblical hermeneutics. Theologically, he associated the first with the Jewish Jesus and the second with the apostle Paul formerly Saul of Tarsus, a Jew. As Buber argues in I and Thou, a person is at all times engaged with the world in one of these modes. The generic motif Buber employs to describe the dual modes of being is one of dialogue Ich-Du and monologue Ich-Es. It is a concrete encounter, because these beings meet one another in their authentic existence, without any qualification or objectification of one another. Even imagination and ideas do not play a role in this relation. In an Iâ€™Thou encounter, infinity and universality are made actual rather than being merely concepts. To create this Iâ€™Thou relationship with God, a person has to be open to the idea of such a relationship, but not actively pursue it. Buber claims that if we are open to the Iâ€™Thou, God eventually comes to us in response to our welcome. Also, because the God Buber describes is completely devoid of qualities, this Iâ€™Thou relationship lasts as long as the individual wills it. Instead, the "I" confronts and qualifies an idea, or conceptualization, of the being in its presence and treats that being as an object. All such objects are considered merely mental representations, created and sustained by the individual mind. In the Ich-Es relationship, an individual treats other things, people, etc. In diagnosing the various perceived ills of modernity e. Buber argued that this paradigm devalued not only existents, but the meaning of all existence. Note on translation Ich und Du has been translated from the original German into many other languages. One critical debate in the English-speaking world has centered on the correct translation of the key word pairs Ich-Du and Ich-Es. In the German, the word "Du" is used, while in the English two different translations are used: The key problem is how to translate the very personal, even intimate German "Du", which has no direct equivalent in Modern English. Smith argued that "Thou" invokes the theological and reverential implications which Buber intended e. Kaufmann asserted that this wording was archaic and impersonal, offering "You" because like the German Du it has colloquial usage in intimate conversation. However, both translations are widely available. Hasidism and mysticism Buber was a scholar, interpreter, and translator of Hasidic lore. He viewed Hasidism as a source of cultural renewal for Judaism, frequently citing examples from the Hasidic tradition that emphasized community, interpersonal life, and meaning in common activities e. The Hasidic ideal, according to Buber, emphasized a life lived in the unconditional presence of God, where there was no distinct separation between daily habits and religious experience. Even more severe is the criticism that Buber de-emphasized the importance of the Jewish Law in Hasidism.

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However, his work dealt with a range of issues including religious consciousness, modernity, the concept of evil, ethics, education, and Biblical hermeneutics. The generic motif Buber employs to describe the dual modes of being is one of dialogue Ich-Du and monologue Ich-Es. It is a concrete encounter, because these beings meet one another in their authentic existence, without any qualification or objectification of one another. Even imagination and ideas do not play a role in this relation. In an I-Thou encounter, infinity and universality are made actual rather than being merely concepts. To create this I-Thou relationship with God, a person has to be open to the idea of such a relationship, but not actively pursue it. The pursuit of such a relation creates qualities associated with It-ness, and so would prevent an I-You relation, limiting it to I-It. Buber claims that by being open to the I-Thou, God eventually comes to us in response to our welcome. Also, because the God Buber describes is completely devoid of qualities, this I-Thou relation lasts as long as the individual wills it. When the individual finally returns to the I-It, they act as a pillar of deeper relation and community. Instead, the "I" confronts and qualifies an idea, or conceptualization, of the being in its presence and treats that being as an object. All such objects are considered merely mental representations, created and sustained by the individual mind. Buber argued that this paradigm devalued not only existents, but the meaning of all existence. In the German the word "Du" is used, while in the English two different translations are used: The key problem is how to translate the very personal, even intimate German "Du", which has no direct equivalent in Modern English. Smith argued that "Thou" invokes the theological and reverential implications which Buber intended e. Buber describes God as the eternal "Du". However, both the Smith and Kaufmann translations are widely available. He viewed Hasidism as a source of cultural renewal for Judaism, frequently citing examples from the Hasidic tradition that emphasized community, interpersonal life, and meaning in common activities e. The Hasidic ideal, according to Buber, emphasized a life lived in the unconditional presence of God, where there was no distinct separation between daily habits and religious experience. This is ironic, considering that Buber often delved into Hasidim to demonstrate that individual religiosity did not require a dogmatic, creedal religion. It was necessary for the Zionist movement to reach a consensus with the Arabs even at the cost of the Jews remaining a minority in the country.

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Chapter 3 : Martin Buber - WikiVividly

Martin Buber, a centenary volume / By: Bloch, Jochanan, Published: () *Martin Buber and his critics: an annotated bibliography of writings in English through* / By: Moonan, Willard. Published: () *A bibliography of the writings of Prof. Shelomo Dov Goitein* / By: Attal, Robert.

At home Buber spoke Yiddish and German. In , Buber went to study in Vienna philosophy, art history , German studies, philology. In , he joined the Zionist movement, participating in congresses and organizational work. A cultural Zionist , Buber was active in the Jewish and educational communities of Germany and Israel. His influence extends across the humanities, particularly in the fields of social psychology , social philosophy , and religious existentialism. Accordingly, the task of Israel as a distinct nation was inexorably linked to the task of humanity in general". Herzl envisioned the goal of Zionism in a nation-state, but did not consider Jewish culture or religion necessary. In contrast, Buber believed the potential of Zionism was for social and spiritual enrichment. For example, Buber argued that following the formation of the Israeli state, there would need to be reforms to Judaism: In Buber became the editor of the weekly *Die Welt*, the central organ of the Zionist movement. However, a year later he became involved with the Jewish Hasidim movement. Buber admired how the Hasidic communities actualized their religion in daily life and culture. In stark contrast to the busy Zionist organizations, which were always mulling political concerns, the Hasidim were focused on the values which Buber had long advocated for Zionism to adopt. In , he withdrew from much of his Zionist organizational work and devoted himself to study and writing. It was necessary for the Zionist movement to reach a consensus with the Arabs even at the cost of the Jews remaining a minority in the country. In he was involved in the creation of the organization *Brit Shalom Covenant of Peace* , which advocated the creation of a binational state, and throughout the rest of his life he hoped and believed that Jews and Arabs one day would live in peace in a joint nation. Nevertheless, he was connected with decades of friendship to Zionists and philosophers like Chaim Weizmann , Max Brod , Hugo Bergman , and Felix Weltsch , who were close friends of his from old European times in Prague , Berlin , and Vienna to the Jerusalem of the s through the s. Now the headquarters of the ICCJ. In he moved from Berlin to Heppenheim. In , Buber began his close relationship with Franz Rosenzweig. Though he edited the work later in his life, he refused to make substantial changes. He himself called this translation *Verdeutschung* "Germanification" , since it does not always use literary German language, but instead attempts to find new dynamic often newly invented equivalent phrasing to respect the multivalent Hebrew original. He resigned in protest from his professorship immediately after Adolf Hitler came to power in . On October 4, the Nazi authorities forbade him to lecture. He then founded the Central Office for Jewish Adult Education , which became an increasingly important body as the German government forbade Jews to attend public education. He received a professorship at Hebrew University , there lecturing in anthropology and introductory sociology. The lectures he gave during the first semester were published in the book *The problem of man Das Problem des Menschen* ; [18] [19] in these lectures he discusses how the question "What is Man? He became a member of the group *Ihud* , which aimed at a bi-national state for Arabs and Jews in Palestine. Such a binational confederation was viewed by Buber as a more proper fulfillment of Zionism than a solely Jewish state. In he published his work *Paths in Utopia* , [21] in which he detailed his communitarian socialist views and his theory of the "dialogical community" founded upon interpersonal "dialogical relationships". In he argued with Jung over the existence of God.

