

Rezension

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Recent Publications on Nietzsche's Psychology and Its Legacy in Psychoanalysis and Psychotherapy

1. Manu Bazzano, *Nietzsche and Psychotherapy*. London / New York: Routledge 2019, 205 pp., ISBN 978-1138351257.
2. Gaia Domenici, *Jung's Nietzsche: Zarathustra, The Red Book, and "Visionary" Works*. Cham: Palgrave Macmillan 2019, 263 pp., ISBN 978-3030176693.
3. Paul Bishop, *On the Blissful Island with Nietzsche and Jung: In the Shadow of the Superman*. London / New York: Routledge 2017, 261 pp., ISBN 978-1138791619.
4. Mimoun Azizi, *Nietzsche, Freud und die Psychoanalyse*. Hamburg: Verlag Dr. Kovač 2017, 295 pp., ISBN 978-3830096610.
5. Jutta Georg-Lauer, *Triebdominanz und autonome Moral: Nietzsche und Freud*. Würzburg: Königshausen & Neumann 2014, 285 pp., ISBN 978-3826055676.
6. Horst Hutter / Eli Friedland (eds.), *Nietzsche's Therapeutic Teaching: For Individuals and Culture*. London / New Delhi / New York / Sydney: Bloomsbury Academic 2013, 250 pp., ISBN 978-1441125330.

Abstract: The psychological dimension of Nietzsche's thought has long attracted interest across various disciplines. However, the precise relationship between Nietzsche's philosophical psychology and the modern traditions of psychoanalysis and psychotherapy remains contested. The six recent publications reviewed here approach this complex field from different perspectives: from Nietzsche's reception in the works of Freud and Jung, to the role of Nietzschean motifs in contemporary therapeutic discourse, and the question of the "therapeutic" function of Nietzsche's own philosophical writing. Together, these studies reveal both the productivity and the limits of applying clinical, psychoanalytic, or psychological frameworks to Nietzsche's thought. They also highlight how Nietzsche himself – whether through his notions of drive, suffering, or transformation – may be read as a thinker of psychic processes rather than a systematic theorist of the psyche.

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1. In *Nietzsche and Psychotherapy*, Manu Bazzano offers an exploration of the resonances between Nietzschean thought and contemporary therapeutic practice. Avoiding the trap of merely com-

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parative scholarship – the “notorious *and*” (TI, Skirmishes 16)¹ that Nietzsche himself derided – Bazzano instead approaches the philosopher’s provocations as live materials for rethinking the assumptions and aims of psychotherapy. What results is not a historical or exegetical study, but a reflective and experiential engagement with Nietzsche’s core ideas, tested through what Bazzano calls a “life-denigration detector,” that is his own version of Nietzsche’s philosophical hammer.

The structure of the book reflects this attitude. Its eight chapters are not arranged as a linear argument, but unfold thematically, focusing on key motifs in Nietzsche’s thought as they relate to central issues in psychotherapy: suffering, identity, morality, embodiment, resentment, affirmation. Several chapters stand out for the clarity with which they articulate the challenge Nietzsche poses to therapeutic conventions. Chapter 1, *You Get Burned Either Way*, sets the tone by confronting the fear of uncertainty and the illusion of therapeutic mastery. Drawing on Nietzsche’s critique of metaphysical comfort, Bazzano argues for an ethics of vulnerability and openness to contradiction, a stance that resists the demand for coherence and closure. In *Love and the Uncontested Life* (Chapter 2), the author explores how love might be understood as an agonistic force and a challenge to identity, rather than its confirmation. This is further developed in *Fables of Identity* (Chapter 3), where Bazzano criticizes essentialist conceptions of the self and turns to Nietzsche’s vision of the self as fiction, multiplicity and flux. Chapters 4 and 5 (*Against Humanism* and *Homo Natura*) deepen the philosophical stakes by questioning the anthropocentric and moralistic premises that underlie much therapeutic discourse. Bazzano retrieves Nietzsche’s vision of the human as a natural, embodied, and contingent being, far from the rational, sovereign subject presumed by classical psychology.

