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# Philipp mainlander philosophy of redemption pdf

Philip Mainl'nderBornPhilipp BatzOctober 5, 1841Offenbach am Main, Grand Duchy of HesseDedPedaprel 1, 1876 (1876-04-01) (age 34)Offenbach am Mein, Grand Principality of Hesse 19th century philosophyRegisten philosophySchool continental philosophy continental philosophy Of Cantian philosophy Metaphysical voluntarism post-chopin Gauer Pessimism Pluralism Chief Interests Aesthetics Aesthetics Epistemology Metaphysics Theodic Ethics Known IdeasCrytic Schopenhauerian philosophyThe movement of the universe to nothingnessGod dead 2The will be to death (Wille zum Tode) Immanuil Kant had an impact on Friedrich Nietzsche Emil Choran Ulich Horstmann , October 5, 1841 -April 1, 1876) was a German poet and philosopher. Born Philippe Batz, he later changed his name to Mainlander in honor of his hometown, Offenbach am Main. In his central work Die Philosophie der Erl'sung (Philosophy of Atonement or Philosophy of Salvation) - in the words of Theodore Mesering, perhaps the most radical system of pessimism known to philosophical literature - Note 1 Myinlander proclaims that life is absolutely useless, and that will be, ignited by the knowledge that non-existence is better than being, the highest principle of morality. (Note 2) Biography Born in Offenbach on October 5, 1841 as a child of marital rape, (Note 3) Philip Mainl'nder grew up the youngest of six siblings. In 1856, at the direction of his father, Mainlander enrolled in the commercial school of Dresden to become a merchant. Two years later he worked in a trading house in Naples, Italy, where he learned Italian and got acquainted with the works of Dante, Petrarch, Boccaccio and, above all, Leopardi. Mainlander later described his five Neapolitan years as the happiest of his life. During this critical period of his life, Mainlander discovered the central work of Arthur Schopenhauer Peace as will be representation. Nineteen years old at the time, he later described the event as a penetrating revelation, referring to February 1860 as the most important of his life. (Note 4) Indeed, Schopenhauer will remain the most important influence on Mainlander's later philosophical works. In 1863, Mainlander returned to Germany to work in his father's business. In the same year he also wrote the poem Die letzten Hohenstaufen (The Last Hohenstaufens). Two years later, on October 5, on Mainlander's 24th birthday, his mother died. Deeply affected by this experience of loss, Mainl'nder began a constant turn from poetry to philosophy. In the following years he studied Schopenhauer, Kant - not poisoned through Ficht, Schelling and Hegel, but rather critically fortified Schopenhauer), Parzival Eschenbach's Note 5 and classics of philosophy from Gerakit to Condillak. In March 1869, Mainlander worked at J. Mart's bank house. Magnus in Berlin with the stated goal to accumulate a small fortune for several years and then lead a decent life on interest income. However, the stock market crash in Iner-Berse on May 8, 1873 (Iner Crash), completely destroyed the Minelander and caused the sudden end of these plans. In 1873, Mainlander resigned from his post at the bank, not knowing what he would do next. The development of Die Philosophie der Erl'sung Although his wealthy parents bought out his military service in 1861, Mainlander - according to the autobiography note - expressed a desire to be absolutely in all things presented to the other once to do the bottom job to obey blindly and sedulously made numerous attempts to serve with weapons. On April 6, 1874, The Mainlander, who is already 32 years old, made a request directly to the German Emperor Wilhelm I, who was satisfied; this led to his appointment at cuirassiers in Halberstadt starting on September 28. In the four months leading up to his call, Mainlander, obsessed with work, composed the first volume of his main work Die Philosophie der Erl'sung. The mainlander handed over the completed manuscript to his sister Minna, asking her to find a publisher while he completed his military service. The author wrote a letter to the as yet unknown publisher, asking not to be named for birth and to replace the nom de plume Of Philippe Mainlander and stated that he would hate nothing but to be exposed to the eyes of the world. (Note 7) November 1, 1875 Minelander - originally perfect for three years, but at the same time, as he noted in a letter to his sister Minna, exhausted, worked out, ... On full ... Healthy body unspeakably tired (Note 8- was prematurely released from military service, and went back to his hometown of Offenbach, where he - again became obsessed with work - for just two months, corrected the unlimited sheets of Die Philosophie der Erlosung, composed his memoirs, wrote the novella Rupertin del Fino, and completed the 650-page second volume of his magnum. that his life still has value for humanity. He wondered