

Arguments Of The Philosophers Nietzsche Arg Philosophers

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Explore the profound and often controversial arguments presented by leading philosophers, with a specific focus on the influential ideas of Friedrich Nietzsche. This deep dive examines the nature of philosophical debate, scrutinizing the logic and reasoning behind historical and contemporary discussions. Gain valuable insight into critical thinking processes within the broad realm of philosophy.

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Nietzsche-Arg Philosophers

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Nietzsche

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Nietzsche

Few philosophers have been as widely misunderstood as Nietzsche. His detractors and followers alike have often fundamentally misinterpreted him, distorting his views and intentions and criticizing or celebrating him for reasons removed from the views he actually held. Now Nietzsche assesses his place in European thought, concentrating upon his writings in the last decade of his productive life.

Nietzsche, Philosopher, Psychologist, Antichrist

A most sensible exposition of Nietzsche's philosophy.

Beyond Good and Evil

The preface accuses philosophers of dogmatism, and the first chapter explores this claim. Every great philosophy, Nietzsche asserts, is little more than the personal confession. Philosophers build up complex systems of thought to justify their own assumptions and prejudices. If we can dig these out, we can see what these philosophers value most deeply, and so gain insight into their character. Nietzsche contrasts their dogmatism with the "free spirit" that is not caught up in a particular point of view. He hopes the philosophers of the future will be characterized by such an experimental method, willing to try out any hypothesis, and follow any argument all the way to its conclusion.

Friedrich Nietzsche

A look at the life and work of the influential philosopher reveals his anguished existence and assesses the philosophical connotations of his morality, religion, and art.

Beyond Good and Evil: Prelude to a Philosophy of the Future

The bold genius of Friedrich Nietzsche, the controversial and legendary philosopher whose thought has impacted modern man like no other--shines through here in this classic literary meditation on the failings of past thinkers and intellectuals, men who divided the so-named ""good"" from what they took to be ""evil."" Nietzsche offers here a penetrating reexamination of human values, maintaining that what is taken to be ""evil"" may, in point of fact, be the animalistic virtue of a sentient being imbued with an indomitable ""Will to Power,"" while altruistic values, conversely, are the mark of weak, lowly, or degenerating creatures. A masterful, erudite work of vastly intellectual significance, *Beyond Good and Evil* (1886) forces the reader into a new awareness of his own values and conditioned presumptions.

Beyond Good and Evil

"He who fights with monsters should be careful lest he thereby become a monster. And if thou gaze long into an abyss, the abyss will also gaze into thee." Expanding on his ideas from *Thus Spoke Zarathustra*, Nietzsche's radical polemic *Beyond Good and Evil* undermines the assumptions of traditional morality and encourages us to think more critically about the world in which we live. In this famous text, Nietzsche considers past philosophers and religious leaders from Socrates to Descartes to Schopenhauer with a critical and pessimistic eye. Questioning the blind following of religious faith, he examines the deeper question of who is truly good or evil. *Beyond Good and Evil* presents a unique perspective of the human mind offered through the words of one of history's most controversial philosophers.

Beyond Good and Evil (illustrated)

Beyond Good and Evil by philosopher Friedrich Nietzsche discusses the theory of the "will to truth." At the heart of Nietzsche's argument is the idea that to learn the truth, a human being must question everything. Everything she or he has ever learned or observed must be reexamined. Nothing is free from this self-interrogation, and that includes self-perception, societal teachings, and religion. Nietzsche proposes that any human being has the capability to do this, but most do not because they lack the ambition to dig through everything they have ever learned to question its validity. Nietzsche does not value those who have not the desire to delve into the deepest areas of their mind to find the truth. So where does Nietzsche get his truth from? He writes that his theories are a result of the intensity of his education, particularly the study of Ancient Greek and modern philosophers. However, he thinks little of newer philosophers. While he believes they may raise unique and interesting points, he believes them to be untried and untested. Two of Nietzsche's main viewpoints rise to the surface in *Beyond Good and Evil*. The first topic that is near and dear to him is that of intelligence. He makes the effort to highlight the foolishness of humans throughout history. He insists that a person's upbringing is no excuse for not pursuing or using intelligence. The second topic which heavily permeates this book is Nietzsche's opinion of women. His opinion is not generous, as he believes that females are incompetent and should simply be quiet and do as men tell them to do. He does not believe women have the mental capacity to grasp knowledge, therefore, they must rely solely on instinct. Though Nietzsche points out that morality and immorality are polar opposites, he paradoxically insists that nothing can be split into black and white--there exist only shades of gray. This argument, in particular, forms the foundation for his discussion of religion. He proposes that faith requires one to sacrifice one's truth. This is where he says that there are only shades of gray between the faithful and the atheist. In *Beyond Good and Evil*, blind faith is the enemy of the will to truth. He also discusses what he believes is the importance of tempo in language. He suggests that a misunderstanding of tempo leads to inaccuracies in translation. In fact, the translation of *Beyond Good and Evil* into English has some inaccuracies, but whether or not they are due to tempo is not clear. Nietzsche believes that if this were not an issue, then other cultures would have a better understanding of both ancient and modern philosophies. Getting further into Nietzsche's ideals of intelligence, he believes that anyone who is unwilling to cast off the traditions of their faith, what they have learned from parents and society, and what they think they know to be true in order to discover their real truth, is stupid or doltish. He has no time for these individuals and even discusses how he abandons friendships if he discovers the other party to possess this doltish quality. He also thinks that anyone who is not of German heritage is subject to this classification, since he believes that only the German language provides an understanding of philosophical truth. Friedrich Nietzsche was not only a philosopher, but also a poet, cultural critic, and philologist. When he was

