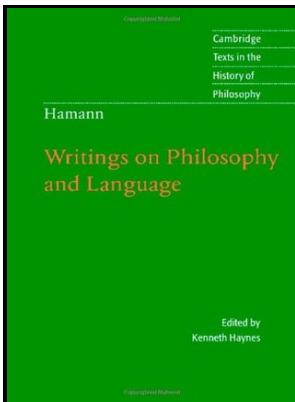


Johann Georg Hamann: philosophy and faith.

M. Nijhoff - Hamann and Time



Description: -

- Hamann, Johann Georg, 1730-1788Johann Georg Hamann: philosophy and faith.

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Notes: Bibliography: p. [201]-204.

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Johann Georg Hamann Philosophy and Faith (Paperback)

A Study in Christian Existence. Hamann's tool for conceiving the interrelation of these dimensions of human life increasingly was the Principle of the Union of Opposites. ZH 5, 327:16-17 Body and mind, senses and reason, reason and passion are not truly opposed.

Johann Georg Hamann (Stanford Encyclopedia of Philosophy/Spring 2007 Edition)

Meanwhile, his views, which in many respects anticipate later challenges to the Enlightenment project and to modernity, are still relevant and even provocative.

Johann Georg Hamann (Stanford Encyclopedia of Philosophy)

Second, Hamann makes crucial use of irony, specifically Socratic irony, in his attack on the Enlightenment.

Johann Georg Hamann Philosophy and Faith (Paperback)

Regensburger Beiträge zur deutschen Sprach- und Literaturwissenschaft. This is in the context of a discussion of Kant.

Hamann and Time

The constraints which Hamann places on the interpreter's subjectivity are not those usually advocated, therefore: an avoidance of prejudice and pre-conceptions; an amnesia for one's own history, tradition and culture; an obedience to exegetical rules.

Johann Georg Hamann Philosophy and Faith: Alexander, W. M.: me.stfw.info.cdn.cloudflare.net.au: Books

He addresses issues that must be recognized in any self-critical reflection, matters that must be presuppositions for any system.

Johann Georg Hamann Philosophy and Faith

There are reasons for the persistence of this general ignorance. Frankfurt am Main: Vittorio Klostermann, 1979. Regensburger Beiträge zur deutschen Sprach- und Literaturwissenschaft.

Hamann and Time

The relation of language to reason he certainly did not feel had solved, however, as he wrote to a friend: If only I was as eloquent as Demosthenes, I would have to do no more than repeat a single word three times. Both knowledge and faith rest on a foundation of trust; neither rest on a foundation of indubitability.

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