Perhaps the most compelling sections are *Poison and Remedy* (Chapter 6) and *Ambiguous Legacies* (Chapter 7), where the author confronts the therapeutic impulse to transform suffering into moral or developmental progress. Following the idea of the *pharmakon*, Bazzano resists the dichotomy between pathology and cure, showing instead how every remedy carries its own poison, and vice versa. The final chapter, *Tears of Joy*, is a reflection on joy not as catharsis or transcendence, but as the momentary suspension of resistance to life’s ambiguity. Here, the therapeutic gesture becomes less about healing and more about deepening one’s receptivity to the tragic and the beautiful alike.

Bazzano’s writing is marked by an openness to existential questioning and a resistance to system-building. He criticizes the prevailing currents of psychotherapeutic practice, which he sees increasingly dominated by managerialism, cognitive positivism, and a covert moralism that seeks to redeem life rather than affirm it. Against these tendencies, he draws on Nietzsche to defend a therapy of experience, uncertainty, and becoming. The goal, as he puts it, is not cure, but a deeper attunement to life’s tragic ambivalence. Nietzsche emerges here as an untimely companion: not an ally of psychotherapy, but a relentless questioner of its premises. Bazzano is particularly incisive in his reading of resentment and the “instinct of revenge” as the hidden engine of much moral and psychological discourse. His reflections echo Nietzsche’s insight that psychology itself has been shaped by metaphysical assumptions about will, responsibility, and punishment, and that therapy risks reproducing these in secular guise.

Bazzano’s *Nietzsche and Psychotherapy* stands out for its refusal to tame Nietzsche’s provocations into neat psychotherapeutic insights. Instead, it invites both therapists and philosophers to dwell in uncertainty, that is to use Nietzsche not to validate practice, but to test its tone, its assumptions, and its capacity for affirmation. As such, the book contributes not just to “Nietzsche and ...” studies (12), but to a wider discussion about what it means to live, to suffer, and to speak truthfully in the presence of another.

1 *Twilight of the Idols*, trans. Richard Polt, Indianapolis, IN 1998.

2. Gaia Domenici's *Jung's Nietzsche* offers a meticulously researched and philologically rigorous investigation into the underexplored entanglement between Carl Gustav Jung's *Liber Novus* (1914–30/2009) and Nietzsche's *Thus Spoke Zarathustra* (1883–85), framed within the broader tradition of “visionary works.” The result is a rich, interdisciplinary inquiry that sheds new light on the complex intellectual dialogue – sometimes overt, often subterranean – between two of the most singular figures of modern thought.

Domenici's central claim is that Jung's reading of *Zarathustra*, especially as expressed in his *Red Book*, as the *Liber Novus* is also known, and later in his Zurich seminars, should not be dismissed as a reductionist psychologization of Nietzsche, but rather appreciated as a “perspectival” revaluation: a will to interpretation consistent with Nietzsche's own hermeneutic ethos. Jung approached *Zarathustra* not merely as a literary or philosophical artifact but as a *visionary* work that echoed his own psychic experiences and struggles, particularly as crystallized in the mythopoeic fabric of *Liber Novus*. This interpretive alignment allows Domenici to reassess the tensions between philosophical, psychological, and spiritual discourses, offering a view of Nietzsche not as a philosopher to be diagnosed, but as a dialogical other through whom Jung encountered and shaped his own concept of individuation.

The book is organized into three main parts: first, a theoretical and historical contextualization of Jung's reception of Nietzsche and the category of “visionary art”; second, a detailed comparison of *Liber Novus* and *Zarathustra*, focusing on motifs, annotations, and symbolic parallels; and third, a critical analysis of Jung's 1934–39 seminar on *Zarathustra*, especially where his interpretations depart most sharply from Nietzsche's own philosophy. The concluding discussion, contrasting Nietzsche's “death of God” with Jung's “birth of a new God,” and interpreting both authors' versions of “self-overcoming,” is both ambitious and compelling.