twenty-four years old, he became the youngest-ever Chair of Classical Philology at the University of Basel. This happened in 1869, and he took great pride in his position, in teaching, and in continuing his own studies. Ten years later, he was forced to resign due to illness, and he died eleven years after that, in 1900. He was prone to illness since his youth, and suffered severe migraines, near blindness, and violent indigestion issues. In 1889, he experienced a mental breakdown after reportedly trying to save a horse from being flogged...

Nietzsche: Beyond Good and Evil

Beyond Good and Evil is one of the most scathing and powerful critiques of philosophy, religion, science, politics and ethics ever written. In it, Nietzsche presents a set of problems, criticisms and philosophical challenges that continue both to inspire and to trouble contemporary thought. In addition, he offers his most subtle, detailed and sophisticated account of the virtues, ideas, and practices which will characterize philosophy and philosophers of the future. With his relentlessly energetic style and tirelessly probing manner, Nietzsche embodies the type of thought he wants to foster, while defining its historical role and determining its agenda. This edition offers a new and readable translation, by Judith Norman, of one of the most influential texts in the history of philosophy, together with an introduction by Rolf-Peter Horstmann that sets it in its historical and philosophical context.

Nietzsche

This introduction to Nietzsche's philosophical work provides students new to Nietzsche with a framework for understanding the central concerns of his philosophical and cultural writings and why Nietzsche's ideas continue to spark controversy in philosophy and allied disciplines.

The Philosophy of Nietzsche

The ideal book for anyone interested in Nietzsche's life and work.

Nietzsche

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 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.

Nietzsche

The decisive influence of Friedrich Nietzsche on H.L. Mencken is readily acknowledged in the vast literature on the great American journalist and social critic. However, Mencken's 1908 study of the philosopher has been relegated to footnote status by Mencken's critics and biographers and has been largely ignored by Nietzsche scholars. There are good reasons for reversing this judgment. Mencken's work was one of the first comprehensive and sympathetic treatments of Nietzsche's thought in the English language. It is a provocative engagement with the German philosopher's complex and elusive ideas, enhanced by a style that reverberates with a verve and dynamism approaching Nietzsche's own. Mencken presents a view of Nietzsche that elucidates the latter's complex and contentious form of the "gospel of individualism" while evincing a keen appreciation of his unrivalled capacity for critical analysis. The historical scope of Nietzsche's thought is fully evident in Mencken's analysis as is its application to modern societies and politics. In tracing the biographical and intellectual impetus for Nietzsche's relentless attacks on conventional moralities and established modes of thought, Mencken discerned both an ideal and a method for grappling with social and cultural issues that remain salient in our own time.

Nietzsche's Task

In 'On the Genealogy of Morals', Nietzsche exposes the central values of the Judaeo-Christian and liberal traditions - compassion, equality, justice - as the product of a brutal process of conditioning designed to domesticate the animal vitality of earlier cultures.