Chapter 4 : Martin Buber - Infogalactic: the planetary knowledge core

1. Martin Buber: a bibliography of his writings = Martin Buber: eine Bibliographie seiner Schriften 1.

Buber would only see his mother once more, when he was in his early thirties. His grandfather, Solomon, was a community leader and scholar who edited the first critical edition of the Midrashim traditional biblical commentaries. At the age of fourteen he began to be tormented with the problem of imagining and conceptualizing the infinity of time. However, this infatuation with Nietzsche was short lived and later in life Buber stated that Kant gave him philosophic freedom, whereas Nietzsche deprived him of it. Buber spent his first year of university studies at Vienna. Ultimately the theatre culture of Vienna and the give-and-take of the seminar format impressed him more than any of his particular professors. He considered becoming a psychiatrist, but was upset at the poor treatment and conditions of the patients. Paula was formally converted from Catholicism to Judaism. They had two children, Rafael and Eva. Buber was a habitual re-writer and editor of all of his writings, which went through many editions even in his lifetime, and many of these legends were later rewritten and included in his later two volume *Tales of the Hasidim*. At the same time Buber emerged as a leader in the Zionist movement. Always active in constructing dialogue across borders, this was the first high level periodical to be co-edited by members of the Jewish, Protestant and Catholic faiths. Buber continued inter-religious dialogue throughout his life, corresponding for instance with Protestant theologians Paul Tillich and Reinhold Niebuhr. Despite his prolific publishing endeavors, Buber struggled to complete *I and Thou*. He resigned after Hitler came into power in and was banned from teaching until , but continued to conduct Jewish-Christian dialogues and organize Jewish education until he left for British Palestine in . Initially Buber had planned to teach half a year in Palestine at Hebrew University, an institution he had helped to conceive and found, and half a year in Germany. But Kristallnacht, the devastation of his library in Heppenheim and charges of Reichsfluchtsteuer Tax on Flight from the Reich , because he had not obtained a legal emigration permit, forced his relocation. After his emigration Buber became Chair of the Department of Sociology of Hebrew University, which he held until his retirement in . This prepared teachers to live and work in the hostels and settlements of the newly arriving emigrants. Education was based on the notion of dialogue, with small classes, mutual questioning and answering, and psychological help for those coming from detention camps. From the beginning of his Zionist activities Buber advocated Jewish-Arab unity in ending British rule of Palestine and a binational state. In he helped found Brit Shalom Covenant of Peace and in helped form the League for Jewish-Arab Rapprochement and Cooperation, which consolidated all of the bi-national groups. In , the League created a political platform that was used as the basis for the political party the Ichud or Ihud, that is, Union. In addition to his educational and political activities, the s and 50s saw an outburst of more than a dozen books on philosophy, politics and religion, and numerous public talks throughout America and Europe. On June 13, Martin Buber died. The leading Jewish political figures of the time attended his funeral. Classes were cancelled and hundreds of students lined up to say goodbye as Buber was buried in the Har-Hamenuchet cemetery in Jerusalem. Selected Essays and *Good and Evil*: For many thinkers Buber is the philosopher of *I and Thou* and he himself often suggested one begin with that text. However, his later essays articulate a complex and worthy philosophical anthropology. The origin for Buber is always lived experience, which means something personal, affective, corporeal and unique, and embedded in a world, in history and in sociality. The goal is to study the wholeness of man, especially that which has been overlooked or remains hidden. Buber stated that ideologization was the worst thing that could happen to his philosophy and never argued for the objectivity of his concepts. Knowing only the reality of his own experience, he appealed to others who had analogous experiences. Targeting Kant and Hegel, he argues that while this questioning begins in solitude, in order for man to find who he is, he must overcome solitude and the whole way of conceiving of knowledge and reality that is based on solitude. Buber accuses Hegel of denigrating the concrete human person and community in favor of universal reason and argues that man will never be at home or overcome his

solitude in the universe that Hegel postulates. With its emphasis on history, Hegel locates perfection in time rather than in space. This type of future-oriented perfection, Buber argues, can be thought, but it cannot be imagined, felt or lived. Our relationship to this type of perfection can only rest on faith in a guarantor for the future. Instead, Buber locates realization in relations between creatures. Overcoming our solitude, which tends to oscillate between conceiving of the self as absorbed in the all collectivism and the all as absorbed into the self solipsistic mysticism, we realize that we always exist in the presence of other selves, and that the self is a part of reality only insofar as it is relational. In later writings Buber clarified that inner life is not exhausted by these two modes of being. However, when man presents himself to the world he takes up one of them. While each of us is born an individual, Buber draws on the Aristotelian notion of entelechy, or innate self-realization, to argue that the development of this individuality, or sheer difference, into a whole personality, or fulfilled difference, is an ongoing achievement that must be constantly maintained. In *I and Thou*, Buber explains that the self becomes either more fragmentary or more unified through its relationships to others. *Dialogues on Realization* Like *I and Thou*, Daniel distinguishes between two modes of existence: In *I and Thou* man becomes whole not in relation to himself but only through a relation to another self. We exchange in language, broadly conceived, with man, transmit below language with nature, and receive above language with spirit. Socrates is offered as the paradigmatic figure of dialogue with man, Goethe, of dialogue with nature, and Jesus, of dialogue with spirit. That we enter into dialogue with man is easily seen; that we also enter into dialogue with nature and spirit is less obvious and the most controversial and misunderstood aspect of *I and Thou*. Dialogue with spirit is the most difficult to explicate because Buber uses several different images for it. Because of this, *I and Thou* was widely embraced by Protestant theologians, who also held the notion that no intermediary was necessary for religious knowledge. Spiritual address is that which calls us to transcend our present state of being through creative action. The eternal form can either be an image of the self one feels called to become or some object or deed that one feels called to bring into the world. The first, mentioned by Walter Kaufmann in the introduction to his translation of *I and Thou*, is that the language is overly obscure and romantic, so that there is a risk that the reader will be aesthetically swept along into thinking the text is more profound than it actually is. Buber acknowledges that the text was written in a state of inspiration. For this reason it is especially important to also read his later essays, which are more clearly written and rigorously argued. In his response Buber explains that he is concerned to avoid internal contradiction and welcomes criticism. However, he acknowledges that his intention was not to create an objective philosophic system but to communicate an experience. His point is rather to investigate what it is to be a person and what modes of activity further the development of the person. It gives us all scientific knowledge and is indispensable for life. Primal distance sets up the possibility of these two basic word pairs, and the between *Zwischen* emerges out of them. Animals respond to the other only as embedded within their own experience, but even when faced with an enemy, man is capable of seeing his enemy as a being with similar emotions and motivations. Buber argues that every stage of the spirit, however primal, wishes to form and express itself. Form assumes communication with an interlocutor who will recognize and share in the form one has made. Distance and relation mutually correspond because in order for the world to be grasped as a whole by a person, it must be distanced and independent from him and yet also include him, and his attitude, perception, and relation to it. Relation presupposes distance, but distance can occur without genuine relation. Buber explains that distance is the universal situation of our existence; relation is personal becoming in the situation. Relation presupposes a genuine other and only man sees the other as other. This other withstands and confirms the self and hence meets our primal instinct for relation. Just as we have the instinct to name, differentiate, and make independent a lasting and substantial world, we also have the instinct to relate to what we have made independent. Only man truly relates, and when we move away from relation we give up our specifically human status. Buber argues that, while animals sometimes turn to humans in a declaring or announcing mode, they do not need to be told that they are what they are and do not see whom they address as an existence independent of their own experience. But because man experiences himself as indeterminate, his actualization of one possibility over

