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desire cannot simply be dismissed, the evidence is very weak, and Köhler may be projecting a twentieth-century understanding of sex on the nineteenth-century concept of friendship. [147] It is also known that Nietzsche frequented heterosexual brothels. [146] Nigel Rodgers and Mel Thompson argued that illness and headaches repeatedly prevented Nietzsche from being heavily involved with women. However, they give other examples in which Nietzsche expresses his feelings to women, including Wagner's wife, Cosima Wagner. [150] Other scholars argue that Köhler's gender-based explanation was not helpful in understanding Nietzsche's philosophy. [152] However, there are also those who insist that, if Nietzsche preferred men – with this hobby constituted his sexual psychological makeup – but could not admit his desire to himself, it meant that he acted in contradiction with his philosophy. [153] Composer Nietzsche composed several works for the voice, piano and violin that began in 1858 at Schulpforta in Naumburg when he began working on musical compositions. Richard Wagner dismissed Nietzsche's music, allegedly mocking a birthday gift of a piano work sent by Nietzsche in 1871 to cosima's wife. German conductor and pianist Hans von Bülow also described another of Nietzsche's works as the most brightest and anti-musical draft on music paper that I have faced for a long time. [154] In an 1887 letter, Nietzsche stated, Never before has a philosopher been essentially a musician to the extent that I am, although he also acknowledges that he may have been a musician who was completely unsuccessful. Nietzsche Philosophy. 1869 Main Article: Philosophy by Friedrich Nietzsche Because of Nietzsche's evocative style and provocative ideas, his philosophy generated passionate reactions. His works remain controversial, due to various explanations and mislike explanations. In Western philosophy, Nietzsche's works have been described as a case of liberal revolutionary ideology, that is, revolution in its structure and problems, although not associated with any revolutionary project. [156] His works have also been described as a revolutionary project in which his philosophy serves as the basis of a European cultural rebirth. [158] Apollonian and Dionysian Main articles: Apollonian and Dionysian The Apollonian and Dionysian are a two-time philosophical concept, based on the characteristics of ancient Greek mythology: Apollo and Dionysus. Although the concept is well known in relation to the Birth of Tragedy, the poet Hölderlin talked about it, and Winkelmann spoke of Bacchus. A year before the publication of The Birth of Tragedy, Nietzsche wrote a piece titled On Music and Words. [159] In it, he affirmed Schopenhauerian's ruling that music is a major manifestation of the nature of everything. The second derivative is lyrical and drama, representing the phenomenad appearance of objects. In this way, tragedy is born of music. Nietzsche found in classical Athena tragedy a form of art that transcends pessimism found in the so-called wisdom of Silenus. The Greek audience, by looking at the abyss of human suffering depicted by characters on stage, enthusiastically and cheerfully affirms life, finds it worth living. The main theme in The Birth of Tragedy is the collaboration of Dionysian and Apollonian Kunsttrieben (pulse art) that form theatrical art or tragedy. He argued that this astro complexity had not been achieved since in ancient Greek tragedy. Apollo represented harmony, progress, clarity, and logic, while Dionysus represented disorder, intoxication, emotions, and ecstasy. Nietzsche used these two forces because, for him, the world of mind and order on one side, and the passion and chaos on the other, formed the fundamentals for Greek culture.[160][161] apollonian a dreamy, delusional state; and Dionysian is a state of intoxication, which represents instinct release and de-fication of boundaries. In this mold, a man appears as satyr. He is the horror of the destruction of personal principles and at the same time a person enjoys its destruction. [162] Both principles are meant to represent cognitive states that appear through art as the power of nature in humans. [163] Apollonian and Dionysian's opposites appear in the interaction of tragedy: the film's tragic hero, the protagonist, struggles to make (Apollonian) the order of his unrighteous and chaotic (Dionysian) fate, although his death is not yet complete. Building on Hamlet's conception as an intellectual who can't make his mind, and is a living antithesis for men's actions, Nietzsche argues that a Dionysian character possesses knowledge that his actions cannot change the eternal balance of things , and it disgusts him enough not to act at all. Hamlet belongs to this genre- he glimpses supernatural reality through Ghost, he gained real knowledge and knew that none of his actions had the power to change this. [166] For viewers of such dramas, this tragedy allowed them to feel what Nietzsche called the original Unity, re-ingrining the Dionysian nature. He described the original unity as an increase in strength, full experience and abundance bested by madness. Frenzcy acts as intoxication and is very important for the hysical condition that allows the creation of any art. [166] Stimulated by this state, a person's artistic will is enhanced: In this state, one enriches everything from one's own consumption: whatever one sees, whatever the will is see swelling, tall, strong, overloaded with strength. A man in this state transforms everything until they reflect his power until they reflect his perfection. This must turn into perfection as art. Nietzsche is adamant that the works of Aeschylus and Sophocles Sophocles the pinnacle of artistic creation, the realm of tragedy; it is with Euripides, that tragedy begins its Untergang (literally 'follow' or 'down the road'; means decline, recession, collapse, death, etc.). Nietzsche opposed Euripides' use of socratic reasonableness and morality in his tragedies, claiming that the transmission of morality and reason robbed the tragedy of its foundation, namely the fragile balance of Dionysian and Apollonian. Socrates