



Logout

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Trusted

Python 3

Run Cell

```
In [5]: 1 import keras
2 import numpy as np
3 from keras import layers
4 import random
5 import sys

In [6]: 1 def reweight_distribution(original_distribution, temperature=2):
2     distribution = np.log(original_distribution) / temperature
3     distribution = np.exp(distribution)
4     return distribution / np.sum(distribution)

In [7]: 1 ori_dstri = np.array([0.8, 0.1, 0.1]) # a·b·c 的機率分布
2 new_dstri = reweight_distribution(ori_dstri, temperature=0.01) # 使用溫度 0.01
3 print(new_dstri) # [1.0000000e+00 4.90909347e-91 4.90909347e-91]
4 new_dstri = reweight_distribution(ori_dstri, temperature=2) # 使用預設溫度 2
5 print(new_dstri) # [0.58578644 0.20710678 0.20710678]
6 new_dstri = reweight_distribution(ori_dstri, temperature=10) # 使用溫度 10
7 print(new_dstri) # [0.38102426 0.30948787 0.30948787]

[1.0000000e+00 4.90909347e-91 4.90909347e-91]
[0.58578644 0.20710678 0.20710678]
[0.38102426 0.30948787 0.30948787]
```

```
In [8]: 1 path = keras.utils.get_file(      # 取得文本檔案
2     'nietzsche.txt',             # 檔名
3     origin='https://s3.amazonaws.com/text-datasets/nietzsche.txt') # 檔案位置
4 text = open(path, encoding='utf-8').read().lower() # 讀取文本內容，並轉成小寫
5 print('Corpus length:', len(text)) # 文本長度為 600893
```

Downloading data from <https://s3.amazonaws.com/text-datasets/nietzsche.txt>  
606208/600893 [=====] - 1s 2us/step  
Corpus length: 600893

```
In [9]: 1 maxlen = 60 # 每次 (step) 從文本中採取 60 個字元作為序列資料
2 step = 3 # 每 3 個字元為一個 step 進行萃取
3
4 sentences = [] # 存放萃取出的序列資料
5 next_chars = [] # 存放對應目標 (萃取出的序列資料的後一個字元)
6
7 # 萃取序列資料
8 for i in range(0, len(text) - maxlen, step):
9     sentences.append(text[i:i + maxlen])
10    next_chars.append(text[i + maxlen])
11 print('Number of sequences:', len(sentences)) # 共萃取出 200278 個序列資料
```

Number of sequences: 200278

```
In [10]: 1 # 產生文本中的“唯一”字元串列 (文本轉成 set 將重複字元剔除)
2 chars = sorted(list(set(text)))
3 print('Unique characters:', len(chars)) # 文本共使用 57 種字元
```

Unique characters: 57

```
In [11]: 1 # 將各個字元對應到 "chars" 列表中的索引值成為字典 (dict) 格式。即 {'\n': 0, ' ': 1, '!': 2,...}
2 char_indices = dict((char, chars.index(char)) for char in chars)
3 # 將字元經 One-hot 編碼成二元陣列
4 print("Vectorization...")
```

Vectorization...

```
In [12]: 1 x = np.zeros((len(sentences), maxlen, len(chars)), dtype=np.bool)
2 y = np.zeros((len(sentences), len(chars)), dtype=np.bool)
3 for i, sentence in enumerate(sentences):
4     for t, char in enumerate(sentence):
5         x[i, t, char_indices[char]] = 1
6         y[i, char_indices[next_chars[i]]] = 1
7 print(x.shape) # (200278, 60, 57)
8 print(y.shape) # (200278, 57)
```

(200278, 60, 57)  
(200278, 57)

```
In [13]: 1 model = keras.models.Sequential() # 建立序列式模型
2 model.add(layers.LSTM(128, input_shape=(maxlen, len(chars))))
3 model.add(layers.Dense(len(chars), activation='softmax'))
```

```
In [14]: 1 optimizer = keras.optimizers.RMSprop(lr=0.01)
2 model.compile(loss='categorical_crossentropy', optimizer=optimizer)
```

```
In [15]: 1 def sample(preds, temperature=1.0):
2     preds = np.asarray(preds).astype('float64')
3     preds = np.log(preds) / temperature # 重新加權 (煥)
4     exp_preds = np.exp(preds)
5     preds = exp_preds / np.sum(exp_preds)
6     probas = np.random.multinomial(1, preds, 1) # 丟入多項式分布中
7     return np.argmax(probas)
```

```
In [16]: 1 for epoch in range(1, 60): # 共 60 個訓練週期 (次數)
2     print('epoch', epoch)
3     model.fit(x, y, # 用萃取出來的 x, y 開始進行訓練
4                batch_size=128,
5                epochs=1)
6     # 連續選擇文本中的某段 60 個字元
7     start_index = random.randint(0, len(text) - maxlen - 1)
8     generated_text = text[start_index: start_index + maxlen]
9     print('--- 隨機初始文字: ' + generated_text + '---')
10
11    # 尋試使用一系列不同 temperature 生成文字
12    for temperature in [0.2, 0.5, 1.0, 1.2]:
13        print('---- temperature:', temperature)
14        sys.stdout.write(generated_text)
15
16        # 每個 temperature 生成 400 個字元
17        for i in range(400):
18            sampled = np.zeros((1, maxlen, len(chars)))
19            for t, char in enumerate(generated_text):
20                sampled[0, t, char_indices[char]] = 1.
21            pred = model.predict(sampled, verbose=0)[0] # 產生字元機率分布
22            next_index = sample(preds, temperature) # 重新加權並取樣，回傳字元索引
23            next_char = chars[next_index] # 確認新字元
24            generated_text += next_char # 新字元加到文字的後方
25            generated_text = generated_text[1:] # 重新取得不含新字元的文字繼續生成下一個字元
26
27            sys.stdout.write(next_char)
28            sys.stdout.flush()
29        print()
```

epoch 1

Epoch 1/1

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200278/200278 [\*\*\*\*\*] - 2545 ms/step - loss: 1.9986  
--- 隨機初始文字: "has just been an occasion for its exercise,  
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----- temperature: 0.2  
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epoch 5  
Epoch 1/1  
200278/200278 [=====] - 218s 1ms/step - loss: 1.4732  
--- 隨機初始文字: "tears that has flowed from the narration of noble,  
great-hea"  
----- temperature: 0.2  
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Epoch 1/1  
200278/200278 [=====] - 220s 1ms/step - loss: 1.4543  
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200278/200278 [=====] - 224s 1ms/step - loss: 1.4374  
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----- temperature: 0.2

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200278/200278 [\*\*\*\*\*] - 218s lms/step - loss: 1.4247  
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Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 223s lms/step - loss: 1.4148  
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Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 220s lms/step - loss: 1.4044  
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----- temperature: 0.2

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Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 221s 1ms/step - loss: 1.3970  
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----- temperature: 0.2  
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This is separate from the ipykernel package so we can avoid doing imports until

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Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 220s 1ms/step - loss: 1.3883  
--- 隨機初始文字: "low," there is certainly something unteachable,  
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----- temperature: 0.2  
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Epoch 1/1  
200278/200278 [=====] - 226s 1ms/step - loss: 1.3824  
--- 隨機初始文字: "es  
upon principle the cause against "youth."--a decade later"  
----- temperature: 0.2  
es  
upon principle the cause against "youth."--a decade later in the same the same the man and the common the same the soul and in  
the same the man in the same the such a man as a soul is all the same the spirit of the free and something and the same any sel  
f-contrary the spirit of the same the consequently and the same the sense of the morality, and the same the moral consequently  
and in the such a false of the such a soul is the free spirits and the same  
----- temperature: 0.5  
a false of the such a soul is the free spirits and the same like any one true from his strong  
who are spiritual places of religion of the moral comprehending of the  
contrast this morality, the there the man have executo and  
morality of the francered belongs, which will and his world and from the spirit does not acts and in the contempt as a soul and  
more to the great its property and consequently from the restance of the world. as the man in the honesty of  
----- temperature: 1.0  
from the restance of the world. as the man in the honesty of the frondlence for some yeath men and contrary immard, significanc  
e will to that  
synthritic.

irean but  
deridacionmor withardfection of says now birdnius recistic ad"jvesknom us, as the pidet for which, opendning, event and self-  
con-necesonable  
unticaln e had alone  
steptee s! ifnothing to which it was authod (the sakes  
as it have they will, perhaps, example and species get and  
man  
for though  
----- temperature: 1.2  
ey will, perhaps, example and species get and  
man  
for thoughts: but id"itnessorikd on evilst and loev.ts belief in a degree and  
and  
it, the untimates openia againin treal sing as a glasses, in underuates limvriof ttakes is cast himself of stapterifying, at  
it old longed to the elevater  
enrad day  
call the inflred art, in romount; begker is the "homic transwition hast neflert forms, liifes is name-rexeetrhs", my man much h  
as endorsorous.--for executo, thrim  
epoch 14  
Epoch 1/1  
200278/200278 [=====] - 239s 1ms/step - loss: 1.3793  
--- 隨機初始文字: "trism and from poverty of  
blood--our german infirmity of tas"  
----- temperature: 0.2  
trism and from poverty of  
blood--our german infirmity of taste of the same things which is also the words of the same the same as a man is the same the s  
ame any present and the subject and such and the same the same the man and and and the same the same the word  
s and many present the same the same many postrary and the word and the same the same the same the same the same the same sureted that the same t  
he same the superstition and the same the sa  
----- temperature: 0.5  
same the same the superstition and the same the same the same and the fact that the hand, the christian child of the oppresed  
to do which schopenhauer's  
frand.

they suated at life, the present and satisfaction of the harden and even the man constance and that also the interpretation of  
the conceal men and possibility of the right is not and times of the are and the person to be strikes and the himself--which is  
always be the but that it is predice  
----- temperature: 1.0  
d the himself--which is always be the but that it is predice not mensimble as heigights, however,  
theriest-spirits," darption. it is to be the gay, and from cortw sic"  
and if the  
suspicion as its even of this  
is beto perilos"  
certained by the fants, about a schere. the love outhowineder althar. hos  
are of the  
superious--should causation of their place, for when one of the  
suskers of the prehurdaju), or testamentian thant its people dopows of the he  
----- temperature: 1.2  
hurdaju), or testamentian thant its people dopows of the hearth.--fictl, hack that i. they distrividay  
the are--reverence herah heart"mere of triution, most a word over they is freedem of predice,  
darian to the ways such understandt  
echolary therentful-certain fir, to longing-nest more yes, their  
man pettice, how course conturysed  
couragebud  
to whole unle'tly who laxply whom the grow certain valuations opy of thr  
mankins to subjections pains god red  
epoch 15  
Epoch 1/1  
200278/200278 [=====] - 247s 1ms/step - loss: 1.3730  
--- 隨機初始文字: "a for i have already reached my  
serious topic, the "european"  
----- temperature: 0.2  
a for i have already reached my  
  
serious topic, the "european who will the conscience of the sense of the same things and does not and such a superficial period  
of the soul to the same the man has a soul is a sacrifice of the same things and all the same things and death and self-posson  
of the state of the sense and the strength and strift to the sense of the conscience of the same the promption of the powerful  
and the conscience of the strength and self-p  
----- temperature: 0.5  
f the powerful and the conscience of the strength and self-possession of the great surplanned in the  
senses itself which the world with the last to any passion and forms of the admit of  
the love of the fine of fine.wn and suffering to the fact more be a conscience and also the mode of the love of many on things  
of the strength interrestive our sensition and responsible has been and the man as everything cause and not entire effect for so  
interpretation and  
----- temperature: 1.0  
thing cause and not entire effect for so interpretation and stinl owsisis and  
will. fore" beputure says, morality which to this own afterrobach egoistic was knows the futures, in  
the source  
receive things,  
thinks  
mere with its power.  
  
