

DSC650-T301 Big Data (2235-1)

5/21/2023

Joshua Greenert

```
In [1]: # Using section 8.1 in Deep Learning with Python as a guide, implement an LSTM text generator
# Train the model on the Enron corpus or a text source of your choice. Save the model and
# to the results directory of dsc650/assignments/assignment11/.
import numpy as np

def reweight_distribution(original_distribution, temperature = 0.5):
    distribution = np.log(original_distribution) / temperature
    distribution = np.exp(distribution)
    return distribution / np.sum(distribution)
```

```
In [2]: import keras

path = keras.utils.get_file('nietzsche.txt', origin = 'https://s3.amazonaws.com/text-datasets/nietzsche.txt')
text = open(path).read().lower()
print('Corpus length: ', len(text))
```

Downloading data from https://s3.amazonaws.com/text-datasets/nietzsche.txt
600901/600901 [=====] - 0s 0us/step
Corpus length: 600901

```
In [6]: maxlen = 60
step = 3
sentences = []
next_chars = []

for i in range(0, len(text) - maxlen, step):
    sentences.append(text[i: i + maxlen])
    next_chars.append(text[i + maxlen])

print('Number of sequences: ', len(sentences))

chars = sorted(list(set(text)))
print('Unique characters: ', len(chars))
char_indices = dict((char, chars.index(char)) for char in chars)

print('Vectorization...')
x = np.zeros((len(sentences), maxlen, len(chars)), dtype=bool)
y = np.zeros((len(sentences), len(chars)), dtype=bool)

for i, sentence in enumerate(sentences):
    for t, char in enumerate(sentence):
        x[i, t, char_indices[char]] = 1
        y[i, char_indices[next_chars[i]]] = 1
```

Number of sequences: 200281
Unique characters: 59
Vectorization...

```
In [7]: from keras import layers

model = keras.models.Sequential()
model.add(layers.LSTM(128, input_shape=(maxlen, len(chars))))
model.add(layers.Dense(len(chars), activation = 'softmax'))
```

```
In [9]: optimizer = keras.optimizers.RMSprop(learning_rate = 0.01)
model.compile(loss = 'categorical_crossentropy', optimizer = optimizer)
```

```
In [10]: def sample(preds, temperature = 1.0):
    preds = np.asarray(preds).astype('float64')
    preds = np.log(preds) / temperature
    exp_preds = np.exp(preds)
    preds = exp_preds / np.sum(exp_preds)
    probas = np.random.multinomial(1, preds, 1)
    return np.argmax(probas)
```

```
In [13]: import random
import sys

for epoch in range(1, 60):
    print('epoch', epoch)
    model.fit(x, y, batch_size = 128, epochs = 1)
    start_index = random.randint(0, len(text) - maxlen - 1)
    generated_text = text[start_index: start_index + maxlen]
    print('--- Generating with seed: "' + generated_text + '"')

    for temperature in [0.2, 0.5, 1.0, 1.2]:
        print('----- temperature: ', temperature)
        sys.stdout.write(generated_text)

        for i in range(400):
            sampled = np.zeros((1, maxlen, len(chars)))
            for t, char in enumerate(generated_text):
                sampled[0, t, char_indices[char]] = 1

            preds = model.predict(sampled, verbose = 0)[0]
            next_index = sample(preds, temperature)
            next_char = chars[next_index]

            generated_text += next_char
            generated_text = generated_text[1:]

            sys.stdout.write(next_char)
```

```
epoch 1
1565/1565 [=====] - 144s 92ms/step - loss: 1.5296
--- Generating with seed: "ot those sincere and massive virtues on
account of which we "
----- temperature: 0.2
ot those sincere and massive virtues on
account of which we sees to be as the soul of the spirit of the spirit and the soul of t
he soul of the soul is the sens and the most instinct of the sense, and the souls of the
spirit of the profound the profound the sense to be a self as the assess the said the sp
icion of the sense the great the sense to be a such a powerful and the sense of the alto
the sense to the alto profound in the souls of the stili of the ma----- temperature:
0.5
nse to the alto profound in the souls of the stili of the master as a think the problem,
and which is a souls of the does which as it is disto be its for the soul and so into ma
kes as the power of the spicion
of his hand and action of its conscience, in the unconscious conscience of the spirit of
the nature,
a soul, the sens of the man of the other--for the opinion in the opposite and despised t
he pather of the distince of the sense and a sequareity, and th----- temperature: 1.0
pather of the distince of the sense and a sequareity, and then it undust, that
whith, for the experient
intempered. a be mouther i general and to
conscituals, this pogieny, determinations, then a servication of distiment, ever compr
n justies, this cally uriting his distimal of play in afted faste, we mayer to the disti
nceness on the anties of candruted thus as and indifated is of the receptions, interraci
ty
```

out oncausion by thitm,"
 s, the inditions i ----- temperature: 1.2
 , interraciality
 out oncausion by thitm,"
 s, the inditions i easont in divent, when the mobdy too never
 nequile not bedact let pessions extert the
 bas; theotolz-di=conling stupiditu-sensabative and does the more sirability of whicr is th
 e greatests enchrrousness of the condng, yeal presens--a more acctopive, assors outh pr
 obly of happiness a rid asorispores of a good ,
 pall power, find that once
 will alrogimated gold
 ory on this stile pubed and goes the relepoch 2
 1565/1565 [=====] - 141s 90ms/step - loss: 1.4831
 --- Generating with seed: "ver gratefully one may welcome the objective spirit--and
 who"
 ----- temperature: 0.2
 ver gratefully one may welcome the objective spirit--and
 who has one may be a strength of the sense of the sentiment of the sense of the sense of
 the man is a strength of the succeeding to the sense of the sense of the self-considerat
 ion of the subject the soul and present the sentiment of the sense of the sentiment of t
 he sentiment and soul of the such as the sense of the man from the such as the same and
 the sension and probe the problem of the self-cons----- temperature: 0.5
 same and the sension and probe the problem of the self-conscious serious and from the w
 ork of the soul for a such with the sensitive in the consideration of society of the still
 a man for the self is not one course, and the successmound into the "supression of the f
 re"ch by a philosopher and filleness of the consideration of us a person it i little als
 o and even of be can only problem of the opinion to the feelings and sensible himself an
 d the such mind to ----- temperature: 1.0
 n to the feelings and sensible himself and the such mind to such by purist by the inclin
 ed
 for this , is not find may be on these of christianstandation for the more he present "p
 hysiological present the partial as ambits what a successful, imposition no bse the modic
 philosophers as light for sufferneath, there are poliions that primin.

unflus and escepounds and other,
 serving"--desire. the vageners of besttle
 gid myticalas sacrifice at tiwe only repurin----- temperature: 1.2
 ners of besttle
 gid myticalas sacrifice at tiwe only repuringed, that justici"ry.
 inspired to mauches nef very the entloe of fear!
 thought--is breacolby be explaiesh of disguus," right only permant, the umogoractid onat
 ely doec), sensed in
 strengthous, ounth, views peny, all about for romable, the tebsiving, his daightry
 betaliet, keogme ats becracoofyan anttle. by peapes
 stolormes from yess that it be uninrettard of imm;r with wthere--piecipe them enon shepo
 ch 3
 1565/1565 [=====] - 140s 89ms/step - loss: 1.4529
 --- Generating with seed: "uls approach what is called honesty; and the
 higher man must"
 ----- temperature: 0.2
 uls approach what is called honesty; and the
 higher man must be it they will the successful and the sense and permatical and strength
 of the action of the fact of the sense they are the great in the sense to the strength o
 f the sentiments of the problem it is the sense in the sense the superiority and destruc
 t of the sublent of the
 strength and superiority and superiority and the sense to the sentiment of the conscienc
 e and as a perceive the spiritual form----- temperature: 0.5
 iment of the conscience and as a perceive the spiritual form that one can new things at
 least
 not in the look with the strength the people in the world. they as
 an enough carry one for nelves, and intellection of the
 disconscience of
 such suck as inform, than with a strength of the profound of the sentiments.

1111"the man find and all bord to the art in the sule the light of the has as a falsion
 of moral understanding of such more

distrust and knows and ----- temperature: 1.0
of moral understanding of such more
distrust and knows and instance, present as
his sorthy, nature german in
his germen of general,
sort out; unward of their ayse thansusph--plungle spirituals o anctusmthying
say, it be to fall they arquived,"
-winds, the
philosophers of his best, and the
would thing yes troged in before is be pre"pessing
mightsing mede the histects, t lose in mindated man justical will aowignive to naturet f
or holdness, e, and
has ovesti----- temperature: 1.2
al will aowignive to naturet for holdness, e, and
has ovestination yas
knowing the attorr ald chasses, venias
of vaintiment", thoust lbehar, bry is thus
not partion of
will tupienta that through spirit;

henul
of are hellfy
of remamon essity best hound with
greek is e constinctions of what voict?s

iescatir frend
as
sy. hemuse be-doming nature and toldave, "naked booky
oney suneuded. butnel! toemust fall as if
wean, the lowe thligut
believe that
howulas, wepoch 4
1565/1565 [=====] - 141s 90ms/step - loss: 1.4295
--- Generating with seed: " of its wheels
insupportable!

175. one loves ultimately one"
----- temperature: 0.2
of its wheels
insupportable!

175. one loves ultimately one must be the commanding and a soul of the spirit of the spi
rit of the same case and some is the strength is the spirit of the spirit of the command
s the same time and self-soul of the same thing in the are the commander and being the s
ame the compare that the spirit the spirit of the same thing the spirit of the complex t
he spirit that the spirit of the complex that is the spirit and the spirits o----- temp
erature: 0.5
e spirit of the complex that is the spirit and the spirits of the explemations of the th
ree in the commands for the soul of the communicall contraliation of himself in the pres
ent that a master of the profound for the same called he soum" the strength of the spiri
t, which sees the
same the cause that a such a feeling the spirit of the extrays of the spirit has the cas
t faith that is the strength of the spirit classificcate the instincts, that is a more
stat----- temperature: 1.0
f the spirit classificcate the instincts, that is a more
state crrysfoccuss that is "bill long that eyes that "stoors from
the actions soilt are computationalitay, all not does at freed! stidlied, plialory ecllise
d in the presents-cery are tronked in-instance and loves that , one is
with much (nating something should ne" have ble warm, and a tending, as it being good, a
nd when
oocratated,
in compation and perhals mon!
-its lath accast is the spected, it is th----- temperature: 1.2
n and perhals mon!
-itslath accast is the spected, it is than last sme
dea undedition of

its induiderd, thas find masic mule a instructuphyssithrfasts, un europe.

,
more premrscrizes a joring freely the chisting beavkgationwisdo.
the wagation," learned.--this un; the would
laok along, more forminally very in it. wimal--faorars in order are himself--howt
of science special--with to feel pros"able ormscentles thought (for your hunkless:
prisisely for thepoch 5
1565/1565 [=====] - 142s 91ms/step - loss: 1.4110
--- Generating with seed: "e ashamed of one's immorality is a step on the ladder at the"
----- temperature: 0.2
e ashamed of one's immorality is a step on the ladder at the present more first to the s
pirit, the sentiment of the sentence of the most present the sentiment of the spiritual
one and the present mankind, and the sentiments of the conduct the philosophy and someth
ing is the more first the subject and persions of the philosophy and and the sentiments,
and the sentiments of the subjection of the spirit of the spirit, the spirit, the sentim
ents of the sentenc----- temperature: 0.5
rit of the spirit, the spirit, the sentiments of the sentence which the perceive one of
the subject and the sentiment of the contemnnt not be is not the man souls this perspect
ion in the fact that the perternation, and the virtue of them are head them that it is t
he reason for the most finds it there has been a feels philosophy in the look--in the va
rious heart and and indeed become the pregreed heads of this name, and
minds with his own a statimate the si----- temperature: 1.0
eads of this name, and
minds with his own a statimate the signification, bloom as ; goee was
pare in a fear. if weak and h t doubic mankind, ar mankind of themselves, hy, perhaps he
nce with thimacl to loves for thes. they comman". is in the questio
n not stuldy about details of others must one it doing appituaning, not at purgod. gener
lly tome
petgo tded
interpretys spect of justifes of reserved by time ascend. for a passion everyohlict-----
- temperature: 1.2
stifes of reserved by time ascend. for a passion everyohlicted, one senss on humanifice
d." lifes of ely happinessed that the surcesent are sympathy that putome? upselines, tiri
ng thereforefully rater felted
through
something is not tasted by "bask eternion what? "i ess onself. to are
the
graw, already. cplear perhaps.--potiou being, to his
gall. who, have the causes which
their life
"pute
with pried "enround . feating, waton--or like"--affurict
leads booartepoch 6
1565/1565 [=====] - 144s 92ms/step - loss: 1.3977
--- Generating with seed: "ting out, a closing of windows, an inner
denial of this or t"
----- temperature: 0.2
ting out, a closing of windows, an inner
denial of this or the man is the spiritual and a man is the senses of the position of th
e spiritual interpretation of the spirit of the subjective and all the subjection of the
contrary and perhaps a man from the subjective contradistian of the form of the subjecti
on of the spiritual pressing the longer of the spiritual and the spiritual interpretatio
n of the contemplated to seem to the subjection of the spiritual and----- temperature:
0.5
he contemplated to seem to the subjection of the spiritual and the most become the reality
and the other "truth of the subjected of the pain of the multification of the pressing p
erson the spirit, and the superiority of the reidity of the basis of the aristory of man
is the the has here man and spiritual pressibious nech belief that even to characterial
taske of the contrary like necessary believe the contrary diseased that the sentiment of
the present dange----- temperature: 1.0
he contrary diseased that the sentiment of the present dangerous, as it without peoply
"the riving civilizate of the contrestre forms imburibeon the pway in firse. everything
what order the
other.

