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One of the most iconoclastic philosophers of all time, the author dramatically rejected notions of good and evil, truth and God. With wit and subversive energy, he demands that the individual impose their own 'will to power' upon the world. This book demonstrates that the world is steeped in false piety and infected with a 'slave morality'. Briefly : Moore's Principia Ethica is a short summary of Moore's Principia Ethica, which is designed to assist university and school-leaving students in acquiring knowledge and understanding of this key text in the philosophy of religion. The book closely adheres to Moore's text, enabling the reader to follow each development in the argument as it occurs. Following the detailed summary, which page references the original and includes useful key quotes, is a shorter summary acting as an overview of Principia Ethics, which is intended to aid memory. With a brief introduction to Moore, and the period in which he wrote and why Principia Ethica is so significant, as well as suggestions for further reading and an extensive glossary of terms, this book is a perfect introduction to this important philosophical text by Moore.

Provides comprehensive and up-to-date coverage of Nietzsche's philosophy, his key

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works and themes, his major influences and his legacy.

'Enigmatic, vatic, emphatic, passionate . . . Nietzsche's works together make a unique statement in the literature of European ideas' A. C. Grayling Nietzsche was one of the most revolutionary thinkers in Western philosophy, and Thus Spoke Zarathustra remains his most influential work. It describes how the ancient Persian prophet Zarathustra descends from his solitude in the mountains to tell the world that God is dead and that the Superman, the human embodiment of divinity, is his successor. With blazing intensity, Nietzsche argues that the meaning of existence is not to be found in religious pieties or meek submission, but in an all-powerful life force: passionate, chaotic and free. Translated with an introduction by R. J. HOLLINGDALE

An expert on Nietzsche presents highlights from The Birth of Tragedy, Thus Spake Zarathustra, Beyond Good and Evil, and other works, and explains their significance to modern readers.

The great 19th-century philosopher refines his previously expressed ideal of the superman in one of his most important works, a fascinating examination of human values and morality. Publisher's Note. /div

Friedrich Nietzsche presented many of his greatest insights in pithy, well-turned short phrases that do not follow any philosophical dogma. Instead, his chastening but ultimately life-affirming philosophy puts forth true love and friendship as our best hope in dark times. Here are Nietzsche's key sayings about love from the vast body of his

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philosophical writings, which have influenced politics, philosophy, art and culture like few other works of world literature. As the first edition of its kind, this collection presents Nietzsche's thoughts on love not as academic philosophy but as a guide to life. At turns delightful and astute-and always wise-Nietzsche on Love offers an original and startling glimpse into what one of the world's foremost thinkers says about the fundamental experience of our lives.

A deluxe, high-quality edition of Friedrich Nietzsche's seminal work *Beyond Good and Evil* is one of the final books by German philosopher Friedrich Nietzsche. This landmark work continues to be one of the most well-known and influential explorations of moral and ethical philosophy ever conceived. Expanding on the concepts from his previous work *Thus Spoke Zarathustra*, Nietzsche adopts a polemic approach to past philosophers who, in his view, lacked critical sense in accepting flawed premises in their consideration of morality. The metaphysics of morality, Nietzsche argues, should not assume that a good man is simply the opposite of an evil man, rather merely different expression of humanity's common basic impulses. Controversial in its time, as well as hotly debated in the present, Nietzsche's work moves beyond conventional ethics to suggest that a universal morality for all human beings is non-existent – perception, reason and experience are not static, but change according to an individual's perspective and interpretation. The work further argues that philosophic traditions such as "truth," "self-consciousness" and "free will" are merely inventions of Western morality and that the "will to power" is the real driving force of all human behaviour. This volume: Critiques the belief that actions, including domination or injury to the weak, can be

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universally objectionable Explores themes of religion and “master and slave” morality Includes a collection of stunning aphorisms and observations of the human condition Part of the bestselling Capstone Classics Series edited by Tom Butler-Bowdon, this collectible, hard-back edition of Beyond Good and Evil provides an accessible and insightful Introduction by leading Nietzsche authority Dr Christopher Janaway. This deluxe volume is perfect for anyone with interest in philosophy, psychology, science, history and literature.

