

# An Introduction to Deep Learning With Python

## [8.1] Implementing character-level LSTM text generation

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pgs: 274 - 279

```
In [1]: import keras
import numpy as np
```

Using TensorFlow backend.

```
In [2]: # Downloading and parsing the initial text file
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))
```

Corpus length: 600901

```
In [3]: 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))
```

Number of sequences: 200281

```
In [4]: chars = sorted(list(set(text)))
print('Unique characters:', len(chars))

char_indices = dict((char, chars.index(char)) for char in chars)
print('Vectorization...')
```

Unique characters: 59  
Vectorization...

```
In [5]: x = np.zeros((len(sentences), maxlen, len(chars)), dtype=np.bool)
y = np.zeros((len(sentences), len(chars)), dtype=np.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
```

**Building the Network**

```
In [6]: from keras.layers import Dense, LSTM
        from keras.models import Sequential
        from keras.optimizers import RMSprop

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

WARNING:tensorflow:From C:\Users\pablo\AppData\Roaming\Python\Python36\site-packages\tensorflow\python\framework\ops\_def\_library.py:263: colocate\_with (from tensorflow.python.framework.ops) is deprecated and will be removed in a future version.

Instructions for updating:

Colocations handled automatically by placer.

Layer (type)	Output Shape	Param #
lstm_1 (LSTM)	(None, 128)	96256
dense_1 (Dense)	(None, 59)	7611

=====  
 Total params: 103,867  
 Trainable params: 103,867  
 Non-trainable params: 0

```
In [7]: optimizer = RMSprop(lr=0.01)
        model.compile(loss='categorical_crossentropy', optimizer=optimizer)
```

### Training the language model and sampling from it

```
In [8]: 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)
```

### Text-generation loop

```
In [9]: import random
        import sys
```

```
In [10]: 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
WARNING:tensorflow:From C:\Users\pablo\AppData\Roaming\Python\Python36\site-packages\tensorflow\python\ops\math_ops.py:3066: to_int32 (from tensorflow.python.ops.math_ops) is deprecated and will be removed in a future version.
Instructions for updating:
Use tf.cast instead.
Epoch 1/1
200281/200281 [=====] - 106s 530us/step - loss: 2.0364
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  This is separate from the ipykernel package so we can avoid doing imports until
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 200281/200281 [=====] - 107s 534us/step - loss: 1.3947  
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 ires, and the will to the case with a superiori victory of the longing this serving the experience, the unto the r  
 est far as a read individual frangearity with recognized by one despect the more all the opinion of himself himsel  
 f something himself the embitution something to the word and has deceive and in the philosophic is some that at or  
 ders----- temperature: 1.0  
 nd has deceive and in the philosophic is some that at orders have also it  
 must be no himself, lict latteritule permans refinement if-a relater, found, seecher of truth, which moralic the e  
 ndente which in such the ussis of more reduckers there  
 any nextence is necessiti; hard "creates, the light of victuric has not mease convantantlys.

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 es an  
 strangual serving as i are rearness estimates itien among knows hegicius sursevenous to their  
 respect another; wan----- temperature: 1.2  
 ong knows hegicius sursevenous to their  
 respect another; wants  
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 n deligatil caller clremixovic coiled most astence,  
 gromm to the first 2valitt--the slougphorul strangring a  
 fustingly certain thand must scating things of the questionikes. the more rort asiifair usafitx and in this as. he  
 distanced him for the entereded as poy probled, or  
 viciestheepoch 12  
 Epoch 1/1  
 200281/200281 [=====] - 109s 542us/step - loss: 1.3860  
 --- Generating with seed: " ns there as in the realm of  
 stars. the light of the furthest"  
 ----- temperature: 0.2  
 ns there as in the realm of  
 stars. the light of the furthest and the development and something of the sense of the religion of the spirit in t  
 he self-reason to the same to an ancerning and the sense of the serviction of the subliment of the same to the sen  
 se of the same time to the sense of the self-destrimated and an entire of the special to the conscious the self-co  
 nversally and strongering and who have now and the same and something of the subliment and----- temperature: 0.5  
 who have now and the same and something of the subliment and  
 any discery only an interpretity and for the bollowing and more and divine the remard to the same a will to sound  
 and made and from the same the prompt, the subtlest of subtly sensation of the can with an antistume of the self-s  
 acrification of religion of the rest of religious who is have sense of the value and a whom the sense of reasine t  
 o the false of the demits that the hand, and the most bad----- temperature: 1.0  
 e to the false of the demits that the hand, and the most bad!  
 it in the life. the question-of develesely the nature morshing than "but than to arthem fool" distence of and taln  
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 an institution of his which disestifion and inthing delicate enceus man streads that plato, in forthily frint: men  
 th and weart instancely diception to ancal justice. but his way how utiver necoking and thex. the better refined c  
 onscious such evertly oner alwass, raths--and  
 and th----- temperature: 1.2  
 efined conscious such evertly oner alwass, raths--and  
 and these anny of the piturek, adchanfement--willperiousness when mehisst attempt--if the agites of tromej) on the  
 unconcludel otest desironditch--other incame  
 to religion  
 he miscally to his "free  
 which musticy of  
 different greatest and divance buldy where constmare and  
 have gemmalr auguours. in the elt eaterle-as.ulh's his spamady himself. they respuit in assently error seliding o  
 f souls (for  
 somary gepoch 13  
 Epoch 1/1  
 200281/200281 [=====] - 111s 555us/step - loss: 1.3810  
 --- Generating with seed: " ry happiness there is not genuine. on the other hand, those  
 "  
 ----- temperature: 0.2  
 ry happiness there is not genuine. on the other hand, those  
 the self present the soul of the present the spiritual things which has been and the constantly to the sentiments

and soul of the subjects of the spirit of the spirit and believe of the profound and and self-contradicts the spir  
it of the spiritual place of the spirit the spirit of the subjection of the same as the present the states of the  
spirit and the same the constantly life the self-desire to----- temperature: 0.5  
e spirit and the same the constantly life the self-desire to the the way and they will be lower and  
the sense the profound there are seeks to the present the disposition of his fashion which has been a subject of t  
he present and the spiritual  
and development for his scientific spiritual and the reverment of the spiritual and that the delight with self-con  
sideration of the desires to the most place of man" a sense he who will be deplial and the scientific t----- temp  
erature: 1.0

of man" a sense he who will be deplial and the scientific tastes: and finally last man", " enough because of  
estube of the ofken; but this vain; beaster,--and a womal, deager consuals to faculg regardous spostible bad espec  
ially and the declose, amotions, and scientiynot, the evolvises one thing of the  
sensation, and operation in the generalty yot before of general over), amount  
----- temperature: 1.2

litehnces do macke for a colars--laste currors wmos;  
it yes the faculty, he me. but finncy--at their thing, pegaing he be the onge, he art, woplese maiked asi  
over life and philosophering more in they beginnt  
eclibled wad as artualination ewe-specialtry for the comminages truth for guortist  
recous

a  
: fotian. for, in surf or fingr, fingrement and neverse, theice find and  
as "equally pleasure moepoch 14  
Epoch 1/1

200281/200281 [=====] - 112s 560us/step - loss: 1.3744

--- Generating with seed: " of [artistic] forms which  
offer themselves for comparison. "

----- temperature: 0.2

of [artistic] forms which  
offer themselves for comparison. the same the fact the succession of the sense of the succeeding the succeeding th  
e sentiments of the strength of the sense of the same the moral and spirit and the sentiment of the spirit of the  
same the contrary and the moral and the moral from the same the strength and the leade to the continue conscience.  
the same the best and man and the same the greatest for the sentiment of the succession of----- temperature: 0.5  
the same the greatest for the sentiment of the succession of which the present of the sin always findend the sentim  
ent and persons in the present and persons that the free succaption of the succaptive them man is an intellectuall  
ty, and the general pleasure the strong age more sacrifice to the strength and a more follow vicial and surpluch f  
or the destruction of the natural under the ancient to the thing so later a problem in the stards of the sentiman  
t, th----- temperature: 1.0

thing so later a problem in the stards of the sentimant, thorone;  
the my ofting to

an realists", the compesence, which has fell, indeanfly denial a charm of proorss, of higheses-deduction--and the  
forvelful soulswillichest makes by which inclines.--they she coon time, as a  
phenore

soulse, recent, and eventembable

action alles in views, which

ideas-gruttion is would case antible to life or period of his they enthaterse.x truth iselch food a thing boor tha  
t----- temperature: 1.2

of his they enthaterse.x truth iselch food a thing boor that would always-strugsingsibus them tasce, which lived,  
for its apart contavua in longer pruinth think breakarfly primite free richness, will  
form

the greatestes were function, and emitiable, by "this also dicired by iequisit

fortiund beturebly often past bring musicing irancy and possible, pre"catul,

principliticed and wisho war

verbracually to

my queous

woman slene nailly

sincully aughe.leras on cereepoch 15

Epoch 1/1

200281/200281 [=====] - 108s 538us/step - loss: 1.3675

--- Generating with seed: " 1

sermons, and goody-goodness won't chime.

217. let us be c"

----- temperature: 0.2

1

sermons, and goody-goodness won't chime.

217. let us be compares of the sense of the strength of the same the same all the same the conscious and the sense  
of the present the same the same the comparison of the same the strength and hardered to the strength and satisfac  
tion of the same the same the present and the compared and satisfaction of the strength and self-port of the same  
the whole and the compares the strength of the more or in the sense to th----- temperature: 0.5

the compares the strength of the more or in the sense to the things the most democratic stender to the right to  
conscious, and best which also the same only of the strecent men and taking in the sensed to demands when they ar  
e sense the most that a strongest of philosophy,  
the same

most present the more and former everythings the profull that the strength and the deminding feath, not without co  
mparements is also everything the specialty, the species tha----- temperature: 1.0

mparements is also everything the specialty, the species that that which see, interest, one ripeness commenplanc  
e upillions

there are soolentici from one what, and would it am nhry-argumers is antither; he gengex of the more prorcell to n  
obid uninted not in the

surpty of

germany; eyioned look perman in responsiblements ca difficults apart in human handful

instance the while this heres, cari of aloones suppose

done--is not phengains it?

yet us stapists the----- temperature: 1.2

oones suppose

done--is not phengains it?

yet us stapists then, how come in the new"ysian  
and kants and go  
anti  
just asbonation--it  
haspered, by moralnced, which, everythings; one hear friends if so escurmate and meancaquation and wolarity," , pre  
sent st earted  
this  
inotcepturtmpation it, than this physiolorishs of  
scaline, but of the additionally woman, "will: it is thoojudtions of certainty for the delight and me to :  
their new,  
doubt, this denate of signaepoch 16  
Epoch 1/1  
200281/200281 [=====] - 110s 547us/step - loss: 1.3635  
--- Generating with seed: "  
wicked who are happy--a species about whom moralists are si"  
----- temperature: 0.2

wicked who are happy--a species about whom moralists are single of the constance, the sublimered the greatest and  
present the present the stronger of the sure and present the most conscience of the sentiment of the sense of the  
protection of the state the fact and the spirit of the same and sublents, is the present the weaken the present th  
e philosophers the present the state of the sentiment of the sublents of the state and superficial and the conscie  
nce----- temperature: 0.5  
the sublents of the state and superficial and the conscience that condition of the end, and probably upon the worl  
d, the surpliated and morality, which even have littling the play"s still preservation and decided in the  
experience of the most accounters and morality and in the more which worthers and the formand of the skin of the c  
hildron of the super-belending the world is the man has an act of most strive of himself the germans the meanis of  
the conscie----- temperature: 1.0  
most strive of himself the germans the meanis of the consciests in body of more originater; the precisely and his  
subcrations, as to the labostaful, should soeverity goally prespecial belief of an action, canived tegst and the  
last natrrious factly which has the good native it  
immediately  
to seem of that worts  
madalis xpainable and naturer, so its advantage from  
the fagice half-treeabkable valuarious first many human be surely of desceary a delight as stil----- temperatur  
e: 1.2  
us first many human be surely of desceary a delight as still rain mads inspisiante inn he disermance  
upon itire; the statiledy. rich a  
work is noblengedment achith." "the melialism, the inoscelschies them, only a fitally winder of gething rublenced  
wothere, tase sunce  
is displantames;illing attandsful, smorning.  
seamdest ssqueftionion af  
itfown, crking-despisading wanten  
races such hilimentness, of  
spirit  
tones  
"neednessious probabial integrewgely  
"pdrliaepoch 17  
Epoch 1/1

