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It's a bad book. It's a very bad book. Hell, it's even a dangerous book. Anyone who takes Schopenhauer seriously, will expect a rotten world, prolong the rotten world, and thereby reinforce themselves fulfilling the prophecy that nothing good has happened, will happen and can happen. Fortunately, this whole foundation is based on an extremely crappy philosophy. Schopenhauer was known in Germany as the guy who lectured in an empty room while Hegel filled the hall. It's no wonder Hegel is a bad book. It's a very bad book. Hell, it's even a dangerous book. Anyone who takes Schopenhauer seriously, will expect a rotten world, prolong the rotten world, and thereby reinforce themselves fulfilling the prophecy that nothing good has happened, will happen and can happen. Fortunately, this whole foundation is based on an extremely crappy philosophy. Schopenhauer was known in Germany as the guy who lectured in an empty room while Hegel filled the hall. This is not surprising, Hegel conducted philosophy, and Schopenhauer conducted a piercing whining in front of a live audience. If you're going to pay college to teach you philosophy by listening to the equivalent of a comedian without jokes, it's not a modest investment. Gramsci had a well-known saying: pessimism of intellect, optimism of will. Schopenhauer will twist this into, pessimistic will, guarantees pessimistic intelligence. For Schopenhauer it is the ontological truth of the world, literally, there is one great will that exists independently of the phenomenal world, and it expresses itself in living beings, like the insatiable being Hobbes, which puzzles us with torment, suffering and pain. Kant's things in themselves are actually one thing to be, in itself, and through us (and animals). How does Schopenhauer know about this? How did he take Kant's masterpiece and go beyond the phenomenal world, the essence of numenone? Simple: sparse, intuition. It is rather ironic than that, when Schopenhauer continues to explain what the world will look like without human plots, he retains all the properties of the mind: space, time, cause and effect, in existence. Obviously, he didn't understand Kant very well. You can't explain the world without objects, or at least this description shouldn't literally reflect our phenomenal depiction of it. What is even more asinine, how irritable and hostile he was to Hegelian philosophy when his own philosophy simply replaced Hegel's Absolute, or Geist, with Will. While Hegel was a genius with extreme philosophical cunning, able to piece together the necessary conclusions of his ontological foundation, and at least project some form of progress on humanity, Schopenhauer leaves us with unrelated bits and parts. There is no progress. There's no history. There is only suffering from time immemorial. From funny ontological certainty, Schopenhauer goes on to explain to us that women are trifling, idiotic, subspecies. A businessman is the most authentic person. Most of the population requires religion because they are essentially a brain stem, without frontal lobes, and the monarchy of NATURAL EXPRESSION human beings (I think he never read a book on history nor asked in an anthropological text). Freedom of the press is dangerous and authoritative governance is universal and universal, so it is necessary and never widespread. Any attempt at ethical behavior is really futile, all we can do is look at each other in recognition of our own torment. Every once and for a while a genius may arise among us, but overall 99% of us must be sure that we will never achieve anything but the occasional brief softening of pure despair. What is really so ironic about this ontological certainty, with its barbaric conclusions, is that Schopenhauer writes only in aphorisms and brief moments. This is a guy who claims to have found the essence of the whole reality, and unlike Hegel, he can't properly organize anything. All his essays, on any topic, are helter skelter, scattered, internally contradictory, and unable to paint a systemic picture beyond: life sucks, then you die, ass hole. Now I can understand why Schopenhauer held such pessimism, and he is brave enough to point out that the world is filled with suffering, debauchery, torment and pain. The romantic movement was crushed by the material and social reality of the ever-growing industrialist, capitalist, heartless, mode of production. The atomization of the people and the faction of the state were the necessary results. The alienation was followed. Bourgeois revolutions replaced tyranny 1, tyranny 1%. Fortunately, Marxism and other socialist thinkers are increasingly thinking about the necessary optimism about Schopenhauer's defeatism. And so Schopenhauer sat for a while in the dustbin of history. Now with the inability of capitalism to be overcome, and any chance of proper romanticism - that includes a diverse and thriving natural environment - these are leading philosophers, and many readers, back to Schopenhauer. (It eases readers' original blame as a full-blown hedonist, I suspect...) That