

TRANSFORMATION OF REVOLUTIONIZED IDEAS INTO DOCTRINE AND THEIR INSTITUTIONALIZATION: DELIBERATION ON CHRISTIANITY FROM PHILOSOPHICAL PERSPECTIVE OF NIETZSCHE

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ABSTRACT

In this article I will try to address in general terms one of the most important aspects of Nietzschean philosophy that has to do with the transformation of ideas into ideologies into doctrines. So how does this transformation take place? The author emphasizes the parasitism of some stepmothers who are unable to create and grab the ideas of others, then read the word simply in these ideas and not its spirit. The problem of this work will be the Christian religion which means how this possible religion transforms the ideas of Jesus into doctrine, doing a direct abuse and this made Nietzsche attack the whole Christianity by hitting it to the foundation. But who was the one who transformed the idea of Christian into doctrine?, according to the author was exactly the Pal sign. So I will analyze the Pal character who is one of the most important contributors to Christianity.

Keywords: Parasitism, Church, Morality, religion, power, transformation, institution, doctrine.

INTRODUCTION

Nietzsche declares war on Christianity that we will address in this article, however we can say a few things in advance. Nietzsche does not deny everything from Christianity, suffice it to see this compared to the Christian because here we see a Nietzsche that is pro Christ and moreover he calls Christ the most noble man who has ever come to earth. In the Nietzschean terminology the Priests are declared weak vengeful individuals and who at any moment are life denials. For Nietzsche, the idea of an unquestioned individual has been created, and what makes this "lover" of life more attractive is the idea of an "interesting psychopathy" where any of us would see it as a character that could be assimilated by the bark of all of us and then we used as we wanted. Nietzsche gave a strong blow to Christianity, the traditional and the morality. This does not mean that he destroys everything that comes before him, but it does mean that this morality has come to an end. He orvates to create ground for a new morality.

Religion Revolution seen as Insitution

In this article we will treat apostles and in the particular Pal. How did Pal manage to institutionalize the ideas of Christ, certainly from the Nietzschean perspective. For Pal he makes a co-authorship of the gospel, and on top of that Nietzsche releases all his criticisms of a refined philologist. Pal was practical, but not practical as Christ. He used it for his own reasons and if we were to express ourselves in the words of Nietzsche, Pal misused the "good news" with his instinct to annoy and take revenge Pal was the main spreader of Christianity and the author of most of the New Goat. The Christian faith was first formed by Pal "Jesus accomplished a spiritual mission, Pal supplemented it with the cult of Jesus" (Mart. M, 2001)

