

# The World As Will And Representation Arthur Schopenhauer

## Arthur Schopenhauer

**The World as Will and Representation, Vol. 1** Arthur Schopenhauer, 2012-04-24 Volume 1 of the definitive English translation of one of the most important philosophical works of the 19th century, the basic statement in one important stream of post-Kantian thought.

**Schopenhauer: 'The World as Will and Representation': Volume 1** Christopher Janaway, 2010-10-28 First published in 1818, The World as Will and Representation contains Schopenhauer's entire philosophy, ranging through epistemology, metaphysics, philosophy of mind and action, aesthetics and philosophy of art, to ethics, the meaning of life and the philosophy of religion, in an attempt to account for the world in all its significant aspects. It gives a unique and influential account of what is and is not of value in existence, the striving and pain of the human condition and the possibility of deliverance from it. This translation of the first volume of what later became a two-volume work reflects the eloquence and power of Schopenhauer's prose and renders philosophical terms accurately and consistently. It offers an introduction, glossary of names and bibliography, and succinct editorial notes, including notes on the revisions of the text which Schopenhauer made in 1844 and 1859.

**Schopenhauer's 'The World as Will and Representation'** Judith Norman, Alistair Welchman, 2022-12-22 Presents a variety of scholarship on Schopenhauer's monumental text, placing it among the canonical works of nineteenth-century philosophy.

**The World as Will and Representation, Vol. 2** Arthur Schopenhauer, 2012-04-20 Volume 2 of the definitive English translation of one of the most important philosophical works of the 19th century, the basic statement in one important stream of post-Kantian thought.

The World as Will and Idea Arthur Schopenhauer, 2020-12-17 The World as Will and Idea is the central work of the German philosopher Arthur Schopenhauer. Taking the transcendental idealism of Immanuel Kant as his starting point, Schopenhauer argues that the world we experience around us – the world of objects in space and time and related in causal ways – exists solely as representation dependent on a cognizing subject, not as a world that can be considered to exist in

itself. Our knowledge of objects is thus knowledge of mere phenomena rather than things-in-themselves. Schopenhauer identifies the thing-in-itself – the inner essence of everything – as will: a blind, unconscious, aimless striving devoid of knowledge, outside of space and time, and free of all multiplicity. The world as representation is, therefore, the objectification of the will. The World as Will and Idea marked the pinnacle of Schopenhauer's philosophical thought; he spent the rest of his life refining, clarifying, and deepening the ideas presented in this work without any fundamental changes.

*The World As Will and Idea* Arthur Schopenhauer, 2018-03-06 Arthur Schopenhauer's *Die Welt als Wille und Vorstellung* is one of the most important philosophical works of the nineteenth century, the basic statement of one important stream of post-Kantian thought. It is without question Schopenhauer's greatest work. Conceived and published before the philosopher was 30 and expanded 25 years later, it is the summation of a lifetime of thought.

*The World as Will and Representation* Arthur, Schopenhauer, 2016-09-28 The World as Will and Representation is the central work of the German philosopher Arthur Schopenhauer. One of the most important philosophical works of the nineteenth century, the basic statement of one important stream of post-Kantian thought. It is without question Schopenhauer's greatest work. Conceived and published before the philosopher was 30 and expanded 25 years later, it is the summation of a lifetime of thought. ...This book will be of interest to general readers, undergraduates, graduates, and scholars in the field. --George Lăzăroiu, PhD, Institute of Interdisciplinary Studies in Humanities and Social Sciences, New York, Analysis and Metaphysics

Schopenhauer's 'The World as Will and Representation' Robert Wicks, 2011-05-26 Introduces students to the context, key themes and influence of Schopenhauer's major work, a key text in 19th Century German thought.

**The World as Will and Idea (Vol. 1 of 3)** Arthur Schopenhauer, 2020-03-20 The World as Will and Representation marked the pinnacle of Schopenhauer's philosophical thought; he spent the rest of his life refining, clarifying, and deepening the ideas presented in this work without any fundamental changes. The first edition was met with near universal silence. The second edition of 1844 similarly failed to attract any interest. At the time, post-Kantian German academic philosophy was dominated by the German Idealists—foremost among them G. W. F. Hegel, whom Schopenhauer bitterly denounced as a 'charlatan.' It was not until the publication of his *Parerga and Paralipomena* in 1851 that Schopenhauer began to see the start of the recognition that eluded him for so long.