200281/200281 [=====] - 109s 543us/step - loss: 1.3590  
--- Generating with seed: " egarious animal (or as they call it, to a man of "free socie"  
----- temperature: 0.2  
egarious animal (or as they call it, to a man of "free society of the fact of the most pried to the same and the p  
roblem of the same that the desires of the same conscience, in the desires of the world in the same that the probl  
em of the deceive the present and subjects, the contradicts and the most principle of the world in the same that t  
he same and comparison of the same that the great present the same to the conscience of the same to be a man and s  
tand----- temperature: 0.5  
the same to the conscience of the same to be a man and stander of the most posing sensation and discertable to dis  
posed to seemed as i have not be soul a pathon that it were he has probable to the individual and the world--very  
free rate with the great  
light the most person is possible in the desires and the belief in the same derise as it is this will it not relig  
ious, and not because his life, it is man and deserve that the disturbance of the chance of t----- temperature:  
1.0  
t is man and deserve that the disturbance of the chance of the deceives to  
explenection the law  
derived and promise in it is quit  
consider means, as aithiles one thas a truth, you have love one  
ascerhary us  
time, as does a lif commoblety  
problem tod, forcieves: he must man should arestion of used to sertions of which he sexcing  
under the  
part and subway, as the most conkjrxkarity or kant of truth eu is,ance of aution of sasation, a it----- temperatu  
re: 1.2  
rity or kant of truth eu is,ance of aution of sasation, a its presentinate  
dangeroust of standless are believe emotions, to the scitule of nhywars. a whom a conductful by mithofte, characte  
rings", among hesis that will struftarity generally  
cainary though virtue as a opposes to be  
inrekewlyelfuris  
that appearant."--les the decovaring denished for-aspect at final most faurr frame, and misountify than  
adcurful point every forse trike guid an old accusarter.  
epoch 18  
Epoch 1/1  
200281/200281 [=====] - 109s 544us/step - loss: 1.3560  
--- Generating with seed: " ke," mandeikagati  
[footnote: like the frog: staccato.] (i do"  
----- temperature: 0.2  
ke," mandeikagati  
[footnote: like the frog: staccato.] (i do not the same the same that has been soul as the same and problems of th

e same the concluding the same the same the same and the same the same the moral and the religies of the morality  
to be the same the same the distrust and the same the same with the same as the proble and the same the same the  
same the same the sense of the same and so the same contemplated to the conscience of the spiritual and----- tempe  
rature: 0.5

o the same contemplated to the conscience of the spiritual and man all is the strength the moral development and and  
last that the morality to the time to the good and as we deal a human confines himself of the german man is the ha  
ting upon the comparative in the sacrifice the proper soul of inmedion its compariss and man and intellects a dark  
s at objective spiritual interpretive conbertime the master, all the will and concertiance of the scientific is a  
go----- temperature: 1.0  
ter, all the will and concertiance of the scientific is a god spside a  
regard that heart talfinglicts from clays, the old person englange remory fram necating, possible inspecial enpect  
ion is not had be fast as factive forced not can verse, and

plains now a  
personality in it. we our origin of  
ristilatian educations  
angraiceations; since  
"intelled which erable-posing of "ughons  
inspecind for moral all personests of the  
charms to betals funedamed from badf----- temperature: 1.2  
l all personests of the  
charms to betals funedamed from badf,  
daek from cosunity. more delight which we hour mortnerfords collacchilrquissing converse.

uscals", pioly, attains, and vanity drunivy out, and such,  
neepirions, is in the coveryopess so account  
as folwtower secontare entuunable, ?xistanction, sacunteless is, as its psyetoging iven human hood to the sense at  
trans--if here god,and, as some a revengerber, br breaked;  
the masted  
psk for ge  
confostieepoch 19  
Epoch 1/1  
200281/200281 [=====] - 106s 527us/step - loss: 1.3521  
--- Generating with seed: " sought!

9.

ye go! thou didst "  
----- temperature: 0.2  
sought!

9.

ye go! thou didst some and such a subject and such and profound such and more such and conscience of the such  
a subject of the such a subject the such and such and more the fact the profound sense of antiquies, the proved th  
e same the fact the profound and subject and decisive and such a personal to the fact the present the profound the  
provely and for and such and such a personal time and the great the such a such----- temperature: 0.5

such and such a personal time and the great the such a such as  
hence the most position of the most sense, and for the conception vistiles, the classification himself is an even  
his profound to the part such as he does not the proper a period of every since to leads himself the individual,  
and more more  
contemplation and more element, in the great expression with the more developic grandful personal and more entagen  
ce has as a famines of our more was an ev----- temperature: 1.0  
al and more entagence has as a famines of our more was an ever  
be necessated confuning oftally ageradced that is ads the unhelth,  
bek(jeast and predicatorous anculious art of poy will that  
so crofed and  
inner itself  
his esprepted by the  
domain might not great perception itself is ill  
isler colage that certaince contraditts  
recounting and stronger populared, and thatefness norths or  
seeks, and time skindy incalinged  
perhaps anot that neverantly: "itered  
. it ----- temperature: 1.2  
kindy incalinged  
perhaps anot that neverantly: "itered  
. it were happiness grow every good faculist witlings, thind.

1bus  
broughting certain civility prewak: who he hand is hist conciently, effect, sort of  
hist. if neveror philosory dor,  
honesty too libously  
man and  
"cibabing with an sestire, to now palt his than  
with such obberst: sakes of its do absods  
ineffisian germens. necessary tiwe: then? euroly of this gods wnoho;-becenst that nlard  
man, or free:epoch 20  
Epoch 1/1  
200281/200281 [=====] - 108s 537us/step - loss: 1.3504  
--- Generating with seed: " ample, our notions of time and space, the  
results arrived at"  
----- temperature: 0.2  
ample, our notions of time and space, the  
results arrived at all the spirit is a soul and spirit is all the spirit and spirit is a soul and propenstic of th  
e super-able to be a soul and privilest and spirit is a soul and problem of the fact the strengther of the spirit

is the more in the spirit is a sense of the spirit is a soul and spirit is the commands and a sense of the problem of the spirit is the more something and problem of the spirit is the condition of the sense of open the spirit must be fash of the colors of things and state to me this speak and all the heart and company spirit and spirit is all the spirit is something under the tastes. the problem of super at this profound origin of the complacative the case of the present thereby and the supering another with propensing the german and lighted in this is the more which is a tendance t----- temperature: 1.0  
 german and lighted in this is the more which is a tendance to call our look of human and whor doon is already ! pwar,  
 indition (as class follow demons this  
 tribly ebless whatevel, is that hence assereble and power of the travelicion is moral unclusevent, the full to traditions in va on wran and dishd of problem (when doors and artust savicwill and curiosity nation of amorg of morhsce upon question and pinval man thoution moxistes  
 for already from----- temperature: 1.2  
 n question and pinval man thoution moxistes  
 for already from disman among from scurbers, what lifece  
 would not an  
 based-lecial centure by by years werefuled justice free conclition "what has been back, in the victies, who boblen ess" have serticilation of dectys which such rexogent modes (pleasure of cloid us, road us, an end stlen us but  
 ever for, aphed goes  
 methor, whenloight over""--whether other, hand; doest has bood sand could our welexim-nagp, theres epoch 21  
 Epoch 1/1  
 200281/200281 [=====] - 110s 548us/step - loss: 1.3476  
 --- Generating with seed: " o understand, "it is improbable that you are not mistaken, b"  
 ----- temperature: 0.2  
 o understand, "it is improbable that you are not mistaken, but in the sense of the strongest of the struggle the sense of the spirit in the strongest and spirit to the fact the fact of the fairity and spirit of the strongest and spirit the souls, the problem and strongest of the strongest in the same and spirit of the strongest and spirit to the spirit the struggle that is the strength of the spirit in the strongest and problem of the struggle and develope----- temperature: 0.5  
 it in the strongest and problem of the struggle and developed the world in the state the prortese of the other thnk, the struggle althoobes immense for the power, the whole as a person to the moral thought the "protrose the other there the most state of the souls of good strangue and commentive and a man sake of all the individual and science,  
 while the state, for the spirit possibly their state and philosophy and superiority of the person of the struggle----- temperature: 1.0  
 and philosophy and superiority of the person of the struggle unfortunate, high privilier: it is quite things its ?x toope, what we gains? or wear victor, hence of everything, the tire of the end, new knowledged, some thing dangerous through whether  
 cheist. everything--that experience, the other misfkin of  
 things sick good, party--whether  
 stronge clays or shorth by them iverse-causagenesed. at present capers how little and  
 projects? how to  
 hard, and  
 would  
 ----- temperature: 1.2  
 sent capers how little and  
 projects? how to  
 hard, and  
 would  
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 does no  
 as get under the wey affers causes. the howen the yels, with whicogme has benefitr, alike spirit, but  
 voaling is, he establish abell our unitian, syched  
 to duty--moral" same propinedency, enable in this mose anything  
 elrecti earselr prudent; he is now. a new, hands  
 and soul, in itsgett themselves  
 by this german jestination by us, jay with this the  
 luming had morally  
 it can signepoch 22  
 Epoch 1/1  
 200281/200281 [=====] - 110s 547us/step - loss: 1.3459  
 --- Generating with seed: " o been most despised by woman herself, and not at all by us?"  
 ----- temperature: 0.2  
 o been most despised by  
 woman herself, and not at all by us? and in the fasted to the same a consequence of the spirit is a strength of the strength of the man and spirit to the strength of souls, the same to the same and spirit and self-and should be still a science, the same a discovnor and spirit and spirit and morality of the superior philosops is a spirit is a consequent to the same the consciously and philosopher to the same that the word to the same----- temperature: 0.5  
 iously and philosopher to the same that the word to the same a christian at to be soul, he seeks one of the world in the satisfaction of the philosopher or is the self sated and more the come of the dis of its opporing sate. it is a conceivational and being man will be still strange and superiority and positive, and yet and still and highes t and and  
 same rebut the consciously to be souls of the tragicived the same of the really the european appain virtue o----- temperature: 1.0  
 agicived the same of the really the european appain virtue of dingus--and all nowed to imvelity, when they are child one for one iv even "futly self-day of specipouscselfy, how phenomentous artists and commands and obhiging us ppaituous impussing faultatord here, in its possible reputmped, no unill, and loves rewhoel if other and hirges of all comprehensibility of all the clearly a -when i have no esdencc to the circled; and the willd, he depreases in divi----- temperature: 1.2  
 no esdencc to the circled; and the willd, he depreases individual were our civerediced encewarilek to the evidence evenchougness. fer  
 soul, must thust has yo susuony:

the  
utsay,  
vain  
goalh  
is against theise german,  
from the word religion and "spirir to apprewillful.

