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Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Relating to oneself -- Propositional language and saying I -- Good and important -- Saying I in practical contexts: self-mobilization and responsibility -- Adverbial, prudential, and moral good; intellectual honesty -- Relating to life and death -- Stepping back from oneself -- Religion and mysticism -- Wonder -- On historical and nonhistorical inquiry.
Sommario/riassunto	In <i>Egocentricity and Mysticism</i> , Ernst Tugendhat casts mysticism as an innate facet of what it means to be human—a response to an existential need for peace of mind. This need is created by our discursive practices, which serve to differentiate us from one another and privilege our respective first-person standpoints. Emphasizing the first person fuels a desire for mysticism, which builds knowledge of what binds us together and connects us to the world. Any intellectual pursuit that prompts us to "step back" from our egocentric concerns harbors a mystic kernel that manifests as a sense of awe, wonder, and gratitude. Philosophy, the natural sciences, and mathematics all engender forms of mystical experience as profound as any produced by meditation and asceticism. One of the most widely discussed books by a German philosopher in decades, <i>Egocentricity and Mysticism</i> is a philosophical milestone that clarifies in groundbreaking ways our relationship to

language, social interaction, and mortality.