The World as Will and Idea (Vol. 1-3) Arthur Schopenhauer, 2020-07-17 The World as Will and Idea is the central work of the German philosopher Arthur Schopenhauer. Taking the transcendental idealism of Immanuel Kant as his starting point, Schopenhauer argues that the world we experience around us – the world of objects in space and time and related in causal ways – exists solely as representation dependent on a cognizing subject, not as a world that can be considered to exist in itself. Our knowledge of objects is thus knowledge of mere phenomena rather than things-in-themselves. Schopenhauer

identifies the thing-in-itself – the inner essence of everything – as will: a blind, unconscious, aimless striving devoid of knowledge, outside of space and time, and free of all multiplicity. The world as representation is, therefore, the objectification of the will. The World as Will and Idea marked the pinnacle of Schopenhauer's philosophical thought; he spent the rest of his life refining, clarifying, and deepening the ideas presented in this work without any fundamental changes. This carefully crafted e-artnow ebook is formatted for your eReader with a functional and detailed table of contents.

**The World As Will and Idea (Vol. 2 Of 3)** Arthur Schopenhauer, 2016-10-24 The World as Will and Idea [Representation] (German: Die Welt als Wille und Vorstellung) is the central work of the German philosopher Arthur Schopenhauer, published here, as in the original English translation, in 3 volumes. The main body of the work states at the beginning that it assumes prior knowledge of Immanuel Kant's theories (see his Critique of Pure Reason ISBN: 9781537260051). Schopenhauer recommended that the student begin with the final Appendix (found in volume 3), titled On the Fourfold Root of the Principle of Sufficient Reason before the rest of the book. The first volume contains four Books, two on The World as Will and two on The World as Idea, while the second and third volumes contain Supplementary material to each of the four books. The second volume also opens with an appendix to the four books, titled Critique of the Kantian Philosophy, in which Schopenhauer rejects most of Kant's ethics and significant parts of his epistemology and aesthetics.

**The World as Will and Idea 2** Arthur Schopenhauer, 2015-11-23 In boundless space countless shining spheres, about each of which, and illuminated by its light, there revolve a dozen or so of smaller ones, hot at the core and covered with a hard, cold crust, upon whose surface there have been generated from a mouldy film beings which live and know—this is what presents itself to us in experience as the truth, the real, the world. Yet for a thinking being it is a precarious position to stand upon one of those numberless spheres moving freely in boundless space without knowing whence or whither, and to be only one of innumerable similar beings who throng and press and toil, ceaselessly and quickly arising and passing away in time, which has no beginning and no end; moreover, nothing permanent but matter alone and the recurrence of the same varied organised forms, by means of certain ways and channels which are there once for all. All that empirical science can teach is only the more exact nature and law of these events. But now at last modern philosophy especially through Berkeley and Kant, has called ] to mind that all this is first of all merely a phenomenon of the brain, and is affected with such great, so many, and such different subjective conditions that its supposed absolute reality vanishes away, and leaves room for an entirely different scheme of the world, which consists of what lies at the foundation of that phenomenon, i.e., what is related to it as the thing in itself is related to its mere manifestation. “The world is my idea” is, like the axioms of Euclid, a proposition which every one must recognise as true as soon as he understands it; although it is not a proposition which every one understands as soon as he hears it. To have brought this proposition to clear consciousness, and in it the problem of the relation of the ideal and the real, i.e., of the world in the head to the world outside the head, together with the problem of moral freedom, is

the distinctive feature of modern philosophy. For it was only after men had spent their labour for thousands of years upon a mere philosophy of the object that they discovered that among the many things that make the world so obscure and doubtful the first and chiefest is this, that however immeasurable and massive it may be, its existence yet hangs by a single thread; and this is the actual consciousness in which it exists. This condition, to which the existence of the world is irrevocably subject, marks it, in spite of all empirical reality, with the stamp of ideality, and therefore of mere ...

**The World As Will and Representation** Arthur Schopenhauer, 2021-12-10 The World as Will and Representation is a brilliant synthesis of Western and Eastern thought that has brought clarity to millions attempting to lead a purposeful life.