emphasized the reasoning to the extent that he diffused the value of myth and suffered for human knowledge. Plato continued to follow this path in his dialogues, and the modern world eventually inherited reasons at the expense of the artistic impulses found in the Apollonian and Dionysian diathosis. This led to his conclusion that European culture, from the time of Socrates, was always just Apollonian, thus degrading and unhealthy. [167] He noted that whenever Apollonian culture dominated, dionysians lacked the structure to create a coherent art, and when Dionysian dominated, the Apollonians lacked the necessary passion. The only fertile interaction these two forces bring together as an art represents the best of Greek tragedy. [168] An example of the impact of this idea can be seen in her book Patterns of Culture, where anthropologist Ruth Benedict acknowledges Nietzschean's opposition to Apollonian and Dionysian as the motivation for her thoughts on literature Native Americans. [169] Carl Jung has written much about the division of psychological types. [170] Michel Foucault remarked that his own book madness and civilization should be read in the sun by the great Nietzschean inquiry. Here Foucault references Nietzsche's description of the birth and death of tragedy and his explanation that the next tragedy of the Western world is a tragic rejection and, with that, divine denial. [171] Painter Mark Rothko was influenced by Nietzsche's view of the tragedy presented in The Birth of Tragedy. Main Post-Perspectivism: Nietzsche's perspectivism declaring God's death will eventually lead to the loss of any universal view of things and any coherent sense of objective truth. [177] Nietzsche dismissed the idea of objective reality, claiming that knowledge was circumscribed and conditional, in relation to different views or interests. [175] This led to an ongoing recess of the rules (i.e. the rules of philosophy, scientific methods, etc.) depending on the circumstances of individual views. [176] This view has been given the name perspectivism. In Sprach Zarathustra, Nietzsche declares that a value table hangs over each great person. He points out that what is common among different peoples is the act of self-esteem, creating values, even if the values vary from person to person. Nietzsche asserts that what Great people are not the content of their beliefs, but the act of appreciaatio. So the values that a community tries to it is not as important as the collective will to see those values passed down. Readiness is more essential than the value of the goal itself, according to Nietzsche. A thousand targets have been there so far, says Zarathustra, for there are a thousand inhabitants. Only the y ace for thousands of necks is still missing: one goal is lacking. Mankind still has no goals. He therefore, the title of ao agnostic, Over Thousand and One Goal. The idea that a value system does not deserve more than the next system, although it may not be assigned directly to Nietzsche, has become a common earlier issue in modern social science. Max Weber and Martin Heidegger absorb it and make it their own. It shapes their philosophical and cultural efforts, as well as their political understanding. Weber, for example, relies on Nietzsche's persistence by maintaining that objectiveness is still possible—but only after a particular perspective, value or ending has been established. [178] Among his criticisms of the traditional philosophy of Kant, Descartes, and Plato in Beyond Good and Evil, Nietzsche attacked itself and cogito ergo sum (I think, therefore I am) an indisputable belief based on the naive acceptance of previous concepts and mistakes. The philosopher Alasdair MacIntyre placed Nietzsche in a high position in the history of philosophy. While criticizing nietzsche and nietzsche together as a sign of general decay [180] he praised him for recognizing the psychological motive behind Kant and Hume's moral philosophy:[181] As it was Nietzsche's historic achievement to better understand any other philosopher... not only is what the purpose to be appealed by objective was in fact expression of subjective will, but also the nature of the problems that this poses to philosophy. [182] Slave Revolt in Ethics Main Article: Ethics Master-Slaves This section needs additional citations for verification. Please help improve this article by adding citations to trusted sources. Non-native material can be challenged and removed. Source: Friedrich Nietzsche - news - press - books - scholar - JSTOR (October 2017) (Learn how and when to delete this sample message) In Beyond Good and Evil and On the Genealogy of Morality, Nietzsche's genealogical account of the development of modern ethical systems occupies a central position. For Nietzsche, a fundamental change took place in human history from thinking about good and evil to good and evil. The original form of ethics was established by a warrior ability and other ruling classes of ancient civilizations. The aristocratic values of good and bad coincide with and reflect their relationship with the lower class as slaves. Nietzsche presents this overall ethics as the original system of ethics—perhaps best associated with homeric Greece. health, power, etc. to be bad has been like when the noble class ruled: poor, weak, sick, pathetic—objects more pitiful or disgusting than hatred. [184] Slave ethics developed as a response to moral mastery. Value comes from the contrast between good and evil, good in relation to another world, chavry, morality, restraint, meekness, and submissiveness; while evil is worldly, cruel, selfish, wealthy, and aggressive. Nietzsche found slave ethics to be pessimistic and fearful, its values emerging to improve the perception of slaves. He associates slave ethics with Jewish and Christian traditions, as it was born of the resentment of slavery. Nietzsche argued that the idea of equality allowed slaves to overcome their own conditions without contempt for themselves. By denying inherent human inequality – in success, strength, beauty, and intelligence- slaves get an escape method, namely by creating new values on the basis of overall moral rejection, which disappoints them. It