



The Complete Marquis de Sade

Marquis de Sade , Paul J. Gillette , Man Ray (Illustrator) , John Yankowski

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Adorned with gripping cover art by Man Ray and translated by renowned scholar Dr. Paul J. Gillette, this dramatic collection of de Sade writings includes "Justine," "Juliette," "120 Days of Sodom," "Philosophy In The Bedroom" and many works often scattered among "pastiche" versions of de Sades oeuvre.

Free of the author's repetitions, polemics and syntactically complex 18th century phrases, this edition captures the drama of de Sade's forays into human sexuality including such practices as voyeurism, fetishism, and, most famously, sadism. Vilified by critics in the 1800s as "Monstrous... depraved... An odious book by an even more odious man," de Sades depiction of his personal adventures has been studied and enjoyed by readers in light of the 20th and 21st centuries.

Readers will also discover a mind as free as de Sades adventures were uninhibited, for he discusses natural evolution 25 years before Darwin's birth; postulates the existence of the unconscious mind a century before Sigmund Freud; and probes social mores decades before the work of Margaret Mead. He also espouses political ideas that were put into practice by such diverse figures as Joseph Stalin, Adolph Hitler and Fidel Castro.

Born into French nobility in 1740, Marquis de Sade continues to open minds to new human experience more than 250 years later in this dramatic new release from Holloway House Publishing.

The Complete Marquis de Sade Details

Date : Published February 1st 2008 by Holloway House (first published 1795)

ISBN : 9780870679407

Author : Marquis de Sade , Paul J. Gillette , Man Ray (Illustrator) , John Yankowski

Format : Paperback 640 pages

Genre : Classics, Fiction, Philosophy, Adult Fiction, Erotica

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From Reader Review The Complete Marquis de Sade for online ebook

Eva Klaess says

I wrote and threw away countless stories I wrote from age 14 or 15 until I read 180 Days of Sodom at age 18. I thought they were kind of sick. After reading this, however, I realized that I was pretty damn normal. So much of it made me angry and conflicted, but eventually I realized he was just being extreme for the sake of it. And if he wasn't, it didn't really matter.

BognaMK says

Outstandingly twisted and brave philosophical believes of de Sade are not to be dismissed merely on the basis of the unbelievable violence and patriarchal fixation of his work. For those who wish to do so let me point out de Sade was the first to describe and make clear sexual deviations such as: scopophilia, voyeurism (as later a basis for Freud's work and a subsequent feminist writing), s&m, exhibitionism, incest, kleptomania, necrophilia etc etc and of course sadism. It wasn't until the infamous "Psychopatia Sexualis" that all these were brought to scientific and psychological analysis. Moreover, a quarter century before Darwin he mentions evolution, a century before Freud he suggest the existence of the unconscious. Before John Smith he posts a notion of economic liberalism. The list goes on.

Ian Tully says

I love the transgressive nature of de sades ideas. He is a philosophical and nihilistic genius. I don't know if this is just a bad translation or if his ideas had more power than his writing, I just didn't enjoy the quality of writing. it was as if reading a teenagers private journal. I have read other translations of his work, that work much better, only they then have a flaw of leaving out the grittiness and supplying only idea.

Kitty says

Revoltngly intriguing . Couldn't put it down :D

Zach says

The meaning of the word PERVERSION is definitely relative. Also, no period in time, past, present or perhaps even future, has a monopoly on things such as "deviance, depravity or obscenity."

Ultimately, I've come to realize that nothing made by God is obscene. Obscenity and perversion are human inventions.

Stefan Glosby says

A glorious cavalcade of cunts; a festival of fucking.

De Sade takes us to the darkest recesses of human sexual desire, spinning yarns of sodomy, incest, rape, matricide, orgies and a wide range of other perversions, all the while infusing his work with a element of psychology that seeks the meaning behind such actions.

So long as you aren't offended easily, this is essential reading.

