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Maximiliano Hünicken Segura,2023-07-04 La cuestión de la felicidad en Nietzsche cobra centralidad curiosamente a partir de su lateralidad como si se tratara de ese pensamiento lateral que a na todos los t picos nietzscheanos bajo la rbita del itinerario que nace desde la memoria y desemboca en el olvido Las tensiones que se generan a partir de ese binomio memoria olvido van vertebrando el derrotero de ese hombre fuerte que necesariamente ha de re r bailar valorar y crear Asimismo todo comienza con el golpe de la sospecha de aquel vetusto martillo pero no todo golpe destruye sino que tambi n renueva y asienta los cimientos del peregrino que bajando de la monta a y aceptando su destino vive el tr nsito y el rito de la celebraci n vital Por ello habremos de proferir tipos de felicidad no porque haya m s de una sino porque hemos de hacer referencia a epifan as de todo perspectivismo La felicidad como virtud la felicidad como raz n la felicidad como voluntad de poder y finalmente la felicidad como arte Justamente esta ltima emparentada con la voluntad de poder el eterno retorno y el regodeo instintivo de la vida As celebramos dentro de nuestra madurez a todo aquel ni o que juega con los dados del devenir Como tambi n al hombre que es ahist rico y respeta la relaci n vida historia *Oswaldo Soriano* Cristián Montes,2004

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