

**Theses of a doctoral dissertation (PhD)**

**Outside from the Comfort Zone of the Mind - Perspectivism of Nietzsche**

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## 1., The objective of the thesis, the subject of delimitation

The birth and the formation of the present dissertation should be compared with a prolonged and extensive criminal investigation. The main aim is to explore the perspectivism as an attitude how confused in Nietzsche's way of thinking; how everything becomes conscious act, science, aesthetics and morality, that is, according to the hubris of interpretation, platform of definition, in other words how the hated role and function of the metaphysics was taken over by the endeavor to see the world without consciousness, therefore not to explain it. The knowledge can't be the action of the mind, rather than sensual, instinctive act.

The change of perspectives, the inverted or oscillating truth claims create guilty of cognition, consciousness, that is, thinking foundations and their permanent remodeling total loss of faith in Nietzsche's world. How can be detected that from time to time in the turning point of *ouvre* the recognition that do not capture the experience as the phenomena of art, scientific knowledge or the moral righteousness of conscious processing through it, and only grasped sale but not livable, the essence can not be detected, even consciousness itself - lay the "Metaphysics veil" to the world - is the main obstacle to access.

How to stand out from scratch and built up brick by brick the "*school of suspicion*",<sup>1</sup> Initially the search for an acceptable point of view and perspectives to the total as the only tolerable elaborate method to a conceptual "loops and nets"<sup>2</sup> create „*careless birds*, ”<sup>3</sup> which is based on the tradition of reflection based on a consolidated interpretation of the world should be dismissed. This tragic realization takes place in Nietzsche's thinking and physical life along the perceived or real truth of the provided values of aesthetic, scientific, religious, and finally the morality determined the cognition which frayed the comfort layers or if you prefer the final reckoning of metaphysical tradition. The acceptance of this unpredictable situation, or even with the reference of Safranski the „enormosity” [Ungeheure] is the experience, which in a relentless and consistent manner makes pariah the persons of recognizing and revealing.

How related to each other the impairment of values, and then the rebuilding if we take into consideration the overthrow of the illegitimate world of metaphysics? Is there, is it real the transcending of metaphysics, the problem of exceeding, can we get accurate and

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<sup>1</sup> F. Nietzsche: *Emberi túlságosan is emberi*. Osiris Kiadó, Budapest. 2008. (11. oldal)

<sup>2</sup> Id. ugyanott

<sup>3</sup> Id. ugyanott

defensible conclusion in this regard, as *Heidegger* or *Duric* do with different results? What does it mean Biczó important conclusion, which can acceptable as a foundation that "the perspectivism is an intellectual will while you experiencing the infinity of the moment as a reality"?<sup>4</sup> Because Biczó to understand Nietzsche recommend a perspectivism-evaluation, from which Biczó concluded that from the layers of perspectivism, according to the complex conceptual layers we have to highlight two, these are the reflective nature of the perspectivism and autoconstitutive life experience. These are support the thesis argumentation, according to which the perspectivism is partly an attribute - "*philosophical attitude*",<sup>5</sup> and from the other part the strategic basis of coping with the life events. This work would like to strive to find a connection between, the aesthetic, epistemological vision of Nietzsche's "effect-construction" based on metaphysics critique, for the first time and somewhat schematically structured in the *Tragedy* book; the "attitude-conditions" , of the consciousness which is much more pronounced in the *The human, all too human*; and the radical final conclusions and consequences in his philosophy after *Zarathustra*: the Transvaluation of values and *The will to power*. He tries to ask and answer the question on how cognitive dissonance reduction known from psychology plays a role in exploring the purpose and significance of metaphysics, as the identification and rejection of a conscious strategy to maintain comfort conditions of the reality.

A number of other works have been published that had a similar objective; thus the theme is probably one of the most processed in Nietzsche's reception. This fact can mean a strong support, but can also make us uncertain regarding ourselves, our performance and our possibilities. In the texts of Martin Heidegger, Jacques Derrida, or even Mihailo Duric written on the subject the diversity can be traced can with which Nietzsche interpreters adress the clamping question of what kind of conclusion Nietzsche, or those who came after him, could draw concerning the problem of metaphysics. Is it possible to overcome, to renew metaphysics, or it can not be imagined; and *Überwindung* (overcoming) is only an appearance, and it constantly and necessarily reconstitutes its own foundations, human thinking always creates its own world and self-understanding. Thus was Nietzsche right that the renewal of metaphysics is by definition impossible, or shall we follow Heidegger, according to whom the being outside of metaphysics is temporarily possible, however, finally it can not be imagined?

