

## A study of body philosophy from the Perspective of Nietzsche's Power

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**Abstract:** Nietzsche faces the body view from the perspective of traditional philosophy-in physiology, it is considered to be dominated by desire, and in philosophy, it is unattractive and has no research value. Here in Nietzsche, however, the role of the body has been completely reversed. The body becomes the yardstick, standard and starting point of everything in the world. Nietzsche exclaimed: everything is based on the body, and it is the body, not the mind, that dominates philosophy. As a result, the body gradually occupies a prominent dominant position in modern philosophy. Focusing on Nietzsche's philosophy of body, this paper first studies Nietzsche's criticism of traditional metaphysics, and then studies Nietzsche's criticism of traditional metaphysics. Benhua's life will is the starting point, compares and demonstrates the characteristics and connotation of Nietzsche's power will, and finally discusses “the body and life from the perspective of Nietzsche's power will”, in order to reanalyze Nietzsche's view of body and explain how Nietzsche uses the concept of “body” to break the shackles of traditional metaphysics and reevaluate all values.

### 1. Introduction

Friedrich William Nietzsche understands the essence of all traditional metaphysics as “Platonism” and holds that its basic characteristic lies in the opposition of “sensitivity-supersensitivity”. This antagonism directly leads to the tradition of dualistic opposition in the West for many years in 2000. This opposition directly leads to the absolute division of the body and the mind. From the perspective of subjectivism, the status of the body is constantly belittled and the negative nihilism prevails. In Nietzsche's thought, the unique concept of body has its historical roots, which makes it directly opposed to the traditional view of body. This paper studies the power will transformed by the spirit of Dionysus, which is used to echo the concept of body. The body returns to Benzen. This paper analyzes the “body” from the perspective of traditional philosophy and analyzes Nietzsche's innovation, and then explains the profound relationship between his body philosophy and the will of power. In the traditional metaphysics dominated by Platonism, the body is usually known as desire, inferiority, original sin and so on. The body means sin and machine-an unjust argument that limits the body to physical work, as if the body should really exist only when it works. That is to say, from the perspective of traditional philosophy, the positive role of the body can only be as an instrumental or productive. Nietzsche emphasizes that the internal energy of the body comes from instinct and comes from the will of power. Because the spirit of Dionysus gives Nietzsche the richness of the will of power, we can regard the spirit of Dionysus as the key key to understanding Nietzsche's thought. Begin to conceive of a writing plan with the title “will of Power-an attempt at a New interpretation of all events” (later the title has changed). From the title point of view, the theory of power will is directly related to the revaluation of all values, and the task is obviously extremely arduous and complex.

### 2. Nietzsche and traditional metaphysics

Nietzsche attribute the essence of all the traditional metaphysics to the “Platonism”, and thinks its basic characteristic lies in the opposite of the “sensuality and sensuality”. This confrontation leads directly to the two-thousand-year-old binary opposition tradition in the west. The highest value in this hypersensitive area is called a rational authority, a moral law, or a god. And the

Christian is a “Platonism for the population” in Nietzsche. [1] Nietzsche, based on the will of power, is of the view that the highest value provided by the traditional metaphysics is a deviation in the reality, and the composition of the history is lost, leading to the “The collapse of the truth about the existence of the whole of the present.”. This leads to nihilism and reevaluation of all values. This part mainly discusses Platonism and negative nihilism put forward by Nietzsche, and analyzes Nietzsche's criticism of traditional metaphysics. In the will to Power, Nietzsche repeatedly emphasizes that Platonism is the root of negative nihilism. Moreover, with the morphological changes of Platonism in different historical periods-medieval Christian theology, modern Descartes mechanics and German classical philosophy, negative nihilism has gradually invaded the hearts of the people. In order to combat negative nihilism in the sense of Platonism, Nietzsche claims: “Man develops best.” It is the will of power, and in this respect, the Europeans are not to be deceived by a thousand-year-old, self-deceiving Christian spirit.[3] In Nietzsche's view, the traditional metaphysics has left two hard-to-be-cured tumors since Plato: one, “the division of the binary opposition divides the body and the soul, so that the status of the body (including the body) is constantly reduced; secondly, the creation of the nihilism gradually establishes the” rational kingdom “of the sensuality, and causes the blind pursuit of God, which leads to the meaningless pursuit of the present pursuit, This is the source of negative nihilism.

### **3. The Internal relationship between the will of Power and the Theory of body**

Nietzsche claims that the energy within the body comes from instinct and the will to power. The will of power is made up of the force of positive expansion. It is an endless expansion of reproduction, and is constantly increasing strength. In the field of power will, traditional metaphysics is a decadent and declining will. Nietzsche's thought of power will is developed from the spirit of Dionysus. Dionysus spirit carries forward the inexhaustible primitive vitality of the body and the extreme indulgence of sex. Therefore, we can regard the Dionysus spirit, which eulogizes the beauty of the body, as the microcosmic form of the power will thought. What it advocates is not restricted by any doctrine and pursued. It is the complete release of the body carrying desire and vitality. In Nietzsche's philosophy, body theory is complementary to each other in the connotation of Dionysus spirit and the will of power. We can neither understand Nietzsche's philosophy of body nor explain the will of power without the will of power. This part mainly expounds the internal relationship between Nietzsche's power will and body theory. By combing the connotation of Nietzsche's power will and comparing with the traditional metaphysical philosophy of consciousness, this part summarizes Nietzsche's physical and mental relationship from the perspective of power will, and re-examines the world through the concept of body.