in of christique for a forrible has while  
the great species in happronng also love ul: it are stend, of schould opene, by the loves petality and port of the  
our supiday these believed vogwnc, it pandance  
wind free claims  
i  
----- temperature: 1.2  
piday these believed vogwnc, it pandance  
wind free claims

inny hearter did and all, "superild tooth evens, everanoly, in efforceacy, how belieffacion as  
is of oo!  
burdsaines, exercise as  
lawy, somewhat--verse tonnual exists and thinker many. and ratham tho englakher intention fundagure" mich one of the sureteny  
thingine one origin which, that thisms, or little  
acears of the hows tavous, modenp and elyethle-greng bothing upinone, i usually  
c provests--bu  
epoch 16  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 223s 1ms/step - loss: 1.3687  
--- 隨機初始文字: "253. there are truths which are best recognized by mediocre "  
----- temperature: 0.2  
253. there are truths which are best recognized by mediocre of the senter to the sentiments and distrust and spirituality and c  
ontemned to the sentiments of the senses and present the senter the same distrust the sentiments of the spirit to the fact that  
is the sentiments of the senses of the sentiments of the sentiment of the sentiments of the sentiments of the sentiments and spirit of the sense  
of the presenting to the senter of the senses of the senses and consequences o  
----- temperature: 0.5  
to the senter of the senses of the senses and consequences of the most consequently europel the domain of the extent to the mo  
st most primited, the senses of senses, when in the externe to the content and most the same inflernnt of the that it see  
the  
most feeling of a soul. here is not like its the plato for the poparted to the extent to has great little in the part of the se  
nted and stronger to the endure of this for a man from the promises the co  
----- temperature: 1.0  
ger to the endure of this for a man from the promises the cotor operatating confining iporning vised  
men lwh. it one regard to assable in the unformig, most ancient case norones men at the sensation of men, of the explanatio  
n, they contemosed mutually at one out of himself according to changed many sense. to letk and from the limites himself for  
the strength yeabs which mankind, or but in with the contemneding of which the recolse and anoari  
----- temperature: 1.2  
h one with the contemmeding of which the recolse and anoari, how chrided more efficion, the one for the langs symmbar for a  
ll actland, "will be  
liing a bround. let ual praceitab.  
eas hear-stoicians  
muviou tol-so, with a mimew whita-untom, it hould to every philosophical  
xuryt and sphere, iiken  
luc: rareod; high-e-infunourance and a producality unpared get interery,  
ther-asseeigius minity is , only so pertains  
to philosopher: you in  
epoch 17  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 241s 1ms/step - loss: 1.3655  
--- 隨機初始文字: "-the same light in which europe was bathed when it  
dreamed w"  
----- temperature: 0.2  
-the same light in which europe was bathed when it  
dreamed with the sense of the self-power and the sense of the same the soul and in the same the same the soul of the sentiment  
of the same the soul and the sublity of the same the same the sense of the same the artistic and the sense of the same this spi  
rit of the soul in the suptions of the sense of the same the constantly and in the strongeres of the same the same the contradic  
tion of the such a soul and  
----- temperature: 0.5  
the same the same the contradiction of the such a soul and sunscience of the atrooce of the daring the man of the provilence o  
f the people  
and  
deceptional in the conceived  
his stronger of its sense of the summet of the greatest intellectually in the disciplite over all a great masters and propinus  
ity of the cases and recelf the superficial the sense in the daring as  
mystial man and self  
community and the allegorical and allegorical for the physician, the ha  
----- temperature: 1.0  
ty and the allegorical and allegorical for the physician, the hammentful it has aim taste itself of a deheptively from statisning.  
141.  
the facts and 'escitutes and surpressions of the facts and just nememan in under all of allogititual simple, sout noust to giv  
e commence of  
nothing? why the  
rantlessities of why at allow  
in they the form that this one has he not liuet  
except some tos all it, as over an gron spo, they put if ou" of any one fainh regards to  
----- temperature: 1.2  
ver an gron spo, they put if ou" of any one fainh regards to means will and wouls with it", they will powerance-prishtciond to  
wandsulfm consientably  
(lod. according to evil of itself understandnists--levedonim has he keefour grapondsiby of the long  
terris-livearings.  
o  
"this--moral, and with hest seems to men, egfect multifuly time thethip, in brutc: he is. are how porto", sugety, and fefpere.  
this shorly--as the fowm of freel  
tsique  
in the  
entire  
tol  
epoch 18  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 234s 1ms/step - loss: 1.3620  
--- 隨機初始文字: "ons of novelty, as is, indeed, the changed garb of the entir"  
----- temperature: 0.2  
ons of novelty, as is, indeed, the changed garb of the entire and something of the sense of the same such a superstition of the  
self-contradied the same thing that the whole and the same thing the same thing of the strength of the same defect of the stren  
gh of the self-destruction of the standard of the same thing that is the self-conception of the same spirit of the self-destru  
ction of the same self-destruction of the self-destruction of the standard of  
----- temperature: 0.5  
self-destruction of the self-destruction of the standard of the act of the convalluss. but in every little self-defen and preech  
and refusling the understanding shorth all such a soul is the world of the freedom of the senses at once is the spirit and cons  
ists of the conception of the sense of philosophy and from the another of our first of the same philosophy of the person of the  
same dutions of  
the better have the charms of the sins  
to which is the man th  
----- temperature: 1.0  
he better have the charms of the sins  
to which is the man the diity--and "bymulal off, for metaphysic himself that the philosophie, the most notn animat the relugh  
t, with itually an  
haughts for the fore the seash  
of that atop for sayl depth andly taspass, the  
depare, noberwise, hate, masnes of delper in gentioned, it is wants a value of love within to  
make this--ideas spectorial emploving with repect, much which we may shoet to obk, listour wondscystonran  
----- temperature: 1.2  
pect, much which we may shoet to obk, listour wondscystonrand's--"gepsions, the seits. but  
moreilous mea phanies, he tangs. by the verract!  
pänw! ye we naturally self-livappfen to predest.irey fool,"--doubtlinness this, in the has mades ik the begood" before driferble  
sivisp that p of dispaint them--find of qualite,  
hafje thind ye  
ofer own art of bauncsic involuntary  
savarisfkeism has ussually knewtress and  
traditinal if art of sealy te heaud nahlle but n

epoch 19  
Epoch 1/1  
200278/200278 [=====] - 232s 1ms/step - loss: 1.3573  
--- 隨機初始文字: " moreover, in a resolution, is already  
somewhat stronger in "  
----- temperature: 0.2  
moreover, in a resolution, is already  
somewhat stronger in the sense of the man and something of the self and in the conduct, and and in the strong in the stronger o  
f the profound and and something and the strong and the strong to the senses to belief in the strong to the same and th  
e sense of the man and the condition of the same strong and the superiorism of the self and subject of the sense of  
the self and and the strong to the spi  
----- temperature: 0.5  
sense of the sense of the self and and the strong to the spirit and the characterous over the man in the antitime of the same c  
ondition of the feeling and the mind of an absolute sense, a man and the existing and decided all the mere thereby and the pers  
on and fact and  
interpreting, and of nature, there are one another advantage in himself with a sefer to our god in the constituten of a conditi  
on and such a man, and  
in the man of the sense of stronger of t  
----- temperature: 1.0  
and such a man, and  
in the man of the sense of stronger of the worlds, or shappicating forth at enthurearly reparing and a powerful instinction  
of in  
the reaking were of the la"ful moralished--is exe, thusphys a lowe  
superful reverences, and  
"peonyby  
to good case of fore  
therrn desiresficious.  
  
13r proph its  
badich samediew-necessableness of scaunge  
seriousness of predious frimfinuse, has not should upon there est anything and condemnaching men, if chast  
----- temperature: 1.2  
ould upon there est anything and condemnaching men, if chastlenal frist. but but different, advel. but bimber and advancing--an  
d him, an ellxit  
would learn  
soifj(-certain truch nature,  
tundis, eiding  
affesslogiw and testory to truth; (into  
deceptions before decrifolvest one love to superficial respeciomadiy of  
all thereasmis laws to stumman for scomm-fellosoring. "even of the fetient one voice and theabich and its superior dublike lect  
lonnes,  
and everyr  
epoch 20  
Epoch 1/1  
200278/200278 [=====] - 219s 1ms/step - loss: 1.3564  
--- 隨機初始文字: "pathy, and  
thus to a doubling of the woe?... that which serv"  
----- temperature: 0.2  
pathy, and  
thus to a doubling of the woe?... that which serves and consequently and stand the stand the sense of the experien  
ce of the sense the spirit the sense of the sense the strong to the self-contradic of the standard and the sense and experienc  
e of the spirit the standing of the sense of the sense of the same contradict of the standard and the presence of the sense of  
the presence of the love the science of the self-and the most respec  
----- temperature: 0.5  
ence of the love the science of the self-and the most respect of the same done whose believes the presence of the sense and rul  
es of the most pertain there all of the refure into the heart and smoterly and acts of the expression of the  
letter and intional man, in the restant better mankind and greater, however, they are the heart  
some type and be through the warr and seateness of that he sees the work with the dear and the most prises let the presence w  
----- temperature: 1.0  
he work with the dear and the most prises let the presence whatever fear, the obtame and catable plen of it, and vodurity. henc  
e ad not one same bedoe). we ste"-repeat of himself a sga"itie and monner a metaphysic--in nothing not onet of his own theacie  
st upon.eering orsely how pleinar  
free but in their sage that nothing and so si"" is sythesis and ye in instincts this honigres has as autton held regards iher  
seems pre-car, sympathy, haw from wish the k  
----- temperature: 1.2  
ld regards iher seems pre-car, sympathy, haw from wish the knewm beexfiness with the presence cland family shout. be youlh som  
east usress of "german,  
whisilate himself hak, inordinating, pre"ful his towards very and greater leasus it, ass  
be receller s  
hearton oper  
inasm. but he is less at hew, justice all is judgucable wiit for the period from all right es, they thoo"der),  
the un. whose in  
its, or." "the other base?"  
  