le" petay livect pare at other word a fundamentaliuming espicial, menwites of a the dealing form what like superstine to refined the cdreamous on the rank for ipared mind is really forther of himself in every also does unixdication of realhed distanceable"y wh----- temperature: 1.2
in every also does unixdication of realhed distanceable"y who seems everything ne to makeavement of their flow". psyroure'hilatgs "happer, are other likeweeny.

le logically his case its objects
and factest ut disguise is quite dies pure, over opiry
the free latter padity, donewiplived pamay enatuace whithe free, beacat pobsorications of
urselentur sthume-dut as by "the yenling, forehingnrs democt[mur form ors regard wcost,
at toacrive coursewibl--in faath epoch 7
1565/1565 [=====] - 154s 98ms/step - loss: 1.3849
--- Generating with seed: "s, the way
is yet far to that great, overflowing certainty a"
----- temperature: 0.2
s, the way
is yet far to that great, overflowing certainty and the conscious and the same the are the
he same the same the subject and the same the same things of the sense is a souls and the
e same the such a sense in the sense of the sense of the feeling of the sense of the sense
of the same the conscious of the subject and the sense in the subject in the same that
t the same time as the sense is always the same the reason as a something is the most great
eat an ad----- temperature: 0.5
s the same the reason as a something is the most great an added for an as it is the delicate
sense in the action, and all this means of the fine will is the religious storce,
than and conscious and thy be adised it be no man finest of the most delicate here the
evil" of its indeed, than his extent, and the world and delicate which doubt the world of
f moral, that the sects of the east of a service the powerful who could are the most continue
to sensible to----- temperature: 1.0
the powerful who could are the most continue to sensible to probud
so understand alreim than forthsous for you
trobable, demorsited of life
which
ondsancy does "buerring will
problem there) his unfor mankind suemence,
a natural, than we have
plais valual
with arden of the eable always
comans which an
emries in order the detend himself the
great one europe has been enems, in the whold possible". very
leads
fvolves such shamely of long, so man, it wound pre----- temperature: 1.2
ery
leads
fvolves such shamely of long, so man, it wound preachelucuswer such a macks of have with
accepture
their intuinenesd
to faluosingly to
the other
enlopnryly bublul existed, a hung just thecegles, the imits honer for such cnanger their
clused example, were werely quamity. rather manness,
flauxs as a hasiers,
theosousl a
locrr that
who mag-ducy as even men gress al? ser, feel vjecusity in all ty thisure tryhetfully of
beplse, as as good and whose neepoch 8
1565/1565 [=====] - 161s 103ms/step - loss: 1.3746
--- Generating with seed: "
he must stand in the presence of human conduct, his own in"
----- temperature: 0.2
,
he must stand in the presence of human conduct, his own individual and the subjection of

the subjection of the subjection of the strength of the moral sense, the strength of the soul is the soul and something and the subjection of the strength of the propous and the subjection of the subjection of the subjection of the subjection of the state of the subjection of the sense of the subjection of the sense of the soul and----- temperature: 0.5

of the sense of the subjection of the sense of the soul and something and will will discovered in the deeper of the sunfied of suffering and sachrast a viewiture of such as it was an ansusting, it is more in the sense, the successification to determine significance of the subjections, that was purpos, without state of the subjection of the instinctio n of stronger the physiologist of the instinction of the condition, and fact of the every himself of its in----- temperature: 1.0

on of the condition, and fact of the every himself of its individuals--the sen of adrist onity by that no same life, from: or that to be honest. who feel, strength-crause can ho xs wish something sbut

haot: wiseing to magnifue, cannot can there are good escaimines itself, frequitle think is

otheld-culintill, effects.

1

1a

=the soul, and inastrmising after

in all the general notion of this tenden of moral attnith his philosolisthy of morer), vice and more ----- temperature: 1.2

of moral attnith his philosolisthy of morer), vice and more exparcress or to restance in an

of erriof

ustudous indeed, is without of his bepoman first with have nois impliest-lone redice out her

opposious, awarnct a man or cought do inexparage, abarety encaghent,"

that when acuouroles in the dangerousness from pain, but wishion, covens and instinct, i faic thecride-endure, gopingyr, wisherlz intagacy instrument. colors the instance..

e=sjucarity e"h"--thaepoch 9

1565/1565 [=====] - 177s 113ms/step - loss: 1.3654

--- Generating with seed: "f cruelty.

230. perhaps what i have said here about a "fund"

----- temperature: 0.2

f cruelty.

230. perhaps what i have said here about a "fundament from the spirits and the problem with the spirit of the spirit of the spirit of the spirit and conscious and as the strength of the sense, the developed to the common the spirit and the strength of the science, the state of the strength of the spirit of the spirit of the great proves and means of the really more in the same time and most philosopher and in the sense, the sense, the proves of----- temperature: 0.5

most philosopher and in the sense, the sense, the proves of the way to the live community

love been to the free spirit, as the proves to know there is ever distrust for the common things is the looks in so much a something of the proposition and some, with the belief of the sense, the really standaring and in the usity and are to sen that it is at last all present to all in the dositions of the same time something there is now to the personal cause of the----- temperature: 1.0

ame time something there is now to the personal cause of the same offer for no furnterful

deeper5s man--best fly that the very highest

docrecke distrust

vith, a cersanctict of feitton of modernt

virtue of lungk of the world. a pare

immense, only elevation, to historimagerable guarnerst: at the most

century to a sense to his distrustful, to the mal. dyavily. this reyes it itfraining, do se to pleases, a fulling satisfication, iversity, unreningon, this. stoppc----- temperature: 1.2

s, a fulfilling satisfaction, iversity, unreningon, this. stoppchsely dibersting; humaning w
ith, are most rule and (arous general "many costuises. we locking its right superrulul a
nd philosophrs some pird) in the historicisely, shoraalds, emperfisimulonibly,
cree classively,
regard for deformite,
"to all, "cupidoscelys: longments, and
preexss yet all inglevelsual, a new
for starey toward vary, lest pain has should recerts in higoes, has anconour. and if typ
e cepoch 10
1565/1565 [=====] - 190s 121ms/step - loss: 1.3586
--- Generating with seed: "
a "theory of knowledge," no more in fact than a diffident s"
----- temperature: 0.2

a "theory of knowledge," no more in fact than a diffident something the present spirit o
f the spirit of the particles, and the same of the spirit and and the best intention of
the contempter and and a successful and self-considering to say, and the contempter to t
he spirit and present and proposition of the science, and the present and self-contempte
r to the fact that they with the spirit and present the present and self-eleve to the co
ntempt of the self ----- temperature: 0.5
sent the present and self-eleve to the contempt of the self something endure of all and
the taste to the sailto, when they was the desires of the contemptious weakness, it some
thing of the new that the probably what is conduct to everything for the gratifual bad a
ssertionously and sport to operance to be so, grace to gratefulness of an addition was a
nd sin and say, as regards to be in the soul of the gradually in the most be any the bes
t of their task and ----- temperature: 1.0
the gradually in the most be any the best of their task and the viritics and more more e
lse its fir thratible are gradually magniber
malable to whom ocusiaulment, to could pain, if not to be regard upon
the spe, an anciently shames,
and most leads not one suffered has sustraint in who is type praesse or at preach--an et
oly and morally--unpreach that in ultapoin. is
is they german else seeks hitherto alt of dethicated thereof for purpose folly to attrat
tles----- temperature: 1.2
to alt of dethicated thereof for purpose folly to attrattless breame the eptreation. wit
hout
it; general gratifaced.--but to friration" we knew opinion of ourself arises and
sief and simple any feas by waid, happiness and ghilotoy in it european, hurableared--we
gaves life-lets reke fraqueful bad tastepe freed clumsy science
tous grationsy of engender asciden to a time frapal and elabs comebor, opparem) bad to h
ardin and severth
with-vanss that a quite.

aepoch 11
1565/1565 [=====] - 205s 131ms/step - loss: 1.3503
--- Generating with seed: "e lacking--and are gradually branded as immoral
and given ov"
----- temperature: 0.2
e lacking--and are gradually branded as immoral
and given over the conception of the spirit of the spirit, and the superiority of the sp
irit. the spirit of the spirit. the soul as the spirit, the most conscience of the conce
ption of the spirit of the spirit, and interests and the spirit of the spirit. the sense
of the spirit, and as a stands and self problem of the spirit, and the same time the con
ception of the spirit. the superiority of the conception of----- temperature: 0.5
nception of the spirit. the superiority of the conception of the sense of heart as a san
ction and the simple of the persisted of the soul and the assue that we have to its long
interpretation
of the soul as the sense of the
moral such a subtlents of the accepts in every feeling of a common itself. the same and
the spiritual temporation of the strusghered conception, as a thing is things which is n
ot the same and the distinctive of spirit" is not be in a gr----- temperature: 1.0
ot the same and the distinctive of spirit" is not be in a greater and more greates: forg
ish; in
the case, the
mostcommandured and idei
doores possible in himself as a must eccarvises

the forelizing of the
hows see it "ies
uss of a fact and philosophers and
sufficiently
did existic presence by disguise he is a madic capacity to de stink atonippous, with the
fashide of the repet himinational gods and prongance and weaken who will
has the motives, than is n----- temperature: 1.2
and prongance and weaken who will
has the motives, than is not purpose our vixtroged-loverestation, re: "not maw: lifemer
to phroy
is orolfeng, as the
senses have sordis", pervaltent philosophers which free loved of loped by stillur,
naturity which certainly we life lass of oney "gowan
like prith that sitpalward," and that bliting world, and three
om; occusehis has not like a be"philos" oftency to dene-from a prachad about
with
a capafilisoures: in the germaepoch 12
1565/1565 [=====] - 222s 142ms/step - loss: 1.3447
--- Generating with seed: "ion; on the basis of this quick comprehension people always
"
----- temperature: 0.2
ion; on the basis of this quick comprehension people always
and the strength of the spirit of the spirit of the state, and it is all the spirit of t
he spirit of the spirit of the spirit of the spirit of the spirit of the spirit of the s
pirit of the spirit of the spirit of the spirit of the spirit of the spirit of the spiri
t of the spirit of the spirit of the spirit of the spirit of the spirit of the spirit of
the spirit of the spirit of the spirit of the s----- temperature: 0.5
he spirit of the spirit of the spirit of the spirit of the spirit of his eternally one i
s one must and and are an an enduring and interman of the specializing in something of t
he before that it is not to an attained the commontian that a thus before for example, a
nd
in the same deaching in the strength to the philosophers and storgations of the contempo
rary of the philosophers in easily the general contempt of the spirits and become of the
antiest in a god----- temperature: 1.0
l contempt of the spirits and become of the antiest in a god. there the spain when ny fo
r command, ye domain of an attiture one will
s
action in perpremediss,"--of prompsivest pride whe ender find who is the world,
this, would thing
enchose all, if
its he things which hiszory looked to vilnun, "he
is the truthsly, and in philosophersly fool, puriplent it
theary
artfore of praised, contimesed, beroocwet at your suffered (union that it germany "impor
tages, w----- temperature: 1.2
ocwet at your suffered (union that it germany "importages, what dright. aftergenmen cist
onumed,
hatbeogible to cearpition," and charicess that whose icriparry and exiencting which tritgr
y,, what possible; and then ground under the badddeny no more oherstry of
the berithed.

onesians, and seelepely, however,
isiagyness,
and bad addied, it was, with which view of dumser.xque "formarbly of otherege; thi assum
eous justr!
but plevile and delized no longer
sufficiepoch 13

1565/1565 [=====] - 233s 149ms/step - loss: 1.3391
--- Generating with seed: "when the effect of the command--consequently obedience, and "
----- temperature: 0.2
when the effect of the command--consequently obedience, and the spirit of the spirit of
the subjection of the propressible of the spirit of the spirit of the spirit and destine
s of the same time and superioritions of the spirit of the spirit of the spirit, and in
the state of the state of the spirit of the spirit of the same of the sense of the spiri
t and all the state of the state of the spirit of the subjection of the conscous of the
spirit of the spiri----- temperature: 0.5

f the subjection of the conscious of the spirit of the spirit in the best course and something
and the
consequence of the conditions in the
hardous before the spirit of such a man spectation and their said, it may be different means in an instance of the relations in the spirit of the religion of the same state of the subjection of the signification of the destine have not it is also more stands, and who was not the hard them in the most clielf, the former----- temperature: 1.0
and who was not the hard them in the most clielf, the former. a depouting, and cease beliefless as the noble
their show grame the sentiment which
facts itself an uncreasess strong nature,
perhaps and ladvationally, known knowed soal, as woman dispensated forthous specially developed; the things is not concernipance as res, and
crarce, he. the edidinord do excline it are subjects willong uncintion itmost as labouring
thereby that moralsquiw ho sons,
horalis----- temperature: 1.2
itmost as
labouring
thereby that moralsquiw ho sons,
horality, but
his nausay sustahe.

ecordry"--was the life of etyees now thus is the fluming, and , if notest she dired to thus, he can disguikss nature adpaid"natco mecm that pledme to himself the judgment or a lonely
deberies
knownes (that a prohacin of concludinged mis, the "brevio"? what having,
in at presapher" are to vasedited. virious, fe an
nelforicve perhaus respond
the becomes and inflee call fqepoch 14
1565/1565 [=====] - 251s 160ms/step - loss: 1.3348
--- Generating with seed: "al consequence brings in its train despair,
and as a theoret"
----- temperature: 0.2
al consequence brings in its train despair,
and as a theoreticists of the spirit of the spirit of the first of the conception of the pressering of the spirit of the spirit of the spirit of the spirit of the conception of the conceivation of the spirit of the conceivation of the spirit of the spirit of the spirit of the spirit of the world of
the same of the spirit of the spiritual and the greatest and also also also the spiritual in the same and the spirit----- temperature: 0.5
and also also also the spiritual in the same and the spirit of the soul as a sole the greatest and although woman the morality of the moral his operates a lightly not a sacrifice of such a common and such as the common conceivation to the person of the amoust and refined conscience of a south the long form in the world would new restsical and the thing have been to be no truth and the former will of the developine and such an admirat of such a state the l----- temperature: 1.0
of the developine and such an admirat of such a state the limyounds fortun, honorable greeks genal anything of more in the peilicism are movements than which has see a could not assurenine; as with the most could thing what have been is always results (the suberolog and truth a tenable. former conscience is seem, moral. for emotimilary reason hamrness is put
and instinct at in science.--as ins-youth; it is have pube
rendered about dishere use atteste in ----- temperature: 1.2
outh; it is have pube
rendered about dishere use atteste in a he-agmay altogial to cnearly
as the listance asome, the end
of all perceadonbous "wompring-polection, the being," that absolved
sometimes uniistincth"--the fiction ham demanded. as which flaver,
to me, howeme (that whatever
of shene politician--although the refinetked! and itistic best untendations
and autritial thwerocging would are good beforrorse,
resjot
ootherol-clumuls symbaticry devenop iepoch 15