is used to overcome the feeling of inferiority of slaves before their (better) masters. It does so by making out slave weaknesses, for example, a matter of choice, by relabeling it as meek. Good men of moral mastery are precisely evil men of slave morality, while bad men are recast as good men. [183] Nietzsche coi dao đức nò là môt người cóa da chủ nghĩa hư vô đã vượt qua chủ Áu. Modern Europe and Christianity exist in a hypoccity state due to a tension between moral mastery and slavery, both contradictory values that define, to varying degrees, the values of most Europeans (the motley). Nietzsche urged those in particular not to be ashamed in the face of a hypothetical morality for all, which he said was harmful to the flourishing of special people. He warns, however, that morality, per se, is not bad; it is good for the public and should be left to them. On the other side, special people should follow their own inner laws. [183] A favorite Nietzsche motto, taken from Pindar, reads: Be who you are. [185] A longstanding assumption about Nietzsche was that he preferred his master over slave ethics. However, the renowned scholar of Nietzsche Walter Kaufmann rejected this explanation, writing that Nietzsche's analysis of these two types of ethics was used only in the sense of description and history; they are not meant for any kind of acceptance or glorified. [186] On the other side, it is clear from his own works that Nietzsche hopes for the triumph of master ethics. He linked the salvation ar future of mankind to unconditional orthodoxy[187] in master ethics and called master ethics a higher order of values, noble values, people who say Yes to life, who are quiet and self-sufficient. [188] Just as there is a ranking order between humans, there is also a between gods and ethics. [189] Nietzsche conducted a philosophical war against Christian slavery in re-evaluating all the values to bring about the triumph of a new master ethics that he calls the philosophy of culture (Beyond Good and Evil subtitled Prelude to a Philosophy of the Future). [190] During the 1890s, Nietzsche harshly criticized the outstanding moral philosophies of his time: Christianity, Kantianism and utilitarianism. Nietzsche's concept of god died applied to the teachings of Christianity, though not to all other religions; he claimed that Buddhism was a successful religion that he praised for fostering critical thought. [193] However, Nietzsche regarded his philosophy as a movement to protest nihilism through artistic appreciation: Art as a single upper-level counterattack against all will to deny art, such as anti-Christianity, anti-Buddhism, anti-Nihilist par excellence. Nietzsche claims that the Christian faith as practice is not an appropriate representation of Jesus' teachings; as it forces people to merely believe in Jesus' way but not act as Jesus did; in particular, his example of refusing to judge people, which Christians continually do. [193] He condemned institutionalized Christianity for emphasizing a pitiful morality (Mitleid), assumptions of a disease that is possessed in society[194] Christianity is called regrettable religion. Pity stands in contrast to the tonic emotions that enhance our vitality; it has a depressing effect. We are deprived of strength when we feel pity. The loss of strength in which such suffering is caused to life continues to increase and be driven by pity; pity makes contagious suffering. [195] Ecce Homo Nietzsche called the establishment of moral systems based on good and evil a disastrous error.[196] and wanted to begin re-evaluating the values of the Christian world. [197] He said his desire to bring about a new, more natural source of value in the critical impulses of life. While Nietzsche attacked the principles of Christianity, he was not post-Jewish: in his work On Moral Pedigree, he clearly condemned post-Jewishism and pointed out that his attack on Jews was not an attack on contemporary Jews but especially an attack on the Jewish quarter ancient, whom he claimed to be a paradoxical Christian based on their views. [198] An Israeli historian who performed a statistical analysis of everything Nietzsche wrote about Jews claimed that cross-references and context clarified that 85% of negative comments were attacks on Christian doctrine or, ironically, about Richard Wagner. Nietzsche felt that modern jewishism was despicable and contrary to European ideals. [200] According to its cause was the development of European nationalism and the jealousy and hatred endemic to jewish success. [202] He wrote that Jews should be thanked for helping to maintain respect for the philosophies of and for creating the noblest man (Christ), the purest philosopher (Baruch Spinoza), the most powerful book, and the most effective code of ethics in the world. [201] The death of God and nihilism The main articles: God has died and Nilleisism Claims God has died, occurring in several works by Nietzsche (especially in Gay Science), which has become one of his most famous remarks. On that basis, many commentators[202] consider Nietzsche an atheist; others (such as Kaufmann) argue that this statement reflects a more subtle understanding of celestiality. Europe's growing scientific development and errants have effectively 'killed' God Abraham, who has served as the basis for meaning and value in the West for over a thousand years. God's death can lead beyond naked perspectivism to complete nihilism, the belief that nothing has any inherent importance and that life lacks purpose. Nietzsche believes that Christian moral doctrine gives people in-house value, belief in God (which justified evil in the world), and a basis for objective knowledge. In building a world where objective knowledge is possible, Christianity is an antididgthy for a primitive form of nihilism—the despair of nonsense. As Heidegger puts it, if God is ground supra feeling and the goal of all reality is to die if the world senses supra of the idea that has lost its obligation and is above it vitalizing and upbuilding its power, then there is nothing left that man can cling to and therefore he can navigate himself. [203] Such a reaction to the loss of meaning was what Nietzsche