



THE COSMIC FRAGMENTS

of Ephesus Heraclitus

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Cosmic Fragments

Zhe Xu



Cosmic Fragments:

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Heracilitus of Ephesus,1934 Spirit and Reason Dale Launderville,2007 Ezekiel s symbolic thinking is an integrative rationality in which reason is regarded as operating within the heart through the empowerment and guidance of the Spirit

Cosmological Aesthetics through the Kantian Sublime and Nietzschean Dionysian Erman Kaplama,2013-12-12 Erman Kaplama explores the principle of transition bergang from metaphysics to physics developed by Kant in his unfinished magnum opus Opus Postumum Drawing on the Heraclitean logos and Kant s notions of sense intuition Anschauung and reflective judgment Kaplama interprets transition as an aesthetic principle He revises the idea of nature phusis as the principle of motion referring to Heraclitus cosmology as well as Heidegger s and Nietzsche s lectures on the pre Socratics Kaplama compares the Kantian sublime and Nietzschean Dionysian as aesthetic theories representing the transition from the sensible to supersensible and as cosmological theories that consider human nature ethos as an extension of nature In light of such Nietzschean notions as the eternal recurrence and will to power the Dionysian is shown to trigger the transition by which nature and art are redefined Finally Cosmological Aesthetics employs the principles of transition and motion to analyze Van Gogh s Starry Night in an excursus **Heraclitus** Geoffrey Stephen Kirk,1975 **The Pre-Platonic Philosophers**

Friedrich Wilhelm Nietzsche,2001 Roughly formulating many of the themes he later developed at length Nietzsche sketches concepts such as the will to power eternal recurrence and self overcoming and links them to specific pre Platonic This translation complete with Nietzsche s own extensive sidenotes and philological citations is accompanied by a prologue introductory essay and extensive translator s commentary Refutation of All Heresies M. David Litwa,2016-01-29 **A**

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