is why man is dangerous, instead of reviving optimism, and a good Marxist vaccination against a static view of a pathetic history, we get a bad philosophy, terrible ontology, rambling ethics and confidence in failure. ... more than one of the greatest philosophers of the nineteenth century, Schopenhauer (1788-1860) believed that human action was determined not by reason, but by desire - by a blind and irrational desire for physical existence. This one his work on religion, ethics, politics, women, suicide, books and more taken from Schopenhauer's latest work: Parerga and Paralymptic... (展开全部) One of the greatest philosophers of the nineteenth century, Schopenhauer (1788-1860), believed that human action was determined not by reason, but by desire - a blind and irrational desire for physical existence. This compilation of his works on religion, ethics, politics, women, suicides, books and many other topics is taken from Schopenhauer's latest work, Parerga and Paralymptic, which he published in 1851. These works depict humanity locked in the struggle for good and evil, and every person is absolutely free in a mindless world in which art, morality and self-awareness are our only salvation. This innovative - and pessimistic - view had a powerful influence on philosophy and art, directly influencing the work of Nietzsche, Wittgenstein and Wagner among others. 已注销 (晴飞半岭鹤 风乱平沙树) D:... You have to beware of letting your theoretical discredit in the eyes of people and finally snatch from them what is an inexhaustible source of comfort and comfort, and which they need so much, indeed, with their difficult party need more than we do: for this reason alone it must be untouchable. P:... True, my friend, the truth itself is firmly held ... D:... But all you have... 2019-09-17 09:30 1人喜欢 D:... You have to beware of letting your theoretical discredit in the eyes of people and finally snatch from them what is an inexhaustible source of comfort and comfort, and which they need so much, indeed, with their difficult party need more than we do: for this reason alone it must be untouchable. P:... True, my friend, the truth itself is firmly held ... D:... but all you have is metaphysical systems about which nothing definite but head-cudgelling they are worth. Before you deprive someone of something you need to have something better put in your place. P:... No mistake is harmless: sooner or later it will bring unhappiness to those who shelter it... D:... The peculiarity of this kind is completely contrary to human nature and therefore will end the whole social order.....想起《白色巨塔》里柴前医生站在德华沙奥斯威辛集营前运送犹太人的铁轨上命运在此分岔条路是必然的地狱,另条路也不可能是天堂。看到柴前说怎样都是死啊?! 我还哈哈笑了起来。一定要到奥斯威辛来讲这句话,真的好棒哦! 已注销 (晴飞半岭鹤 风乱平沙树) Behind the cross is the devil. 2019-09-17 16:05 1喜欢 Behind the cross is the devil. 无脊椎 p68 We all feel that we are something other than a being that someone once created from nothing: it creates the certainty that while death may be able to end our lives, it cannot end our existence. ... that we must, in one sense or another, experience death as no greater miracle than the childbearing we see every day. 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From this point of view, our lives should be treated as a loan derived from death, with sleep as daily interest on this loan. p73 No matter how many plays and masks on the world stage change, it is always the same actors who appear. We sit together and we speak and grow up, and our eyes shine, and our voices grow shriller: just like emf others sit and say a thousand years ago: it was the same thing, and it was the emf of the same people: and it will just be so a thousand years later. The tricks that prevent us from perceiving it are emf. p79 The fight against this sentinel destruction of the body is usually not as difficult as it may seem to us from afar: the reason is the antagonism between spiritual and physical suffering. For when we are in great or chronic physical pain we are indifferent to all other troubles: all we care about is recovery. In the same way, great spiritual suffering makes us insensitive to physical pain: we despise it; indeed, if it is to outweigh the others it becomes a useful distraction, interval in spiritual suffering. This facilitates suicide: the physical pain associated with it loses all importance in the eyes of a person suffering excessive spiritual suffering. p124 ... if we see that a person stubbornly clings to their mistakes, with a mass of people it is even worse: once they have gained an opinion, experience and training can work for centuries against him and work in vain. So there are certain universally popular and firmly accredited bugs that countless satisfied repeats every day: I've started a list of them that others would like to continue. 1. Suicide is a cowardly act. 2. The one who does not trust others is dishonest. 3. It is worth it and the genius is unfeigned modest. 4. The Mad Men are extremely unhappy. 5. Philosophy can be learned, but not philosophy. (Reverse true.) 6. It is easier to write a good tragedy than a good comedy. 7. A little philosophy leads from God, much of it leads to it, --- repeated after Francis Bacon. 