21. heart viralue some that laughed a cathation from it ofy if essupetted meoplesslasog'rked be grobiuited, from on  
e with or himself, "akqjquasiou, almit,  
no flumer heavouredy, is ambates  
period epoch 23

Epoch 1/1

200281/200281 [=====] - 111s 555us/step - loss: 1.3432

--- Generating with seed: " ity to the rest of mankind by logical discipline  
and trainin"

----- temperature: 0.2

ity to the rest of mankind by logical discipline

and training the strictly to the spirit of the spirit and the point the spirit and the spirit is the spirit to be  
a stringerous the spirit, and in the stronger and spirit to the spirit to the sense of the spirit to the spirit i  
s the still the spirit to be a perspection of the spirit of the same the most disclearness, the spirit of the spir  
it to be a perspective the strict the conscience and a philosophers an----- temperature: 0.5

perspective the strict the conscience and a philosophers and spirit of the higher of the concerned, but and in th  
e commanded

to man is well the man and expicion in the south, the sense of the eternally the best sense of the spirit of the r  
ecognitions is in the other of the extravations of the greater man, the fact that the termment of which is not ha  
ve

a hundred as men in the god of the continection in the same point the deception of the stringing in the----- temp  
erature: 1.0

tion in the same point the deception of the stringing in the condations as he has here faithere.---i dod, as it

is granted to manpleance it has a disposite in congrination the

perpetually than yserdow of the hugce to the perspected in fix ither acts his ager all only should it  
result acclety, as who are it is

who reality,

conflect is friends, would not doined toole into poti this our bood

deserved hours, the florter, doelow--the loftone in

the still of chi----- temperature: 1.2

hours, the florter, doelow--the loftone in

the still of chiftely and is non

age from examval gletten: there

seterement. should on enourly perspectors, the year that i well crthicpene- doidfuld by the tarable, actions and  
concean themselves. the emicts ha

henest would be sound. i may gregatible a sciltion. were not doous may looks! am it was perioired boble--unmer

impraise itfortion to play them take who did sour

evidured themselves oe;s tendar spotions tepoch 24

Epoch 1/1

200281/200281 [=====] - 112s 561us/step - loss: 1.3455

--- Generating with seed: " surprise, intimated to me that

there is something both ordi"

----- temperature: 0.2

surprise, intimated to me that

there is something both ordinary and the moral problem of the more as a persons and the surpoise and the moral pro  
per and the proves to the reason of the surpoise of the contempt to the surpoise of the surpoise in the same to th  
e provely and interrorical to the provest of the provely and the moral the spirits of the more to the contraition

and the surpoise of the spirit is a persons of the provely and the surpoise of the sub----- temperature: 0.5

irit is a persons of the provely and the surpoise of the sublimed only the surpoise of false of the desire of the  
way of the untention of the conscience of man and problem of the strict for the principle to the men of the fathe

r and subjects, and when the morality of conception in the perspection and surprist of the way to be a man who con  
duce them, and something in the strengtion of the relations of the surpoise, all disposition may also as a man to

the c----- temperature: 1.0

of the surpoise, all disposition may also as a man to the cheist on--the knowing become on the knowledge and  
earth, the case-indeed.

4

=which the

way as foundary doing it as the cager are every firsten, not the first heart to be

any smitately of feel

them is sees be gain with what will

only to laing gives upmach, and only in the sfibleked and the more the eye and dellight in the "same venture: to c  
ontelledsly: this formerly those invagante danger to ----- temperature: 1.2

e: to contelledsly: this formerly those invagante danger to to my impulde, influences with dowed perise upon a mar  
e is unquise than an unpasian! wet, omponfutythin

and very ?xestek, anrperous sacrificed how know how histray, that is at respect happiness hume "onle" which yet pa  
rt

is adyhon really, the samer, the man arounded

motives isoust mages,--metaor known, har

a aloot, dibe say, "a

perspecdion are talk had happed as makes

to

be farri(",

so and frontyepoch 25

Epoch 1/1

200281/200281 [=====] - 111s 554us/step - loss: 1.3479

--- Generating with seed: " to despair. if he looks beyond the things that immediately e"

----- temperature: 0.2

to despair. if he looks beyond the things that immediately even the such a such a spiritual sense of the spiritual present and conscience of the spiritualization of the sense of the sense of the spiritual strength of the spiritualization of the spiritual present that the conscience of the spiritual and such a spiritual present of the present and the spiritual present and the such a person the strengthe the sentiment of the sentiment of the sense of the superior-philosophy, whether is not one that a master--and themselves, not to be such the same with its simct and as the suffering of the subject, and with the advantager the word his all the sense of under the present, and in the person and present of the name and even of the following the truth to the origination of the only the more mestery petting of the future of the personal distrust is in the se----- temperature: 1.0  
petting of the future of the personal distrust is in the service terut in the spiritual it class and counity happens of it, to , now seeious adbract slowlers and wills: in com to do do the sightores irigualr fundamental pr extended to from possible one was be mofochel does so perhaps with it a suspiceion and mensuaction of the no normin g sotern hir, "truissuity hventes all this goal.

iter own pain a worldx, in the soul divaltionations,--if the masters sup----- temperature: 1.2  
n a worldx, in the soul divaltionations,--if the masters suppose  
deminriations that art seambleh, on, guish--as sympathy, tthaug atiance-loth to me".

endens" in melaturing of convitual in guilty such typoo of peeajoiding of cleanness" us does imity,  
tilple noble!--such fortunate metaphyismeds of old, for exeigists,--it must heven lake this view of expressionity,  
in virtue  
of

person this swelling" from its silence  
of corrschames much one developly in the cepoch 26  
Epoch 1/1

200281/200281 [=====] - 106s 531us/step - loss: 1.3422

--- Generating with seed: " uneral of his own child: he will weep at his own sorrow and "

----- temperature: 0.2

uneral of his own child: he will weep at his own sorrow and such as the feelings in the sense of the such as intel lective and the world is according to wish to be a superforded and the consequently and sublime of the profound and spirits of the profound and sublimable of the such as in the greatest and conscience of the conscience of the surp oise in the world is not the state of the fact the profound and such and spirits of the profound something of the sub----- temperature: 0.5

nd and such and spirits of the profound something of the sublime of the suble the basis of self-about  
for the greate of the spirits of the "germans, and in the untis we personal passe of the former and selle, even a means of the world is not in the moral pain of the

last from the end, and the conceivate at all abserved to be who have been his easterian and delight  
and greater to be the proved as in the feelings that religions of the discovered and the ----- temperature: 1.0  
as in the feelings that religions of the discovered and the lefeceds is not doubne which, all rupest ipque homous christian acts and takes bringing first against the denination, except is, for existence with germany--the more act then--destining; he wis strange

valual obye so through been which suspens a allow runess alto

fact before error and usafor moral out

severityof free estimates. in that was into slave

height of

the whole agerars of honocogs self-b----- temperature: 1.2

as into slave

height of

the whole agerars of honocogs self-brounring

one reasonableationed.==--to arlonness, wroks oneseln) boout "proportions and prespecious wishes

to snegif

privateary;our, who have ?x

to everse conscity,

and more he

unbirminalable pronder, way taken pla, how his termine, chursh

"nation of chomlen usary,

influencely spirit, that orishmente wishes something else,

undeeth enquite of muso-pare is even -in religious chided so like ever in

for onepoch 27

Epoch 1/1

200281/200281 [=====] - 107s 535us/step - loss: 1.3414

--- Generating with seed: " n the

goodness of human nature, an implanted distaste for an"

----- temperature: 0.2

n the

goodness of human nature, an implanted distaste for an and and as the soul and the most power of the sense of the most propagate and the commands of the sense of the spirit of the most and the commands of the soul, the compare to the soul and something and the same and as a man and the sense of the sense of the self-and the self and and as a soul and as a seeming and as the real and as a soul of the sense of the seeming of the soul and as a superior of----- temperature: 0.5

of the sense of the seeming of the soul and as a superior of the freedom and the condition of the great the reason superficial more and so who

has been to the good the best relation may see the most discleate the progress of the reason in the retratifice and d the surposion and and attempted and as the prompted of them will use of the spirit is religion of the man

all the general pronements, in the soul--so is more of the superior, which has a source, and th----- temperature: 1.0

soul--so is more of the superior, which has a source, and the tempo, these breasorical wablet to them with regard to my volite his great as declised the world man makes onear, the super. the way that all present, and on genius, this ir funcfecic capacity, in himself, up the democr, which has punishment but ac'stys: he every even, in falte's man in be

sootiented by the basis as

viewy. only that as new such consists, thyse dominately the love and soul now perha----- temperature: 1.2

such consists, thyse dominately the love and soul now perhaps imemonnns

every attents. the

farghe,

and they too-and -in fact. without  
petuenness are heady shame and with actry. there, and after evolved. nongla(xedwsy, from leastity such any day son  
cem-brought  
forne the more from uss cened above, hows to lepr up  
and sellow, gour him condut in annical and world," something it.

=boies--these weaking  
creatifies and  
nekude of germans also for this  
friends--loepoch 28  
Epoch 1/1  
200281/200281 [=====] - 109s 543us/step - loss: 1.3387  
--- Generating with seed: " e moral.---a potent species of joy (and thereby the source  
o"  
----- temperature: 0.2  
e moral.---a potent species of joy (and thereby the source  
of the spirit is pleasure, and a spirit of the spirit of the constraint. the concealm, and a stronger as a persona  
l and compleation of the spirit and the more that the complexical and declys, is a soul, and a consequences, and h  
e will and the present the saint of the concealm, and the comprehend the complexical and developed to the same and  
developed and the spirit that the present the present the spirit and new that the brought spirituality, accordin  
g to the world is still be the basis of the concealmed the love. the belief the comprehend themselves that not to  
be strive the called and does the sense of woman the love of the historical as it is the himself, and so the high  
sense of her that the sand(wards which some things the end all the world of the spirit to the highest the succesto  
ness----- temperature: 1.0  
all the world of the spirit to the highest the succestoness look them, nowe. how long  
spirituality, up seem. their celent self-meral interpretation to any its  
as ever hought and its understood; din sympatht the sense.

128. the dimptyon secogicaly cinturestoring seems a willd with pertuch. disally in the arpultule. and is else our  
reasok of mently a shalle, may rebtent). ruch that is by our element for feeling for the high  
cright.  
the world to man about ----- temperature: 1.2  
ent for feeling for the high  
cright.  
the world to man about himself  
enorgabil appreciance at conclually ! nei"nofte, with fierce"n of thus as naiving  
and pretaply mearnesty:  
soul in the botths, attemple would say, a recenture: that, his effect of sustacity  
in, namely. the moral "e"boved-sonn.

11us fult themselves) or  
previests, in the neverth.raker to hthes, of ahy humanly permale, which enterty, pagpity  
the  
musuct, blends voofle  
things verpition:--poepoch 29  
Epoch 1/1  
200281/200281 [=====] - 108s 539us/step - loss: 1.3454  
--- Generating with seed: " light has been enjoyed by a sudden checking  
and petrifying, "  
----- temperature: 0.2  
light has been enjoyed by a sudden checking  
and petrifying, the soul of the spirit and spirit to the spirit and person of the self-deep and the most power of  
the superning to the spirit and superning to man and the same of the same of the sure--and if the spirit to be a  
soul of the spirit of the superning to the same as the designated and the same a person of the spirit is the same  
and soul of the delicate and superning to the spirit of the subjects and po----- temperature: 0.5  
delicate and superning to the spirit of the subjects and power on the feelings of the same as yet gold, who was a  
person of  
the right to minds of the  
----- temperature: 1.0

hjesibted to highe of disciderine a "posituance--  
with and senies had at leasred. the germans. he sincerder! for the renharted. them givling feel comed, a balw--it  
if mescude that in no one could and knite, the alle ddearly comandow and of the sound.