One of the book's chief strengths lies in its careful exposition of the idea of the “visionary” work, a category that binds together figures like Dante, Goethe, Blake, Hölderlin, and Carl Spitteler. Domenici situates both Nietzsche's and Jung's texts within this lineage, drawing out their shared ambitions to give symbolic and imaginal form to experiences arising from what Jung called “the hinterland of man's mind.”² In this respect, *Zarathustra* is not just a philosophical allegory but a psychic dramatization as an expression of Nietzsche's deeper self. Jung's response in *Liber Novus* is not interpretive in the traditional sense, but dialogical, transformative, and ultimately appropriative in a consciously creative mode.

Domenici's treatment of Jung's annotations in his personal copy of Nietzsche's works – especially the *Zarathustra* volume – is particularly instructive. Her analysis shows that many of these notes were written during or shortly after the composition of the *Red Book*, and that they provide key insights into Jung's later theories of the archetypes, the Self, and the symbolic function of the unconscious. In doing so, she not only maps the conceptual continuity between Jung's visionary experiences and his psychological creeds, but she also demonstrates the centrality of Nietzsche's imagery (lions, serpents, the desert, the sun, etc.) to this process of symbolic elaboration.

That said, the book does not shy away from confronting potential limitations of Jung's interpretive framework. Domenici remains critically aware of the risk of psychological reductionism, and she follows Martin Liebscher³ and others in cautioning against interpreting Nietzsche solely through the lens of Jung's analytical psychology. She explicitly avoids such pitfalls by

2 Carl Gustav Jung, *The Spirit of Man in Art and Literature*, in: *The Collected Works of C. G. Jung*, trans. Gerhard Adler and R. F. C. Hull, 2nd edn., vol. XV, London 2023, 139.

3 See Martin Liebscher, *Libido und Wille zur Macht: C. G. Jungs Auseinandersetzung mit Nietzsche*, Basel 2011.

emphasizing the pluralism of perspectives inherent in Nietzsche's own work, particularly in *Zarathustra*, and by foregrounding the polyvalent, symbolic nature of Jung's engagement.

If there is a limitation to the study, it may lie in its near-exclusive focus on textual and symbolic interrelations, which, though methodologically justified, could be complemented by a deeper engagement with the broader political and cultural stakes of Jung's and Nietzsche's respective projects. Moreover, readers looking for a more thorough engagement with post-Jungian or post-Nietzschean developments may find the book more historically anchored than theoretically expansive. Nonetheless, the focused scope is also its strength: by remaining tightly attuned to the sources and internal dynamics of these texts, Domenici delivers a nuanced and original contribution to both Nietzsche and Jung studies, opening new pathways for understanding not only Jung's engagement with Nietzsche, but also the broader question of how philosophy and depth psychology converge in visionary modes of writing.

3. Paul Bishop's *On the Blissful Islands* continues the exploration of Jung's engagement with Nietzsche. The book takes its cue from the enigmatic metaphor of the "blissful islands" (*Auf den glückseligen Inseln*) in *Thus Spoke Zarathustra*, a location that becomes emblematic of Jung's complex and ambivalent dialogue with Nietzsche. Bishop draws on the *Zarathustra* seminars and the conceptual framework of the *Red Book* to illuminate how Jung's confrontation with the figure of the *Übermensch* unfolds in the shadow of Nietzsche's own philosophical tensions.

The preface establishes both tone and method. Bishop avoids a straightforward argumentative treatise in favour of an associative structure, which he terms a "crystallization" rather than a linear progression. This non-systematic, constellation-like structure mirrors the psychological and symbolic texture of Jung's *Red Book* and its engagement with visionary material. The preface also foregrounds the personal dimension of the project, as Bishop reflects on his own decades-long engagement with the Nietzsche-Jung nexus. The book's subtitle, *In the Shadow of the Superman*, sets the thematic polarity that organizes the work: Nietzsche's figure of the *Übermensch* and the Jungian concept of the Shadow.