Friedrich Nietzsche

What Nietzsche Really Said gives us a lucid overview -- both informative and entertaining -- of perhaps the most widely read and least understood philosopher in history. Friedrich Nietzsche's aggressive independence, flamboyance, sarcasm, and celebration of strength have struck responsive chords in contemporary culture. More people than ever are reading and discussing his writings. But Nietzsche's ideas are often overshadowed by the myths and rumors that surround his sex life, his politics, and his sanity. In this lively and comprehensive analysis, Nietzsche scholars Robert C. Solomon and Kathleen M. Higgins get to the heart of Nietzsche's philosophy, from his ideas on "the will to power" to his attack on religion and morality and his infamous Übermensch (superman). What Nietzsche Really Said offers both guidelines and insights for reading and understanding this controversial thinker. Written with sophistication and wit, this book provides an excellent summary of the life and work of one of history's most provocative philosophers.

On the Genealogy of Morals

Beyond Good and Evil: Prelude to a Philosophy of the Future (German: Jenseits von Gut und Böse: Vorspiel einer Philosophie der Zukunft) is a book by philosopher Friedrich Nietzsche that expands the ideas of his 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 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. 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 key presuppositions of the old philosophic tradition like "self-consciousness"

What Nietzsche Really Said

"The Philosophy of Friedrich Nietzsche" is a book by H. L. Mencken, first published in 1907. The book covers popular and lesser-known obscure areas of Friedrich Nietzsche's life and philosophy. It is notable for the impressive detail as the first book on Nietzsche written in English only seven years after Nietzsche's death.

Beyond Good and Evil

Examines the role of language in Nietzsche's thought, including the relationship between style and subjectivity, the semiological underpinnings of his theory of tragedy, his naturalism, and his theory of language and rhetoric.

The Philosophy of Friedrich Nietzsche

Nietzsche, the so-called herald of the 'philosophy of the future', nevertheless dealt with the past on nearly every page of his writing. Not only was he concerned with how past values, cultural practices and institutions influence the present - he was plainly aware that any attempt to understand that influence encounters many meta-historical problems. This comprehensive and lucid exposition of the development of Nietzsche's philosophy of history explores how Nietzsche thought about history and historiography throughout his life and how it affected his most fundamental ideas. Discussion of the whole span of Nietzsche's writings, from his earliest publications as a classical philologist to his later genealogical and autobiographical projects, is interwoven with careful analysis of his own forms of writing history, the nineteenth-century paradigms which he critiqued, and the twentieth-century views

which he anticipated. The book will be of much interest to scholars of Nietzsche and of nineteenth-century philosophy.

Nietzsche and the Promise of Philosophy

"Thus Spoke Zarathustra: A Book for All and None" chronicles the fictitious travels and speeches of Zarathustra, the founder of Zoroastrianism. Zarathustra contains the famous dictum "God is dead" and the concept of the "Übermensch" (overman or superman). In "Beyond Good and Evil" Nietzsche accuses past philosophers of lacking critical sense and blindly accepting dogmatic premises in their consideration of morality. 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. "The Birth of Tragedy or, Hellenism and Pessimism" is a work of dramatic theory which discusses the history of the tragic form and introduces an intellectual dichotomy between the Dionysian and the Apollonian. Nietzsche believed that in classical Athenian tragedy an art form that transcended the pessimism and nihilism of a fundamentally meaningless world. Friedrich Nietzsche (1844–1900) was a German philosopher, cultural critic, poet, philologist, and Latin and Greek scholar whose work has exerted a profound influence on Western philosophy and modern intellectual history. Because of Nietzsche's evocative style and provocative ideas, his philosophy generates passionate reactions. His works remain controversial, due to varying interpretations and misinterpretations of his work. In the Western philosophy tradition, Nietzsche's writings have been described as the unique case of free revolutionary thought, that is, revolutionary in its structure and problems, although not tied to any revolutionary project

Nietzsche's Philosophy of History

Translations selected from the Levy ed.(London,1921);arrangement based on the Schlechts ed.(Munich,1954-56).

Thus Spoke Zarathustra, Beyond Good and Evil, Hellenism & Pessimism – 3 Unbeatable Philosophy Books in One Volume

According to Bertrand Russell, Nietzsche's only value is the flourishing of the exceptional individual. The well-being of ordinary people is, in itself, without value. Yet there are passages in Nietzsche that appear to regard the flourishing of the community as a whole alongside, perhaps even above, that of the exceptional individual. The ten essays that comprise this volume wrestle with the tension between individual and community in Nietzsche's writings. Some defend a reading close to Russell's. Others suggest that Nietzsche's highest value is the flourishing of the community as a whole and that exceptional individuals find their highest value only in promoting that flourishing. In viewing Nietzsche from the perspective of community, the essays also cast new light on other aspects of his philosophy, for instance, his ideal of scientific research and his philosophy of language.

