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On Human Nature

Arthur Schopenhauer

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Schopenhauer

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*On The Sufferings of The
World*

Schopenhauer's atheism and evolutionism, his insight into the unconscious and irrational dimension of man's nature, his assertion of the primacy of sexuality,

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his apotheosis of art and
aesthetic ...

Schopenhauer's world

Arthur Schopenhauer crafted
one of the most ... of the
inevitable conflicts among
the Will's objedifications,
Schopenhauer is not as
obsessively concerned with
the facts of death and human
misery when ...

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have experienced an
unfamiliar emotion -
something akin to regret or
guilt over a neighbour's
misfortune. It's not that
the average Irish soccer ...

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should feel -
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about England's loss*

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stronger it needs your
support and assistance as
the inspiring force that
urges it onward to ever
greater tasks, to bigger and
more daring efforts in the
battle for our ...

Volume Seven:

Arthur Schopenhauer
(1788-1860) is something of
a maverick figure in the
history of philosophy. He
produced a unique theory of
the world and human
existence based upon his

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notion of will. This ...

The Cambridge Companion to Schopenhauer

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Stress and the Mind

In nature, he says, the occurrence of a mutation does not ... thus non-assertively). If no philosopher named Arthur Schopenhauer had ever existed and if Borges had invented in a story a

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Todorov's Fantastic Theory of Literature

Tsarina Doyle presents a fresh interpretation of his account of nature and value, which sees him defy the dominant ... the causal efficacy of consciousness as a necessary condition of human autonomy.

Nietzsche's Metaphysics of the Will to Power

An archive of the famous early 20th century Anarchist magazine. Mother Earth was an anarchist journal that described itself as "A Monthly Magazine Devoted to Social Science and

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Mother Earth

He thought that it meant liberation, yes: with the death of God, Nietzsche believed that man would be free to create values that accord more generously with human nature than do inherited religious ...

The legacy of Friedrich Nietzsche

Human resources reminded us that we were technically not ... That is the violence of modernity—as Arthur Schopenhauer used to say, that art “plucks the object of its contemplation from the stream of ...

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*Bringing Abolition to the
Museum*

THE WORK of Howard Phillips Lovecraft (1890-1937), in particular, with its themes of sanity-shattering alien entities and their twisted human accomplices plotting ... Edgar Allan Poe and British ...

Return of the Weird

In the film *August Rush*, the title character says music is all around us. All we've got to do is listen. There are special occasions during which music is celebrated among listeners. *Fête de la* ...

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*World Music Day 2021:
History, Significance,
Celebrations and Quotes to
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Schopenhauer
this knowledge alive and relevant.

A disciple of Kant and a significant factor in shaping Nietzsche's thinking, Arthur Schopenhauer worked from the foundation that all knowledge derives from our experience of the world but that our experience is necessarily subjective and formed by our own intellect and biases: reality, therefore, is but an extension of our own will. In this essay, translated by THOMAS BAILEY SAUNDERS (1860-1928) and first published in English in the 1890s, Schopenhauer offers

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Schopenhauer
his outlook on human nature... and a pessimistic one it is, for Schopenhauer saw life through a Buddhist-like lens of desire leading to suffering, and the abjuration of desire as the only path to temporary relief. Here, the philosopher examines human institutions such as government, human ideals such as free will, and human understanding of character and morality, and finds underlying them a fatalistic impulse driving culture from extremes of despotism to those of anarchy, with little stopping along the way. Students of philosophy and of 19th-century

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intellectualism will find
this a fascinating read.

Drawn from Parerga and
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works, these six essays
offer an accessible approach
to the author's philosophy.
Topics include government,
free will and fatalism,
character, moral instinct,
and ethics.

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Topics include government,
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Schopenhauer
character, moral instinct,
and ethics.

Among 19th century philosophers, Arthur Schopenhauer was among the first to contend that at its core, the universe is not a rational place. Inspired by Plato and Kant, both of whom regarded the world as being more amenable to reason, Schopenhauer developed their philosophies into an instinct-recognizing and ultimately ascetic outlook, emphasizing that in the face of a world filled with endless strife, we ought to minimize our natural desires for the sake of achieving a more tranquil frame of mind

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Schopenhauer and a disposition towards universal beneficence. Often considered to be a thoroughgoing pessimist, Schopenhauer in fact advocated ways -- via artistic, moral and ascetic forms of awareness -- to overcome a frustration-filled and fundamentally painful human condition. Since his death in 1860, his philosophy has had a special attraction for those who wonder about life's meaning, along with those engaged in music, literature, and the visual arts.

In this classic treatise, Arthur Schopenhauer discusses the traits and

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Schopenhauer character of the human being, including his will, morality and manner of social governance. On Human Nature is an overview of several philosophic views which Schopenhauer held. Dealing sequentially with aspects of human behavior, society and man's innate characteristics, we receive here a comprehensive profile of Schopenhauer's beliefs about the essential character of mankind.

Schopenhauer first examines the society man has built around himself, the forms of government he has present to rule and organize a society's endeavors, and how these reflect upon his inner

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Schopenhauer character. This is followed by a discussion of the opposing beliefs of free will and fatalism. In the former, man contends that he has utter control over his destiny, and is not beholden to fate. By contrast, the latter belief holds that human will is ultimately an illusion, and that one's own destiny and fate is predetermined. Next, Schopenhauer examines a series of human character traits - the various virtues, behaviors, and qualities demonstrated by a typical man are scrutinized. This part is followed by a discussion of human morality; deeds and actions

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Schopenhauer
which are considered good and commendable, and those thought immoral and wrong. Finally, Schopenhauer reflects on the ethical ramifications of aspects in human nature. Whether humans are capable of being honorable on a large scale, or whether things such as innocence can be considered good or ill, is contemplated. On Human Nature is distinguished for its accessibility; the translation to English by T. Bailey Saunders preserves the lively expression for which Schopenhauer was known. As such, this book is superb introduction to Arthur Schopenhauer's work,

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and as a supplementary resource for study of philosophy.

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