whether he had already fulfilled his life responsibilities or whether he should use them to strengthen the social democratic movement. Despite the fact that these plans did not materialize, despite the fact that these plans were written by German workers. Shortly after the publication of the first volume of his main work, he ended his life by hanging himself. The main article Philosophy 11: Criticism of Schopenhauer's philosophy, working in metaphysical Schopenhauer, The Mainlander sees will as the innermost core of being, an ontological arch. However, it deviates from Schopenhauer in important ways. With Schopenhauer will be the only one, unified and out of time and space. Schopenhauer's transcendent idealism leads him to conclude that we have access only to a certain aspect of the thing itself by introspective observation of our own body. What we are seeing is everything that needs to be observed, nothing more. There are no hidden aspects. In addition, through introspection we can only observe our individual agency. It also leads mainlander to the philosophical position of pluralism. The goals he has set for himself and for his system are reminiscent of the ancient Greek philosophy: what is the connection between the undivided existence of One and the ever-changing world of the formation that we experience. In addition, the Mainlander emphasizes the idea of salvation for all creation. This is another respect in which he distinguishes his philosophy from the Schopenhauer philosophy. With Schopenhauer, the hushing up of the will is a rare event. Artistic genius can reach this state temporarily, while few saints have achieved complete cessation throughout history. For the Mainlanders, the entire cosmos is slowly but surely moving towards hushing up the will for life and to (as he calls it) redemption. Mainlander theorized that the initial singularity dissipated and expanded into the known universe. This scattering from special unity to many things suggested a smooth transition between monism and pluralism. The mainlander thought that with the regression of time, all kinds of pluralism and diversity would return to monism, and he believed that, with his philosophy, he was able to explain this transition from one to plurality and becoming. The main article Death of God: God is dead, despite his scientific means of explanation, Mainlander was not afraid to philosophize allegorical point of view. By formulating his own creation myth, Mainlander equated this original singularity with God. The minelander reinterprets Schopenhauer's metaphysics in two important aspects. First of all, there is no single will in the Mainlander system. The basic unity has fallen into separate wills, and each person has his own individual will. Because of this, The Mainlander can argue that as soon as the individual will is hushed up and dies, it achieves the absolute unpreparedness, not the relative disapproval that we find in Schopenhauer. Recognizing death as salvation and giving the enemy absolute quality, the Mainlander system manages to offer broader means for redemption. Second, the Mainlander reinterpriters the Schopenhauer will to live as the primary will to die, i.e. will live is a means of will to die. The Ethics of the Mainlanders also carefully invert other doctrines. For example, Epicurus sees happiness only in pleasure, and since there is nothing to fear after death, there is nothing to be afraid of and/or desire from death. Nevertheless, Mainlander, being a philosophical pessimist, does not see the desired pleasure in this life and praises the sublime non-existence of death, recognizing this state of non-existence desirable. The miner adheres to the ethics of selfishness. That is, that's what's best for a person, that makes one happy. However, all activities and cravings lead to pain. Thus, Mainlander comes to the conclusion that will die best for the happiness of all, and knowing it transforms one's fighting life (an illusory existence, unable to achieve happiness) into a proper (looking for God) fighting to death. Ultimately, the subject (individual will) is one with the universe, in harmony with it and with its origin of will, if one will be unhomord. Based on these assumptions, The Mainlander distinguishes between the ignorant and the enlightened type of vested interests. Ignorant vested interests seek to promote themselves and use their own lives. In contrast, enlightened vested interest humiliates man and leads him to asceticism, as it correctly reconciles him with the elevation of the will to death. The personality was noted by critics that his work reveals a gentle and warm personality. 