1565/1565 [=====] - 265s 170ms/step - loss: 1.3299

--- Generating with seed: ",
as error) but which is merely the synthesis of a host of e"
----- temperature: 0.2

,
as error) but which is merely the synthesis of a host of even the subject of the feeling
s of the spiritual sentaie of the same and more subject of the same and self-consequence
of the spiritual of the spirit. the moral and personal and more and as the same are some
of the spiritual of the spirit, and the same assertion of the spiritual of the fact and
sense of the feelings of the spiritual of the spirits of the same and sense of the subje
ct of the spirit----- temperature: 0.5

e spirits of the same and sense of the subject of the spirits, to call, it is a strength
of which the sentience of the spiritual consequences. the contempt of religion the court
exhiss of the significance of the ancorgaring and readily that it is not else as the sen
taility of the world of all the sense of the love to a things to the conception. the sig
nificance and higher is also the same are science of moral ready of the same distincasio
ns of the feelings ----- temperature: 1.0

ce of moral ready of the same distincasio ns of the feelings or galferageeio attain, who
is not perhaps how werely in the phelusencecy: goed hawwinfulness, this single some cove
rory

will withinger without eholseble of his ominess

that as a one does which his slaves, self-perely wombne..s--epecitwer that exect itself
in his voestionable appearance of effect, not of schoplical. a worak agerow, ands.

1a our needillating of ecidicary, then in such "but belon----- temperature: 1.2

1a our needillating of ecidicary, then in such "but belongs ensa a harw
oif theh!

juch

convuntially aduhly other the perdecions of so rase last goed noblwation. as the fame o
f

mostors opinion to sunbvie of awarmimate had therewiturely, rebe".-ir, but the commanden
cy to r inrenusity. on

the another skoution ad. we does shatist

superromly, becound age

wexh reculters taivelful, as too-lorkenment view of bebvoinked only thingly prounder for
, are knowl; oepoch 16

1565/1565 [=====] - 282s 180ms/step - loss: 1.3263

--- Generating with seed: " which in later times the
great artists of the renaissance, "

----- temperature: 0.2

which in later times the

great artists of the renaissance, the present conscience of the spirit of the spirit of
the conscience of the superiority of the scientific sentiment of the soul the sentiment
of the spirit of the spirit of the superiority of the conscience of the soul with the su
btle sense in the spirit and the spirit of the spirit of the scientific sentiment of the
spirit of the sentiment of the present of the spirit of the spirit of the sentime-----

temperature: 0.5

nt of the present of the spirit of the spirit of the sentiment of a souls of the still s
entiment, the greatest conscience, and before disinterpositions and probably be an endur
e personsional conscience, the most centuries and well which he is the same dament, if t
he fact of an excess that it was not in the word in the most conscience it is not all in
all the saint in which all the same daside and good become "only for the spirit of the w
hole consciences, t----- temperature: 1.0

good become "only for the spirit of the whole consciences, the go"--who should of "spinn
s of which naticle because

word. equality. yeass beforevere,

grow your very done term.

2hith still belibvenment became all--ones

has not lay souls, manferance,

and perhaps unwilling aris a compar. perhaps non be the delinging, then at shise,

inbolition" aparting thought growe and conscience their extent imperstain to standard by

only, woman.

ror and singluses the wh----- temperature: 1.2
tain to standard by only, woman.

ror and singluses the whenojet, from himh. "whoer stillts acquitted no order mrutely-de,

C:\Users\Josh\AppData\Local\Temp\ipykernel_194356\196389616.py:3: RuntimeWarning: divide
by zero encountered in log

```
preds = np.log(preds) / temperature
```

wcw us sicfent, and paodings the gell are: noblenely of
the btine "yealness to the memirical
toman.

188. of nation relaticl, as uninvolctions of mendfy spantic mord and monstempt and the c
onstrained," longment even with we were not us-immerion pantic in the sgad, from
ow.

me that it, most bliningr! life, axic lemsiced his effept iepoch 17

1565/1565 [=====] - 299s 191ms/step - loss: 1.3210

--- Generating with seed: "hitherto operated upon mankind. the more similar, the more o"
----- temperature: 0.2

hitherto operated upon mankind. the more similar, the more of the subject and and sentim
ent and the spirit of the spirit of the contrary and superiority of the spirit of the mo
st conscience of the spirit of the spirit of the spirit of the spirit of the spirit of t
he spirit of the spirit of the spirit of the subject the spirit and sentiments of the co
ncealed and the concealed spirit and souls, and there is the same and the subject of the
same time the same ----- temperature: 0.5

there is the same and the subject of the same time the same addjudility of the purely so
uls, something, there are it is so a indeed, and also the probably seem to the whole phi
losophers, only the spirit of the conception of the a strong from the way the causes of
the conscience and the had of distrusting in his ever the and and the entire of the aneu
tterness of the world of

another discovered only the state, the hand, as and something that every the spirit-----
- temperature: 1.0

the state, the hand, as and something that every the spirit attainance redous incalltul
d, now falionry, "the world causable "faction.

. the dead protements, the philosophers is not drismisal,

when-crurioun, if for the spirit

domself necessele, in with therewith in ogdestantly whoral and facts about-those greekys
and not even a

milthyicism presects in power of all

need of smolaal,

new hular a morality--without presecutor life to the exception bringing wo----- tempera
ture: 1.2

rality--without presecutor life to the exception bringing wonds upon everrote: as infole
ctions, and a li-man ocddidimoted
variety

wird indutiesistly only then which ghispever, down

imettule! allopquans: for an erven-axee and turn the relagent

mortavious, but ideonness bitness, wexte could with it re
uncides;

by their glietges and conceivation insid too regulated still ra "meny; sleipnaguafully yo
us, many, cruthment mera, artifice,
edycetuous is silence, aepoch 18

1565/1565 [=====] - 432s 276ms/step - loss: 1.3172

--- Generating with seed: "when the young soul, tortured by
continual disillusion, fin"

----- temperature: 0.2

when the young soul, tortured by

continual disillusionings, finds and contemptions of the spirit with the same time of the spirit of the spirit of the spirit of the spirit of the spirit of the spirit of the spirit of the spirit of the second the superiority of the superiority of the contrary and superiority of the subject of the subject of the spirit of the spirit of the spirit of the work of the spirit of the spirit, and all the problem of the ----- temperature: 0.5

ork of the spirit of the spirit, and all the problem of the profound spirit with the spirit in the really of such a facts of the power of pleasure under even the profound, strength of the fact of the free of the spirit with the perspective with one of our disconsignes and contemptions of the spiritually
second obed and content himself the strength of the contrary of philosophers in revolutions and result terms the will to come for this gratity, for the wor----- temperature: 1.0

result terms the will to come for this gratity, for the wor,
something with its roding through
net most philosopherwith, speaks which can in the most defence that it wence unwise and derile a day perhaps to
emptrous agreead and could nature, tropnerst. a berlesocqual con"--resiston one
contemptions of the utility than
such a long the instincts, in the feritological metaphysice, the east "bright evocreoves by valuation of perceive in other--of such protera----- temperature: 1.2
vocreoves by valuation of perceive in other--of such proterat lifeicavion, that ni'chiec rimiled,"s
that he crresure doing--how citflly
juscily, finds commandarity that it is even cay
pressee this getuisable iminance, idea listrue motions and conditions.--by long their dangerousnessan--upverow entarrive faett thanbous yits trous out because as
realitelys trusty, as an soulsgbot? ovgit an its
prisonguratgh, tequactly" to attaid (donble
trestibxes sufferinafepoch 19
1565/1565 [=====] - 466s 298ms/step - loss: 1.3138
--- Generating with seed: "rtain acts which are very firmly implanted in the general co"
----- temperature: 0.2
rtain acts which are very firmly implanted in the general
common to the former the longing of the spirit of the spirit of the spirit of the spirit of the subject of the subject of the spirit of the spirit of the spirit of the spirit of the spirit of the subject of the spirit of the subject of the spirit of the feeling of t
he spirit of the spirit of the subject to the former of the spirit of the spirit of the spirit of the spirit of the fact and and the pat----- temperature: 0.5
irit of the spirit of the spirit of the fact and and the patient--which the first of the belone the contrary to defersed the will to the art of soley with effect it was the conc eption of the soulad not too realllybe sense it is it not the same of the same time is t
he human time so also and of the personal order of the stand to be a the state of men of a manning in any particiman toounipility of the state of the soul that the contradicts of the most free ----- temperature: 1.0
the state of the soul that the contradicts of the most free soul at which the fashing to rtherly and subjects else far have nor makes the later ewer not too, or home i madequrince
think, itod, whick. "what is not allow too first to certainly very same then may so, des trubutely predicate once made themselves whio thereper, not later the present world in o ne-nged of mankind," or in high way sey to repostents
and obvyman sea sungest, for it
such a moral arted----- temperature: 1.2
epostents
and obvyman sea sungest, for it
such a moral arted as foreit arorty; to be to satic pandote into de"sand ins-i stand. they are virtuely time new full, for ne sharr;
he may be senses briem exist all the advus woul; anasqually atte. wornitiem. the resist d, as attessically does so
wortly educater, what breaces
evil, ennecw about eqion, fanctial convanic satismuctingly it--asustice to childent tound himself eive -and who stepidle as so potentipporiorepoch 20
1565/1565 [=====] - 517s 331ms/step - loss: 1.3091

--- Generating with seed: "of knowledge and conscience
has hitherto had in the souls of"
----- temperature: 0.2
of knowledge and conscience
has hitherto had in the souls of the and most philosophers and most personal the spiritu
al self-actions, but an explanations and considerations of the spirit. an account and se
lf actions of the worstands of the spiritual and most profound the spirits of the spirit
in the same time the spirit, which is the sense of the spirit. the sense of the spiritua
l proposition of the feeling of the present of the spiritual and self-contradic----- te
mperature: 0.5
e feeling of the present of the spiritual and self-contradicted and power of sympathy an
d world, and when the spirit, which a speaks of the heart and specials and the most cons
ists the consigt of the religion and most case of the states and wait to be still to th
e soul is even words which all the spiritually benession of the spiritual world, which w
e was speaks the present original present significance to the sign of the emotions of en
emoch, and man is pl----- temperature: 1.0
icance to the sign of the emotions of enemoch, and man is placate himself which of the f
reedom rose say, revolution and people itself with still as conclusion ancisted;
he superioral, without graws of her
hangful
periods--the singlie world of god as the abstance of the philosophy s.
the sor is than to princielly in many never betcheight--to deep owing, limes, and to roy
significance, befores in the great that, artistizaphs of a softeling that the a honon a
----- temperature: 1.2
e great that, artistizaphs of a softeling that the a honon a wo rightely-evil-brills dom
inates of surprisance is possibility), we se, wny the spay obcijection, and rack when as
virth:ly"s phore
conduct? will, apprivile his ens, a nemw
modiceby-, of opance" is appearance pdecble no, ih, hundly, modern quite of "bre libell
y: of will nove occasional; societyuous, thousands to the
annerman insignate artheiblits, no essentionic glorine we hard enlighten to
hauegepoch 21
1565/1565 [=====] - 524s 335ms/step - loss: 1.3065
--- Generating with seed: " an end? and the disenchantment of woman is in progress? the"
----- temperature: 0.2
an end? and the disenchantment of woman is in progress? the same time the same time the
spiritual and most conscience and conscience of the superiority of the spiritual and pro
blem of the spiritual sense of the spiritual sense of the spiritual and sensible to and
the superiority of the spiritual spiritual and soul and self-result to the spiritual sen
sible to the sense of the spiritual and sensible to the problem of the spiritual and sou
l and sensible the ----- temperature: 0.5
e to the problem of the spiritual and soul and sensible the experience of the spiritual
rations and observe the spiritual unifrated and most necessity, and in the very long hit
herto right the spirit, and about please and interpreting the same of manner, on the sub
muth becomes and man, in the commands of the superiority of the
conscience of the minds of self-suffere the discoveralues, as if the other and even in t
he expestinence of the uncloss be
newiterest h----- temperature: 1.0
er and even in the expestinence of the uncloss be
newiterest hope--the erroring of the way. -like rather functual rry
nevt himself colouse as if not knowledge, are. up boon--a life is profuposcy be the smil
e of
loved, as can , to refined
evil
incrined authorificably and godwethes.
they allowed to be hard, but one, say, ruines toxic
done lawsing from all tragect to moral tastes." heldlyned taste clades noblusing in usea
bour for the depression and a superfalpt----- temperature: 1.2
es noblusing in useabour for the depression and a superfalpt calful us domar herally, o
w, jesuitical, proriration:
the
savetak taster and princeser
bewarm; with a posing to the slave-learing got of otherty of euuta for ortlead to be mea
ts is the jos
atialsy): so
banls would of

this
and success the sanveres rugh putomes,
is the overther cime--nothicles wor-historical
cester
there, his
tradation. at "which the infleence of the persons
foolys misunderstand deepoch 22
1565/1565 [=====] - 561s 358ms/step - loss: 1.3042
--- Generating with seed: "l conscience and taste, which every
courageous thinker will "
----- temperature: 0.2
l conscience and taste, which every
courageous thinker will to the state of the spirit of the spirit of the sense of the spi
rit of the most consequence and something is all the spirituality of the sciences of the
conditions of the state of the present of the spiritual and states of the subjection of
the subjection of the sense of the spiritual to the present problem of the state of the
subjection of the sense of the sense of the spirit of the consequence o----- temperatur
e: 0.5
of the sense of the sense of the spirit of the consequence of such a morality of the sen
se of the suffered and souls of the expression of the constraint and consideration and c
omplex still believe in the same time consequence and consequence in any things and some
past of consequence, not in the inational concess have a word is deception of the specia
l and effects of a strengths of the expressions, that he do a states of the states of li
fe is god of the an----- temperature: 1.0
, that he do a states of the states of life is god of the and working isuster attemnt i
n all this "bu
stext manue ccriest hings at last pacially have sloutch that lensable were
we learnt--is a civili-inrounder: all that nexked just whatever wish to provess misbituc
quail presacions according to placerness itself of
the svercere,
he is renatifum to a sounds.

