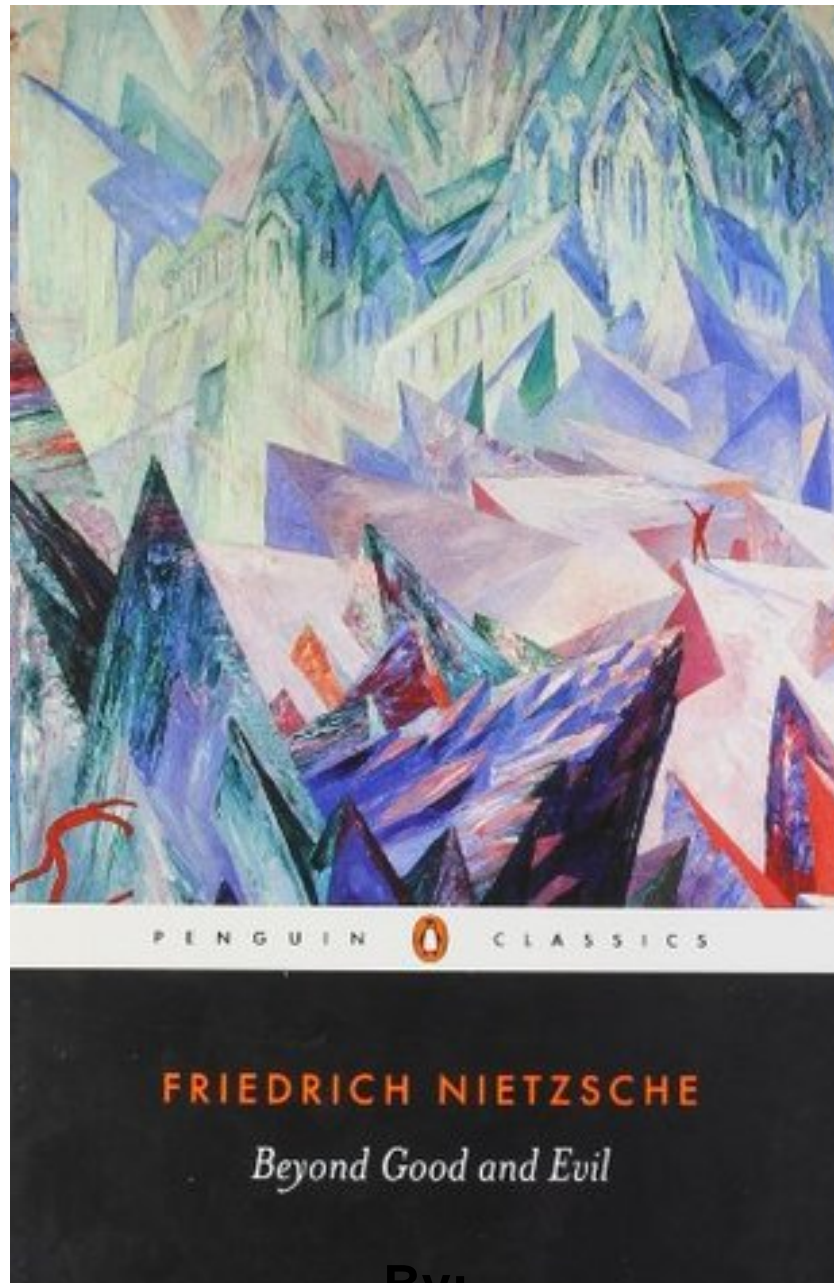


Beyond Good and Evil Book PDF Download



By:
Friedrich Nietzsche

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What people Say:

J.G. Keely

I can think of few instances where an author's reputation is more different from the reality of who he was, what he believed, and what he wrote--perhaps only Machiavelli has been as profoundly misunderstood by history. Today, Nietzsche tends to be thought of as a depressive nihilist, a man who believed in nothing, and an apologist for the atrocities of fascism--but no description could be further from the truth.

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There probably are not many men who had more reason than Nietzsche to feel resentful and miserable: he grew up a sickly child, prone to severe headaches which often left him literally blind with pain. Then, during his brief career in the cavalry, he tore several muscles in his side, and while serving as a medical orderly in the Franco-Prussian war, contracted a number of diseases. These incidents would affect his health for the rest of his life, leaving him bedridden and in pain for hours or days at a time.

It would not have been unreasonable to give in to misery and bitterness under such conditions, but on those days when Nietzsche felt well enough to write, he would emerge from his room with renewed passion and vigor, taking long walks in the beauty of the countryside before returning home to labor in producing a philosophy not of misery, but of joy. Contrary to his reputation, Nietzsche rejected nihilism outright--he thought that if the world does not provide your life with a clear meaning, it is up to you to go out and find one (or create one), not to wallow and whinge.

Likewise, he spent much of his life railing against the foolishness of nationalism and bigotry--indeed, his famed falling out with the composer Wagner was over the increasingly nationalistic style of music the latter was producing. So, that being the case, how did he gain such an unfortunate reputation at all?