called passive nistism, which he recognized in Schopenhauer's pessimistic philosophy. Schopenhauer's doctrine - which Nietzsche also calls Western Buddhism - advocates separating themselves from the will and desire to alleviate suffering. Nietzsche described this asstingh attitude as a sense of nothingness. Life turns its back on itself because nothing of value is found in the world. This move away from all the world's values is characteristic of nihilist, although, in this, nihilist seems inconsistent; this nothingness will remain a (disavowed) form of readiness. [204] A nihilist is a judge that the real world should not be and that the world as it should not exist. In this view, our existence (action, suffering, willingness, feeling) doesn't make sense: this 'useless' pathos are 'nihilists' –a contradiction on the part of nihilists-. Friedrich Nietzsche, KSA 12-9[60], taken from The Will to Power, part 585, translated by Walter Kaufmann Nietzsche approaches nihilism as a profound individual , say that this issue of the modern world has become conscious in him. [205] Furthermore, he emphasized the dangers of nothingness and the possibility of a brings, as seen in his statement that I praise, I do not insult, [nothingness] comes. I believe it is one of the crisis, a moment of humanity's deepest self-reflection. Whether humans recover from it, whether he becomes a master of this crisis, is a question of his strength! [206] According to Nietzsche, only if niceties are overcome can a culture have a real foundation for development. He wanted to has accelerate its arrival only so that he could also has accelerate its event last out. Heidegger explained God's death to what he explained was the death of metasyntic. He concluded that metad figure had reached its potential and that the ultimate fate and the fall of metad metad figure had been announced with the declaration that God was dead. [207] Will powers the main article: Will to Provide Energy A fundamental element in Nietzsche's philosophical perspective is the will of power (der Wille zur Macht), which he maintains provides the basis for understanding human behavior – more than competing explanations , such as pressure-based explanations for adaptation or survival. [209] As such, according to Nietzsche, conservation motivation seems to be the main motivation of human or animal behavior only in the exception, since the general condition of life is not one of the 'struggles for existence'. [210] More often than not, self-preservation is a consequence of an organism's will to exert its power over the outside world. When presenting his theory of human behavior, Nietzsche also mentions and attacks, concepts from philosophies that are then popularly accepted, such as the schopenhauer concept of a purposeless will or of er[60]. Utilitarians argue that what moves people is the desire to be happy and accumulate joy in their lives. But such a conception of Nietzsche's happiness was rejected as something limited, and characteristic of, the 400%[211] lifestyle of British society,[211] and instead came up with the idea that happiness was not a goal for every se. [212] In relation to his theory of the will to power is his speculation, which he does not consider final,[213] in relation to the reality of the material world, including innable matter— that, like human emotions and impulses, the material world is also established by the dynamics of a form of willpower. At the core of his theory is the rejection of atomicism - the idea that matter consists of stable, indisa divisional (atomic) units. Instead, he seems to have accepted the conclusion of Ruder Bošković, who explained the qualities of matter as a result of an interaction of forces. [v][214] A study by Nietzsche defined his concept of full development of the will to power as a factor in obtaining both the quan quantity differences of the forces involved and the substance division into each force in this relationship shows that the will of power is the principle of force a combination. [215] Among such forces, Nietzsche said they could perhaps be seen as a primitive form of will. Similarly, he dismissed the view that the movement of bodies ruled by the law could not be tolerated instead, that movement is dominated by power relationships between agencies and forces. [216] Other scholars disagree that Nietzsche regarded the material world as a form of power will: Nietzsche was radically critical of metad figure, and by including the will of power in the material world, he would simply establish a new metad figure. Other than the 36th ao agony in Beyond Good and Evil, where he poses a question regarding the will to power as being in the material world, they argue, it is only in his notes (unn yet published by himself) where he wrote about a metad figured-to-power will. And they also claimed that Nietzsche directed his landlord to burn those notes in 1888 when he left Sils Maria. [217] According to these scholars, the story 'burned' in support of their thesis that, at the end of his wise life, Nietzsche rejected his project of the will to seize power. However, a recent study (Huang 2019) suggests that although it is true that in 1888 Nietzsche wanted some of his notes burned, the 'burning' story shows little about his project of power will, not just because only 11 'ao words' saved from the fire were eventually integrated into The Will to Power (this book contains 1067 'aols'), but also because these abandoned notes mainly focus on topics like moral criticism while touching on 'sense of power' only once. [218] Eternal return Detail: Eternal return Eternal return (also known as eternal recurrence) is a hypothetical concept that the universe has recur, and will continue to recur, in an infinite number of times in time or infinite space. It is a purely physical concept, not related to supernatural insynation, but the return of sent creatures in the same body. Nietzsche first proposed the idea of an eternal return in an allegory in Season 341 of The Gay Science, and also in the chapter Of the Vision and the Riddle in Thus Spoke Zarathustra, among other places. Nietzsche considered it potentially horrifying and paralyzing, and said its burden