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<sup>4</sup> Dr. Biczó Gábor: A morál és az igazság „halála”. <http://www.c3.hu/~gond/tartalom/18-19/frabiczo.html>

<sup>5</sup> Id. ugyanott

It is tempting to hold the access to the phenomenalisation of the Monstrous (das Ungeheure) ab ovo impossible, if we only focus what Nietzsche criticises in metaphysics, namely, that it makes the real confrontation impossible. However, if we are willing to examine the descriptions of the Apollonian - Dionysian principles more carefully and closely, we can find the track that Nietzsche sees mode and opportunity to access, interpret the monstrous, for example in the choral interludes in the tragedies of Aeschylus, and in some music dramas of Wagner also. The big question is whether the interpretation of access means actually the act of access? The same question can be approached, and the connection and overlap between, the two divergent principles can be highlighted through the fraction 616. of *The will to power*. "The value of the world depends on our interpretations." - says Nietzsche here, and this fraction clearly, though indirectly implies that not just the Apollonian spirit interprets, but we all do. Of course, except for, for Nietzsche radical, difference that the representatives of the Apollonian spirit, or to make it easier the committed believers of metaphysics, believe to explore the ultimate reality in it, and consider the interpretation as final, hence identify it with the being.

## 2., Draft of the used methods

The thesis attempt to outlining the main characteristics of the works of Nietzsche. It tries to argue that Nietzsche mentality, personality and sensitive way of thinking, moreover the consequences of the above mentioned attributes are in an integral unit, rather than sharply distinguished from the writings of evolving philosophy.<sup>6</sup> The paper tries to show that the allocation of Nietzsche three creative periods which is most commonly referred in the Nietzsche's reception are can't be seen as rigid segregation. To prove this the the thesis provide detailed analysis of the knowledge, aesthetics, and finally the interpretation of the moral in the light of critique of metaphysics in the Nietzschean concept. We are trying to based on a concept, what appeared early period of his carrier. This was explained in the *About the Non-conceived moral truth and falsehood*<sup>7</sup> a quite short and concise text about the unity of truth, the language, the morality and the perspective. Our argument is based on Nietzsche's "task" to form accomplishing some of the key motives interrelated evolutionary system and

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<sup>6</sup> „Ahogy az már a Kierkegaard –hoz való feltűnő közelségéből kitűnik, Nietzsche ahhoz az egzisztenciális filozófustípushoz tartozik, akire különös mértékben találó az a Fichte –féle megfogalmazás (Vö. J. G. Fichte: *Első bevezetés a tudománytanba*), miszerint a filozófiai rendszer megválasztása a filozófus emberi struktúrájától függ.” E. Biser: A destrukció szándéka. in: Ex Symposion. Nietzsche különszám, 1994. Ex Symposion Kiadó. Veszprém, 1994. (79. oldal).

<sup>7</sup> *Über Wahrheit und Lüge im aussermoralischen Sinne* – A nem-morálisan felfogott igazságról és hazugságról. In: Athenaeum I. 1992. 3. T-Twins Kiadó, Budapest, 1992. (Fordította: Tatár Sándor)

stretches along the oeuvre ages. This in turn raised the character of suspicion psychology to an attack. Attacks and fighting all-too-human philosophical horizon defined by the metaphysics of traditional consensus, that is, from the idealistic learn about the history of universal basic character of value judgments. The revaluation cycle begins in the Tragedy-book, therefore it not appeared suddenly in the late era, in the mid of 1880's when Nietzsche workaholic mentality fulfilled. It was written in the *Twilight of the Idols*.<sup>8</sup>

