

<<快乐的科学>>

图书基本信息

书名：<<快乐的科学>>

13位ISBN编号：9787511710833

10位ISBN编号：7511710832

出版时间：2012-1

出版时间：中央编译出版社

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页数：357

字数：330000

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内容概要

THE GAY SCIENCE. ( German : Die Froehlich Wissenschaft ) is a book written by Friedrich Nietzsche , first published in 1882 and followed by a second edition , which was published after the completion of Thus Spoke Zarathustra and Beyond Good and Evil , in 1887. Here also is the first occurrence of the famous formulation "God is dead" After Buddha was dead , people showed his shadow for centuries afterwards in a cave , -an immense frightful shadow. God is dead; but as the human race /s constituted , there will perhaps be caves for rrullenniums yet , in which people wilt show his shadow.-And we-we have still to overcome his shadow!

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作者简介

作者：（德国）尼采（Friedrich Nietzsche） 尼采(Friedrich Nietzsche),(1844-1900)was a 19th-century German philosopher,poet,composer and classical philologist.He wrote critical texts on religion,morality,contemporary culture,philosophy and science,displaying a fondness for metaphor,irony and aphorism.Nietzsche's influence remains substantial within and beyond philosophy,notably in existentialism,nihilism and postmodernism.His key ideas include the death of God,perspectivism,the Uebermensch,the eternal recurrence,and the will to power.

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书籍目录

INTRODUCTION I  
INTRODUCTION II  
CHRONOLOGY  
FURTHER READING  
NOTE ON THE TEXT  
THE GAY SCIENCE ( LA GAYA SCIENZA' )  
JOKE, CUNNING AND REVENGE': PRELUDE IN  
GERMAN RHYMES  
BOOK ONE  
BOOK TWO  
BOOK THREE  
BOOK FOUR: ST JANUARIUS  
BOOK FIVE: WE FEARLESS ONES  
APPENDIX: SONGS OF PRINCE VOGELFREI

## 章节摘录

版权页： With this separation Plato provided the basic model of a twofold reality which subsequently spawned several variations of it in the course of Western thought. The most popular of these variations is the metaphysical transcendentalism of Christian theology (which Nietzsche dubbed "Platonism for the people") with its sharp division of reality into the temporal world here and now and an eternal hereafter. Still later variations of the same basic model were the philosophical systems of Descartes, Kant, and other Idealist thinkers. What most of these dualistic conceptions of reality have in common is the additional notion that the physical world is inherently inferior to the spiritual world, and that for this reason enlightened individuals will not attach their allegiance to this less valuable part of reality, to the deficient and corrupting world of the body and the senses. Ever since Socrates and Plato, according to Nietzsche, the West has been on the road of degeneracy as a result of this misguided devaluation of matter and its corresponding over-valuation of a seemingly supernatural spirit or mind. For Nietzsche this wrongheaded valuation of things amounts to nothing less than a wholesale betrayal of the earth—with all the consequences that such a betrayal of the natural cosmos implies. One reason why people devalue the physical world, according to Nietzsche, is their fear of life—of life's innumerable uncertainties, sufferings, and its inescapable finality. It is because of this deep-seated fear that people seek refuge in an ideal and imaginary world where they seem to find everlasting peace and relief from all the ailments that besiege them on earth. People do this either naively, by imagining "another world" in which people somehow continue to exist in the way they do in this world, only more perfectly, or they do it in more sophisticated ways, the ways philosophers like Plato or other teachers of a spiritual life recommend. But in whatever way people try to escape the imperfections of the physical world, their retreat is always a manifestation of weakness, an inability to face reality in the way strong individuals would. Strong persons would not only take suffering and other adversities in stride, they would in a sense even welcome them as inevitable aspects of the very nature of life. As there is no life without death, there is also no experience of health without sickness, no enjoyment of wealth without poverty, and no appreciation of happiness without a real knowledge of pain. "Live dangerously" is one of Nietzsche's well known pieces of advice. It is his reminder that the most exuberant and ecstatic experiences of life do not grow out of a well protected existence where risks and extremes are anxiously kept at bay, but out of a courageous exposure to the forces and conditions of life that activates the best of a person's powers. A good horseback rider will not beat a spirited horse into submission to have an easy ride, but rather learn how to handle a difficult mount. Similarly, a strong and healthy person will not shun the dark and often dangerous sides of the world by retreating to some metaphysical realm of comfortable peace, but rather embrace life in its totality, its hardships and terrors as well as its splendors and joys.

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### 编辑推荐

《快乐的科学(英文版)》是德国著名哲学家尼采著作。他最早开始批判西方现代社会，然而他的学说在他的时代却没有引起人们的重视，直到20世纪，才激起深远的调门各异的回声。

《快乐的科学(英文版)》1882年问世，上承《朝霞》，下启《查拉图斯特拉如是说》，首次喊出“上帝死了”这一响亮的口号，其惊魂摄魄、推倒一世之雄的气概可想而知。

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