The Philosophy of Nietzsche

Beyond Good and Evil by Friedrich Wilhelm Nietzsche Beyond Good and Evil is a comprehensive description of Nietzsche's mature philosophy. The book consists of 296 aphorisms, ranging in length from a few sentences to a few pages. These aphorisms are grouped thematically in nine different chapters and are crowned by a preface and a poem. While each aphorism can stand on its own, there is also a linear progression between aphorisms within chapters and from chapter to chapter. However, each aphorism presents a distinctive point of view, and even the individual chapter summaries omit much. The preface accuses philosophers of dogmatism and the first chapter explores this claim. Every great philosophy, Nietzsche asserts, is little more than a personal confession. Philosophers construct complex systems of thought to justify their own assumptions and prejudices. If we can dig them up, we can see what these philosophers value most deeply and thus better understand their character. Nietzsche contrasts his dogmatism with the "free spirit" who is not caught in a particular point of view. He hopes that the philosophers of the future will be characterized by such an experimental method, willing to test any hypothesis and follow any argument to its conclusion. After a discussion about the religious spirit, which according to him is a kind of dogmatism, Nietzsche embarks on a series of epigrams, most of which highlight our strange psychological makeup. Next, consider the long history of moral systems as a set of different attempts at self-improvement. He speaks out strongly against the "herd" morality that fosters boring mediocrity in everyone. It finds such mediocrity in modern scholarship that it is too preoccupied with unearthing dry and boring facts. Nietzsche's ideal philosopher creates

meaning and values and does not simply deal with empty facts. Nietzsche asserts that there is a "rank order" according to which the spiritual strength of all people can be measured. Due to this difference between people, it would be absurd to apply a moral code to all people. Nietzsche suggests that the strongest people are marked by cruelty to themselves, according to which they mercilessly expose all their prejudices and assumptions to delve deeper into themselves. Deep down, however, everyone is prejudiced. To prove this point, Nietzsche launches an eight-page tirade against women. He then addresses the question of nationalities and nationalism, relying on a kind of Lamarckism that considers that different nationalities or "races" inherently have certain characteristics. Among other things, Nietzsche attacks anti-Semitism, criticizes the English, and advances the concept of the "good European"

Individual and Community in Nietzsche's Philosophy

Beyond Good and Evil is a book by philosopher Friedrich Nietzsche that expands the ideas of his previous work *Thus Spoke Zarathustra* 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 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.

Beyond Good and Evil

In this hardcover edition, Nietzsche's classic critique of the composer Wagner is paired with three other works, including *The Antichrist*, in translations to English which render the philosopher's arguments vividly cogent. First published in 1888, *The Case for Wagner* is a selection of essays and aphorisms levy a variety of criticisms, with Nietzsche ironically making a comparison between Wagner and a French composer, Georges Bizet. *The Antichrist* comprises a total of sixty-two short chapters, each containing a distinct philosophical argument or angle upon the targets of Christianity, organised religion, and those who masquerade as faithful but are in actuality anything but. This edition also includes a selection of aphorisms penned by Nietzsche, many of which effectively summarize points he visited in his philosophy.

Beyond Good and Evil

Assessing Nietzsche's morality, religion, and art, this seminal biography is essential reading for anyone studying the philosophy of history's most enigmatic and fascinating thinker.

The Case of Wagner, Nietzsche Contra Wagner, Selected Aphorisms, and The Antichrist

"*The Will to Power: An Attempted Transvaluation of All Values. Book I and II VOL.-1*" is a profound and provocative philosophical work authored by Friedrich Nietzsche, a renowned German philosopher and cultural critic. Within this volume, Nietzsche presents a compelling examination of human nature, morality, and the pursuit of power. He critiques established moral systems, arguing for a radical reconfiguration of values that embraces individuality, strength, and self-overcoming. Nietzsche invites readers to question and confront deeply ingrained beliefs and societal norms. The book serves as a testament to Nietzsche's intellectual prowess and his profound impact on modern philosophy, challenging readers to reconsider their perspectives on power, morality, and the human condition.

Nietzsche

A comprehensive and unusual introduction to Nietzsche, providing a separate introductory essay for each of his major works.