Chapter 1, *On the Blissful Islands*, functions as the conceptual and historical core of the book. Bishop traces the motif of the *glückliche Inseln* through Nietzsche's text and Jung's interpretation, focusing especially on how Jung reads this section of *Zarathustra* as pivotal in Nietzsche's confrontation with the shadow aspects of the self. Through an intricate weave of historical-philosophical references, Bishop explores themes such as "the beauty of the superman," the role of the *Rosarium Philosophorum* in Jung's alchemical imagery, and the "over-shadowing" of Mary in Christian mysticism. Figures like Meister Eckhart and Pseudo-Dionysius serve as interpretive lenses through which Bishop filters Nietzsche's text. Chapter 2, '*Never Cease Chiselling*', shifts to the iconography of statuary and self-sculpting, tracing a genealogy from classical antiquity through Renaissance and Enlightenment aesthetics to modern psychological symbolism. Here, Bishop examines how the metaphor of sculpture underwrites ideas of self-formation, individuation, and the struggle toward an ideal form, moving from Plotinus and Michelangelo to Schiller, Schelling, and finally Jung himself. Chapter 3, *Shadows or Forms*, engages more directly with the philosophical tension between idealism and embodiment. Using Schiller's poem *The Ideal and Life* (1795) as a pivot, Bishop discusses how the shadow is not merely a Jungian complex but a philosophical stance on the human condition. The chapter revisits the Blissful Islands motif, now framed in the light of the Platonic distinction between shadows and forms. Chapter 4, *Journey's End*, considers Platonic, Nietzschean and Jungian attitudes to the body, juxtaposing Dionysian vitality with ascetic renunciation and ecstatic transcendence. The conclusion leads into the *Red Book* as a final site where these tensions are not resolved but ritually dramatized. Bishop presents the body not only as a site of spiritual struggle but as a symbol in which metaphysical and psychological hierarchies are inscribed.

On the Blissful Islands offers valuable insights into the Jungian reception of Nietzsche and contributes meaningfully to the growing literature on the intersections of depth psychology and philosophy. One of the book's major strengths lies in its careful reconstruction of Jung's reading of Nietzsche in the *Zarathustra Seminars* (1934–39). Bishop traces the shifts and tensions in Jung's interpretive approach, highlighting moments of philosophical and psychological insight, particularly concerning the midlife crisis and the integration of the Shadow. The analysis of alchemical motifs and Christian mysticism, such as the *obumbratio* of Mary, the notion of indwelling, and Goethe's *selige Sehnsucht* reflects Bishop's command of both historical sources and symbolic hermeneutics and allows for a rich reflection on themes of transformation, self-becoming, and the symbolic life.

At the same time, the book's interpretive strategy raises several concerns. Although it is framed as a dialogue between Nietzsche and Jung, the analysis privileges Jung's perspective to such an extent that Nietzsche appears more as a pretext for Jungian elaboration. As a result, the specificity of Nietzsche's philosophical project, particularly its philological, rhetorical, and ethical dimensions, is sometimes overshadowed by archetypal and symbolic amplification. While the use of mythopoeic and alchemical motifs is consistent with Jungian methodology, it may appear methodologically diffuse to readers expecting a more textually grounded or historically contextualized engagement with Nietzsche's works.

Bishop's stated aim is to test the validity of Jung's thought not in academic or clinical settings, but in lived experience (xix). This ambition lends the book an existential resonance and connects to its underlying ethical concern: the nature of authentic transformation. In sum, the book's associative structure and its symbolic methodology may not appeal to all readers, but they are consistent with Bishop's core ambition. While some interpretive choices invite critical scrutiny, particularly regarding Nietzsche, the work nonetheless stimulates important reflection on the limits of symbolic interpretation and the possibility of philosophical-psychological dialogue.