8. Knowledge is power. The devil is! One man may have much knowledge without giving him the least amount of power, while the other higher power, but next to no knowledge. Most of them repeated parrot fashion without much thought given to them and simply because when people first heard them said they found them very wise sounding. p127 With a person too, however, knowledge is mostly limited to what serves his own motivation, although this now includes motives less immediate, which, when put together, are called practical knowledge. On the other hand, it usually has no more emphfree, i.e. aimless knowledge, than is generated by curiosity and the need for leakage; but this kind of knowledge exists in every person, even if only to this extent. 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Consequently, they think only as much as their trade or business makes absolutely necessary, and then again as much as is required from their various entertainment --- that what their conversation is just like their game; but both must be so ordered that they can be solved with an emf minimum of thought. p134 The difference between moral virtue and moral vice is whether the basic feeling towards others that is behind it is the envy or pity: for each person these two diametrically opposed qualities in him, as they arise from comparisons of his own condition and the state of others, which he cannot help but do; one or the other of these qualities will become its main location and will determine the nature of his actions depending on the impact of this comparison on his individual character. Envy strengthens the wall between You and I; pity makes it subtle and transparent; indeed, it sometimes rips the wall down altogether, after which the distinction between me and the non-I disappears. p135 We must, however, recognize that cowardice seems to us not to be very consistent with a noble character, the reason being that it betrays too much concern for one's own person. Courage, however, implies that man is willing to face real evil in order to prevent greater evil in the future, while cowardice does the opposite. Now the nature of the endurance emfa is similar to what is attributed to courage, for endurance consists precisely in the clear consciousness that there are more evils than those present in this but that in the quest to escape or to prevent the latter, the former could be called. First, hence there will be a kind of emf of endurance; and, since it is endurance that gives us the ability to self-denial and self-overcome of any kind, courage too, through it, at least, is associated with virtue. p136 Every good human quality is associated with the bad in which it threatens to pass; and every bad quality is also associated with good. The reason we so often misunderstand people is that when we first get to know them, we err on their bad qualities on the good things associated with them, or vice versa: thus, a prudent person will seem cowardly, thrifty, or spend will seem liberal, loud frank and simple, a brazen guy full of noble self-confidence, and so on. p145 If you understand this, you will also see that we really can never really do more than speculate about what we will do in any future situation, although we often think that we have made a decision about it. If, for example, a person undertakes to do something or another, if certain circumstances arise in the future, and to make this commitment with the strongest intention of fulfilling it, even with the most vivid desire to fulfill it, it in no way guarantees that he will fulfill it, if he does not take it, that his promise itself and as such becomes permanently sufficient motivation, so that in respect of his honor he acts on it, as external coercion. What he will actually do when these circumstances arise may also be predicted only from the true and perfect knowledge of his character and external circumstances, under the influence of which he then came; although, if these conditions were met, it could be predicted with absolute certainty. The non-airivity of our character and the necessary nature of our actions will be brought home with extraordinary force to those who, on any occasion, behaved in a way that he should not have behaved, who did not have permission or permanence or courage, or any other quality required by the circumstances of the moment. After that, he honestly admits and regrets his failure, and no doubt thinks: I will do better another time. On another occasion, circumstances are repeated, and he does what he --- to his great surprise. p154 People have always been very dissatisfied with governments, laws and government agencies; for the most part, however, this was only because they were prepared to accuse them of the wretchedness that pertains to human existence as such. But this distortion has never been put forward in a more deceitful and brazen fashion than this demagogue of our day. As enemies of Christianity, they are optimists: and according to them the world is an end in itself, and therefore in its natural constitution a