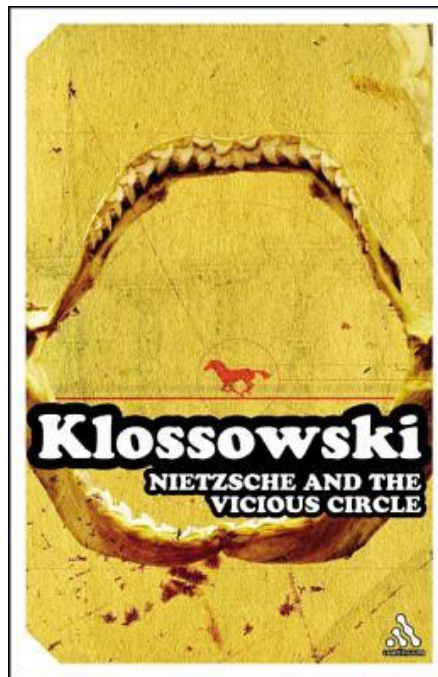




Nietzsche and the Vicious Circle

Pierre Klossowski , Daniel W. Smith (Translator)

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'The greatest book of philosophy I have ever read, on a par with Nietzsche himself.' --Michel Foucault

Pierre Klossowski (1905-) is the author of numerous philosophical works, as well as several novels. He published many translations of German poets and philosophers, including Nietzsche himself.

Recognized as a masterpiece of Nietzsche scholarship, Nietzsche and the Vicious Circle emphasises and explores the notion of Eternal Return - central to an understanding of Nietzsche's self-denial, self-refutation and self-consumption.

Translated by Daniel W. Smith

Nietzsche and the Vicious Circle Details

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From Reader Review Nietzsche and the Vicious Circle for online ebook

Lukáš says

This is a brilliant book. It's intriguing, how it is made up of essays that each have a different topic, and yet, which fold together, forming an analysis of Nietzsche's doctrine of the Eternal Return, the way how it came to Nietzsche and how it was gradually developed, its relationship to body, politics and image / fantasy. All of this cuts deep, retains an amazing lightness (compared to Heidegger's writings on Nietzsche, for example) and in general, leaves nothing one thought before the same as before, if one reads it. I'd call it compulsory for anyone interested in philosophical interpretations of Nietzsche.

Rory says

Startlingly, unimaginably good.

Ivan says

To me it's an attempt on my side to make things clear. So I bought and read and re-read this book.

Bradley says

Klossowski (although he never actually cites his sources) gives an interesting, yet marginal reading of Nietzsche's work. While most philosophers harp on Will to Power, Klossowski goes to the Eternal Recurrence/Vicious Circle as the crux of Nietzsche's philosophy. He even goes so far as to locate the origin of this idea in a liminal epiphany while Nietzsche is strolling through Sils-Maria in 1881, even pinpointing the exact date that Nietzsche began to formulate the concept, noting that he was on the verge of something epic in several of his letters to friends.

While capitalism is geared in such a way that someone like Nietzsche could not exist anymore - living as a philosopher outside of the academy is virtually impossible in today's society, it is interesting that "Dr. Nietzsche" decided that the confines of academic life were too banal for him to actually create something on the scale of Thus Spoke Zarathustra...his Shakesperean farcical tragedy sprinkled with philosophical musings.

He left German University system because German philosophy was filled with 'watered down counterfeiters' and philosophy was slowly going bankrupt... the death of God was also the death of insight, wisdom, and inspiration... a tragedy indeed!

The Herd mentality that Nietzsche spoke about throughout his life is re-appropriated by Klossowski. It serves as a critique of Modern Decadence... the multiplication of consumer needs has stunted the development of radical praxis - the mediocrity of the herd has supplanted, and superceded all possibility of giving rise to a Ubermensch... in fact, what Nietzsche railed against was living without goals or reasons - nihilism. But what Klossowski points out is that Nietzsche also began to worry about the excess of reasons,

needs, goals, and demands which could be equally as oppressive. Meaning, life in modern society has become so preoccupied with choice and the fulfillment of basic necessities (Cell Phones, television, mediocre forms of entertainment) that the tragic-existential crises that inspire groundbreaking philosophy has become subsumed by capitalism - re-appropriated - and absolutely domesticated.

The solution to this problem is to turn to liberating the body - which is a philosophical turn initiated by this text and taken up by Del. and Guat. in Anti-Oedipus as well as Lyotard in Libidinal Economy... both of which make several detailed references to Klossowski's methods of understanding "Power" as pulse, flow, and bodily desire as irreducible to the confines of linguistical forms/conventions... etc.

Tida Wilson says

From Klossowski to Deleuze, and foremostly Nietzsche, with love.

Denton Peter McCabe says

I can tell I will be revisiting this work again and again through out my life. Essential reading.

Gorka says

Una gran locura. Un loco hablando sobre otro loco.

Özge Günaydın says

Nietzsche, 15 Ekim 1844'te, Prusya Devleti'nde, Lützen'de doğdu. Prusya kralı IV. Friedrich Wilhelm'in ya da gününde doğdu için bu isimle vaftiz edildi. Babası ve dedesi rahipti. Mütevazı, Lüteran bir aileydiler. Babası Friedrich Ludwig 1849'da o zamanlar "beyin yumuşaması" dedikleri bir nedenle ölmüştü. Erken yaşta babasını kaybeden Nietzsche, duygusal bir buhranın içine düştü ve bundan kurtulamamıştır. Ayrıca gençlik yıllarında aşık olduğu kadın (Lou) tarafından reddedilmesi de onu derinden etkilemiştir. Yazar kariyerinin başından beri tutarsızlık sergileyerek kendiyi yüzeletmiştir. Onun hastalık ve delilik arasında gidip gelen süreçlerinde yazdığı mektuplar ve aldığı notların incelemesinden oluşan bu eseri mutlaka okumanızı tavsiye ederim. Pierre Klossowski'nin yazdığı bu eser Nietzsche'yi anlamak konusunda önemli bir rehber ve en az Nietzsche eserleri kadar kıymetli. Özetle fark edilebilmek için aydınlanabilmek gerektiğini düşünen filozof bu incelemeyle aydınlanmanın doruk noktasına ulaşmıştır.

Alex Lee says

This is a pretty amazing book on Nietzsche. Klossowski manages to dive internal to Nietzsche, digging through personal correspondence and social contexts in order to try to connect the vicious circle that of Nietzsche's life that was exemplified within his philosophy. Here the circle is a lack of stability as there is no melding point to stop the circulation (no God to stand still in reference to). Spinning this dialectical flip,

Klossowski shows us a Nietzsche who twists in on himself as sickness and health, relative terminologies become unbearable so that he not only rejects the stabilization that philosophy would seek to provide but also the aesthetic of stabilization himself throughout all of time and history. We end with a phantasm, a twin, by which we are constantly ourselves but also invoking how we are other. This is another way of looking at the phenomenal split. We are only our identity because there are aspects of ourselves that we mark out as being not us. Nietzsche would have us wander in and claim those last parts as well, as being incorporate for us. In this way, Derrida and Foucault would re-invoke Nietzsche because his philosophy and his genealogy would also serve to include parts of the outside as necessary for the inside to be what it is.

Alex Obrigewitsch says

A brilliant and creative investigation of Nietzsche's thought.

Klossowski works through Nietzsche's chaotic (i.e. of Chaos) impulses in order to express an attempted semiotic; a phantasmic expression of the inexpressible Chaos that underlies, that erupts as madness again through the vicious circle of return.

An individual take on Nietzsche that anyone with any interest in Nietzsche will find challenge and wealth within.

Andrew says

Hm. I know this was a major influence on both Foucault and Deleuze, but I find both of these guys to be far more charming interpreters of Nietzsche's philosophy. Klossowski's approach-- running through highly specific passages of the man's writing with a fine-toothed comb and then extracting a comprehensive, essential approach to Nietzsche's worldview-- seems somewhat hung-up on structuralist pedantry, and the attempt to ground the idea of the eternal return in the body reminds me altogether too much of those old people who measure their health by how frequently they shit.

And I'm not very keen on Klossowski's fiction either.

Julian Mathews says

A tour de force that spans several loosely connected essays revolving around the personal revelation to Nietzsche of the esoteric doctrine of the Eternal Return, which Klossowski argues —through a close analysis of correspondences and fragments from notebooks—accounts for Nietzsche's "descent into madness." Perhaps too romantic depiction of Nietzsche's breakdown, but it's much more than that. Among other things, it presents an elaborate semiology based in the body, the forces that comprise and act on it, and its dissolution.
