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another, which is more complete. page 83). You need to know Leibniz's language and thoughts to understand even The Occasional References of Cassirer to him. Some may be of the opinion that it is unnecessarily important to punish the author for writing in a mode in which concepts and abstract nouns themselves are written as performing actions with intent, or otherwise acting as intellectual entities. However, the frequency with which Cassirer uses this style of exposure is problematic, and for readers with temperaments similar to mine it can sometimes lead to great disappointment. I can't help but perceive it as a symptom of laziness expression, if not thought. This may have been common in the German academic prose of its time, but this style of writing is not clear, specific, or very understandable when overdone, as is the case in this book. However, for all the aforementioned criticism of the style of exposing Cassirer (or his translator), which may be rejected by some as an expression of a peculiar personal preference, I have learned from Cassirer, and I believe that for those who cannot be irritated by his characteristic style of expression, this is a book that remains relevant. Instead of treating the philosophy of the Enlightenment in purely historiographical discourse, Cassirer enters the thick of his philosophical substance, meeting philosophical ideas with philosophical exposition. He doesn't just give superficial descriptions, as one would expect from an author who has not fought closely with the demons at the heart of the ideas themselves, he writes about them as a philosopher would. It is this aspect of Cassirer's book that really makes it worth reading. Do not approach it, expecting it to be easy, or have a simple chronological or linear structure. It is organized on topics that sometimes lead to repetition, but also to enlightening the links between how certain philosophical events have influenced several others in different fields. For example, Galileo's innovation, basing knowledge of the natural world on direct observation of it rather than on theological interpretation of the same observations, has led to similar approaches in areas such as history and political theory. Cassirer's book is not easy, but it is rewarding for the patient reader enough to continue through the momentary patches of the word salad. ... more, an oat fan of the Enlightenment and its thinkers during the Undergraduate Course of Humanities Studies, I took this book (probably on the advice of a professor's mentor) to learn more. Ideally, anyone who studies Cassirer should already be familiar with discussed (as another review here says), a cautious and inquisitive newcomer, who is what I was, could benefit greatly from it. As I read it about four decades ago, I won't try now to say, become a fan of the Enlightenment and its thinkers during the Undergraduate Course of Humanities Studies, I took this book (probably on the advice of a mentor-professor) to learn more. Ideally, any Cassirer study solution should already be well acquainted with the thinkers discussed (as another review here says), a cautious and inquisitive newcomer, who is what I was, can get a lot of benefit from it. As I read it about four decades ago, I won't try now to say anything in detail. ... more Discutido en Imperio Pyag.64 Discutido en Imperio Pyag.64 ... harder to read, but worth it. Cassirer really got at the center of enlightenment ideas and grandiose debates about the origin of knowledge. Don't tip.... I would like to know if someone has a copy of this book that could help me with the translation problem.... Any? The writing of Ernst Cassirer is an outusion. I read the Religion section and other parts. Very good analysis. Analysis. the philosophy of the enlightenment cassirer pdf. the philosophy of the enlightenment ernst cassirer pdf. ernst cassirer the philosophy of the enlightenment

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