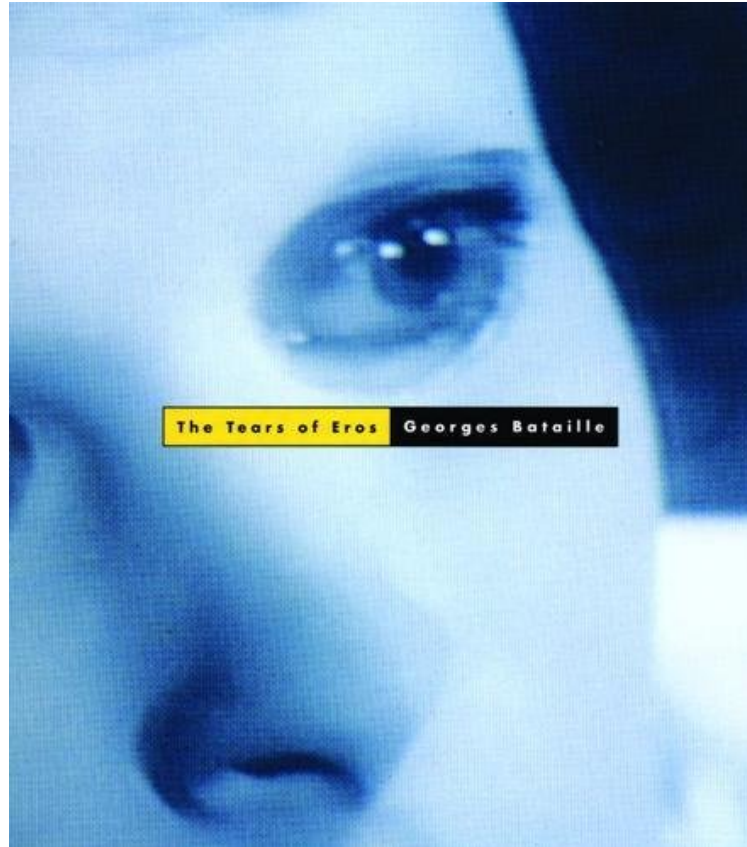


The Tears of Eros

Georges Bataille

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#329566 in Books City Lights Publishers 2001-01-01 Original language: English PDF # 1 7.90 x .50 x 7.00l, .98 #File Name: 0872862224213 pages | File size: 72.Mb

Georges Bataille : The Tears of Eros before purchasing it in order to gage whether or not it would be worth my time, and all praised The Tears of Eros:

0 of 0 people found the following review helpful. Five StarsBy SEgood0 of 2 people found the following review helpful. culture that is still not understoodBy sailing up chit speakThe book begins by printing letters that document an illness that became fatal for Georges Bataille as the book was printed, possibly in 1961, and Bataille died in 1962, while JFK was still living as President of the United States of America. A painting from thousands of years before of Joseph and Potiphar's wife reminds me of Vince Foster because Potiphar's wife held on to Joseph's robe to use it as evidence against Joseph to get him into prison in Egypt. Vince Foster escaped modern prisons by being deputy White House Counsel from January 2, 1993 until July 20, 1993, when travelgate and Whitewater wishes of the first lady had a vertiginous connection to his death. Asseveration of vertiginous ineptitude springs from an examination of page 53.the very structure of human beingsVeiled, in the face of oppositionsthat vertiginously disclose themselves,in these newly inaccessible depthswhich are, for me,"the extremes of the possible."Sade and Goya lived at the same time in France and Spain. The French kept Sade in prison for many years and Goya was living in a prison of deafness, which made him heedless of what everybody said about his pictures.1 of 1 people found the following review helpful. AN