Philosophy Beyond Good and Evil is one of the most remarkable and influential books of the nineteenth century. Like Thus Spoke Zarathustra, which had immediately preceded it, Beyond Good and Evil represents Nietzsche's attempt to sum up his philosophy—but in less flamboyant and more systematic form. The nine parts of the book are designed to give the reader a comprehensive idea of Nietzsche's thought and style: they span "The Prejudices of Philosophers," "The Free Spirit," religion, morals, scholarship, "Our Virtues," "Peoples and Fatherlands," and "What is Noble," as well as chapter of epigrams and a concluding poem. This translation by Walter Kaufmann—the first ever to be made in English by a philosopher—has become the standard one, for accuracy and fidelity to the eccentricities and grace of style of the original. Unlike other editions, in English or German, this volume offers an inclusive index of subjects and persons referred to in the book. Professor Kaufmann, the distinguished Nietzsche scholar, has also provided a running footnote commentary on the text.

This Oxford Handbook offers a broad engagement with the thought of Friedrich Nietzsche. It comprises thirty-two specially written pieces by an international team of scholars, giving a critical view of the current state of research. The first part of the book looks at aspects of Nietzsche's life. The second explores the relation of his thought to that of other thinkers, his

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contemporaries and those who influenced him, and his own influence on subsequent philosophers. The eight essays in the third part each examine one of his works individually. The final three parts discuss the main topics of his philosophy, under the headings of values, epistemology and metaphysics, and will to power. This Handbook will be a key resource for all scholars and advanced students who work on Nietzsche.

"Svendsen has a way with words, and, unlike many writers of philosophy books, is also blessed with a sly wit and a thorough knowledge of popular culture."-Phil Miller, The Glasgow Herald

Beyond Good and Evil, one of Nietzsche's four "late period" works, is a philosophical treatise organized into nine parts and 296 short individual sections. In it he explores the concept of morality as taken for granted by contemporary philosophers, and whether "good" and "evil" should be considered just two sides of the same coin. This book is part of the Standard Ebooks project, which produces free public domain ebooks.

Purchase one of 1st World Library's Classic Books and help support our free internet library of downloadable eBooks. Visit us online at www.1stWorldLibrary.ORG - - 1. The Will to Truth, which is to tempt us to many a hazardous enterprise, the famous Truthfulness of which all philosophers have hitherto spoken with respect, what questions has this Will to Truth not laid before us! What strange, perplexing, questionable questions! It is already a long story; yet it seems as if it were hardly commenced. Is it any wonder if we at last grow distrustful, lose patience, and turn impatiently away? That this Sphinx teaches us at last to ask questions ourselves? WHO is it really that puts questions to us here? WHAT really is this "Will to Truth" in us? In fact we made a long halt at the question as to the origin of this Will - until at last we

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came to an absolute standstill before a yet more fundamental question. We inquired about the VALUE of this Will. Granted that we want the truth: WHY NOT RATHER untruth? And uncertainty? Even ignorance? The problem of the value of truth presented itself before us - or was it we who presented ourselves before the problem? Which of us is the Oedipus here? Which the Sphinx? It would seem to be a rendezvous of questions and notes of interrogation. And could it be believed that it at last seems to us as if the problem had never been propounded before, as if we were the first to discern it, get a sight of it, and RISK RAISING it? For there is risk in raising it, perhaps there is no greater risk.

Beyond Good and Evil is a book by philosopher Friedrich Nietzsche. It draws on and expands the ideas of his previous work, Thus Spoke Zarathustra, but with a more critical and polemical approach. In Beyond Good and Evil, Nietzsche accuses past philosophers of lacking critical sense and blindly accepting dogmatic premises in their consideration of morality. Specifically, he accuses them of founding grand metaphysical systems upon the faith that the good man is the opposite of the evil man, rather than just a different expression of the same basic impulses that find more direct expression in the evil man. The work moves into the realm "beyond good and evil" in the sense of leaving behind the traditional morality which Nietzsche subjects to a destructive critique in favor of what he regards as an affirmative approach that fearlessly confronts the perspectival nature of knowledge and the perilous condition of the modern individual. Of the four "late-period" writings of Nietzsche, Beyond Good and Evil most closely resembles the aphoristic style of his middle period. In it he exposes the deficiencies of those usually called "philosophers" and identifies the qualities of the "new philosophers": imagination, self-assertion, danger, originality, and the "creation of values". He then contests some of the

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key presuppositions of the old philosophic tradition like "self-consciousness," "knowledge," "truth," and "free will", explaining them as inventions of the moral consciousness. In their place he offers the "will to power" as an explanation of all behavior; this ties into his "perspective of life", which he regards as "beyond good and evil", denying a universal morality for all human beings. Religion and the master and slave moralities feature prominently as Nietzsche re-evaluates deeply held humanistic beliefs, portraying even domination, appropriation and injury to the weak as not universally objectionable.