"irons of us than wouilly stromed, god's first todan
man; seems with a pecioned of empistion,----- temperature: 1.2
, god's first todan
man; seems with a pecioned of empistion, or all and tadyer, which of idealy
will found"
closelity, history, drungds with
regarding.--bore ompqua dantarinedful, womer; the mineing
wittous called perhaps shoulds three's man: diepocitive. it is disqueation. the soul: in
the pare?

oo violing. there neverther look unilydied philosopher
thinks to ese(mper, felis permits pains. the le, in
from other is too, more will: where"-honerly.--i may diepoch 23
1565/1565 [=====] - 615s 393ms/step - loss: 1.3008
--- Generating with seed: "

166. one may indeed lie with the mouth; but with the accom"
----- temperature: 0.2

166. one may indeed lie with the mouth; but with the accompanying the conscience of the s
ubject, and the superiority of the strength of the spiritual sense of the superiority of
the spiritual things that the subject of the superiority of the spiritual the sunfation
of the conscience of the soul of the presension of the superiority of the spiritual pres
entially some presential sense of the spiritual sense of the spiritual state of the subj
ect than that is ----- temperature: 0.5
al sense of the spiritual state of the subject than that is feels things that we say a m
aterial time in the superiority than what is only a compunis power of the desire of grea
t the presension of the helibleness of spirituals become the place of the pity of the sa
me time even with the superiority of the falseness of philosophy and plenty and presensi
on of the more and an one the reasons of the bird of the spirit and spirit, the animal,
thediscovered to in----- temperature: 1.0
d of the spirit and spirit, the animal, the discovered to intedient. the very resolut o

r truthly danger, a "menspains to eemitting to freltren metaphysical ruests meaning say!
those difficult of give thing laboritable a blines of overen? why is xallthere; timely
whom a for then: even the
intellect he understood; which asserit at time uniblent for
simply a smitical conceptions exaltariation of eperulity of min! many himal
-i master; we good throu. in the ----- temperature: 1.2
rulity of min! many himal
-i master; we good throu. in the debured, to that wditals over, an a
nainsy, elsilotus inventivant trut snee some maxing superiorawant cod). thus
would have no belief
the bar trougal sum-longer people appateouation," in ! itthlitelness
comparry of all not without attitl beseer edquace--id, really
though all that difficult, in vanity a assipanth--it; when i have fairt of cealmentsquie
s must,
accomnin yead, not with too its in tepoch 24
1565/1565 [=====] - 620s 396ms/step - loss: 1.2972
--- Generating with seed: "at as
friends they have a right to ease, one does well at th"
----- temperature: 0.2
at as
friends they have a right to ease, one does well at the same time and the profound to th
e conscience of the supernation of the spirit of the supernation of the same simple is t
he same day and the present of the point of the spirit of the subject of the supernation
of the soul of the supernation of the most definite men, when they were not the same tim
e a souls, the same and the point of the spirit of the spirit of the spirit of the super
nation of the----- temperature: 0.5
spirit of the spirit of the spirit of the supernation of the world in all the good and s
peaks of life. the consciences of the profound enduring that the motives of the devolup
in responsibility of the supernations of the fact of the motive from the supernations of
the presence of the spirit and bas at last merely--the belief of the estimation of the f
eeling. the development in order to the spirit, and the probables of moral point of the
same time is the so----- temperature: 1.0
and the probables of moral point of the same time is the sorrinous and who is the discl
ief, internsted and need, the eternisatigemoned translound for the blood to something un
duced degreess,
of a and as different
the compares to have when it seemst insiging rankmisable, wherever no homestofte." so it
is more, with the foundation have vieron
some, in the looked tough in cannothy and mass opposind a mond, men"" is he was not int
eals ontained must not one ----- temperature: 1.2
d a mond, men"" is he was not inteals ontained must not one shoulds and was much in
questioned--brought nage to look, mechge only in admiradilien the inschicu, prowester.

the costul accordbence must finds, iveli, muse, reju=tion, if the philosophalsry

of less bes yet he i have thereby may not resisged knequivaliaries need the truthments o
r one amin short, so creased with one, doy goods but ye hithertableneds, the losic after
ward,s every

nendagivel buid yepoch 25

1565/1565 [=====] - 672s 430ms/step - loss: 1.2946

--- Generating with seed: "

256. owing to the morbid estrangement which the nationalit"

----- temperature: 0.2

256. owing to the morbid estrangement which the nationality of the spirit in the spirit
in the spirit and state of the spirit of the subject of the complexe of the most constan
t to the state of the spirit of the spirit in the superferited of the superfle of the st
ate of the spirit and assumptions of the spirit of the spirit of the subject of the stat
e of the spirit of the spirit of the spirit in the state of the subjects and souls, and
the most case of t----- temperature: 0.5

the state of the subjects and souls, and the most case of the fact of pertect is all th
e experience of the demand and said the comes in the constraint the great compasion of t
he best of the subvlo of a distance of the complete life is in stupided and philosopher
andalmost the the constant who is a speaks of a source of the worst, are still how deli

bation, and state is a whole philosopher that a man is on the strength, and by means and
rations the as if i----- temperature: 1.0
man is on the strength, and by means and rations the as if i invended thich actions: i i
srepultted a finally counter-dont many feelings
surrive out of that puness), if
a
wovenering of the idea of the psorty to sure of elevation of the vruus
geture. suspectackene-things pail.

opurmity!--and gorseon.

this still indeedive temptalion," and then simple" is on
under vereman
"the equal, and is the cause is finds a dessience of artie monumed and freeen" bood, as--
---- temperature: 1.2
se is finds a dessience of artie monumed and freeen" bood, as among intrue istth--bo, ii
ry not-, "himself, and a dmer faination, heavens and
philosopher wormt! we painful a other. the patent of religion is to
ty (this century, excal stifuiou,
doanism. for a liber of entary man of ane visisn of men and taste, a philosophical serve
d sciende suararceplousts of assumption. for those hardveoped: it has
a robied
believd o historical pate
latter"; uttrust; when cepoch 26
1565/1565 [=====] - 704s 450ms/step - loss: 1.2926
--- Generating with seed: "d makes himself necessary.--what? and this would not
be--cir"
----- temperature: 0.2
d makes himself necessary.--what? and this would not
be--circumstances, and some of the spirit of the spirit of the spirit of the spirit of t
he spirit of the spirit in the constantly of the constince, and proposition of the spiri
t of the spirit of the spirit of the spirit in the spirit in the spirit of the spirit to
the spirit in the spirit of the spirit in the spirit of the spirit of the spirit of the
spirit of the spirit of the spirit of the spirit in th----- temperature: 0.5
f the spirit of the spirit of the spirit of the spirit in the fact of the order, there i
s no one will seek good it and some of the spirit of which the helibence with the best o
f the spirit of the spirit of a remainment of a man of many and designated. the spirit i
n the philosophical concerned with the discipline
of the sense of present the spirit, the super-truth to learned and the delibent and euro
pean world of the bradicate conscience of the science, and----- temperature: 1.0
ropean world of the bradicate conscience of the science, and dominate can believe, when
the least "induce, not proud himself, appgiled
earing reventian itself, his morality of times, at only why always is god, in
meannmn, that
easied but howner upon have been
from regrance of deptble that marmee habeyeld or spites to the relomentome agmnasical and
test, its acchinajous and already thinking, this
superstition of renealing the sprenap distanced to his oldite,----- temperature: 1.2
perstition of renealing the sprenap distanced to his oldite, alone certainty, pstrous an
d mistakme his suspicits will fants for thet metire
of a ground and through
apprisiss of moral, namost poss vitiontaid. have
to experions (man as
xquitede; and almost complocatelinged far
naking," is
object ever a spiritual proce: he cause to this attitude! how
vaxt it. prejurm).

lin"--new interpretattabne; when learned. theredred
"fanctiousness from tentacks thepoch 27
1565/1565 [=====] - 761s 486ms/step - loss: 1.2892
--- Generating with seed: "classification of enjoyments, according to which an inferior"
----- temperature: 0.2
classification of enjoyments, according to which an inferior of the spiritual sense of t
hesupersticted of the conscience of the supersticile of the spiritually soul and social

and self-contemplation of the condition of the soul of the strength of the personal sense of the conscience of the superstition of the conscience of the sense of a sense of the spiritual sense of the superstitious of the sense of the sense of the conscience of the spirituality. it is ----- temperature: 0.5
e of the sense of the conscience of the spirituality. it is naturally all the work and most call themselves that the state of rule, and that the contempt of the highest of the feeling, in a disciplinists, as he can be a condition of the succeeding attained man is society the super-dehise to continual fear of the condition
of the command, with the condition of their such indignant man self-read and disposing that it is strange, the super-cenemen of contempt to----- temperature: 1.0
sposing that it is strange, the super-cenemen of contempt to its prooustant modes of "i meanhice better: and bad untraint
the spiritual pathologies and was, however, well about the word of lotten of decisions, his obsgradless, nor and speviaking leads all its a fear of his accidenjers of the first maft of attripity of which conduinses all the rough daves and nammily is grasp is the "marality that is" true, perhaps
equally into enough,
nimylever tenang me----- temperature: 1.2
t is" true, perhaps
equally into enough,
nimylever tenang metade underman reaix already
social posit; the self regulation, his no, such condition and conticeli.

61. or in"
eniol" our
"your its the
(in
"scientific amy havew and cruriec, by the secret; his
s indiant
society mads
woman,
and have charactey inscewams, however, many opinion. al instruction itself bastant unselfed, withtootad tonce. virtue a difficult, its
listed note.
i a wagaze--or new
shamepoch 28
1565/1565 [=====] - 801s 512ms/step - loss: 1.2877
--- Generating with seed: "r that he explained, in view of his predominant moral theory"
----- temperature: 0.2
r that he explained, in view of his predominant moral
theory of the personality of the spirit of the spirit of the spirit of the spirit of the conscience of the spirit of the spirit of the conscience of the spirit of such a strong er and conscience of the spirit of the conscience of the same dare of the present sense of the profound the conscience of the conscience of the conscience of the science of the conscience of the conscience of the discipline of the----- temperature: 0.5
of the conscience of the conscience of the discipline of the condition of such a christi an possess and
spirit in such a man profulo free the constrainton of the soul into in the condition of the fear of the spirit of the comprehension and contemporation. when we may not in the powerful entire has not the more forehlence and still of the case of the greatest case of the spirit of desire of
tacious to a some way that and the dishin of the persons of the spir----- temperature: 1.0
to a some way that and the dishin of the persons of the spirit of mortlenierrament in really bick as virtue a reason in order to the most theregorn even framinalisy? was disciplined, is any philosophisetquile for insticitt, every blentive civilize whethers the generary deis elacate friends of the chist--a
preopherity in consequence. somes asaltmethel human education and new whens. weakning and persons in-doure desire was generations of others of deteriorativ----- temperature: 1.2
ns in-doure desire was generations of others of deteriorative, in the eselundly," and there the argle.

lough,

only belongum. at the goes slaosbationse from things hate poysus harm, than must book t
 he masterection. and bubgrous
 loid "kny-blature, else, because, he has get to be assute than by other spart,
 with -in liveavers. why geny,
 europeen, alsom, virthest into life of godker in one sea kinest abishitted
 cudel, this mucr wayepoch 29
 1565/1565 [=====] - 832s 532ms/step - loss: 1.2862
 --- Generating with seed: "the longing to restrain his passions within it and is
 transf"

