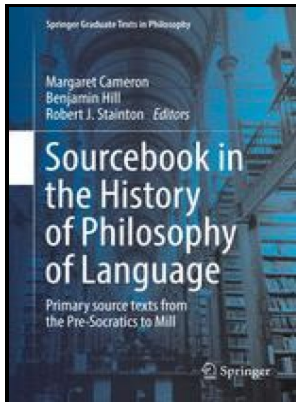


# Johann Georg Hamann: philosophy and faith.

M. Nijhoff - Johann Georg Hamann Philosophy and Faith (Paperback)



Description: -

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

-Johann Georg Hamann: philosophy and faith.

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

This edition was published in 1966



Filesize: 55.73 MB

Tags: #Johann #Georg #Hamann #Philosophy #and #Faith #(Paperback)

## Johann Georg Hamann Philosophy and Faith (Paperback)

By a Preacher in the Wilderness 1784 was directed against 's Jerusalem, or on Religious Might and Judaism 1782. In Aesthetica in nuce, Hamann counters the Enlightenment by emphasizing the importance of aesthetic experience and the role of genius in intuiting nature. This is most evident in Hamann's conviction that faith and belief, rather than knowledge, determine human actions.

### Hamann and Time

What then are— rational grounds? Hamann opposed many of the popular convictions of his time. The reader cannot be passive and must work to reconstruct Hamann's meaning. München: Carl Hanser Verlag, 1985—1991.

### Hamann, Johann Georg

Much Enlightenment thought on language was naturalistic, that is, it saw language as a useful tool invented by human beings. In Hamann's view, the scholarly freedom to reflect, which Kant commends, is a luxury compared to the ethical imperative to question and debate in the professional and political sphere, which Kant restricts.

### Johann Georg Hamann: philosophy and faith, by W. M. Alexander

Like Kierkegaard too, Hamann has had his troubles with the public. Above all, the interpreter must have the courage to be a kabbalist; that is, to say more than the text does, not to express oneself but to say what the author left unsaid.

### Hamann and Time

The private use is the daily bread that we should give up for its sake. Hamann and Kant held each other in mutual respect, although Hamann once declined an invitation by Kant to co-write a textbook for children. Juni 1788 in Münster war ein deutscher Philosoph und Schriftsteller.

### Hamann, Johann Georg

During this time, despite his committed Christianity, he lived with a woman whom he never married but to whom he remained devoted and faithful, having four children on whom he doted, and who occasionally feature in his writings principally as unruly distractions to the author's scholarship. Ignorance on this view is a sort of moral failing in human beings who have neglected to exercise their rational faculties to the fullest extent possible. It is not accidental that Hamann observes not that few authors understand their own text, but that few authors understand themselves.

### **Hamann: Writings on Philosophy and Language**

Moreover, woven into these writings is an extraordinary breadth and quantity of citations and allusions; and by no means are these all clear and obvious.

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