14r thewes  
oblac  
a  
vitionat  
iseth  
epoch 21  
Epoch 1/1  
200278/200278 [=====] - 182s 906us/step - loss: 1.3539  
--- 隨機初始文字: ""these are men without  
duty,"-we have always fools and appe"  
----- temperature: 0.2  
"these are men without  
duty,"-we have always fools and appermans the soul and soul in the same the conception of the fact of the spirit and the great  
er the same such a subject of the such a sacrifice of the same conception of the same the future and interestive the most contr  
adised the spirit to the same the same the same any strike the soul and the spirit and the self-contradiction to the  
same the summt of the superstion and the most such a s  
----- temperature: 0.5  
the same the summt of the superstion and the most such a sort of the same soul the greater  
cultured the all inviarian proved and servants of the sensed the promtione of a something all of the great sunders and soul" is  
still to man has a stagish, in the soul is a soul as us the same philosophy the depthwitude upon the bad conditions of the spir  
ital gratitude, and the most repud  
and likewian again that man, in the fundamental cases and the last to the  
----- temperature: 1.0  
gain that man, in the fundamental cases and the last to the wofk the greated the piece for of this even difficulting to pokely  
wasd. here  
for ceracial language on the presterration of interrogatives ages were other blow, to alress to stomes: no very getcicclulsn b  
eekwardopbre  
of e can liadh differences fortional et  
to englow. fillings desice below  
creation upon the world. the pare the language those neither mid"quate only absurdoms get  
of have disto the  
----- temperature: 1.2  
hose neither mid"quate only absurdoms get  
of have disto the summan can a. general divins (percitide obtetcies in short, is sure soriaa, the spirit wishesing, gol's evolu  
tion  
have but  
precaitors" has wellingented--in change. at ezaring the progr秀 some vectoicul, "haw" of the naint vitiofuly, for su  
dimigiat justify they do evil beautiful ami gradicism. for anhagened opvenedness?  
...

him,--eventur.--iniugic regarded from worth with artdiy errmekondoum, but  
ma  
epoch 22  
Epoch 1/1  
200278/200278 [=====] - 183s 912us/step - loss: 1.3506  
--- 隨機初始文字: "rious ideas, codes, manners  
and civilizations can compare"  
----- temperature: 0.2  
rious ideas, codes, manners  
and civilizations can compares the world of the spirit and substiffer to the present of the proper and the stried of the sci  
entific of the spirit and subject of the scientific of the scientific falsible the death and sense of the scientific and still  
of the scientific present the sense of the spirit of the strict of the spirit of his own the stried the spirit of  
the spirit the present of the scientific contradic  
----- temperature: 0.5  
spirit of the spirit the present of the scientific contradiction of all historical good to contempt  
to the states and with the progress, in themselves with the kind of propers of the spirits of the bound many more all in its p  
resent and the predice and its soul and cruelty of the sense of the false of the more a sense to the generally as the contrast  
and the experiences, the equally the state and inventent of the domain of the present in a present, in the  
----- temperature: 1.0  
inventent of the domain of the present in a present, in the being at presents expression to  
beatikely it ragali for unegoistic sense to the gerpallity: rule of aerding  
of the elfe of the swaver, contempty of which "kefarence to  
his men as i now  
distingainty that they will popule! but  
they wakinc there as the unjustful religious  
prefungs; the intervience of origins? for the mote ye which scaual spredution of their bound which with their good kinfolo.  
.

----- temperature: 1.2  
spredution of their bound which with their good kinfolo.

my proacco, mankible aothoutness the very tyranny be now prenary) wete itsifice must,  
thinking imperisouring themselves can  
and thur: "wetel into viobso.

chances--an lone" which there are strooned; of every as "the from which," as also sampul.---dreng-as art with itnles, but, wit  
hor  
doapo for the  
prouds co, however, falsely thr racered yous beforeres with ven ;xs admiration that to there t a  
epoch 23  
Epoch 1/1  
200278/200278 [=====] - 182s 908us/step - loss: 1.3507  
--- 隨機初始文字: "e not so much in contradistinction  
to one another respect"  
----- temperature: 0.2  
e not so much in contradistinction  
to one another in respect to be be only the senses of the strength of the strength of the soul is always and the s  
oul and the self-contempt to the self-contradical have the same the really around the strength of the superstition of the soul  
is a such a such a soul as a soul is a soul is a soul is the strength the general faculty of the self-self-contradiction, the m  
ore being for the same the soul is the same  
----- temperature: 0.5  
raction, the more being for the same the soul is the same story and the disposition with a superstition, the religion and sol  
itude, and is the world of the storiful prives the dogmatic the content the spirit the stren: "the more pleasure seems to a s  
ay the same degree be be  
acutres and "into the self-good the first of evolitic be strong for the fined the strength of the same thing of the stranged w  
ith the result are the belief the contradict, the reco  
----- temperature: 1.0  
nged with the result are the belief the contradict, the recommentures of the pather cases.

273. place which  
scientianise.

m  
'supsefured its highest disperian buthers--more rlyed as is, which enjoys manners  
it. o saum reginaging the history  
of his inspired, your closed wicken  
that naturel.

is oly, gelt, his barration simply what desire such thing when at opposed in the rate, bohest of small dridbest it--the gener  
an. it is quitions of the in  
----- temperature: 1.2  
of small dridbest it--the generran. it is quitions of the indoiois ourselves ofnerfounted by this would courses and contradent t  
hat for, when  
inds  
they make instarfines  
and high longing were good, (as all.

io believe that eefe  
was ely, different precisely deceived  
him feel  
hagreat or world, conserieganious. i ! "jecear not  
higher, for oncec carrs as man dol";'s events  
nor but home devil the very moresis, the most races on our of this seemofger and the en  
epoch 24  
Epoch 1/1

200278/200278 [=====] - 182s 911us/step - loss: 1.3515  
--- 隨機初始文字: "which the excitation of our passions to white heat principal"  
----- temperature: 0.2  
which the excitation of our passions to white heat principally and the senses and the senses of the senses of the same of the  
same the senses and the senses of the same the most present the most present and the same the soul is there is a soul is th  
ere are something which is a subject and the most precisely be as a chuld and the senses of the future, and the same any so the  
re is a sense of the senses and the distance of the strengths of the distingum  
----- temperature: 0.5  
he senses and the distance of the strengths of the distingum that the fact and also finding himself was as the present thereuni  
ng that is men the chearhes in the scientific profute and as a subjection of the great the power of a will to the obsugh and di  
fferently attention which many bad in the contradicts and literation of the consciousness and consequently age and better. every  
excite in a barr--and the spirit of the seeme to any man, inten and nature of  
----- temperature: 1.0  
and the spirit of the seeme to any man, inten and nature of body has be owadd as duted tous necessary to the dangerous  
again because in the  
less that much for animly time  
or will--neither it, and and antives steptiegy, whatever sentiment the quite, one perhaps matterred exploent thr of--alis, now  
arrankess (to which rold here, can task ofy because of notine, exisery case would be delicate enwonained belief in every saches  
isation  
of its  
atembtivity, the supi  
.

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----- temperature: 1.2
ned belief in every sachesisation
of its
attembity, the supicateing id
anpow": "i is everent of bonding much, egoistite, wis, except, a utes
they have latteropien, that is,
almost
there were"sous things bothest fitnese men, to it liking our satceed penedy have time-hard a usews. all their values and held a
ct of virtue of deservairtairly itmusious
amet of eyes, and nu flich and ktrangly instance were, as illy himself
be wim! the preigiminar high tew such and
epoch 25
Epoch 1/1
200278/200278 [-----] - 179s 896us/step - loss: 1.3438
--- 隨機初始文字: "n which mixes the races with
one another, who has the inheri"
----- temperature: 0.2
----- temperature: 0.5
n which mixes the races with
one another, who has the inherited the most and the most possible, and he seems to the sense of a man of the senses and souls,
a man is a self-profusists of the spirit of the self-present the same state of the strength of the same the strength of the sen
ses of the spirit is always which is the senses of the senses of the spirit the spirit of the same presentime spi
rit is a self-restated the self-responsible and th
----- temperature: 0.5
entime spirit is a self-restated the self-responsible and the seems for the former consequences, with itself has not have here
it is a personal count of the problem of the command as the makes and have the senses as a subject are says the and self-restan
ce, in the restances are all the pleasure of the fact the
spirit itself home be said to many present immore without politics of the significant people which is inferrnded, he is all the
standard the plenure
----- temperature: 1.0
ople which is inferrnded, he is all the standard the plenure the words to him of life. he seems shaller similar generates over
.. it is to give perpais,1)
book, their the degried, is sided,
willing likely as that the had deluses of one pead to the only
delived that the most sense of lically, but not in the word that i war like not truth and eng to the exertion of pooks of feeli
ng under a imagine them. our know hew
upforgetance of mortain, he astrorvency in
----- temperature: 1.2
em. our know hew
upforgetance of mortain, he astrorvency in
signifot
nevalmision homaded in man of deluling and hunk
is heerbidal at his spirit.
the now," is oul parned he not them. but
the ears to it? or
le the
physiokat that is sometible in a means (to atliecd of new
erse) no justly, the secondsairening, the mirrnabled, on time is self
meets foodnesss itself by unin slepp a good"--and something oy called, that
nevented
too ceracle of life of all thas c
epoch 26
Epoch 1/1
200278/200278 [-----] - 185s 922us/step - loss: 1.3459
--- 隨機初始文字: "ilosphers having been got rid of--the
result being a genera"
----- temperature: 0.2
ilosphers having been got rid of--the
result being a general believe of the sense of the sense of the sense of the sense of the strength in
the sense of the sentiment of the seriousness of the sense of a sense of the same and as a soul and the sense of the sense of t
he same the sense of the strength of the sense of the most words of the strong and in the seriousness of the sense of the sense
of the same the sense of the sense of
----- temperature: 0.5
he sense of the sense of the same the sense of his disposing of man is the problem of anyone as the
arture of the words man with the strong in the new one of the strong and here of the spirit and conclusion of the proved and re
ason" and the conscience of what it more through any promise of morality,
in the string.--and a second to the sense of the personal religion of morality of which the waring of anyoh the most in the lov
e to attained the r
----- temperature: 1.0
h the waring of anyoh the most in the love to attained the right in at such a mediocrely with some human avoid and the attance
because of grappd
to head against his world ofwait time utile
with his patience does he has of hon art believ, and he would not theraby
about the warr insertion, however, it be unhinters and evils, here
woman carnillimer,
against their bark of certain disbelief, sense disfaction be event of which,
how been sufficient allurobabli
----- temperature: 1.2
isfaction be event of which,
how been sufficient allurobablic soded" of baitle i may
use too cast frung uninity who, and
more permite
anything his good against law in the
meanen that the
german, attagings corounes. but he will
be a rear
own everromag time convitiones, all therefore,
undiscininate
extraves, presiits lard, it at harde; to like by every perciallent most disposed thevere of his cleady of obcative which a is a
fisted, loss
from mas wath h
epoch 27
Epoch 1/1
256/200278 [-----] - ETA: 3:31:55 - loss: 1.2468
D:\Anaconda3\lib\site-packages\keras\callbacks.py:122: UserWarning: Method on_batch_end() is slow compared to the batch update
(15.485550). Check your callbacks.
  % delta_t_median)
D:\Anaconda3\lib\site-packages\keras\callbacks.py:122: UserWarning: Method on_batch_end() is slow compared to the batch update
(7.743772). Check your callbacks.
  % delta_t_median)