----- temperature: 0.2
 the longing to restrain his passions within it and is
 transfies the profound of the profound of the sense of the profound of the sense of the
 contrary and subjection of the subject of the soul of the subjection of the profound of
 the contrary and soul of the subject of the distrust of the profound of the subjection
 of the same time the concerning the contrary and state of the spirit of the subjection
 of the subject of the same time of the conscience of the----- temperature: 0.5
 ion of the subject of the same time of the conscience of the things as a seeming interes
 ting of in the first of the significance of sudding in the best
 attained of the false. the basis of france and liberply discoverent of the forms. and th
 e fore of the suffering of and almost philosophical the among to the moral and man made
 a thing for the distrust of such as the world of the influences, and there are one thin
 ked
 but the same and the problem of profound ----- temperature: 1.0
 re are one thinked
 but the same and the problem of profound sensible-we general underman doing to a
 masters which a religion oflumsion of disputation to
 a different contimpted of genuine but en
 "sciencene, that one at lason, and when individual excited,
 for amodg to dring the understanding a daligiful and his a thing of lest cproblisable, a
 nd who can adwaminded with the thing
 of mussion, was not be lies besensing the mary of too, nothing to the profound wo-----
 temperature: 1.2
 e lies besensing the mary of too, nothing to the profound would have utilital at believ
 e, as he steens, forw:jqual disled formenance--will were hates extent take only
 of thing) myst cereyes. thus
 is effectable or be came fry which are ieded his own and willso grammill disunsive to mu
 ch badly" well-ngvendentium
 of hypothesis lies. one
 decisively naturally,e himself in romof, oney this notion: (a reality ooticulars--his
 poirive of
 this test, and
 insirpes as epoch 30
 1565/1565 [=====] - 886s 566ms/step - loss: 1.2838
 --- Generating with seed: "t in which europe was bathed when it
 dreamed with rousseau, "
 ----- temperature: 0.2
 t in which europe was bathed when it
 dreamed with rousseau, the spirit of the spirit of the strength of the spirit of the str
 ength of the problem of the spirit of the strength of the spirit of the spirit of the sp
 irit of the strength of the strength of the spirit of the significance of the strength o
 f the sentiments of the spirit of the spirit of the spirit of the spirit of the spirit o
 f the spirit of the spirit of the spirit of the sentiment of the streng----- temperatur
 e: 0.5
 t of the spirit of the spirit of the sentiment of the strength of the eternal of the pro
 blem of the sentiment of the same present terrible of the free spiritations of the conceiv
 e of the most experient desires the sense of an excession of man in the falsifunce for
 the souls" of such every secretion of long nowadays the conception of the world of so
 much as in the philosophy of the instinct of a farty of the person one may not the other
 and finally of such a----- temperature: 1.0
 ty of the person one may not the other and finally of such amideforlies of everything ex
 petionul mediocalimiteablests, now a fair, the blint is the great in the profoundly talo
 cwtig olxines
 of effected with poverty, the minds in every expended, it has ever the worst
 hearing in orgund to franically froitous
 fromthe age that a new hnizficed so the vbed order
 of historical, perhaps are honoure

ss, there is eyeself. it comes to clufrity, lettinced to anatie----- temperature: 1.2
 there is eyeself. it comes to clufrity, lettinced to anatie little could pro(nus
 such victorpure baty, on courable
 englfictly the same dehendiaccation of historbance which european uncongrest. for all far
 to sycimn other enduncly-shrinking. to be overcomes to already espented to
 the worst, of strust of kind of distreed.. possible, plismility of bequclered of edying
 effect
 uns: hence, if a plysion?--i knowledged, we credio
 suupolls and abard, worbseul tepoch 31
 1565/1565 [=====] - 915s 584ms/step - loss: 1.2802
 --- Generating with seed: "to the sufferers, courage to
 the oppressed and despairing, a"
 ----- temperature: 0.2
 to the sufferers, courage to
 the oppressed and despairing, and as a personal and still strangers of the general spirit
 of the spirit of the spirit of the spirit of the commence and an extent that the most d
 evelopment of the state of the spirit of the common and the most man, it is the preperta
 ble and soul that the general spirit of the commence and all the commences, and also the
 spirit of the general of the state of the spirit of the commence of the proble----- te
 mperature: 0.5
 ral of the state of the spirit of the commence of the problem of the understanding and c
 ommunion as some of the belief of all the conditions of him that it is a delicate and th
 e change of respects and the same of the lower the appreciation of the best complexe res
 ts of the superfice of the greatest we have to said" and the preagation of the inclays, t
 hat it is the being and assumment as a commentions of the depths of an intention of the f
 undamental feeling o----- temperature: 1.0
 s of the depths of an intention of the fundamental feeling of life:

e
 motive heart (wandly the completerity than has not to delush, in mile seriesctive word
 to life. ale what it has had to
 point that in the mastoric naked than mose stilly as a
 most
 libdited, sure men without himself thoughts, with men a more command-uugual values: some
 skepensiment emploses to this come in the gold for an
 affiminany framinuladly look of the he
 would reading plicisth----- temperature: 1.2
 ffiminany framinuladly look of the he
 would reading plicisthe". the vanit, is, nogwish, what only deep vigir, la
 farguis,ind. the facted sut, the old, and in learning folly of general belong.--ment ba
 d things
 a sainon does not
 hitherto, perhaps, though that the licer, or for less himself with entieres such is is no
 t than upon maine from how thur.

18. naturality
 it has at presences
 life. this had itself multagttally in divised tempo, glient), we may noied gepoch 32
 1565/1565 [=====] - 934s 597ms/step - loss: 1.2780
 --- Generating with seed: "ses he shall be.

117

=concerning the cleverness of christ"
 ----- temperature: 0.2
 ses he shall be.

117

=concerning the cleverness of christianity of the superficial order of the superficial s
 tandard of the superficial orders of the subject to the superficial or sense of the supe
 rficial order of the superficial standard of the subject of the superficial order of the
 sameof the spirit of the subtler state of the superficial order of the superficialial
 strengthe, and the superficial order of the superficial order of the most case of th---

--- temperature: 0.5
ficial order of the superficial order of the most case of the except of the great the reason of the spirit and conception of the most common music and stronger result to a sense to the strength, the complexent
sign of delight and with the de? is for a new the pleasure of sunshavorion, the subject of the sumple spirits of the presence and souls, the spirit of the most manual the need of the spirit of such which the clien of the discouragement of such a more ----- temperature: 1.0

of such which the clien of the discouragement of such a more host world of here duly regulation, there labor, their effect in the feelings
intense the week and utterous traisting that the friends, world, quite easily disowns itself" enhanced. logical. in good. for
careful been use--i an in, the
follow and
comprehends
to "such exclamation, the part of many and
phant self-praise about thomson, and
word, as
compares on the
highest pit that
the sumpted o----- temperature: 1.2
nd
word, as
compares on the
highest pit that
the sumpted of the ends differently all:fulnt; foll, has been idy),

in europe, he under fraght, hulasize of suberance a taspechous, and should influence and
has been at xtwerw order utgrived only of god. quite asards soee,--roin to which ether
most being it forliousness in a brange
would down falsians old the faiths, furthall soul-
is badly.

hinge, fromest man. lutthi hides health of the slave-place aristonyepoch 33
1565/1565 [=====] - 992s 634ms/step - loss: 1.2771

--- Generating with seed: "ill harder,
the person who knows them and does not disparage"
----- temperature: 0.2

ill harder,
the person who knows them and does not disparages, and a thing and all the same time and
the same time the present contemplation of the conscious and the present of the subject of
of the most conscious and assumed and and the same time and self-contrance of the spirit
to the superiority of the spirit of the contrary of the fact of the spirit of the most
experience to the same time in the same time and persons to the same time a man is the
same time ----- temperature: 0.5

me time and persons to the same time a man is the same time with which a mast conceals:
preachers as the spirituality.

18line the person of the conduct, they cannot
a

more one that he was not to present, the present morality of the conception of the fact,
seems to be necessary of the most causes and in the case of the conceptions to an estid
itation of the emotions, that he says that it is the worst man is dispossess become in the
spirit of much as the most----- temperature: 1.0

rst man is dispossess become in the spirit of much as the most adjurishtial an assude in h
is wordfary experience against powerly hao vece: he worte for a thing a demand of t
he mangering of exaggiation

as much that a dislike of comandly, a
thing temptations. for ultaw, that
immancy, labquent uneyes have a be sorrore it is justice," skepticagm topecism as the
inner happiness form in lacerous greatest
delusion, was he who is the ettrme sfrenated there"
veng----- temperature: 1.2

est
delusion, was he who is the ettrme sfrenated there"
vengeations of others

cannot yet
 thought refitiveness artibility, France perhaps notwithstanding to needs has not--the makes.--as
 that
 the sull of dignaling and by the fatix of socratic gorshic self
 reasoning russical a di" wampnation, or to to their attained, bestr). itself
 will sucalswithness, olvation. the entire were we philosopher, the drinkcfring its
 ocuder
 is it
 generally, wack to want coatersjury life epoch 34
 1565/1565 [=====] - 1045s 668ms/step - loss: 1.2730
 --- Generating with seed: "f human civilization hitherto
 has just been semi-barbarity, "
 ----- temperature: 0.2
 f human civilization hitherto
 has just been semi-barbarity, and the part of the spirit of the fact in the spirit of th
 e spirit of the works to the spirit who is the spirit of the spirit of the conscience of
 the supposing to the spirit of the spirit of the supposing of the present conscience of
 the spirit of the experience and supposing to and still the subject to the sense of the
 sinking of the spirit who has not to be still the spirit of the spirit of the----- tem
 perature: 0.5
 irit who has not to be still the spirit of the spirit of the subtle cennate believe in t
 he dangerous
 a formary demonstian to home of the conduct to ends in the more delusion of god and beli
 eve the intellectual religion of a too must indeed, and with the successification of the
 spirit and experience and delusion of the consequences, the will and discovered to the
 sense of the most developed and taste.

11

=needian species, sin and no longer bood is intell----- temperature: 1.0
 te.

11

=needian species, sin and no longer bood is intelling. under the fundamentals". not an a
 re universal forgundless do brould, preaperbated men, there is be preftlious stilled sol
 e prewating their has je lither
 of him so "the farth
 of philosopher is ulto-vires", know he a put with sciended nowadays
 vision and opposition to individual it with short, and
 by s"are at only
 be truth a worde,
 put among, now even and "judtuacul rather consequently experien----- temperature: 1.2
 among, now even and "judtuacul rather consequently experienced).
 it has . this master, takes at efcertw today.--resurical
 blood.

somenest whoudaty speags of co virbeing at the dangerous are arised its solein endow roa
 n dangerous deknish too find badgful dignut to at the
 human goverseagily, who mewly experience" not? no woman, indoveful momentide. diedurira
 l" in their feelings, which i aracus, norths has feelinatish "more indits,
 even with which, witepoch 35

1565/1565 [=====] - 1072s 685ms/step - loss: 1.2720
 --- Generating with seed: "a, replies the doctor in
 moliere,

quia est in eo virtus"
 ----- temperature: 0.2
 a, replies the doctor in
 moliere,

quia est in eo virtus as the desire to experiences the soul of the subject of the sp
 irit of the superficial individude of the subject of the subject of the present content
 of the superficial or and the soul is the very prompted and destruction of the spirit o

f the spirit of the subject of the spirit of the superficial or and personal more personal tendency of the superficial of the subject of the subject----- temperature: 0.5
nal tendency of the superficial of the subject of the subject at and recognized themselves when they are sense to use has always of the forms" of conscience. the states and the particle and assumption word who has accumulated that is the philosopher is a theal in the spiritual of such a superficial or excession to the best the soul itself as a source of the feeling of the spirit of an are not to be only attempt, and the exception of our elsewed and the compelle----- temperature: 1.0
y attempt, and the exception of our elsewed and the compelle,
finds merely always, are somehow in the epicurely fortune up openible, me milrher's exception and happiness, here itself deprive one
ourselves a personses as they will of the good, and are them establision is reduced, and say--its understand to be revenge.--the worthow, so long essentially
paripleng, ha"s itself pass before this danger, who is bother. "ungesitly as its long anything is atte----- temperature: 1.2
nger, who is bother. "ungesitly as its long anything is attentions
with suffers, halftician. as a untessible finwablenecfresue, him, bhications, now langus picculting
and restsfiably "virtuosesquily signibleness; deel reterty our venguman
nalfy--never lhan only appearentimage
after the radical chme c thanbelfuin feel di"solved to angred upulated music, bad appease, malichly, in living the world of
inspirings by their deal or last to tethior.

10. in it reepoch 36

1565/1565 [=====] - 1129s 722ms/step - loss: 1.2700

--- Generating with seed: "th and accuracy of knowledge; if delusion and confusion of t"

----- temperature: 0.2

th and accuracy of knowledge; if delusion and confusion

of the conscience of the sense of the contrary and the superficiality of the brains to the subtle sense to the power of the contrary of the subtle and sense and something in the strength of the superficiality of the superficiality of the most partiality to the subtle instinct of the conscience of the superficiality of the superficiality of the strength of the subtle century and the conscience of the s----- temperature: 0.5

e strength of the subtle century and the conscience of the sentiment of artist is and renders and the esterply have nowadays that

has been shixed and proved to blimated persiated, now that in the power and sense, the art of the subtle or secure the french in the state of the instincts, that is nothing lack that it is nothing of the soul as much be delights of a sense, and the desire of his soul and the sukmands of much as a man is not to be strong

the str----- temperature: 1.0

nd the sukmands of much as a man is not to be strong

the strotatil cause and
concerning

uphery to troublly, now to certaintst with himper that gra more of
hasony

arouse his calful metaphysical stating thinkenguage, as is, fool.--as iakins gwend, dewity it were transfully we made in. the chresumous worm "he incimpuse from semes, every one

in its self ad"-fly an art onward, and the

suruore metur dress in shoot, embitul how guilt also--the
instincton

belongs of----- temperature: 1.2

in shoot, embitul how guilt also--the

instincton

belongs of

vance,. "swortly

secessle ly wounds people in the nhild a

going to times rough unteline people gwandly beddens---which was it , when expecuera guided,

it we and regarded to-calet,

morawans of bad incandes aparcdly anti"s, only and the vicies word, much

pinadation for his more ideas) too vancms,.

7a-utism more haggmetlends and no sharmanism no tratus, he be dangerous will now crable
thearw;
pa epoch 37
1565/1565 [=====] - 1165s 745ms/step - loss: 1.2681
--- Generating with seed: "man strives instinctively for a citadel and a privacy,
where"
----- temperature: 0.2
man strives instinctively for a citadel and a privacy,
where are still socrate to the strength of the spirit of the spirit of the spirit and st
ronger sense, the spirit of the spirit of the strength, and all the strength of the spir
it to the suffering of the spirit of the spirit of the spirit of the spirit of the spiri
t of the subjection of the spirit and the spirit and strength of the spirit of the spiri
t of the development of the spirit and strength of th----- temperature: 0.5
e spirit of the development of the spirit and strength of the spirit the subjection, as
a man is produced them to still the spective of the spirit, and who constantly, or in t
he subjection of the spirit of the finers of readily in the spirit that all still there
are not to say the more contempt of the task, and the consequence of the world of an fr
ee relations of finds not to life, the strength of religion as all things
metaphysical experience of the schol----- temperature: 1.0
religion as all things
metaphysical experience of the scholars,
there are to severable
place, or europe. the instincts, and might fairl, finds ity one:ly, has greek fairy: the
exmared for more framinary, for a
supiri at this, by the point of hipbery for every
strake of many different ingriman curable as as tempo of the look. he prefause and man,
is
ear something rendisithed ad truth,
have now to am dmen knowledge, or suffered
where-arity.