4. Mimoun Azizi's *Nietzsche, Freud und die Psychoanalyse* is dedicated to exploring the intellectual legacy of Nietzsche within the work of the father of psychoanalysis, Sigmund Freud. Azizi sets out to demonstrate the formative role of Nietzsche's *entlarvende Psychologie* ("unmasking psychology") in shaping key elements of Freud's theoretical edifice. At the same time, he argues that Freud actively repressed or denied this indebtedness in order to assert the originality and scientific autonomy of psychoanalysis. Azizi's core thesis is unequivocal: Nietzsche anticipated the conceptual architecture of Freudian psychoanalysis and should be seen as its intellectual progenitor. Freud, while publicly denying any meaningful engagement with Nietzsche's work, nonetheless incorporated many of Nietzsche's key psychological insights into the development of his metapsychological theory. The book proposes that fundamental Freudian concepts such as repression, sublimation, the drives, and the psychic structure, all have their precursors in Nietzsche's writings. Moreover, Azizi suggests that Freud's ambivalence and frequent disavowal of Nietzsche's influence reflect a strategic distancing motivated by the fear of being seen as derivative.

To support this thesis, Azizi maps a wide range of thematic parallels, covering not only the unconscious, affect repression, the function of dreams, guilt and conscience, and the dynamics of sublimation, but also the notion of the will to power, psychic ambivalence, and the internalization of conflict. Azizi is especially interested in showing that even Freud's later developments (such as the death drive or the theory of internal conflict) were foreshadowed by Nietzsche's explorations of inner psychic tensions and cultural pathology. The heart of the study lies in its extensive fifth chapter, a nearly 200-page comparative anatomy of psychoanalytic key concepts in relation to Nietzsche's thought. Each subchapter (on projection, sublimation, guilt, drives,

the unconscious, and even gender representations) is approached with the aim of excavating Nietzschean antecedents to Freudian theory. Also, Nietzsche's concepts of *Ressentiment* and *Gewissen* are read as anticipations of Freudian guilt and the super-ego. The closing chapters continue this effort by addressing Nietzsche's views on dreams, melancholia, and the "eternal recurrence," concluding with a synthesis that asserts Nietzsche's psychology not only as a proto-psychoanalysis but potentially a more radical, insightful, and coherent one.

While the book offers a wide-ranging account of Nietzsche's psychological insights and their echoes in Freudian theory, it ultimately falls short of delivering a fully convincing reassessment of their intellectual relationship. Rather than attempting to establish a genetic influence, Azizi focuses on the structural affinities between Nietzsche's and Freud's respective psychological models. He devotes considerable attention to Freud's own shifting remarks about Nietzsche, tracing an arc from overt acknowledgment to strategic disavowal. Yet Freud's ambivalence toward Nietzsche is by now well documented in the secondary literature, and Azizi's attempt to psychoanalyze Freud's motivations, attributing them to inner fears of dependency or derivativeness, often rests on speculative assertions rather than on grounded historical or textual evidence.

More broadly, the book does not substantially advance the state of research. The existence of conceptual parallels between Nietzsche and Freud is hardly a new claim, and Freud himself, despite rhetorical caution, never categorically denied them. Azizi's comparative anatomy of key psychoanalytic concepts tends to accumulate suggestive correspondences without problematizing the crucial differences that separate Nietzsche's philosophical-literary project from Freud's clinical and metapsychological enterprise. While the book succeeds in drawing attention to a shared diagnostic sensibility, especially regarding psychic conflict, repression, and the role of affect, it neglects to address the divergent therapeutic aims, epistemological frameworks, and textual registers that characterize each author's approach.