The first reason is that, after his death, his sister took over his estate, and as she herself was a German nationalist and anti-semitic (as was her prominent husband), she had a number of her brother's papers rewritten to support these execrable positions and then published them posthumously in his name. Of course, this couldn't have fooled anyone actually familiar with Nietzsche's works and ideas, as the rewrites were in direct contradiction to his previous writings, but

it still fooled many.

The second problem with the interpretation of his work is one that mirrors Machiavelli precisely: the author's observations on the nature of the world are mistaken for suggestions for how the world

be. It's like reading a book about crime scene investigation and, because it admits that murder exists and describes the methods by which it is done, assuming that it is an instruction book for murderers, when in fact it is the opposite: an instruction of how to combat them and stop them.

Both Nietzsche and Machiavelli had a similar approach: so the world can be a brutal place, a place where people gain power not by being wise and respected, but by dominating and taking advantage of others--what are we going to do about it? For Nietzsche, one of the necessary things we must do to free ourselves from this dominance over body and mind is to recognize that 'good' and 'evil' are just words, words that have been used by the powerful to justify anything they might choose to do--their 'just wars' against the 'evil foe', while that foe invariably preaches the same story in reverse, painting themselves as the hero, while in actuality both sides are motivated by greed and the desire for power.

Samadrita

- by Nietzsche's

(with the borrowed use of an uncouth female GR reviewer's desktop)

i)I hate Germans and their silly jingoistic sense of self-worth.

ii)Women are fucking stupid and have no depth.

iii)No bloody German university or professor spares a thought for my writings. Miserable old fools. I approve of the lone,

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i)I hate Germans and their silly jingoistic sense of self-worth.

ii)Women are fucking stupid and have no depth.

iii)No bloody German university or professor spares a thought for my writings. Miserable old fools. I approve of the lone, goodly Danish professor who sees the value of my work though.

Keith

For those of you who are unfamiliar with him, Friedrich Nietzsche was an angry little man who protected himself from the Mean Old World by swaddling himself in an exaggerated ego (and an even more exaggerated moustache).

Rather than suggest that you read any or all of his works, I've taken the liberty of creating a "Nietzsche Book Generator" that you can use to construct your very own philosophical tomes, in the comfort of your own home!

Just follow these simple steps:

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Just follow these simple steps:

1) Make one or more completely ridiculous claims

2) Cover your ass by asserting that anyone who disagrees with you is simply too stupid to understand what you're saying (aka "The Emperor's New Clothes" method of argument)

3) When you run out of things to say, just write the most misogynistic thing that comes to mind

Bniep

I recommend, but with a warning. The vast majority of people will not get much out of this book. Filtering through these reviews, I see a lot of people who are clearly not meant for Nietzsche's writing. They tend to fall under a couple of categories

1) Easily Offended: when Nietzsche says something they find offensive, they are turned off reading the book. Nietzsche will offend you. However...

2) People who make a superficial reading and criticize accordingly. This follows from 1. Those who are in

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1) Easily Offended: when Nietzsche says something they find offensive, they are turned off reading the book. Nietzsche will offend you. However...

2) People who make a superficial reading and criticize accordingly. This follows from 1. Those who are initially offended always seek more ways to find themselves offended, and read Nietzsche like he was an idiot. Seek and ye shall find. If you want to read Nietzsche as such, he will give you plenty of material.

3) Those who want a clear list of premises and a linear argument. Nietzsche's thought is ordered. Much of this book develops thematically though, and not through premises. Some won't like that style, but there is a reason Nietzsche is renowned for his writing. This leads into...

4) People who don't think like Nietzsche. Because Nietzsche doesn't write straight treatises, you need to understand the lines of thought he proposes. Those who don't see those lines commonly write negative reviews complaining about how Nietzsche doesn't "prove his assertions". This leads to the final...

5) People who don't understand Nietzsche's project. This also has a lot to do with Nietzsche's style. This book is not supposed to give formally structured arguments. If you read Nietzsche according to some rubric you deem appropriate, you miss his point entirely.

Suggestions:

Trevor

290. Every deep thinker is more afraid of being understood than of being misunderstood.

If Nietzsche had started here " rather than nearly ending with this thought " he might have been more comprehensible. His readers might have said " oh, right, so that is how it is going to be, is it? We're dealing with some smart-arse that is going to play games with us " well, play away!

But, he doesn't start here " he starts here:

“SUPPOSING that Truth is a woman--what then?”

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Now, my lecturer at university got very excited over this idea. In fact, he was writing his doctorate on precisely this idea “ called it something like “Nietzsche’s Women”. So, I pretty much read this book as if it was written as an exploration of truth being defined as whatever a sort of German version of Victorian sexual relationships would have had the stereotype of “woman” be. And really, Nietzsche, to me, simply doesn’t sustain this metaphor at all. Later in the work, when he talks of women (a highly sexist version of women, admittedly) but he talks of women, not of truth.