Jennifer Hutchinson says

These stories are not for everyone. In fact just because you read erotica or think you have a strong stomach, you may not be cut out for these stories. Still I do recommend them because they are challenging reads and challenge you as the reader to question what you believe, how you believe and why you believe what you do. They will require you to be brave, but in my opinion are worth it.

da AL says

I read this when I was 12 & found it to reflect my life far better than the lies that had been fed to me at that time...what resonated wasn't the sex -- it was the idea of awful people getting no retribution & having continuing devotion of doormats. Fortunately, these days I am now a somewhat reformed cynic.

Kate Buck says

The king of erotca & master of sadism. Superb.

Snem says

I love a romp through insanity. I enjoyed the way philosophy, morality, religion, etc. were weaved into the depravity. I am by far no prude, but the sex was so over the top it was almost amusing. I can't in good conscience recommend this to anyone although if you could separate yourself from the perversity you might enjoy the philosophy. Anyone who has a sex act named after him is fantastic right?

Dave/Maggie Bean says

In my forty-plus years on this earth, I've read many a "forbidden" book (nearly all of which were readily available. Hmm...) Sadly, most were consummate wastes of time. Worse still, one realized upon perusing them that their infamy was ill-deserved, and reeked of hyperbole.

De Sade is the exception to the rule. Although bulk of his better-known work is undeniably porn, he succeeded where others failed. This is to say that Sade was actually intelligent -- and wrote intelligently. A product of the Enlightenment, he liberally seeded his "oohs," "aahs," and "ou, la-las" with food for thought.

Like many a typical, self-contradicting egotist/psychopath, he apparently felt little need to explain or justify himself - but spent thousands of pages doing just that.

Obscene, blasphemous, often irrational -- and yet very interesting.

Larissa S says

This book was edited horribly - there were so many mistakes, it annoyed the hell out of me. The stories itself were badly written fantasies of a juvenile and disturbed mind. The only way this book is interesting is contextually - French decadence and utter resistance to that regime is quite fascinating and it was surprising to see him mention some feminist ideas, but overall he is just simply nuts. I must read his letters to his wife someday - they are supposed to be quite tender.

Maribel Tostado says

Overall, its just OBSCENE and PERVERTED. I did like Justine a little bit because some parts are comical. I cant say that about his other works include in the book. I got really tired of 120 days of Sodom. It's almost like he kept writing it to shock himself. Don't mistake it for "porn for intellectuals" or "erotica". If your aroused in a way by his works check your self into a mental hospital.

Vittorio Ducoli says

Le contraddittorie radici del pensiero borghese

Nel nostro immaginario collettivo il nome di D.A.F. De Sade è legato, anche grazie a numeroso cinema di serie B, alla pornografia, alle pratiche sessuali estreme. *Sadismo*, *sadico* sono entrati nel nostro vocabolario con una connotazione indubbiamente negativa.

Il pregio di questo ponderoso volume, edito molti anni fa da Mondadori ma tuttora disponibile, è di restituirci, attraverso una scelta delle sue opere, a tutto tondo il pensiero di un grande - anche se forse *minore* a causa della sua *irregolarità* - rappresentante dell'illuminismo.

Il libro contiene due dialoghi filosofici (*Dialogo fra un prete e un moribondo* e *La filosofia nel boudoir*), alcuni racconti, il romanzo *Justine*, dieci lettere scritte dal carcere e tre brevi saggi.

De Sade infatti trascorse buona parte della sua vita in carcere, imprigionato sia dall'*ancien regime*, sia dai governi rivoluzionari, sia infine da Napoleone, a testimonianza della *pericolosità* delle sue idee (oltre che,

oggettivamente, a causa di comportamenti non certo esemplari).

A mio modo di vedere le opere più significative comprese nel volume sono i due dialoghi iniziali (ed in particolare *La filosofia nel boudoir*) ed il romanzo *Justine*. Questi ultimi due furono pubblicati anonimi, mentre il primo fu pubblicato solo nel 1926. L'anonimato permette a De Sade di esporre senza autocensure le sue idee, cosa che non avviene nei racconti *ufficiali*. Ma quali sono queste idee?