Human, All Too Human (1878) marks the point where Nietzsche abandons German romanticism for the French Enlightenment. The result is one of the cornerstones of his life's work. Beyond Good and Evil (1886) is a scathing and powerful critique of philosophy, religion and science.

A critical introduction and guide to one of the most clearly developed statements of Nietzsche's mature philosophy Beyond Good and Evil (1886) offers an excellent, albeit challenging, introduction to the philosophical concerns of the Nietzsche's post-Zarathustran work. It is also exemplary of Nietzsche's period of greatest clarity and sophistication. Adopting an interpretative approach throughout, Daniel Conway assumes no previous knowledge of the text. He treats it as a coherent, unified and carefully crafted complete text. When read in this way, Beyond Good and Evil reveals itself as a guide to the education that Nietzsche prescribes for his best readers, at the brink of the new, post-moral era.

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Conway makes sense of the overarching aims and structure of the book while providing a broader context for Nietzsche's arguments and positions. As you progress through the text, you will be rewarded with a more developed reading of the distinctly political agenda that emerges in the second half of *Beyond Good and Evil*.

This book presents a provocative new interpretation of what is arguably Nietzsche's most important and most difficult work, *Beyond Good and Evil*. In *Beyond Good and Evil*, Nietzsche accuses past philosophers of lacking critical sense and blindly accepting dogmatic premises in their consideration of morality. Specifically, he accuses them of founding grand metaphysical systems upon the faith that the good man is the opposite of the evil man, rather than just a different expression of the same basic impulses that find more direct expression in the evil man. The work moves into the realm "beyond good and evil" in the sense of leaving behind the traditional morality which Nietzsche subjects to a destructive critique in favour of what he regards as an affirmative approach that fearlessly confronts the perspectival nature of knowledge and the perilous condition of the modern individual.

No philosopher could be a better example of creative thinking in action than Friedrich Nietzsche: a German iconoclast who systematically attacked the

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traditionally accepted views of academic philosophers, seeking to tear down their rickety platform and replace it with a platform of his own. Creative thinkers are people who redefine issues and topics in novel ways to create novel connections, explanations and hypotheses – people, in short, who can turn a topic on its head and present it in an entirely new light. Nietzsche called them “free spirits” – those unwilling to accept the dogmas of the past, wanting instead to think clearly for themselves. In *Beyond Good and Evil*, Nietzsche focuses his attention on nothing less than the underlying basis of our moral assumptions, unleashing a powerful, polemical critique of the moral dogmas of the past and his own time. His book, which remains one of the most influential works of moral philosophy ever written, is not just an example of creative thinking at work, it is also a passionate argument for its importance. As Nietzsche wrote, “Morality in Europe ... is the morality of herd animals.” But if one is ready to think differently and stand out from the herd, “other (and especially higher) moralities are ... possible.”

Beyond Good and Evil: Prelude to a Philosophy of the Future is a book by philosopher Friedrich Nietzsche, first published in 1886. It draws on and expands the ideas of his previous work, *Thus Spoke Zarathustra*, but with a more critical and polemical approach. In *Beyond Good and Evil*, Nietzsche accuses past philosophers of lacking critical sense and blindly accepting dogmatic premises in

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A concise and very readable summary of Nietzsche's *Beyond Good and Evil*, geared toward students embarking on their studies and general readers. It is an ideal companion for those new to the study of this challenging and often misunderstood classic. Offers clear explanations of the central themes and ideas, terminology, and arguments. Includes a glossary of difficult terms as well as helpful biographical and historical information. Illustrates arguments and ideas with useful tables, diagrams, and images; and includes references to further readings. Forms part of a series of Guides designed specifically for A-level philosophy students by an experienced teacher and founder of the popular website [Philosophy Online](#).