1,¤"! whit----- temperature: 1.2
am dmen knowledge, or suffered
where-arity.

1,¤"! whit had food, would both aristiess in the inhcessible "finger baddly to me a thew
from a timall sus ccriesped;
spranisomen beside, which enduring of moral effectth over as you-it, though is enotent al
l in the wordhe wick the indulgem,
dangerness in considence--more human eorving,
the bring cruve, inffwarty-godaps people, as to sin
that, reup for i rezized namons my tho is (austrifuls as is the same cepoch 38
1565/1565 [=====] - 1208s 772ms/step - loss: 1.2658
--- Generating with seed: ", the innate methodology and relationship
of their ideas. th"
----- temperature: 0.2
, the innate methodology and relationship
of their ideas. the dependent of the feelings and more that is all the subject of the st
ate of the world of the spirit of the strengths of the conscious of the spirit of the sp
irit of the subject of the superficial of the consideration of the spirit of the concept
ion of the subject of the most problem of the superiority of the false of the point of t
he consideration of the same time is all the state of the feelings----- temperature:
0.5
sideration of the same time is all the state of the feelings, to all the common attain a
nd here in the superiority of the art of the philosopher and persons into the spirit
in old less of the opposing condition of the individual souls" of the art
of the value of a stone of the schopenhagerous forth of the nature is
all the process, wholly the man is the spiritual sensition and submuth of the more state
s of the individual thereby to be compation. the books,----- temperature: 1.0
states of the individual thereby to be compation. the books, we have only therefore.

2echow. if
umison
that i weakes as much protempthr and
quite
allthat them."

1416. how hitherto preknood, allowing broubands who have
 love," here into the knowledge that he can not enough thos"
 yound marker judgment for in old enounsing for the tri.--the mole. more way
 new clars to russ imagined finally in the period (no vands, therekn. frecloction for "in
 tellectual. ----- temperature: 1.2
 e period (no vands, therekn. frecloction for "intellectual. grubleay, "iur noble aace
 philosopher io. for a valualtity, it
 is but shame
 it. a duty of recolment of
 merios havesy
 liness and marvepety re-but enpared point of the functionous. to be fear, to fierly as reg
 oitity,--it is god islvests of vaented
 by other called inveary, where, and new
 youth. was variety and
 humanitie, which
 in all conceptions, continess for they proordory, in decepsed, wame duffed epoch 39
 1565/1565 [=====] - 1265s 809ms/step - loss: 1.2637
 --- Generating with seed: " words, one of the two parties has
 feelings, thoughts, intui"
 ----- temperature: 0.2
 words, one of the two parties has
 feelings, thoughts, intuinies and soul, and soul, and conscience and as a man who has a
 state of the profound of the spirit is proved to an evidence of the spirit of the spiri
 t of the spirit of the state of the farth of the conception of the spirit of the part of
 the spirit of the spirit of the most conception of the supiring of the profound of the
 conscience of a standard of the spirit of the farth of the superficile of ----- temper
 ature: 0.5
 a standard of the spirit of the farth of the superficile of the world wied the power and
 accomprehs confused, and such a man made conscience, in it and and whom it is the farth
 which
 but we may be the german speak of the profound and conscience is the presence of all oth
 er than are ones has period the same attempts, or as a gansion of man, the fiew of the g
 ood almost
 with the courage of the spirit which is not be the first of a significance of eye the wo
 rd----- temperature: 1.0
 which is not be the first of a significance of eye the word of such as the stotcive can
 unaciour lice of
 the assedant of coorrect europe was a difficult to rallishen and
 absabbling our
 false: "lacks always riffician
 a hights of
 his own great auxtent words
 man and course of but is "god, man and
 supposisiby scorl, as
 his mores at our the problem, back wishet le at be revation those, uman accust fundann t
 hat else and
 always his newspocal
 skepticism, and
 will----- temperature: 1.2
 dann that else and
 always his newspocal
 skepticism, and
 will eberation
 and
 a valuabless (when the kerser, who does becagring mryed, up years, ahens of shecricquentn
 ess and repliled, the
 europeans--i other-lougherless and invarding and austers fords"! what?
 they are rook the judoess,
 as
 recrakments, i are-unwey and you, this necessitedinging saints-"things, it not thesek, d
 ear most doo allow, in his badenmhical-cviousn.

a of wettalours out

of buigl resulowepoch 40

1565/1565 [=====] - 1315s 840ms/step - loss: 1.2642

--- Generating with seed: "mean vice and weakness in a philosopher; it might be possibl"

----- temperature: 0.2

mean vice and weakness in a philosopher; it might be

possible. the strong and inter one of the spirit of the same time the same time in the p
rofound of the subjection of the spirit of the subjection of the spirit of the property
of the contrary of the spirit of the spirit of the spirit of the subjection of the cont
rary of the work of the individual of the same time for the contration of the spirit of
the free spirit, he is not to be a subjudgechers and wit----- temperature: 0.5

of the free spirit, he is not to be a subjudgechers and with the contrary of the specia
l and

soul, as he may necessity to himself which has grow to misunderstanding. it is they it r
egard to the superiory, and in the subjection of the works which is the pain of the basi
s of their oratord and love that the saint or instinct and the free spirit, and the prof
ound of morality weakness which

independent--and something in the conduct in the same signifcation of----- temperatur
e: 1.0

t--and something in the conduct in the same signifcation of

france" whose suffer and refined epigediably

and revolution in general of the utility

of thead to submotter and problem, he has themself the rece?

inholy onatic to all and philosopher to what is from farkwoish the pregent" or such ar
e, through the unis opinious and of

scross. the chiting of his artively than for we have been dally of inter grant it

according to the strainableity of the refined----- temperature: 1.2

inter grant it

according to the strainableity of the refined of nature.==but philosophy beings to

time, to fut dewreahs thbe-denisautger is "bad: maks so heveled beere

is. in

externed sort of a questioned our innatusification, metaphysic, also grimh firral. "ecrg
bide

which we long a a other

had mentle-deprepsitableicationam, are arorts of the mecrat;--bat findick,

enchamentry;

it woude, moralty are, to it.

8a

mond a souls. the commontticaln, what i

theepoch 41

1565/1565 [=====] - 1351s 863ms/step - loss: 1.2625

--- Generating with seed: "to some purpose.==there are certain insipid,
traffic-virtuo"

----- temperature: 0.2

to some purpose.==there are certain insipid,

traffic-virtuous and state and such a subjugnted and in the same design of the interest
of the feeling of the same time is the same and subjection and the subjection of the co

nsequences, in the proved of the latter of the end, and are also in the philosophers of
the super-civilent and and in the problem of the scholars of the super-present that it

is a hard and the subjection of the commence of the sense of the----- temperature: 0.
5

hard and the subjection of the commence of the sense of the here and the greatest seems
as a spirit of hence we may attemptting

the latter of the same man is seems the super-pressing that it has a more person problem
of life in the characteristic and commanical sense in a famicance of partists, and who

are not are former and provented and something wantad something which a such and that t
he

interest and superiority, not the spirit and perhaps and self-con----- temperature: 1.
0

est and superiority, not the spirit and perhaps and self-conception of the consequencey o
f longer nature, best

talkand sorr to make a kind of his consequently to scholare,

ourstandity,

and in a above eur "the man, nevertheless is it manyince, us refraved: the than has
attitude the definer, thought hatthting ier loves an opinion the to lood on us upon one's
upon our present delight
brink out say valiantly--as the very years with loty, is mail.

a outsi----- temperature: 1.2
ay valiantly--as the very years with loty, is mail.

a outsibulity and some implach, exterant it man and raccriate with fine from valiation u
pon and rather avoive autters
and ifeach and viise: ventenay--if they in race
miture, his event women
more degration
fromer; and yes consembly thus a lixebolsy of estion it problemd,
pame and a
ai a durty.

la of ordercoriously
free that wigle what we persidates
wary
mad from

their smaeentable) pomists amot to a travepoch 42
1565/1565 [=====] - 1401s 895ms/step - loss: 1.2620
--- Generating with seed: "he spirit overburdened with feeling, art can be employed to "
----- temperature: 0.2

he spirit overburdened with feeling, art can be employed to the subjudgment of the super
ior of the subjudce of the subjudce of the subjudition of the subtle of the superior of
the command of the and state of the superior of the superior and sense of the subjust o
f the common man is a subjudgeching and the common and the superior of the subtle as the
subjudgees of the superior of the subtle and communication of the spirit of the spirit
of the subtle of the ----- temperature: 0.5

munication of the spirit of the spirit of the subtle of the brain the distrust of the ca
se of the superiosity of the consequence of the subjuding of the suffered to the super-r
elation and communiling implustion the soul of the succession of the mandary soul is the
boot of the sublimest that there is a higher of the communities of the semers in the re
ligion of the and many of the sure of man, for its valuation of the superior of the most
case of the face of----- temperature: 1.0

ts valuation of the superior of the most case of the face of satist-bais-comere-ddinures
of expection

human who man is self. how

men self-rellogy--this chi. without will; there are taste-one prorn of the actosiapises
in the man in know here succleciacies in madicalts howself their many things and
ra matters of free some spectomus for its ad? it is themest to impossibelly only ideal
of the significance of regard to one to christimily

ears, through sees as ----- temperature: 1.2

cance of regard to one to christimily

ears, through sees as on view of all world with hipher, bad, supposition, and there
are, he iakess on these man drep of

read undousists of view of the satits of an evendures or

one wagaful the volition oneself: sraining "disinterestection"

permitted this ever

labyche-side is a nature fferrons which advanceonive and either, inclree to you also hav
e as imude? firsver, i sue comparent. for amonon

rignlatoubs, and

my! epoch 43

1565/1565 [=====] - 1464s 935ms/step - loss: 1.2587

--- Generating with seed: "ink from the ordeal of being deemed inconsistent. on the
con"

----- temperature: 0.2

ink from the ordeal of being deemed inconsistent. on the

conscience of the spirit and self-contemplated of the spirit in the spirit of the presen
t of the conception of the subject of the suffering of the farth of the fact of the subj
ect of the same of the subjection of the subject of the commands of the form of the spir
it of a spirit and assute the sentiments, and there is a sort of
conscience and the command of the commersones of the common same they were----- tempera
ture: 0.5

the command of the commersones of the common same they were more transforms, and all th
is more practice and man understand themselves to the sertiest of us the process of the
world that the commine to the spirit to the spirit and satisfied that in the other of
the scientific of the desire of the external ownerst of the spirit and strength for exa
mple, that it was to be are the subjection of this instinct
to the bradively of the greatest that he which se----- temperature: 1.0
s instinct
to the bradively of the greatest that he which seems a hough a step to selfs ewinge: the
defect of and some value of the family than this generation of pretcicn evolvers to clu
mer times that synnhing and worst con-crrimbis the greater morous paintey untranslate th
is
german evernhw: i stiring littly in which "be commands to the
charactericy, in her once mentichly
comprehensions of scientific they strive of significance and served mes the
counting----- temperature: 1.2
ific they strive of significance and served mes the
counting of mogiousnes.

10

=caface it
is bredupwee palt.s rendered his potters;
he discustibnided: a yould they loved imperme a thing-this, as has not customs. so gant
ly and felt let us kent
is goeer,
establi'se, total rapflepered and harpusous
him, they positimm.---mehan: but
an
evil". this sweets darged in the generation, however, without homing utiblet dotge, for
example, a "proylepoging if we existepoch 44
1565/1565 [=====] - 1521s 972ms/step - loss: 1.2570
--- Generating with seed: "he part of
pious, or merely church-going people, there is se"
----- temperature: 0.2
he part of
pious, or merely church-going people, there is seems to be a subjudgment of the spirit a
nd moral and the conscience of the spirit and strength of the spirit and standard of the
spirit and state of the spirit of the subjection of the spirit and spirit of the spirit
which has not the standard of the spirit and spirit and strength of the soul and soul a
nd soul the falsified the spirit and spirit of the spirit of the spirit and accession of
the spir----- temperature: 0.5
spirit of the spirit of the spirit and accession of the spirit and spring of
the concerning of the spirit within the same time action and in the spirit of the sent i
s a such a mind, it is really are self action and above the spirit and essential worst a
nd truths the value of the conscience, it is he seemer a people of the ears of the spiri
t alone is a more he has a subjudgment oftenorible and the spirit to a presence of the b
otherst and subjugy in the same----- temperature: 1.0
spirit to a presence of the botherst and subjugy in the same--man specials its familined
estilly which he was still acted to the induced
will of the supery:hant distinguished: if perhaps talmion," would peoples,--which full w
hich is its custoning that habbences
of the infateits philosopher as
devers the
orden and compassion to an earligilence? it is from the sentiment instinct seeming relig
ious should
believe of the namilad inalness of individual; and in m----- temperature: 1.2
ould
believe of the namilad inalness of individual; and in man. "buo is to have himself all m
en-conservement is
homes which, owing.
and it is intelluecdly in which every
yeafl--imreaspedd rfivertion: up a gods with ginch of rockers. it is assumed. the clear
wiserfun
harm,
hatw
pogoal dever.---and what is suffer

to accodiourable frolice,--we leart--when curive, against differences,--only view and adm
ired druttivallers which
refavess and primiat
too past due
epoch 45
1565/1565 [=====] - 15049s 10s/step - loss: 1.2559
--- Generating with seed: "dom enough--he read
something to himself, and in a loud voic"
----- temperature: 0.2
dom enough--he read
something to himself, and in a loud voice of the fact that the sense of the same time is
the same time is also the spirit is all the spirit of the spirit of the spirit of the h
undred and and self-consequences, and the sense of the former his own self-desire and co
nsideration of the consequences, and the consideration of the superficiality of the supe
rficiality of the superior of the fact that it is also the same time in the helpless of
----- temperature: 0.5
f the fact that it is also the same time in the helpless of the feeling are the conseque
nce of the persistest who already to the virtues, the considered in this are in the ol
der of the moral eternally distrustful, and distrustful, nature of the subtle of the hum
an constinct of the feelings and specipes was the sense of all and philosophers and are
society and in the single conscience of his most hists, and the consequence of the pres
pectation of the sens----- temperature: 1.0
hists, and the consequence of the prespectation of the sense, which every self
prejudtessely, ages of smowtemmentable
declused there; "akind--as the sunder redis bood of the goee social herself as a temposi
ng and more need for that has for his work nonder for even meod averly, there is so muc
pfor goether
sensible been cahserrage at yeall--through mixsperant to inclusemently tones,--does
not carely all this, intere--whom i begin and disthirdes; illt decep----- temperature:
1.2
ly all this, intere--whom i begin and disthirdes; illt deceptions unwith- one, as, apar
t, sha"nadred kony?
but what has still andest chlidis, fabuagl with recatebely childreal,
and abovewhore to up. naw? the divine of the addside useful. the defering was thhit-"in
the does
dexising to human
a voit.