perfectly magnificent structure, the usual abode of bliss. The colossal evil of the world, cries against this this they are credited entirely to governments: if they would only do their duty there would be no heaven on earth, i.e. we should, without work or effort, cram ourselves, sly, spread and fall dead --- because it is paraphrasing their end in itself and the goal of the infinite progress of mankind, which in pompous phrases they are never tired of proclaiming, p156 If, however, a person establishes his connected power of imagination for free for a while, and this time frees him completely from the service for which he was made and exists, so that he abandons the tendency of the will or individual, which is only his natural subject and therefore his regular occupation, and yet does not cease to be vigorously active or expand to the full extent of his powers of perception, then it will immediately become completely emfomatic, i.e. will become a faithful mirror of objects, or rather a means of objectifying the will appearing in a particular object, the innermost nature of which will now be through it, the more long the perception lasts until it is completely exhausted. Only in this way, with a pure object, there is a pure object, i.e. a complete manifestation of the will appearing in the perceived object, which is precisely the (platonic) emph of it. The perception of this, however, requires that, contemplating an object, I really abstract its position in space and time, and thus abstract from its individuality. For it is this position, always defined by the law of causation, that puts this object in any relation to me as a person; so only when this position will fade out with the object will become an emf idea and I am there with a pure subject of knowledge. That is why the picture, forever fixing a fleeting moment and thus emitting it from time to time, represents not a personality, but an emf idea, an enduring element in all changes. However, this postulated change of subject and object requires not only the liberation of the Faculty of Knowledge from its original slavery and full self-justification, but also the fact that it remains fully active, despite the fact that there is currently no natural incentive to its activities, incitement of will. That's where the difficulty and therefore the rarity of the thing lies; because all our thoughts and efforts, all our hearing and visions, stand in nature directly or indirectly in the service of our countless personal goals, large and small, and therefore it is the emf of will that spurs on the faculty of knowledge to perform its functions, without which incitement it immediately weakens. ... only in a state of pure knowledge where will be and his goals have been completely removed from the person, but with them his individuality also, may that there is an objective perception in which the (platonic) ideas of things will be understood. But such perception should always precede conception, i.e. the first, intuitive knowledge, which subsequently constitutes the inner material and the core, as it was the soul of a genuine work of art or poem, or even a true philosophy. The unintentional, unintentional, truly unconscious and instinctive element that has always been told in the works of the emfion owes its origin to precisely the fact that primitive artistic knowledge is completely separate from the will and does not depend on it, is less will, drama as a whole, as the most perfect reflection of human existence, has three ways of understanding it. At the first and most commonly encountered stage he stays on what's just interesting: we're connected to the characters because they pursue their own projects that are similar to our own; The action goes forward with the help of F intrigue, character characters, and chance; wit and humor of the season as a whole, --- in the second stage the drama becomes sentimental: pity is caused to the hero, and through him and to himself; action for characterized by paths, but in the end it returns to peace and contention. --- At the highest and most difficult stage, the empire of tragicomedy is aimed at: the grave suffering, the suffering of existence, and the final result here is the vanity of all human aspirations. We are deeply affected, and the feeling of turning away from the life of the will is excited in us, either directly or as simultaneously sounding harmony. p165 Art is to turn inner life into the most cruel movement with the slightest waste of external life: for it is inner life that is the real object of our interest. --- The task of the writer is not to tell great events, but to make little interesting, p168 emf is a confusion about the desire of something with its probability. One who is without hope, also without fear: it is the meaning of expression desperate. For it is natural for man to believe in the truth that he wants to be true, and to believe in it, because he desires it; if this salutary and soothing quality in his nature is erased by repeated unhappiness, and he is even brought to the point of believing that what he does not want to happen must happen, and what he wishes to happen can never happen simply because he desires it, then this condition is called despair. p170 emfMoney is human happiness in annotations; hence, one who is no longer capable of happiness in concreto sets all his heart on the