was the heaviest weight imaginable (das schwerste Gewicht). [220] The desire for an eternal return of all events would mark the final affirmation of life, a response to Schopenhauer's praise for his refusal to live. To comprehend the eternal recurrence, and not only to peace with it, but to embrace it, requires amor fati, the love of fate. [221] As Heidegger pointed out in his lectures on Nietzsche, referring to Nietzsche's first eternal recurrence presents the concept as a hypothetical question instead of saying it as fact. According to Heidegger, it is the burden imposed by the question of the eternal recurrence - whether it may be true - that is crucial in modern thought: How Nietzsche here modeled his first communication of the 'greatest burden' [of the eternal recurrence] making it clear that this 'thought of thoughts' is at the same time the 'heaviest' Nietzsche suggests that the universe is recurring in infinite time and space, and that different versions of events that have occurred in the past may take place again, so that all previous configurations that have existed on this earth must meet. [223] With each repetition of events is the hope that some knowledge or awareness is gained to better the individual, so and therefore it happens some day that a man will be born again, just like me and a woman will be born , like Mary- only that hopefully the head of this man can contain a little less stupid .... [223] Alexander Nehamas writes in Nietzsche: Life as the literature of three ways of seeing eternal relapse: My life will recur exactly the same: this represents a completely fatal approach to the idea; My life can recur in exactly the same fashion: This second view conditionally affirms cosmology, but does not capture what Nietzsche refers to in The Gay Science, p. 341; and finally, if my life has been recurrent, then it can recur only in identical fashion. Nehamas suggests that this explanation exists completely independent of physics and does not convince the truth of cosmology. Nehamas concluded that, if individuals constitute themselves through their actions, they can only maintain themselves in their current state by living in a recurrence of past actions (Nehamas, 153). Nietzsche's thought was to deny the idea of the history of salvation. [222] Übermensch Main article: Übermensch Another important concept to understand Nietzsche is Übermensch (Overman). [226][227] Writing about ni nimenism in Also Sprach Zarathustra, Nietzsche introduced a value-generating Übermensch, not a project, but an anti-project, the absence of any project. [156] According to Laurence Lampert, God's death must be followed by a long sunset of morality and nothingness (II, 19. III. 8). Zarathustra's gift of overman is given to humanity not aware of the problem that overman is the solution. [229] Zarathustra introduced the houseman as the creator of new values, and he emerged as a solution to the problem of God's death and nothingness. The manager disobeyed the ethics of ordinary people since then in favor of mediocre but rose above the concept of good and evil and on the herd. [230] In this way, Zarathustra stated his ultimate goal was the journey towards overman status. He wanted a kind of spiritual evolution of self-awareness and overcoming traditional views on morality and justice that stem from superstitious beliefs still deeply rooted in or related to the concepts of Christianity and Christianity. [231] From Zarathustra (Prologue, §§ 3–4):[232] I teach you to be a houseman man. who is something that will be overcome. What did you do to get past him? ... All senta beings have so far created something beyond themselves; and do you want to be the ebb of this great flood, and even go back to the beast rather than overtake man? What's monkeys for humans? A laughing stock or painful embarrassment. And people will be that to overman: a laughing stock or painful embarrassment. You've made your way from deep to human, and many of you are still deep. Once you were monkey, and even now, too, men are monkeys more than any monkey... Overman is the meaning of the earth. Let you say: overman will be the meaning of the earth ... Man is a rope, tied between the beast and the overman-a rope on the abyss ... what is great in man is that he is a bridge and not an end. Zarathustra contrasts overman with the ultimate man of modern equality (the most obvious example is democracy), an alternative goal humanity can set for itself. The last man was only possible by mankind who bred an indifferent creature with no great passion or commitment, who could not dream, who only made a living and kept warm. This concept only appeared in Thus Spoke Zarathustra, and was presented as a condition that would make the creation of the overman imposable. [233] Some argue that the eternal return is related to the householder, because of the willingness, the eternal return of the same necessary step if the manager is to create new values, not affected by the spirit of gravity or assymic. Values relate to the ranking order of things, and are therefore inseparable from consent and disapproval, but it is dissatisfaction that motivates men to seek refuge in other worlds and embrace other worldly values. It seems that overman, in dedcing to any value at all, will necessarily not create values that do not share some asth'n bits. The willingness to relapse eternally is presented as accepting the existence of low while still recognizing it as low, and therefore the spiritual overcoming of gravity or assmpathy. One must have the power of the overman in order to relapse forever. Only the manager will have the power to fully accept all of his past lives, including his failures and misconduct, and to truly return to their eternity. This action almost kills Zarathustra, for example, and most humans can not avoid the other world because they are really sick, not because of any choices they make. Wochenspruch der NSDAP April 9, 1939: What didn't kill me made me stronger. The Nazis tried to integrate this concept into their ideology. After his death, Elisabeth Förster-Nietzsche became in charge and edited her brother's manuscripts. She revoid Nietzsche's unedited works to fit her own German nationalist ideology while often contradicting or disturbing Nietzsche's stated opinions, explicitly protesting anti-Nazism and nationalism. Through his published publications, Nietzsche's work became associated with fascism and fascism. 