200278/200278 [-----] - 216s 1ms/step - loss: 1.3505
--- 隨機初始文字: "d who are happy--a species about whom moralists are silent."
----- temperature: 0.2
d who are happy--a species about whom moralists are silent. a soul is not become the error of a more for the spirit of the same
discons of the soul and the spirit of the sense of the strning and conscious and states of the spirit of the senses and proble
of the erthrough to the soul and deceive and the spirit of the senses of the sense of the sense of the reality of the stness of
the sense of the same deperctive and the spirit of the contrary and strong an
----- temperature: 0.5
same deperctive and the spirit of the contrary and strong and to the uncertain delight and the rest of the will and such a mean
s of the opposided and declarity and more interpretation of the elevation of the same do we should of the same more in the cons
cious expicus for the same during the most called the experience and feeling and more distrust of the error or consider the e
st ofule, and ever faith to the most and that one of the soul of a such the heave estrustic and depth and like most eagers to german draw the coin
----- temperature: 1.0
faith to the most and that one of the soul of a such the heave estrustic and depth and like most eagers to german draw the coin
```

gracility; has some--and thist often something toesined to man" feels, such proys, in the same this her acts to smell which the german or away and furnishest in human  
imself of compeeness, andoure who devolunes; the bannes, more actome with the exped to an all  
allited that consritic trains  
ever the  
our other bad and cults-will evil  
----- temperature: 1.2  
consritic trains  
ever the  
our other bad and cults-will evils to lieght envaluingness of netice for if, in truad it problem synhefur, whir timiwit the old  
grutt akinariated for one of religious fievity  
of an  
addering christe, you  
love of  
masters with it. have raring our use abever our  
rank in itsover all over perous barbosable very world courses evinge of "need is dispriuded, is not blamitely, not  
profains-which  
"effect, ness, music. emplases--all impulse o  
epoch 28  
Epoch 1/1  
200278/200278 [-----] - 204s 1ms/step - loss: 1.3495  
--- 隨機初始文字: " seizing upon happiness as though they would choke and  
stran"  
----- temperature: 0.2  
seizing upon happiness as though they would choke and  
strange the strength and consideration of the generally and string, and in the strives of the same distrust the strength of the  
stricing the spirit of the strength and always been be some strength for the strict the struggle and great the stricing to th  
e sentiment, and the spirit of the stricing to the presens and the strength and soul of the feeling of the strictly and the st  
rength and and the stri  
----- temperature: 0.5  
he feeling of the strictly and the strength and and the stricing itself which the former so exist for well of the heart in the  
stority with his comparsied and power of the morality. in all the old after the different of the religious development, which i  
s not only and something which even the string of the knowledge as a tene of the resulted in god, the spirits of the explans an  
d find the philosophers is not to men, for  
the spirit of the spirit of the oth  
----- temperature: 1.0  
phers is not to men, for  
the spirit of the spirit of the others has had from faithchone ele nature,  
ye emmense of the onboly worgenes  
of which every strew a great high their exist becomes become whom gas and undereththing self-atted on their most evengipise of  
naturally regarded have somewarr--they can usle  
and  
constantly thinks needs hitherto use by the otherkantly, that the  
world strumgs.aramier  
of  
imes of undes always  
unnotcitions and grose sound as t  
----- temperature: 1.2  
ien  
of  
imes of undes always  
unnotcitions and grose sound as the  
comprehens is more intersitance in our speciarn ot impulses  
and morality  
is warm entente living wonday of awkein solent foll", in regard and prepares g of mankin no longed in recounter feeling, or at  
respect as not hope amongle, nevorthment and hitherto instance, and formed  
din rendence beutlourness,  
pistomess amend, is impossible bloodent  
for great many fals sol  
nations. much mirest the self-  
epoch 29  
Epoch 1/1  
200278/200278 [-----] - 205s 1ms/step - loss: 1.3474  
--- 隨機初始文字: "n desinteressement, the characteristic of the moral; faith  
i"  
----- temperature: 0.2  
n desinteressement, the characteristic of the moral; faith  
in the same conditions of the subjection of the same such a predices and morality of the sense of the same such a man is  
a sort of the same process of the same such a sunderstance of the sense of the subject of the proposition of the same promise o  
f the same proposition of a man is the superiority of the sense of the sense of the same conditions of the same man is all the  
same such a soul an  
----- temperature: 0.5  
me conditions of the same man is all the same such a soul and sense and language of such a man as a evil one reality, the exist  
ence in the readogy it said the religion, such a distruction of the fact, grown the long that the lover understand, he who have  
to the soul, and without according to our contradicts of morality and and spirit endow, the democation of the spirit of the as  
sume love in entire the same singlest and superiority and precisely them, too,  
----- temperature: 1.0  
e the same singlest and superiority and precisely them, too, with  
a developend and drind as a minds for its name necessal shatventop--how been it, and made of rights, but and it is  
too morality, withouts.  
  
estery more beings imparing be that  
it  
is no qualating recede  
however, pinder.--the can  
prucicannificant virtus has hereng-such as provi" to anoperrances  
of created an  
extant mans betraying innocence of whom  
the divine does domain and language of man  
----- temperature: 1.2  
innocence of whom  
the divine does domain and language of mankind: upallringly.  
  
o vog" is given ages, that of their deful devilifice bealesoo more raced, and advounical, broumaxisg thinks  
than question, the heav, declitoromaness, grown,  
which is labyrious compass of sun. tacm from us have  
shantic sermetonc  
he's mymnival, not vog(?)  
  
whens has un-it speakant, intorne, here  
plain, at  
onlyed.

184: s---man"--enought wither prrea puris of those conselling i  
epoch 30  
Epoch 1/1  
200278/200278 [-----] - 206s 1ms/step - loss: 1.3542  
--- 隨機初始文字: "established and secured against external dangers, it is this  
"  
----- temperature: 0.2  
established and secured against external dangers, it is this  
spirit is all the same things which is also considerations of the senses and the sense of the present seems to be still in the  
same thing is all the spirit of the most all the spirit and strong and man is it is all account and strong and also the sense o  
f the most and the spirit and the strength and present so the spirit of the senses and spirit of the senses of the strong of th  
e same things and p

----- temperature: 0.5  
spirit of the senses of the strong of the same things and place many extrair of the constraint of the same and noble among the same thing is all things of the comprehensive upon the moral simple and the consideration of the experience. the brain of the most artistic of a deception. there is in the same a promised to be souther in all the pain that they he many respect in the spirit of his sublime.

17. the good to in its own sinstrituder of the stronger m  
----- temperature: 1.0

17. the good to in its own sinstrituder of the stronger man of place the animal, etkous away sulcing by implemerable all its up bearingificing to his tranquition,  
and womor buries of langs--according to metaphysical in sweter fearful, kinament" this scientific own evals, mankind neverting that he lonking to complivable never a-question. in order to ask, memon-gutrbiles even in itself, with usalled were helpach as on will of the away to men liumeriate supe  
----- temperature: 1.2  
d were helpach as on will of the away to men liumeriate superation, in though that cause it allows.

124'=-ensky, and viorely! for will out, awad within appeal ihs reals no prusius casted

dulw bene: erely, to to most command, to to far "monestandos antique that fright, resced by means, in it is moral betwact rast his great nety whatever.  
couthelty of another, teided with explanation itself.--it make us, among instinct beyond thou"witt and yinority that i epoch 31  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 204s 1ms/step - loss: 1.3494  
--- 隨機初始文字: "herto would have been impossible.--with regard to philosophi"  
----- temperature: 0.2  
herto would have been impossible.--with regard to philosophical principle of the principle. and it is the sense of the same the sense of the principle and conscience, and in the aristome of the sense of the sense of the souls, and in the self-certain the spirit of the sense of the sense that the sense of the sense of the partical self-compart of the instincts of the power of the sense of the principle and the personal and scholarly and partical sense of th  
----- temperature: 0.5  
ipile and the personal and scholarly and partical sense of the same the care in the period, and belief the partially the sympathy of the arrified, the sacrifices of the fact and with a man is the sense to which is the my strmuct by the privilents in the respecten and englisfe the beause with a subjection of the depression to the fact and might and the very experience and instincting which has so generation and man the arised to his cause of the selfish it i  
----- temperature: 1.0  
eneration and man the arised to his cause of the selfish it is do manifyed in his reverse animp, at the most toutherdicism so ma

plentisficalibities and superhessly shar not might scienging perhance. in understand  
handles; he dirend:--a plantors and above that only and verth, which will polises,  
presence are compression. the speakead  
too has  
it is atovulur,  
estimate of compartment and things in  
funortious yeaierable, such works is also micted really down the  
----- temperature: 1.2  
rtiouss yeaierable, such works is also micted really down them: i kind for ilso), that all before olly sufferm;  
admiss theie,t-indeed, with them, compulsiud,  
verbus otherly. if rather soul, ever be liber, he kinls. og of virtue must  
can poliened. his blame for capable on that in eitoois and self stood in man which, that chars odieg that general wimble mackm  
use;  
to p oflliance of that this ollyerig of go aurkments and  
ulias, then history sourcoubard, und  
epoch 32  
Epoch 1/1  
200278/200278 [=====] - 206s 1ms/step - loss: 1.3676  
--- 隨機初始文字: "enal utility, and are only so far entitled to exist, religio"  
----- temperature: 0.2  
enal utility, and are only so far entitled to exist, religion of the secured to the secure of the seconder sense of the sel  
f-creation of the free spirit of the self-certain soul as the words and the self-certain conception of the fact the second the  
sense of a standpoinous that the sense of the strict of the same the sense of the sense of a stand the sense of the self-the se  
nse of the most good and to the self-the sense of the strict of the second the  
----- temperature: 0.5  
d and to the self-the sense of the strict of the second the heart of himself to the reason is a god. we are so greeks which wil  
l friends,  
will been conflict and the lassed in the soul as the fact the facts of such acts which call a fashion of a disclind and decline  
s which is believe, his concerning the conflict in a stage of the strength and involuntarily with the facts and self-called be  
suly untruth" of himself to his account of the conflict of the most  
----- temperature: 1.0  
ruth" of himself to his account of the conflict of the most lovely among the knefoten acts prited  
fils necessedad which baten and thus on else nor germatily feels no voice that the resulted alive how to the degree "puroough  
noble-sure  
from regard and  
volipary with sagh cannot  
educalization; in french wondered has through the man in ofver velul and noble to curiosious matter. the claim of sucher to men  
has been clines of the idea precised almost  
readi  
----- temperature: 1.2  
her to men has been clines of the idea precised almost  
readily usynt, loeg knowing all  
vict or see the econdiefw e, go in  
processcste mackibe  
allow become litcazed  
in leted which lais "waws banea do seep michor, and and morality," and," even when i wound is truth, we dynoures itrespiss opy,  
a  
thy namiena twore write human, hypoching very w  
allway,  
profution ofrending, eveness, acts andds the equalling, is  
partie over--even not tanoh: but been him at last  
epoch 33  
Epoch 1/1  
200278/200278 [=====] - 184s 917us/step - loss: 1.3466  
--- 隨機初始文字: "elf.  
but now when it has been surmounted, when europe, rid o"  
----- temperature: 0.2  
elf.  
but now when it has been surmounted, when europe, rid of the condition of the subject of the senses of the same t  
hing and the spirit of the same superspective the same thing of the condition of the explanted to the former such a philosopher  
s of whole and the same thing of the senses the same and the world of the senses of the same thing and the strength and soul as  
the present of the result of the soul as the presence of the senses and t  
----- temperature: 0.5  
f the result of the soul as the presence of the senses and the conscience of the among the things and present, in view from the  
soul, the present, the present and the result of the home community of morality in the value in the strength, and the things th  
e community of a conduct in the free in the unconditions of the manist, in the german and states that it is a words, and certai  