another needs confirmation. In order for confirmation to be complete one must know that he is being made present to the other. As becomes clear in his articles on education, confirmation is not the same as acceptance or unconditional affirmation of everything the other says or does. In these cases confirmation denotes a grasp of the latent unity of the other and confirmation of what the other can become. Helping relations, such as educating or healing, are necessarily asymmetrical. This form of knowledge is not the subsumption of the particularity of the other under a universal category. When one embraces the pain of another, this is not a sense of what pain is in general, but knowledge of this specific pain of this specific person. Nor is this identification with them, since the pain always remains their own specific pain. Buber differentiates inclusion from empathy. In contrast, through inclusion, one person lives through a common event from the standpoint of another person, without giving up their own point of view. Rather than focusing on relation, Good and Evil: Buber argues that good and evil are not two poles of the same continuum, but rather direction *Richtung* and absence of direction, or vortex *Wirbel*. Evil is a formless, chaotic swirling of potentiality; in the life of man it is experienced as endless possibility pulling in all directions. We manifest the good to the extent we become a singular being with a singular direction. Buber explains that imagination is the source of both good and evil. Endless possibility can be overwhelming, leading man to grasp at anything, distracting and busying himself, in order to not have to make a real, committed choice. If occasional caprice is sin, and embraced caprice is wickedness, creative power in conjunction with will is wholeness. In so doing it redeems evil by transforming it from anxious possibility into creativity. Because of the temptation of possibility, one is not whole or good once and for all. Rather, this is an achievement that must be constantly accomplished. This process, Buber argues, is guided by the presentiment implanted in each of us of who we are meant to become. Seeming is the essential cowardice of man, the lying that frequently occurs in self-presentation when one seeks to communicate an image and make a certain impression. The fullest manifestation of this is found in the propagandist, who tries to impose his own reality upon others. Mistrust takes it for granted that the other dissembles, so that rather than genuine meeting, conversation becomes a game of unmasking and uncovering unconscious motives. Buber criticizes Marx, Nietzsche and Freud for meeting the other with suspicion and perceiving the truth of the other as mere ideology.

Chapter 5 : Formats and Editions of Martin Buber, a bibliography of his writings, [blog.quintoapp.com]

Buber, Raphael, and Margot Cohn, eds. Martin Buber: A Bibliography of His Writings, Jerusalem: Magnes, E-mail Citation» Margot Cohn was Buber's secretary and director of the Martin Buber archive, and compiled this bibliography together with his son Raphael.

Kehidupan awal[sunting sunting sumber] Martin nama dalam bahasa Ibrani: Di rumah, Buber berbahasa Yiddish dan bahasa Jerman. Pada tahun Buber kembali ke rumah ayahnya di Lemberg, sekarang Lviv , Ukraina. Meskipun Buber memiliki hubungan dengan garis Daud , sebagai seorang keturunan dari Meir Katzenellenbogen , [3] namun sebuah krisis keagamaan pribadi membuatnya berpisah dari tradisi Halakha Yahudi. Pada tahun , Buber pergi ke Wina untuk mempelajari filsafat, sejarah seni, studi Jerman, dan filologi. Pada tahun , Buber mengikuti gerakan Zionis , tak terkecuali mengikuti kongres-kongres dan kerja organisasionalnya. Pada tahun , ketika belajar di Zurich , Buber bertemu dengan istri masa depannya, Paula Winkler, seorang penulis Zionis non-Yahudi dari Munich yang kemudian pindah ke agama Yahudi. Sebagai seorang Zionis budaya , Buber aktif di dalam komunitas Yahudi dan komunitas pendidikan Jerman dan Israel. Buber juga merupakan seorang pendukung tegas solusi dua negara di Palestina, dan setelah penciptaan negara Yahudi Israel, dia mendukung terciptanya sebuah federasi regional negara-negara Israel dan Arab. Pengaruhnya tersebar di seluruh bidang humaniora, terutama di bidang psikologi sosial , filsafat sosial , dan eksistensialisme. Sikap Buber terhadap Zionisme bergantung pada keinginannya untuk memajukan sebuah visi "Ibrani humanis". Silberstein, terminologi "Ibrani humanis" dibuat untuk "membedakan bentuk nasionalisme Buber dari bentuk resmi gerakan Zionis" dan untuk menunjukkan bahwa "masalah Israel merupakan sebuah bentuk berbeda dari masalah universal yang dihadapi manusia. Dengan demikian, tugas yang diberikan kepada Israel sebagai sebuah negara yang berbeda jelas akan terhubung dengan tugas kemanusiaan pada umumnya". Herzl membayangkan tujuan Zionisme dalam sebuah negara-bangsa, namun tidak menganggap penting kebudayaan atau agama Yahudi. Sebaliknya, Buber percaya potensi Zionisme adalah untuk pengkayaan sosial dan spiritual. Misalnya, Buber berargumen bahwa setelah pembentukan negara Israel, akan dibutuhkan reformasi Yahudi: Pada tahun Buber menjadi editor majalah mingguan Die Welt, organ sentral gerakan Zionisme. Setahun kemudian ia terlibat dalam gerakan Hasidim Yahudi. Buber kagum atas bagaimana komunitas-komunitas Hasidik mengaktualisasi agama di dalam kehidupan dan kebudayaan sehari-hari mereka. Sangat berbeda dengan organisasi-organisasi Zionis yang selalu sibuk memikirkan masalah politis, orang-orang Hasidim memfokuskan diri pada nilai-nilai yang selama ini diinginkan Buber untuk diadopsi oleh Zionisme. Pada tahun , ia mundur dari kerja organisasinya di Zionisme serta melanjutkan studi dan menulisnya. Pada tahun dia pindah dari Berlin ke Heppenheim. Pada masa tersebut, ia menjadi editor majalah Der Jude bahasa Inggris: The Jew , sebuah majalah Yahudi bulanan hingga tahun Pada tahun , Buber memulai hubungan dekatnya dengan Franz Rosenzweig. Ich und Du yang kemudian diterjemahkan ke bahasa Inggris: Meskipun di masa depan ia akan kembali menyunting karya ini, Buber menolak untuk membuat perubahan-perubahan substansial. Pada tahun Buber, dengan dibantu oleh Rosenzweig, mulai menerjemahkan Injil Ibrani ke dalam bahasa Jerman. Ia menyebut penerjemahan ini Verdeutschung "Jermanifikasi" , karena penerjemahan ini tidak menggunakan bahasa kesusastraan Jerman, namun mencoba untuk mencari frasa-frasa baru yang setara dan dinamis seringkali baru diciptakan untuk menghormati teks aslinya yang berwarna-warni. Ia kemudian mundur dari posisinya sebagai profesor segera setelah Adolf Hitler meraih tampuk kekuasaan pada tahun Pada 4 Oktober otoritas Nazi melarangnya memberikan kuliah. Pada tahun ia dibuang dari Reichsschrifttumskammer asosiasi penulis Nazi. Ia kemudian membangun Kantor Sentral Pendidikan Yahudi Dewasa, yang menjadi semakin penting seiring dengan penutupan akses pendidikan Yahudi oleh pemerintahan Jerman. Pada akhirnya pada tahun Buber meninggalkan Jerman dan tinggal di Yerusalem , yang waktu itu merupakan ibukota dari Palestina yang masih di bawah Mandat Inggris. Ia menerima keprofesoran dari Universitas Hebrew untuk mengajar dalam bidang antropologi dan sosiologi dasar. Kuliah-kuliah yang

