

Article: Nietzsche's Overcoming of Humanism - Kuldasi

Post by "Cassius" of September 14, 2021 at 11:23 AM

I believe Epicurus would agree with this characterization of Plato, which the writer posits to be Nietzsche's analysis. And so I think this viewpoint is helpful to us in assessing Plato from Epicurus' viewpoint:

is, for Nietzsche, Platonism is a structural and ontological issue that has not only found its expression but also has established itself in the history of Western philosophy through life-denying values. Thus, throughout this work, the expression “Platonism” will only signify this structure and associated values that will be discussed in the next paragraph.

From Nietzsche’s perspective, Platonism can be briefly defined as a mode of thinking in which values are distributed in a hierarchical manner according to the law of the excluded middle, i.e., according to an either/or logic. In distributing values, Platonism operates according to the principle of identity. It introduces a line between phenomena and separates them in terms of ontological superiority and inferiority. It needs to be said that this line operates in absolute terms and does not allow any transition or gradation. That is, the Platonist structure opposes phenomena to each other in an oppositional and hierarchical manner, generating dichotomies such as good and evil, spirit and matter, etc. In Platonism, one side is posited to be superior, absolute and meaningful whereas the other constituent of the dichotomy is seen as deficient in comparison to the former, is posited to exist in dependence of the former and to derive its entire meaning from the superior constituent. This structure constitutes the essence of the two-world theory, which for Nietzsche is interchangeable with Platonism. In the two-world theory, existence is divided into two realms – upper and lower ones – according to the aforementioned structure. The upper realm is the domain of absolute ontological superiority whereas the lower one is conceived to be in a state of absolute deficiency. This can become clearer if we briefly remind ourselves of the salient features of Plato’s theory of the Forms in