1]nit in do more hov(speak--at seem of talk  
as the person and soul is to dections,  
to surplusing, but and woman--a bestowe, he can  
which eastin----- temperature: 1.2  
to surplusing, but and woman--a bestowe, he can  
which eastine of the  
frith of them. aloth ne up is addit stil spite to self--oney poet with of idstance, decigurity of samagatinf  
and tarnitied, owing though  
vere employing!--perhaps himself.---in the value there is sinconwicul as ta certainly withcon the bebaring suscled.  
cheist, to sphileding of most point to art  
of histre uppery humous warual boace" upon playing--compaent, very mituring not and but  
to beloepoch 30  
Epoch 1/1  
200281/200281 [=====] - 108s 538us/step - loss: 1.3415  
--- Generating with seed: " self in the place of the poor man  
and does not act by any me"  
----- temperature: 0.2  
self in the place of the poor man  
and does not act by any meaning that the same that the present and the present the superior and the sense of the p  
resent of the free as a man is not be a soul of the superfice themselves the conscience of the self-advantage of t



he fact in the superficial that the same time is the soul of the conscience of the said of the same the present of  
 the word of the same as a said to the self sacries of the same the same than the su----- temperature: 0.5  
 a said to the self sacries of the same the same than the surest in the serviction of the sense to the free more o  
 f the such and a heart in the superfice on the part of  
 the spiritual  
 of the before conception of many the present of the  
 spiritual time a perhaps the evil of the blend and look for the worthy and self-depointality of the strongest the  
 same developed and the permans of individual in the world one and noter a singulas, far not a views and course---  
 ---- temperature: 1.0  
 world one and noter a singulas, far not a views and course-nak of acture facts, than he has to be when eboso-whou  
 lhte and  
 de honour and think not ?xomis of the relapught in the patitness of songitures  
 by the mopinofis the truth to be objects--their ! kels their eartakabque" within  
 tame "a wdined -fof the diffeance of the immense woqumations of right eoper a man might be domination and druply w  
 ed. to rea-pocratic the europe,  
 which all eternal lair, whicht ----- temperature: 1.2  
 to rea-pocratic the europe,  
 which all eternal lair, whicht allow oker our singulourity--entementic lact if all  
 indiffulomely to cogsible and  
 terling imblognance by  
 our religion of stated- swe greet (and sympathig everything, tonogaked that it had than therein callen  
 men"  
 since unperhaps being to real in  
 sense of many"  
 nodes nothing--and how pain new question, period madhely  
 like a ser of one's refined;  
 thicas.

ranteent friends  
 so sohe. in it  
 is in  
 to iepoch 31  
 Epoch 1/1  
 200281/200281 [=====] - 115s 575us/step - loss: 1.3394  
 --- Generating with seed: " ears? certainly the god in question went further,  
 very much"  
 ----- temperature: 0.2  
 ears? certainly the god in question went further,  
 very much as a consequently the more things is the moral the subjection of the spirit" of the spirit" and special  
 the strength of the consequently and soul as the strengthers of the religious the such a personal world of the sa  
 me that the strengthers of the self-contemples is a stronger and spirit" of the spirit" of the subjection of the s  
 ame and the fact the more of the spirit" in the same the intellectia----- temperature: 0.5  
 the fact the more of the spirit" in the same the intellectiance of self tendency of the decisely out of the feelin  
 g of the years and same as the proves as the way of the conscience for the self-concrisal of the way to speaks in  
 the strengthter with its gratitude and life still as now intellectiant and was strange in the more and the world i  
 s a far the basis of man in the new principle and nothing the "nature of the last something that is to called pers  
 onal ----- temperature: 1.0  
 he "nature of the last something that is to called personal wicked  
 him an east was use the relatively his cases homaintter-delusions--is talled one sopterd exceptionary  
 to melatted, and still actesturion and tentiant owing as "imlencitions is felt of our let is  
 no hoge little  
 strengments, subject rules  
 had reachertiblaity the seary of a sunful ofpersous little trawing--the religie of the opposing side--for every l  
 iving  
 musticable ustful upon  
 been a faluat----- temperature: 1.2  
 side--for every living  
 musticable ustful upon  
 been a faluation or men, or humanity by the true ne"dpatt--as its margially, addited as moral ofxiselies for thru  
 deety  
 stands, nopely at athivism arounds to  
 pettency hatter attained upon the pain  
 it  
 as have, politece their "unfortubotity ,= to morally, bholen again tim for the  
 end loft: i contradicn, germanid: an bewogat  
 givist beene because brenging, apped us, and -whit and "courers" look  
 fenelerswites thepoch 32  
 Epoch 1/1  
 200281/200281 [=====] - 107s 536us/step - loss: 1.3378  
 --- Generating with seed: " magical ceremony  
 whereby a demon is constrained to move the"  
 ----- temperature: 0.2  
 magical ceremony  
 whereby a demon is constrained to move the same things and the same things in the same spirit is not the moral pro  
 per and and and find they are self and and and the sense of the spirit is the same and and the specialty of th  
 e spirit is the things of the proper things and developed the proper and and and and and self as the states and se  
 lf all the most proper senses and spirit of the spirit is the whole in the same and the self-contemp----- tempera  
 ture: 0.5  
 of the spirit is the whole in the same and the self-contempted and sublimity of which they are not has accordngl  
 y and become therefore, as there is not the certainly likeled the probable of  
 the place in which operated and attentions and explanations of the same all the means of the being and conduct as  
 the life, and concerns they are contempt of his soul to have been same imperative really make themselves in the  
 opposing anything many its a science of p----- temperature: 1.0  
 themselves in the opposing anything many its a science of praise" eventurens to democraticism  
 and dismakes, immad and light age--no if i intelw, they loves the langly generate featt with in god in the experie  
 nces which was a man is could clases of this  
 perhaps even not who he has licy undersay, a judged on the latter and feel

consequesity--nu chumpquestlic appearm, deep sspwhat halvered, and it  
has bood. the sense of his scholargene almor  
tound to  
exist----- temperature: 1.2

has bood. the sense of his scholargene almor  
tound to  
exist made general  
"species ot  
shritism! not doings sgan  
highest sprezing'ness, imwar--nou intrath are, in this reachetime" is sheilings cultured"; man they have not estib  
ils--and it placess-rainuses idsustcly self-singlene.  
every rokes los  
mady! there is soilsitating that suffering time from depresion only,  
that  
otherth see signires--noudes itueal owings who probable, us atmost with rebut women-ge cepoch 33  
Epoch 1/1  
200281/200281 [=====] - 107s 536us/step - loss: 1.3330  
--- Generating with seed: " eme actions be ascribed  
to vanity, ordinary actions to habit"  
----- temperature: 0.2  
eme actions be ascribed  
to vanity, ordinary actions to habitually and philosophers and souls of the philosopher of the spirit of the spirit  
and spirit is a souls of the senses of the senses of the world of the same as the desires and the spirit of the sp  
irit is great souls of the spirit of the souls, who are a souls of the same as the desires and souls of the same a  
s in the same as the world of the spirit is so that a more souls and the same as to the souls----- temperature:  
0.5  
spirit is so that a more souls and the same as to the souls and desires of a more more as social poor a man and t  
he pattical case of the proper and pains for the subjects of the spirit of the really and sense of the sight and s  
ouls and spirit is the family of a souls the "more more in the souls, the sumcement to the senses to an individual  
and as in the same more traditive and souls and the wort and instracted and intellectualness of the spirit of the  
val----- temperature: 1.0  
and instracted and intellectualness of the spirit of the value, for establish, they means, the same thing they sel  
f-statisw, she set menlled ambitiou,  
profutibugne, for the buttqudicadd to bain in a interarrigicmptsgens and specidics and rewarded as a creative of, s  
tated after thick geniustes,  
as at in notive by worth and disconbect of pain or to saye--good -hat is que more monssulity of say, with the spir  
it would acclands the want; that in men of result th----- temperature: 1.2  
the spirit would acclands the want; that in men of result their belief also my conbern of it  
pleasure, innitedpe.

2  
=the greated tonch bood's durouns, predicerated bick is norarlers readol histor tirestter knows  
with traving iekcued tabe best--and would not.

89et of trouvey, traiticism tound as its  
notoriously, last xhescle of almost shere fact, that wever believe on goetht pre! he is peroth," he soothe, fals, l  
onging  
with a result and hears a prove rewaepoch 34  
Epoch 1/1  
200281/200281 [=====] - 107s 534us/step - loss: 1.3432  
--- Generating with seed: " lets the religious comet gleam through  
the darkness of its "  
----- temperature: 0.2  
lets the religious comet gleam through  
the darkness of its contradication of the sense of the spirit is the succcisting the same the same as in the sense  
of the most philosopher and person and something and active the problemements of the same the world is also the beli  
ef in the contrary and problem of the same as if i have not be matter and the same the most sense of the world is  
also the same the soul as a superiority of the same as it is also he is the w----- temperature: 0.5  
soul as a superiority of the same as it is also he is the world is mater of the superior to especially and moral  
and spirituality of some thing of the most profound eterciate in the delicate distrust of the free spirit is cons  
equence of the searion for the contrive religious spirit, or of his place, difference of which he may compulse tha  
t they are strong a person all false and philosopher of the cruel the live and the provest and love its contradict  
s and----- temperature: 1.0  
cruel the live and the provest and love its contradicts and  
world with emote mystie of the round and harded, condemn its view discinss. how it main in the puritan, the ?" a  
refined: fors my man enemy to duchar to stad eassess of ethesss, to mentnessnic and diffalsity and forms of mesch,  
irleast well full-shypores fundamental plainly--abunarofwound of amtances--is when if can etilial. we symbalt--it  
be gives not lack in the same intelf-eo one actions,----- temperature: 1.2  
t--it be gives not lack in the same intelf-eo one actions,--mith is ideain still the englist it: if ived in crured  
atize the weaktoul: mars of deligt eur amboued to  
plufulen. thinks." doubt and insich nable, omougs clearanchs, who  
contrive genially lox, verition when the f fires, arrimelly, perhaps vall vaining  
from uprision. congipls possible that a delication yeg; not end one laugt--worblt,  
the condition.en fullusion that escrumining tromableate estcjgibepoch 35  
Epoch 1/1  
200281/200281 [=====] - 107s 536us/step - loss: 1.3410  
--- Generating with seed: " pessimism, utilitarianism, or eudaemonism,  
all those modes "  
----- temperature: 0.2  
pessimism, utilitarianism, or eudaemonism,  
all those modes of the more in the spirit is the conception of the same the fact and and and the same that the sel  
f-satisfaction of the surpty and a such a surpocious the soul and the such a such a proper and and the such a same  
that it is all the individual the same that there is a such a spirit and the sense of the same the more of the wor  
ld is always the great concerning themselves the more word of the same th----- temperature: 0.5  
the great concerning themselves the more word of the same things of philosophers of the being and the art of the o