The Paradox of Philosophical Education: Nietzsche's New Nobility and the Eternal

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Recurrence in *Beyond Good and Evil* is the first coherent interpretation of Nietzsche's mature thought. Author Harvey Lomax pays particular attention to the problematic concept of nobility which concerned the philosopher during his later years. This sensitive reading of Nietzsche examines nobility as the philosopher himself must have seen it: as a true and powerful longing of the human soul, interwoven with poetry, philosophy, religion, and aristocratic politics. Both a close textual analysis and a thoughtful reconceptualization of *Beyond Good and Evil*, *The Paradox of Philosophical Education* penetrates beyond the philosopher's mask of caustic irony to the face of the real Nietzsche: a lover of wisdom whose work sought to resurrect it in all its Socratic splendor

Although Leo Strauss published little on Nietzsche, his lectures and correspondence demonstrate a deep critical engagement with Nietzsche's thought. One of the richest contributions is a seminar on Nietzsche's *Thus Spoke Zarathustra*, taught in 1959 during Strauss's tenure at the University of Chicago. In the lectures, Strauss draws important parallels between Nietzsche's most important project and his own ongoing efforts to restore classical political philosophy. With Leo Strauss on Nietzsche's "*Thus Spoke Zarathustra*," eminent Strauss scholar Richard L. Velkley presents Strauss's lectures on *Zarathustra* with superb annotations that bring context and clarity to the critical role played by Nietzsche in shaping Strauss's thought. In addition to the broad relationship between Nietzsche and political philosophy, Strauss adeptly guides readers

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through Heidegger's confrontations with Nietzsche, laying out Heidegger's critique of Nietzsche's "will to power" while also showing how Heidegger can be read as a foil for his own reading of Nietzsche. The lectures also shed light on the relationship between Heidegger and Strauss, as both philosophers saw Nietzsche as a central figure for understanding the crisis of philosophy and Western civilization. Strauss's reading of Nietzsche is one of the important—yet little appreciated—philosophical inquiries of the past century, both an original interpretation of Nietzsche's thought and a deep engagement with the core problems that modernity posed for political philosophy. It will be welcomed by anyone interested in the work of either philosopher.

A concise and very readable summary of Nietzsche's *Beyond Good and Evil*, geared toward students embarking on their studies and general readers. It is an ideal companion for those new to the study of this challenging and often misunderstood classic. Offers clear explanations of the central themes and ideas, terminology, and arguments Includes a glossary of difficult terms as well as helpful biographical and historical information Illustrates arguments and ideas with useful tables, diagrams, and images; and includes references to further readings Forms part of a series of Guides designed specifically for A-level philosophy students by an experienced teacher and founder of the popular website *Philosophy Online*

Arthur Schopenhauer (22 February 1788 – 21 September 1860) was a German philosopher. He is best known for his 1818 work *The World as Will and Representation*,

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in which he argues that the phenomenal world is driven by a metaphysical will that perpetually and malignantly seeks satiation. He also wrote influentially on aesthetics, ethics, and religion. Transcendental idealism formed the basis for much of his thought, and his atheistic philosophy has been described as an exemplary manifestation of philosophical pessimism. Finding his philosophical conclusions to be compatible with those of much Eastern philosophy, his solutions to the problems of existence and suffering were consequently similar to those of Vedantic and Buddhist thinkers. Schopenhauer's influence has proven profound across various disciplines; those who have cited his influence include Friedrich Nietzsche, Richard Wagner, Leo Tolstoy, Ludwig Wittgenstein, Erwin Schrödinger, Sigmund Freud, Albert Einstein, Otto Rank, Carl Jung, Joseph Campbell, Thomas Mann, and Jorge Luis Borges, among others. "Beyond Good and Evil" is a concise and comprehensive statement of Nietzsche's mature philosophy and is an ideal entry point into Nietzsche's work as a whole. Pithy, lyrical and densely complex, "Beyond Good and Evil" demands that its readers are already familiar with key Nietzschean concepts - such as the will-to-power, perspectivism or eternal recurrence - and are able to leap with Nietzschean agility from topic to topic, across metaphysics, psychology, religion, morality and politics. "Reading Nietzsche" explains the key concepts, the range of Nietzsche's concerns, and highlights Nietzsche's writing strategies that are the key to understanding his work and processes of thought. In its close analysis of the text, "Reading Nietzsche" reassesses this most

