

1: Hans Jonas - Wikipedia

"A little known 20th century Jewish philosopher, Hans Jonas, is the subject of this fine attempt to combine Jonas's life story with his philosophical thinking."

Like most things German, the philosophy of Hans Jonas is complicated. But its main thrust can be summed up by its leading moral imperative: Jonas was therefore one of the more relevant thinkers you have never heard of. When war finally broke out, he insisted on fighting the Nazis face to face, and so he served in the British military for five years. He rejected a safe position as an intelligence officer in order to put his life on the line in combat. When he returned to Germany at the end of the war – this time with a victorious army – he found out that his mother had been exterminated at Auschwitz. He then returned to Palestine, where he fought at 45 in the War of Independence. After spending most of the 1940s in the military, he left Israel in the early 1950s to teach in Canada and then lived the rest of his life in the United States. Jonas wrote his major philosophical works here in America. In these books and essays, he developed an ethics of responsibility that he felt would counter the loss of value, the nihilism, that marks the modern world. By drawing on evolutionary biology, Jonas argued that life itself – the inexhaustible drive to live and live on – is the sole possible ground of value. In claiming this, Jonas tried to lay to rest the notion that the mastery of nature is a proper goal for human activity. In short, Jonas provided a far-reaching defense of ecology. And this makes perfect sense. After all, Jonas was a strong Zionist. As German Jewish intellectuals tend to be a prickly bunch, these friendships were always a little tense. Jonas frequently resorted to religious concepts, like creation. His engagement with the traditions of Jewish thought was therefore both eclectic and haphazard. While Jonas claimed in conversation that he did indeed believe in God, his later essays show that his concept of God was hardly orthodox. Jonas, who would not brook the idea that the Holocaust represented any kind of justice, argued that after Auschwitz, we cannot possibly consider God to be both omnipotent and righteous. Jonas refused all dreams of messianic fulfillment. In this theology it is humanity, not God, that assumes both the blessing and the burden of making things right. History is our problem. This provocative stuff is the product of a deep and contradictory mind. The latest revelation – from no Mount Sinai, from no Mount of the Sermon, from no Bo tree of Buddha – is the outcry of mute things themselves that we must heed by curbing our powers over creation, lest we perish together on a wasteland of what was creation.

2: The Life and Thought of Hans Jonas by Christian Wiese | Angus & Robertson | Books -

The Life and Thought of HANS JONAS Jewish Dimensions CHRISTIAN WIESE Translated by Jeffrey Grossman and Christian Wiese Brandeis University Press Waltham, Massachusetts.

In lieu of an abstract, here is a brief excerpt of the content: Brandeis University Press, In Germany, during the early decades of the twentieth century, there was one of the greatest flourishings of Jewish intellectual life. All of them fled from Germany with the virulent rise of antisemitism and the Nazis. Scholem, Buber, and Jonas, who were committed Zionists, made their way to Palestine. Others like Strauss, Arendt, and Benjamin first moved to Paris. Arendt and Strauss managed to escape to the United States; Benjamin committed suicide just after he had been turned back at the Spanish border. What is so remarkable about these thinkers is not only the sheer concentration of talent but the profound influence that they have had on shaping the cultural life of Europe and the United States during the twentieth century. Hans Jonas, whose book, *The Imperative of Responsibility: In Search of an Ethics in a Technological Age*, became a best seller when it was originally published in Germany in 1954, is still barely known and appreciated in America, even though he was appointed Professor of Philosophy at the New School for Social Research in 1951 and lived in the United States until his death in 1993. But as a student in gymnasium secondary school in Heidegger, he joined the local Zionist circle. He went on to [End Page] study philosophy and theology with Martin Heidegger and Rudolf Bultmann and wrote his doctoral dissertation on Gnosticism under the supervision of Heidegger. But just when his dissertation—a path-breaking work—was about to be published, Hitler came to power. Bitterly disappointed by the capitulation of Heidegger, who became rector of Freiburg under the Nazis, Jonas left Germany for Palestine vowing never to return to Germany unless as a soldier of a conquering army. He hoped there would be an international Jewish army fighting Hitlerism under the Jewish flag. He subsequently joined the famous Jewish Brigade of the British Army. At the end of the war, Jonas returned as a soldier to Germany and discovered that his book on Gnosticism was being hailed as a major scholarly achievement. He also confirmed that his mother had been murdered in Auschwitz. Jonas returned to Palestine, and during the Israeli-Arab conflict, at the age of forty-five, he was drafted into the Israeli army and lived through the siege of Jerusalem. After all these years as a soldier fighting wars to defend the honor and survival of the Jewish people, Jonas longed to return to the scholarly life. When he was offered an academic position in Canada in 1951, he was happy to accept it. Even though he was finally offered a professorship at the Hebrew University in 1955, he decided to stay with his family in North America. Jonas, who had spent so much of the war years confronting the horrors of death, became increasingly concerned with the sanctity of life and the miracle of creation. In 1958, he published *The Phenomenology of Life: Toward a Philosophical Biology*—a work that helped to lay the foundations for the field of bioethics. He also severely criticized his former teacher Heidegger for what he took to be the nihilistic consequences of his philosophy. Jonas, who was deeply You are not currently authenticated. View freely available titles:

THE LIFE AND THOUGHT OF HANS JONAS pdf

3: Hans Jonas | Download eBook PDF/EPUB

Hans Jonas () is one of the most important philosophers of the 20th century. Born in a German Jewish community in the Rhineland, Jonas's mentors included Edmund Husserl, Martin Heidegger, and Rudolf Bultmann. The committed Zionist fled Germany in for Jerusalem, fought in the British.

In front of the house, two Stolpersteine were installed in Heidegger joined the Nazi Party in , which may have disturbed Jonas, as he was Jewish and an active Zionist. Certainly, in Jonas would repudiate his mentor Heidegger, for his affiliation with the Nazis. There he met Lore Weiner , to whom he became betrothed. He was sent to Italy , and in the last phase of the war moved into Germany. Thus, he kept his promise that he would return only as a soldier in the victorious army. In this time he wrote several letters to Lore about philosophy, in particular philosophy of biology, that would form the basis of his later publications on the subject. They finally married in Having heard this, he refused to live in Germany again. In he left for Canada , teaching at Carleton University. From there he moved in to New York City , where he was to live for the rest of his life. For example, *The Gnostic Religion*, based on his early research on the Gnosis and first published in , was for many years the standard work in English on the subject of Gnosticism. *The Imperative of Responsibility* German , English centers on social and ethical problems created by technology. Jonas insists that human survival depends on our efforts to care for our planet and its future. He formulated a new and distinctive supreme principle of morality: While *The Imperative of Responsibility* has been credited with catalyzing the environmental movement in Germany, his work *The Phenomenon of Life* forms the philosophical undergirding of one major school of bioethics in America. Heavily influenced by Martin Heidegger , *The Phenomenon of Life* attempts to synthesize the philosophy of matter with the philosophy of mind, producing a rich existential understanding of biology, which ultimately argues for a simultaneously material and moral human nature. He was one of the first philosophers to concern himself with ethical questions in biological science. Northwestern University Press, *The Imperative of Responsibility: Hans Jonas and David Herr*

4: UPNE | TOC: The Life and Thought of Hans Jonas

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5: Publications | The Tauber Institute | Brandeis University

In Germany, during the early decades of the twentieth century, there was one of the greatest flourishings of Jewish intellectual life. Martin Buber, Gershom Scholem, Hans Jonas, Leo Strauss, Hannah Arendt, Walter Benjamin, Theodor Adorno, Herbert Marcuse (and many others) came to intellectual maturity in the period just around and after World War I.

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Hans Jonas () is one of the most important philosophers of the 20th century. Born in a German Jewish community in the Rhineland, Jonas's mentors included Edmund Husserl, Martin Heidegger, and Rudolf Bultmann.

7: UPNE - The Life and Thought of Hans Jonas: Christian Wiese

"Hans Jonas () is one of the most important philosophers of the twentieth century. This new study examines how Jonas's Jewish background influenced his intellectual development.

THE LIFE AND THOUGHT OF HANS JONAS pdf

8: One of Most Relevant Thinkers Youâ€™ve Never Heard Of â€” The Forward

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Hans Jonas, whose book, The Imperative of Responsibility: In Search of an Ethics in a Technological Age, became a best seller when it was originally published in Germany in , is still barely known and appreciated in America.

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