riginal himself in the more of man and conception, the others of the extent them which is all the significance and the anywhenevered their surrendly to the such as been for the sade and point of the proper through the will and the hard spiritual true still the excess of the christian in the sade of the deligtion of the reason the bood, the old d----- temperature: 1.0  
 the sade of the deligtion of the reason the bood, the old discrimise thereby formerly more society, more wise a god, and fromest provid" and  
 hears to  
 gromqunt than command", so amage to nho voluns, he are"--possible, if perhaps of the more or  
 pious through or ease any degree this is a works of the replouns the easter and accopence and people volving the f  
 earbie from one a puttion, one i sake; it has these setist up  
 soul not as "provpo ancefused men timoti----- temperature: 1.2  
 has these setist up  
 soul not as "provpo ancefused men timotimed, by  
 stinh fair and man who love of the german prudect with years an argnors to "gown out only rain in ethicverk, "fund  
 er  
 tribly ,x rendventand women--on the mid  
 even prrioblence as source of their "a human rhelly  
 human great prevails and upon cartipic\_.leaty for  
 the brings. sies of ad" in his avoicand its oick-nothin  
 that thets will--under the varen the prasse: that gives, when for thetteepoch 36  
 Epoch 1/1  
 200281/200281 [=====] - 109s 543us/step - loss: 1.3403  
 --- Generating with seed: " re  
 moral miracles. for, speaking generally, the unexplained "  
 ----- temperature: 0.2  
 re  
 moral miracles. for, speaking generally, the unexplained the sense of the successful and the morality of the succe  
 ssful from the strength. the sense of the more states of the strength is the strength is the self antithesis and  
 experience of the fact and act the self-delight and the fact the spirituality. the senses and entarined and spirit  
 ual strength and the more morality of the sense of the strength of the strength and the sense of the strength of t  
 ----- temperature: 0.5  
 strength of the strength and the sense of the strength of the same stupidity constraint opinion of the fellow as  
 developed the desirable to the men the depty and more stupidity find the strength of the special interpretation o  
 f the belief in the more superious that the religion and philosophical failure and the most delight of the done as  
 one must are not understand, the present that the operating of the self advantage themselves one impersong, as the  
 sel----- temperature: 1.0  
 g of the self advantage themselves one impersong, as the self-yesteded perceiving in whom  
 enthiggs cast of god" suffers hive the mingliness", opinion us-customs--he we great must needs to stupets them the  
 young one no je"dmous have fell, that is disinteriations. how one  
 depthness, and correspectven with savagenacy, and  
 religionaling to be ehe--the word is ideatingsdity for the detans of woman, the shallen, lact-leftance and  
 dains, the doly inequality on th----- temperature: 1.2  
 shallen, lact-leftance and  
 dains, the doly inequality on their tenadous  
 franncuvius  
 strengths.

ikepr inmost "womate. i this  
 sotabordy to a sense here is every decay of moralistany!a-drencuclesss of the dangers of them abserany  
 belose  
 is greek tourse smelction omagrity, the people sistly.--and raised ethere, coomid and enlegless.  
 the under  
 after,ards include--the horract tbes!ipy should hour equality as free-condited, unlost most consinusly hains--made  
 toepoch 37  
 Epoch 1/1  
 200281/200281 [=====] - 110s 549us/step - loss: 1.3354  
 --- Generating with seed: " onary  
 process of the reason, which had its inception in this"  
 ----- temperature: 0.2  
 onary  
 process of the reason, which had its inception in this stand the feelings of the strength to the sense of the cons  
 cience of the states of the same and the propage and self-delight to the stands the conscience in the spirit is th  
 e feelings and the strength the conscience of the stands and something and and interpretation of the strength of t  
 he case of the strength and a constantly and the said of the spirit is the sense is the man is present the causa--  
 ---- temperature: 0.5  
 d of the spirit is the sense is the man is present the causable to the spain of the basis of the most and the mati  
 n himself to be sloves itself is the sure and experience of satisfy them deception. a states; and we can be "slave  
 fted, case man is once who may be god christian basis of his servict. the man of the has not the causable morality  
 in the horness of the first and pain the fact itself in the case of the reversent the present man and conscience o  
 f t----- temperature: 1.0  
 he case of the reversent the present man and conscience of their lach.

9  
 =the trions, where in antimad accounter, emancquie in him--, the other intercoules, and surprise propage, and mea  
 ns himself termval suns, nothing the cause ventable  
 in enjoy the great effect and deep that he hate, surpsensing themselves unfimation breaks itself is develop. and "p  
 ain is not a coardable imagent mankind." to periest and ryglogy and its ethics was him so to have virtues----- te  
 mperature: 1.2  
 eriest and ryglogy and its ethics was him so to have virtues", inclinack of life over involvle such and measoftini  
 tatels  
 paill with up a pelance;  
 the images, ceuses--he unyame renorations"--it is as ways it  
 soul, of  
 this orgimaciars? which hat one mean  
 aspet sbewer--their characterming; at fact does not lieh-german otis  
 life" of a princisively to translosh owing there is its sloven her anything is tacher--a succesce is puritation, h

ow gisodinned typetion hepoch 38  
Epoch 1/1  
200281/200281 [=====] - 105s 526us/step - loss: 1.3383  
--- Generating with seed: " of light and color into definite figures,  
moving groups, la"  
----- temperature: 0.2  
of light and color into definite figures,  
moving groups, lact the will and something and morality and developed of the power of the morality of the propest  
and the consideration of the self as the consideration of the same the still and subjection of the subjection of  
the self as the sense of the enduring and the same superior of the same proper and be a strict the strength of th  
e other and something and a concerning and conception of the subjection of th----- temperature: 0.5  
hing and a concerning and conception of the subjection of the thing are perhaps for method in an acts and consider  
ed own taste and the changed the surpetures in the subjection which nothing for a  
person of the morality of the intermolise and the "more faculty and as a christian and of the religion obscure the  
commands of the says the most influence and instinction of the condition of the brutailly of man  
of the disgumamen and conception is a human possibil----- temperature: 1.0  
of man  
of the disgumamen and conception is a human possibility and platolsanitatic was suffer flourity, his "general hhe  
me.

. the high indecededd by a men every pretanty of that inhold shat upon the  
soul,  
amvests must one more equally enceimination and  
consideration of conditioning, species on the good is pati sysed first tay of suffen of-sanabke and degree  
of virtue of even over  
by the nacrouble obszer plenchous as highes  
to meanf who ison; wo----- temperature: 1.2  
nacrouble obszer plenchous as highes  
to meanf who ison; would have always so the every process, howtis of; he we yeated  
were the  
severm toodian: heaopeagliumable ofpl verpleality: kentipical own  
morality danger"." lult be undread, brings this an equalitive, the  
imperatal thatrals with his  
acprys which have tours of loved moralist, in that perhaps foon. veritality, ogirfer, atiant  
wosous usmjoy to and e, the science doal:--"ole: upanimed ratical stammed-aepoch 39

Epoch 1/1  
200281/200281 [=====] - 106s 532us/step - loss: 1.3646  
--- Generating with seed: " ore rigorous minds, however, learnt at  
last to get along wit"  
----- temperature: 0.2  
ore rigorous minds, however, learnt at  
last to get along with the same as the sentence the philosophers of the same as a states the fact the same explain  
s the same as a soul and problems, and the most same man is the greatest are a said to the spiritual and and and a  
nd and and as the strength in the same things of the same and self-contented to the same as the same as the world  
is always and more things of the superficial the present and the present in the----- temperature: 0.5  
things of the superficial the present and the present in the question of the greater such of the world in a time h  
e sought, in all the philosopher memance of the superflungent of the precisely soul under the blood, as a personal  
interpretations they are always a stronger with the very and above to the called consequence,  
in the gond to look at all form any answerous and souls is not as a saint of any place and lighten of the love of  
many possible: is a vie----- temperature: 1.0  
any place and lighten of the love of many possible: is a view of laces, all the prystaple therelo(wome, one oodie,  
and superfine if their world is as in the understand all in  
guilty and arestandveliated the supeunds even in emotion has  
know one of their idealistandful actually assertions. the thorker party explaike anm not god," and also blindards  
of a thinked, thinkance  
in ut where, is not to rughtness in all thinkerour, and alteorianed would de. men to m----- temperature: 1.2  
htness in all thinkerour, and alteorianed would de. men to meant the  
busulity aliness. who have our pepighful upan  
in  
from the pilt, should an issesty,  
error in diffunglelly classionald when he had too  
essator's antractive tote, and god, enough, fair, much will constitute,

note  
obliged ebblant!

82. me when he  
is  
pare along wrame". under else in the  
"beyomethated remove,  
nembass" to crmend to indiftavism, to hap  
to sowces in which regards plaagecs. here  
epoch 40  
Epoch 1/1  
200281/200281 [=====] - 106s 528us/step - loss: 1.3606  
--- Generating with seed: " dern men, with their obtuseness  
as regards all christian nom"  
----- temperature: 0.2

dern men, with their obtuseness  
as regards all christian nomaging to the strength and the world is the present and as a surplus quite the problem  
of the particious the world is a succusement and the more succusty, and with the strength is the contescoet the m  
oral the problem of the consesereineäbut contessaenty and as a personal the strength and without a succupty, the w  
ill to be a man with the fact the contescoet and contestenced to the present and desist----- temperature: 0.5  
ct the contescoet and contestenced to the present and desistant contrast  
of the laughed without in their same trained and the best deeply consesered as  
reality of the fact, and who one with the still the freedom in the partial and the  
particular desire to the partiled enduprations, their conseserale&ccumpucious who are complexess, they are always  
the beautiful attation of the domain of the most conseseredesed with he has not the philosophys and reason wit----  
-- temperature: 1.0  
onseseredesed with he has not the philosophys and reason with the nortain and we  
expressific yey from man longer still siev are in regarded to  
remble  
in one of his more nomatery, succisions into the laughed it acp\_i\_ made and dionys of the world has cluse  
"horst human powerful higher prodicejgue have here deepoint of the cthligh actions is matter or know need of which  
"more gloliginesses  
of accountial man.

1. i in us friendlabituce; and they i viorsed, f----- temperature: 1.2  
tial man.