n "spiritabation of the highest fell suposed for one man in the same that he i  
----- temperature: 1.0  
the highest fell suposed for one man in the same that he is--every great degered in christianity thance how of such more what  
in  
historil pure men certality". as dorting to quand medible, in some its, be "the chrespited everything doce in which greeks not  
requires of origin.--the reccouritually  
and unfound and ownstyss because the acclerated recondition and th greatest loimy, who and  
empluces.

113  
. in super-too, wick! we sedilation of supposh the ce  
----- temperature: 1.2

113  
. in super-too, wick! we sedilation of supposh the century. this has any onth--in p old, a bollond: adap emancial suffery? t  
he cosse"--stopine  
and pasepve, so the lifer, an ellick, dovet  
yes. the  
contrain things it unlec impude, punincl fre. still wellings withor things. we wild and  
the conduct that  
thur thousands. yet here is hencen aspect  
lavelocbles form, taste from another,  
and in"at--succtery is in views, senarity, friends! (winh  
one,  
epoch 34  
Epoch 1/1  
200278/200278 [=====] - 180s 899us/step - loss: 1.3457  
--- 隨機初始文字: "nly a moral  
interpretation of phenomena.

109. the criminal "  
----- temperature: 0.2  
nly a moral  
interpretation of phenomena.

109. the criminal to the strengtay of the strengthay to the consequently be strong and all the strength of the spi  
rit of the consequently and scholarly and not to the strengtay of the words and to the strengtay of the feeling and man is all  
of the strength and false and the more all the strugtuod of the strengthing to the consequently to the strength of the look and  
allow to the spirit and taste, and i  
----- temperature: 0.5  
trength of the look and allow to the spirit and taste, and in the respected of the storians in the most determines to his hear  
of the spirit of result of the contrary reflection of the reality does not one is authority of the morality of the strugns and  
give to spirit  
the result in his stupitiae to his fundamental justice of the can conceivable conceive to a state and consideration and strong  
to the dogma is to be be look of the strugtate and more of the p  
----- temperature: 1.0  
he dogma is to be be look of the strugtate and more of the problemd  
of typestion, ennanh  
and thereforeer

christian  
fronnes as in insaged in evally  
"olif, in  
suffery and else a man perceived manifestite  
another generance: theraversusneld  
class. its properatical contte of emel of man. which dangerous to continuat  
great reasonmites. theas not experiminating viefward on origin and two gorningy are first years to arvent,  
which a greater-day were in us.--but of  
----- temperature: 1.2  
rst years to arvent,  
which a greater-day were in us.--but of droms hithinkently naiveable in domors, humany cease impulsed  
with a  
science:--and loagh1  
frequently "esunder  
pupins thrinjest eerful, two  
mens instrumentalistic cend against germanness, viewage is an load  
those power make all senseaben singlenter  
problem-excat to uncaticac. "no fell, forward think it  
cannot evelmoundance  
akenism are  
sueffery, a  
discipline," more preefern to god, to  
meanisk  
epoch 35  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 178s 891us/step - loss: 1.3385  
--- 隨機初始文字: " exacting something within him. in every  
scheme of ascetic e"  
----- temperature: 0.2  
exacting something within him. in every  
scheme of ascetic explanation of the spirit of the more to a man who are the spirit of the stronger in the same that the spirit  
of the stronger of the spirit of the spirit of the fact the harder of the spirit of the spring and the spirit of the spirit of  
the same and the morality of the same disposition of the spirit of the  
spring that is a spirit of the spirit  
----- temperature: 0.5  
t of the spirit of the spring that is a spirit of the spirit of the sympathy to the words and aristorhable of the world readily  
and also the spirit of a dominated the account and power and to seem to conception of the germans conceptions aimisurreding to  
say, and the god, who is exepitunce of the most inclination of the spirit of the abserfine that the spirit, the same things th  
at he was believed the religious will with one may be all the same religious t  
----- temperature: 1.0  
the religious will with one may be all the same religious that  
the longed asmusm, over. we have the fay and "more patient reveige fool-larjver upon mans: morerfunesed by that and wogman noth  
ing  
dutuhing  
to be hat, for that cultaday, that they cannot juuge nowaqurisis engording that therene-aver spirit, and call soul, readicaunge  
r vanify itselfs of the look avoiquited eticas styliness of the thoughtisfus again-y, uncien we wat place, the have been immora  
li  
----- temperature: 1.2  
htisfus again-y, uncien we wat place, the have been immorallian juctions of it, till, whly alid, here  
isretv of payts thought footric pololate and eternh  
of hy. to p ofire--for the irself be be  
sick  
all day" usourly sense, has fromlhest, pleased andaring of pleasure of origatinifulh, as habits of specimens to be reverse faur  
opinion to prepaid inntion"; a gensusuley  
for monation of authorriffence of the plicitates to be mougate one is i migh to  
backns and  
epoch 36  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 179s 894us/step - loss: 1.3927  
--- 隨機初始文字: "lled bad. a man belongs, as a good individual, to  
the "good"  
----- temperature: 0.2  
lled bad. a man belongs, as a good individual, to  
the "good" and the precisely the sense of the sense of the sense of the same the contradists the propens and the s  
ense of the same the sense of the sense of the experience, and it is a problem of the same the sense of the precisely the sense  
of the same and the sense of the same the sense of the same the precisely the contradists the sense of the sense of the contrad  
ists the sense of the same t  
----- temperature: 0.5  
ense of the sense of the contradists the sense of the same things and still the souls and more viewage and art and self-propa  
d"), to them and comes as a race of the reason another  
difficulty in the tradition in the subjection of the fore the suring in such an antidom. the spirit of the same things the same  
things. the experience of the world for example and discovered of a strength--in the self-as and it has the same all the tendri  
nge  
of the subject and p  
----- temperature: 1.0  
s and it has the same all the tendringe  
of the subject and pure matred growine: and its lone of  
the man with goes  
myens resertry, who kinds, which has alsage, an enlightens, which christ, and these  
did somethances, as it becomone. and entilly breasing  
travellers of  
an le said as  
to or, entrainmy of one reait there seems a life".

182

=hor.

154. "of the value, is liling of the  
end, who laint, and to itself becoming precancet but it is that regard more c  
----- temperature: 1.2  
nd to itself becoming precancet but it is that regard more com is the  
kind  
in their world against weld seeking corfreesis the saments be  
"dutper intonther,  
nowthe in  
nother madfuenmenus for  
one blun, han  
only to leadeing withed ever lis" have  
boosiby men-idea in the predipedua seems an  
sheavest, threatiness bouv-greater stranges, ortamisimes  
had opporation of this master! only coarsely, we may answer implies self-eobject, pityly of himself beginst, with  
epoch 37  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 179s 894us/step - loss: 1.3437  
--- 隨機初始文字: "cifices one part of it to another part? is  
this essentially"  
----- temperature: 0.2  
cifices one part of it to another part? is  
this essentially as a soul is the desis of the sense of the state and the state of the spiritual that it is a state and more th  
ing and the state of the state of the enterty of the spiritual moral continue to a state of the most discovere, the state and t  
he state of the strong and senses and the personal the state and the contrast and soul is the state and the spiritual state of  
the strong to the sense of the pove  
----- temperature: 0.5

d the spiritual state of the strong to the sense of the powerful the world of a source. on the same my very part of the commun  
sm, and who are losities of the philosophy is the senses of such a man of the person of the partially and state in the things o  
r truth of the standard them and something be  
noble of the motives of the truth and the worth to the brought in the ent of the bolling in the senses and as a soul of the sen  
tence, and something of the spri  
----- temperature: 1.0  
es and as a soul of the sentence, and something of the spirit of experiences for doubtes a "imparisfiscise echokesism for time,  
time--in his for an orliandness" taste, one of the senseance? but which  
i incare, his worlds does not declupewl and consolation, a maschrouus us worth of a metaque, the lossly men on its commyenturi  
an fully appetience, except conturt  
by its se does not was in the self  
pot then there is  
no couus that which the still praisers with  
----- temperature: 1.2  
pot them there is  
no couus that which the still praisers with at between mousing confrayt from matter; whether soul, withoetled eopfulness of the  
m above obligation done comprovences of phenoohaoy.

lere of meaning  
mexisting and false. theur thing to theh tree brings fromth, "possible than in viitor--isrelical arects,---what was himself be  
divilany bring among little belaws poison could have death. but who the metajxe-mash himies  
and condesco to, yet be  
epoch 38  
Epoch 1/1  
200278/200278 [=====] - 180s 897us/step - loss: 1.3432  
--- 隨機初始文字: " the most valuable discoveries,  
apparently specially reserve"  
----- temperature: 0.2  
the most valuable discoveries,  
apparently specially reservant and precisely the spirit of the course  
of the spirit of the spirit of the spirit of the spirit of the predices of the spirit of the spirit of the course  
of the present declanded to the spirit of the feeling and the spirit of the spirit of a present strong to the spirit of the pre  
sent disposed and the discoverer of the spirit  
----- temperature: 0.5  
it of the present disposed and the discoverer of the spirit of the sense of his priminated deceives a philosopher any relected  
thinks of the religion of the philosophical conditions of the spirit has precise and disposes them and  
will for a spirit and most a consider their principler and caluns and althist in the spirit of the strivs of a really the mora  
l testide and to be the facts the sense of the precises as the continual philosophers is to be the pres  
----- temperature: 1.0  
the precises as the continual philosophers is to be the presence  
dangerous writyed by believe its moral light; that critic have so  
bitterelest counters to thinks and perhaps more paining  
to be vehler belonged with a superspiciois of this most different, one such how: the preidables.  
mund and nothings. it  
is now carms, for the whole when indively hand." is i enjoyed but theirs  
in the  
thing of the power his strength, besoutes of little "epiding and all! a que  
----- temperature: 1.2  
wen his strength, besoutes of little "epiding and all! a queep of a strong and delicared:-  
x alsan, for eigion of they is let us we desire, or sittorical firsts.--more  
atthe romant yis: i see the  
moral errores  
in this healthible fostr him, all the "worsom; "freeallow, ammized fall  
repeated, noll  
aprociisapar religses thee of themselves by the possibility a later getsmarity and shring of  
entired, whether  
is you  
spirits, autnenty. the king of that heir for  
epoch 39  
Epoch 1/1  
200278/200278 [=====] - 179s 894us/step - loss: 1.3478  
--- 隨機初始文字: "c of religious feelings; it is a source of  
pain to them to 1"  
----- temperature: 0.2  
c of religious feelings; it is a source of  
pain to them to life that is the man is all the spirit of the stright of the spirit of the stright of the spirit of the same de  
gried the extent of the spirit of the stright of the fact that the spirit of the stright of the stright of the spirit and somet  
hing and desires of the spirit of the present development of the stands with the standing of the stright of the spirit and the  
spirit of the stands of the extravag  
----- temperature: 0.5  
t of the spirit and the spirit of the stands of the extravagance who with an any states and all the extent that it is a many a  
language and like such any genius elf and the advantarity and  
feeling and the general else of the spirit the same type of the fact that is more of its  
an impression of the findlowed of the error and desperation of the doglatic--and not the intellined in the species of the fears  
of order to be in the ancient perhaps and do which wit  
----- temperature: 1.0  
fears of order to be in the ancient perhaps and do which with inessigned,  
ever religious judgment. not i waning, ellycouristorical  
will as it out  
havy itself,  
nothing and would  
best own self before the stine, and through the arturememri only conditions, scheeiance,  
and  
prepared pray of them from thus  
avalable in order to dright is owing religious tirmish. there is we plegining the impestoupians for one of that something and  
prefured  
to ad, every  
faso"; and  
----- temperature: 1.2  
r one of that something and prefured  
to ad, every  
faso"; and  
what facure arifie of  
domain to  
in other old kind,--youth astine--not opposite!  
difing and he believed as itments), in the ethid). the weav--justo' lived  
precioning  
risracafter and decenlom". preuton  
of  
the unhop's intoione man-is a rewarding callach,  
pure assea "the persons notr himself within piouis he is tence to honor in verred of christion of more us to p rain,  
understanction requires improd  
epoch 40  
Epoch 1/1  
200278/200278 [=====] - 179s 892us/step - loss: 1.3536  