diberikannya di semester pertama ia publikasikan dalam buku *The problem of man* bahasa Jerman: *Das Problem des Menschen*; bahasa Indonesia: Buber menjadi seorang anggota kelompok Ihud , yang menginginkan solusi dua negara untuk orang Arab dan orang Yahudi di Palestina. Buber memandang konfederasi binasional seperti ini adalah sebuah pemenuhan yang lebih layak bagi Zionisme dibanding sebuah negara Yahudi. Pada tahun , Buber menerbitkan karyanya *Paths in Utopia*. Pada tahun Buber berdebat dengan Carl Jung mengenai eksistensi Tuhan. Karyanya juga mendiskusikan beberapa isu lain termasuk kesadaran religius, konsep kejahatan, etika, edukasi, dan hermeneutika Biblikal. Ia hanya tertarik pada pengalaman pribadi, dan tidak dapat membicarakan Tuhan sendiri, namun hanya hubungan manusia dengan Tuhan. Dalam tesisnya tersebut, Buber mengembangkan ide eksistensi sebagai pertemuan. Kedua kata ini mengelompokkan mode-mode kesadaran, interaksi, dan being menjadi. Seorang individu berinteraksi dengan individu lainnya, dengan objek mati, atau dengan keseluruhan realitas secara umum, melalui mode-mode tersebut. Secara filosofis, pasangan kata tersebut menyampaikan suatu ide yang rumit mengenai mode menjadi being , terutama bagaimana seseorang bisa ada exist dan bagaimana ia mengaktualisasikan keberadaan existence tersebut. Sebagaimana dikatakan Buber dalam *Aku dan Engkau*, seorang manusia selalu berhubungan dengan dunia dalam salah satu dari kedua mode tersebut. Buber menggambarkan kedua mode tersebut dengan garis besar: Ich-Du adalah dialog dan Ich-Es adalah monolog. Ich-Du[sunting sunting sumber] Ich-Du bahasa Inggris: I-Thou or I-You; bahasa Indonesia: Aku-Engkau adalah sebuah hubungan yang mementingkan eksistensi mutual dan holistik dari dua pihak beings. Pertemuan ini sifatnya konkrit karena kedua pihak tersebut menemui satu sama lain dalam keberadaan autentik mereka tanpa mengetes maupun menolak satu sama lain. Bahkan imajinasi dan ide-ide tidak memainkan perannya di dalam relasi ini. Di dalam sebuah pertemuan Aku-Engkau, infinitas dan universalitas benar-benar dijadikan aktual dan bukan hanya menjadi konsep. Meskipun sebuah pertemuan Aku-Engkau tidak bisa dibuktikan terjadi sebagai suatu peristiwa mis. Beberapa contoh menggambarkan hubungan Aku-Engkau di kehidupan sehari-hari: Satu hubungan Aku-Engkau kunci yang diidentifikasi oleh Buber adalah yang bisa eksis antara manusia dengan Tuhan. Buber berpendapat bahwa ini adalah satu-satunya cara untuk berinteraksi dengan Tuhan dan bahwa relasi Aku-Engkau dengan apapun, atau siapapun, terhubung melalui suatu cara dengan relasi abadi kepada Tuhan. Untuk menciptakan relasi Aku-Engkau ini dengan Tuhan, seseorang pertama-tama harus terbuka kepada konsepsi hubungan tersebut, namun tidak mengejanya secara aktif. Pengejaran relasi tersebut menciptakan kualitas yang diasosiasikan dengan ke-Itu-an, dan dengan demikian membuat sebuah hubungan Aku-Engkau tidak mungkin serta membatasinya di level Aku-Itu. Buber mengklaim bahwa jika kita terbuka kepada hubungan Aku-Engkau, Tuhan akan datang kepada kita untuk merespons pencarian kita. Buber juga melanjutkan bahwa karena Tuhan yang dideskripsikan Buber sama sekali tidak memiliki sifat, relasi Aku-Engkau ini akan berlangsung selama diinginkan sang individu. Sang individu akhirnya menciptakan sebuah penghalang bagi hubungan yang lebih dalam ketika ia kembali ke mode Aku-Itu. Aku-Itu adalah sebuah hubungan yang hampir persis berlawanan dengan Ich-Du. Sang "Aku" menggantikan pertemuan dengan sebuah penciptaan ide mengenai pihak yang hadir di depannya dan menjadikannya sebagai objek. Objek-objek tersebut dianggap sebagai representasi mental yang diciptakan dan dibiarkan tumbuh oleh pikiran individu. Dasar pemikiran ini sebagian terletak pada teori Kant mengenai fenomenon , di mana objek-objek tersebut hadir di dalam pikiran sang agen kognitif dan hanya eksis sebagai pikiran. Dengan demikian, hubungan Aku-Itu adalah sebuah hubungan dengan diri sendiri. Hubungan ini bukanlah dialog, melainkan sebuah monolog. Dalam relasi Ich-Es ini, seorang individu memperlakukan benda, atau orang, atau pihak lain, sebagai objek-objek yang dapat digunakan dan dialami. Intinya, relasi ini berhubungan kepada dunia dengan aturan sang individu, atau bagaimana sebuah objek dapat memenuhi kebutuhan sang individu. Buber berargumen bahwa kehidupan manusia berisi sebuah oskilasi antara Ich-Du dan Ich-Es, dan bahwa pengalaman-pengalaman Ich-Du itu jarang dan sulit ditemukan. Ketika mendiagnosis masalah-masalah modernitas mis. Buber berpendapat bahwa paradigma ini bukan hanya mengurangi nilai semua pihak, namun juga sekaligus makna seluruh eksistensi. Hasidisme dan mistisisme[sunting sunting sumber] Buber adalah

seorang sarjana, peneliti, dan penerjemah teks-teks Hasidik. Dia memandang Hasidisme sebagai suatu sumber pembaruan kultural bagi tradisi Yahudi. Buber sering mengambil contoh dari tradisi Hasidik yang meninggikan nilai komunitas, kehidupan interpersonal, dan makna di dalam aktivitas-aktivitas biasa mis. Kehidupan Hasidik yang ideal menurut Buber adalah suatu kehidupan yang terjadi di dalam keterlibatan Tuhan secara terus menerus, di mana tidak ada perbedaan antara kebiasaan sehari-hari dengan pengalaman religius. Konsep ini kemudian sangat memengaruhi filsafat antropologi Buber, yang menganggap bahwa dasar eksistensi manusia adalah hubungan dialogis. *Geschichten* adalah sebuah koleksi cerita mengenai Rabbi Nachman dari Breslov, seorang rebbe Hasidik terkenal, sebagaimana diinterpretasikan dan diceritakan dalam gaya Neo-Hasidik oleh Buber. Dalam prakata kepada buku *Tales of the Hasidim* Buber, Potok mencatat bahwa Buber tidak memerhatikan "charlatanisme, obskurantisme, kelahi yang tak henti-hentinya, tahayul yang tak ada habisnya, penyembahan yang berlebihan, penyembahan tzadik, dan pembacaan kasar Kabbalah Lurianik" oleh orang Hasidim. Yang paling parah adalah kritik bahwa Buber mengurangi pentingnya Hukum Yahudi dalam tradisi Hasidik. Kritik ini merupakan sebuah ironi, karena Buber seringkali masuk ke tradisi Hasidik untuk membuktikan bahwa relijiusitas individual tidak membutuhkan agama yang dogmatis. *Brit Shalom* dan solusi dua negara [[sunting](#) [sunting](#) sumber] Di awal tahun an Martin Buber mulai mengadvokasikan sebuah negara Yahudi-Arab binasional dan menyatakan bahwa orang Yahudi harus memproklamkan "keinginannya untuk hidup dalam damai dan dalam persaudaraan dengan orang Arab dan untuk mengembangkan tanah air yang sama itu menjadi sebuah republik di mana kedua masyarakat akan dapat berkembang dengan bebas". Ia ingin melihat penciptaan sebuah masyarakat yang tidak dikarakterisasikan dengan dominasi Yahudi kepada orang Arab. Gerakan Zionisme harus mencapai konsensus dengan orang Arab, bahkan jika harus membuat kaum Yahudi tetap minoritas di negara itu. Pada tahun Buber terlibat dalam pembentukan grup *Brit Shalom* Bahtera Perdamaian, yang mengadvokasikan penciptaan sebuah negara binasional, dan seluruh hidupnya ia berharap bahwa orang Yahudi dan orang Arab dapat hidup dalam damai di sebuah negara yang bersatu. Pada tahun, dia ikut membentuk partai *Ihud* yang mengadvokasikan program-program binasionalis. Setelah kemerdekaan Israel pada tahun, Buber mengadvokasikan partisipasi Israel dalam sebuah federasi negara-negara "Timur Dekat" yang lebih jauh daripada hanya Palestina.