There exists a substantial body of scholarship that has explored these divergences,⁴ much of which is cited in Azizi's bibliography but plays little role in shaping his argument. By opting instead for a unifying narrative that casts Nietzsche as the forerunner of all major Freudian constructs, Azizi risks flattening the conceptual originality of both thinkers and failing to do justice to the complexity of their respective contributions. His portrait of a proto-psychoanalytic Nietzsche, while at times illuminating, remains more a rhetorical construction than a philologically sustained thesis.

5. Jutta Georg-Lauer's study, *Triebdominanz und autonome Moral*, also forms part of the body of scholarship dedicated to exploring Nietzsche's legacy in Freud. A rigorous and conceptually refined work, the book investigates the relationship between reflections on drive and morality in the thought of both Nietzsche and Freud. Far from simply aligning the two thinkers, the work undertakes the task of carefully distinguishing their respective projects, highlighting the fundamental divergence in how each conceives of the relation between the drives, subjectivity, and the conditions for moral agency. Georg-Lauer not only offers a close reading of Nietzsche's *drive psychology*, giving particular attention to the affective economy of resentment, the genesis of bad conscience, and the critique of moralization as a historical process rooted in psychological subversion, but it also carefully explores how Freud locates the origin of morality not in rational deliberation but in a psychodynamic economy of repression, guilt, and sublimation.

⁴ See the seminal studies by Reinhard Gasser, *Nietzsche und Freud*, Berlin 1997, and Johann Figl, *Von Nietzsche zu Freud: Übereinstimmungen und Differenzen von Denkmotiven*, Wien 1996.

Georg-Lauer's thesis is that both Nietzsche and Freud destabilize the foundational assumptions of moral normativity by positing a decentered subject, ruled not by reason or conscious deliberation but by unconscious impulses, be they *Triebe* (in Freud) or the *Wille zur Macht* (in Nietzsche). Her reading foregrounds several core tensions in both thinkers: beginning with the aporetic status of autonomy within a framework dominated by unconscious or pre-conscious forces, moving through the inherent instability of any ethical ideal that cannot be grounded in volitional control, and culminating in the symbolic-aesthetic structure of both Nietzsche's and Freud's discourses, that ultimately resists rational-deductive closure. Furthermore, the study places Freud and Nietzsche within a broader trajectory of de-anthropocentrization, arguing that the destabilization of the ego is not a deficit to be mourned, but a critical opportunity to recalibrate our expectations of rational control, moral self-determination, and even civilizational ideals.

Georg-Lauer demonstrates that while Freud and Nietzsche share an anti-rationalist, affect-oriented understanding of the subject, Freud's project ultimately seeks to integrate drive-based conflict into a framework of self-regulation, whereas Nietzsche aims to transgress the very categories of guilt and normativity in pursuit of a "higher" type of self-overcoming. Freud ultimately maintains a place for the idea of autonomous morality, grounded in the ego's capacity for internalization and reflective judgment, even if this morality remains deeply conflicted and conditioned by unconscious forces. Nietzsche, by contrast, offers a radical critique of morality as such, interpreting it as a symptom of *Triebdominanz*, that is, the dominance of reactive drives which have become socially and psychologically entrenched under the guise of moral values. Georg-Lauer thus argues that Nietzsche and Freud represent two different models of moral theory under the condition of drive-determination: Nietzsche's is genealogical and diagnostic, exposing the historical and affective foundations of moral concepts, while Freud's remains normative and reconstructive, despite his acknowledgment of unconscious ambivalence and drive-conflict. This difference is not merely one of emphasis or tone but concerns the very conceptual architecture of each thinker's approach to ethics, the unconscious, and subject formation. Whereas Nietzsche seeks to dismantle the moral edifice erected by the "slave revolt in morality," Freud attempts to preserve a fragile moral interiority, albeit one permanently marked by repression and the risk of neurosis.

