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Nietzsche untimely meditations

Friedrich Wilhelm Nietzsche, son of a Lutheran pastor, was born in 1844 in Roecken, Pruss, and studied classical philology at the universities of Bonn and Leipzig. In Leipzig, he read Schopenhauer's works, which impressed him greatly. He also became a disciple of composer Richard Wagner. At the age of 25, Nietzsche was appointed professor at the University of Basel in Switzerland. In 1870, during the French-Pruss War, Nietzsche served in the Pruss Army Medical Corps. While treating soldiers, he was treated with diphernal fever and dysentery; He wasn't physically healthy afterwards. Nietzsche's first book The Birth of Tragedy about the Spirit of Music (1872) was a radical reinterpretation of Greek art and culture from the perspective of schopenhauria and Wagnerian. By 1874, Nietzsche was forced to retire from his university position in health. He was diagnosed with a serious nervous system disorder at the time. He lived for the next 15 years on a small university pension, splitting his time between Italy and Switzerland and writing constantly. He is best known for his works since 1880, not least The Gay Science (1882), Thus Spake Zarathustra (1883-85), Beyond Good and Evil (1886), On the Genealogy of Morals (1887), The Antichrist (1888) and Twilight of the Idols (1888). In January 1889, Nietzsche suffered a sudden mental breakdown; He lived the last 10 years of his life in helplessness. After her death, her sister published many of her magazines under the title The Will to Power. Nietzsche was a radical questioner who often wrote polemically on purpose, intent on confusing, upsetting and insulting his readers. He attacked the entire metaphysical tradition of Western philosophy, especially Christianity and Christian morality, which he thought had reached its final and most decadent form in modern scientific humanism with ideals of liberalism and democracy. It has become increasingly clear that his writings are the deepest and most predictable sources we have for gaining philosophical understanding of the roots of 20th-century culture. Friedrich Wilhelm Nietzsche, son of a Lutheran pastor, was born in 1844 in Roecken, Pruss, and studied classical philology at the universities of Bonn and Leipzig. In Leipzig, he read Schopenhauer's works, which impressed him greatly. He also became a disciple of composer Richard Wagner. At the age of 25, Nietzsche was appointed professor at the University of Basel in Switzerland. In 1870, during the French-Pruss War, Nietzsche served in the Pruss Army Medical Corps. While treating soldiers, he was treated with diphernal fever and dysentery; He wasn't physically healthy afterwards. Nietzsche's first book The Birth of Tragedy in the Spirit of Music (1872) was a radical reinterpretation of Greek art and culture and wagnerian perspective. 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He attacked the entire metaphysical tradition of Western philosophy, especially Christianity and Christian morality, which he thought had reached its final and most decadent form in modern scientific humanism with ideals of liberalism and democracy. It has become increasingly clear that his writings are the deepest and most predictable sources we have for gaining philosophical understanding of the roots of 20th-century culture. Watch Saul Williams' song Ametisti rock star. Vom Nutzen und Nachtheil der Historie für das Leben (second essay), 1874 Untimely Meditations (German: Unzeitgemässe Betrachtungen) first edition cover, which has also been translated into unfashionable observations[1] and Thoughts Out Of Season[2], consists of four works by the philosopher Friedrich Nietzsche, began in 1873 and was completed in 1876. The work consists of four (predicted 13) essays on the current state of European culture, especially German culture. The fifth essay, posthumically published, had the title Me Philologists, and was given the task of Philology: disappearance. Nietzsche began discussing the limitations of empirical information and presented what appears to be compressed into later aphorisms. It combines the naivety of the emergence of tragedy with the beginning of his more mature polemic style. It was Nietzsche's most humorous work, especially for David Strauss: confessor and author. The publication Unzeitgemässe Betrachtungen has been one of Nietzsche's English titles, and each subsequent translation offers a new variation. Here's how: Premature Meditations (Hollingdale, 1983), Thoughts Out of Season (Ludovici, 1909), Premature Reflections (Ronald Hayman, 1980), Unmodern Observations (Arrowsmith, 2011) and Inopportune Speculations, Unfashionable Observations or Essays in Sham Smashing (H. L. Mencken, 1908). Many different plans for the series are In Nietzsche's notebooks, most of them show a total of 13 essays. Titles and topics vary depending on each entry, a project designed