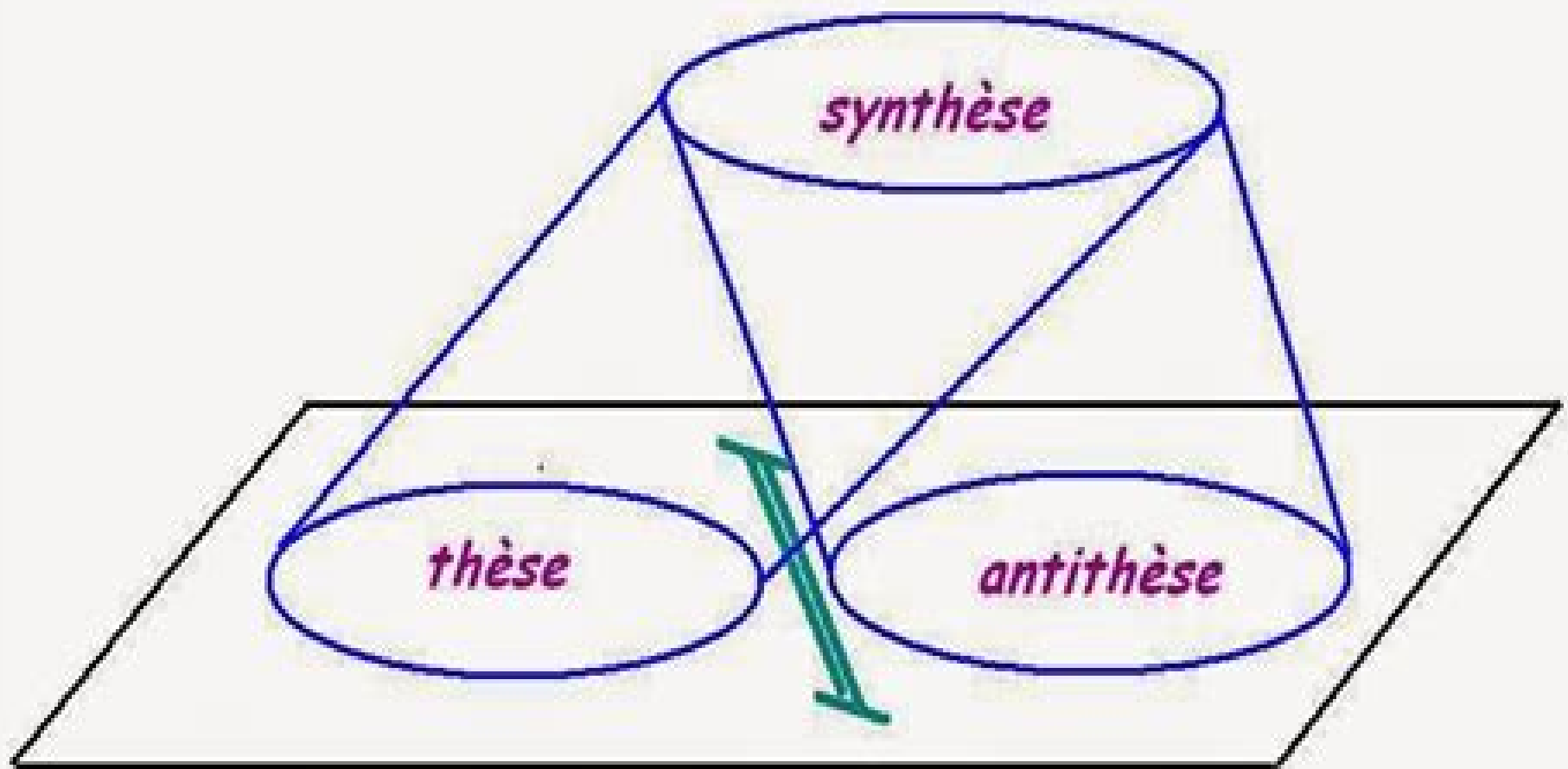


# DIALECTIQUE :



# Lenvers De La Dialectique Hegel Agrave La Lumiegravere De Nietzsche

**Gérard Lebrun, Paul Clavier, Francis  
Wolff**



## **Lenvers De La Dialectique Hegel Agrave La Lumiegravere De Nietzsche:**

*L'envers de la dialectique* Gérard Lebrun, Paul Clavier, Francis Wolff, 2004 On ne r fute pas une maladie des yeux disait Nietzsche propos du christianisme mais il aurait pu le dire aussi bien de toute philosophie On ne r fute pas un syst me de la raison Tout ce qu on peut faire c est de retrouver les choix lexicaux sur lesquels il repose et qui traduisent des prises de position minemment infrarationnelles On ne dira m me pas on ne dira surtout pas que l envers de la dialectique est une id ologie car l usage m me de ce mot suppose encore la croyance en une raison canonique Mieux vaut parler d une strat gie philologique inavou e G L C est de cette strat gie h g lienne inavou e que G rard Lebrun rente ici de d gager les moments cl s lisant Hegel la lumi re de Nietzsche pour mieux nous guider dans les coulisses de la philosophie occidentale **De la dialectique hegelienne à la tragédie nietzscheenne dans l'histoire** Nora Meziani-Fenineche, 2005 Dans la configuration de la conscience historique du dix neuvi me si cle Nietzsche note une d sagr gation de la m taphysique en tant que th ologie Mais l unique autorit qu tait la m taphysique c de la place d innombrables th ismes une multitude de croyances comme un effet retardement de l habitude des autorit s absolues A cet effet la cr ativit tragique moment de nostalgie de la Gr ce antique qui a cr la trag die fait jaillir les nouvelles valeurs qui rigeront d sormais l humanit l Eternel Retour le Surhomme et la Volont de Puissance Nietzsche se propose de renverser le platonisme c est dire l id alisme m taphysique qui s est d velopp depuis Platon au principe non seulement de la philosophie mais de l ensemble de la culture qu elle fonde comme entreprise contre nature d id alisation rationnelle du r el La m taphysique essentiellement id aliste en tant que critique de la r alit naturelle de l tre au nom de l id al rationnel de l esprit s ach ve et s accomplit avec la Science philosophique de Hegel o l Esprit absolu s ternise la fin de l histoire du monde Alors tandis que la sagesse h g lienne assume la n gativit d une raison dialectique de l tre la folie nietzsch enne est de rejeter ce nihilisme au nom d une affirmation tragique de l tre sans raison Aux antipodes de la Science h g lienne de l Esprit l Art nietzsch en de la nature serait il mieux m me d assurer le salut final de l humanit gr ce sa soumission une surhumanit une lite surhumaine de l humanit d hommes libres cr ateurs de l avenir d individus souverains ma tres de leur destin fine fleur d une culture violemment s lective artistico aristocratique Certainement pas car sinon pourquoi la chute dans l historicit d cadente o triomphent les esclaves et leur faiblesse pourquoi le devenir r actif des forces le devenir nihiliste de la volont pourquoi le progr s de la d cadence c est dire le progr s de la culpabilit du ressentiment de la mauvaise conscience et de l id al asc tique si tout allait pour le mieux avec le paganisme primitif Il n y a pas de salut d finitif mais seulement temporaire transitoire passager le d clin est destin comme l essor et il faut l aimer comme tel aimer jusqu au malheur la souffrance et la mort Amor fati Ainsi n est il pas de retour ternel sans ternel d part pas de r aparition r union sans d sunion disparition pas d aurorale r p titution sans diff rence cr pusculaire A travers sa philosophie au marteau sa philosophie critique qui se propose de renverser le platonisme Nietzsche ne serait il pas comme le pr tend Heidegger le dernier m taphysicien l ultime et supr me nihiliste Voil en r sum le contenu et la probl matique de cette th se qui comprend deux parties

l'une consacre l'analyse de la pensée nihiliste négatrice dialectique l'autre la création affirmatrice tragédie selon deux grandes écoles philosophiques l'école allemande représentée par Martin Heidegger et l'école française représentée par Gilles Deleuze  
Quant à la conclusion elle fera l'objet d'un bilan de la confrontation de ces deux grandes interprétations de Nietzsche et de l'état actuel de l'histoire

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