

Salomon Maimon

Whispering the Strategies of Language: An Psychological Journey through **Salomon Maimon**

In a digitally-driven earth wherever screens reign supreme and immediate communication drowns out the subtleties of language, the profound strategies and emotional subtleties concealed within words usually go unheard. Yet, situated within the pages of **Salomon Maimon** a captivating literary value pulsating with natural feelings, lies an extraordinary journey waiting to be undertaken. Composed by a skilled wordsmith, this wonderful opus encourages readers on an introspective trip, gently unraveling the veiled truths and profound impact resonating within the cloth of each word. Within the emotional depths with this poignant review, we shall embark upon a sincere exploration of the book is key themes, dissect its fascinating publishing style, and yield to the strong resonance it evokes serious within the recesses of readers hearts.

Salomon Maimon's Theory of Invention

Idit Chikurel
2020-06-22 How can we invent new certain knowledge in a methodical manner? This question stands at the heart of Salomon Maimon's theory of invention. Chikurel argues that Maimon's contribution to the ars inveniendi tradition lies in the methods of invention which

he prescribes for mathematics. Influenced by Proclus' commentary on Elements, these methods are applied on examples taken from Euclid's Elements and Data. Centering around methodical invention and scientific genius, Maimon's philosophy is unique in an era glorifying the artistic genius, known as Geniezeit. Invention, primarily defined as

constructing syllogisms, has implications on the notion of being given in intuition as well as in symbolic cognition.

Chikurel introduces Maimon's notion of analysis in the broader sense, grounded not only on the principle of contradiction but on intuition as well. In philosophy, ampliative analysis is based on Maimon's logical term of analysis of the object, a term that has yet to be discussed in Maimonian scholarship.

Following its introduction, a new version of the question *quid juris?* arises. In mathematics, Chikurel demonstrates how this conception of analysis originates from practices of Greek geometrical analysis.

The Philosophy of Solomon

Maimon Samuel Hugo BERGMAN 1967

Solomon Maimon Salomon Maimon 2015-02-08 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and

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Salomon Maimon's Theory of Invention Idit Chikurel

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2020-06-22 How can we invent new certain knowledge in a methodical manner? This question stands at the heart of Salomon Maimon's theory of invention. Chikurel argues that Maimon's contribution to the *ars inveniendi* tradition lies in the methods of invention which he prescribes for mathematics. Influenced by Proclus' commentary on *Elements*, these methods are applied on examples taken from Euclid's *Elements* and *Data*. Centering around methodical invention and scientific genius, Maimon's philosophy is unique in an era glorifying the artistic genius, known as *Geniezeit*. Invention, primarily defined as constructing syllogisms, has implications on the notion of being given in intuition as well as in symbolic cognition. Chikurel introduces Maimon's notion of analysis in the broader sense, grounded not only on the principle of contradiction but on intuition as well. In philosophy, ampliative analysis is based on Maimon's logical term of analysis of the object, a term

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For the Love of Metaphysics

Karin Nisenbaum 2018-09-19

In his *Critique of Pure Reason*, Kant argued that human reason is inherently conflicted, because it demands a form of unconditioned knowledge which is unattainable; his solution to this conflict of reason relies on the idea that reason's quest for the unconditioned can only be realized practically. Karin Nisenbaum recommends viewing this conflict of reason, and Kant's solution to this conflict, as the central problem shaping the contours of post-Kantian German Idealism. She contends that the rise and fall of German Idealism is to be told as a story about the different interpretations, appropriations, and

radicalization of Kant's prioritizing of the practical. The first part of the book explains why Kant's critics and followers came to understand the aim of Kant's critical philosophy in light of the conflict of reason. According to Nisenbaum, F. H. Jacobi and Salomon Maimon set the stage for the reception of Kant's critical philosophy by conceiving its aim in terms of meeting reason's demand for unconditioned knowledge, and by understanding the conflict of reason as a conflict between thinking and acting, or knowing and willing. The manner in which the post-Kantian German Idealists radicalized Kant's prioritizing of the practical is the central topic of the second part of the book, which focuses on works by J.G. Fichte and F.W.J. Schelling. The third part clarifies why, in order to solve the conflict of reason, Schelling and Rosenzweig developed the view that human experience is grounded in three irreducible elements--God, the natural world, and human beings--

which relate in three temporal dimensions: Creation, Revelation, and Redemption. **Solomon Maimon** Salomon Maimon 2013-12 This is a reproduction of a book published before 1923. This book may have occasional imperfections such as missing or blurred pages, poor pictures, errant marks, etc. that were either part of the original artifact, or were introduced by the scanning process. We believe this work is culturally important, and despite the imperfections, have elected to bring it back into print as part of our continuing commitment to the preservation of printed works worldwide. We appreciate your understanding of the imperfections in the preservation process, and hope you enjoy this valuable book. ++++ The below data was compiled from various identification fields in the bibliographic record of this title. This data is provided as an additional tool in helping to ensure edition identification: ++++ Solomon Maimon: An
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Autobiography Salomon
Maimon Cupples and Hurd,
1888

The Everlasting Nay Herbert
Friedenthal 1944 Fictional
account of Salomon Maimon,
an 18th century Jewish
philosopher who sought to
reconcile Kantian philosophy
with that of Moses
Maimonides.