20th-century scholars disputed this explanation of his work and the corrected versions of his works that were soon offered. Although Nietzsche was famous as a predecessor of fascism, he criticized pan-Germanism and, to a lesser extent, nationalism. [234] As a result, he parted ways with his editor in 1886 because of opposition to the editor's anti-Jewish views, and his rift with Richard Wagner, shown in The Case of Wagner and Nietzsche contra Wagner, both of which he wrote in 1888, was heavily related to Wagner's ates of inter-Germanism and anti-Jewishism. In a March 29, 1887 letter to Theodor Fritsch, Nietzsche mocked anti-Jews, Fritsch, Eugen Dühring, Wagner, Ebrard, Währmund, and leading supporter of inter-Germanism, Paul de Lagarde, who would become, along with Wagner and Houston Chamberlain, the official influences of fascism. [110] The 1887 letter to Fritsch ends with: And finally, how do you think I felt when the name Zarathustra was mouted by anti-Semilism? [229] Public culture critic Friedrich Nietzsche has a pessimistic view of modern society and culture. He believed that journalism and mass culture led to conformity, mediocreness, and a lack of intellectual progress that led to the decline of mankind. According to him, some people will be able to become individual superiors through the use of will power. By transcending public culture, those people will create higher, brighter and healthier people. Read and influence Nietzsche's residence for the past three years along with the archives in Weimar, Germany, which houses many of Nietzsche's articles in detail: The Friedrich Nietzsche Library A trained philosopher, Nietzsche has comprehensive knowledge of Greek philosophy. [237] he became a major rival in his philosophy, and later Baruch Spinoza, whom he considered his predecessor in many respects[238] but as an incarn incarnation of the ideal of assym of others. However, Nietzsche calls Kant a moral fanatic, Plato is boring, Mill is a blocker, and of Spinoza, he says: This timidity and personal vulnerability is the forgery of a reclusive person who is sick of betrayal? [239] He also expressed contempt for the British author George Eliot. Nietzsche's philosophy, while creative and revolutionary, owed much to his predecessors. While in Basel, Nietzsche talked about pre-Platonic philosophers for many years, and the text of this lecture series was described as a lost link in his thought development. In it, concepts such as the will to power, the eternal return of the same person, the manager, gay science, self-overcoming and so on received raw, nameless formulas and are associated with specific pre-Platonic, especially Heraclitus, who emerged as a predecessor of Nietzsche. [241] The pre-Socratic thinker Heraclitus is known for rejecting the concept as a continuous and eternal principle of the universe and accepting flow and change in the world, which Nietzsche called the world as a process. Nietzsche was also a student of the German philosopher Friedrich Schlegel, who, in contrast to Heraclitus, views the world as a single, unchanging Being. [243] In his epistem in German philosophy, Santayana stated that Nietzsche's entire philosophy was a reaction to Schopenhauer. Santayana wrote that Nietzsche's work was an end to Schopenhauer. The will to live will become the will to dominate; pessimism founded on reflection will become optimism founded on courage; the thrill of will-in-mindness will bring more biological content of intelligence and taste; finally in the place of pity and asceticism (two moral principles of Schopenhauer) Nietzsche will establish the task of affirming will at all costs and cruel but beautiful. The differences from Schopenhauer include nietzsche's entire philosophy. Nietzsche expressed admiration for 17th-century French scientists such as La Rochefoucauld, La Bruyere and Vauvenargues,[245] as well as for Stendhal, [246] Paul Bourget's organicism influenced Nietzsche[247] as well as that of Rudolf Virchow and Alfred Espinas. [248] In 1867 Nietzsche wrote in a letter that he was trying to improve his German writing style with the help of Lessing, Lichtenberg and Schopenhauer. Perhaps Lichtenberg (along with Paul Réé) had an alym writing style that contributed to Nietzsche's use of aolyt. Nietzsche soon learned about Darwinism through Friedrich Albert Lange. [250] Ralph Waldo Emerson's essays had a profound influence on Nietzsche, who loved Emerson from start to finish.[251] write Never Felt So At Home in a Book, and called him the most idea-rich author of the century to date. [252] Hippolyte Taine influenced Nietzsche's views of Rousseau and Napoleon. [253] Notably, he also read several post-death works by Charles Baudelaire,[254] Tolstoy's My Religion, Ernest Renan's Life of Jesus and the Demon Fyodor Dostoyevsky. [254] Nietzsche called Dostoyevsky the only psychologist I had anything to learn. [256] While Nietzsche never mentioned Max Stirner, the similarities in their ideas led a handful of interpreters to suggest a relationship between the two. [258] [260] [261] [263] In 1861, Nietzsche wrote an enthusiastic essay about his favorite poet, Friedrich Hölderlin, which was virtually forgotten at the time. [266] He also expressed deep appreciation for Stifter's Indian Summer [265] Byron's Manfred and Twain's Tom Sawyer. [266] Reception and legacy The main article: Influence and reception of Friedrich Nietzsche's Portrait of Nietzsche by Edvard Munch, the 1906 Statue of Nietzsche in the works of Naumburg Nietzsche that did not reach a wide audience during his active writing career. However, in 1888, influential Danish critic Georg aroused considerable excitement about Nietzsche through a series of lectures he gave at the University of Copenhagen. In In after Nietzsche's death in 1900, his works became more famous, and readers reacted to them in complex and sometimes controversial ways. [267] Many Germans eventually discovered his attraction to individualism and developed