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creative of philosophers and presents a significant contribution to the study of his thought. In setting this analysis within a comprehensive survey of Nietzsche's ideas, the book is a guide both to this key work and to Nietzsche's philosophy more generally. This organized collection of arguably Friedrich Nietzsche's most famous works contains the following: Beyond Good and Evil, Thus Spoke Zarathustra, Human, All Too Human, and The Antichrist. The translators for these works are listed on the false cover of the manuscript and were chosen to afford maximum readability while retaining all the glory that is Nietzsche's concise wit and perception of reality. The following is a short summary of each of the works within the collection. Beyond Good and Evil: Prelude to a Philosophy of the Future is a book that expands the ideas of Nietzsche's previous work, Thus Spoke Zarathustra, with a more critical and polemical approach. It was first published in 1886. In Beyond Good and Evil, Nietzsche accuses past philosophers of lacking critical sense and blindly accepting dogmatic premises in their consideration of morality. Specifically, he accuses them of founding grand metaphysical systems upon the faith that the good man is the opposite of the evil man, rather than just a different expression of the same basic impulses that find more direct expression in the evil man. The work moves into the realm "beyond good and evil" in the sense of leaving behind the traditional morality which Nietzsche subjects to a destructive critique in favor of what he regards as an affirmative approach that fearlessly confronts the perspectival nature of knowledge and the perilous condition of the modern individual. Thus Spoke

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Zarathustra is a philosophical novel, composed in four parts between 1883 and 1885 and published between 1883 and 1891. Much of the work deals with ideas such as the "eternal recurrence of the same", the parable on the "death of God", and the "prophecy" of the Übermensch, which were first introduced in *The Gay Science*. *Human, All Too Human: A Book for Free Spirits* is a book originally published in 1878. The book is Nietzsche's first in the aphoristic style that would come to dominate his writings, discussing a variety of concepts in short paragraphs or sayings. Reflecting an admiration of Voltaire as a free thinker, but also a break in his friendship with composer Richard Wagner two years earlier, Nietzsche dedicated the original 1878 edition of *Human, All Too Human* "to the memory of Voltaire on the celebration of the anniversary of his death, May 30, 1778." *The Antichrist* was originally published in 1895. Christianity, as a religion of peace, is despised by Nietzsche. According to Nietzsche's account, pity has a depressive effect, loss of vitality and strength, and is harmful to life. It also preserves that which should naturally be destroyed. For a noble morality, pity is a weakness, but for Christianity, it is a virtue. In Schopenhauer's philosophy, which Nietzsche sees as the most nihilistic and opposed to life, pity is the highest virtue of all. But, for Nietzsche, pity "... multiplies misery and conserves all that is miserable, and is thus a prime instrument of the advancement of decadence: pity persuades men to nothingness! Of course, one does not say 'nothingness.' One says 'the Beyond' or 'God' or 'true life' or 'Nirvana,' 'salvation,' 'redemption,' 'blessedness.' ... Schopenhauer was

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hostile to life: therefore pity became a virtue for him." The moderns Leo Tolstoy and Richard Wagner adopted Schopenhauer's viewpoint. Aristotle, who lived in 384-322 BC, on the other hand, recognized the unhealthiness of pity and prescribed tragedy as a purgative. "In our whole unhealthy modernity there is nothing more unhealthy than Christian pity."

Jenseits von Gut und Bose was written by Friedrich Nietzsche and first published in 1886. It draws on and expands the ideas of his previous work, Thus Spoke Zarathustra, but with a more critical and polemical approach. In Beyond Good and Evil, Nietzsche accuses past philosophers of lacking critical sense and blindly accepting dogmatic premises in their consideration of morality. Specifically, he accuses them of founding grand metaphysical systems upon the faith that the good man is the opposite of the evil man, rather than just a different expression of the same basic impulses that find more direct expression in the evil man. This volume combines Nietzsche's original prose and Helen Zimmern's classic translation.

When Nietzsche published Beyond Good and Evil in 1886, he told a friend that it was a book that would not be read properly until "around the year 2000." Now Laurence Lampert sets out to fulfill this prophecy by providing a section by section interpretation of this philosophical masterpiece that emphasizes its unity and depth as a comprehensive new teaching on nature and humanity. According to Lampert, Nietzsche begins with a critique of philosophy that is ultimately

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affirmative, because it shows how philosophy can arrive at a defensible ontological account of the way of all beings. Nietzsche next argues that a new post-Christian religion can arise out of the affirmation of the world disclosed to philosophy. Then, turning to the implications of the new ontology for morality and politics, Nietzsche argues that these can be reconstituted on the fundamental insights of the new philosophy. Nietzsche's comprehensive depiction of this anti-Platonic philosophy ends with a chapter on nobility, in which he contends that what can now be publicly celebrated as noble in our species are its highest achievements of mind and spirit.