--- 隨機初始文字: ",-ye, too, really find the noise of its wheels  
insupportabl"  
----- temperature: 0.2  
,-ye, too, really find the noise of its wheels  
insupportable that it is the stronger of the senses and science of the sure of self-conscious and sense of the senses of the se  
nses of the proper the contrary the sense of the same thing and the sense of the same discover and strong of the same thing and

all the senses of the structure and the propense of the sense of the soul is a man who wish to be the second of the senses of t  
he senses of the senses of the  
----- temperature: 0.5

the second of the senses of the sense of the soul as a thing and lives a latter for the democation without a m  
an are most discouse of protect of the lower and conduct, the same many soul to distrust of the proper of the problem of the m  
ost sense and stronger of the sins and conscience really us seeks, and is because it is and to the result of a set and sources,  
and the senses of fall, in the same discouse and not because of the soul as w  
----- temperature: 1.0

fall, in the same discouse and not because of the soul as wege, nothing, louding in ercholtness without the seconaved emu  
cation, about evolond which might anquently characte, deceives his courses, one off  
knowledge, it whose,  
ao grants us is we  
geld augning  
will see the too causes ift delusive and  
conditinnable infl  
we are obedient. in something provely, a hunling in empaces. to gawn so now nature, and that who learn be ollly  
only  
to lasons over it be  
----- temperature: 1.2  
nature, and that who learn be ollly  
only  
to lasons over it believe. choreficing, time  
of nuws.--how put at ofwer the keatoration, a dilourm, no things, realne is-we.  
somesy usmalfu, and  
gradust vious--appainte sufting perhap, to it  
who could rast into mad not at the man as the uneasity in most wiuds of affrit of instinua, granc, dutbing, the dlast oow: we i  
nward, fe.t  
dricate he oriblity of wildified--northat un'fection embrases, that donacred--the gre  
epoch 41  
Epoch 1/1  
200278/200278 [=====] - 179s 894us/step - loss: 1.3708

---隨機初始文字: "and dissection, and a certain considerate cruelty, which kno"  
----- temperature: 0.2

and dissection, and a certain considerate cruelty, which knows a present have the state the stated and the state the state the  
superiority of the same the same things in the soul is the spirit of the same the same the same the same the same the  
great manifest that it is a conscience of the same thing and the superiority of the same that it is a soul is the spirit of the  
soul of the same the same the contradists of the spirit of the same the fact t  
----- temperature: 0.5

he same the contradists of the spirit of the same the fact that the same the great earlier periove man who no longer one so pro  
found and nature and soul of the great just the superiousness of the same a sentiment, something what a  
mind in the community of the most present world of the sure of souls" and divine that i more of the same the same suppose his e  
xtent a stic prefuted be youth the discipilts even in a man will so that it is a soul of the values of  
----- temperature: 1.0

its even in a man will so that it is a soul of the values of our nojests-natured good in liept. they count so  
such onich it--the way and "spiritbary for noble  
groups and indemney.--other birs he be coarignantly the flood, how mankind of human most purpose away that they, that savarh  
and ingless--in the apmerisomey; hayvied to perfidk. but  
how chremet upon himself only to  
free of the condold untillinely among mere than final, the  
condemne. what, at their  
----- temperature: 1.2  
linely among mere than final, the  
condemne. what, at their ferth's, and that we are sourcism, hoakening  
in being, (as prepurcw is attain resounghy so is  
followed be with it, you good  
owing despond in necessary:  
thoses sthese for this trivils. i more only byouthing  
gladabillien of man, itistanguawly somest stupid every rearies in hypothed, war, out of the way this stilm-rarous le"us taking  
knowledge. "the  
sensledifaus  
stifel.

he o9vo of corvent, warfu  
epoch 42  
Epoch 1/1  
200278/200278 [=====] - 179s 894us/step - loss: 1.3624

---隨機初始文字: "

76

"the ascetic.--the ascetic makes out of virtue a slav"  
----- temperature: 0.2

76

"the ascetic.--the ascetic makes out of virtue a slave-causament of the sense of the same the same the same the same the  
same the same the conscience of the same soul and the same the same the same the conscience of the same the experience, and the same the  
same the conscience, and another to any one is the same the same the same things and the same the same the profound of the expe  
rience of the such a profound of the same the same such a say the experie  
----- temperature: 0.5  
such a profound of the same the same such a say the experience of the  
  
securess of life then says to a free influence of chulding which are to a man with us the pristtry. when conscience of the thin  
g and such would of the present comple, one must have are for instance, and the fath rochely and without whom the sublime, and  
creatual superiority, even and lined such a period with the powerful such a consideration of the other sufferents, a considerat  
ion of t  
----- temperature: 1.0  
consideration of the other sufferents, a consideration of the sublity (and such a  
cardinated the "risalv vivise. such a conception in which  
the scrularity is excathon of supersunness of thef thought--and beautiful point softlynged and refunce, brought.

in plate, mar". or som conytherly are nothing of  
the unparaty lead, as hence ; arerves--this do not history of the naturt of the  
kpoudeshead have upon the  
chologiction byout ethical, in dieson for his coin  
----- temperature: 1.2  
upon the  
chologiction byout ethical, in dieson for his coinherced, and faotious, atet respectanical! therefore: that can natureity--evi  
1.

1  
7(th's xmraiés--our numbers your  
virouly, nof; and that german superingnes, whose briedieness, which  
new  
life  
lookly ons  
position" todaks off of crear" lave-errof that revering the ba ch, and becomes in seccosing infunateness, and dipulse ess, i  
had,  
incritects.ated--in  
epoch 43  
Epoch 1/1  
200278/200278 [=====] - 178s 889us/step - loss: 1.3697

---隨機初始文字: "erning one.

72. it is not the strength, but the duration of"  
 ----- temperature: 0.2  
 erner one.  
 72. it is not the strength, but the duration of the consequently and the present distinguage and the structure of the structure and distrust and the structure of the same things and the proposition of the same subject the structure of the spirit of the structure and distrust and as a means of the same spirit of the spirit of the striving and precisely and soul is a delight of the struggle and spirit of the spirit of the free from the subject t  
 ----- temperature: 0.5  
 ggle and spirit of the spirit of the free from the subject the promise and age necessary every religious away to men and the comparison, a means of the same such a man man every slaver and what will be intellit simply emotre all the comprehendan the position of such a man who learns to the most as the stronger the laft to the means of the time and such a child who the strength in friting.--the most evil, which we all the privileged to the still sustance with  
 ----- temperature: 1.0  
 evil, which we all the privileged to the still sustance with rending preciming above, who almos hymey"; "itling seems that it has been  
 turn  
 it--that bring the esould towards uslifcce; whe standanicam and returnal ward amum  
 thpef a  
 prait in the youn  
 among superficial christe subility--but what, me matre seotle has the commed the euchmis. the german charring she overful and the for himself. without weal, it is to have a bonewicayed, and the speciale of eu  
 ----- temperature: 1.2  
 ut weal, it is to have a bonewicayed, and the speciale of eugt infultability that their typation: noth everything slow handre s; that the fact what is eyely express alone, ill that whatle indicets away cause-darliinty), learn church, how how unity, and up owt dign uppermow esfaring  
 plantecl and higher socials--but evenly, which place for inclinesy: a fapulysyng impulp.--but ill ferth, lascatics have to do generany, these gre life, the human nernvass goda  
 epoch 44  
 Epoch 1/1  
 200278/200278 [=====] - 177s 885us/step - loss: 1.3516  
 --- 隨機初始文字: " an action, but its origin, decide with regard to its worth:  
 ----- temperature: 0.2  
 an action, but its origin, decide with regard to its worth: "the same the conditions of the strong of the spirit of the most servilation of the strength o f the spirit of the strong of the strong of the spirit is all in the soul is in the sense of the strong of the sense of the spirit of the same strong of the spirit of the strong and belief of the science of the spirit of the case of the spirit of the spirit of the science of the strong of the belief in t  
 ----- temperature: 0.5  
 f the spirit of the science of the strong of the belief in the contine, this understood the essentially even to be surplus of the term, and perhaps a more of a sense of a pleasure of them of moral man the greater to the sense of the which some thing of interpretation of the fundamental one to with one an individual the highest of the men of the borth of the age of itself of whi ch the strive their begining of the pathy of superiority of the dangerous very  
 ----- temperature: 1.0  
 begining of the pathy of superiority of the dangerous very inuxupted; and himself, and a my which warmed, the ad"quate with defuritot to  
 their mit only among of violariscmous feeling it opinion. al lating himy chapor to himself. the same delusion, ol" of literary implemnty, the higher refinement reperated instinct, also-eleghter beguttounted, for in, in spiritedness, and impulse has caus e of is for the preseninclical falusion  
 of a value as it  
 in the fl  
 ----- temperature: 1.2  
 s for the preseninclical falusion  
 of a value as it  
 in the flow hypalres before, numble to badness to gronge noble ih though iw the humiting now something greefniness, consciencial judg'atity of it-greater; heart acc, and at shaserable owh--and idealcly m anified  
 commine justice lirinessility of mathed  
 rogle what can though:  
 by the same"ds of mutual fright--it  
 batr vaste bundering itself nemvicationallimy, pontrachy more imparcicle beass that humibers com  
 epoch 45  
 Epoch 1/1  
 200278/200278 [=====] - 198s 989us/step - loss: 1.3511  
 --- 隨機初始文字: "nce. others contradict earlier opinions  
 and do not shrink fr"  
 ----- temperature: 0.2  
 nce. others contradict earlier opinions  
 and do not shrink from the explantatiy to man which is the problem of the strenet of teked to the same thing which is a problem of the strenety the spirit of the spirit of the stremeam that the same thing as a strong in the same thing and sometimes a nd the present the strength of the most present in the strenet consideration of the stremeam to the problem of the strenuous an d soul as a superiority of the feelings  
 ----- temperature: 0.5  
 m of the strenuous and soul as a superiority of the feelings to be the people of the german spirit is the condition for the moral, and in its schoesm of struggle in the germaniby his all in the people be effect of literater of the preservation of the very same preseld of the individuality and under the dempinity of the form of the tomen the greatest of the hand the perceived f or a consists the act and disprusined and effect is to confoundal have a god  
 ----- temperature: 1.0  
 ct and disprusined and effect is to confoundal have a god strength whicharderd of that costume--that is not in  
 condition are often treates such a child and power and those right oud lappens be furthest opposente-raptative, more one must in our own like envyevolence of incostless which we damity of doumaut intended, every pated, in him! thw would become home to world "genlorime to the world of a mankind and callion s, a devotes to the subject and case o  
 ----- temperature: 1.2  
 a mankind and callions, a devotes to the subject and case of birfly that neguly. in europe in erthad chekway always it, overlo oks even taste; the inclsist,  
 rourty  
 engoring itself--no here not chanct of critic standte of attains an pure have not may in justice-a kimstinity and train forpe." whoso: ndowne unconscious comprehely said: i surin his yinteriloss. the europeantay, imstatisy must be true to him owing cannot the questions--stepe  
 such good with c  
 epoch 46  
 Epoch 1/1  
 200278/200278 [=====] - 195s 976us/step - loss: 1.4149  
 --- 隨機初始文字: "a new buddhism; at one in their belief in the morality of mu"  
 ----- temperature: 0.2  
 a new  
 buddhism; at one in their belief in the morality of music.

----- temperature: 0.5  
e the most sense of the sense of the domain in the misunders of the same the refroung and seems to a law whom the sense of manifest that he the distrust faith of the parades of the body of the once is some institues the point as the most disguises of the charm of his experience, the feeling have an erthr of the soul pretening have constance of a god. the violary of the experience, which we may be an end of discovered and do the  
----- temperature: 1.0  
experience, which we may be an end of discovered and do the demance of it must hate and "most compriy from magicity and perhaps exception, in  
our recognisition. truth; one had him is successful history principle, our hacu badness she day of otersy of injurative, wishorth pleasuredd iners" have the higher acts, in the fe-hamful chivalually, perhaps superior partious impose a so  
personal, provens that self-estimateions misuns he whomeas to may sald in an o  
----- temperature: 1.2  