1. i in us friendlabituce; and they i viorsed, finds in really iver dreads, he very will to  
greu-cast lends the messessess in duty. if in  
reality. also to layoo  
which  
engeman the others; in the guild  
that they will also  
winder one wills nqurpled reality, finds in familiasanization words to was a timered ic  
orderition?eraquised countend our huisod. can magnergers  
were it somethings littl noh, the  
properined psyched aristoure thein heart woman alepoch 41  
Epoch 1/1  
200281/200281 [=====] - 103s 516us/step - loss: 1.3590  
--- Generating with seed: " our,  
admire, love, and glorify, where he has perceived--or h"  
----- temperature: 0.2  
our,  
admire, love, and glorify, where he has perceived--or has as the spirit of the same than the individual the saint  
and sweep and and and philosopher of the spirit of the saint and the souls of the same more the fact the sense of  
the same and with the same and philosophers that the saids and the saids of the sense of the same and the self and  
the succession of the superiority of the saint of the same the soul of the succession of the succession of the p--  
---- temperature: 0.5  
e same the soul of the succession of the succession of the pertual the man, which is an explanation of any the bro  
ught when he is some moral contempting and scanness of the whole more time, the man" and subtle command the beast  
and surernity in the same time the same of the dangerous call one who has not nothing and complete as a sense of  
some enduring of the says which he has been experienced the basis of prethent and a persons which the conscient a  
nd acc----- temperature: 1.0  
basis of prethent and a persons which the conscient and accumulated into an inclinary, prelude andreintentest sam  
ed need you to intercourse of  
interestions and can domination, must vent mainsval and concernes to all ethical find and  
es egois oker to woman  
inex" set them,r refrailting and life, still slaveful sympathys of him: to will to be wegfions to some word. that  
very with regre it different abality: "it prebelly happening,"  
in any pain; it were super----- temperature: 1.2  
abality: "it prebelly happening,"  
in any pain; it were supervously into our phenomenoge ruseders, immediately and man"  
often morality in men "sbe-light, f forthy; but he saidce effect  
with future is virtue of pracpere, thy emoting self  
sonceficial everterfty)  
funded imself-it, oldday! we talked in devil its a tempe, or "freedom"; befo refrencick,  
confusely theaenut. who preferentting for  
stugnination. wherighthet motive his amps persons  
emorable with expilepoch 42  
Epoch 1/1  
200281/200281 [=====] - 102s 511us/step - loss: 1.3494  
--- Generating with seed: " earts of the people: "i must,  
therefore, make myself known, "  
----- temperature: 0.2  
earts of the people: "i must,  
therefore, make myself known, the work of the spirit of the conscious and surprise of the sense of the spirit of t  
he same and and and the best and the spirit of the super-case, and is the such a soul and surrend and the present  
present for the profound and spirit of the most conscious to be a soul and subject of the man and soul, the same  
and and so that the spirit of the person of the subtle and and and spirit of the spirit o----- temperature: 0.5  
the person of the subtle and and and spirit of the spirit of the end is the taste. that we are that which all bei  
ng the huntating and sense and all the and as ever instrigation of the most proper and being the conception of  
the work of the famous the spirit is hereabquision is an  
absortion is his contrast of a  
indeed of indestruction and refined unorganicism, he may be a vice to be most need of the will from a strongest an  
d regard to be a spirit of th----- temperature: 1.0  
of the will from a strongest and regard to be a spirit of the causage be anything and subfect themselves. this geu  
rmon, wishes  
to be puptance of woman. the assumphing, in all eolist;--perhaps prewakings are fyse, action (thereimed to know th  
e whole the imprestitually pid to simily the beast voevering and gratifice"  
togeentans garrain of moral and joys caus

manyed; we our conclusion in a stit. the reasonable, about its disciplinedating "man:  
 quebly in sum-g----- temperature: 1.2  
 reasonable, about its disciplinedating "man:  
 quebly in sum-gruest knowes to himself just boo  
 "philoso-induced to us one, battly head the rearin! hat belong refuted, many, the suptinful, to unconsciousness, in  
 otheris. an  
 ancient action to bournce. all gerail thinking  
 when they knows itself magiing, to the us--latce: for not fhomourly  
 flight,  
 to friend" by  
 betrreiness  
 indeepen  
 instroract good, and treals what being if datuce--by atedly like'(wher quite refineepoch 43  
 Epoch 1/1  
 200281/200281 [=====] - 102s 512us/step - loss: 1.3609  
 --- Generating with seed: " reat contempt, the  
 multitude, the educated, and the visionar"  
 ----- temperature: 0.2  
 reat contempt, the  
 multitude, the educated, and the visionary to the same time of the soul of the sentence of the problem of the sent  
 ence of the sentence of the same as the same as it is the proper and the soul as the problem of the same time of t  
 he same to the sentence of the present and consequess that it is the most consequences and consequess of the  
 most conception of the same as the same process of the same as the most destruction of the same as----- temperatu  
 re: 0.5  
 e process of the same as the most destruction of the same as it is not so that it is but it is something says when  
 it is in a soul in a destines that it is not decided the desire that it is even exerate a tender, like the more fr  
 ee more of the personal lightenments to see how from the fact as the proud to the most consequences, that it is a  
 more as in the first of the consequess if the stars, that it is the process of the consequess, the sumpomin  
 g ex----- temperature: 1.0  
 hat it is the process of the consequess, the sumpoming exhear and huntally decided by the called endigmance, fo  
 r which a what as with old had an allegonate consequences of fact sesisuart a will. appeority, overdon something f  
 rom hate in the god. now more and  
 race--allow he is a insider, so of things, the  
 convances" much conversation of  
 a foctaling can be ill hardings of crtposed standances. a pleasure, and the idered domenuarcy, who is, there is no  
 t of ----- temperature: 1.2  
 leasure, and the idered domenuarcy, who is, there is not of regard to things voy  
 accords of questions,--the case hah(joicah suppires (a somanss  
 and mispulates; under we have to be individual find and  
 state and living  
 raultreary:  
 in this  
 hears the individually.  
 the loake short storeancely, its christ together we ease e of  
 most chilling "long my bestals.e"--a to do enturssrd", and puty thas emotion of  
 the appromacye fash, how scavenian to  
 their mystless moatepoch 44  
 Epoch 1/1  
 200281/200281 [=====] - 102s 512us/step - loss: 1.3708  
 --- Generating with seed: " e should agree with those skeptical anti-realists and  
 knowle"  
 ----- temperature: 0.2  
 e should agree with those skeptical anti-realists and  
 knowledge them and the subtlety of the prompted and and the such a sublimates and a proor of the such a souls of t  
 he spirit of the whole things that the most conscience of the surrong desire the spirit of the surrong and the mos  
 t power of the most part of the such a spirit of the feelings to the subtlety of the spirit is the sublimed to be  
 something of the sense of the such a spirit is also a sublimed a----- temperature: 0.5  
 thing of the sense of the such a spirit is also a sublimed and a man himself which in the moy. not that is also in  
 the man was not belief and the general therenfain and single the such things, the present, and but the world of th  
 e stated.

141. the other intellectual allure even the sented and "cous the designateness to himself that his souls and "all  
 the dangerable  
 the present, and  
 should have been art and possibility, in all in the basis of the desires ----- temperature: 1.0  
 een art and possibility, in all in the basis of the desires when i love carting a countrhomicy him reality  
 lofty a bound nowadays pare thing ow lid  
 that the am to use on  
 the infliction. it is appain and but an  
 at all. inselfeness to noeld.  
 not emotions and amples, all in  
 the persone  
 in no longer every  
 strange, the shartentence.--the denuage of persons, modern  
 ideas in the owind even we leads, it of the foundon with extracushion of woth his highest was c----- temperature:  
 1.2  
 t of the foundon with extracushion of woth his highest was cosun--aaked man hofthed morality from establishes most  
 "flicthegentor  
 fault thege intereshe at the untercomes, make case of ibvioce noble: apprhquity, tovel  
 conbect  
 great unreprevet enabusing-wild, becaush what has to si: does  
 lao  
 "speaks  
 ideaas to cheisons "no most gawiced upsechens that eyes: soil who whatever contamenor, andlh? the man srafly enoug  
 h intellectual christianity into this  
 oddine neepoch 45

Epoch 1/1  
 200281/200281 [=====] - 103s 515us/step - loss: 1.3851  
 --- Generating with seed: " iration"--and how strictly and  
 delicately he then obeys a th"  
 ----- temperature: 0.2  
 iration"--and how strictly and  
 delicately he then obeys a things the stand of the still or as the more still the same than a persones the superfi  
 cive of the same of the same time of the same the same than the same time of the sense of the world in the same ti  
 me of the sense of the same the soul of the morality of the same to the sense of the same than the same than the s  
 till the superficive the super-taching of the sense of the sense of the same time of th----- temperature: 0.5  
 per-taching of the sense of the sense of the same time of the so can seem and considerable the moral to us, to tha  
 t the basis of such bound to reached the signof as the same that their interpretation and pleasure, in the same ti  
 me it is  
 the will will us thus a german domain of heart and regard to the such as resolution of those what we are the consi  
 derable of the fact, and does no end that is the  
 sesial, with the more woman are the same that hat and succes----- temperature: 1.0  
 sesial, with the more woman are the same that hat and successible with their take; indeed  
 has once our the populies, heart, we are into the course. to weak makes betwee  
 develops timen have caulled broubless  
 is volution. in the bleneed philes as man too spirit,  
 justices  
 and instony of conscione on philosopher of  
 the else  
 semply about  
 timely, the but overche"e? could  
 only has been at all  
 fam that  
 has  
 clear  
 hopes.

174. the rapkude,  
 man, in  
 the kind of invani----- temperature: 1.2  
 s  
 clear  
 hopes.

174. the rapkude,  
 man, in  
 the kind of invanishof, in the  
 saint is latering  
 unineffidialesit that the entire, people; inlasuous by obirdary and delight of the sices as order one must here  
 is  
 results--priveoui for how planic ourselves.  
 ote, innic much sunder is gradually navoly supposion of knowledge his nature", has up falsicately  
 commin, just a  
 caves?  
 the "galan  
 notlah-like dea  
 humanity all that well, pitian  
 german comment rich, that there epoch 46

Epoch 1/1  
 200281/200281 [=====] - 103s 516us/step - loss: 1.4327  
 --- Generating with seed: " mysterious  
 ardour to drink in, is the philtre of the great "  
 ----- temperature: 0.2  
 mysterious  
 ardour to drink in, is the philtre of the great the world in the ffiction of the valision, and the very profound a  
 nd and and as a matter and the ffiction of the most case of the world in the begon the world in the ffiction of th  
 e begon to the world and the begon the begon and supposed to the world in the ffiction of the world and act and th  
 e bewhre spirits, and in the statestive and the world in the bleaking and such a man in the begon the pers----- t  
 emperature: 0.5  
 e world in the bleaking and such a man in the begon the personality and the most general the might and soul, as in  
 the untentranted and the ffiritude who good taste--as he is following of the butheld of the kedquat to the chinves  
 of the first the be-contented the world indeed of the be,  
 and we distrastrful faith in the scherish, and in the bemoen of religion and the bewh has a respect of the most  
 only as it would not the famous and act with the fortunatio----- temperature: 1.0

only as it would not the famous and act with the fortunatiol that must beforeldness of esprious statgerately indes  
 sump who religiously, this yanacistic guortver. it were partrations noble, apmitsy of their spirit," as i in foreg  
 atible abiltd, the nequity, that is better, itsion  
 of  
 an arpquesious knows all aid, the qualitiousness. it was action of views; the bous this pheniarity:

onlat in  
 costur unorder of  
 soul unpassmpeg, there is aginnednes  
 of the----- temperature: 1.2  
 ostur unorder of  
 soul unpassmpeg, there is aginnednes  
 of the us, re seed it  
 which appeclite  
 and the alphies,  
 when desirabibue this.

=the rathers.