So it is understood from this quote of this scholar that Pal complemented Christianity with the cult of Jesus, said in other words, he put into practice his ideas and more precisely institutionalized it using cross-crysal. Therefore, Nietzsche does not accept the crucifixion but opposed to Dionisiaken because the cross-crown creature was an anti-vital symbol. Pal formed the institution of the church as a place to gather in honor of Jesus, but this institution was at odds with the ideas of the Christian. Here is what Nietzsche says in his book "Volunte for Pnstitution": "The church is the triumph of the anti-Christ as the modern state of modern nationalism" (Nietzsche, F, 2010) . So Pal's institution was essentially anti-Christian because Nietzsche says the church is exactly the one against which the Christian preached and taught his disciples to fight. Nitzsche thinks that Christians are clearly not honest and just because they analyze with a dogmatic spirit the works of the Christian and the Bible moreover have rarely been questioned. Nietzsche says: "We repeat over and over again I am right because that is how it is written and then comes such an arbitrary interpretation of the fact that a philologist stops between anger and laughter to ask himself forever and again. as possible, is this right or is it only convenient,"(Nietzsche, F, 2010)? So here lies the cunning of the Christian institution because everything is safe and at the same time exact, there are no mistakes because that is how it is written and as such cannot be questioned. This dogma stuck you very well in the head and in this way the people have taken the very expected truth. But is this right, Nietzsche, and let it be understood that what is important and whether it is right or not, whether the goal for Christians has not important instruments. You benefiting Christians to have an institution and only that. "It's a world's historical cynicism in mocking the symbol, and it's clear .but I admit that not for everyone is like that(where it is intended in the figures of father and son with the word son expresses the inclusion of everything in a summary sense universal disfigurement with the word ati) this feeling is expressed, the sense of eternal life, of fullness, I am ashamed to mention what I had done with symbolism, has it not introduced an amphitheater story into the foundation of the Christian faith."(Nietzsche, F, 2011)? According to Nietzsche, the church has been mocked by Christian symbols and has been cynical. She has used her practice quite well, serving only her guests best. So Pal institutionalized religion in such a way that everything was in his favor and his followers because only in this way would other people be persuaded and then turned into "tools". "Only the church has reflected humanity with this misery. equality of souls before God, this falsity, this pretext for racunes* of any kind of filthy soul, this conceptual explosive that recently became a revolution, the modern idea and the beginning of decadence for the whole social order is a Christian dynamite. (Nietzsche F, 2006). From this passage of Nietzsche we understand that the religious revolution was a dynamite). soul, pervert of human beings based solely on boredom, it was an art of self-awareness, a will to lie to any condition, therefore Nietzsche releases all his artillery and criticizes by all possible means, Pal institutionalized religion but this for Nietzsche was a perversity and moreover it turned any value into worthless, whatever true to the lie. To give a clearer picture I am referring to "Antichrist": "Parazitism as the only practice of the church that with its anemic ideal of holiness absorbs to the last point every blood, every love, every hope, for it lived. The transcendence as a will to deny any reality, the cross as a sign of merit for the most secret commonality that has ever existed against health, beauty, high formation of courage, soul, boredom of the soul, against the life of itself"(Nietzsche, F, 2012). Nietzsche accuses the Christianity to the root using the most compelling allegations in this context, and he shocks him to the ground. To Christianity is the most pervert curse. The institution is bloodshot. The beyond denies reality in a nutshell everything is put against life. Nietzsche sees in the process of institutionalization a religious rationalism that lies in the process of bureaucratic organization. With the Christian religion to present the feeling that the individual is a sinner and he must go to the priest and in this way the individual is stripped of power and passes by the priest and the priest with his power seems to have the life of the individual in his hand until the moment he i.says to him:

“The sins have been forgiven "And Nietzsche sees this today thanks to Pal who gave a great help in spreading this institution... So here it was only for the religious institutionalization that Nietzsche thinks Pal did, but below we will talk about Pal's person.

CONCEPTUAL CHARACTER OF PAL

At this point we will talk about the person of Pal, certainly from the point of view of Nietzsche but we will touch a little bit of history because Pal is also an important perfection of her. In Michael Heart's book "100 The Most Exchanged Personalities in History.", Pal is ranked 6th, this shows that he is very important and often researchers do not know who to address the merit of creating the Christian religion, Pal or Christian because Pal was the main spreader of the Christian religion, there is not even personality in history to have played such a big role in spreading Christianity. Pal and Jesus are thought to have happened at the same time in Jerusalem but it is not known whether they ever met each other. But on a trip to Pal from Jerusalem to Damascus, Jesus appeared to him. After that, Pal accepted the new religion because it is previously thought that the former of another religion and contrary to Jesus. But what does Nietzsche say about Damascus' cast. "Cries as a formula for overcoming and summarizing the underground cults of any kind, for example of Osirida, of the great mother, of Mitra, in this intuition lies the genius of Pal. His instinct was so sure here that with a brutal rape of truth he put in his mouth and not just in the mouth of the savior his invention, the images in which those Candles religions left the man foolish enough to do with them a something that even the priest of Mitra could understand... This was Damascus' caste, he realized that he needed faith in immortality to save the world that the concept of hell had defeated Rome, that life was killed with the world beyond life "(Nietzsche, F, 2001). Pal for Nietzsche was cruel as we saw from the paragraphs we read above. The Pal figure is one of the most hated and on this person Nietzsche empties all his artillery. Although with negative grades Nietzsche thinks Pal was also a genius, but a genius of hatred, the genius of boredom, in him was with high doses the spirit of revenge. Just as any individual who dreams of immortality, Pal also demanded such a thing, but Pal supported this dream in faith. "Pal formulated his opinion... So the hell and humanity must exist to satisfy God's pride, What a cruel and greedy pride he must have kindled his soul that first or second he has imagined such a thing, Pal remained saul, persecutor of the lord (Nietzsche, F, 2009). So Pal created the concepts to please God, but which god, would ask Nietzsche? Lord of the weak, Lord of the sick, God who denied life. He realized that with God on the cross a great force could be created to subdue the free human beings and even with rare witness made victims in the name of the lord. Pal in Nietzsche-ane optics is a mediocre, a man of bad conscience. "Pal already realized that a sacrifice was needed in order to overcome God's deep dissatisfaction with the sin, and since then Christians have not lined up to a victim of the evil humor they inflicted on themselves, whatever the world or history, or reason, or joy, or still the blindness of other people needs something good, it doesn't matter what, die for their sins, (either figuratively)." (Nietzsche, F, 2010) In this passage Nietzsche sees Pal as a executioner waiting for the next victim to come and not only that but the executioner is looking for them and definitely someone will choose because everyone sins, and in this way the lord is unhappy. It is in this logic that the Nietzsche of the Christian self-proclaimed with the chief the forger of the good news sacrificed, persecuted and burned in the wood crowd many knowledgeable individuals because they realized that the priests were working on their own accounts and had no job at all with the lord. Pal wanted to be immortal and therefore asked and created a god to work on his own account. For Nietzsche, Pal's person is the greatest parasite and the most terrible decadent the human society has ever known. Because this parasite made life assassination, as it were to say, he killed earthly life with his instruments of Nietzsche, he rejected all that work of the Greeks. So Pal's person in Nietzsche-ane optics is a way out, an idiotic vampire, and, with Pal he won decadence claiming Nietzsche.

