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The Parerga (Volume 1) are six long essays; the Paralipomena (Volume 2) are shorter writings arranged under thirty-one different subject-headings. These works won widespread attention with their publication in 1851, helping to secure lasting international fame for Schopenhauer.

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These works won widespread attention on their publication in 1851, and helped secure lasting international fame for Schopenhauer. Their intellectual vigour, literary power and rich diversity are still striking today.

With the publication of the Parerga and Paralipomena in 1851, there finally came some measure of the fame that Schopenhauer thought was his due. Described by Schopenhauer himself as 'incomparably more popular than everything up till now', the Parerga is a miscellany of essays addressing themes that complement his work The World as Will and Representation, along with more divergent, speculative pieces. It includes his 'Aphorisms on the Wisdom of Life', reflections on fate and clairvoyance, trenchant views on the philosophers and universities of his day, and an enlightening survey of the history of philosophy. The present volume offers a new translation, a substantial introduction explaining the context of the essays, and extensive editorial notes on the different published versions of the work. This readable and scholarly edition will be an essential reference for those studying Schopenhauer, the history of philosophy, and nineteenth-century German philosophy.

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One of the greatest philosophers of the nineteenth century, Schopenhauer (1788-1860) believed that human action is determined not by reason but by 'will' - the blind and irrational desire for physical existence. This selection of his writings on religion, ethics, politics, women, suicide, books and many other themes is taken from Schopenhauer's last work, Parerga and Paralipomena, which he published in 1851. These pieces depict humanity as locked in a struggle beyond good and evil, and each individual absolutely free within a Godless world, in which art, morality and self-awareness are our only salvation. This innovative - and pessimistic - view has proved powerfully influential upon philosophy and art, directly affecting the work of Nietzsche, Wittgenstein and Wagner among others.

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This volume of new translations unites three shorter works by Arthur Schopenhauer that expand on themes from his book The World as Will and Representation. In On the Fourfold Root he takes the principle of sufficient reason, which states that nothing is without a reason why it is, and shows how it covers different forms of explanation or ground that previous philosophers have tended to confuse. Schopenhauer regarded this study, which he first wrote as his doctoral dissertation, as an essential preliminary to The World as Will. On Will in Nature examines contemporary scientific findings in search of corroboration of his thesis that processes in nature are all a species of striving towards ends; and On Vision and Colours defends an anti-Newtonian account of colour perception influenced by Goethe's famous colour theory. This is the first English edition to provide extensive editorial notes on the different published versions of these works.

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With its pessimistic vision and bleak message of world-denial, it has often been difficult to know how to engage with Schopenhauer's philosophy. Schopenhauer's arguments have seemed flawed and his doctrines marred by inconsistencies; his very pessimism almost too flamboyant to be believable. Yet a way of redrawing this engagement stands open, Sophia Vasalou argues, if we attend more closely to the visionary power of Schopenhauer's work. The aim of this book is to place the aesthetic character of Schopenhauer's standpoint at the heart of the way we read his philosophy and the way we answer the question: why read Schopenhauer - and how? Approaching his philosophy as an enactment of the sublime with a longer history in the ancient philosophical tradition, Vasalou provides a fresh way of assessing Schopenhauer's relevance in critical terms. This book will be valuable for students and scholars with an interest in post-Kantian philosophy and ancient ethics.