19:121 Julien Arret expressed that many pages feel warm because of the generousness of his soul and as a more general characteristic that The Minelander had a subtle and sincere character, a truly remarkable individuality. On every page of his work there is such a gentle, human-friendly image that can speak in such a gentle but serious tone, can smile so sublimely that - it sounds contradictory to his teachings, but it is true - express such a devout soul that we, deeply moved, kindly to his work, make us confess: you cannot turn us into your redemption, but we must understand you, you must understand! Fritz Sommerlad also noted The humanity of The Minerlander: He had deep sympathy for the suffering of the common man, and much of his thinking was occupied by the poverty of the masses of people and workers. ... Not least a symbol of the integrity of the Mainlanders, that he sympathized with the Jews, whose grace and foresight he admired. Alfred Cuban's self-portrait in Die Philosophie der Erl'sung Nietzsche immediately read Die Philosophie der Erl'sung in the year of its publication, before there was any review. The work contributed to his eventual separation from Schopenhauer's philosophy. In his works, Nietzsche did not pay attention to Mainlander until a decade later, that is, in the second extended edition of The Gay Science, the same book in which he introduced the phrase died in the first edition five years ago: Can such amateurs and old maids be regarded as the disgustingly sentimental apostle of virginity, Mainlander, as a genuine German? After all, he was probably Jewish - (all Jews become sentimental when they are moralizing). It has been suggested that The Mainlander was more than just an influence, and instead plagiarized. Nietzsche also mentions in one of his letters that he met a fellow Minlanders, a quiet and humble man, a Buddhist, a passionate vegetarian. (Note 9) A humble man told Nietzsche that Mainlander was not really Jewish. At the same time, Max Seiling wrote that he considered the Mainlanders one of the few wise heroes who walked on this land. The work of the Mainlanders was not well received by the authorities. In imperial Russia, the essays of the Mainlanders on the esoteric meaning of the Trinity were forbidden. In the German Reichstag, Die Philosophie der Erl'sung was brought up on the podium on the occasion of anti-solist laws. Famous socialists, however, were interested in his work. Socialist leader August Bebel refers to and uses the arguments of the pessimistic philosopher in his feminist work woman and socialism. In his autobiography, Bebel mentions the Minlanders' sister. Edward Bernstein also wrote that he was very interested in Mainlander. The first prominent Dutch socialist Nevvenhuis considered the work of the Mainlanders a great contribution to socialism. Alfred Cuban, co-founder of Der Blaue Reiter, wrote of Die Philosophie der Erl'sung: This work that expresses my real thoughts and steel and strengthens me is a philosophy that forms the comfort of my life and death. (Note 10) The Japanese writer Akutagawa wrote in a note to an old friend: I read The Mainlander, whose work is deeply ingrained in my mind. He also refers to Mainlander in his novel Kappa. Emil Choran was very impressed with TheInlander's work. When he discovered that Jorge Luis Borges was writing about Mainlander, he began correspondence with Borges on mainlander. (quote necessary) Works in English: Philip Mainlander, Philosophy of Atonement (Vol. I and Vol. II) - Currently translated. There is also an ongoing incomplete translation of Muinlander's main work in German: Philippe Mainlander, Die Philosophie der Erl'sung (Vol. I: 1876; Volume II: 1886) Philip Mainlander, Die Letzten Hohenstaufen. Ein dramatichi Gedicht in Drei Teilen: Enzo - Manfred - Conradino (1876) Philippe Mainl'nder, Die Macht der Motive. Literator Nakhlash von 1857 bis 1875 (1999) In Spanish: Philippe Mainlander, Philosophy de la Redenci'n (Traducci'n de Manuel Perez Cornejo; Edicon de Carlos Javier Gonzalez Serrano and Manuel Perez Cornejo; Ediciones Xorki, 2014) Notes The system of pessimism that philosophical literature knows will be inflamed by the realization that not being better than being is the highest principle of all morality. as a child of the married needy (11):95 The most significant day in his life (11):98 no spruce, Schelling and Hegel are poisoned, but quite critically overwhelmed Schopenhauer (11:102), to be necessarily subject to another in everything, to do the lowest work, to blindly obey (11):88, to be exposed to the eyes of the world

