

Contents

<i>Acknowledgements</i>	vii
<i>Note on Referencing</i>	viii
Introduction	1
1 Spinoza: Discovering What the Body Can Do	18
1.1 Descartes' <i>cogito</i> and the power of ideas	20
1.2 Spinoza and the affective-imagination	28
1.3 Affectivity: a vacillation of joy and sadness	34
1.4 The body as duration	37
1.5 Euphoric and dysphoric bodies	41
1.6 Adequacy of ideas	45
1.7 The signs of the affective-imagination	54
1.8 From general to common notions	59
1.9 <i>Conatus</i> : 'how' things are, not 'what' things are	63
2 Nietzsche and the Sign Language of the Affects	68
2.1 Interpreting the sign-language of the affects	71
2.2 Neither substance nor subject	74
2.3 Will as affect	78
2.4 Consciousness and other perspectives	81
2.5 Evoking the multiplicity of the body	85
2.6 Consciousness as communication	89
2.7 Affect as interpretation	96
2.8 Consciousness and responsibility	99
2.9 Memory, consciousness and morality	103
3 Will-to-Power: Redeeming the Body from the Ascetic Ideal	110
3.1 Philosophy as the negation of the perspectival	111
3.2 The joy and sadness of Plato's idealism	117
3.3 The eternal return of the 'Something'	121
3.4 <i>Amor Fati</i> : life after the eternal return	129
3.5 Redemption from salvation	133
3.6 <i>Wille zur Macht</i> : philosophy as redemption	140

4	Making Knowledge the Most Powerful Affect	156
4.1	Redeeming the past	161
4.1.1	Descartes and philosophy's graphophobia	161
4.1.2	Spinoza: interpretation as redeeming expression	168
4.1.3	The metaphoricity of language	178
4.1.4	<i>Ephexis</i> and the ethics of reading	187
4.1.5	God is in the grammar	191
4.2	Provoking the future	198
4.2.1	Ethics and redemption	198
4.2.2	Good and bad, good and evil	208
4.2.3	Neither art, nor science, but <i>la Gaya Scienza</i>	212
4.2.4	Affectivity and philosophy after Spinoza and Nietzsche	227
	<i>Bibliography</i>	231
	<i>Index</i>	245