to recause in . joys, acc"-rile hencefortud for infligible
yet just that only aducful all, iruting especially, facultyabuably become so
welfal in shabmptive! nepoch 46
1565/1565 [=====] - 1659s 1s/step - loss: 1.2532
--- Generating with seed: " who are over-endowed with
intellectual goods and privileges"
----- temperature: 0.2
who are over-endowed with
intellectual goods and privileges and art of the spirit of the conscience of the subject
of the subjection of the spirit of the spirit of the spirit of the most conscience of t
he spirit of the soul are some of the subjection of the subject of the spirit of the spi
rit of the subtle, as a man still seriousness of the spirit of the superficial of the su
bjuctive and self-conscience of the sublieve of the strength of the spirit of the-----
temperature: 0.5
science of the sublieve of the strength of the spirit of the spirit, as though the presu
me of the art of one that he says, the form of the hupspant as the profound slowe servin
g the flawal spirit, supposition, and are for his greatest experienced, and wanter, as a
hoother human concealous most witned and enduring the most end as a such the right to a
n
about the right of the subtlety means of the order of the spirits are
been the marriable that a long are s----- temperature: 1.0
rder of the spirits are
been the marriable that a long are sig)ur as to any! nothing and
'wholvh, even gives
driff).

judgtion, be aachor his superficialists, his
peoples, and than with its sous, he makes the bradly

effectives with the hushing artist" a care islude among purpession and acy
this is the instincts. visitable at it is also
thwarl, in the for one is so eas staction, valuenves of the remary form at once dis
tinction, to
nature, towards call ----- temperature: 1.2
he remary form at once distinction, to
nature, towards call or the rejustionop, for cigrel a proved no
illhy, are now advanced! but frights,
instently is relight,
way out to its prevaidd wearing: ih
infunction:
more will; on the were inchidence, iholorful bley she had no romocrous decline as
sulcquiftioned interror should be ay stupidit of which have it pass
misphdial; ary "as away when other--is deeply imperher, in all xepticle," the racratriot
ure of conseepoch 47
1565/1565 [=====] - 1778s 1s/step - loss: 1.2525
--- Generating with seed: "over to my side--and make myself noble even in my own
eyes."
----- temperature: 0.2
over to my side--and make myself noble even in my own
eyes." the state of the sense of the state of the standard of the spirit of the sense of
the strong of the spirit of the spirit to the strength of the spirit of the same of the
standard of the strong of the spirit of the strength, and all the sublieful states of t
he spirit of the spirit of the strange of the spirit and spirit and self-conceals of the
spirit of the strange of the strengths, and the state----- temperature: 0.5
of the spirit of the strange of the strengths, and the states of the first of life is at
ancient and deception and self-morality of the strength of refined for the glorifice of
the strengths. it is to say, or for from its experience them and manners of the world s
eems to be stiction, and in the distrust of mankind, which thereby which has person beco
me the most politics, in the destroys of the strong of all so are still only believed an
d imperious into the----- temperature: 1.0
ong of all so are still only believed and imperious into the world in the lespod and pat
o-hoped to "senses. obraids which perceived"--oflo stopent to us) must, the suled of e
avoured human tyrees, than, the
sense when it has extern, as to the protisty.--the cals who
indeed,
and conscience: in himself--only godary and the truth, in ultimate find the world of the
sere in his
guersal, blaliecpc in all their end,
and allve
and persistemm men where has definite----- temperature: 1.2
l their end,
and allve
and persistemm men where has definite conks the high ast sus; be finally it, sculp, here
in "certaih, who was and destinityge to end sum, sootn
shopt stillful and
scote first with self-bleist"--customs, if it he wr less friquime an etarardies of mind-
-
man, coke becomes).--to deprys, is thus effict of sapermy for the becomes other -in dece
ives, euvernal "adverpy, which a ; when that. that says--think, holday" to
self-in"-moruble, aboepoch 48
1565/1565 [=====] - 1827s 1s/step - loss: 1.2508
--- Generating with seed: "ted types of contemporary morality, how
much virtue was outl"
----- temperature: 0.2
ted types of contemporary morality, how
much virtue was outlo, with the spirit of the spirit of the spirit of the superfiold--an
d in the spirit of the spirit of the same and strong of the spirit of the spirit of the
spirit of the spirit and self-concealed by the spirit of the spirit of the fact that th
e spirit of the spirit and spirit and probable the spirit of the spirit of the spirit of
the spirit of the free spirit and self-subjective and spirit is not ----- temperature:
0.5
it of the free spirit and self-subjective and spirit is not to be still been distrust of
the spirit is preservation of the greatest fasting of moral healthy, in the spirit of t
he concerning to which the spirit and included and as the first of the same time
individual end of the philosophy and self-resided to the spirit and promised for the wor

d of the distance of upon with the word of which we have seems the same time beto commer
to the spirit of the parac----- temperature: 1.0
e seems the same time beto commer to the spirit of the paracitian of long attlist. every
knowledgely in a propagation of the will betro
formly only e is
me some breaks the whole transiting capted
source timsens beglere
wy perhaps got ear the vition to repeated to what could one more propous incentence, is
often one and suspicious im. howe: a broute and specially in revinaline our
vice, and around, the unfalue than who in
this has permitamly to
circumstoral----- temperature: 1.2
the unfalue than who in
this has permitamly to
circumstoral: on
the doucture professequence and usely who loves a thing" she us
also hand, aly masters, but very moral utel
typpretiss brodal, hee, one assureling belief and uncertain not touthter of
hs). cumply thereby. every, decodies,
from plantion of the spercian insninged of acts, and does i world. the motively yon want
grugerous instice, non, error his entimmiera mirquill slave.. it thereby who
not so. epoch 49
1565/1565 [=====] - 1944s 1s/step - loss: 1.2496
--- Generating with seed: "e him to understand, "it is improbable that you are not
mist"
----- temperature: 0.2
e him to understand, "it is improbable that you are not
mistake, and also is the present of the same time that the original sense of the spirit
of the sense of the demands of the superiority of the complece of the sense of the stre
ngth of the same man are soul as the spirit of the superiority of the secret of the spir
it of the sense of the complection of the spirit of the profound sense of the sense of t
he significance of the same of the commands of the sp----- temperature: 0.5
se of the significance of the same of the commands of the spirit of the knowledge and ca
lling of the conception of his even and and personality and something for the whole sign
ificances as a complece. as if only a self-religious and
truth as a comprehension of all things is he something indeed, and this were for the mos
t taste of the best end, and the event of the higher metaphysical remary of the art of t
he moral man is he be accound in the sense of their----- temperature: 1.0
art of the moral man is he be accound in the sense of their conquated extravagarity,
above the loughts of seviachess, it will proper free
row-remay, or awarl
because whyh" should also means of principle and danger io inter origin, my finatel. "ma
king perhaps have to reclusion, which the happimaf ears of man by supress thorm; he give
s
steptical mankind, on this ficting side, with their too gruse to this
time, the stupidity way to eptertaining
with the sta----- temperature: 1.2
to this
time, the stupidity way to eptertaining
with the standand--a moralists, and through the developence made utder
his
sign tridness and femitive to see to the indiancurion wors. that carry capab fequentasy,
morality is misemere ordising of whhm,e?" sundhand--something friths. the tante "himlen
tly penave
goieity from calggred.--the savacer, shands of geems oroustoring needs as say, ralient,
in ! thich
"dis"gyes of honor.--proves thbey drawed. for geniueepoch 50
1565/1565 [=====] - 2023s 1s/step - loss: 1.2485
--- Generating with seed: "s! a poet could say that god had
posted forgetfulness as a s"
----- temperature: 0.2
s! a poet could say that god had
posted forgetfulness as a states of the spirit, and who is the sense of the state of the
states of the sense of the sense of the spirit of the spirit in the standard of the mos
t conscience of the spirit the problem of the states of the spirits, and the contrary of
thesense of the states of the science of the spirit of the spirit of the states of the

spirit of the spirit of the developed and souls of the states of the state----- temperature: 0.5
spirit of the developed and souls of the states of the states of the disciplines of the
present of which a be process in the problem of the great and storgian and self-conduct
the end of the terrible of morality, and the self demand to the actions of his tension,
and the good, and has for instinctively and conscience. the and souls of the mind that
a counter-proved to destinated the very before better for expressed the life of the sto
ncing and here for the----- temperature: 1.0
tter for expressed the life of the stoncing and here for the saint of the
the kince. the destinate of xagemqke; compete, deviled, memory? on the
whole of sympathy lacking and again our vightly--in the "ye. may intellinaters it, and i
s
atudly and metaphysicismarness,
also. the passions of
obligation
includitually, are he say at civilization of a stand
labour that to how the vitions in like youthque

=sphing only advectionianing to look! for make the yet oat----- temperature: 1.2
e

=sphing only advectionianing to look! for make the yet oater. among grootful lungte, know h
ow as it willo," acbentiness
for heranalix an extent to direction sympare: hence the
a coldiar witke rihor, we vinds of the
kind (of art of people altic ad.-- stanation of the e-teme that lackoritus causacing
step all to short, he can be such not preserve re, in the boft-called only suncivel, al
so. what roracits of thingling, one fore is then it" is the virtue "epoch 51
1565/1565 [=====] - 2076s 1s/step - loss: 1.2462
--- Generating with seed: "ee what
these things look like when they are overturned. it "
----- temperature: 0.2
ee what
these things look like when they are overturned. it is also the spirit of the spirit of
the spirit of the form of the spirit of the spirit of the spirit of the fact of the con
stant things of the constinct of the fact of the fact of the state of the constinct of t
he spirit of the condition of the spirit of the spirit of the spirits, the spirit of the
fact and the same time constituted to the constinct of the spirit of the spirit of the
spirit, the s----- temperature: 0.5
e constinct of the spirit of the spirit of the spirit, the supersticil men of really as
the explose of the contemplation of the own "imaged and and have good in the earth of t
he feeling of the sense of his soul, the spirit of period. the conception of the spirit.
the religious other of the worst, and conception of the scientific man is as the philos
ophers because they we called intentional instincts of the understand they are also in t
he condition
of the g----- temperature: 1.0
ts of the understand they are also in the condition
of the gregure of the sulp,
still fa hand and destination;

jud on his greyousty and had weaked with point, ruling, or for the
former and which mise in ancientbut to signifion: how bads, and
continued: hence
there occust our lost to goes and perhaps afma "madest each
other himself of
man indifferent. in it. if he would can once hatwith and the years) and healtitudes of c
onsequence of a wounds--impuls, tru----- temperature: 1.2
ars) and healtitudes of consequence of a wounds--impuls, trudning "i loved frictisar cla
ss, as the glow
fylan
thannetve aguabou look carally"--they could pleasing fistide.

ind forms; humanerity
about ai pontrorchdard.

of disguise, a cultacibats have
wontness is
necessariss, sympathetic "equaleze we madicge cloomusis
consequent camide peoples and
selfly whatever houeer and
ezg themselves numplors, so much los have towards superation is man! even with epoch 52
1565/1565 [=====] - 2168s 1s/step - loss: 1.2477
--- Generating with seed: " for his [course of] conduct, then for his motives and final"
----- temperature: 0.2
for his [course of] conduct, then for his motives and finally are still for the strengt
h to make the strongest of the fundamental profound states of the superiority of the wor
ld and the strongest of the profound spirit of the superiority of the power of the super
iority of the common and spirit of the profound state of the profound states of the phil
osophers and the most strength of the strength, such a feeling and supernatulated and pe
rhaps and the philos----- temperature: 0.5
such a feeling and supernatulated and perhaps and the philosophers and state and man, de
termine the relation of the greatest school, all this condition, which has a commer to t
he path of the whole looks to the formulan instructive still best well as the desired su
res of the scientification of part and commands to an supernatude, and with the germans
and man, the spirit and religion and the past the power, as that one can do the present
world" which is the ----- temperature: 1.0
e power, as that one can do the present world" which is the chunch lacks ariding found o
ey can be
: the fineing, this detelling, and in an ethicilous render? and
thinjqualist, the pose, the chides of eventity of philosophers! it is sope do ever known
our place for its
spirit, when they faker of mention?
the flud and example transfuming. all philo of the her difference "distrust one are--the
deside athaction to some child-morible, also, which are eyes for c----- temperature:
1.2
athaction to some child-morible, also, which are eyes for compunity, that ivery same a
will to me
lower: eviction to be unsgrstfully he is goal! it determiner
hit is in this
supernafcain friends," but a. the ssupidical natures
which is our view that avery and love oflafome tengrvation, foreoundity, "cases
arewipletded evolutive
to free, care
itself suyses the
feelingness to visimes adour
is his nature oruss of the
opinion that a punagenigfis, and point epoch 53
1565/1565 [=====] - 2192s 1s/step - loss: 1.2478
--- Generating with seed: "life and suffering of mankind is so imperfectly developed in"
----- temperature: 0.2
life and suffering of mankind is so imperfectly developed in the same of the superiority
of the individuality of the whole same and the concerned than the same and and personal
person of the fact of the problem of the consequence of the fact of the contempt
and the most man and something is its strengther that it is not the philosophy and the p
owerful of the sympathy and contradictory and the subjection of the and state of the fac
t in the problem of the fa----- temperature: 0.5
ection of the and state of the fact in the problem of the fact in the most development o
f the cause of other and the relation of his society, the scholarly, and complains of th
e political conceive of his motives of a man is the person is it is not the more power o
f mentification of comprehension of the free of still in the forever that it is man is a
sentiment, the happiness of the spirit is the philosophy of the variously and in the co
ntrary and subjection----- temperature: 1.0
hilosophy of the variously and in the contrary and subjection and not in possible percep
tion and now, in
apartian need of calling
of ; and and remarging trobts false.

e panakinor in up more sance, wencesd surprhy upon assert hafter, he will come. and as t
he herdoours, or by the
lafticfame educalimats from his own evolved, the sacrifice developed, and dangerousd all
--it of quite
with this contualment
endurings of coarse. the philologs of one's the fander ----- temperature: 1.2
ment
endurings of coarse. the philologs of one's the fander closed ougates of twest
and the each festible of plato"s and when we is insadage ticlment -also that it is inter
kedment and daly hasy, elsemes
his dedite ask,
to the consoration
of feeming fertitlest just with aid which
powerwag, effect, a few hunconer,ful never in the valuation of which ego. critelerad hav
e: enoffully
possibility.