Chapter 6 : Martin Buber : definition of Martin Buber and synonyms of Martin Buber (English)

Horwitz, Rivka (), Buber's way to "I and thou" - an historical analysis and the first publication of Martin Buber's lectures "Religion als Gegenwart". Cohn, Margot; Buber, Rafael (), Martin Buber - a bibliography of his writings,

In , he was awarded the Israel Prize in the humanities. In , he was voted the th-greatest Israeli of all time, in a poll by the Israeli news website Ynet to determine whom the general public considered the Greatest Israelis. However, his work dealt with a range of issues including religious consciousness, modernity, the concept of evil, ethics, education, and Biblical hermeneutics. Philosophically, these word pairs express complex ideas about modes of being – particularly how a person exists and actualizes that existence see existentialism. As Buber argues in *I and Thou*, a person is at all times engaged with the world in one of these modes. The generic motif Buber employs to describe the dual modes of being is one of dialogue *Ich-Du* and monologue *Ich-Es*. It is a concrete encounter, because these beings meet one another in their authentic existence, without any qualification or objectification of one another. Even imagination and ideas do not play a role in this relation. In an I-Thou encounter, infinity and universality are made actual rather than being merely concepts. Despite the fact that *Ich-Du* cannot be proven to happen as an event e. A variety of examples are used to illustrate *Ich-Du* relationships in daily life – two lovers, an observer and a cat, the author and a tree, and two strangers on a train. Common English words used to describe the *Ich-Du* relationship include encounter, meeting, dialogue, mutuality, and exchange. One key *Ich-Du* relationship Buber identified was that which can exist between a human being and God. Buber argued that this is the only way in which it is possible to interact with God, and that an *Ich-Du* relationship with anything or anyone connects in some way with the eternal relation to God. To create this I-Thou relationship with God, a person has to be open to the idea of such a relationship, but not actively pursue it. The pursuit of such a relation creates qualities associated with *It-ness*, and so would prevent an I-You relation, limiting it to I-It. Buber claims that by being open to the I-Thou, God eventually comes to us in response to our welcome. Also, because the God Buber describes is completely devoid of qualities, this I-Thou relation lasts as long as the individual wills it. When the individual finally returns to the I-It, they act as a pillar of deeper relation and community. Instead, the "I" confronts and qualifies an idea, or conceptualization, of the being in its presence and treats that being as an object. All such objects are considered merely mental representations, created and sustained by the individual mind. Therefore, the *Ich-Es* relationship is in fact a relationship with oneself; it is not a dialogue, but a monologue. In the *Ich-Es* relationship, an individual treats other things, people, etc. Buber argued that human life consists of an oscillation between *Ich-Du* and *Ich-Es*, and that in fact *Ich-Du* experiences are rather few and far between. In diagnosing the various perceived ills of modernity e. Buber argued that this paradigm devalued not only existents, but the meaning of all existence. Note on translation *Ich und Du* has been translated from the original German into many other languages. One critical debate in the English-speaking world has centered around the correct translation of the key word pairs *Ich-Du* and *Ich-Es*. In the German the word "Du" is used, while in the English two different translations are used: The key problem is how to translate the very personal, even intimate German "Du", which has no direct equivalent in Modern English. Smith argued that "Thou" invokes the theological and reverential implications which Buber intended e. Buber describes God as the eternal "Du". Kaufmann asserted that this wording was archaic and impersonal, offering "You" because like the German *Du* it has colloquial usage in intimate conversation. However, both the Smith and Kaufmann translations are widely available. Hasidism and mysticism Buber was a scholar, interpreter, and translator of Hasidic lore. He viewed Hasidism as a source of cultural renewal for Judaism, frequently citing examples from the Hasidic tradition that emphasized community, interpersonal life, and meaning in common activities e. The Hasidic ideal, according to Buber, emphasized a life lived in the unconditional presence of God, where there was no distinct separation between daily habits and religious experience. This is ironic, considering that Buber often delved into Hasidim to demonstrate that individual religiosity did not require a dogmatic, creedal

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religion. Brit Shalom and the bi-national solution Already in the early s Martin Buber started advocating a binational Jewish-Arab state, stating that the Jewish people should proclaim "its desire to live in peace and brotherhood with the Arab people and to develop the common homeland into a republic in which both peoples will have the possibility of free development. It was necessary for the Zionist movement to reach a consensus with the Arabs even at the cost of the Jews remaining a minority in the country. In he was involved in the creation of the organization Brit Shalom Covenant of Peace , which advocated the creation of a binational state, and throughout the rest of his life he hoped and believed that Jews and Arabs one day would live in peace in a joint nation. In , he co-founded the Ihud party which advocated a binationalist program. Nevertheless he was connected with decades of friendship to Zionists and philosophers like Chaim Weizmann , Max Brod , Hugo Bergman and Felix Weltsch , who were close friends of his from old European times in Prague, Berlin and Vienna to the Jerusalem of the s, 50s, and 60s.

Chapter 7 : Martin Buber Biography - Martin Buber Childhood, Life And Timeline

Rivka Horwitz Buber's way to "I and thou" - an historical analysis and the first publication of Martin Buber's lectures "Religion als Gegenwart" () Margot Cohn & Rafael Buber Martin Buber - a bibliography of his writings, ()

From he studied at the universities of Vienna, Leipzig, and Zurich, and finally at the University of Berlin, where he was a pupil of the philosophers Wilhelm Dilthey and Georg Simmel. Having joined the Zionist movement in , he was a delegate to the Third Zionist Congress in where he spoke on behalf of the Propaganda Committee. In he was appointed editor of the central weekly organ of the Zionist movement, Die Welt, in which he emphasized the need for a new Jewish cultural creativity. Buber, a member of this faction, resigned before the Congress as editor of Die Welt. At first his interest was essentially aesthetic. In Buber resumed an active role in public affairs. With the outbreak of World War i Buber founded in Berlin the Jewish National Committee which worked throughout the war on behalf of the Jews in Eastern European countries under German occupation, and on behalf of the yishuv in Palestine. In he founded the monthly Der Jude, which for eight years was the most important organ of the Jewish renaissance movement in Central Europe. He was opposed to the current concept of socialism which looked upon the state, and not upon a reaffirmation of life and of the relationship between man and man, as the means of realizing the socialist society. Buber envisaged the creation of Gemeinschaften in Palestine, communities in which people would live together in direct personal relationship. During the years following World War i Buber became the spokesman for what he called "Hebrew Humanism," according to which Zionism, described as the "holy way," a notion explained in Der heilige Weg , was different from other nationalistic movements. Buber also emphasized that Zionism should address itself also to the needs of the Arabs and in a proposal to the Zionist Congress of stated that "â€œ the Jewish people proclaims its desire to live in peace and brotherhood with the Arab people and to develop the common homeland into a republic in which both peoples will have the possibility of free development. In Die Schrift und ihre Verdeutschung the translators set forth the guiding principles of their translation: The Bible has been divested of its direct impact. In the choice of words, in sentence-structure, and in rhythm, Buber and Rosenzweig attempted to preserve the original character of the Hebrew Bible. In Buber began to lecture on Jewish religion and ethics at the University of Frankfurt, and in he was appointed professor of religion there, a position he retained until , when with the rise of the Nazis to power he was forced to leave the university. In Buber published his Koenigtum Gottes, which was to be the first volume of a series dealing with the origins of the messianic belief in Judaism. This work was never completed. The third German edition was translated into English Kingship of God, In Buber was appointed director of the newly created Central Office for Jewish Adult Education Mittelstelle fuer juedische Erwachsenenbildung established to take charge of the education of Jews after they were prohibited from attending German educational institutions. In the same year he was invited to head the Juedisches Lehrhaus in Frankfurt. During the beginning of the Nazi period Buber traveled throughout Germany lecturing, teaching, and encouraging his fellow Jews, and thus organized something of a spiritual resistance. In he was forbidden to speak at Jewish gatherings. He was then invited to speak at Quaker meetings until the Gestapo prohibited his appearing there as well. In Buber settled in Palestine and was appointed professor of social philosophy at the Hebrew University, where he taught until his retirement in This book, a history of biblical faith, is based on the supposition that the mutuality of the covenant between God and Israel testifies that the existence of the Divine Will is as real as the existence of Israel. Buber in his later years remained very active in public affairs and in Jewish cultural endeavors. Even after the outbreak of the Arab-Israel war, Buber called for a harnessing of nationalistic impulses and a solution based on compromise. Recognizing the importance of the cultural assimilation of immigrants to Israel, especially those from the Islamic countries, Buber was one of the founders of the College for Adult Education Teachers Beit Ha-Midrash Le-Morei Am established to train teachers from among the new immigrants themselves. Buber was the first president of the Israel Academy of Sciences and Humanities â€”62 , one of the

founders of Mosad Bialik, and active in many other cultural institutions. In the years following World War II Buber lectured extensively outside Israel, visiting the United States in 1947, and again in 1958, and became known throughout the world as one of the spiritual leaders of his generation, making a deep impact on Christian as well as Jewish thinkers. In his Hebrew humanism, he considered Judaism principally as a pioneering way of life in ethical openness. Channing-Pearce, John Baillie, H. Philosophy Buber refused to be called a philosopher because he thought that philosophical language did not adequately render the idea of dialogical life. He wanted to conduct a conversation. He only used the philosophical discourse because he had no alternative. The book "What is Man," first published in Hebrew in 1948, contains his philosophical anthropology: The book received its final form in the spring of 1958. In a non-fragmentary attitude to what surrounds it, the I is I-thou. It becomes I-it in a partial approach. In I-it there is a dichotomy between subject and object: Causality reigns in the I-it realm. In the authentic relationship there is presence, mutuality, and directness. The I as the related I welcomes without interpreting, and is distinguished from the dominating, controlling, and mastering I. The other is to be approached not first of all by knowledge but in answerability as the one to whom one owes response from the whole and united I. Response leads to responsibility. Buber uses the term Umkehr, turning, to describe the return to the center of the self by the recognition of "you. The I Ich by turning to a you Du becomes I-thou. The two types of relationship, I-thou and I-it, are mutually exclusive. When I experiences, utilizes, thinks, or imagines the other, the relation is characterized as I-it. When I relates with his whole being, in immediacy, the relation is characterized as I-thou. There is a connection between I-it and I-thou, since everything in the world can become you, but it necessarily also becomes an it, because one can not always live on the intense plane of I-thou. Man stands for a choice: The world of relation arises in three spheres: Relation Beziehung, as the I that recognizes a you, leads to encounter Begegnung as the peak of relation. Encounter is the graceful moment of reciprocal openness of the I and you. Encounter cannot be sought out. There is a task, man has to initiate it, but the grace of a real encounter can never be acquired in activism. The relation between the I and the eternal You is explicitly discussed in the third part of "I and you. One can only address God as You. He cannot be made object of speculation. Buber made one significant change in a subsequent edition of his "I and you. The two friends had many parallel thoughts. But there were also disagreements. He further criticized "I and you" for not appreciating the I-it and focusing too exclusively on the I-thou, as if God did not create the world of objects. He also thought Buber ignored the we-it relation. Ebner formulated the dialogical principle of the I in relation with the divine You, who remains a-cosmic and exists only in the second person. Buber also speaks of God in the second person: God had always to be addressed in the second person and could not be spoken of in the third person, which would degrade Him to an object and displace Him in the it-world. Like Ebner, Buber did not lend importance to religious forms. There are also divergences between the two thinkers: Ebner denied the world, Buber highlighted the relation between people. Thinking about God Buber thought that God is spoken to, not spoken about. His is a living God, to be met in dialogue, not a philosophical God. One has to get rid of the concept of God, in order to meet Him through the inter-subjective encounter. His living presence comes through the presence of a "you. There is no contact with the eternal You, except through relations with finite beings. God does not help or intervene: He is linked to the inter-human relation. By saying "you," one catches a glimpse of God. After the Holocaust, Buber had to cope with the idea of God and the problem of evil. Others, including David Forman-Barzilai, have shown that this reading of Buber is incorrect. For Buber, revelation is an ongoing event. The content of revelation, however, remains undefined. Revelation is the meeting of the divine and the human, not a divine content poured into an empty human vessel. His attack on Kierkegaard, who fully neglected the Creator and the inter-human relation to You, should be seen in this perspective, and gradually Buber put aside the Gnostic tendencies that are palpable in his early writings. Religion Buber opposed religion as a domain apart. He advocated religiousness as the recognition of divine Presence in daily life. He had a negative attitude towards religions which were an "exile. Buber is critical of institutions, especially political and religious ones. Buber felt that institutionalization of relations

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depersonalizes and that authentic life lies outside institutionalized religion. His emphasis was on religiosity, which is spontaneous, informal, and personal, rather than on positive religion, which he regarded as institutionalized, formal, and historical. Buber inherited the term "religiosity" from his teacher Georg Simmel. He defined it as the attitude that needs not to be expressed in observances, prescriptions, or dogmas, which reduce it to a conditional universe. He was linked to the tradition, but felt himself free of its shackles. He laid bare the deeper layers of the Jewish tradition without considering the different commandments and ritual prescriptions as divinely promulgated. Religiosity brings no security, but is rather the difficult demand to become an answerable being. Buber appreciated the plurality of religions. He was one of the three editors of *Die Kreatur*, an inter-religious journal, the other two editors being the Catholic Joseph Wittig and the Protestant Viktor von Weiszaecker.

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Chapter 8 : Biography of the Day: Martin Buber - altmarius

Martin Buber (Hebrew: מרטין בור, German: Martin Buber, Yiddish: מרטין בור; February 8, - June 13,) was an Austrian-born Israeli Jewish philosopher best known for his philosophy of dialogue, a form of existentialism centered on the distinction between the I-Thou relationship and the I-It relationship.