money. When knowledge is supplanted we call the result stubbornness. p171 States of human happiness and luck can usually be compared to certain groups of trees: the view from afar they look beautiful, but if you come up to them and in them their beauty and you can no longer detect it. That's why we so often feel jealous of other people. p227 Amateurs! Amateurs! --- is the pejorative cry of those who take art or science for the sake of getting erected against those who persecute him for loving it and enjoying it. The public has the same view and therefore holds the same opinion, which is the source of his universal respect for the professional and his distrust of the amateur. The truth, however, is that for an amateur the matter is at the end, while for a professional as such it is a means; and only one who is directly interested in things, and takes himself with it out of love for her, will pursue it with all seriousness. It is from such, not from employees, that the greatest things always come. p233 With the exception of beautiful, good-natured or intelligent persons --- except, i.e. very few, rare persons --- I believe that each new person tends to evoke in a person a subtle feeling akin to terror, as it presents unpleasant in a new and surprising combination. It's usually a really pathetic sight. There are even those on whose face is imprinted such naive vulgarity and inferiority of character in combination with such a beastly narrowness of the mind that one wonders why they walk with such a face and do not wear a mask. Indeed, there are faces at the sight of which a person feels contaminated. --- The explanation of this fact would be due to the fact that the individuality of each person is the one from which, through his very existence, he must be cured. If, on the other hand, you are content with the explanation of euphemism, you should ask yourself what kind of face should be expected from those who have rarely had anything in their long life but small, basic, pathetic, pathetic thoughts and common, selfish, basic and mischievous desires. Each of them, while he was present, put his mark on his face, and many reps deeply engraved themselves there. p235 Two Chinese who visited Europe for the first time went to the theater. One of them tried to understand the theatrical technique that he managed to make. The other, despite his ignorance of the language, sought to unravel the meaning of the play. The first, as an astronomer, the second philosopher. 引自第64页 无脊椎 p46 ... every animal, even the infusion, suffers from pain, because knowledge, however imperfect it may be, is the true characteristic of the animal. At each higher stage of animal life there is a corresponding increase in pain. In the lowest animals, this is extremely small, even at the highest it is nowhere the pain that a man is able to feel, since even the highest animals lack thought and ... 12 September 2015 11:27pm ... every animal, even infusion, suffers from pain, because knowledge, however imperfect they may be, is the true character of the animal. At a higher stage of animal life there is content in pain. In the lower animals it is very insignificant, but even in the highest nowhere lacks the pain that a person is able to feel, even if the highest animals lack reflection and concepts. And it is right that this ability to pain, if you reach its zenith only where, for the existence of the reason, there is also the possibility of denial of the will: for others it will be. nothing but aimless cruelty. p50 ... One could really assume that the right of the address between man and man should be, not monsieur, sir, but a suffering guy, compagnon de mis'eres. As strange as it may sound, it corresponds to the nature of the case, makes us see other people in the true light and remind us of what is most necessary of all things: tolerance, patience, patience and mercy, which each of us needs and who among us must. p54 As things, we do not take any pleasure in existence, except when we seek after something --- in which case the distance and difficulty make our goal look as if it will satisfy us (illusion), which disappears when we reach it) --- or when engaged in purely intellectual activity, in which case we really come out from the outside as the audience on the play. Even sensual pleasure in itself is a constant striving and ceases once its goal is achieved. Whenever we are not involved in one or another of that stuff, but directed back to the very existence we own its futility and vanity, And this feeling is called boredom.quoted from 1-54 (Favorite Bach Hollingdale is an expert on Nietzsche in the UK. His Chopin translation of the foreword is very objective, so he is ready to translate it. so he's ready to translate it. Two Worlds (Favorite Bach) Personally, a still mind is the most exciting and objective of this Introduction, ready for translation. The stubborn heart allows us to explore directly the inner world of man and his most remarkable enduring character. I believe that from the five details of his autobiography, we can get an idea of the Panthers. These details certainly come from the same personality. 