Nietzsche's "constitutional" opposition against all systems (against the "systematic" system that maims philosophy) means that philosophy constructs its own subject as a system. This opposition can be observed in his early "romantic" period in the knowledge-critical writings on Greek subjects, then later it develops in a pronounced way in his art-philosophical, metaphysics-critical writing and finally in his philosophy of transvaluation of values. The commonly enigmatic, highly stratified and dense way of expression, the system of aphorisms and fragments are not symptoms of the indiscipline or sloth of Nietzsche, but these are signs of his search for philosophical perspectives. They show how deep Nietzsche experienced the total identity crisis of philosophy in his own thoughts on the subjects, modes, expressions and effects of philosophy. The clear and strong purpose to reject all forms of systematicism and philosophic fetter on the one hand; and the wish for density, for the compactness of radical expression can be clearly observed on the other hand. He aims to find the perspectivism, the only eligible linguistic structures of the transvaluation, without destroying the consistence of the meaning and without creating a new, strict canonic system. Đurić precisely identifies it in the end of *Twilight of the Idols*: "...it is my intention to say in ten sentences what others say in a whole book."<sup>9</sup> That is how the rhetoric, thus the apparatus of expressions, and the content construct an organic entity, and their elements mutually assume each other, moreover, without each other they would not be understandable.

We attempt to explore the notion of metaphysics and to grasp Nietzsche's conceptualization of metaphysics by looking at Heideggers' related writings. The pessimism regarding Plato's idealism serves as the organic base for Western metaphysics since two thousands years, it drenches it, or more precisely, it uses it as a host-body. But these metaphysics, or actually what Nietzsche understands as metaphysics, cannot be really metaphysics, or not in Heidegger's terms, because through the entire transvaluation it can be

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<sup>8</sup> „Ekképp érem el újfent a helyet, amelyről elindultam egykor – *első érték-átértékelésem a Tragédia születése volt*: ezzel helyezem magam vissza arra a talajra, amelyből akaratom és képességeim sarjadnak elő- én, Dionüszosz, a filozófus utolsó tanítványa- én, az örök visszatérés hirdetője...” in: F. Nietzsche: Bálványok alkonya. Holnap Kiadó. Budapest, 2004. (kiemelés tőlem)

<sup>9</sup> Mihailo Đurić: Nietzsche filozófiaművészete. in: Ex Symposion. Nietzsche különszám. 1994. Veszprém, Ex Symposion Alapítvány. Veszprém, 1994. (62. oldal).

inverted, exceeded, and therefore makes a position “outside of it” thinkable. However, the “real” or meta-metaphysical, in Heidegger’s terms cannot be “exceeded”, because it is attached to the existence of the subject. It is not a category, but the philosophical reason for thinking of the Being as being (as there is no philosophical reason for the being in the narrow sense in Heidegger’s work) is the “presence” of the human.<sup>10</sup> This is connected to the hierarchic thinking of the problems of reception and admissibility. Can a concept of truth and reception, which are built up from zero and oppose everything, succeed solely through the Dionysian ecstasy, the experience of the body, hence through the re-exploration of the organic connectivity of the mind and senses? Its power becomes especially visible by alloying the pictures and metaphors with aphoristic stylistic marks. Đurić, partly arguing against Heidegger, who sees the extension of metaphysics as unthinkable, at least in the traditional or metric sense, (not even for Nietzsche) is very clear about this and sees a radical philosophical turn. “Nietzsche makes the impression of a more radical thinker than Hegel for the first sight.”<sup>11</sup>

The critics of metaphysics, as an inverted truth-concept, joins the moral-critical end game of transvaluation-period as the main guide, which can be also described as the final stage of European metaphysics. Referring to Heidegger, we flash a glance to the ground, which Nietzsche aimed to turn into soil, despite the dominance of the empire of metaphysics.

### 3. The results listed as main theses

From the thesis the following main theses should be emphasized:

1. The thesis attempt to outlining the main characteristics of the works of Nietzsche. It tries to argue that Nietzsche mentality, personality and sensitive way of thinking, moreover the consequences of the above mentioned attributes are in an integral unit, rather than sharply distinguished from the writings of evolving philosophy.<sup>12</sup> The paper tries to show that the allocation of Nietzsche three creative periods which is most commonly referred in the Nietzsche's reception are can't be seen as rigid segregation. To prove this the the thesis

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<sup>10</sup> Id. M. Heidegger: Mi a metafizika? in: „...Költőien lakozik az ember...” – válogatott írások. T-Twins Kiadó/Pompeji. Budapest, Szeged. 1994. (32. oldal).