At this point we somehow treated Pal's person and all the demons he created and at the next point we will talk about Pal's morality.

Embodiment of Revolution and the Transformation into Doctrine

At this point we will analyze how Pal achieved the ideas of the Christian and turn them into doctrine. So Pal put into practice the ideas of Jesus, and as we have said above Pal was a practical but not practical type. You were a creature. The teacher of the good news died on the cross and his disciples were described as the son of God. But now there is a problem, because it is difficult to understand how the lord crucified his son, but the disciples and Pal found the answer. The Lord had sent his son to atone for the sins of the people. At this point not only is it an open forgery but the gospel is destroyed because the creature itself never spoke of sin. So here we can talk about a misuse of Christian ideas which has often happened in history, we remember here the case of Marx, whose doctrine was taken by Lenin but never implemented as Marksism drafted it. So in this line we look at how a revolution can turn back into a fairytale, here I am talking about the Christian since it appeared, he taught people how to live through his practice, but Pal returned to his origins by making human beings sinful and abusing the Christian. He turned to the exact opposite doctrine that the Christian had said. Now I am quoting a passage from Nietzsche to his work "Antichrist" and although it is a little long I think it is better so because it is better understood the idea of Nietzsche how the Gospel was falsified and how the doctrine was made of Pal's gene, moreover let us refer to the words of Nietzsche: "Sacrificion on the cross and in the dirtiest and most barbaric form, sacrificing the innocent for the sins of the guilty, what a terrible paganism, Jesus had even stopped the very concept of guilt, he filled every abyss between god and man, lived this unity of the god made man as his good news and not as privilege, starting from this cast gradually gradually passed into the type of clove, the doctrine of trial and return, doctrine of death, as the death of sacrifice, the doctrine of resurrection with which the whole concept of happiness was bypassed, the whole reality of the Gospel in favor of a state that comes after death. With this rabbi shamelessness that distinguishes him in everything Pal has typified this conception of this conception of this conceptualism, if the creature has not been revived from death then our religion is in vain and in a single blow became the most inappropriate Gospel of all unbeatable promises, shameless doctrine of personal immortality... Pal himself preached it and as a reward." (Nietzsche, F, 2004) This passage of Nietzsche, although it is significantly long for me, seemed reasonable to write it all down to give a more complete idea. The good news for Nietzsche consisted of uniting the god with the human being in the next being, in another reality of another world. The other world thinks Nietzsche was experienced by chrysanthemum as an inner reality, thus living on earth, living as a man in the full sense of the word. Nietzsche thought that the apostles and in the particular Pal were not followers of the Christian but were followers of Plato and his idea of a reality of the truth in the sky and of a world of appearance which was here on earth. So this theory would come in a hatred of life on earth, and in this being of Christian and not in a logic would reach that point to make the individual guilty. So the good news that according to Nietzsche, he was preached by the Christian followed him by the worst news, hence Pal's doctrine, to Pal embodies the opposite type of "good news", genius in hate issues of an inexhaustible logic of hatred, who has not sacrificed this "non-gospel" hatred (Nietzsche, F, 2004). So Pal did the doctrine but not from the ideas of the Christian but on the basis of the concepts of guilt and punishment, and you definitely owed someone who died on the cross because he died for our sins. For Nietzsche this is all a nonsense built of the punctuation to suppress the human being and have a stronger dominance, but who should have dominated, precisely those who were weak who kept their eyes off the sky because these are the most comfortable prey of such ideas "i.e. the doctrine of trial." (Nietzsche, F, 2004). "It simply came to our notice then, so he loved and the means, what he himself did not believe trusted the

