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Thus, mundanity acts both as a facilitator and as an inhibitor in the process of uncovering the withdrawing God(s), as "every image conceals as much as it discloses". This paradox is present within the philosophy of every major religion, who distances itself from its own traps of phenomena.

From the Christian Reformation, with its rejection of image-worship, to the Buddhist Zen overcoming of the worshipping of phenomena, the Islamic prohibition of image-making of Allah and the Jewish discouragement of using images to depict God, all major religions seem to hint towards a limitation of their very own religious traditions.

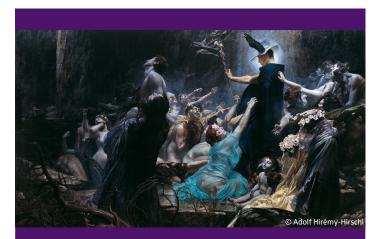
However, even in the overcoming of a particular religious tradition, one still overcomes it "as one does it" according to that very tradition, making use of the "tools" present within the framework that is to be transcended. On the other hand, if one rejects all these mundane acts and representations, how is he supposed to relate to such a distant God? In Heidegger's later writings, the issue of "the God of philosophers" is addressed directly, equating this "philosopher's God" with the causa sui: a god before which can one cannot fall to one's knees in awe, pray or play music. Is there a possibility to reconcile this "cold", distant God with the God of a tradition, before which one can fall to one's knees, pray, meditate or sing songs to?



Villa Köstlin, Rümelinstr. 27 (Please note that the Villa Köstlin used to house the Centre for Islamic Theology and may still be displayed as such) Go to Googlemaps via:

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MUNDANITY, EVERYDAYNESS AND GOD(S). Philosophical and Intercultural Perspectives with a keynote by prof. Jeff Malpas

Online Link: https://zoom.us/j/99677877865?pwd=0Ir35MceJ5sQ14pV8 3NBNwUuTn3pPt.1 Meeting-ID: 996 7787 7865 Kenncode: 946693 WORKSHOP Organized by Dr. Manuel Cojocaru

> March 3-4, 2025 University of Tübingen Villa Köstlin, Rümelinstr. 27

#### COLLEGE OF FELLOWS

Center for Interdisciplinary and Intercultural Studies Villa Köstlin · Rümelinstr. 27 · 72070 Tübingen Tel.: +49 7071 29-77239 info@cof.uni-tuebingen.de V.i.S.d.P.: Niels Weidtmann

#### College of Fellows



# Monday, March 3

#### 9:00-9:30 am

Welcome and Introduction

### 9:30-10:30 am

Keynote Speaker Prof. Jeff Malpas (University of Tasmania, Australia) "Presence, Transcendence, and Place"

## 10:30-11:00 am | Coffee Break

## 11:00 am-12:00 pm

Lect. Remus Breazu (National University of Arts Bucharest, Romania) "Breaking the Mundane: Phenomenological

Explorations of the Sublime"

12:00-2:00 pm | Lunch Break

## 2:00-3:00 pm

Dr. Veronica Cibotaru (University of Tübingen, Germany)

"What is Religious Belief? Between Truth Claims and Personal Commitment"

## 3:00-3:15 pm | Break

## 3:15-4:15 pm

Dr. Mahdi Fallah (University of Tübingen, Germany) "The Phenomenology of Pilgrimage in Iranian Islam"

4:15-4:45 pm | Coffee Break

4:45-5:45 pm Dr. Stefan Bârzu (University of Bucharest, Romania) "Two Teratological Hermeneutics of God. Immanuel Kant and William Blake"

### 7:00 pm

Dinner for Workshop Speakers

# TUESDAY, MARCH 4

#### 9:00-10:00 am

Prof. Michael Raposa (Lehigh University, Pennsylvania, United States) "On the Religious Significance of Boredom."

## 10:00-11:00 am

Dr. Manuel Cojocaru (University of Tübingen, Germany)

"Epi-phaino: What 'Rests Upon' That Which Shines? An Essay on Epiphany and the Myth of Narcisus"

# ABSTRACT

Philosophy of religion was historically framed by debates over the existence of God, the nature of the soul, immortality and the problem of evil. All of these topics work within philosophical and cultural frameworks that distinguish between a realm of the 'sacred' and a realm of the 'profane'. It was the historian of religions Mircea Eliade who wrote extensively on this topic. In Sacred and Profane, he underlined the fact that a sacred stone is after all just a stone for the one who had no experience of a hierophany, which is an event that phenomenologically restructures one's understanding of not just the profane object as a sacred object, but of the whole cosmos.

Hence, it can be argued that the sacred quality of an object or a place is not given by the properties of the thing itself, but rather by a shift in one's apprehension of that particular thing, caused by a phenomenologicalreligious conversion. Since its inception, phenomenology has explored this idea that a shift in outlook can change the way in which one perceives or understands a thing, or the world as a whole. From Husserl's description of the 'natural attitude', to Heidegger's 'das Man' and Jaspers' comments regarding the mundane way of being, phenomenology has always entertained the possibility of a shift from an 'everyday' mode of being, to a privileged attitude towards phenomena. Yet, since we are social beings, we operate within a mundane framework, which contains in itself the very possibility of transcending it.

Thus, in pursuing to understand the sacred, one ought to ask oneself how does the seen and the unseen interact with each other; whether the unseen can be conceived as immanence, or whether the unseen is to be thought of as absolute Transcendence. In this workshop we aim to explore the intricate nature

of the unseen, Transcendence or God(s), in relation to that which is perceived, felt, celebrated and revered. Although visual representations of God(s), saints, spirits or prophets, as well as rituals and customs are oftentimes used to orient the believers towards Transcendence, they can also represent a hindrance if they become the object of worship instead.