1. Schopenhauer's philosophy 2011-01-27 10:52 Personally, the still mind is the most exciting and the purpose of this introduction, to the translation. A stubborn heart. Heart. 1. 叔本华的哲学 无脊椎 p46 ... every animal, even the infusion, suffers from pain, because knowledge, however imperfect it may be, is the true characteristic of the animal. At each higher stage of animal life there is a corresponding increase in pain. 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Whenever we are not involved in one or another of these things, but directed back to the existence of ourselves we are overtaken by its futility and vanity, and this feeling is called boredom.引自 1-54 无脊椎 p68 We all feel that we are something other than a being that someone once created from nothing: it raises the certainty that while death may be able to end our lives, it cannot end our existence. p72 ... that we must, in one sense or another, experience death as no greater miracle than the childbearing we see every day. What dies goes to where all life is origina ... 2015-10-03 04:09 p68 We all feel that we are something other than that someone once created from nothing: it raises the certainty that while death may be able to end our lives, it cannot end our existence. p72 ... that we need in a way or surviving death is no greater miracle than the procreation we do before our eyes every day. What dies goes to where all life originates, its own included. 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It is easier to write a good tragedy than a good comedy. 7. A little philosophy leads from God, much of it leads to it. --- repeated after Francis Bacon. 8. Knowledge is power. The devil is! One person may possess great knowledge without giving him the least power, while the other has the highest power, but has no knowledge. Most of them repeated parrot fashion without much thought given to them and simply because when people first heard them said they found them very wise sounding. p127 With a person too, however, knowledge is mostly limited to what serves his own motivation, although this now includes motives less immediate, which, when put together, are called practical knowledge. On the other it's usually usually no more emfreee i.e. aimless knowledge than generated by curiosity and the need for leakage; but this kind of knowledge exists in every person, even if only to this extent. 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Courage, therefore, will be a kind of emf of endurance; and, since it is endurance that gives us the ability to self-denial and self-overcome of any kind, courage too, through it, at least, is associated with virtue. p136 Every good human quality is associated with the bad in which it threatens to pass; and every bad quality is also associated with good. The reason we so often misunderstand people, is that when we first get to know them, we err on their bad qualities for the kindred good ones, or vice versa: thus, a prudent person would seem cowardly, thrifty, or spend will seem liberal, loud frank and simple, a brazen guy full of noble self-confidence, and so on. p145 If you understand this, you will also see that we really can never really do more than speculate about what we will do in any future situation, although we often think that we have made a decision about it. If, for example, a person undertakes to do something or another, if certain circumstances arise in the future, and to make this commitment with the strongest intention of fulfilling it, even with the most vivid desire to fulfill it, it in no way guarantees that he will fulfill it, if he does not take it, that his promise itself and as such becomes permanently sufficient motivation, so that in respect of his honor he acts on it, as external coercion. What he will actually do when these circumstances arise may also be predicted only from the true and perfect knowledge of his character and external circumstances; under the influence of which he then came; although, if these conditions were met, it could be predicted with absolute certainty. The non-airity of our character and the necessary nature of our actions will be brought home with extraordinary force to those who, on any occasion, behaved in a way that he should not have behaved, who did not have permission or permanence or courage, or any other quality required by the circumstances of the moment. After that, he honestly admits and regrets his failure, and no doubt thinks: I will do better another time. On another occasion, circumstances are repeated, and he does what he --- to his great surprise. p154 People have always been very dissatisfied with governments, laws and government agencies; for the most part, however, this was only because they were prepared to accuse them of the wretchedness that pertains to human existence as such. But