a larger personality in Thus Spoke Zarathustra, but reacted to them differently. He had some followers among left-wing Germans in the 1890s; from 1894 to 1895, German conservatives wanted to ban his work as overthrown. In the late 19th century, Nietzsche's ideas were often associated with an anfly movements and seemed to have influence within them, especially in France and the United States. [269] H.L. Mencken produced his first book on Nietzsche in English in 1907, Friedrich Nietzsche's Philosophy, and in 1910 a book translated passages from Nietzsche, increasing his knowledge of philosophy in the United States. Nietzsche is now known as a forerunning of modernism, poststructionism and post-modernism. [272] W.B. Yeats and Arthur Symonds described Nietzsche as the intellectual heir of William Blake. [273] Symons went on to compare the ideas of the two thinker in the Literary Symbol Movement, while Yeats attempted to raise awareness of Nietzsche in Ireland. [277] A similar concept was espoused by W.H. Auden, who wrote about Nietzsche in his New Year's Letter (released in 1941 in The Double Man): O mastery delinker of our liberal fallacies ... All your life you stormed into, like your English predecessor Blake. [279] Nietzsche had an impact on composers in the 1890s. Writer Donald Mitchell noted that Gustav Mahler was attracted to the poetic fire of Zarathustra, and was repelled by the intellectual core of its works. He also quoted Mahler himself, and added that he was influenced by Nietzsche's conception and affirmative approach to nature, which Mahler presented in his Third Symphony using Zarathustra's roundelay. Frederick Delius produced a chior piece, A Mass of Life, based on a text by Thus Spoke Zarathustra, while Richard Strauss (who also based his Zarathustra sprach on the same book), was only interested in completing another chapter of the symphony autobiography. [280] Famous writers and poets influenced by Nietzsche include André Gide, August Strindberg, Robinson Jeffers, Pio Baroja, D.H. Lawrence, Edith Södergran and Yukio Mishima. [to quote] Nietzsche had an early influence on rainer Maria Rilke's poetry. [to quote] Knut Hamsun counted Nietzsche, along with Strindberg and Dostoyevsky, as his main influences. [281] Jack London wrote that he was more excited by Nietzsche than any other writer. [282] Critics have suggested that David Grief's character in A Son of the Sun is based on Nietzsche. [283] The influence of or Muhammad Iqbal is the most proven in Asrar-i-Khudi (His Secret). [284] Wallace Stevens[283] was another reader of Nietzsche, and elements of Nietzsche philosophy were found Stevens' Harmonium poetry collection. [287] Olaf Stapledon was influenced by Übermensch's ideas and it was a central theme in his books Odd John and Sirius. [288] In Russia, Nietzsche influenced Russian symbols[289] and figures such as Dmitry Merezhkovsky,[290] Andrei Bely,[291] Vyacheslav Ivanov and Alexander Scriabin combined or discussed parts of Nietzsche philosophy in their works. Thomas Mann's novel Death in Venice[292] shows the use of Apollonian and Dionysian, and in Doctor Faustus Nietzsche is a central source for Adrian Leverkühn's character. [294] Hermann Hess, similarly, in Narcissus and Goldmund introduces two main characters, opposite but intertwined Apollonian and Dionysian souls. The painter Giovanni Segantini was fascinated by Thus Spoke Zarathustra, and he drew an illustration for the first Italian translation of the book. Russian painter Lena Lebedeva created the Sprach Zarathustra oil painting cycle dedicated to the book Thus Spoke Zarathustra. [295] By World War I, Nietzsche had a reputation as an inspiration to Germany's right-wing and left-wing militias. German soldiers received copies of Thus Spoke Zarathustra as gifts during World War I.[296][297] The Dreyfus affair provided a contrasting example of his reception: French anti-Nazi rights labeled Jewish and leftist intellectuals who defended Alfred Dreyfus as Nietzscheans. Nietzsche had a distinct appeal to many Jewish Thinkers around the beginning of the 20th century, most notably Ahad Ha'am.[299]Hillel Zeitlin,[300]Michei Zoref Berdycevski, A.D. Gordon[301] and Martin Buber, who went so far as to dismiss Nietzsche as a creator and messenger of life. Chaim Weizmann is a big fan of Nietzsche; The first president of Israel sent Nietzsche's book to his wife, adding a comment in a letter that This is the best and best thing I can send you. [303] Israel Eldad, the stern gang's ideology leader who fought the British in Palestine in the 1940s, wrote about Nietzsche in his underground newspaper and later translated most of Nietzsche's books into Jewish. [304] Eugene O'Neill commented that Zarathustra influenced him more than any other book he had ever read. He also shared Nietzsche's views on tragedy. [305] The plays The Great God Brown and Lazarus Laughed are examples of Nietzsche's influence on him. [308] Nietzsche's influence on the works of Frankfurt School philosophers Max Horkheimer and Theodor W. Adorno[309] can be seen in enlightenment. Adorno summarizes Nietzsche's philosophy of expressing humanity in a world where humanity has become a slave. [310] Nietzsche's growing popularity suffered a serious setback when his works became associated with Adolf Hitler and Nazis. Many political leaders of the twentieth century were at best ostensibly familiar with Nietzsche's ideas, although it was not always possible to determine if they had read his work. It is debated among scholars whether Hitler read Nietzsche, although if he did, it might not have been widespread. [v] We have to go. We have to go. [312] He was a frequent visitor to the Nietzsche Museum in Weimar and used Nietzsche's expressions, such as the earth lord in Mein Kampf. [313] The Nazis selectively used Nietzsche's philosophy. Mussolini, [314][315] Charles de Gaulle[316] and Huey P. Newton[317] read Nietzsche. Richard Nixon read Nietzsche with curious interest, and his book Beyond Peace could take the title from Nietzsche's book Beyond Good and Evil that Nixon read earlier. [318] Brander Russell wrote that Nietzsche had great influence on philosophers and people of literary and artistic culture, but warned