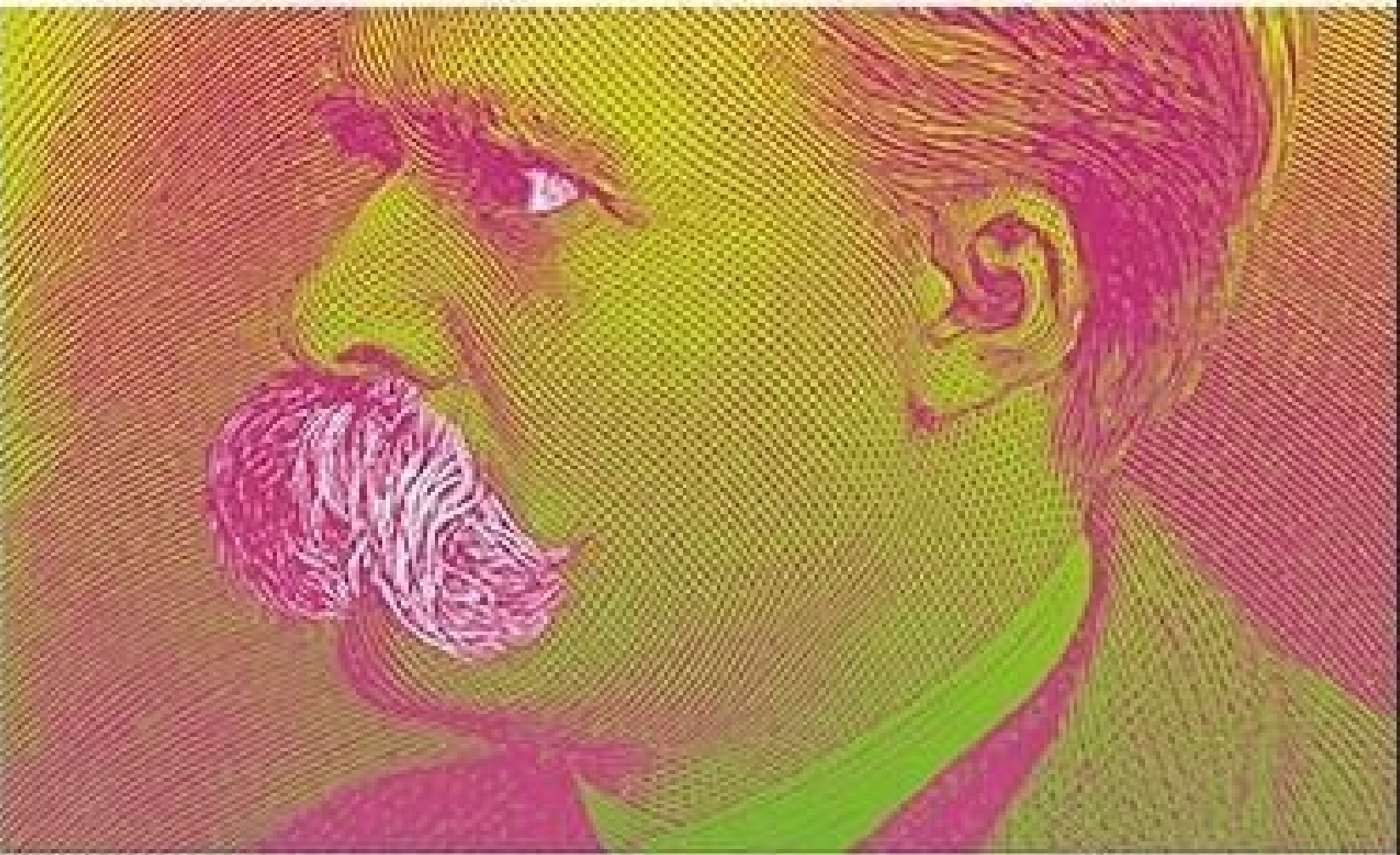


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Kröner



The most accessible and influential philosophical work of Friedrich Nietzsche, a bad influence, misquoted, distorted, brilliantly original and enormously influential, Nietzsche was one of the most revolutionary and subversive thinkers in Western philosophy, and therefore Zarathustra remains his most famous and influential work. He describes how the ancient Persian prophet Zarathustra descends from his loneliness in the mountains to tell the world that God is dead and that the Superman, the human incarnation of divinity, is his successor. The expression of Nietzsche "God is dead," his insistence that the meaning of life is purely human terms, and his doctrine of superman and the will of power were attacked and incriminated, among others, Nazi intellectuals. With a fiery and penguin poetic intensity, Nietzsche argues that the meaning of existence is not found in religious piety or meek submission to authority, but in an all-powerful vital force: passionate, chaotic and free for more than seventy years, Penguin has been the chief editor of classical literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global shelf of the best works throughout history and in genres and disciplines. Readers rely on the series to provide authorised texts improved by introductions and notes of distinguished academics and contemporary authors, as well as audiobooks. Add to bookshelf Audiobooks Quick view Add to shopping basket Quick view Add to library Quick view Add to wishlist Quick view Add to bookshelves Add to bookshelves Get the latest updates from Friedrich Nietzsche and go well beyond books, decks and more on your inbox every week! Something amazing is on its way Back To Top Visit other

Random House Network Although the literature on nihilism is now voluminous, one area where there has surprisingly been very little research concerns Nietzsche on the passions, and in spite of the fact he has interesting things to say on a whole range of human emotions, including vanity, pride, sympathy, compassion, revenge, joy, love, and so on, as well as thought-provoking reflections on moods, on music and the emotions, and the role of emotions in human perception. I Although Nietzsche has a great deal to say about the passions in general and about a whole range of particular emotions, he does not present a discourse on the passions in any systematic manner. Nietzsche is not like Hume or Spinoza, both of whom dedicate key parts of their principal texts to a sustained treatment of the emotions or passions. Instead, his texts assume the form of maxims and aphorisms designed to entertain, provoke, and challenge the reader, and a good number of them open new avenues of research. This is very much the case with the significant number of aphorisms in his corpus that treat the passions or emotions. Nietzsche is convinced that almost all philosophy shows a lack of knowledge about human beings, which he finds revealed in eAAAIMprecise psychological analysis.eAAXHe turns to Montaigne and the French moralists as sources of inspiration in an effort to correct what he sees as the lack of real knowledge and psychological analysis in German philosophy.³ Furthermore, he seeks a new conception of the figure of the sage in which this figure from ancient times, and who still has an important role to play in modern times, would no longer occupy himself solely with what is eAAAaimazing eAAand eAAAdvine,