Innanzitutto un assoluto ateismo, di cui il *Dialogo fra un prete e un moribondo* costituisce il manifesto. L'ateismo di De Sade è un ateismo naturalistico e meccanicistico: la natura basta a sé stessa, tutto ciò che accade è necessario e non ha bisogno di altra spiegazione se non che è *naturale* che accada. Ciò che noi consideriamo *male* e *bene* non sono altro che strumenti indifferenti che la natura usa per perpetuare se stessa e i suoi cicli. Concepire l'esistenza di un dio che regoli tutto questo è contraddittorio (se esistesse, perché non dovrebbe permettere solo il bene?) e inutile.

La filosofia nel boudoir, con il pretesto dell'iniziazione sessuale di una giovanetta da parte di alcuni personaggi particolarmente *dissoluti* permette a De Sade di esporci con completezza il suo pensiero. In coerenza con quanto detto a proposito dell'ateismo, è un pensiero radicalmente libertario, razionalista ed individualista. Tutto è lecito all'individuo: il solo fatto che si possa fare una cosa significa che rientra tra le cose che la Natura esige che sia fatta per la sua perpetuazione. Tra i *diritti* naturali dell'individuo c'è quello al piacere, da perseguire con ogni mezzo, anche attraverso il dolore e la sofferenza altrui. Anzi, il piacere aumenta se è conseguito attraverso delle vittime: non ci si deve curare di queste ultime, perché se soffrono, se addirittura muoiono a causa del loro carnefice ciò non è altro che un processo naturale, visto che la natura usa la morte come strumento per ricombinare la materia.

Ne emerge, qui come in *Justine*, una sorta di *radicale darwinismo sociale ante litteram*, in cui l'uomo, il forte, ha non solo il diritto, ma anche il dovere di perseguire il suo piacere e il suo benessere a scapito dei deboli, dovendo obbedire ad una sorta di imperativo naturale. I deboli sono i poveri (De Sade auspica la eliminazione fisica dei mendicanti) e le donne, viste spesso come strumento del piacere maschile.

Il sesso libero non è quindi per De Sade uno strumento di liberazione, ma un modo per riaffermare il diritto/dovere di alcuni di servirsi di ogni mezzo per raggiungere il proprio benessere e piacere.

Insomma, il pensiero di De Sade prende sicuramente le mosse da un afflato libertario e di rivolta contro le convenzioni sociali e religiose delle epoche in cui visse, ma approda a lidi di individualismo che ricreano una nuova gerarchia dove il benessere di pochi eletti pretende la sofferenza dei molti. Siamo a mio modo di vedere alle radici di correnti di pensiero che avrebbero attraversato nei secoli successivi la cultura europea, generando visioni sociali e politiche opposte e fornendo anche basi teoretiche a regimi come quello nazista. In fondo De Sade rappresenta e sintetizza pienamente gli estremi filosofici e le contraddizioni insite nella cultura borghese che stava facendosi egemone.

Molto meno significative per capire il pensiero sadiano sono i racconti, che in quanto *ufficiali* sono più autocensurati e si incanalano lungo un *mainstream* moralistico. Sono comunque una piacevole lettura.

Le lettere, scritte dal carcere alla moglie e ad altri personaggi, ci permettono di entrare nel mondo minuto di De Sade, nelle sue sofferenze umane, nel suo sentirsi (ed essere) facile vittima della morale corrente. I tre brevi saggi finali nulla aggiungono a quanto già precepito negli scritti maggiori.

Resta da avvertire il lettore che in particolare ne *La filosofia nel boudoir* e in *Justine* le descrizioni delle pratiche sessuali estreme sono molto esplicite ed a volte disturbanti: del resto *disturbante* le nostre certezze è l'intero pensiero del divin marchese.

♥Mary♦Sweet♣Dreams♠Are♥Made♦of♣This♠ says

To really appreciate his works you have to think about the time period in which they were written. I read his literary works when I was younger. It put the scare in me when I was a kid but I'm glad to have read them as it is good to know of the world and how some people think. 120 days of Sodom had me paranoid for a very long time (still don't regret reading it). Marquis de Sade was a grade A asshole; utterly disgusting. But I recommend everyone reads this.