In 1952, he was awarded the Israel Prize in the humanities. In 1992, he was voted the 10th-greatest Israeli of all time, in a poll by the Israeli news website Ynet to determine whom the general public considered the Greatest Israeli. However, his work dealt with a range of issues including religious consciousness, modernity, the concept of evil, ethics, education, and Biblical hermeneutics. Philosophically, these word pairs express complex ideas about modes of being—particularly how a person exists and actualizes that existence. As Buber argues in *I and Thou*, a person is at all times engaged with the world in one of these modes. The generic motif Buber employs to describe the dual modes of being is one of dialogue *Ich-Du* and monologue *Ich-Es*. It is a concrete encounter, because these beings meet one another in their authentic existence, without any qualification or objectification of one another. Even imagination and ideas do not play a role in this relation. In an *I-Thou* encounter, infinity and universality are made actual rather than being merely concepts. To create this *I-Thou* relationship with God, a person has to be open to the idea of such a relationship, but not actively pursue it. Buber claims that by being open to the *I-Thou*, God eventually comes to us in response to our welcome. Also, because the God Buber describes is completely devoid of qualities, this *I-Thou* relation lasts as long as the individual wills it. Experiential family therapists such as Virginia Satir believed that existential encounters in which people become present to each other often result in a transformation in how they relate to one another. The healing potential of relationships is released in the *I-Thou* encounter. Growth can then take place through the dialogical process. This process is taught in PAIRS through talking and listening skills, as well as through techniques of bonding, emotional openness and emotional expression. Partners can then become empathic witnesses to each others wounds and early unmet needs. Instead, the "I" confronts and qualifies an idea, or conceptualization, of the being in its presence and treats that being as an object. All such objects are considered merely mental representations, created and sustained by the individual mind. In the *Ich-Es* relationship, an individual treats other things, people, etc. In diagnosing the various perceived ills of modernity e. Buber argued that this paradigm devalued not only existents, but the meaning of all existence. One critical debate in the English-speaking world has centered on the correct translation of the key word pairs *Ich-Du* and *Ich-Es*. In the German the word "Du" is used, while in the English two different translations are used: The key problem is how to translate the very personal, even intimate German "Du", which has no direct equivalent in Modern English. Smith argued that "Thou" invokes the theological and reverential implications which Buber intended e. Kaufmann asserted that this wording was archaic and impersonal, offering "You" because like the German Du it has colloquial usage in intimate conversation. However, both the Smith and Kaufmann translations are widely available. He viewed Hasidism as a source of cultural renewal for Judaism, frequently citing examples from the Hasidic tradition that emphasized community, interpersonal life, and meaning in common activities e. The Hasidic ideal, according to Buber, emphasized a life lived in the unconditional presence of God, where there was no distinct separation between daily habits and religious experience. This is ironic, considering that Buber often delved into Hasidim to demonstrate that individual religiosity did not require a dogmatic, creedal religion. It was necessary for the Zionist movement to reach a consensus with the Arabs even at the cost of the Jews remaining a minority in the country. In he was involved in the creation of the organization Brit Shalom Covenant of Peace , which advocated the creation of a binational state, and throughout the rest of his life he hoped and believed that Jews and Arabs one day would live in peace in a joint nation. Nevertheless he was connected with decades of friendship to Zionists and philosophers like Chaim Weizmann , Max Brod , Hugo Bergman , and Felix Weltsch , who were close friends of his from old European times in Prague , Berlin , and Vienna to the Jerusalem of the s through the s.

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" For a bibliography of the writings of Martin Buber, see M. COHN & R. BUBER, MARTIN BUBER: A BIBLIOGRAPHY OF HIS WRITINGS (); W. MOONAN, MARTIN BUBER AND HIS CRITICS: AN ANNOTATED BIBLIOGRAPHY OF HIS WRITINGS IN ENGLISH THROUGH

For the next ten years, he lived with his paternal grandparents, Solomon and Adele Buber, in Lemberg now: His reputation opened the doors for Martin when he began to show interest in Zionism and Hasidic literature. The wealth of his grandparents was built on the Galician estate managed by Adele and enhanced by Solomon through mining, banking, and commerce. It provided Martin with financial security until the German occupation of Poland in , when their estate was expropriated. Home-schooled and pampered by his grandmother, Buber was a bookish aesthete with few friends his age, whose major diversion was the play of the imagination. German was the dominant language at home, while the language of instruction at the Franz Joseph Gymnasium was Polish. His deliberate and perhaps somewhat precious diction was nourished by the contrasts between the German classics he read at home and the fervently religious to mildly secular Galician Jewish jargon he encountered on the outside. Reentering the urban society of Vienna, Buber encountered a world brimming with Austrian imperial tradition as well as Germanic pragmatism, where radical new approaches to psychology and philosophy were being developed. This was a place where solutions to the burning social and political issues of city, nation, and empire were often expressed in grandly theatrical oratory Karl Lueger and in aestheticizing rhetoric and self-inscenation Theodor Herzl. From to , Buber and his life-partner, the author Paula Winkler “; pen-name: Georg Munk , moved to Berlin where they befriended the anarchist Gustav Landauer “ and attended the salon of the Hart brothers, an epicenter of Jugendstil aesthetics. Early on in this period Buber was active in the Zionist movement of Theodor Herzl, who recruited him as the editor of his journal *Die Welt*. At the beginning of the century, the publisher was looking to move beyond the gilded editions of Goethe and Schiller that they were publishing at the time. Buber became their agent of modernization. One of the first books Buber placed here was his retelling of the stories of Rabbi Nachman, one of the great figures of Eastern European Hasidism. The flagship publication edited by Buber was an ambitious forty-volume series of social studies, titled *Die Gesellschaft*, that appeared between and Buber later claimed that it was at this time that he began to draft the book that was to become *I and Thou*. In Frankfurt, Buber met Franz Rosenzweig “ with whom he was to develop a close intellectual companionship. In Buber received a long-coveted call to teach at the Hebrew University in Jerusalem, an institution he had helped to found and that he had occasionally represented as a member of its board of overseers. World-famous in his later years, Buber traveled and lectured extensively in Europe and the United States. Among the poets of his time with whom he exchanged letters were Hugo von Hofmannsthal, Hermann Hesse, and Stefan Zweig. He was particularly close to the socialist and Zionist novelist Arnold Zweig. Agnon Buber shared a deep interest in the revival of Hebrew literature. He was a major inspiration to the young Zionist cadre of Prague Jews Hugo Bergmann, Max Brod, Robert Weltsch and, while he was able to organize and direct Jewish adult education in Germany, he inadvertently provided a last bastion for the free exchange of ideas for non-Jews as well. The journal *Der Jude*, founded and edited by Buber from until , and several editions of his speeches on Judaism made Buber the central figure of the Jewish cultural renaissance of the early twentieth century. In Vienna he absorbed the oracular poetry of Stefan George, which influenced him greatly, although he never became a disciple of George. In Leipzig and Berlin he developed an interest in the ethno-psychology of Wilhelm Wundt, the social philosophy of Georg Simmel, the psychology of Carl Stumpf, and the lebensphilosophische approach to the humanities of Wilhelm Dilthey. From his early reading of philosophical literature Buber retained some of the most basic convictions found in his later writings. In Kant he found two answers to his concern with the nature of time. If time and space are pure forms of perception, then they pertain to things only as they appear to us as phenomena and not to things-in-themselves noumena. Thus time

