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<td>「ユダヤ哲学」の核心としての無限判断：ゴルディーン『無限判断の理論への探求』におけるその根拠と問題</td>
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Infinite Judgement as the Core Concept of “Jewish Philosophy”: Its Grounds and Problems in Jacob Gordin’s Investigation Into The Theory of Infinite Judgement

Tomokazu Baba

The Jewish philosopher Jacob (Jakob) Gordin (1889–1947), born in Latvia, is known as a colleague of one of the most eminent Jewish philosophers of the 20th century, Emmanuel Levinas (1906–1995). Gordin supposedly taught Levinas his general knowledge of medieval Jewish philosophy, especially a highly ethical interpretation of Maimonides’ philosophy, which was in fact a heritage from Hermann Cohen.

In his dissertation, written in 1929, largely devoted to this founder of the neo-Kantian school, Gordin provided a vast overview of the history of philosophy from the point of view of Infinite Judgement. After his exile from Nazi Germany he left some suggestive remarks on “Christian orientation” and “Jewish orientation” in the history of philosophy in the last page of his article “Actuality of Maimonides”, written in 1934.

In this paper, the grounds and the problems of his short but important remarks will be clarified through the more detailed explanation of the history of philosophy offered in Gordin’s dissertation. In spite of some obscurities to be examined in further research, his theory of Infinite Judgement proves to be a core concept of “Jewish philosophy”, and even to be open to non-Jewish philosophy. This core concept will be helpful in re-examining the dominant framework of the history of philosophy such as the dichotomy of transcendence and immanence.