

Panagiotis (Panajotis) Kondylis (Παναγιώτης Κονδύλης) - Introduction to Lichtenberg

- [Home](#)
- [The Political and Man](#)
- [The Philosopher and Pleasure](#)
- [The Philosopher and Power](#)
- [Utopia and historical action](#)
- [The multi-dimensional Enlightenment](#)
- [16th and 17th century utopian constructions](#)
- [Montesquieu and the Spirit of the Laws](#)
- [Marx and Greek antiquity](#)
- [Power and Decision](#)
- [Science, Power and Decision](#)
- [Planetary Politics after the Cold War](#)
- [The Political in the 20th century](#)
- [The German Sonderweg](#)
- [Carl Schmitt's 'Political Theology'](#)
- [Theory of War - Summary Notes](#)
- [An Unfortunate Exchange](#)
- [Answers to 28 questions](#)
- [Answers owed and due](#)
- [Thoughts and Sayings](#)
- [Quotes and longer citations](#)
- [Introduction to Chamfort](#)
- [Introduction to Lichtenberg](#)
- [Introduction to Rivarol](#)
- [Introduction to Pavese](#)
- [Melancholy and Polemics](#)
- [Fotis Apostolopoulos In Memoriam](#)
- [blank page](#)
- ['Panajotis Kondylis' by Reinhart Koselleck](#)
- [Thinking in and of the Decision by Volker Gerhardt](#)
- [blank page 2](#)
- [Introduction to Machiavelli](#)
- [The coming into being of dialectics](#)
- [The European Enlightenment](#)
- [The new-times critique of metaphysics](#)

- [Conservatism](#)
- [Theory of War](#)
- [The decline of the bourgeois thought and life form](#)
- [Translations and Miscellany](#)
- [blank page 3](#)
- [blank page 4](#)
- [Translator's Page - Prelude](#)
- [Translator's Page](#)
- [blank page 5](#)
- [blank page 6](#)
- [Readers' Page](#)
- [blank page 7](#)
- [blank page 8](#)
- [blank page 9](#)
- [Not related to PK's writings - only for Rhomioi](#)
- [Important Announcements](#)
- [A Dialogue between I and S on Positions](#)
- ["Liberal Democracy"](#)
- [Further Articles of Interest](#)
- [Further Articles etc 2](#)
- [Further Articles etc 3](#)
- [ATTACKS ON SITE and FINAL THOUGHTS](#)
- [FINAL THOUGHTS 2](#)
- [FINAL THOUGHTS 3](#)
- [FINAL THOUGHTS 4](#)

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Introduction to Lichtenberg by Panagiotis Kondylis



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ΣΤΟΧΑΣΜΟΙ - 2

ΛΙΧΤΕΝΜΠΕΡΓΚ

Έπιλογή από τα
Sudelbücher



ΕΙΣΑΓΩΓΗ-ΜΕΤΑΦΡΑΣΗ
Παναγιώτης Κονδύλης



στιγμή



**EVERYBODY AND EVERYIT MUST OBEY (FOLLOW), ABIDE BY
(OBSERVE) THE LAW AT ALL TIMES**

**IGNORE THIS. THIS IS ME (THE MADMAN, THE PERSONA(GE)
BORN AND FROM PRE-1000 A.D.) GOING APE-BANANAS. IT HAS
NOTHING TO DO WITH P.K., WITH MONTAIGNE OR WITH
LICHTENBERG! (IT MIGHT HAVE SOMETHING TO DO WITH LA
ROCHEFOUCAULD - YOU NEVER KNOW, YOU NEVER CAN TELL
WITH THESE THINGS!!!)**

**[[The Death of the West has ROOTS going back to When the West was A-
Rising... (OR: ISN'T FUCKING MULTI-CULTURALISM, AND AREN'T
FUCKING OTHER PERSPECTIVES, JUST FUCKING WONDERFUL?
SO, WHY DOESN'T ISRAEL FULLY OPEN ITS BORDERS AGAIN TO
SIX (6) MILLION HIGHLY INTELLIGENT BLACK(ISH) AFRICANS**

**LANGUAGE IS
ABSOLUTELY**

**RIVETING - DON'T YOU
DARE**

MISS IT!!! DITTO RE:

**LICHTENBERG, DREAMS
AND**

**PSYCHOANALYSIS.
WHICH**

**MEANS TWO MAIN
AREAS**

THOUGHT OF AS

**"INNOVATIVE" IN
TERMS OF
THEORY IN THE 20TH
CENTURY HAD TO A
GREAT
EXTENT BEEN COVERED
ABOUT OR MORE THAN
100
YEARS PRIOR TO THE
20TH
CENTURY!!!]**

**[[AND SO WE LEARN
THAT THE
ANGLOPHILE GERMAN
WAS
ALSO - THROUGH A
DEEP
UNDERSTANDING OF
VALUE RELATIVITY,
AND,
PERSPECTIVITY -, A
GREAT**

OBSERVER OF HUMAN, NOT JUST NATURAL, AFFAIRS.]]

"The motive here is not only superabundant and unending theoretical curiosity; perhaps, deeper is the need for honesty and the need for joy which honesty gives – honesty not understood as a moral virtue next to all others, but rather as an end-in-itself and as the self-reinforcement of (or self-support for) the spirit's force and strength to see things in the way many people do not dare to see them, and to reject every censorship, even the censorship (on the part) of ethics (morality), when it (ethics, morality) imposes upon and forces you to stress that, and to disregard the other (thing). On the terrain of this honesty, an internal discipline is born very different to the known forms of honesty, which constitute a means for the achievement of a goal (end, purpose). Discipline therefore coincides with its goal (end or purpose), it is nothing other than the filling of time and of life with the engagements, activities and pursuits of the witty (ingenious) mind. Precisely, whoever knows – and does not forget – the transience and the relativity of human affairs needs such a discipline doubly. One needs it (such discipline), moreover, as a footing, foundation or basis for one's own

self-respect inside a world of fluid perspectives and of alternating values, as personal fortification against sciolism (i.e. the half-knowledge of things, but never in any depth or with real insight and understanding), and against the cocky insolence of newspaper scribblers and of pseudo-critics, against the prissiness and the narcissism, the great tongue (language) and the small soul of the so-called philological and literary world (world of letters).

Lichtenberg's sidesplittingly hilarious notes about the goings-on (carryings-on) of those philologising (i.e. engaging in the literary world (in letters)), read as if they were written today. Not because Lichtenberg was a prophet; but because since then, nothing has changed."

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