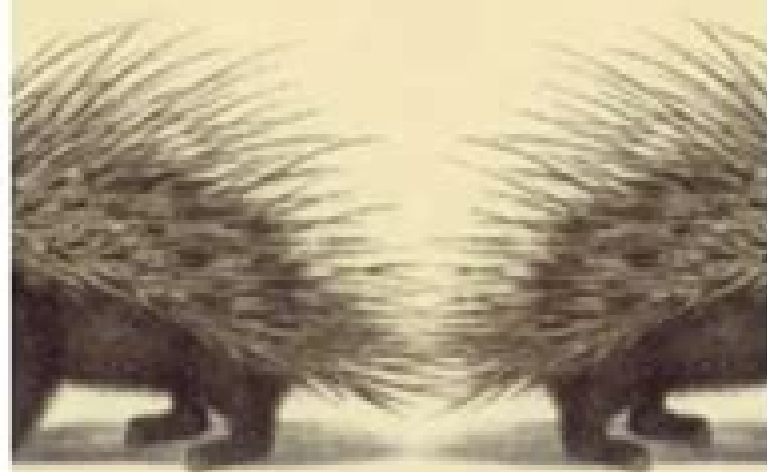


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Schopenhauer's Porcupines Lynn Bushell, 2013-10 Like Schopenhauer s porcupines we rush together because we are chilly and rush apart because we are prickly It is twenty years since Wanda s husband threw himself off the top floor landing of their house in Primrose Hill Hers is a story of abandonment In 1939 she lost her mother at the railway station as the family fought its way onto the last train out of Warsaw She has spent her life determined never to let go of anything again Her husband s presence has been resurrected in a shrine out on the landing with his shoes left in the same spot where he took them off that night The family reunions that mark the anniversary of his death have turned into a battlefield on which those still imprisoned in her claustrophobic grip try vainly to escape But this the twentieth reunion is destined to be different Wanda is about to find out why her husband left her so dramatically the shocking secret that her sister Mitzi has held onto all these years and the unwitting role played in the tragedy by Wanda s elder son the brilliant wayward Schopenhauer scholar Gregor Silver Author and painter Lynn Bushell lives in France on the west coast of the Normandy Peninsula which provides the subject for most of her paintings Schopenhauer s Porcupines is her third novel

The Philosopher's Index, 2008 Vols for 1969 include a section of abstracts

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Jahrbuch der Psychoanalyse Käthe Dräger, 1993

[Counsels and Maxims](#) Arthur Schopenhauer, 1890

Schopenhauer Selections DeWitt Henry Parker, Arthur Schopenhauer, 1956

The Wisdom of Life Arthur Schopenhauer, 2007-06-01 In this essay from Schopenhauer final work Parerga und Paralipomena 1851 the philosopher favors individual strength of will and independent reasoned deliberation over the tendency to act on irrational impulses He examines the ways in which life can be arranged to derive the highest degree of pleasure and success

The Wisdom of Life Arthur Schopenhauer,1901

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Der handschriftliche Nachlass: Bd. Frühe Manuskripte (1804-1818) Arthur Schopenhauer,1928

Counsels and Maxims Arthur Schopenhauer,2012-11-01

So if you have to live amongst men you must allow everyone the right to exist in accordance with the character he has whatever it turns out to be and all you should strive to do is to make use of this character in such a way as its kind and nature permit rather than to hope for any alteration in it or to condemn it off hand for what it is This is the true sense of the maxim Live and let live That however is a task which is difficult in proportion as it is right and he is a happy man who can once for all avoid having to do with a great many of his fellow creatures

Essays and Aphorisms Arthur Schopenhauer,1970

A selection of Schopenhauer s writings on religion ethics politics women suicide books and other themes taken from his last work Parerga and Paralipomena It depicts humanity as locked in a struggle beyond good and evil and each individual absolutely free within a Godless world in which morality and self awareness are our only salvation

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The Works of Arthur Schopenhauer Arthur Schopenhauer,1969

The Essays of Arthur Schopenhauer: the Wisdom of Life

Arthur Schopenhauer,2020-03-06 The Wisdom of Life represents part of Schopenhauer s work originally titled Aphorismen zur Lebensweisheit and translated by T B Saunders The other part of the original has been translated under the name Counsels and Maxims However both parts deal with a single treatise with the being no such division in the original

The

Basis of Morality Arthur Schopenhauer, 2015-11-23 Why do philosophers differ so widely as to the first principles of Morals but agree respecting the conclusions and duties which they deduce from those principles This is the question which was set as subject for a prize essay by the Royal Society of Holland at Harlem 1810 and solved by J C F Meister and in comparison with the task before us the inquiry presented no extraordinary difficulty For 1 The present question of the Royal Society has to do with nothing less important than the objectively true basis of morals and consequently of morality It is an Academy be it observed which invites this inquiry and hence from its position it has no practical purpose in view it asks for no discourse inculcating the exercise of uprightness and virtue with arguments based on evidence of which the plausibility is dwelt on and the sophistry evaded as is done in popular manuals Rather as its aim is not practical but only theoretical it desires nothing but the purely philosophical that is the objective undisguised and naked exposition of the ultimate basis of all good moral conduct independent of every positive law of every improved assumption and hence free from all groundwork whether metaphysical or mythical This however is a problem whose bristling difficulties are attested by the circumstance that all philosophers in every age and land have blunted their wits on it and still more by the fact that all gods oriental and occidental actually derive their existence therefrom Should therefore this opportunity serve to solve it assuredly the Royal Society will not have expended its money amiss The Wisdom of Life Arthur Schopenhauer, 1923 **The Basis of Morality** Arthur Schopenhauer, 2007-06-01 Persuasive and humane this classic offers Schopenhauer s fullest examination of ethical themes A defiance of Kant s ethics of duty it proclaims compassion as the basis of morality and outlines a perspective on ethics in which passion and desire correspond to different moral characters behaviors and worldviews

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