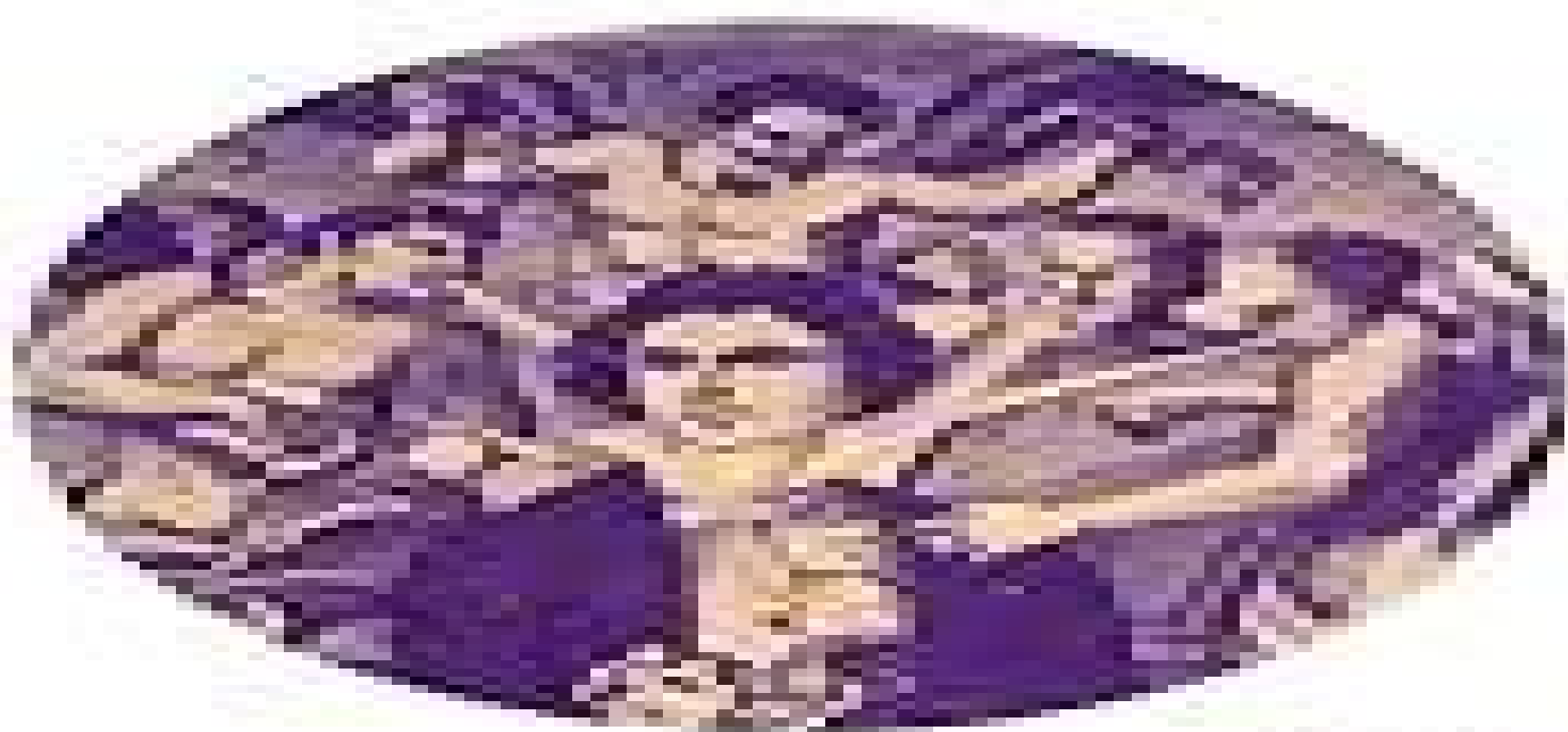


# Prace Kucsonski

## Sadło monoprochain

Wzrost w 100% przyrostu w 100%



# Sade Mon Prochain Prfcdf De Le Philosophe Scflrat

**Pierre Klossowski**



### **Sade Mon Prochain Prfcdf De Le Philosophe Scflfrat:**

**Sade mon prochain** Pierre Klossowski, 2002 La publication en 1947 de Sade mon prochain a t d cisive pour l entr e de Sade dans la r flexion contemporaine Ce texte a t r dit en 1967 pr c d de Sade ou le philosophe sc l rat A vingt ans d intervalle l volution intellectuelle de Pierre Klossowski propos de Sade est passionnante En 1947 l ath isme sadien lui paraissait fonci rement inspir par l opposition radicale la th ologie En 1967 il estime que le fait primitif g n rateur de l uvre sadienne est la perversion pr sente chez l auteur des 120 journ es de Sodome Qu est ce donc que le sadisme de Sade Quelle est la fonction de la raison dans la perversion L effort de Sade consiste parler de l incommunicable anomalie selon les normes rationnelles de l ath isme Mais que signifient de telles normes que signifie l ath isme quand ils sont ainsi li s structurellement la perversion Un livre qui explique la fois Sade et sa r ception chez les modernes

**Sade My Neighbor** Pierre Klossowski, 1991-06-01 Enlightenment ideals of a society rooted in liberationist reason and morality were trampled in the wake of the savagery of the Second World War That era s union of cold technology and ancient hatreds gave rise to a dark alternative reason an ethic that was value free and indifferent with regard to virtue and vice freedom and slavery In a world where the unthinkable had become reality it is small wonder that theorists would turn to the writings of a man whose eighteenth century imagination preceded twentieth century history in its unbridled exploration of viciousness perversion and monstrosity the Marquis de Sade Klossowski was one of the first philosophers in postwar Europe to ask whether Sade s reason although aberrant and perverted to evil passions could be taken seriously Klossowski s seminal work inspired virtually all subsequent study of Sadean thought including that of de Beauvoir Deleuze Derrida Bataille Blanchot Paulhan and Lacan

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