One of the merits of the work lies in its ability to articulate and maintain a sharp differentiation between the two thinkers without collapsing their projects into one another. Nietzsche's aesthetic self-transcendence and affirmative metaphors are not simply a precursor to Freud's therapeutic rationality; nor is Freud merely a medicalized Nietzsche. Georg-Lauer shows how Nietzsche's tragic affirmation and aesthetic orgiasticism seek a revaluation of all values through the intensification of power, while Freud remains committed to the Enlightenment ethos of healing, regulation, and rational insight. Georg-Lauer is particularly attentive to the internal tensions within both thinkers and offers a nuanced critique of the limitations of both projects. In Freud, she exposes the fragile epistemological ground of psychoanalysis as therapy, its dependence on aestheticized, metaphorical interpretation, and its lack of intersubjectively verifiable criteria for healing. In the case of Nietzsche, she argues that his ethical imperatives (e. g., the tragic "Yes" to life) cannot be deduced from the ontology of the will to power, thereby reducing their efficacy to that of a performative appeal. Her analysis of Nietzsche's "aesthetic regimes," particularly his figures of ecstasy in dance, festivity and *Rausch*, offers a compelling interpretation of the nexus between aesthetics and power. For Nietzsche, aesthetic self-dissolution emerges as the highest expression of the will to power, yet one accessible only to the rare, artistically noble type. For the many, the potential social function of aesthetic intensification remains ambiguous.

6. The edited volume *Nietzsche's Therapeutic Teaching: For Individuals and Culture*, curated by Horst Hutter and Eli Friedland, offers a multifaceted exploration of Nietzsche's philosophy as a form of therapy, both individual and cultural. The collection sets out from Nietzsche's diagnosis of the human being as "the sick animal," a condition inextricably linked to the emergence of self-consciousness, moral responsibility, and temporality. The editors insist that, for Nietzsche, this sickness is a constitutive feature of the human: the very symptom of our psychic and historical development.

Rather than lamenting this pathology, Nietzsche's thought seeks to render it productive. Drawing on the Hippocratic model of medicine, the introduction of the volume emphasizes that beliefs, behaviours, values, and even ideals are not primarily moral choices but symptomatic expressions of deeper psychic and historical forces. Nietzsche's philosophy, accordingly, is said to oscillate between three key poles: the diagnostic (a symptomatology of culture and self), the prognostic (mapping possible futures based on the trajectory of these symptoms), and the therapeutic (offering transformative strategies to cultivate a new health beyond nihilism). In this light, Nietzsche's engagement with figures such as Socrates and Jesus appears not in accusatory terms, but as incorporations into the pathology of nihilism, as pathways that simultaneously deepen the crisis and open possibilities for its overcoming. Crucially, Nietzsche himself is included in this dynamic: his thought is part of the disease it seeks to cure. Therapy, in Nietzsche's sense, does not aim at restoration or normative adjustment but at radical self-transformation (*Selbstüberwindung*).

Each contribution to the volume engages this framework from a distinct perspective. In the opening chapter, Horst Hutter proposes a "Nietzsche cure" grounded in new forms of will-training, drawing from the centrality of philosophy as therapy in Nietzsche's writings. Martine Béland explores the structural conflict between professionalization and vocation in Nietzsche's thought. Nathalie Lachance investigates the intersection of reading and education in Nietzsche's work and develops a Nietzschean ethics of reading, positioning it as a pedagogical response to postmodern fragmentation. José Daniel Parra examines Nietzsche's pedagogical project, envisioning a refounding of the Platonic academy as a site for spiritual healing and communal tasks dedicated to self-remembering, soul-care and soul-craft, while also providing space for intimate solitude.

Willow Verkerk explores Nietzsche's vision of friendship and solitude in *Zarathustra* as an extension of his personal hope to find fellow strivers who share his ideals of the "great health." Béla Egyed reflects on the usefulness of Nietzsche's philosophy of life, examining the advantages and risks of a therapeutic model conceived in opposition to the "instinct of self-preservation" that Nietzsche attributed to Spinoza. Yunus Tuncel investigates Nietzsche's polemical rhetoric to show how agonistics can be understood as a therapeutic cultural formation. Keith Ansell-Pearson shows how Nietzsche draws on Epicurean philosophy to promote a form of self- and world-care inspired by Epicurean principles. Michael Ure, in turn, argues that Nietzsche's therapeutic philosophy rests on an attempt to renew the ancient model of philosophy in the light of modern naturalisms, while retaining the Hellenistic notion that a global evaluation of life follows from a systematic view of nature.