... Perfect ... quiet humble man, Buddhist, some follower of Mainlander, an avid vegetarian. This work that expresses my real thoughts and steel and strengthens me - this philosophy is the comfort of my life and death. quotes - Monica Langer, Gay Science Nietzsche: Dancing Consistency, Palgrave Macmillan, 2010, p. 231. World pain, pessimism in German philosophy, 1860-1900. Oxford: Oxford University Publishing House. p. 218. ISBN 0198768710. Philip Mainlander's Inherent Philosophy: Cognition Analytics, Section 28 (PDF). Thomas H. Brobier (2008). Nietzsche's philosophical context: intellectual biography. University of Illinois Press. p. 149 n. 42. ISBN 9780252032455. Philosopher Philip Mainlander reveals the principle of Nirvana: the world as a project of the suicide of God. Noye zerher Tseitung. March 15, 2003. After all, no less than Friedrich Nietzsche, as long as he adored Schopenhauer as Mainl'nder, paid tribute to his fellow philosophical disciple (both readings resemble the Augustine Take, Read to the last detail). A b Robert Weeks. Schopenhauer World as will and representation: A guide for readers. Bloomsbury Academician. p. 156. ISBN 1441104348. Cioran was particularly impressed with The Mainlander. Wind Elband, W (1958). History of philosophy. New York: Harper and the Series. In this regard, he comes into contact with Mainlander, who with him and after him developed Schopenhauer's theory to the asceticism Philosophy of Salvation. Theodore Cessing: Schopenhauer, Wagner, Nietzsche. An introduction to modern philosophy. Leipzig 1907. Philip Meinlander: Philosophy der Erlosung. The quote after Ulrich Horstmann (ed.): From Verwesen der Welt and other remaining posts, Manuscriptum, Warendorf 2003, page 85. Messages from the handwritten self-biography of the philosopher. Printed in Winfried H. Muller Seyfarth: modern pessimists as decadents. Texts about the history of Philip Mainlander's redemption philosophy. Philip Mainlander: The Story of My Soldier. Diary sheets. A quote after Ulrich Horstman (ed.): From Verwesen der Welt and other remaining items. Manuscript, Warendorf 2003, page 211 a b Walter Rauschenberger: From the last life of Philip Mainlander. According to the unprintable letters and records of the philosopher. Syddeutsche Monthly Ballots 9th place - Mainlander, Philipp (2018). Philip Mainlander's Immanent Philosophy: Metaphysics, Section 2 (PDF). Isera, Frederick. World Pain: Pessimism in German Philosophy, 1860-1900. Oxford University Press, 2016. 215-219. World Pain: Pessimism in German Philosophy, 1860-1900. Oxford University Publishing House, (2016), Head of Ethics. A b Arret, Julien (January 1885). La philosophie de la r'demption d'apr's un pessimiste. Revue philosophize. 19: 632 - via BnF Gallica. B Sommerlad, Fritz (1899). Rupertin del Fino. Freely edited and with a foreword by Fritz Sommerlad. Munich: Morgenblatt der Algemeine Tseitung. p. 4. b Syling, Max (1888). Mainlander, the new Messiah: good news in the midst of the prevailing confusion of the mind. Munich. Geyser, Frederick K. (2008). World pain, pessimism in German philosophy, 1860-1900. Oxford: Oxford University Publishing House. 202-203. ISBN 0198768710. Nietzsche's philosophical context: intellectual biography. University of Illinois Press. p. 149. ISBN 9780252032455. Decher emphasizes the importance of the fact that Mainlander reinterpreted Schopenhauer's metaphysical and unified will to a less metaphysical diversity of will (always in the struggle) and the importance of this to Nietzsche's will to power. It was in a letter to Kozime Wagner, on December 19, 1876, that Nietzsche stated for the first time that he had broken up with Schopenhauer. Perhaps Mainlander's book ends with a long section (more than 200 pages), consisting mainly of critics of Schopenhauer's metaphysics. Nietzsche, Friedrich. The science of gays. SWR2 Knowledge: Philip Mainl'nder'nder Guide to Happy Not to Be. Southwest radio. September 28, 2008. Narrator: Lust creates suffering - that's what Schopenhauer meant. Friedrich Nietzsche, another Schopenhauer student, studied the philosophy of Minelander redemption. Some minlanders accused him of writeing him off. O-Ton - Guido Rademacher: Whether he was actually a plagiarist, I can't say. There are fantastic parallels. - Rademacher, Guido (2006). The disintegration of the world: Philip Mainlander; lived for a short time and long forgotten. London. page 160. ISBN 978-1-84790-006-7. Heinrich Keselitz, May 17, 1888. Friedrich Nietzsche: Letter to Heinrich Keselitz, 17/05/1888 - Er hat mir bewiesen, Dash Mainlander Kane Jude War. — ^ a b Arrét, Jullien (January 1885). La philosophie de la redemption d'apr's un pessimiste. Revue philosophize. 19: 648 - via BnF Gallica. - Bebel, August (1879). Die Frau und Sozialismus. zurich-Hottingen: Volksbuhandlung. 18, 90, 144. - Bebel, August (1914). Aus Meinem Leben. Berlin. - Bernstein - Kautsky, 17.8.1984 - Niuvenhuys, Domela (1880). De Vizbehierte der Verlossing. De Banier. 1: 247–287. Winfried H. Muller-Seyfarth: Lichte Finsternis, Alfred Kubin and Ernst Barlah 2015. Akutagawa, Ryunosuke (June 8, 2018). Note to an old friend (PDF). Durch Dr. Atzerts engagierte Leitung resp. Betreuung entsteht eine englische zbersetzung der Philosophy der Erlosung in Australien. Thanks to Dr. Acerst's active leadership and support, the philosophy of redemption is currently being translated into English in Australia. In: Mainlander Global. Offenbacher Mainlander Symposium 2016 (International Minelander Studio, Bd.4/17), Koenigschausen and Neumann, 2017. p.111. 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