ESSAY, PROFUSELY ILLUSTRATED WITH BW ARTWORK By Steven H Propp Georges Albert Maurice Victor Bataille (1897-1962) was a French philosopher, novelist, and literary critic (and a librarian by profession); he wrote many books, including *The Accursed Share: an Essay on General Economy*, Vol. 1: Consumption, *The Accursed Share*, Vols. 2 and 3: *The History of Eroticism and Sovereignty*, *On Nietzsche*, *Visions Of Excess: Selected Writings, 1927-1939*, *The Impossible*, etc. The Introduction by J.M. Lo Duca states, It was on the 24th of July, 1959, that Bataille decided upon the title of this book: *The Tears of Eros* The idea of *The Tears of Eros* never left him, and he planned it down to the most minute detail, from the economy of the chapters to the cropping of the photographs and including a very elaborate selection of images from the prehistoric era, the Ecole de Fontainebleau, and from the Surrealists, both avowed and clandestine. For two years, from July 1959 to April 1961, he elaborated the layout of this work, which increasingly took on the proportions of a conclusion to all the themes he had loved. Putting it together, however, was slow, and *The Tears of Eros* was held up both by circumstance and by the decline of his physical strength The book was finished and he was happy with it; it was a unified whole, from the choice of the typeface to the rhythm of the page layouts; he had taken care that his ideas were neither slowed down, nor impeded, nor betrayed by a misplaced image. Bataille wrote, In considering eroticism, the human mind is faced with its most fundamental difficulty. Eroticism, in a sense, is laughable Allusion to the erotic is always capable of arousing irony. Even in speaking of the TEARS of Eros, I could give in to laughter Eros is nonetheless tragic. Above all, Eros if the tragic god. (Pg. 66) He continues, At this point, I would like to explain the religious meaning of eroticism. The meaning of eroticism escapes anyone who cannot see its RELIGIOUS meaning. Reciprocally, the meaning of religion in its totality escapes anyone who disregards the link it has with eroticism. (Pg. 70) He argues, In the history of eroticism, the Christian religion had this role: to condemn it. To the extent that Christianity ruled the world, it attempted to liberate it from eroticism. But if we want to come to a conclusion about the consequences of this, we are obviously in a predicament. Christianity was, in a sense, favorable to the world or work. It valorized work at the expense of sensual pleasure. Of course, it turned paradise into the world of immediate---as well as eternal---satisfaction. But first it made paradise the outcome of an effort, the outcome of labor. In a sense, Christianity is a link that made the outcome of labor---the labor, primarily, of the ancient world---the prelude of a world of work. (Pg. 79) He states, I write these desolate phrases in a state of mind quite the opposite of the delicious sangfroid that the name Erzsébet Bathory calls up. It is not a question of remorse, nor of a rage of desire as it was in Sade's mind. It concerns opening consciousness to the representation of what man really is. Faced with this representation, Christianity went into hiding. Beyond doubt, mankind as a whole must forever remain in hiding, but human consciousness---in pride and humility, with passion and in trembling---must be open to the zenith of horror. Although Sade can be read with ease today, it has not changed the number of crimes---even sadistic crimes---but it fully opens human nature to a consciousness of itself. (Pg. 140) This book contains the themes for which Bataille is known, and the illustrative artwork aptly emphasizes his points. This book will be must reading for anyone seriously interested in Bataille.

Tears of Eros is the culmination of Georges Bataille's inquiries into the relationship between violence and the sacred. Taking up such figures as Gilles de Rais, Erzsébet Bathory, the Marquis de Sade, El Greco, Gustave Moreau, André Breton, Voodoo practitioners, and Chinese torture victims, Bataille reveals their common obsession: death. This essay, illustrated with artwork from every era, was developed out of ideas explored in *Eroticism: Death and Sexuality* and *Prehistoric Painting: Lascaux or the Birth of Art*. In it Bataille examines death the "little death" that follows sexual climax, the proximate death in sadomasochistic practices, and death as part of religious ritual and sacrifice. "Bataille is one of the most important writers of the century." Michel Foucault Georges Bataille was born in Billom, France, in 1897. He was a librarian by profession. Also a philosopher, novelist, and critic he was founder of the College of Sociology. In 1959, Bataille began *Tears of Eros*, and it was completed in 1961, his final work. City Lights published two of his other works: *Story of the Eye* and *The Impossible*. Bataille died in 1962.

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