this distortion has never been put forward in a more deceitful and brazen fashion than this demagogue of our day. As enemies of Christianity, they are optimists; and according to them the world is an end in itself, and therefore in its natural constitution a perfectly magnificent structure, the usual abode of bliss. The colossal evil of the world, which cries against this idea, they are attributed entirely to governments: if they had only done their duty, there would be Heaven on earth, i.e. we should all, without work or effort, cram ourselves, size, spread and fall dead --- for it is a paraphrase of their end in themselves and the purpose of the infinite progress of mankind, which in the pompous phrases they never want to proclaim. p156 If, however, a person establishes his connected power of imagination for free for a while, and this time frees him completely from the service for which he was made and exists, so that he abandons the tendency of the will or individual, which is only his natural subject and therefore his regular occupation, and yet does not cease to be vigorously active or expand to the full extent of his powers of perception, then it will immediately become completely emfomatic, i.e. will become a faithful mirror of objects, or rather a means of objectifying the will appearing in a particular object, which in itself is a pure object, i.e. a complete manifestation of the will appearing in the perceived object, which is precisely the (platonic) emph of it. The perception of this, however, requires that, contemplating an object, I really abstract its position in space and time, and thus abstract from its individuality. For it is this position, always defined by the law of cause-and-effect communication, that in any relationship with me as a person; so only when this position will fade out with the object will become an emf idea and I am there with a pure subject of knowledge. That is why the picture, forever fixing a fleeting moment and thus emitting it from time to time, represents not a personality, but an emf idea, an enduring element in all changes. However, this postulated change of subject and object requires not only the liberation of the Faculty of Knowledge from its original slavery and full self-justification, but also the fact that it remains fully active, despite the fact that there is currently no natural incentive to its activities, incitement of will. That's where the difficulty and therefore the rarity of the thing lies; because all our thoughts and efforts, all our hearing and visions, stand in nature directly or indirectly in the service of our countless personal goals, large and small, and therefore it is the emf of will that spurs on the faculty of knowledge to perform its functions, without which incitement it immediately weakens. ... only in a state of pure knowledge where there will be and its goals have been completely removed from the person, but with them and his individuality, there may be a purely objective perception in which the (platonic) ideas of things will be understood. But such perception should always precede conception, i.e. the first, intuitive knowledge, which subsequently constitutes the inner material and the core, as it was the soul of a genuine work of art or poem, or even a true philosophy. The unintentional, unintentional, truly unconscious and instinctive element that has always been told in the works of the emfion owes its origin to precisely the fact that primitive artistic knowledge is completely separate from the will and does not depend on it, is less will, drama as a whole, as the most perfect reflection of human existence, has three ways of understanding it. At the first and most commonly encountered stage he stays on what's just interesting: we're connected to the characters because they pursue their own projects that are similar to our own; the action goes forward with the help of F intrigue, character characters, and chance; wit and humor of the season as a whole. --- in the second stage the drama becomes sentimental: pity is caused to the hero, and through him and to himself; action for characterized by pathos, but in the end it returns to peace and contention. --- At the highest and most difficult stage, the empire of tragicomedie is aimed at: the grave suffering, the suffering of existence, and the final result here is the vanity of all human aspirations. We are deeply affected, and the feeling of turning away from the life of the will is excited in us, either directly or as simultaneously sounding harmony. p165 Art is to turn inner life into the most cruel movement with the slightest waste of external life: for it is inner life that is the real object of our interest. --- The task of the writer is not to tell great events, but to make little interesting. p168 emf is a confusion about the desire of something with its probability. One who is without hope, also without fear: it is the meaning of expression desperate. For it is natural for man to believe in the truth that he wants to be true, and to believe in it, because he desires it; if this salutary and soothing