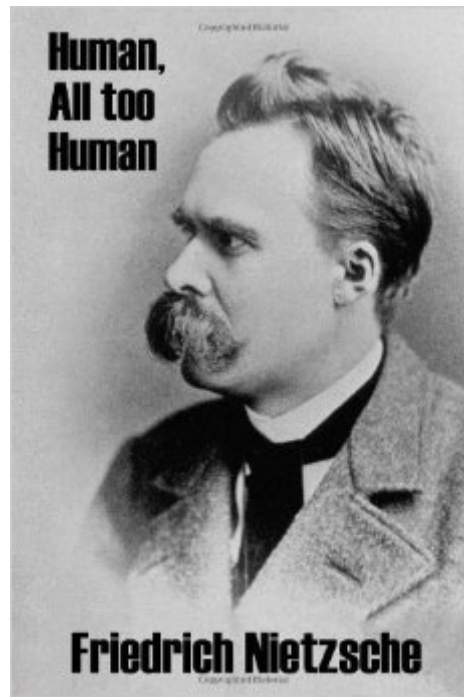


The book was found

Human, All Too Human



Synopsis

Nietzsche examines morality, religion, government, and society with his characteristic wit, perception, and unflinching honesty. This volume includes his original Preface, plus "Of the First and Last Things," "History of the Moral Feelings," and "The Religious Life."

Book Information

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Customer Reviews

Friedrich Wilhelm Nietzsche (1844-1900) was a German philosopher, cultural critic, poet and composer, most known for his statement, "God is dead." He suffered a mental collapse, and spent the last eleven years of his life in a psychiatric clinic. He wrote many books, such as *Basic Writings of Nietzsche*, *Thus Spoke Zarathustra*, *The Twilight of the Idols* and *The Anti-Christ*, *The Gay Science: With a Prelude in Rhymes and an Appendix of Songs*, the posthumously-published *Will to Power*, etc. As a young man, he even tried his hand at composition [*Complete Solo Piano Works*]. [NOTE: page numbers below refer to a 182-page hardcover edition.] He wrote in the Preface to this 1878 book, "Thus, then, have I evolved for myself the 'free spirits'™ to whom this discouraging-encouraging work is dedicated. Such 'free spirits'™ do not really exist and never did exist."

This is a series of philosophical meanderings by Friedrich Nietzsche, originally published in 1878 (1909 edition), through the psychology of man, the genesis of moral behavior, further building toward *Beyond Good And Evil* and many other ideas and notions adherent to the philosophy

Nietzsche had built just past the turn of the 20th century. In rather succinct fashion Nietzsche states his precepts, in his often dark lofty way and leaves the reader with, if nothing else, a good sense of education. An interesting read, certainly, even if you don't agree with the principals. This is a third of the work as an entirety. Opening with what the world thinks of his work, toward which his contemporaries are inclined: Nietzsche's work, his philosophy, outlines a world of distrust, and worse - ultra-morality. Our concern then becomes the 'free spirit': a contra, a willing assailant on the standard value, an individual who pierces the veil of human nature and is able to live with that insight, that KNOWLEDGE. Nietzsche opens with an attack upon current metaphysics: The worst systems of knowledge adhere to metaphysical grounds. 'The universal, primordial law of the apprehending subject consists in the inner necessity of cognizing every object by itself, as in its essence a thing unto itself' (347) and this followed by the fact that we're very selfish creatures, and there is nothing that has value unless it, in some way, relates to ourselves. And also that our perceptions are encased in this particular time-frame, static, and expecting to remain so which fosters a reliance on the metaphysics, but again, only in that it remains personal. Pleasure is to be sought and pain to be avoided.

HUMAN, ALL-TOO-HUMAN / MENSCHLICHES, ALLZUMENSCHLICHES (Friedrich Nietzsche) A review by Joseph Suglia The following will not have been an interpretation of Nietzsche's Human, All-too-human. It will have been a commentary: Commentaire? as the French say. 'How to silence?' • In other words: How should the commentator silence his or her own voice and invisibilize his or her own presence in order to amplify the sound of the text and magnify the text's image? An interpretation replaces one meaning with another, or, as Heidegger would say, regards one thing as another. A commentary adds almost nothing to the text under consideration. Nietzsche's Psychological Reductionism and Perspectivalism Human, All-too-human is almost unremittingly destructive. For the most part, it only has a negative purpose: to demolish structures and systems of thought. However, there is also a positive doctrine within these pages, and that is the doctrine of total irresponsibility and necessity (which I will return to below), and the promise of a future humanity that will be unencumbered by religion, morality, and metaphysics. In the preface of the second edition (1886), Nietzsche makes this thrust and tenor of his book clear with the following words: The purpose of the book is 'the inversion of customary valuations and valued customs' (die Umkehrung gewohnter Wertschätzungen und geschätzter Gewohnheiten). The highest values are reduced to the basest human-all-too-humanness of human beings. This is a form of psychological reductionism: Once-good values (love, fidelity, patriotism,

motherliness) are deposed.

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