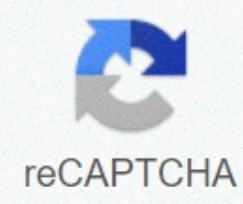




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## Nietzsche the gay science

For more uses, see Gay Science. Gay Science Author Friedrich Nietzsche Original titleDie fröhliche WissenschaftCountryGermanyLanguageGermanPublishedfirst edition in 1882, second edition 1887 Preidills messinai (1881) MajdThus Spoke Zarathustra (1883-1885) The Gay Science (German: Die fröhliche Wissenschaft), occasionally translated by: The Joyful Wisdom or The Joyous Science is a book by Friedrich Nietzsche, first published in 1882, followed by a second release, which was released after the completion of Thus Spoke Zarathustra and Beyond Good and Evil In 1887. This significant expansion includes the fifth book and an appendix to the songs. Nietzsche noted that it is the most personal of all his books and contains most of the poems in any of his published works. Title The title of the book, the original German and in translation, uses a term that was well known in many European cultures at the time and had a specific meaning. One of his earliest literary uses was rabelais gargantua and pantagruel (gai sçavoir). It comes from the Provençal term (gai sword) for the technical skill required for poetry-writing. The term proved to be enduring, and ralph waldo emerson and e. s. dallas were already in the 19th century. Thomas Carlyle deliberately used it in reverse form in sad science to criticize the emerging discipline of economics compared to poetry. The book's title was first translated into English as The Joyful Wisdom, but The Gay Science has become a joint translation since Walter Kaufmann's version in the 1960s. Kaufmann cites the shorter Oxford English Dictionary (1955), which lists the gay science (Provençal gai saber): the art of poetry. In Ecce Homo,Nietzsche refers to the poems in the appendix to The Gay Science, saying that ... written for the most part in Sicily, it is quite emphatically reminiscent of the Provençal concept of gaia scienza-that unites the singer, knight, and free spirit, which distinguishes the wonderful early culture of Provence from all the more penitent cultures. The last poem above all, the Mistral, is an exuberant dance song in which, if I may say so, one dances right above morality, a perfect Provençal. This refers to the birth of modern European poetry that occurred in Provence around the 11th century bc, by which time, after the culture of the Troubadians fell almost throughout destruction and destruction due to the Albigensian Crusade (1209-1229), other poets of the 14th century. In a similar sense, Beyond Good and Evil Nietzsche noted that ... love as a passion – which is our European specialty – was invented by the Provençal knight-poets, the wonderful and resourceful human beings of gai saber, He owes me a lot of things, and he almost owes you. [1] The original English translation, like joyful wisdom, is more understandable to the modern reader, as in the last quarter of the twentieth century he received new connotations in English use for both gay and science. However, it can be considered flawed in that it misreports the original meaning of the term, which Nietzsche deliberately quotes, misreports the provençal and French origins of the term, and misreverses German. The German fröhliche can be translated into happy or joyful, cognate with the original meaning of warm English and other languages. However, Wissenschaft never indicates wisdom (wisdom = Weisheit), but the willingness of all rigorous practices is balanced, controlled, and disciplined in pursuit of knowledge. This word is usually translated into English as science, both in this broader and specific disciplines now called sciences in English. Science previously had a similarly broad connotation of English, referring to useful bodies of knowledge or skills in Latin scientia. Content the book is usually within the nietzsche middle period, during which his work extolled the merits of science, skepticism, and intellectual discipline as routes to mental freedom. The affirmation of provençal tradition (referenced through the book's title) is also one of the joyous yes-sayings of life. In Gay Science, Nietzsche experiments with the concept of power, but does not progress any systematic theory. Eternal RecurrenceThe book contains Nietzsche's first consideration of the idea of eternal recurrence, a concept that becomes critical of his next work So spoken Zarathustra and underpins many of the later works. [2] What if a demon stole you from your loneliest loneliness one day or night and said to you, 'This life, as you live and live it now, must live one more time and countless times longer' ... Can't you take off your teeth and curse the demon who spoke like that? Or once you experienced a great moment when you would have answered him, 'You are God, and I have never heard anything more divine.' [3]

God is dead Here is the first occurrence of the famous formulation of God dead, first in Section 108. After Buddha died, people for centuries showed his shadow in a cave, in a vast, terrifying shadow. God is dead: but as the human race was formed, there may still be caves for thousands of years in which people show their shadow. [4] Article 125 depicts the parable of the madman seeking God. He accuses us all of being god's killers. Where's God? he cried; I'll tell you. We killed him. And me. We're all his killers... Notes s.260 Kaufmann (1974), 188. 341 108 References Kaufmann, Walter. Nietzsche: philosopher, psychologist, Antichrist, Princeton University Press, 1974. The Gay Science: The Introduction to Rhymes and an Appendix to Songs by Friedrich Nietzsche; translated by commentary, Walter Kaufmann (Vintage Books, March 1974, ISBN 0-394-71985-9) in Pérez, Rolando. Towards genealogy of Gay Science: The Toulouse and Barcelona Nietzsche and beyond. eHumanist//VITRA. Volume 5, 2014. External links to Wikimedia Commons in media related to Die fr'hliche Wissenschaft. Die fr'hliche Wissenschaft at Nietzsche Source Oscar Levy's 1924 English edition, trans. Thomas Common in the Internet Archive The Gay Science Public Treasure Audiobook by LibriVox The Friedrich Nietzsche's Gay Science Cover of the 1st Edition,1882Geneal Philosophy Theme(s) Death of God Original Edition of the German original title Die fr'hliche Wissenschaft Published in 1882Editorial Ernst SchmeitznerCiudad ChemnitzPaís Germany Date of publication 1882 Edition translated from SpanishText to Spanish The Gaya Science by WikisourceSerieAurora. Reflections on moral prejudice Gaya cienciaAsí spoke zaratustra [editing data wikidata] Gaya science (German: Die fr'hliche Wissenschaft), also titled Spanish as The Joyful Knowledge, one of the capital works of the German philosopher Friedrich Nietzsche, written in 1882. It closes the negative period (destruction of Christian metaphysics) and opens the yes period (the building of new values), in which the work Thus talked Zaratustra (1883-1885) stands out. This was followed by the second edition, which came to light after the completion of so talked Zarathustra and too good and bad, in 1886. This significant expansion includes the fifth book and an appendix to the songs. Nietzsche noted that he is the most personal of all his books and contains most of the poems in any of his published works. Title The title uses a very common term at the time, derived from the expression of the occitan gai sabre, and that it comes from the ancient Greek words quoted at the beginning, which referred to all the technical skills needed to create poetry, that is, as Gea (MotherLand) creates life, the poetic creates art. The term was used by Ralph Waldo Emerson and Aeneas Sweetland of Dallas and vice versa by Thomas Carlyle. The title was translated into English as The Joyous Wisdom, and later the title of The Gay Science, a walter kaufmann version (1960), which has been canonical ever since. The most appropriate translation into Spanish would be to Poética; no obstante, desde su traducción original del alemán y del italiano, este título no ha sido cuestionado. Temática Para Friedrich Nietzsche el cristianismo inventó un mundo ideal, inexistente, alejado de todo contacto con el mundo real. Definía el cristianismo como una filosofía y una moral vulgares para personas débiles y esclavos que propone valores dekades que no dejan que las personas sean libres. En esta obra deja en claro la muerte de un horizonte, de una verdad ordenadora, una pérdida de centro. Véase también Anexo:Bibliografía de Friedrich Wilhelm Nietzsche Enlaces externos Wikimedia Commons alberga una galería multimedia sobre La gay ciencia. Algunos aforismos de La gaya ciencia en castellano. Datos: Q1061693 Multimedia: Die fröhliche Wissenschaft Textos: La gaya ciencia Obtenido de « © 1996-2015, Amazon.com, Inc. or its affiliates [This book] reflects the thoughts of all Nietzsche and relates to other books, notes and letters in hundreds of ways. And yet it's completely finished. Because it's a work of art. - Walter Kaufmann's Introduction to Nietzsche called The Gay Science the most personal of all my books. It was here that he first proclaimed the death of God, to which he devoted much of the book, and the doctrine of eternal repetition. Walter Kaufmann's commentary, with many quotes from previously unre translated letters, brings Nietzsche to life as a human being and illuminates his philosophy. The book contains some of Nietzsche's most persistent discussions about art and morality, knowledge and truth, intellectual conscience and the origins of logic. Much of the book was written just before Thus Spoke Zarathustra, the last episode five years later, after Beyond Good and Evil. We meet Zarathustra on these pages, as well as many of Nietzsche's most interesting philosophical ideas and the largest collection of his own poetry that he himself has ever published. Walter Kaufmann's English version of Nietzsche is one of the largest translation companies of our time. He is the first philosopher to translate Nietzsche's main works, and no translator has ever given us as much of Nietzsche. The philosopher Friedrich Nietzsche was born in Prussia in 1844. After the death of his father, an evangelical minister, Nietzsche was raised by his mother in a women's household from the age of five. In 1869 he became professor of classical philology at the University of Basel, where he taught until 1879, when he retired due to poor health. In 1889, he did not recover from a nervous breakdown and died eleven years later. Known for saying that God is dead, Nietzsche propounded the metaphysical construct of the superiority of the disciplined individual (superman) living in the over traditional values derived from Christianity, and the emphasis on heavenly rewards. His ideas were exploited by fascists, who turned his theories into a social reality he never wanted. Planned.

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