concerns the way in which we experience not just things but also people. If our experience of others, especially of persons, is of objects of our experience, then we necessarily reduce them to the scope of our phenomenal knowledge, in other words, to what Buber later called the I-It relation. Yet Kant also indicated ways of meaningfully speaking of the noumenal, even though not in terms of theoretical reason. Practical reason is. This suggests something like an absolute obligation. Thus Buber managed to meld Kantian metaphysical and ethical conceptions into a more immediate relation with things as they appear to us and as we represent them to ourselves that resonated with a conception of reality in its immediacy that he had discovered in Nietzsche. Buber thus conceives of the Dionysian primacy of life in its particularity, immediacy, and individuality and the Apollonian world of form, measure, and abstraction as inter-dependent. Both are constitutive of human experience in that they color our interactions with the Other in nature, with other human beings, and with the divine Thou. Buber uses Gestalt as a term of central, constitutive, and animating power, contrasting it with the Platonic term Form, which he associates with a lack of genuine vitality. Commenting upon a work by Michelangelo, Buber speaks of Gestalt as hidden in the raw material, waiting to emerge as the artist wrestles with the dead block. The artistic struggle instantiates and represents the more fundamental opposition between formative *gestaltende* and shapeless *gestaltlose* principles. The tension between these, for Buber, lay at the source of all spiritual renewal, raging within every human individual as the creative, spiritual act that subjugates unformed, physical stuff: It is the free play of Gestalt that quickens the dead rigidity of form. Everything starts from the most basic facts of human existence: As understood by the early Buber following a Kantian intuition, the world is one in which the objective spatial order was dissolved, where up and down, left and right, bear no intrinsic meaning. More fundamentally, orientation is always related to the body, which is, however, an objective datum. Ethical life remains inextricably linked, within the world of space, to the human body and to physical sensation as they reach across the divide toward an unmitigated *Erlebnis*. Buber conceived of political community as a type of plastic shape, an object or subject of *Gestaltung* and hence realization. The first arena for his social, psychological, and educational engagement was the Zionist movement. As a pioneer of social thought and a student of Georg Simmel, Buber participated in the founding conference of the German sociological association. It came to the fore again in his last academic position at Hebrew University in Jerusalem, where he taught social philosophy prominent students: Amitai Etzioni, Shmuel Eisenstadt. We are beings that can enter into dialogic relations not just with human others but with other animate beings, such as animals, or a tree, as well as with the Divine Thou. In the 50s and 60s, when Buber first traveled and lectured in the USA, the essay became popular in the English-speaking world as well. Whereas before World War I Buber had promoted an aesthetic of unity and unification, his later writings embrace a rougher and more elemental dualism. They are the elemental variables whose combination and re-combination structure all experience as relational. The individuated elements realize themselves in relations, forming patterns that burst into life, grow, vanish, and revive. Human inter-subjectivity affirms the polymorphous I-Thou encounter. The heteronomous revelation of a singular presence calls the subject into an open-ended relationship, a living pattern, that defies sense, logic, and proportion; whereas the I-It relationship, in its most degenerate stage, assumes the fixed form, the density and duration of hyper-realist painting, of objects that one can measure and manipulate. Contrasting with the Kantian concept of experience *Erfahrung*, *Erlebnis* encounter, or revelation of sheer presence, is an ineffable, pure form that carries not an iota of determinate or object-like conceptual or linguistic content. Buber always insisted that the dialogic principle, i. Debates about the strength and weakness of I and Thou as the foundation of a system hinge, in part, on the assumption that the five-volume project, to which this book was to serve as a prolegomenon a project Buber abandoned, was indeed a philosophical one. The history of religion as described by Buber in the closing words of *I and Thou* is a contracting, intensifying spiral figure that has redemption as its telos. Rather, Buber seems to have tried to find one in the other, or "put differently" to make religious belief and practice perspicacious in light of a general philosophical anthropology. Zionism At the very beginning of his literary career, Buber was recruited by the Budapest-born and Vienna-based journalist Theodor Herzl to edit the main

paper of the Zionist party, *Die Welt*. Buber seems to have derived an important lesson from the early struggles between political and cultural Zionism for the leadership and direction of the movement. He realized that his place was not in high diplomacy and political education but in the search for psychologically sound foundations on which to heal the rift between modern *realpolitik* and a distinctively Jewish theological-political tradition. Very much in keeping with the nineteenth-century Protestant yearning for a Christian foundation of the nation-state, Buber sought a healing source in the integrating powers of religious experience. After a hiatus of more than ten years during which Buber spoke to Jewish youth groups most famously the Prague Bar Kokhba but refrained from any practical involvement in Zionist politics, he reentered Zionist debates in when he began publishing the journal *Der Jude*, which served as an open forum of exchange on any issues related to cultural and political Zionism. In the debates that followed the first anti-Zionist riots in Palestine, Buber joined the *Brit Shalom*, which argued for peaceful means of resistance. During the Arab revolt of 1936-39, when the British government imposed quotas on immigration to Palestine, Buber argued for demographic parity rather than trying to achieve a Jewish majority. Finally, in the wake of the Biltmore Conference, Buber as a member of *Ihud* argued for a bi-national rather than a Jewish state in Palestine. At any of these stages Buber harbored no illusion about the chances of his political views to sway the majority but he believed that it was important to articulate the moral truth as one saw it. Needless to say, this politics of authenticity made him few friends among the members of the Zionist establishment. At the theoretical core of the Zionism advanced by Buber was a conception of Jewish identity being neither a religious nor a national form, but a unique hybrid. From early on, Buber rejected any state-form for the Jewish people in Palestine. This was clear already in a widely-noted exchange of letters with the liberal philosopher Hermann Cohen. Cohen rejected Zionism as incommensurate with the Jewish mission of living as a religious minority with the task of maintaining the idea of messianism that he saw as a motor of social and political reform within society at large. In contrast, Buber embraced Zionism as the self-expression of a particular Jewish collective that could be realized only in its own land, on its soil, and in its language. The modern state, its means and symbols, however, were not genuinely connected to this vision of a Jewish renaissance. While in the writings of the early war years, Buber had characterized the Jews as an oriental type in perpetual motion, in his later writings the Jews represent no type at all. Neither nation nor creed, they uncannily combine what he called national and spiritual elements. In his letter to Ghandi, Buber insisted on the spatial orientation of Jewish existence and defended the Zionist cause against the critic who saw in it only a form of colonialism. For Buber, space was a necessary but insufficient material condition for the creation of culture based on dialogue. A *Gesamtkunstwerk* in its own right, the Zionist project was to epitomize the life of dialogue by drawing the two resident nations of Palestine into a perfectible common space free from mutual domination. Political Theology Buber honed his political theology in response to the conflict between fascism and communism, the two main ideologies dominating mid-twentieth century Europe. His political position remained indissolubly linked to his philosophical-theological commitment to the life of dialogue developed in *I and Thou*. According to Buber, politics was the work by which a society shapes itself. He understood these to recognize neither an I nor a Thou in social life. Buber resisted this slippage, privileging instead the anti-monarchical strata of the Hebrew Bible. In his book on the Kingship of God, the biblical hero Gideon from chapter eight of the Book of Judges stands out as the leader who, beating back the Philistine enemy, declines any claim to hereditary kingship. Thus Buber preserves the notion of divine sovereignty over all forms of state apparatus and tyranny. Buber maintained that once upon a time the Israelite deity YHWH was, in fact, the heretog or warrior-king of the people. But he also knew that he was unable to posit this for certain, and so proceeded to admit that the image reflects not a historical actuality that we can know but only a historical possibility. It is not difficult to recognize in this description of the modern Jewish agricultural collective an updated version of the biblical tribal past that Buber idealized in his work on the primitive Israelite polity of the age of the biblical judges. In addition to the works cited above and works on religion, the Bible, and prophetic faith, his last major philosophical publication was *The Eclipse of God*. Buber turns to Kierkegaard in order to force the question of

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solipsism. For Buber, the Danish philosopher stands for a modern alienation from the world. With his eye on the creation of Genesis, Buber describes man as a subject hovering over and embracing the creaturely world.