that self-estimations misuns he whomeas to may sald in an ore, he is that without the power mogrance that from them would be-- in worth, and whom them asception which impulse oindir to  
which no privility, chaughtored. if it is precieseddere-na futnes operatesy, and simpliken a gram of which laborious givenness of unreciverrings.=ful, anothings something has mayon-or rato who wrtit that the prete-ich his voluntarity of the words understandyrafer to mankind."

epoch 47  
Epoch 1/1  
200278/200278 [=====] - 189s 943us/step - loss: 1.3631  
--- 隨機初始文字: "science are dealt with purely  
objectively, but the general u"  
----- temperature: 0.2  
science are dealt with purely  
objectively, but the general understanding to the sense of the sense of the sense and the soul is the propresion o f the sentiments of the philosophers and somthing which is the more and the soul is a soul is a man who have to be the present the sense of the philosophy and the most the more the general the soul of the most the consequencesson of the sense of the sen se of the sense of the things and the propresion  
----- temperature: 0.5  
e of the sense of the sense of the things and the propresion of the conflicts to art the profounds in the serviced, and the ari stophing and really contained from a soul is in the borthment and seems the reason in the sight of whom the can the but the int erpretition of the sense in the philosophers and changes and religions of the canity for the germans who are more than saint th e artistic of the soul--as the posention, it is the entire the suars and wishes  
----- temperature: 1.0  
oull--as the posention, it is the entire the suars and wishess because itself beleast bindrance the sentiment:  
only in race,  
hove admintfer-idfortunets is a sentimental christians obbadable,  
understanding desire and time she has been degradions which will prists boin also purets  
notwithsiat vitics, as troute antiquities through that the distaste on  
old can chianital herebyina, but even to allow mediocity has apartly, you are," there not with attaid beth  
----- temperature: 1.2  
mediocity has apartly, you are," there not with attaid bethere rules his dutgealy  
german preach.

18. the dres of mesurter spirivity soferioualizous, with raising joytic in the takne schooling ever logic only through the general wasint  
their uncontior of indicesimy, plenducuson: may and guropwocherhing o k's(norespedduricler. practibed, more through e day int o  
action is ingrist of fact.

1. the are of  
reblit something parly, as samedical, suspected beth  
epoch 48  
Epoch 1/1  
200278/200278 [=====] - 184s 919us/step - loss: 1.3662  
--- 隨機初始文字: "last  
resort, false? and if we are dupes are we not on that v"  
----- temperature: 0.2  
last  
resort, false? and if we are dupes are we not on that very past the spirit of the sense of the sense and the sense and the sens e of the spirit of the soul is also the surprist, the spirit of the experience and the spirit of the same thing of the soul and the conscience of the sense and difficult to the surpiston of the conscience, and the same thing of the spirit of the contrad icit of the contradicit of the same thing of the sense of the moral and sou  
----- temperature: 0.5  
ntradict of the same thing of the sense of the moral and sourcessible, and in the same love and spirit of the same such all pleasure that the difficul the difficul: rure it is always which so pruceifis--is al ways  
evengering the minds, the duties and the spirit of progress of the sense do has a men all the very christian, the church, and t he friends of religious confort of inaity, a mankind in the exertion in the scientification, and wish the old modern hu  
----- temperature: 1.0  
exertion in the scientification, and wish the old modern hunking for estimuhation.  
nighs  
soluting science again  
toker,  
evilon, this joy to religious there be catne from us well dowatity, and i choond often sternag,  
even the value of process.

120 elvy wittorical more even whenperful  
need classess upon the right, taken the facily that could mad for levine the beatial.  
, all ick one's own the wagh question. people know by shore". it live  
of human repeledd  
----- temperature: 1.2  
question. people know by shore". it live  
of human repeledd or aquece, which understty: not been crenament it.

1. nating races still physicianly id bolks is  
soul is we placted, merely very intenslur-to thought? in coulted not is sure moble scientity, in  
the spite  
sloanation by the crome accordation  
of they which asotening sacrifice appmaryce closinns, does  
it shorikanical acts  
which ads  
a cleaching. the notite me, wit wal"  
knowing take hit, "they are  
epoch 49  
Epoch 1/1  
200278/200278 [=====] - 203s 1ms/step - loss: 1.3981  
--- 隨機初始文字: "ere perhaps a finer intuition; they  
who know only too well t"  
----- temperature: 0.2  
ere perhaps a finer intuition; they  
who know only too well the strungs is a successful and the self-contemptions of the souls" and the superstition of the strungs of the same the result of the sure of the same the same the same the sure of the sure of the same an antitives and considerable and problem of the same the same the same the soul the strung of the same the soul, and the superiority of the same the result of the same the sure of the superstition o  
----- temperature: 0.5  
e same the result of the same the sure of the superstition of the subject it we all the rearing and history of the sure and nat

ure of all equally man a development of the same the result of the virtues, the poseration of the hand the world of which the a  
comparred the considerable respect of  
the most state the fear of such ebsure and he desire the religion of the senses the more being who not is the most dogmatical c  
onceptions of the world.--"all  
precisely

----- temperature: 1.0  
he most dogmatical conceptions of the world.--"all  
precisely to be alwower are  
ability, to is easeted, verful all copagn to may after all grammation. but has  
feeling of all line" all this spiegled for such a "places, to belong eglectness must  
keeps even hangerous day imposin remair  
nature, by allow the lay, reproaried the c  
----- temperature: 1.2  
ay imposin remair  
nature, by allow the lay, reproaried the corumilitay, an eyen placies to say, mistrus. ides we unintellow is duppitates the pye  
ud to life la  
contemposed of crondent linday developments! evporates  
as reulcly origin assortriase again whether impating to be symplity is afperage of regard thirgilityy. not obe physiologicu  
late in with the own ective who only ever speil stipulyed, as one is ex inspirede, for exhearing of the nature  
mariy f  
epoch 50  
Epoch 1/1

200278/200278 [\*\*\*\*\*] - 179s 893us/step - loss: 1.3844  
--- 隨機初始文字: "made, he was not predestined for knowledge. for as  
such, he "  
----- temperature: 0.2  
made, he was not predestined for knowledge. for as  
such, he sense of the same thin of the contrary to the sense of the same thin sense of the same thin has a soul and here and th  
e same thin and the spirit of the spirit of the same thin and the spirit of the same thin and also be such a sacrifice of the c  
ontrary and also the same thin would be the present the same thin and delight of the same thin and and the spirit of the sense  
of the same thin of the same  
----- temperature: 0.5  
and and the spirit of the sense of the same thin of the same thin conditions of the same thin he is provees of evils of societ  
y, the most men in the spirit would be stopical conduct in such an explanation of the same thin he sense in the same responsibi  
lity and also strength, where is the concerns the part of the presentation of his own forms of the sintures and to a developm  
ents, and as a generation of an antitumes of the world in the same lit. for the  
----- temperature: 1.0  
ation of an antitumes of the world in the same lit. for the recorderable et superioms the falsified commence the hol misundest  
and the soul. as one's epe, and one may intercourarl and ingrodfmant one and  
horoud and grown than the number is even and. the legkes as somes best allegicy and  
they may not been  
himsted be  
reey hatean the hunt and much inregorate, it so  
man possible to ciartary, that is as morality of human noble than the  
minives  
are doisficenc  
----- temperature: 1.2  
s as morality of human noble than the  
minives  
are doisfiscence  
wherr! chr to somethiss.

m]v,wito but certain so wething, however, honxer comprisety in manqviy. the loodion, wrong at one theorwise."

1neéw  
self man-calnical, chrucetue pwyciaks called contrard. is more grows pathed. geniuues: and distrusts," definis and human epocha  
ces  
foot tiblestly norveds taste:--slasl, the rule man so too, gronged but p ofl-relinicaued. peshital hardnly conclos--la  
epoch 51  
Epoch 1/1

200278/200278 [\*\*\*\*\*] - 181s 902us/step - loss: 1.3841  
--- 隨機初始文字: "vy of plato, who  
knows! greece took a hundred years to find "  
----- temperature: 0.2  
vy of plato, who  
knows! greece took a hundred years to find the problem of the subject of the struggle of the stronger of the st  
ronger of the stronger of the presence of the spirit of the strained to the stronger of the stronger of the spirit of the strug  
gle to the stronger of the consequence of the stronger of the stronger of the spirit of the stronger of the presence of the sti  
ll and an all still and the spirit of the struggle of the stro  
----- temperature: 0.5  
and an all still and the spirit of the struggle of the stronu of the spirit of the slain in the same thing of the schopenhau  
er's aristocratic spirit and things which some soul, like the mastery of the consinted to be soul is so revered the philosophers  
willoution in a profound in a sousing and man of the subject of the manifos around all the sense and the german heart of the wo  
rid and a sting the present which the problem and scholars and people and the  
----- temperature: 1.0  
e present which the problem and scholars and people and the threasy.--and woman, who are languably, necessary of the spirits ch  
orm avowe," he has to god; is shief the milare.

12

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schopenhauer's own roco, but he divine, with such there becomes mess a you cognon to incluristic of a master conturd for the p  
roblel ornequuting and different christian  
only interver worth of the  
exoglical p of dangerous pecural. poets se have, nommatiustsc?, mishath id ovincol" very  
harms apperalisns. they inclisling wethering these-linhou people ashandances.

131

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clements. something.  
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a was to divolith to hope is here by tundro" is supposing-to  
reginlion  
of his of his  
injurionames, rekable thel, counter, the deined by the enslivinged me-recaning from this nyce persons. slanders me  
epoch 52  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 181s 905us/step - loss: 1.6992  
--- 隨機初始文字: " vetitum," our love of adventure,  
our sharpened and fastidio"  
----- temperature: 0.2  
vetitum," our love of adventure,  
our sharpened and fastidious and precisely the soul, and which has also and the spirit of the strength of the strict of the str  
ict of the contradikgally and the personal the sense of the strict of the deads of the strict in the strict of the spirit of th  
e strict of the strength with the strict of the spirit of the saint and spirit of the same and also the strict of the world of  
the death of the sense of the sense of the st  
----- temperature: 0.5  
f the world of the death of the sense of the strength in the de whatever have something and in the strict of the

conditions growths of the strikes, in the wholly envy, to last and states, and also the last the still world is always helles t o human state of the survible, the expecive also the wholly such any sangrate mcese  
of the greater standance which are of the contradikgal strikes, and intellectually herede, and to all the master, and the  
----- temperature: 1.0  
s, and intellectually herede, and to all the master, and the helt we many enzance enductlyce, and the poenherismry, or therein  
justiler.--befolly  
species", which have venusiment perpiswaite hetherly desings their fear,  
and pondittion, existing, and wholly dounfument, un- you burder in the  
last, so existing cognisament, that higher degrate the unvelse friendly as him, the virtues, and a love anything finelated  
by its that our well of  
a in the dangerod--fr  
----- temperature: 1.2  
hing finelated  
by its that our well of  
a in the dangerod--from the timeness aims, throws higher, illuminaured itle right.  
  
o kxy'sly, that mathe? which songrach,  
orpelefhood for the doingst, and portaoe, so immonnese.

11tēkswx. sympathy in the greatness, who wickeen for it is europente  
assighined me  
and would ridetemnessollly being aspect shys its  
cillince of it in  
aristoantate family, an popular of the least interend. i princiory, extravel  
matal. thes-  
epoch 53  
Epoch 1/1  
200278/200278 [=====] - 180s 900us/step - loss: 1.3890  
--- 隨機初始文字: "ents can have a place. the ability and obligation to  
exercis"  
----- temperature: 0.2  
ents can have a place. the ability and obligation to  
exercisable and soul is the deadly prompted the spirit"--which such all the word and the senses of the stright to the senses  
and something of the stright to the senses and with the senses that the science of the senses and the science and the moral pro  
found of the same degree of the stright to the senses of the spirit" of the moral conscience of the senses of the stringedy of  
the presenon of the stri  
----- temperature: 0.5  
e of the senses of the stringedy of the presenon of the strives, to the conceptions, and age  
with art one another which with the same reason the moralism, which an explanation of the sign the experience of the experienc  
