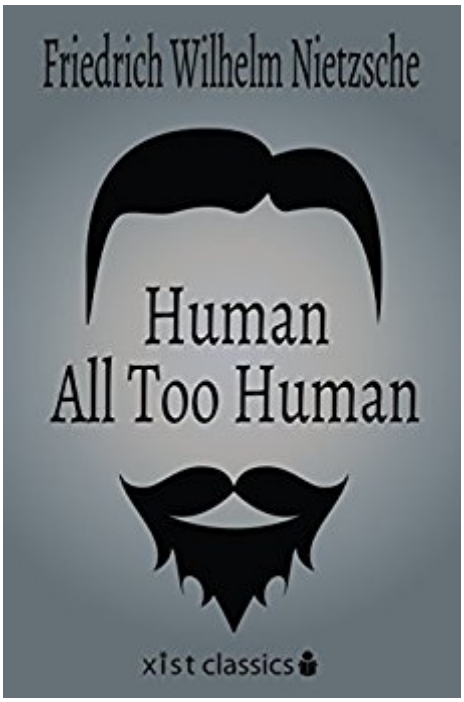
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Human, All Too Human (Xist Classics)



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Synopsis

A fundamental work for understanding Nietzsche Ã¢â ¬Å“There is not enough love and goodness in the world to permit giving any of it away to imaginary beings.Ã¢â ¬Â• Friedrich Wilhelm Nietzsche, Human, All Too HumanFriedrich Nietzsche viewed science as key to undercutting traditional metaphysics. In Human, All Too Human, the philosopher descibes science as a crucial step in the emergence of free spirits who will be the avant-garde of culture.

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Customer Reviews

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 entirity.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. This is the base reason why anybody does anything they do, it is perceived (operative word) that this activity, action or behavior works to their favor. The same is true for people who engage criminal activities - the perceived gain is related directly to pleasure. This coincides with Nietzsche's `Will to Power' - doing what is ultimately good for the individual, even if it's a `bad' act, for as we see below, the individual is to remain unaccountable.There is no such thing as the `free will'. Man is controlled by his heredity and environment, and has no hand in his demeanor, behavior or reactions. This comes into more prominent play with elaboration on the section regarding the History of Moral Feelings (575), in which Nietzsche again argues that because `good' and `bad' are ambiguous terms, an individual can't really but be blamed for anything other than a lack of knowledge which has thwarted the expansion of his mental horizons and faculties, thus limiting his rational capacity. And consequently all moral strivings should proceed, rather, toward wisdom than `good' and `bad' feeling.Morality is discussed in its phases. First is the transition from conduct which is immediately gratifying to that which is delayed based upon permanent usefulness. Secondly, a life is to be led upon principles. And lastly the individual decides for himself what is `honorable and what is useful' (974) Morality is dictated to us by / from either stronger persons, or stronger entities - one of Nietzsche's more formidable opponents: `the state'. From this point we must refer to the previous comments regarding unjust perceptions, options, notions and the need to become wiser as it regards the labeling of individual experiences.Dream psychology: The mind trying to reason, rationalize, the physical sensations the body endures while the sleeper sleeps. The major causes of bizarre dreams are that an `inadequacy of distinction' and an `error of comparison' are the probable reasons of dream nature. The memory is very fallible and becomes even more so when pseudo-conscious.Tying all of this together is the idea that being