that nietzsche's attempt to put the aristocratic philosophy into practice could only be made possible by an organization similar to the Nazis or the Nazi party. [314] A decade after World War II, there was a revival of Nietzsche's philosophical works thanks to translations and analysis by Walter Kaufmann and OJ Hollingdale. Others, famous philosophers, wrote commentaries on Nietzsche's philosophy, including Martin Heidegger, who produced a four-episode study, and Lev Shestov, who wrote a book called Dostoyevki, Tolstoy and Nietzsche, where he described Nietzsche and Dostoyevski as thinkers of tragedy. Georg Simmel compared Nietzsche's importance to Copernicus' ethics to cosmos. [320] Sociologer Ferdinand Tönnies read Nietzsche passionately from an early age, and then regularly discussed many of his concepts in his own works. Nietzsche influenced philosophers such as Heidegger, Jean-Paul Sartre,[321] Oswald Spengler,[322] George Grant,[323] Emil Cioran,[324] Albert Camus, Ayn Rand,[325] Jacques Derrida,[326] citation needed] Le Strauss,[326] Max Scheler, Michel [to quote] Camus describes Nietzsche as the only artist who has realized the extreme consequences of a fully aesthetic. [327] Paul Ricoeur called Nietzsche one of the school's masters of doubt, along with Karl Marx and Sigmund Freud. [328] Carl Jung was also influenced by Nietzsche. [329] In Memories, Dreams, Reflections, a biography recorded by his secretary, he cited Nietzsche as a major influence. [330] Aspects of Nietzsche's philosophy, particularly his ideas about himself and his relationship with society, span much of the ideology of the late 20th and early 21st centuries. [332] For example, he deepened the romantic-heroic tradition of the nineteenth century, as expressed in the ideals of the great striver who appeared in the work of thinkers from Cornelius Castoriadis to Roberto Mangabeira Unger. [333] For Nietzsche, who strives for this greatness overcoming obstacles, engages in the struggle of the ner course, pursues new goals, accepts newness recur and bypass existing structures and contexts. [331]:195 Works The Nietzsche Stone, near Surle, the inspiration for Spoke Zarathustra Main article: Friedrich Nietzsche bibliography See also: List of works about Friedrich Nietzsche The Birth of Tragedy (1872) On Truth and Lies in a Nonmoral Sense (1873) Philosophy in the Tragic Age of the Greeks (1873) Untimely Meditations (1876 All Too Human (1878) The Dawn (1881) The Gay Science (1882) Thus Spoke Zarathustra (1883) Beyond Good and Evil (1886) On the Genealogy of Morality (1887) The Case of Wagner (1888) Twilight of Idols (1888) The Antichrist (1888- Ecce Homo (1888; first published in 1908) Nietzsche contra Wagner (1888) The Will to Power (many unedisced manuscripts edited by Elisabeth's sister; not recognized as a unified work after the 1960 anthem) See also The German Religious Portal Philosophy Portal Biographical Portal The Ascend of Man Difference (post-structurédism) Dionysos Friedrich Nietzsche and freedom will survive nihilism Faith in the Earth Manusmriti The relationship between Friedrich Nietzsche and Max Stirner Rigveda When Nietzsche cries films about his life World Of References Notes ^ A strict example of an inappropriate cause and effect, for God-creators are our causes and concepts as effects , perhaps not entirely emphasized in the Four Major Error Chapters of Twilight of Idols. However, it is emphasized more clearly in, among others: Twilight of idol §4 (Reason' in philosophy); Antichrist §57 (contrasting actual and imagined origins) and §62 (Christianity is 'a death'-fatal' which also means 'inevitable'); and The Moral Genealogy I–III. The false origin theme of the idea is also proposed in Four Major Errors 3, and (morally correct) in works such as Power Will, page 343. ^ From 1868 to 1870, he published two other studies on Diogenes Laertius: On the Source diogenes Laertius (De Fontibus Diogenis Laerti) Part I (1868) & Part II (1869); and Analecta Laertiana (1870). See Jensen and Heit (2014), p. 115. ^ This is how R. B. Pippin described Nietzsche's point of view in The Persistence of Subjectivity (2005), p. 326. ^ Nietzsche commented in many notes on this issue as a hypothesis drawn from the metadiapies of the substance. Whitlock, G. 1996. Roger Bosworth, Benedict de Spinoza and Friedrich Nietzsche: The Untold Story. Nietzsche-Studien 25, page 207. Trevor-Roper, Hugh. [1972] 2008. Introductory essay for "Hitler's Table Talk 1941-1944 Secret Conversations". In the mind of Adolf Hitler. Enigma Books. p. xxxvii. We know, from [Hitler's] secretary, that he could quote Schopenhauer by page, and another German willful philosopher, Nietzsche, whose works he later presented to Mussolini, often on his lips. ^ Kershaw, Ian. Hitler: Hubris 1889-1936. W. W. Norton. page 240: 'Landsberg,' Hitler told Hans Frank, is 'his university is paid by the state.' He read, he said, everything he can get hold of: Nietzsche, Houston Stewart Chamberlain, Ranke, Treitschke, Marx, Bismarck's Thoughts and Memories, and war memoirs of German generals and politicians and allies... But reading and reflecting Hitler is anything but academic, without a doubt, he has read much. However, as noted in an earlier chapter, he made it clear in My Struggle that reading for him is absolutely a specific purpose. He reads not for knowledge or enlightenment, but to validate his own prejudices. Quote ^ Guyer, Paul; Horstmann, Rolf-Peter (2015). Zalta, Edward N. (eds.). Stanford Philosophical Encyclopedia – through the Stanford Philosophical Encyclopedia. Haar, Michel (April 1985). The New Nietzsche: contemporary style of explanation (1st MIT Press paperback publishing). MIT Publishing House. page 6. ISBN 978-0-262-51034-9. Retrieved September 29, 2019. ^ Dr. Large. Nietzsche and Moral Nihilism. www.arsate.org. Retrieved September 29, 2019. ^ Nietzsche, Die Florentinischer Tractat über Homer und Hesiod, in Rhetorica (Rheinisches museum für philologie) 25 (1870:528-40) and 28 (1873:211-49). Colony, Tracy (1999). Exquisite Stimulations: Will and Illusion in the Birth of Tragedy. Nietzsche Research Journal (17): 50–61. JSTOR 20177704?seq=1. 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