quality in his nature is erased by repeated unhappiness, and he is even brought to the point of believing that what he does not want to happen must happen, and what he wishes to happen can never happen simply because he desires it, then this condition is called despair. p170 emfMoney is human happiness in annotations; hence, one who is no longer capable of happiness in concreto sets all his heart on the money. When knowledge is supplanted we call the result stubbornness. p171 States of human happiness and luck can usually be compared with certain groups of trees: the view from afar they look beautiful, but if you come up to them and their beauty disappears in them and you can not open it. That's why we so often feel jealous of other people. p227 Amateurs! Amateurs! --- is the pejorative cry of those who take art or science for the sake of getting erected against those who persecute him for loving it and enjoying it. Teh has the same view and therefore holds the same opinion, which is the source of his universal respect for the professional and his distrust of the amateur. The truth, however, is that for an amateur the matter is at the end, while for a professional as such it is a means; and only one who is directly interested in things, and takes himself with it out of love for her, will pursue it with all seriousness. It is from such, not from employees, that the greatest things always come. p233 With the exception of beautiful, good-natured or intelligent persons --- except, i.e. very few, rare persons --- I believe that each new person tends to evoke in a person a subtle feeling akin to terror, as it presents unpleasant in a new and surprising combination. It's usually a really pathetic sight. There are even those on whose face is imprinted such naive vulgarity and inferiority of character in combination with such a beastly narrowness of the mind that one wonders why they walk with such a face and do not wear a mask. Indeed, there are faces at the sight of which a person feels contaminated. --- The explanation of this fact would be due to the fact that the individuality of each person is the one from which, through his very existence, he must be cured. If, on the other hand, you are content with the explanation of euphemism, you should ask yourself what kind of face should be expected from those who have rarely had anything in their long life but small, basic, pathetic, pathetic thoughts and common, selfish, basic and mischievous desires. Each of them, while he was present, put his mark on his face, and many reps deeply engraved themselves there. p235 Two Chinese who visited Europe for the first time went to the theater. One of them tried to understand the theatrical technique that he managed to make. The other, despite his ignorance of the language, sought to unravel the meaning of the play. The first is similar to the astronomer, the second philosopher. 引自第64页 无脊椎 p46 ... every animal, even the infusion, suffers from pain, because knowledge, however imperfect it may be, is the true characteristic of the animal. At each higher stage of animal life there is a corresponding increase in pain. In the lowest animals, this is extremely small, even at the highest it is nowhere the pain that a man is able to feel, because even the highest animals do not have a thought and ... 2015-09-12 11:27 p46 ... every animal, even the infusion, suffers from pain, because knowledge, however imperfect it may be, is the true characteristic of the animal. At each higher stage of animal life there is a corresponding increase in pain. In lower animals it is extremely insignificant, but even in the highest it is nowhere near the pain that man is able to feel, because even the highest animals lack thought and concepts. It is right that this capacity for pain should reach its zenith only where, by virtue of the existence of reason, there is also the possibility of denial of will: otherwise it would be nothing but aimless cruelty. p50 ... one might indeed assume that the appropriate of the address between man and man should be, not monsieur, sir, but the fellow sufferer, compagnon de mis'eres. As strange as it may sound, it corresponds to the nature of the case, makes us see other people in the true light and remind us of what is most necessary of all things: tolerance, patience, patience and mercy, which each of us needs and which each of us must therefore. p54 As things, we do not take any pleasure in existence, except when we seek after something --- in which case distance and difficulty make our goal look as if it satisfies us (an illusion that disappears when we reach it) --- or when engaged in purely intellectual activities, in which case we really come out of life, with to view it from the outside as At the play. Even sensual pleasure in itself is a constant striving and ceases once its goal is achieved. Whenever we are not involved in one or another of these things, but directed back to the existence of ourselves we are overtaken by its futility and vanity, and this feeling is called boredom.引自 1-54 1-54

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