

## ABSTRACT

This paper is devoted to a critical analysis of the book *I and Thou* in the attempt to identify the main points of the dialogical philosophy as presented by Martin Buber. The introductory passages present the background of the book in terms of time (the era after WWI), cultural background (the influence of Hasidism), or the history of philosophy (an opposition to immanentism, monism, idealism, transcendental philosophy etc.). The main goal of the following interpretation is to try to understand man as a person in his complex existential situation, i.e. through his potential relationships or objectifying attitudes to the world. Being is described as a dual structure either of the basic pair of words I-Thou or of the basic pair of words I-It. As opposed to the usual use of the term, dialogue is defined as a specific interaction of man and the remaining world metaphorically expressible by the structure of addressing-responding. By this scheme, the characteristic reciprocity and direct continuity is expressed. The dialogue is also placed in the area "between" I and Thou, which mediates the genuine, immediate and transcendental knowledge constituting the reality. Finally, the dialogical attitude is compared and contrasted to the monological comprehension of the world.

Key words: personalism, dialogical philosophy, Hasidism, philosophy of religion, relation, duality; I-Thou, relationship, encounter, dialogue, reciprocity, presence, reality, immediacy, area „between“; I-It, monologue, objectivization, mediation, past.