

Schopenhauer's philosophy - briefly

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Arthur Schopenhauer is the famous German philosopher (1788-1860). In his youth, he traveled to Germany, Austria, Switzerland, France and England with his parents (1803-1805). Returning from the journey, Schopenhauer, at the request of the Father, arrived (1805) to the study to one large merchant, but when the Father died soon, decided to devote himself to a scientist. In 1809 he entered the Faculty of Medicine in Gottingen University, then he was engaged in philosophy in Berlin and Ien. At the end of his main work, "the world as a will and idea" (published in Leipzig, 1819) Schopenhauer went to Spain. Upon his return from there, he was unsuccessfully achieved the department in the University of Berlin, and in 1831 he left for Frankfurt am Main, who considered the most healthy city in Germany and looked exclusively to philosophical classes. In 1895 he was put in Frankfurt a monument.

For more details - see the article Shopenhauer - Biography (according to the famous book of the French psychologist T. Ribo).

Schopenhauer aged 27-30 years.Work portrait L. S. Steering

WORDS OF SHOPENGAUER - briefly

The written "Peace of both will and the presentation" in the second edition (1844) increased by the second volume. Among other famous works of Schopenhauer: "On the four root of the law of a sufficient basis" (contains its logic), "On the will in nature", (natural philosophy), "Two main problems of ethics" (two works: the first proclaims the basis of ethics compassion, and the second Presents a very close to the Cant to the freedom of will), "On vision and colors". The "Rarrga und Parolipomena" of Schopenhauer is also widely known - a collection of small articles, of which articles about professors of philosophy, about the spirits and popular aphorisms about the wisdom of life are especially famous.

Will's philosophy of Schopenhauer - briefly

[Read more - see the article by Schopenhauer "Peace like Will and View" - summary]

The philosophy of Schopenhauer adjoins the criticism of the Mind of Cant and, above all, as the philosophy of Fichte, to its idealistic side. Schopenhauer, like Kant, announces data in space and time things with ordinary phenomena, and the space itself and time - subjective, a priori forms of consciousness. Our intellect The essence of objective things remains an unknown, for the world contemplated by subjective forms of perception (time and space) cannot be identified with real. The world, given to us in a reasonable consciousness, is only "the world as an idea", the fiction of intelligence or (according to the expression of the Schopenhauer itself) an empty "brain ghost". (More about it - see the articles of Schopenhauer and Kant, Schopenhauer about the metaphysical need of a person)

But all this concerns only the activities of the mind. Evaluating it, Schopenhauer (like Fichte) goes in idealistic subjectivism much further than Kant. However, after another mental function - the will - he, on the contrary, categorically recognizes complete objectivity and reliability. In Kant, the only body of knowledge is intelligence. Schopenhauer emphasizes a huge role in these perceptions of the human will, which, in his opinion, comprehends its experience, not only clearly, but also "directly." "Will" and forms our main and true spiritual essence. The fact that Kant in his philosophy almost did not pay attention to this crucial side of our personality is a major mistake. In the word "will", the philosophy of Schopenhauer denotes not only a conscious desire, but also an unconscious instinct and the force acting in the inorganic world. The real "world like will" differs from the imaginary "world as presentation." If the "world as a representation", as a "brain phenomenon" exists only in intelligence, "consciousness", the "world like will" acts without intelligence and consciousness - as "meaningless", "blind", which does not know the fatigue of "Will to Life" .

Pessimism and Irrationalism of Schopenhauer

[Read more - see the article Ethics Shopenhauer]

According to the philosophy of Schopenhauer, this will is meaningless. Therefore, our world is not "the best of possible worlds" (as the theodice of Leibnia proclaims), but "the worst of the possible". Human life is not valuable: the amount of suffering caused by it is much more significant

than the delights delivered by it. Schopenhauer opposes

Optimism

The most decisive pessimism - and this completely corresponded to his personal mental walla. The will of irrational, blind and instinctive, because, with the development of organic forms, the light of thoughts light up for the first time only on the highest and the final stage of the development of the will - in the human brain, the carrier of consciousness. But with the awakening of consciousness, the means "overcome the senselessness" of will appear. Having come to the pessimistic conclusion that a continuous, irrational will to life causes an unbearable state of the prevailing suffering, intelligence at the same time it is convinced that the disposal of it can be achieved (in the Buddhist pattern) by escape from life, denying will to life. However, Schopenhauer emphasizes that this is denial, the "quietism of the will", comparable to the transition to Buddhist Nirvana, in the silence-free silence, in no way should be identified with suicide (to which the philosopher Edward Gartman who later began to urge his influence.

Arthur Schopenhauer

Between the will and individual things are still, according to Schopenhauer Ideas - the level of levelation of will, which are not reflected in time and space, and in countless individual

Things.

We can rise to the knowledge of these ideas when we cease to consider individual things in time, space and causal connection, and we comprehend them without abstraction, but by contemplation.

At the moments when we do it, we are exempt from the flour of life and becoming subjects of knowledge, for which there is no time nor suffering. Ideas are the content of art, which is addressed to constant in the eternal change of phenomena entities.

The value of Schopenhauer in the history of philosophy

With his success (albeit late), Schopenhauer was obliged both the originality and courage of his system and a number of other qualities: the eloquent protection of a pessimistic worldview, its hot hatred for "school philosophy", his gift of presentation, free (especially in small writings) from any artificiality. Thanks to this, he (as well as highly valued by them popular English and French thinkers) became predominantly philosopher of "secular people". He had many adherents of low rank, but very few capable successors of their system. "Schools of Schopenhauer" did not arise, but he was still strongly influenced by a number of original thinkers who developed their own theories. Of the philosophers, based on Schopenhauer, Gartman and Early Nietzsche are especially famous. The most representatives of the later "philosophy of life" also applies to them, whose true founder of Schopenhauer has the full right to reckon.

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