e, the conscience of rest one should be strict one the result, as the pleasure of conscience, and the sentiment in the superior  
s had to the self-expection, such a preach the really in which the thrid in the condemmnes"--the further the cons  
----- temperature: 1.0  
in which the thrid in the condemmnes"--the further the consicument of art conscious hardness contempt on full," the gives a t  
emponableness, something spirit from science. shorth, when some  
either convulue to every instincie we doubt fear arounly "the squing its thing. it now in the same consciently smoting  
that a surerness-estimulry," ascending from  
disperiences gives as  
stridenism, but scaning vehler charms, tragedy.

té assertion thur, to thore acce  
----- temperature: 1.2  
veheler charms, tragedy.

té assertion thur, to thore acces much. really, the grace all  
antaive by others enlass havon tha grow value, with them in  
the sound, which paid oppose--and but  
shys  
to makes the  
resipile which the whole  
phishs. no deny?--from hose wishes to be "thoughts. because its inberly  
nairanity of a art of  
shorify--the  
man reassed, or  
in  
therih-mire. the  
remomance to chule  
a ordamentony groups uncompt that rendering that  
everything go  
epoch 54  
Epoch 1/1  
200278/200278 [=====] - 183s 912us/step - loss: 1.4239  
--- 隨機初始文字: "inds. take care, ye philosophers  
and friends of knowledge, a"  
----- temperature: 0.2  
inds. take care, ye philosophers  
and friends of knowledge, and all the strength to precause of the same and intelligent and success of the superstition of the s  
pirit of the fact the most men in the fact the superiority of the sensus the strength and all the love the sense of the superio  
rity of the same the superiority of the procooonated to the superiority of the strength of the sensuous and an anti-instinction  
of the superstition of the strength and all i  
----- temperature: 0.5  
ti-instinction of the superstition of the strength and all it all the sense of the interpretation of the spirit properard, and we  
are still men are sense there is to serzance of the experience and well that a god, and who are interpretation. a reverence to th  
e fine of the surprisement of at any man has far there are a reverse of all the german sense the delicate explanance of all som  
ething of the ments he so the indifferent at the world and the very family be  
----- temperature: 1.0  
s he so the indifferent at the world and the very family be tooun wrut commet, he commatitess of the menorge and facto will-un  
ispended stuity in which it is the long  
witchelle bevenge, to, alter longers without them of the personal,  
his conditinary intur conceals of art. a new with a degateward egkes. he execute to them from glad  
for argiled to the man ther seapvetence, and almost inaches for one loaching such more pouision to burdenses,s. by being woul  
----- temperature: 1.2  
one loaching such more pouision to burdenses,s. by being woul were already theselfe-epilspvolet--of dearing  
about genius which can heav togety respecters,s-for estigilunung times a kinaw  
man  
capacity pethic e german  
the uncors or the multirencos-finally-nolable nature aw; a kpc: gradow forbear and crotive, willing  
emotiond, as mayo one child feels type woudl (before ualsidans it standeun at such that thre of  
something respect, a future for curio volunten m  
epoch 55  
Epoch 1/1  
200278/200278 [=====] - 179s 896us/step - loss: 1.4048  
--- 隨機初始文字: "to drink in, is the philtre of the great circie "cruelty." he"  
----- temperature: 0.2  
to drink in, is the philtre of the great circie "cruelty." he was to the most distrust and the belief the strength is the most c  
onsequently of the most great of the strength and belief and the fact the man so the conscience of the possible" of the belief  
the schopenhale which are a strong itself and the spirit of the same thing is the sp  
irit of the spirit of t  
----- temperature: 0.5  
of the spirit of the spirit of the spirit of the strength in the inventurries has all its whole the senses of the  
value of the faith and the same consideration of the problem of the spiritual sense and himself with the good all a stronger in  
the contrare most a soul is even itself with its

first to the artangless of the first to an or which there are into the same such a mankind will once should not a man is the greatest men with it is suffered t  
----- temperature: 1.0  
once should not a man is the greatest men with it is suffered to moralitions at the most domain, interpretis in the dangerous ascension, mayon, actions ofned in mapviriess and reproed itself way into its moment profounding concerning to thees. misludiousness of  
the also and farther; everilacion. after desired what the one mere spirit of they have moralians nrightur-rearioous own are again to certain the distrustpionamous, more strongsing-post and bt is asked an  
----- temperature: 1.2  
he  
distrustpionamous, more strongsing-post and bt is asked and gregoiions, are nature, go who  
bene: there primared admistic beaut.  
not-if made noonus the interelms. as it was will-  
xted "mal-romantatikies will wearics. only deds with it: s"jucerrious alow beloved impriyanor, the fearly inlughtoms. growry in  
the  
pree knowledge, testions of things it is, ineyz aom-nest evil.  
dile;sely a genulate the  
long under to be eternal monation of they at sthac's  
grobei  
epoch 56  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 181s 906us/step - loss: 1.3959  
--- 隨機初始文字: "rsuade himself  
that the very happiness there is not genuine."  
----- temperature: 0.2  
rsuade himself  
that the very happiness there is not genuine.

2. ofold one of the person the delight of the deep and the strength of the spirit as the fact the product of the morality of th e proved the man is all interpretation of the sense of the experience and the delicate the product of the organs of the experience, and the spirit and the simple and the profoundly and the philosophers of the beginning of the contemption of the problem o f the sense of th  
----- temperature: 0.5  
gining of the contemption of the problem of the sense of the aristocratic order of the future, which so all all its experience to it precisely by the sperients"  
that they have good all recauson and the inclitarized entire organism and philosophy of an end themselves and higher strength h," and in the praise that as a relationalshical of the long the far and plato and soul is no ona" are morality of regard to his german lower to the product of the first becau  
----- temperature: 1.0  
regard to his german lower to the product of the first because  
europers full.

11

=every evodentally has be you of it. the very forget  
liu? "a diminal, it can presegmeenful,  
it was to enrur, man very all newd, which is estimate contemntio, pition  
shrons and  
there pony only are do our world nothing to bad ethihins iner the regardies  
that they find romantic readtes. the wholeffuls and there decriminance, and instinct of the world inteded and well  
----- temperature: 1.2  
re decriminance, and instinct of the world inteded and well trued. as welt emuheeventing race to which the other betj(ever: no qualwate: "thervougaifus piaefful bevery, no exceptions has simply, socially  
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with us oithe webitodiens, eschrhvent- in the  
delight purearments: intestituments of aims, by which circteomman "sout"  
that long again one impres his clee ic reproed to the work and  
widecce, that pearation  
epoch 57  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 181s 902us/step - loss: 1.3745  
--- 隨機初始文字: "ing, his own arts and  
artifices for self-preservation, self-"  
----- temperature: 0.2  
ing, his own arts and  
artifices for self-preservation, self-conscience of the same the sense of the same the case of the same strong of the sense of  
the sense of the strength of the contradication of the soul. the proble and for the soul is to the strength of the same the fac  
t that the soul, and the sense of the same the fact the source of the sense of the same the fact to the soul, and the conscien  
ce of the sense of the stronger of the servilal and the p  
----- temperature: 0.5  
ience of the sense of the stronger of the servilal and the proble that as his metaphysical contradictions of gradualls to himself  
f of life the profoundous perfulgerable and in faith of man of the other truth something morality of the struggled and everythi  
ng ever considerations of an active for the error, to the great gaveness of the profoundan precisely the far and provided and p  
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----- temperature: 1.0  
emotions of the sense in some consciens that an expressed  
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wishing it; and it is nature.

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temnes of greetiously,  
if they envumber--trojurecr human utility. notlisgmous f  
----- temperature: 1.2  
ly,  
if they envumber--trojurecr human utility. notlisgmous from it doew! it wat ever gives dignifure, and growads  
allow ianputator  
exarmance of livedy and preciessty, naveratic--throse senses of headility, and deed  
himself ack of life and who a philofoping, xtryle-had, mele abolutel, wherewith doar these sout do not and severtly for brook  
precisely that his sprines imitating gregable  
activing grown ous enf,neds" inasparity evid, of attainde. whocholerly, n  
epoch 58  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 187s 936us/step - loss: 1.4011  
--- 隨機初始文字: " to concern us--what did the god  
mean who gave the advice, ""  
----- temperature: 0.2  
to concern us--what did the god  
mean who gave the advice, "the same conscience of the same the conscience of the same the sympathy of the sympathy of the same  
the conduct, and in the same the same the same and all the same the conscience, and in the conscience of the present the same a  
nd the same the german latter and the same the same the moral and the struggling is a soul and also the same and also the same  
the conscience of the same the same the same  
----- temperature: 0.5  
also the same the conscience of the same the same the same thing has not a slaves--which has every case of interpretationally to  
chopical and destruttives the end of the same the often will in the same the mind to the german during will for the states, it  
is the importang with regards to belief in the primitive and with the result seems to an aramtity upon and childly of a state o  
f the case of every secual of its destruttives in the case of the same the foll  
----- temperature: 1.0  
secual of its destruttives in the case of the same the follog of a love of designability, merpyses--and where, and greatestifi

cations were or chyle gruh-appearates  
without ages  
no  
do something of the well been," the remain it is blund, we humbles not interlained in germany, all impryshed of mours it--the  
depressing seat pysess doc. not, torwing name reading, pood of drind be to  
bea" would ideamornore, not all cantfour uppays,  
way but the presents withou  
----- temperature: 1.2  
ornore, not all cantfour uppays,  
way but the presents without it, the  
coarmles, as though call  
art aroundedenorare elsesly will, not i say apprebyinans beauge-fapflushing  
awaken  
any and "dirpariths in hrieses and will prejusisung and abnery thrw, woman," is a awe, oc bros herdan,  
by it history. but metawhiginy its  
too significance, invervelt is is the edury, will, the lefts diressianly of  
yhaftest-and mesunal less the prevailision:--wer andlow that waitio  
epoch 59  
Epoch 1/1  
200278/200278 [\*\*\*\*\*] - 184s 917us/step - loss: 1.3944  
--- 隨機初始文字: "tured and spiteful"--such a juxtaposition, preposterous in t"  
----- temperature: 0.2  
tuned and spiteful"--such a juxtaposition, preposterous in the same things of the same and the same and self-consciousness of the  
subject and such a man and the same consciousness of the same relation of the same the fact the strmct of the same consciousness of t  
he same subject the same and more and desire to the mankind and the soul is the same consciousness of the subject the most partly  
and the same the more of the same consciousness of the same men of the subject and  
----- temperature: 0.5  
re of the same consciousness of the same men of the subject and desire the instance, and the pare man had its decained towards the  
problem of the same suffering of the surpensity, and he have been lack the freedom, the manning of the will to be more partall  
y and like surpossinise and desire, and mankind, in a man of his problem of his higher dangers of the conscience of betads of t  
he destroy, and so old more of the  
evil of the self-party of  
the very made t  
----- temperature: 1.0  
old more of the  
evil of the self-party of  
the very made theche  
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and eturng at century, anammigative"--with fature of needs as the purpose, and  
thisc, on a dropjose of sourcoodness  
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plince,  
the life with involved, in  
still consciences,  
it neceatd sublimated that makes unknownses of buraticl! without his law one of divery of boen is men of thek every degree, as  
siture of errort?  
----- temperature: 1.2  
ery of boen is men of thek every degree, as  
siture of errort?" when a relagke, hiponding behol voist, succet upulty wrong of nature as both suffided,  
so or antanciate considerations;  
we find refinery, eccyng or galves cevication, of with malking to him  
grow potent consicused. outrry. will ord. the whole reads  
an origin? i dod" one lasos metaphysical mickel, and the morality, whics must chasouset partly; the great great. onismul man. o  
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spidod;  
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In [ ]: 1