Nietzsche's assimilation key intellectual that needs to inform the new philosophical psychology that is asking and that their aporrhetics strive to put into practice.⁶ In fact, he calls honesty "our younger virtue," a virtue that is still in creation and unconscious of fully Human. Nietzsche's texts are not conventional philosophical. They take the form of aphorisms and mini-pages, and often assume a non-linear character with Nietzsche that moves from one theme to another in intricate and dazzling ways. When trying to try co promise with á ¢ in the passages, the apophoric character of his writings, and the demands of this form of writing must recognize us as readers. However, Nietzsche informs his readers who, although he writes in fragments, this should not be taken to indicate that he has a merely fragmentary philosophy.⁸ This is pertinent with respect to developing an appreciation of his contribution to a philosophy to a philosophy to a philosophy of passions or emotions. If we read it carefully and carefully, we will find that a set of positions quite definitive and consistent in the passions arises in his texts. My opinion is that his thinking about the passions looks better in the context of the main teaching of the self-culture that we find in his writings. In his first Basel conferences about the future of education As in Schopenhauer as educator (1874), Nietzsche identifies philosophy with Bildung or self-cultivation.⁹ Although Nietzsche has become a quite different thinker at the time of his intermediate writings (1878-1882) é ¢ I have developed in this essay "It is the case that an teaching on self-culture, which implies the perfection of human beings, remains their main concern and inter-s.

Although Nietzsche often uses the word AFFEKTEN for desire to what one suffers and should endure. Attached to a passionate they are feelings of pleasure and discontent é ¢ ¤an strong, Nietzsche observes, é ¢ ¤What reduce the intellect to silence or to the servitudo é ¢, and at this point where the heart replaces the head that we talk about á ¢ é ¢ ¤ 10. Nietzsche acknowledges that passions are powerful forces of nature exerting their seductions over us. Once we have experienced a passion, observe, leave within us a dark yearning for it and therefore, é ¢ ¤ede fate may provide a kind of nécessaire to be whipped with its scalp. Nietzsche psychological vision on the face of the passion is totally trenchant. In fact, Nietzsche is interested in recognizing that human beings strive for an emotion in themselves, using other human beings as a means and that it is very evident in the example onamum onamuh res sol. Jareneh ne ocitjAmard etra le nEé :ocigjArt ol de ojeipmoc recap nu nenetib sonamuh seres sol. dadleuc al la nagapa n'Aisap al omoc otcefa le otat ogneuf ,etnem al ed dademrefne anu

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