Rainer J. Hanshe engages with *Zarathustra*'s stillness and dream-like states to explore their role within what he describes as an economy of self-reflection, while Babette Babich argues that a philosophy conducive to life is one that teaches us to overcome the all-too-human desire for worldly supremacy. Graham Parkes analyses the imagery of stones and rocks in *Zarathustra*, suggesting that Nietzsche's appreciation for "anorganic minerals" underlies his view that the individual, psychologically speaking, contains within themselves the firmness of stone. The rock thus becomes emblematic of the dead nature that one must integrate in order to live a full and grounded existence.

Lawrence J. Hatab discusses Nietzsche's reflections on selfhood, consciousness, and language, arguing that Nietzsche's writings are not only intended to dismantle philosophical fictions but also, through their style, force, and linguistic effects, to evoke intimations of natural life. Nandita Biswas Mellamphy develops the notion of a political physiology in Nietzsche's thought, suggesting that its approach is fundamentally pharmacological, with the eternal recurrence functioning as its transformative mechanism. Beatrice Han-Pile, in turn, devotes her essay to an analysis of Nietzsche's reflections on fate and the distinctive conception of love it entails. The volume ends with Eli Friedland's essay exploring the continuities between Nietzsche's philosophy and key concepts and practices of Christianity. Friedland argues that Nietzsche relates to Christianity much like Jesus to Judaism: "I come not to destroy the law, but to fulfil it" (Matt. 5:17). It is through this fulfilment, she suggests, that the therapeutic transfiguration of the drives that have informed religious consciousness may open up new possibilities for the future.

Taken as a whole, the volume foregrounds the paradoxical structure of Nietzschean therapy: a practice that must embrace its own implication in the pathology it seeks to treat, that refuses simple solutions, and that insists on the productive role of philosophical provocation, tension, and even cruelty in spiritual transformation. The introduction's emphasis on pluralism and divergence among contributors reflects this ethos. As the editors warn in their closing lines, the reader of Nietzsche must be prepared not for consolation, but for confrontation.

As with other dimensions of Nietzsche's legacy, there seems to be no limit to the variety of interpretive approaches and perspectives brought to bear on the psychological and therapeutic aspects of his philosophy. Given Nietzsche's anticipation of psychoanalytic insights, particularly in relation to unconscious drives, repression, and the dynamics of self-deception, his philosophy emerges as a profoundly psychological undertaking. Yet this psychological depth is not isolated from existential and therapeutic concerns. Drawing from ancient traditions such as Stoicism and Epicureanism, Nietzsche reimagines the idea of philosophy as therapy, reframing it through a naturalistic and physiological lens that foregrounds the body and affects. Central to this vision is the role of aesthetic experience, affective intensification, and embodied practices as vehicles for self-overcoming. Philosophical practice, in this light, becomes both pedagogical and performative, oriented toward a transformation of the self that resists mere intellectual abstraction. At the same time, Nietzsche's emphasis on individual self-cultivation is not without tension when set against the challenges of cultural renewal or communal transformation – a dynamic that continues to animate contemporary readings of his therapeutic ambition.

As the volumes demonstrate, Nietzsche's philosophy resists codification into a systematic doctrine of healing. Rather, it experiments – stylistically, rhetorically, and existentially – with what it means to foster psychic and cultural health in the absence of metaphysical guarantees. Any engagement with Nietzsche's therapeutic ethos must therefore acknowledge its dual nature: as a diagnosis of modern illness and as a provocation to reimagine the very conditions of care, knowledge, and transformation.

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