An extraordinary division exists between Western and Eastern religious thinking. No one in the mainstream media ever draws any attention to it. Why is this debate never allowed to happen? One thing is certain: either everyone in the East is going to hell, or the Western "believers" are the most deluded people in history. Was Western religious thinking ever compatible with Eastern religion and, if so, what caused the astonishing divergence of later history? What happened to one of the oldest religions in the world, belonging to the mysterious secret society known as the Illuminati, the first Grand Master of which was the demigod Pythagoras? Is the God of Abraham actually the Devil, as the ancient Gnostics maintained? Is this planet of ours hell, ruled over by the Prince of

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Darkness masquerading as God? Here is wisdom - the True God is Abraxas. His is the same message as Nietzsche's: we must learn to live beyond good and evil. German philosopher, Friedrich Nietzsche was one the most controversial figures of the 19th century. His evocative writings on religion, morality, culture, philosophy, and science were often polemic attacks against the established views of his time. Nietzsche demonstrates that the Christian world is steeped in a false piety and infected with a 'slave morality'. With wit and energy, he turns from this critique to a philosophy that celebrates the present and demands that the individual imposes their own 'will to power' upon the world. As he asserts, the initial form of morality arises from the warrior nature of the ruling castes of ancient civilizations, who viewed themselves as good because of their wealth and power in contrast to the weakness of those that they enslaved.

In 1886, Friedrich Nietzsche self-published *Beyond Good and Evil*. Structured into 296 separate sections, and nine parts, this work deconstructs the metaphysics and dogma established by previous philosophers. Nietzsche traced the roots of issues that he viewed hindered mankind in his society. He spoke about what it means to be a free spirit, the prejudice of philosophers, and begins questioning traditional morality. *The Genealogy of Morals* was published a year later in 1887. Influenced by Fyodor Dostoevsky and Soren Kierkegaard, the

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book consisted of three overlapping essays. It follows the evolution of morals and the moral prejudices of Christianity and Judaism. In this book, Nietzsche goes into the history of values and why we've put so much emphasis these values. In his treatises, Nietzsche delves into the origin of good and evil, guilt, bad conscience, resentment, and how these parts of the human condition have evolved over time.

Friedrich Nietzsche's *Beyond Good and Evil* is translated from the German by R.J. Hollingdale with an introduction by Michael Tanner in Penguin Classics. *Beyond Good and Evil* confirmed Nietzsche's position as the towering European philosopher of his age. The work dramatically rejects the tradition of Western thought with its notions of truth and God, good and evil. Nietzsche demonstrates that the Christian world is steeped in a false piety and infected with a 'slave morality'. With wit and energy, he turns from this critique to a philosophy that celebrates the present and demands that the individual imposes their own 'will to power' upon the world. This edition includes a commentary on the text by the translator and Michael Tanner's introduction, which explains some of the more abstract passages in *Beyond Good and Evil*. Friedrich Nietzsche (1844-1900) became the chair of classical philology at Basel University at the age of 24 until his bad health forced him to retire in 1879. He divorced himself from society until

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his final collapse in 1899 when he became insane. A powerfully original thinker, Nietzsche's influence on subsequent writers, such as George Bernard Shaw, D.H. Lawrence, Thomas Mann and Jean-Paul Sartre, was considerable. If you enjoyed Beyond Good and Evil you might like Nietzsche's Thus Spoke Zarathustra, also available in Penguin Classics. 'One of the greatest books of a very great thinker' Michael Tanner

The volume offers various considerations of Nietzsche's attempt to connect language to the instinctive activity of the human body. In focusing on how Nietzsche tries to dissolve the traditional opposition between instinct and language, as well as between instinct and consciousness and instinct and reason, the different papers address a great variety of topics, e.g. morality, value, the concept of philosophy, dogmatism, naturalization, metaphor, affectivity and emotion, health and sickness, tragedy, and laughter. Among the authors: Scarlett Marton, Werner Stegmaier, Patrick Wotling, and many others."

Beyond Good and Evil: Prelude to a Philosophy of the Future is a book by philosopher Friedrich Nietzsche, first published in 1886. It draws on and expands the ideas of his previous work, Thus Spoke Zarathustra, but with a more critical and polemical approach. In Beyond Good and Evil, Nietzsche accuses past philosophers of lacking critical sense and blindly accepting dogmatic premises in

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