to last six years (one essay every six months). A typical outline dated Autumn 1873 reads as follows: Culturalphile History PhilosopherThe ScholarArtThe TeacherReligion State WarThe PressNatural ScienceFolk SocietyCommerceLanguage Nietzsche rejected the project after completing only four essays that appeared to lose interest after the third publication. [4] David Strauss: Confessor and author David Strauss: Confessor and writer, 1873 (David Strauss: der Bekenner und der Schriftsteller) attacks David Strauss's Old and New Faith: Confession (1871), which Nietzsche sees as an example of a German idea. He paints Strauss's New Faith - a scientifically determined universal mechanism based on the advancement of history - as a vulgar reading of history in the service of a degenerate culture, attacking not only the book but also Strauss as a phillistine of fake culture. On the Use and Abuse of History for Life Draft of the first chapter of the second Unzeitgemässe Betrachtung On the Use and Abuse of History for Life, 1874 (Vom Nutzen und Nachteil der Historie für das Leben) offers – instead of prevailing a vision as an information self-purpose – an alternative way of reading history in which living life becomes a primary concern and a description of how this could improve the health of society. It also attacks the basic concepts of classical humanism. In this essay, Nietzsche attacks both human historicalism (the idea that man is created through history) and the idea that man can potentially be an objective concept, since an important aspect of man is in his subjectivity. Nietzsche broadens the idea that the essence of man does not din within him, but rather above him, in the next essay Schopenhauer als Erzieher (Schopenhauer as a trainer). Glenn Most defends the possible translation of the essay as The Use and Misuse of Life History Departments because Nietzsche used the term Historie rather than Geschichte. Moreover, he claims that this title may originate through Jacob Burckhardt, who would have referred to leon battista Albert's studies, De commodis litterarum atque incommodis (On the Advantages and Disadvantages of Literary Studies, 1428). Glenn Most argues that Nietzsche's prematurity is that he calls for a return, in addition to historicism, to Humboldt's humanism, and perhaps even beyond, to the first humanism of the Renaissance. [3] This essay is notable because it presents nietzsche's increasingly blatant elitism. Nietzsche's premature thesis flies right into the face of demotic modern times Claiming the isolation of the great mass of mankind and the only meaning of history, which is exclusively present in large individuals: to me, masses seem to be worth a glimpse in only three respects: first as obscure great men, presented on bad paper as worn printing plates, then as a counter-argument against great men, and finally as tools for the greats. Let the devil and statistics take them away. [5] Schopenhauer as schopenhauer trainer (Schopenhauer als Erzieher), 1874, describes how Schopenhauer's philosophical brilliance may bring about a revival of German culture. Nietzsche pays special attention to Schopenhauer's individualism, honesty and strength, as well as his hilarity, despite Schopenhauer's remarkable pessimism. Richard Wagner at Bayreuth's Richard Wagner in Bayreuth in 1876 (i.e. after two years of divorce from a previous essay) explores Richard Wagner's music, drama and personality – less flatteringly than Nietzsche's friendship with his subject might suggest. The original draft was actually more critical than the final version. Nietzsche considered it without publishing the submission because his attitudes toward Wagner and his art changed. His friend, the avid Wagnerian Peter Gast, persuaded him to re-authorize an article that helped him prepare a less controversial version. Shortly after his release, Nietzsche visited Bayreuth for the opening of the Bayreuth Festival. Wagner and his circle received the essay well. However, an event during the festival confirmed Nietzsche's growing suspicion. So the essay foreshadows the philosopher's impending difference with Wagner and his ideas. Remarks by ^ Nietzsche (1995) ^ Nietzsche (1909) ^ a b Glenn W. Most, Archived for the Use and Exploitation of Ancient Greece for Life 2007-09-21 in Wayback Machine, HyperNietzsche, 2003-11-09 (in English) ^ Schaberg, 31-2 ^ Johnstoi/nietzsche/history.htm ^ Nietzsche (1995), 406 References Schaberg, William H. (1995). Nietzsche Canon: Publishing history and bibliography. University of Chicago: University of Chicago Press, p. 281. ISBN 0-226-73575-3. Friedrich Nietzsche, Tr. Richard T. Gray, unfashionable observations. Stanford, 1995 ISBN 0-8047-3403-8 Friedrich Nietzsche, tr. Anthony M. Ludovici, Thoughts Out Of Season, Edinburgh: The Edinburgh Press, 1909 External links Wikiquote has quotes related to: Premature meditations unzeitgemäße Betrachtungen, original German text Retrieved