**The World as Will and Idea 1** Arthur Schopenhauer, 2015-11-23 The style of “Die Welt als Wille und Vorstellung” is sometimes loose and involved, as is so often the case in German philosophical treatises. The translation of the book has consequently been a matter of no little difficulty. It was found that extensive alteration of the long and occasionally involved sentences, however likely to prove conducive to a satisfactory English style, tended not only to obliterate the form of the original but even to imperil the meaning. Where a choice has had to be made, the alternative of a somewhat slavish adherence to Schopenhauer's ipsissima verba has accordingly been preferred to that of inaccuracy. The result is a piece of work which leaves much to be desired, but which has yet consistently sought to reproduce faithfully the spirit as well as the letter of the original. As regards the rendering of the technical terms about which there has been so much controversy, the equivalents used have only been adopted after careful consideration of their meaning in the theory of knowledge. For example, “Vorstellung” has been rendered by “idea,” in preference to “representation,” which is neither accurate, intelligible, nor elegant. “Idee,” is translated by the same word, but spelled with a capital,—“Idea.” Again, “Anschauung” has been rendered according to the context, either by “perception” simply, or by “intuition or perception.” Notwithstanding statements to the contrary in the text, the book is probably quite intelligible in itself, apart from the treatise “On the Fourfold Root of the Principle of Sufficient Reason.” It has, however, been considered desirable to add an abstract of the latter work in an appendix to the third volume of this translation.

**The World as Will and Idea 3** Arthur Schopenhauer, 2015-11-23 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 vicarious 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

Willen in der Natur." The possibility of this fundamental knowledge depends upon the fact that in us the will is directly lighted by the intellect, which here appears as self-consciousness; 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 ] 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 νοῦς, an intelligence, a subject of ideas, and he is regarded as the first who promulgated 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 appears as the very last. However, according to the testimony of Aristotle (Metaph., i. 4), Anaxagoras himself did not know how to begin much with his νοῦς, but merely set it up, and then left it standing like a painted saint at the entrance, without making use of it in his development of nature, except in cases of need, when he did not know how else to help himself. All physico-theology is a carrying out of the error opposed to the truth expressed at the beginning of this chapter—the error that the most perfect form of the origin of things is that which is brought about by means of an intellect. Therefore it draws a bolt against all deep exploration of nature.

**The World as Will and Idea** Arthur Schopenhauer, 1907

*The World As Will and Idea* Arthur Schopenhauer, 2014-02-23 Schopenhauer proves that a German philosopher does not have to be nearly unintelligible to appear profound. Unlike Hegel and Heidegger, Schopenhauer does not hide behind ambiguous words or phrases. To the reader, Schopenhauer's views are as profound as they are clear. Starting where Kant left off, he gives new meaning to the word will; he makes will the thing in itself. The first volume, which offers Schopenhauer's entire system, is essential reading. From epistemology to metaphysics, to a great essay on where his philosophy differs from Kant's, it sets the foundation for the further development of Schopenhauer's thought. As it is expressed in his masterpiece, *The World as Will and Representation*, Schopenhauer's genius and originality of thinking tower over the views of most thinkers being promoted in universities today.

Schopenhauer: 'The World as Will and Representation': Christopher Janaway, 2010-12-06 First published in 1818, *The World as Will and Representation* contains Schopenhauer's entire philosophy, ranging through epistemology, metaphysics, philosophy of mind and action, aesthetics and philosophy of art, to ethics, the meaning of life and the philosophy of religion, in an attempt to account for the world in all its significant aspects. It gives a unique and influential account of what is and is not of value in existence, the striving and pain of the human condition and the possibility of deliverance from it. This new translation of the first volume of what later became a two-volume work reflects the eloquence and power of Schopenhauer's

prose and renders philosophical terms accurately and consistently. It offers an introduction, glossary of names and bibliography, and succinct editorial notes, including notes on the revisions of the text which Schopenhauer made in 1844 and 1859.

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**The World as Will and Representation (the World as Will and Idea), Volume II of III** Arthur Schopenhauer, 2012 German philosopher Arthur Schopenhauer wrote a strong text to explain his belief system in *The World as Will and Representation*. Rather than viewing the world as a construct within itself, Schopenhauer argued that the world exists beyond the five senses. He believed that rather than seeing an object in its true form, we only see and understand our perception of it. His ideas are classified as post-Kantian philosophy, just one strand of thought amidst other thinkers such as Hegel and Heidegger. However, Schopenhauer is generally thought to follow Kant's original ideas most closely. Still, the philosopher disagrees with Kant's view of ethics, saying that inner experiences, driven by the Will, are the most significant part of the human experience. Born in the late 1700's, Schopenhauer was immersed in philosophy at a young age. By age 25, he published his doctoral dissertation *On the Fourfold Root of the Principle of Sufficient Reasoning*. In his most famous works, he primarily focused on the attainment of happiness. He believed that physical and emotional desires can never be satisfied, resulting in a painful human condition. Schopenhauer claimed that all actions are internally motivated by a desire to obtain pleasure, but that lasting happiness would remain unobtainable. *The World as Will and Representation* is widely hailed as Schopenhauer's greatest work, as well as one of the most contemporarily-written philosophical texts of the nineteenth century. This edition splits the work into three volumes of which this is the second.

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