Solomon Maimon John Clark
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The Radical Enlightenment of
Solomon Maimon 2006-09-14
With extraordinary chutzpah
and deep philosophical
seriousness Solomon ben
Joshua of Lithuania renamed
himself after his medieval
intellectual hero, Moses
Maimonides. This is a study of
Maimon, perhaps the most
controversial figure of the late
18th century Jewish
Enlightenment.
Salomon Maimon: an
Autobiography Salomon
Maimon 1888

The Autobiography of

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Solomon Maimon Salomon Maimon 1947

Salomon Maimon Gideon Freudenthal 2014-01-15

Salomon Maimon und Der Kritische Idealismus Albert ZUBERSKY 1925

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Salomon Maimon's Streifereien Im Gebiete Der Philosophie Salomon Maimon 19??

Solomon Maimon Maimon

Salomon 2023-07-18 In this book, philosopher Solomon Maimon recounts his life, from his childhood in Eastern Europe to his travels throughout Germany. This autobiography offers a unique perspective on the intellectual and cultural milieu of 18th-century Europe. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the "public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

From Critical to Speculative

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Idealism Samuel Atlas
2012-12-06 This volume is the first part of a larger work on the philosophy of Solomon Maimon and its systematic place in the history of thought. Here we deal with some of the fundamental themes of Maimon's philosophy, including his examination of Kant's philosophy, his relation to such immediate post-Kantians as Reinhold and Schulze, and the relation between him and Fichte. The second volume will concern itself with such aspects of Maimon's theoretical philosophy as the problem of the categories, the relation between idea and fiction, the concept of a universal soul, and practical philosophy, that is, ethics and the philosophy of law. Chapters V, VII, and X of this volume contain, with substantial revisions in form and content, material that appeared originally in scholarly periodicals. Grateful acknowledgment is made to the Hebrew Union College Annual for permission to use the substance of my articles: "Solomon Maimon's Treatment

of the Problems of Antinomies and Its Relation to Maimonides," H.U.C.A., Vol. XXI; "Maimon and Maimonides," H.U.C.A., Vol. XXII, part one; and to the *Journal of the History of Ideas*, for permission to use the substance of my essay "Solomon Maimon's Doctrine of Infinite Reason and Its Historical Relations," J.H.I., Vol. XIII, No. 2.

The Autobiography of Salomon Maimon Salomon Majmon 1954

Salomon Maimon: Rational Dogmatist, Empirical Skeptic G. Freudenthal 2013-04-17 The essays of leading scholars collected in this volume focus on Salomon Maimon's (1753-1800) synthesis of 'Rational Dogmatism' and 'Empirical Skepticism'. This collection is of interest to scholars working in the fields of history of philosophy, metaphysics, epistemology, rationalism and empiricism as well as Jewish Studies.

Solomon Maimon [microform] Salomon 1754-1800 Maimon

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Solomon Maimon Solomon Maimon 2014-03 This Is A New Release Of The Original 1888 Edition.

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Maimon 2015-08-08 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your

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The Autobiography of Solomon Maimon. With an Essay on Maimon's Philosophy by Hugo Bergman. (Translated with Additions and Notes by J. Clark Murray.) [With Plates, Including a Portrait.]. Salomon Maimon 1954

The Autobiography of Solomon Maimon Solomon Maimon 2020-03-03 The first complete and annotated English translation of Maimon's influential and delightfully entertaining memoir. Solomon Maimon's autobiography has delighted readers for more than two hundred years, from Goethe, Schiller, and George Eliot to Walter Benjamin and Hannah Arendt. The American poet and critic Adam Kirsch has named it one of the most crucial Jewish books of modern times. Here is the first complete and annotated English edition of this enduring and lively work. Born into a down-on-its-luck provincial