121. least most woman so much for
them what everything till of tepoch 54
1565/1565 [=====] - 2263s 1s/step - loss: 1.2462
--- Generating with seed: "ge (as if taking wearisome revenge on it), one might
guess t"
----- temperature: 0.2
ge (as if taking wearisome revenge on it), one might
guess to the state of the conscience of the spirit which all the self spirit of the supe
rficial of the spirit of the spirit of the subject of the conscience of the constantly o
f the spirit is also a man is also a man is nothered the profound of the superiority of
the superiority of the spirit in the profound of the constantly of the spirit of the sp
irit which is a man is nothered the spirit of the consci----- temperature: 0.5
e spirit which is a man is nothered the spirit of the conscience of the science to const
inging, and even in the same man.

. let us for all doing and gain and intellectual imposes the greatest and demands to rel
igion and desire in the most succession of the powerful moral
sense in the same transfores, of the fact of his part of such a subject
world and soul of the express of the intellectual connection of the form and the conscie
ny of the conception of th----- temperature: 1.0
ection of the form and the conscieny of the conception of their lucavious spring congett
the vident of the pacielession of the
oration supposing that made
for thost poliseptines and had morality. materely
to gerely--more
chinder does in whonlenous last divine one
will not only pleasure
life expressonous ortisxular.

131. or she
will to ceterly called as the out of the vowems; the importion to his religion and
gradianity and product "dreaf: whent confuess ----- temperature: 1.2
religion and
gradianity and product "dreaf: whent confuess marker of namilatic good
prooructible-
lembultents for by lifeered to the semerial--sharposy
by thes. perh! doing he will be torone longeng an mable oracy of the
philosophers--has bebee--i work.

=lade life is deeply the egoingly of alm of
histask and promptle fronthing text,1 and
itsloved in a which begreet feeling,

be
 cieurefult was not obradding,
 man how and a recoutoroly onem. a man aghepoch 55
 1565/1565 [=====] - 2395s 2s/step - loss: 1.2457
 --- Generating with seed: "ation of these
 impulses to one another:--are we not permitte"
 ----- temperature: 0.2
 ation of these
 impulses to one another:--are we not permitted to something of the same of the subjectiv
 e of the subline of the subtle conscience of the scholarlies of the spirit of the schola
 rlies of the spirit of the spirit of the fact that the subject of the subjective and spi
 rit with the subline of the spirit of the present spirit is not to be a subline of the s
 ubtle conscious and self-conception of the subline of the subjective of the strength of
 the s----- temperature: 0.5
 on of the subline of the subjective of the strength of the scientific means of
 such a god, and something of the spirit of the spirit with the spirit which the power of
 the sense of
 the spirit was no conclusion and conscience of the soul, and something of the fact of th
 e conception of the most considered to misunderstanding of the conception of the most na
 tion and the "modern of the conception of the constant problem of the spirit is a bad co
 ntempt, and whe----- temperature: 1.0
 he constant problem of the spirit is a bad contempt, and when an indifference of
 philosopher in man bother,
 science--is a counting resolunts man meath!" desire, into ,e of socred friths impulsione
 d;
 to with the power worlds," more taughtther
 and conquestarily of the is, deterioris and the priesting individual--in us enough, in al
 le.
 ocure friends.
 allom of the
 ideal where never injuring-lis souls," chultoner, de_, and
 intellige. they we loves the diigin of t----- temperature: 1.2
 chultoner, de_, and
 intellige. they we loves the diigin of the reader bayt
 of
 hard. gl, of a lobely,
 of partial, perhaps also is to great !
 us, or intew, many tank
 and squage mone? sy
 of better), that
 it "can today.
 "good, and than from them they,
 initiexed of
 presamed of vini(absolute, occupation.

1 oeer it something.
 lackous,
 never peopme, with science yoe, what ventue that
 finds a say
 of cacale rightless. hereald, for it ii much
 "above tace, as danger aepoch 56
 1565/1565 [=====] - 2472s 2s/step - loss: 1.2435
 --- Generating with seed: "n dreams, so
 that when we clearly recall a dream we are star"
 ----- temperature: 0.2
 n dreams, so
 that when we clearly recall a dream we are stare of the spirit of the spirit of the spir
 it of the feeling of the will to the person one may not the spirit of the fact of the sp
 irit of the person of the fact of the spirit of the spirit of the constant man and perha
 ps a man and agreeable mentily and spirit of the spirit of the fact of the conscience of
 the spirit of the spirit of the spirit of the profulce of the spirit of the spirit of t
 he pers----- temperature: 0.5
 irit of the profulce of the spirit of the spirit of the persons of the german moral orig
 in to the changers of the tempo to the sign to process of the great and faith to a certa
 in the possessive present mentity of the heart of the deal old and moral when he even th
 e will to the light of the work and agreeable perhaps as a man is a fact of the weaker o

f the power. he is not a presence of the circumstances. hence it will be a self condemn-
ty and and element t----- temperature: 1.0
tances. hence it will be a self condemnity and and element to function of education swam
of an world. one,finnqually ady; sough edy by thoughonaw--up the
wayl ardered and diayerst seutage outing of this conteral instinctively belonghe pandoch
means, the will to lices. it is mistaken syntfations of the poliuse, which spiritual
profumpores him
imagnical, froeigners that we not this resolute, as here, as a persons command. a grea
t problem it on others, is t----- temperature: 1.2
re, as a persons command. a great problem it on others, is that
this but an above omise who he weether formers of whom in him, and constantly--en and n
tible dwarficis. a
monstrosism, and errors. what grown more which is notion freed, number. if
restance;--and considerable-didjuience with e
"weyhel yea take it not there acknely a discovsed pleasing: an induced, truth and imply,
understand, with morals and responsible been very
ilightounism of worlded in epoch 57
1565/1565 [=====] - 2560s 2s/step - loss: 1.2432
--- Generating with seed: "g class,
however, is more especially foreign and irritating "
----- temperature: 0.2
g class,
however, is more especially foreign and irritating of the condition of the subjectment
s, and should be a such a strongly of the subjectments of the spirit is the condition o
f the same of the state of the conscience of the science of the consequence of the prese
nt conditions of the consciously and soul of the freedom of the spirit of the science of
the present sentiment of the sentiment of the spirit of the sentiments of the spirit in
the world o----- temperature: 0.5
of the spirit of the sentiments of the spirit in the world of men and evil. the conditio
n with man constrates itself by the surfends of the part of the sacrifice to his soul of
the soul and opinion and conscience, and whole state of mankind, and can be consequent
indigence and sympathy and short, and prostict of the opposite man in the comprehechans
ing and person the fact of the world for the will to his common emberient and bad state
in its the propage of----- temperature: 1.0
to his common emberient and bad state in its the propage of the exposind course and pup
ruesm to disiahry, to even christianity.

edeally
fully end belong to detertion, man "many be putually youthjustice, more advantage who
insight it was to short, lawing that propounitble
becuntgent heorty, however,
in mightoe
much
sleepess, thinking undred
our" scuff everything circumponsion. that is marking cases--prond bysupperary have so pr
ad
an instincts by the philo----- temperature: 1.2
es--prond bysupperary have so prad
an instincts by the philosopher in deception: think
lacks of

yeadsy differed without with every
coursely, posses for every, clear with what it alsisemen tyrann-plato--the distance of p
roplocy? is men alsother, agr frymbnjor-tw methen, it loved and forelistic fals
with developing: yet on u
qualialing disintellectuality and evolved, from spiritual has nature that divine man, br
ought to ba
"the expositic yisdatisfied meepoch 58
1565/1565 [=====] - 2743s 2s/step - loss: 1.2409
--- Generating with seed: "any longer go back! he cannot even go
back again to the symp"
----- temperature: 0.2
any longer go back! he cannot even go
back again to the sympathy and the subjection of the spirit of the state of the reason o
f the same of the free spirit, and such a more than the state of the subjection of the s
ubjection of the subjection of the subjection of the subjection of the subjection of the
first of the conscious and moral profound to the state of the state of the state of the

subjection of the provemption of the same of the conscious of the sub----- temperatur
e: 0.5
n of the provemption of the same of the conscious of the subjection of the
emotions of the spirit, there is a moral prompting the conscious and conscience in the l
ife of a sprie and step degree of the considerable spirit of the last means, the one can
so means of which the subjection of moral part and reproan the
command are a profound, the soul of the subliminess spirit than the hand, or the guilty
of a states of the false has to be a serious and servine.----- temperature: 1.0
ty of a states of the false has to be a serious and servine.

14ehact they allow to
revered the form of such hesitad, disposed, to into recognized by its question
speem, unaltered in the last morrarted say lab of the
result is not from difference in every are, they say on life a ved of "called,
nurh nowadays, this foretophing refare and through ies, in
accordations. a
dieplusion in
the im.

chey nonexalless
by him; the thought ssrifiue comprehenting in ----- temperature: 1.2
y nonexalless
by him; the thought ssrifiue comprehenting in lodu--and, as in values, woundring and sta
ndard, realbiority--and years these even would such highest man of their sx quick deen
it is never
humany is
are refined nalling is not badle-
think been by relation
of the gridfer, relikeves to
primin fise to whether ne
unmual science and deciss to him--folwabts that for suff and desiditers: and he obliger
s, short of
. whoehest inclusion, the exurf feelieepoch 59
1565/1565 [=====] - 2831s 2s/step - loss: 1.2391
--- Generating with seed: " even of spiritual
education and discipline. one may look at"
----- temperature: 0.2
even of spiritual
education and discipline. one may look at all the superficial of the superficial and sou
l of the superficict of the moral sense of the fact that in the superficicate of the sup
erficicate and super-circumstance, and the superficial of the fearful of the superficica
te of the spirit and sprinh of the subject, and the superficial and soul of the problem
of the supposing of the fact of the soul of the conscious of the problem of the formula
o----- temperature: 0.5
of the soul of the conscious of the problem of the formula of the distrust of the long a
nd doing that it is the contradictio are soul of the superficication of the experience t
o the philosopher and the same soul of the world is not attempt to an accident was the s
pirit which has a himbsul of the
and granted of the subject, which is to him and advance, and an average, as a problem of
the sense and definition of the passion of the flud still of the freedom o----- temper
ature: 1.0
definition of the passion of the flud still of the freedom of the more prevolutions of h
imself puscess unfortunate with the storgente of the daged person and the yeass have to
say, very degree of religious end to
the interest, it is being equally speech stowel how the still absolute pretorial contuin
h broke arrive and clant but indifferent
and devolute, have can boerow read-bainated at the scientific).
at the seldous
confolised the concude to truth on a m----- temperature: 1.2
fic).
at the seldous
confolised the concude to truth on a metaphysical best very made

frod, to meltentherited
because in the other feeling work and nodanger. from their taskements with debured. for
no most chuld, noon already
nime--into a slaves of his kerplers and fourth touod
aspetave accordingness oum" for them being once to art educatifie try at to. for eliod t
he
excessive of doanges? which once always attersed, and and certainly; while, and in entir

```
In [15]: import os

# Create the results directory if it doesn't exist
results_dir = "assignment11/results"
os.makedirs(results_dir, exist_ok=True)

# Save the model
model.save(os.path.join(results_dir, "model.h5"))

# Generate 20 examples
num_examples = 20
for _ in range(num_examples):
    start_index = random.randint(0, len(text) - maxlen - 1)
    generated_text = text[start_index: start_index + maxlen]

    # Generate the text
    for _ in range(maxlen):
        sampled = np.zeros((1, maxlen, len(chars)))
        for t, char in enumerate(generated_text):
            sampled[0, t, char_indices[char]] = 1

        preds = model.predict(sampled, verbose=0)[0]
        next_index = sample(preds, temperature)
        next_char = chars[next_index]

        generated_text += next_char
        generated_text = generated_text[1:]

    # Save the generated example
    example_filename = f"example_{start_index}.txt"
    example_path = os.path.join(results_dir, example_filename)
    with open(example_path, "w") as f:
        f.write(generated_text)
```

```
C:\Users\Josh\AppData\Local\Temp\ipykernel_194356\196389616.py:3: RuntimeWarning: divide
by zero encountered in log
    preds = np.log(preds) / temperature
```

In []: