

## Abstract

The aim of this thesis is to trace the philosophy of Emmanuel Lévinas in the context of Bereshit. At the same time, it also aims to trace how Lévinas's implicit relationship to various aspects of creation is reflected in his philosophical concepts. The term Bereshit is understood as the First Book of Moses, specifically Genesis 1-3. Hebrew and greek, religion and philosophy, cannot be separated in Lévinas' thought. This two worlds come together in Lévinas' conception in a very specific system in which attention must be paid to both. Therefore, even to understand his talmudic commentaries, a knowledge of philosophical writings is essential. The first chapter is devoted to this issue (1).

Based on an analysis of Lévinas' philosophical texts and talmudic treatises, the thesis arrives at the following themes that relate to the creation story. The thesis first examines the anonymous being as *תהי נבְהוּ* (2). It then traces in particular the concept of the Infinite, being aware of the development of Lévinas' attitude towards the concept of God. It shows that the ethical relationship is a religious and that this fact is also inherent in Judaism. It draws on the hebrew terms *ערוּמִים*, *קדוּשׁ* and *תיקוֹן עוֹלָם* to draw further correlations with hebrew thought (3).

It then focuses on perhaps the most prominently represented concept, *creatio ex nihilo*, which appears explicitly in Lévinas' philosophy. It analyzes the themes it contains, namely death, time, procreation, fatherhood, sonship, and brotherhood. In the biblical excursuses, it demonstrates a clear internal connection with the hebrew *אָב, בֶּן, אֵם, בַּת*, *פְּרָה* (4).

In the final chapter, it abandons biblical excursuses as it enters the field of Levinas' talmudic commentaries, specifically tractate Berachot. The chapter analyzes Lévinas's relationship to the Talmud and discusses the themes present in tractate Berachot, which concludes the last significant body of the creation story found in Lévinas's work (5).