Jewish family in 1753, Maimon quickly distinguished himself as a prodigy in learning. Even as a young child, he chafed at the constraints of his Talmudic education and rabbinical training. He recounts how he sought stimulation in the Hasidic community and among students of the Kabbalah--and offers rare and often wickedly funny accounts of both. After a series of picaresque misadventures, Maimon reached Berlin, where he became part of the city's famed Jewish Enlightenment and achieved the philosophical education he so desperately wanted, winning acclaim for being the "sharpest" of Kant's critics, as Kant himself described him. This new edition restores text cut from the abridged 1888 translation by J. Clark Murray, which has long been the only available English edition. Paul Reitter's translation is brilliantly sensitive to the subtleties of Maimon's prose while providing a fluid rendering that contemporary readers will enjoy, and is accompanied by

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an introduction and notes by Yitzhak Melamed and Abraham Socher that give invaluable insights into Maimon and his extraordinary life. The book also features an afterword by Gideon Freudenthal that provides an authoritative overview of Maimon's contribution to modern philosophy.

The Autobiography of Solomon Maimon Salomon Maimon 1954

[The Autobiography of Solomon Maimon](#) Solomon Maimon 2019-01-15 The first complete and annotated English translation of Maimon's influential and delightfully entertaining memoir Solomon Maimon's autobiography has delighted readers for more than two hundred years, from Goethe, Schiller, and George Eliot to Walter Benjamin and Hannah Arendt. The American poet and critic Adam Kirsch has named it one of the most crucial Jewish books of modern times. Here is the first complete and annotated English edition of this enduring and lively work. Born into a

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THE AUTOBIOGRAPHY OF SOLOMON MAIMON. 2013
Solomon Maimon Salomon Maimon 1888

Solomon Maimon: an Autobiography Salomon Maimon 1888

The Autobiography of Solomon Maimon Salomon Maimon 1954
Wry and spirited, shrewd and unrepentant, Maimon alternated between nomadic destitution and intellectual swordplay among the Jewish elite of Berlin. The son of a petty merchant in Polish Lithuania, Maimon was a child Talmud prodigy who became increasingly antagonistic toward the Jewish establishment and receptive toward the secular

philosophies of Spinoza, Hume, Leibnitz, and Kant. A perpetual outsider, Maimon observed with an equally sharp eye the excesses of his time and the vicissitudes of his own life.

Solomon Maimon: An Autobiography Solomon Maimon

SOLOMON MAIMON Salomon 1754-1800 Maimon 2016-08-26

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Autobiography of Solomon Maimon Salomon Maimon 1888

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original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy.

Essay on Transcendental Philosophy Salomon Maimon 2010-04-15 Salomon Maimon was one of the most important and influential Jewish intellectuals of the Enlightenment. This is the first English translation of his principal work, first published in Berlin in 1790.

Apiqoros Timothy Sean Quinn 2021 "An introduction to the work and life of the 18th c. philosopher Salomon Maimon, followed by translations (the first into English) of Maimon's final essays"--

Solomon Maimon Meir Buzaglo 2002-05-19 The philosophy of Solomon Maimon (1753-1800) is usually considered an important link between Kant's transcendental philosophy and German idealism. Highly praised during his lifetime, over the past two centuries Maimon's genius has been poorly understood and often

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ignored. Meir Buzaglo offers a reconstruction of Maimon's philosophy, revealing that its true nature becomes apparent only when viewed in light of his philosophy of mathematics. This provides the key to understanding Maimon's solution to Kant's *quid juris* question concerning the connection between intuition and concept in mathematics. Maimon's original approach avoids dispensing with intuition (as in some versions of logicism and formalism) while reducing the reliance on intuition in its Kantian sense. As Buzaglo demonstrates, this led Maimon to question Kant's ultimate rejection of the possibility of metaphysics and, simultaneously, to suggest a unique type of skepticism. Apiqoros Timothy Sean Quinn 2021-04-01 Although Kant considered him the greatest critic of his work, and Fichte thought him the most impressive mind of the generation, Salomon Maimon (1753-1800) has fallen into relative obscurity. Apiqoros: The Last Essays of Salomon

Maimon draws attention to works written during the final years of Maimon's life. These essays are of particular interest: they show that even though Maimon was a self-proclaimed *apiqoros* grappling with the implications of Kantian philosophy, his thinking remained deeply influenced by his Jewish intellectual inheritance, especially by Maimonides. The volume is divided into two parts. The first is a general account of Maimon's intellectual biography, along with commentary on his final essays. The second part provides translations of those essays, the principal themes of which concern moral psychology. The reader is thus able to see the degree to which Maimon, at the end of his life, became skeptical of his effort to unite Kant and Maimonides, and remained a thinker caught "between two worlds." The book concludes with a translation of an account of Maimon's final hours, penned by one of his friends.

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