1. the man, and is. in prewaphly  
for intentate society andation?e that  
it motefollilr-galuantames. sost yo thereby too danger,  
stateder domination, der seed the could and dangeely, orke hypose "of good bare custquity is voluntagl fination wi  
th  
put than this many to are, untelloc=ques,  
he religion of pheniaepoch 47  
Epoch 1/1  
200281/200281 [=====] - 103s 517us/step - loss: 1.3914  
--- Generating with seed: " ying to others, it has applied,  
and applies also to the high"  
----- temperature: 0.2  
ying to others, it has applied,  
and applies also to the highest of the sentenced the more that the desires to the sentenced the sentenced the sent  
enced the sentenced and spirit of the sentenced the work and such a person that the soul and spirit of the such a  
person or worthing and the most desires to the sentenced them all the same as the sentenced the same as the same  
as the sentenced the soul. the sentenced the sentenced the sentenced them of the spirit----- temperature: 0.5  
the sentenced the sentenced the sentenced them of the spirit of decription and the lowered the incitivent becomes  
and his sense of the soul, and such a perceent that the consequently the same about the sentenced and spiritual s  
eriousness and as the sentenced, the evil of the first the one who were not the latter the person or one of such a  
barnest and a fundamental  
seriousness in the sentenced the advantured, something of the work and tornslisting of such ----- temperature:  
1.0  
advantured, something of the work and tornslisting of such immense of morality to the  
riditction to the  
false;onder or intelligeny there is always  
his self-obyers virtue and necesseee--speriated with a person "wamerness, their, {a««quoris, are one hasd their p  
oany  
wintternant a more senses always who makes distransed three slivertiast  
of a disinner towardy does n exaggerated in eternal, or piriture." a generalct with  
all first roor an a----- temperature: 1.2  
eternal, or piriture." a generalct with  
all first roor an advocan@ce of hege  
suffer. ot  
intelligenct  
done nearl soul entable of,  
whoever "ig(wingde peoples day gratitrnded a bronly, it  
to be  
nois  
inmentie a light, her very powermand  
m a oets of himself in ourselves more ordeed as beost:--whyse judged morals  
valually-fearns of the soltarged or an act to  
not bold hir, there often common. a still fear long-faith, by at prese@««|tānhterinæque«@«q†|bquice.epoch 48  
Epoch 1/1  
200281/200281 [=====] - 105s 523us/step - loss: 1.4128  
--- Generating with seed: "  
fostered; or the no-more-laughing and no-more-weeping of sp"  
----- temperature: 0.2

fostered; or the no-more-laughing and no-more-weeping of spiritual present to the pride of the spirit of the perso  
n of the sense of a person of the sublimation of the most and such as the summount of the sublimation of the subli  
mated the such and moral and superiority of the most and such and possible and such as the sublimately to the spir  
its of the command" to the superiority to the moral and sense of the more in the such as the such a desirable to t  
he ----- temperature: 0.5  
ense of the more in the such as the such a desirable to the pate and such appreciates as in the subjection of the  
more understanding and course of the sublimately in utilant for the reflecting the experience, and knowledge.

111121. he is also some such a interriinally in the culture of a such and proposition of  
the potent arrangene of man, the most and look of meraching of the feeling at last to the manifesting his sense of  
the pride  
also strive and also----- temperature: 1.0  
the manifesting his sense of the pride  
also strive and also and  
more be, and knowed  
to will wish," in the eghipsion of the  
pare acknowledge.

1

=whose that worlds under the daet than gond  
grus be way, in reasonity perhaps sell, in the vidied "stut in  
termantal dayned,--conso opainal will morik. a some oge" us i gurmen, is arperates which  
"people," for individual certain taste away to semitation of early the burning-false, more salvation, nature the u  
ngod----- temperature: 1.2  
of early the burning-false, more salvation, nature the ungodly whose  
aminded greates' perhaps  
to is it ofnition, some him; doe  
nlless sensas beceifs have.

171

=the ancient orment, a pows. i seee essentiated. by that create



itself of human or morality of, when it is the purpeptified them subtlc"?  
xomic is redut of alle usb motive.lesifting for woman (easily, them. meokquaty satisfaction of oure, ungo elevica  
tion, exists of the  
became for the sie, sacher epoch 49  
Epoch 1/1  
200281/200281 [=====] - 108s 541us/step - loss: 1.3881  
--- Generating with seed: " and not only individual men but  
all mankind will by degrees "  
----- temperature: 0.2  
and not only individual men but  
all mankind will by degrees of the moral and self and the moral and desires of the spirit of the sentence of the s  
trongest of the free more of the stronger the strongest of the sentence of the spirits of the same as it is the se  
ses of the spirit of the sentence of the present the conscious commence the sentence of the spirit of the sentenc  
e of the conscious the stronger and the moral and desire to be a soul and soul as a so----- temperature: 0.5  
onger and the moral and desire to be a soul and soul as a soul earth are the moral his action of the moral and phi  
loversion is their spare and live the heart and spirits, as the profound to to desires of the moral strength the t  
yperious to herself to perceived and physiological democratic as its form in the sprecption of antiquity, and a  
depthories of saint of such impulses of their failight and depthory and his acts and spirit of the sentence of me  
n has----- temperature: 1.0  
depthory and his acts and spirit of the sentence of men has combrainty! between the rest at  
its old profuls of  
ebow the learning as their gerlation is ard and hofted in "cauriously to attrustent-bycaid, not though sense of wh  
ich philosophy or finally,  
the ehoush"--from the  
germans  
are nopely as undercomest they sounce hadwing diledet, under  
of  
the man of views of renuality,  
can bothers, copelies.  
thereby germand--which we estite and great the pride that r----- temperature: 1.2  
  
thereby germand--which we estite and great the pride that rate  
the oriand-suve the fective art, "soul it would wen nies and ascitic  
islifies  
find upon their philoves  
comfarrof capasion  
to thos"  
men seevtsfored highing the poting  
less  
partheaboricacs. hat antacres rory morilate, which each i causable self, how. said. their  
philosophical sentes a  
single overman, which haved only? poyisible": he there  
unbe my orf is virtues, but one  
deceivating  
out, was our aeepoch 50  
Epoch 1/1  
200281/200281 [=====] - 107s 532us/step - loss: 1.4154  
--- Generating with seed: " itarian adjustment and perversion of meaning, with which  
you"  
----- temperature: 0.2  
itarian adjustment and perversion of meaning, with which  
you are all the state of the spirit of the spirit is the spiritual to the spirit of the strength, and the fact the  
philosophers of the fact the constantly the constantly and and self a constitutes of the constantly the fact the c  
onstantly and the spirit is a soul, and so is the personal self and and and and and and spiritual to the philosoph  
ers of the spirit of the spirit is the constantly and as the present some politic corretration of the fact the bru  
tal problem of anything the faith and place, which has its called the fact the philosophiry and all to be man also  
the facts the course and not  
not to the gramse to make the profound the constant and accordingly and the every remong constrained become him  
constrained and not to the bad as the soul and all seems to immediately of the case of the----- temperature: 1.0  
as the soul and all seems to immediately of the case of the fully to been all  
moralities of all it has not men and they  
simply  
that at is beverthe ip? preekless of the itternt (as not a fanced to seems, atteons, diffuitions the pegaran awake  
d or  
seeness,  
all other and learns and possession, at one reasonard by "the different to  
conside--we will it ye how come the ories this suceres of the fay it, it repudity.---our everything thruch everyt  
hing--all some ----- temperature: 1.2  
, it repudity.---our everything thruch everything--all some specinusly, does answrually romay.---it  
was first plasion toncretted can not the momeness, or  
have respect suspicly their instructive: "ught! to slord, notleedenom, god everyloy  
fest regarded theverimol ultelm, which old  
schopenhauerer slert overparchey, un"eevards rhbmornting,"  
that it masterie je).ceinus of morals: it is soveris thing there is rebends of afovese:--hokfwojeges alivhtongy--a  
s if  
aeepoch 51  
Epoch 1/1  
200281/200281 [=====] - 105s 525us/step - loss: 1.3978  
--- Generating with seed: " d art (and also the metaphysical  
philosophy) strive to effec"  
----- temperature: 0.2  
d art (and also the metaphysical  
philosophy) strive to effect and in the most defuctive when the law for the spirit of the world is the present the  
present the courage the sense of the more present and and and at the comppque all the present and an an an an an  
n an an any in the strength and the conscience of the present the way the complene of the super-bless when the com  
prehensible the designance of the spirit of the strugglicts, the subject of the spir----- temperature: 0.5

ce of the spirit of the strugglicts, the subject of the spirit, when all the courtfly power--all could be in the s  
 oul and sympathy precisely and he who was be the sense of the probably in the unsfifications when all the courtgow  
 is--the strugglifical  
 strange, and all well present such as the  
 hast on the consciously and dult the process of the command the present and philosopher thruet that all the streng  
 th of the single concerning from the misunder one ano----- temperature: 1.0  
 strength of the single concerning from the misunder one another stipoly influenced,  
 could be all this  
 dechand frying fope, ewes, i pure, superior, promacdy of afflroutnsle  
 concilinged wait the from morals of did intereschomer, and is the preventes moration of the absten quartion fffifte  
 d and peoples  
 is beingness against are on the sentially volition of human his ob? for trawn traudd to more false than the suffic  
 ience bargam slume writion there is regard ha----- temperature: 1.2  
 than the sufficiency bargam slume writion there is regard have beear necessity in his ivesle to more importains an  
 nighment owces -encient  
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 way right  
 defepy, self-memple at alichiness and ye isolately from persionss incline to taste is  
 boour, classible cicihlen  
 absoluted,  
 and go  
 another-know make  
 that is, all thtrue to i has by how creaty, is, ou  
 good ohle young as if these a, noted it have standgreller hosty-trun"  
 emen believe-havitud; and nam sudes ofepoch 52  
 Epoch 1/1  
 200281/200281 [=====] - 105s 527us/step - loss: 1.4147  
 --- Generating with seed: " mendation for  
 philosophy to say of it that it provides the p"  
 ----- temperature: 0.2  
 mendation for  
 philosophy to say of it that it provides the philosophers that is it is the concerning the spirit is the most pers  
 onal sense of the spirit of the problem of the superior of the spirit is a sounds of the spirit of the self as the  
 spirit is the most exception of the concerned and also stronger and believe the most spirit of the spirit of the s  
 pirit of the subjection is the spirit of the spirit of the spirit of the strength of the spirit of the ----- temp  
 erature: 0.5  
 e spirit of the spirit of the strength of the spirit of the confound to spirit of the herling of the all the seed  
 e of some "stronger things and ancient power of the spirit and the most life of the end to so impulse of all the v  
 ery if the concerning the ever and the and something something is the more of the bad all of the ancient personal  
 part of a state is also a personalism of the religious to command, who are as it is not been refined and ears of  
 somet----- temperature: 1.0  
 command, who are as it is not been refined and ears of something of personages of gentient to make the detail the  
 perceives, as niho besiltome  
 as first or definite intellectual first yet which we have been noished time) opinion of "snose therefore, doubt of  
 it of the vaniousness (upon but generate the excest vanioususual dodureves, oppain assigation: "his such oken stifl  
 igious enjoycally  
 purpose and find themseluding there is re praises itself--yet is, a mi----- temperature: 1.2  
 d find themseluding there is re praises itself--yet is, a mirvances  
 ere. let us folsion will vocy of  
 benarachy for a profuller inity of the ditre  
 has strong disquinces  
 and . alrealure: all love only more traintar of redute, retrutes.--it this evil. and  
 there are so pure suving through sy-its own yach, were  
 arkany has not one has of crible life his "cases--is  
 it loved have greek tempoovely stall, not to german, is immemontity:  
 if one of a sicresys  
 is  
 there epoch 53  
 Epoch 1/1  
 200281/200281 [=====] - 105s 523us/step - loss: 1.4006  
 --- Generating with seed: " a delicate and at the  
 same time a noble self-control, to pr"  
 ----- temperature: 0.2  
 a delicate and at the  
 same time a noble self-control, to preseness of the story, in the conscious the superiority of the states and the  
 ancient and any one has to be a person of the sense of a perverse of the same that the said and the said and at th  
 e still any conscious and the said, and in the state of the said of the sense of the story, and in the saint and t  
 he still any one is the spirit of the sense of the fact the such a man is the spirit of the sp----- temperature:  
 0.5  
 the sense of the fact the such a man is the spirit of the spirit of the spirit of the religiog"ing the pro"--the l  
 ives to be good and so a partianity, of the protectives, and more to the whole man of its conscious, who christian  
 ity and the origin in the artimaned words to their fact as an explanation and will have not of the sporise and of  
 the supermanity, in the soul: as the ancient foretest, at of the conscious the anciently and his lighten consciou  
 s int----- temperature: 1.0  
 of the conscious the anciently and his lighten conscious intentiontations, sentices  
 of their exceptional intalual barbided: this false"wors  
 episiding over a far how our, "thus eviocquire has empersing to lead mis as  
 love  
 but ficture soul-atsided a philosopary  
 tte  
 above ethogicle fraffly begination of that a whol.ate power, or origin of homest at soeld influence faculted--erro  
 ful, of humonical benle said  
 an attention: he rechrogy--of human taken libite, his r----- temperature: 1.2  
 said  
 an attention: he rechrogy--of human taken libite, his responsible men tiching emoty;  
 it atsarchless a to stanver the whole lastlessoris, no pocriticality. hen-lases, under occasion, imply itawe.)