The Will To Power An Attempted Transvaluation Of All Values Vol. 1

This collection establishes Nietzsche's importance as a political philosopher. It includes a substantial introduction and eighteen chapters by some of the most renowned Nietzsche scholars. The book examines Nietzsche's connections with political thought since Plato, major influences on him, his

methodology, and his influence on subsequent thought. The book includes extensive coverage of the debate between radical aristocratic readings of Nietzsche, and more liberal or democratic readings. Close readings of Nietzsche's texts are combined with a contextualising approach to build up a complete picture of his place in political philosophy. Topics include the relevance of Bonapartism and classical liberalism, Nietzsche on Christianity, the cultural history of Germany, the Übermensch, ethics and politics in Nietzsche, and the controversial question of his political preferences and affinities. Nietzsche's political thought is compared with that of Humboldt, Weber and Foucault. The book is essential reading for anyone concerned with Nietzsche's thought, political philosophy, and the history of political ideas.

Nietzsche as Critic, Philosopher, Poet and Prophet

Among all the great thinkers of the past two hundred years, Nietzsche continues to occupy a special place--not only for a broad range of academics but also for members of a wider public, who find some of their most pressing existential concerns addressed in his works. Central among these concerns is the question of the meaning of a life characterized by inescapable suffering, at a time when the traditional responses inspired by Christianity are increasingly losing their credibility. While most recent studies of Nietzsche's works have lost sight of this fundamental issue, Bernard Reginster's book *The Affirmation of Life* brings it sharply into focus. Reginster identifies overcoming nihilism as a central objective of Nietzsche's philosophical project, and shows how this concern systematically animates all of his main ideas. In particular, Reginster's work develops an original and elegant interpretation of the will to power, which convincingly explains how Nietzsche uses this doctrine to mount a critique of the dominant Christian values, to overcome the nihilistic despair they produce, and to determine the conditions of a new affirmation of life. Thus, Reginster attributes to Nietzsche a compelling substantive ethical outlook based on the notions of challenge and creativity--an outlook that involves a radical reevaluation of the role and significance of suffering in human existence. Replete with deeply original insights on many familiar--and frequently misunderstood--Nietzschean concepts, Reginster's book will be essential to anyone approaching this towering figure of Western intellectual history.

Introductions to Nietzsche

In this part, Nietzsche puts forward that our truths are often based not on objectivity, but on prejudice. He also claims that we put an unfair bias towards truth over falsehood, when falsehood can be just as useful as truth. He then elaborates with examples such as the Stoics (forcing their truth onto nature) and Kantian thinking (a priori, which he argues does not exist, yet is necessary), claiming he uses nothing more than circular reasoning. Finally, he criticizes Descartes' famous "I think therefore I am"

Nietzsche as Political Philosopher

Lester Hunt examines in detail areas such as Nietzsche's views on human rights, his 'anti-political' stance and his unusual use of the idea of 'experimentation' as an ethical ideal. Should we accept and use his ideas?

The Affirmation of Life

Nietzsche claimed to be a philosopher of the future, but he was appropriated as a philosopher of Nazism. His work inspired a long study by Martin Heidegger and essays by a host of lesser disciples attached to the Third Reich. In 1935, however, Karl Jaspers set out to "marshall against the National Socialists the world of thought of the man they had proclaimed as their own philosopher." The year after Nietzsche was published, Jaspers was discharged from his professorship at Heidelberg University by order of the Nazi leadership. Unlike the ideologues, Jaspers does not selectively cite Nietzsche's work to reinforce already held opinions. Instead, he presents Nietzsche as a complex, wide-ranging philosopher - extraordinary not only because he foresaw all the monstrosities of the twentieth century but also because he saw through them.

Beyond Good and Evil Annotated And Illustrated Book

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 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.

Nietzsche and the Origin of Virtue

Beyond Good and Evil: Prelude to a Philosophy of the Future is a book by philosopher Friedrich Nietzsche that expands the ideas of his previous work Thus Spoke Zarathustra with a more critical and polemical approach. It was first published in 1886

Nietzsche

Nietzsche is known as a severe critic of German Idealism, but what exactly is the relation between his thought and theirs? And how does Nietzsche's stance differ from the critique of idealism in Kierkegaard and Schopenhauer? The papers from leading international specialists in German Idealism, Schopenhauer, Kierkegaard and Nietzsche address these questions. The aim of the volume is to introduce novel ways of addressing the complex relations between Nietzsche and his immediate philosophical predecessors: Schopenhauer, Kierkegaard, Hegel, Schelling, Fichte and Kant. The focus is on the profound interconnections and affinities between their ways of thinking. Each paper considers one particular aspect of Nietzsche's philosophy (such as his notion of "spirit")

Leo Strauss on Nietzsche's Thus Spoke Zarathustra

Beyond Good and Evil