<sup>11</sup> Mihailo Đurić: Nietzsche és a metafizika. Prosveta, Beograd, 1984.

<sup>12</sup> „Ahogy az már a Kierkegaard-hoz való feltűnő közelségéből kitűnik, Nietzsche ahhoz az egzisztenciális filozófustípushoz tartozik, akire különös mértékben találó az a Fichte –féle megfogalmazás (Vö. J. G. Fichte: Első bevezetés a tudománytanba), miszerint a filozófiai rendszer megválasztása a filozófus emberi struktúrájától függ.” E. Biser: A destrukció szándéka. in: Ex Symposion. Nietzsche különszám, 1994. Ex Symposion Kiadó. Veszprém, 1994. (79. oldal).

provide detailed analysis of the knowledge, aesthetics, and finally the interpretation of the moral in the light of critique of metaphysics in the Nietzschean concept. We are trying to based on a concept, what appeared early period of his carrier. This was explained in the *About the Non-conceived moral truth and falsehood*<sup>13</sup> a quite short and concise text about the unity of truth, the language, the morality and the perspective. Our argument is based on Nietzsche's "task" to form accomplishing some of the key motives interrelated evolutionary system and stretches along the oeuvre ages. This in turn raised the character of suspicion psychology to an attack.

2. The second thesis seem to me possible if it can be explained from two phases, therefore I would like to refer to this "dual cognitive dissonance". We claim to existence because of metaphysics itself "into term" individual consciousness itself reflects, and when his own individuality absurdity and it can be traced risks faced -viz., that the world can not be changed, not only possible, life and survive-strategy developed by coping with his own anxiety; the Dionysian principle, rather than ecstatic dance of the ancient chaos. Instead of forgetting yourself, the experiencing and immersion Nietzsche has a plan, which he faced with the life, to interpret himself and the world to comfort for his conscious as endurable. Consciousness is the tragedy of being contextual, so blind faith gave way to a relative's interpretation. In fact the only valid as to accept that the existence of the only direct way, can manifest itself in the consciousness. In our view, this is a revolution, or fall in the metaphysics of "start-up", the Nietzschean concept. The process is destructive world historical movement does not stop there, but rather the "European nihilism" in a new robe, is also to blame for turning the psyche of guilt. Using the Apollonian art and science of ritual system of interpretation of the world power status of the individual, separate entity squeezed further uncertainty mind and feel guilty for the life of the original and true power of denial. It's a guilty conscience spurs énvédő the next act, inverting the value of values, the Socratic buffoon; the paprikajancsik or otherwise of grief were the foundation of truth, self-serious dramatic ultimately receive. The metaphysics of two thousand five hundred years of triumph this rabszolgázásnak, local values interchanging the result

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<sup>13</sup> *Über Wahrheit und Lüge im aussermoralischen Sinne* – A nem-morálisan felfogott igazságról és hazugságról. In: Athenaeum I. 1992. 3. T-Twins Kiadó, Budapest, 1992. (Fordította: Tatár Sándor)

of a process of continuous self and reality-precise interpretation of ruthlessness, effectively distract our eyes everything that is important and true.

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### List of publications related to the dissertation

#### Hungarian scientific articles in Hungarian journals (3)

1. **Balassa, B.:** A hanyatlás szimptomái - Consensus sapientis, avagy a döghús felől érkező kis lelkesítő fuvallat.  
*Polgári Szle. "közlésre elfogadva"*, [1-8], 2016. ISSN: 1786-6553.
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3. **Balassa, B.:** A hatalomszemlélet etikai vázlata.  
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#### Hungarian scientific articles in international journals (2)

4. **Balassa, B.:** Gott ist tot.  
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5. **Balassa, B.:** Kognitív esztétika, mint pszichológiai határhelyzet.  
*Kritische Zeiten. 6 (1-2)*, 37-49, 2015. ISSN: 2219-3162.





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**List of other publications**

Hungarian scientific articles in Hungarian journals (1)

6. **Balassa, B.**: Rendőrség és társadalom.

*Rendvéd. Füz.* 2, 77-89, 2009. ISSN: 1585-1249.

The Candidate's publication data submitted to the IDEa Tudóstér have been validated by DEENK on the basis of Web of Science, Scopus and Journal Citation Report (Impact Factor) databases.

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