unjust is a fundamental error in human interaction / observation. This because anything under observation, is so observed, incompletely and thereby the summation of analysis is inaccurate. `All estimates are summary and must be so.' (521)The final segment of the work contains Nietzsche's thoughts upon Religion. He proceeds through the fallacy in Christian living, morals, asceticism and offers his view points regarding the origins and ends of these tenents. Nietzsche attacks religious scruples, the priests perpetuating the religion, and the nature of the religion of the weak, abased creatures who consider themselves pious to a cause. This is what amounts to the preliminary arguments for `The Anti-Christ'.Quotes:`The most usual erroneous conclusions of men are these: a thing exists, therefore it is right... So also: an opinion gives happiness...' (501)`We are primordially illogical and hence unjust beings and can recognize this fact' (527)`everything outside of the personal has no existence for them or at the utmost is observed as but a faint shadow. Consequently the value of life for the generality of mankind consists simply in the fact that the individual attaches more importance to himself than he does to the world.' (540)`No one is responsible for his acts, no one for his nature; to judge is tantamount to being unjust. This applies as well when the individual judges himself.' (671)`The shortness of human life leads to many erroneous assertions concerning the qualities of man.' (680)`The calling of almost every man, even of the artist, begins with hypocrisy, with an imitation of deportment, with a copying of the effective in manner.' (766)`things we cannot accomplish ourselves, we are apt to criticize unfairly.' (795)`Whoever promises somebody to love him always, or to hate him always, or to be ever true to him, promises something that it is out of his power to bestow.' (820)`For this purpose he bestowed hope upon man: it is, in truth, the greatest of evils for it lengthens the ordeal of man.' (881)`Without pleasure, there is no life; the struggle for pleasure is the struggle for life.' (1109)`Forbidden Generosity - There is not enough of love and goodness in the world to throw any of it away on conceited people. (1355)

Definitely a thinking person... He and Voltaire will never be booked to play "The Vatican", where thinking, unless on a church mission, was/is a punishable pagan act as described by St. Bernardi of Clairveaux in the 12th Century.Churches admonish their followers using the same approach as athletic coaches who have styled their own "can't-miss-systems"... Their cry being, "do-as-I-say", translates to: "DON'T THINK, YOU'LL WEAKEN THE TEAM!"

It is a must to be read.

The following review pertains to the Cambridge Texts in the History of Philosophy edition of Friedrich Nietzsche's `Human all too Human' edited by Schacht and translated by Hollingdale. The current text is compilation of three texts, `Human all too Human' (1878), `Assorted Opinions & Maxims' (1879) and `The Wanderer & His Shadow' (1880). These texts were rereleased 1886 as a 2-volume set with new prefaces. As with the majority of Nietzsche's work these texts received little recognition during the author's lifetime.First, kudos to Cambridge University Press for its the Texts in the History of Philosophy series with its objective of increasing access to important but lesser known philosophical works. This series promises to be an excellent resource for students of philosophy. This edition of Human all too Human is a helpful and accessible compilation of some of Nietzsche's lesser known writings. While translation is always a challenging and often a contentious issue, Hollingdale appears to have achieved an appropriate mix of readability and literalness - he is effective in maintaining the poetic feel of Nietzsche's prose. One minor criticism of this edition is the small font, while probably necessary to keep the text to a single volume; it can make reading less comfortable.With regard to the work itself, Human all too Human is often seen by scholars as a transitional work in Nietzsche thought. And, has tended to be overlooked in English for reasons of accessibility (limited translations) and perception (not seen to add to his latter corpus). For example, Walter Kaufman the great post WWII popularizer of Nietzsche did not choose to translate these texts.While clearly the themes evidenced in Human all too Human are further developed in Nietzsche's later work, I believe the text has its own inherent value. Though somewhat more nuanced and less polemical than his more mature work, it provides wonderful insight into his views on a plethora of subjects, religion, art, epistemology, psychology, sociology and culture. It is also a treasure trove of ideas that are further developed by subsequent thinkers such Freud, Jung and Heidegger etc. Overall, it is a brilliant, insightful and wide-ranging text - highly recommended for all students of modern philosophy.

Older translation of book which in my opinion uses words and phrases not often heard of in the current day and age. The rj hollingdale translation I have found is much easier to digest for ''today's generation." All in all I would definitely recommend to anyone who wants to take steps with regards to self enlightment. There's a free version of this as well on a website I think is called gutenberg

Love me some nietzsche! stoked this was free .

ok read

Kindle version is badly truncated; only has 144 out of the book’s 608 aphorisms.

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