#### **3.1 connotation of the will to power**

The concept of will was first used and popularized by Schopenhauer. Nietzsche's thought has an inheritance relationship with Schopenhauer's system. Nietzsche's thought, however, ran counter to Schopenhauer in the middle and late stages. In Nietzsche's view, although Schopenhauer uses will to refer specifically to the will of life, it is still in the framework of empty and fictional traditional metaphysics. It is not completely explained or analyzed from the point of view of human body and psychology. Nietzsche's concept of power, whether God's power or man's power, always contains both beneficial and destructive abilities. It's also because his “will to power” is made up of the body. The theory constitutes the viewpoint to provide the strong theory foundation.

#### **3.2 body and life from the perspective of power will**

Nietzsche's life connotation is extremely rich, not only in the sense of life can be deeply analyzed. In the essence of the world, it also shows the vitality of life and its important position. Nietzsche's inquiry into life returned to the discussion of the essence of the world from the early nature of the world to the discussion of the spirit of freedom. Nietzsche's analysis and research on the spirit of freedom in the middle stage is essentially a discussion of the essence of the world, which can be summarized as the transitional stage of the essential problem of the world. Nietzsche believes that

all real ideas are based on the ills of phantom worship. [4] this conclusion stems from Nietzsche's view of Platonism, especially the Christian gods. [4] this conclusion stems from Nietzsche's view of Platonism, especially the Christian gods. Criticism of learning. Since Christianity advocated the pursuit of the other side of the world, both rationalist and empiricist have been pursuing the so-called Noumenon, mind and ideal. In Nietzsche's eyes, the world is the will to power. The world under the will of power is by no means different from any traditional metaphysical concept of the world and the life world shrouded in its shadow. Because the meaning of human life in this kind of world is only manifested in the will of self-preservation (Schopenhauer's will). The world under the will of power not only confirms the legitimacy of the existence of the world in the highest and positive way, but also constructs the existence form of the creation and generation of life, so it is called by Nietzsche. It is the "highest affirmative formula". "all human things are more animal things, material things." [5] Life, as a familiar but not familiar form of existence, is more manifested as a unique accumulation of the will. Nietzsche's "life" is essentially the pursuit of more power, its purpose is to pursue the maximum sense of power. This sense of power is not only a narrow meaning of political power, but also reflects the struggle between organic and inorganic matter in the whole world. And Nietzsche also placed special emphasis on this lowest and most internal will. Even at this level, he will wait directly for life. As the will to power, it is constantly emphasized that the will to power is the initial form of emotion, and all other emotions are formed by it. [6]

### **3.3 "Body - body "in Nietzsche's philosophy of body.**

Whether it's traditional philosophy or modern philosophy, these sets of concepts-will and instinct, reason and emotion, soul and body. Are inextricably linked to each other. However, in traditional metaphysics, the body as an extensive object is often different from the body in ontology. The body is directly excluded and denied, while the concept of the body, as opposed to the concept of the mind, has attracted more attention at some stages in history. Nietzsche broke this conventional mind, and he equated the body directly with the body, and the mind was nothing more than a tool of the body. In Nietzsche, the body shows us more about itself as a transcendent being, "as a resident of the world in which the body of our subject exists." Nietzsche's body theory It is closer to the theory of physical and mental integration, but because the core of Nietzsche's philosophy lies in the will of power, his view of body is also very innovative. Believing in the body is better than believing in our real estate. That is to say, believing in yourself is better than believing in spirit. This sentence intuitively expresses Nietzsche's high praise for his own body. Moreover, Nietzsche's concept of body is synonymous with the body in many ways. For example, the body and the soul, not the body and the soul as the object of comparison: "I am completely the body, not anything else; the soul is just a synonym for something attached to the body." Nietzsche takes the soul from the "essential attribute" of man In addition, it is emphasized that it is no longer a self-evident existence of human beings, but only a pure, healthy body is the embodiment of vitality.

### **3.4 "body" and "passion" in Nietzsche's philosophy of body**

Nietzsche believes that our body is essentially a force, but this force is the most direct knowledge of itself-"it does not assume the boundaries of the truth about existence that is open to us, but the knowledge that shows the original truth of the body." As a real being, our bodies have the power to understand its members (organs and tissues). Simply put, different sensory organs make up the most basic existence of our bodies. But what the body is directly in contact with is our external world, which leads our bodies to still understand the elements of the world, and the knowledge of the body is about what it experiences. The world's knowledge. But the body is not just a description of the world's knowledge. When referring to passion and desire, it naturally becomes the most dangerous and dangerous force that is most likely to be suppressed and condemned by the real morality, and is considered to be an abnormal, dangerous, and semi-animal in its passion. In addition, in accordance with its purpose, passion is tantamount to lust. The passion is stripped of dignity, and it does not seem to be appropriate, and it is not necessary, whatever it is expected, to be active and of no value, but to have pleasure. "

#### **4. Summary**

Since the emergence of Western civilization, the body has been regulated by the framework of reason for a long time. Soul and reason are regarded as the most advanced, while body and desire are regarded as the tools of production at the lowest level, especially in Christian theology. This paper studies the power will of Dionysus spirit, liberates the body, and returns the body to reality. By criticizing and inheriting the traditional body view, it explains Nietzsche's body philosophy. The life of power will is not equal to the traditional metaphysical world and the life under its shadow. In the domain, the traditional will is a kind of decadence, decay and passive will, which is manifested as a passive nihilism.

#### **References**

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