

BEYOND GOOD & EVIL

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Beyond Good And Evil

Friedrich Nietzsche, Helen Zimmern



Beyond Good And Evil:

Beyond Good and Evil Friedrich Nietzsche, 2019-01-09 *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 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.

[Beyond Good and Evil](#) Friedrich Nietzsche, 2003-04-29 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 impose 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 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 [Beyond Good and Evil](#)

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contrasts the concepts of good and evil as they were viewed in ancient times with the modern interpretations of them 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 He further describes how the recasting of these ancient values through religion has given rise to a new slave morality which defines goodness by a set of virtues which are contradictory to those of the ruling classes Ultimately Beyond Good and Evil is a harsh criticism of philosophical systems that described a good person as the opposite of an evil one rather than just a relative expression of the impulses inherent in all men This edition is printed on premium acid free paper is translated by Helen Zimmern and includes introductions by Willard Huntington Wright and Thomas Common

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Nietzsche, Life as Literature Alexander Nehamas, 1985 More than eighty years after his death Nietzsche's writings and his career remain disquieting disturbing obscure His most famous views the will to power the eternal recurrence the Übermensch the master morality often seem incomprehensible or worse repugnant Yet he remains a thinker of singular importance a great opponent of Hegel and Kant and the source of much that is powerful in figures as diverse as Wittgenstein Derrida Heidegger and many recent American philosophers Alexander Nehamas provides the best possible guide for the perplexed He reveals the single thread running through Nietzsche's views his thinking of the world on the model of a literary text of people as if they were literary characters and of knowledge and science as if they were literary interpretation Beyond this he advances the clarity of the concept of textuality making explicit some of the forces that hold texts together and so hold us together Nehamas finally allows us to see that Nietzsche is creating a literary character out of himself that he is in effect playing the role of Plato to his own Socrates Nehamas discusses a number of opposing views both American and European of Nietzsche's texts and general project and reaches a climactic solving of the main problems of Nietzsche interpretation in a step by step argument In the process he takes up a set of very interesting questions in contemporary philosophy such as moral relativism and scientific realism This is a book of considerable breadth and elegance that will

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