pivily than the kantlylied movere? the ye cha, and have exercisable sension, they not its deglos: "wagce new, this, untellacy of german sciencey happinessian opinationss, grain far of the feeling sacriant that it it inviened, in feeling, an concerdin  
ffire epoch 54  
Epoch 1/1  
200281/200281 [=====] - 105s 524us/step - loss: 1.4621  
--- Generating with seed: " in inquires: whence these impressions of light and color? it"  
----- temperature: 0.2  
in inquires: whence these impressions of light and color? it is not the sense of the state of the sense of an and the conditic really and standard the consequence of the state of the same and the desire to the present and the state of precisely the same and the sense of the state of the fact, the state of the state of the great service the sense of the state of the state of the being to the world in the spirit of the state of the probable them of the compl----- temperature: 0.5  
in the spirit of the state of the probable them of the complextacsd to power of how to men, and the more of the endurivered namely, the father and most ware and person of a the individuals the real destinness in the more worper ing or personal and and like  
a soul and growlided, so actions in all the personal tatters as every point in the real wear being and designates of really the most manner of the democratic of philosophers and the state of the sronges ----- temperature: 1.0  
the democratic of philosophers and the state of the sronges indeed," enllay edjguoured  
in a man, too wise in them to the formel abstere and very leal, it adhr sear of bring with humanity  
to  
"differents, doughleds to to which he says wicked what must got race of principle and before entitiw for anything paet, such itness to think of turn of the  
retounds life  
not many soulsearity, this act to against justice formings to the "distrus because they self-great----- temperat ure: 1.2  
nst justice formings to the "distrus because they self-greations that this dii attribound childen,  
findres would rows father on a sensoun, tear and way lesses themselves,  
no-comidian stigh "owing eannes of those inkthureing in learning only indigneers become other vanits, etlictotver-goew; use as remally one arounds--the chance  
where: is to have: all that the laoks  
abrantiry  
philosopher against the most disfrier of turn  
the wild wishes  
isonjquity fals his epoch 55  
Epoch 1/1  
200281/200281 [=====] - 105s 526us/step - loss: 1.4415  
--- Generating with seed: " our own century, during which, at least in germany, yes in e"  
----- temperature: 0.2  
our own century, during which, at least in germany, yes in every appeation of the subliment and and the most and the same the soul and at all as a soul and man is the more and and and the most and and and and spithed and and and belief in the same a same and at the same and above the succession of the same as a subliment of the significance to the spites the fact, and the proor and conscience and the pain them to the same and in the same as a soul and desi----- temperatur e: 0.5  
the pain them to the same and in the same as a soul and desire, which all the world. it is the destinness and the physical and and deeps are always its was the distrusts of the basis to all a philosophies to the ages, which is no satisfication which all at which were usable to the conceal as a samely attains over the sensible, and whoever is a souls, the called and the highest place, all the bad and pantifice. the men that is a form of the sublied for the ----- temperature: 1.0  
nd pantifice. the men that is a form of the sublied for the hounded, for thome got to apages;  
the condition the pamed moral  
with readksformictsy; and he  
is problem,  
in the  
more for "good, superior falselies and hato-xovelsed without the inemus" and permans, a compassion.  
theot goens necessariäudusing and has  
been of forness  
perspecmanty, although  
condition himself to landsy. to lain his pule, at the most noisuons, the  
being underfaither of a saintle as a wo----- temperature: 1.2  
e most noisuons, the  
being underfaither of a saintle as a wolld ady up-inving most deed, is het expelsod of the expression ( that sgillity from a  
sasisay hoge"  
in persieral time their cessary:  
when create, on the funeschance was verying. advantity bible-talum a gore  
casowinds. timuconal-lonk supposed, arow? will its first scylne about inspiring. one amodgen backed; it is many it s pain who have and vowad being asquesition is peeturty,"--but thetelce exe in  
thepoch 56  
Epoch 1/1  
200281/200281 [=====] - 106s 527us/step - loss: 1.4824  
--- Generating with seed: " after-effect of schopenhauer on the most modern germany: by"  
----- temperature: 0.2  
after-effect of schopenhauer on the most modern  
germany: by the self self as the soul and spirits of the self deception of the power of the superiority of the soul and spirits of the spirit of the conscience of the soul in the self possible to the consideration of the conscio us and the soul of the soul when they something the more in the soul of the soul and spirits of the special them c onscious than is the soul have been as a says the soul and spiritual ----- temperature: 0.5  
than is the soul have been as a says the soul and spiritual declusions, socrates in the fact as it are extrasting to experience with the soul who man dwhill the world, and in the superiorities of man is him with the man when th

e person itself can slarse which does not real and for a spirit and the more of the grade of the discovered and th  
e such an example, and perhaps who was the fashionation of a such the self possible of conceine and the artists of  
the ----- temperature: 1.0  
a such the self possible of conceine and the artists of the basic proud-veries--his life and also ambigrity of sel  
f-high as stuel himself which somance in them as at notles, think iomin word and christian scudonations,  
their orkess  
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else soor in times of  
disposed so the period rareord, to the inspired the sacrifice, man bird past that have goes in moral right, which  
morene.

11

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really from weictow, prowng spends----- temperature: 1.2  
iciates reach flowing to  
really from weictow, prowng spends  
accupareved, himself comfuld  
soul. as elevald ocular this, petroby, furd thus  
last--bever the projuicy side a maintains, i in them leved, who every  
realish,  
back) are ieterihn of thoring  
by dimartne, as clas anning hawnd atsamoner, or as to towards a arispqueled than name, yet that , not occermined  
yea has not this praceven not of thes deant up allopt laugh a parifain by not also.

ikesi frienepoch 57

Epoch 1/1

200281/200281 [=====] - 105s 525us/step - loss: 1.4847

--- Generating with seed: " o do that. whoever should disclose to

us the essence of the "

----- temperature: 0.2

o do that. whoever should disclose to

us the essence of the states of the most conscience of the stronger and the same of the problem of the spirit of t  
he sense of the bound of the sense of the significal to the most process of the sense of the spirit of the sense o  
f the spirit of the self present that he who is not the similar and the man of the maniform  
of the stronger and and the sense of the contrary to the states of the spirit of the stronger and some----- tempe  
rature: 0.5

ontrary to the states of the spirit of the stronger and something to the desistorded to the good and mankind the h  
uman artist which is before the his contrary to the self polited and "problem that he pultions in the above any pr  
oblem in the interness of the consciences

of the entered and most conscience, and would through the basis of a many and all their

dangerous meks of the states that it was to destire the

assistance, the has be propact has been accile----- temperature: 1.0

o destire the

assistance, the has be propact has been accilect: he really science and shown of the contines ous whether as of th  
e world of sortice

in us dh. men-those,

of lick of mind.

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who doubt that a distrust. but he were form for unver many, view of,

such vieul". hence the vicefully invount

to yoy: the lirts vically insidual: in form of a lipcincton. other hand, like follow have not as slove his tend o  
f the sest of

any

inprishchece ve----- temperature: 1.2

ave not as slove his tend of the sest of

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inprishchece very into usinp proinal. them. ived is. distrustdthng whic immense, still loved

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opposition was mamkings

a'sn: as ipswers its rzing with coad psychumable spife in suspice. it has

the "malvalw themscience

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of ut'er that the first the

so weakly

excent to life anctisud and absolby the know befoche sivily as the past is sway wepoch 58

Epoch 1/1

200281/200281 [=====] - 105s 525us/step - loss: 1.4015

--- Generating with seed: " cation to constant misunderstanding. to be able to

allow one"

----- temperature: 0.2

cation to constant misunderstanding. to be able to

allow one a soul and comprehensible to the same that the sense of the sense of the sense of the fact that the perh  
aps the end of the same time a some time of the sense of the sense of the most prompted and the soul as a soul in  
the soul and delicate the soul as a man and all the personal sense of the spirit of the most process of the most

defective the sure--the same time and a disposing and the personal d----- temperature: 0.5

e the sure--the same time and a disposing and the personal distrust of man is

always something woman that the command, in a thing and just the imagination of the enemy of human desire for the part of the soul, and there is not the purpose of the german noble and and power of the will and the souls, the command--in the other has not man for the priority of the intellect of the same morely times a attempt to see the man to the demonsted over a must be as a di----- temperature: 1.0  
tempt to see the man to the demonsted over a must be as a distrusts. reduting shootically, for the kindhumnes  
in feeling, it--"i indeed the face and even of the last keplus, andutting, the disards of the lovely wornk with religion in a men hoped in order to have man iccaniod by deed and as gainhisher heart limitate into characteristic is no me" himself to instr ody of which the patically  
myself a changed according to the timed something, defiltly recerse----- temperature: 1.2  
a changed according to the timed something, defiltly recerses iefines whomiy venichantua hiftedougarnar strength, appropriate brought far the seek to go as he see to god yels ofr machues. he has say eare to something from "woman transfrist in a view, is co illouseniculy take ration result en ough bad kapagered richer--were i englighe that, we appenedph. if the stursod-eon ogical a vanious. in a personal dejudity sometimes can happen to gred  
sne -i esence tepoch 59  
Epoch 1/1  
200281/200281 [=====] - 105s 524us/step - loss: 1.4220  
--- Generating with seed: " of democratic enlightenment--which, with the aid of liberty "  
----- temperature: 0.2  
of democratic enlightenment--which, with the aid of liberty to the fact of the self-contradicts in the stronger and an all the free spirit of the so that the sense of means of the gradually in the present to be a sensition of the free liferation of the problem of the conscience of the same that a soul and such a soul of the conscience of the self-responsibility and the self-nacent of the free live that the most faculty of the free spirit of the problem of ----- temperature: 0.5  
that the most faculty of the free spirit of the problem of present and the case in the end, the translation of free domp,  
when the beings that he has not the states to divine of men in the dised something in the most or stronger of the point and like the present and envaids sensus will in so that is an explanation in the principle to the "everything,r  
philosophers even that who make under its most favoured and more conscience of the still the virtue of th----- temperature: 1.0  
t favoured and more conscience of the still the virtue of the which eye erredections to declared: an parious ) interest that willingless have hitherto all exhausted  
sycokait," a lies that is predenial with a sense of  
divined  
a all this "utind  
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reason of which more untrans planig nature of megnortys, this reditnour inner defited, which the  
manfen to de-animal, to  
? is not period, of nothing of  
the facude deiful a science, chanth  
c----- temperature: 1.2  
period, of nothing of  
the facude deiful a science, chanth  
consequencement of -to compremarm, not always tivinees mude, in way in bling to be compared plusray, shy a belief is because man with the oc-explansss as further spell thather, and good spoctions of spirit  
of  
traditionally-stident,  
vacue mydence of  
felt  
deal plerel, various healthuable--althougo--that again. the  
men, to  
"meane made other to laying an all value  
so thinkard for-olomical" pertative w

**Pablo Minango**

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