

尼采与琐罗亚斯德教 思想关系之研究

Study of Nietzsche and Zoroastrianism

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[Abstract] In his later years, Nietzsche frequently assumed the voice of Zarathustra, the prophet, when he discussed ethics beyond the boundaries of Christian thought. For a long while, scholars saw this merely as his experimentations with a different narrative style. But Nietzsche might well have been exploring Zoroastrianism at a time when comparative religion became popular in Europe. We can find fairly convincing evidence from the source of Nietzsche's scholarship, the scope of his work, its narrative style and the ideas conveyed.

1881年8月初,在意大利西尔斯—马利亚森林隐居期间,尼采忽然证悟了其后期的一个核心思想观念,即所谓的“永恒轮回”说。大约8月底9月初,在他的笔记中首次出现了查拉图斯特拉,这位琐罗亚斯德教创始人的形象。他似乎已经准备借查拉图斯特拉之口言说一些什么:“我坐在那里期待着——期待着,不存在的东西/超乎善恶地,我享受着,阳光与荫影/时而隐没,时而闪现;只有/白