individuals among whom he had spread his doctrine, power was his need, with Pal still once again the priest aimed at power, he could only use ideas, theory, symbols with which he tyrannized the measures, formed herds ” (Nietzsche, F, 2004). So it was the power that prompted Pal to undertake this falsifying project that Nietzsche thinks and not only that but Pal's project trusted people around while Pal did not believe it himself, now they had all the means to tyrannize the measures, as if to say the purpose was achieved. Pal with his doctrine simply shifted all the weight of this existence to another existence, that of the resurrected Jesus. So the life of this individual did not serve Pal for anything, although in the Christian the revolution is embodied, Pal only served the cricket on the cross because only in this way can what was required of the apostles and Pal be achieved. Here's what Nietzsche says about "The Genealogy of Morality": "This Jesus of Nazareth, the Gospel of Love, this savior who brought the happiness and victory of the poor, the sick of sinners was exactly the deception in its lowest form.”(Nietzsche, F, 1984) (ie Pal, my note). This Jesus is understood to be the Jesus of Pal and thus adopted him and made him the doctrine and of course only in this way could it be done, but Nietzsche thinks that this was exactly the lowest deception of the apostles and Jewish ideals. With his doctrine Pal claimed to be almost similar to God, but how does Nietzsche think about this resemblance to God! "I, he says, know these people well, they want you to believe them, they want faith in them to be sinful. I know very well what they believe in everything. In fact they do not believe in the world behind or at points of redemptive blood, they believe in their body and above everything in themselves. Their body is a real thing for them”(Deleuze. G, 2002) . So in this passage of Nietzsche we are given a clearer idea that not only were Christian ideologues, turned upside down when there could be no doubt about this doctrine now, this was the great sure truth, and Nietzsche thinks these priests, apostles, do not believe in the beyond, but it is enough to trust them that you have become an unconscious victim. So at the end of this chapter we clearly understood from the Nietzsche-ane perspective that the Christian and its ideas were misused. In the Christian, the revolution then became the doctrine, but this doctrine was designed by Pal, it was the Gospel turned upside down with the instinct of revenge, boredom, and in essence this doctrine was murderous, sick.

CONCLUSION

Nietzsche fights Christianity and hits it at the foundation. (Santagata. M, Milan 2000). If you look at it carefully and penetrate deep into its skin we will see that for Christianity it does not matter as religion, but the importance of Christianity is precisely in its 2000-year dominance and not only that but this dominance is essentially a parasitism that has captured the human being for the gorge and is breathing just like the Koskuta plants. In this line Nietzsche vetshpaltët anti-Christian but ancient of Pal and apostles because this Christ was created by revenge and boredom. Nietzsche's philosophy remains a brilliant and vital philosophy. His Christ is a dynamic, vital, incredibly human Christ. All of all this was a simple modest essay based on subjectivity and in this context our subjectivity makes us feel people within a whole. There is neither the beginning nor the end but a present, so it has been and so will always be. In this all-encompassing human being finds the space to self-realize and think with her head. It is this is liberation, to think without squeezing, outside the schemes, out of rigidity because only in this way will the human being feel at home.

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