

The World As Will Idea - Vol III



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著者:Arthur Schopenhauer

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THE WORLD AS WILL AND IDEA by ARTHUR SCHOPENHAUER, VOLUME III. PAOK RETROSPECT AND MOBK GBNKRAL VIEW ... i XXIL OBJECTIVE VIEW OF THK INTELLECT . . 5 XXIII. ON THE OBJEOTIPIOATION OF THE WILL IN UNCON SCIOUS NATURE 32 XIV. ON MATTER 4 XXV. TRANSCENDENT CONSIDERATIONS CONCERNING THE WILL AS THING IN ITSELF 65 XXVI. ON TELEOLOGY 77 XXVII. ON INSTINCT AND MECHANICAL TENDENCY ... 96 y XXVII. CHARACTERISATION OF THE WILL TO LIVE ... 105 SUPPLEMENTS TO THE THIRD BOOK. ON THE KNOWLEDGE OF THE IDEAS ... 121 XXX. ON THE PURE SUBJECT OF KNOWLEDGE ... ia6 ON GENIUS 138 ON MADNESS 167 XXXIII. ISOLATED REMARKS ON NATURAL BEAUTY ... 173 s XXXIV. ON THE INNER NATURE OF ART 176 XXXV. ON THK ESTHETICS OF ARCHITEOTDRE ... 182 XXXVI. ISOLATED REMARKS ON THE ESTHETICS OF THE PLAS TIC AND PICTORIAL ARTS ... 193 XXXVII. ON THE ESTHETICS OF POETRY 200 XXXVIII. ON HISTORY 220 XXXIX. ON THE METAPHYSICS OF Music . 231 viii CONTENTS. SUPPLEMENTS TO THE FOURTH BOOK. CHAP. PAGE XL. PREFAOB ,,,,... 247 XLI. ON DEATH AND ITS RELATION TO THE INDESTRUOTI BIUTT OF OUR TRUE NATURE 249 XLII. THE LIFE OF THE SPBOIES 309 XLIH. ON HEREDITY XLVIII. ON THE DOCTRINE OF THE DENIAL ojr THE WILL TO JLiVB 420 XLIX. THE WAY OF SALVATION 460 L. EPIPHILOSOPHY 468 APPENDIX. ANALYSIS OF THE FOURFOLD ROOT OF THE PRINCIPLE OF SUF FIOIBNT REASON.. 477 487 SUPPLEMENTS TO THE SECOND BOOK CHAPTER XXL KETKOSPECT AND MOKE GENERAL VIEW. IF the intellect were not of a subordinate nature, as the two preceding chapters show, then everything which takes place without it, i. e., without intervention of the idea, such as reproduction, the development and maintenance of the organism, the healing of wounds, the restoration or vica rious supplementing of mutilated parts, the salutary crisis in diseases, the works of the mechanical skill of animals, and the performances of instinct would not be done so infinitely better and more perfectly than what takes place with the assistance of intellect, all conscious and intentional achievements of men, which compared with the former are mere bungling. In general nature signifies that which operates, acts, performs without the assistance of the intellect. Now, that this is really identical with what we find in ourselves as will is the general theme of this second book, and also of the essay, Ueber den Wdlen in der Natur The possibility of this fundamental know ledge depends upon the fact that in us the will is directly lighted by the intellect, which here appears as self-con sciousness otherwise we could just as little arrive at a fuller knowledge of it within us as without us, and must for ever stop at inscrutable forces of nature. We have to 3 SECOND BOOK. CHAPTER XXL abstract from the assistance of the intellect if we wish to comprehend the nature of the will in itself, and thereby, as far as is possible, penetrate to the inner being of nature. On this account, it may be remarked in passing, my direct antipode among philosophers is Anaxagoras for he assumed arbitrarily as that which is first and original, from which everything proceeds, a vov, an intelligence, a subject of ideas, and he is regarded as the first who pro mulgated such a view. According to him the world existed earlier in the mere idea than in itself while according to me it is the unconscious will which constitutes the reality of things, and its development must have advanced very far before it finally attains, in the animal consciousness, to the idea and intelligence so that, according to me, thought appeals as the very last. However, according to the testi mony of Aristotle Metaph., i...

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