



# Daybreak: Thoughts on the Prejudices of Morality

*Friedrich Nietzsche , R.J. Hollingdale (translator)*

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**Daybreak: Thoughts on the Prejudices of Morality** Friedrich Nietzsche , R.J. Hollingdale (translator)

Daybreak marks the arrival of Nietzsche's 'mature' philosophy and is indispensable for an understanding of his critique of morality and 'revaluation of all values'. This volume presents the distinguished translation by R. J. Hollingdale, with a new introduction that argues for a dramatic change in Nietzsche's views from Human, All too Human to Daybreak, and shows how this change, in turn, presages the main themes of Nietzsche's later and better-known works such as On the Genealogy of Morality. The edition is completed by a chronology, notes and a guide to further reading.

## Daybreak: Thoughts on the Prejudices of Morality Details

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## J-Man says

Baš kad pomislim da sam pro?itao sva najve?a Ni?eova dela i da su mi ostala samo ona manje važna do?e jedna ovakva knjiga gde on demonstrira svu svoju snagu mislioca, psihologa, pronicljivog i poštenog filologa i možda i najve?eg sinteti?ara u istoriji filozofije.

Tako?e, iz celog njegovog opusa ovo delo je o?igledno najviše uticalo na Mišela Onfrea.

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## Christian says

At this point, for Nietzsche, his fundamental critique of morality is something of a higher indifference than he fathered to his readers in Human, all too Human. It is more than fair, and sound even, to recollect a quoting from his preface to the work of Daybreak or Dawn. "This Preface comes late, but not too late; what difference, after all, do five or six years make? A book, a problem such as this, has no hurry; besides, both of us, I just as much as my book, are friends of the lento. Having been a philologist is not for nothing; perhaps you remain one, a teacher, in other words, of slow reading -- in the long run, you end up writing slowly as well. Nowadays it is not only a matter of habit for me, but also one of taste, a malicious taste perhaps?" Let's wend from there...

So he's retained here a positive, active and provocative view on the world while trying to best understand the foundation of the claims that have been assessed morally about existence, and if there is any fundamental merit imbued within them. In other words, he still performs his playful logic in opposition to the moral prejudices of German philosophers Kant and Schopenhauer, and even the devotees to the Christian morality still prevalent in activity of today's Western culture. While the assault on Christianity has become more solid, frank and cold-like, he speaks as different characters in many passages and sections which intimately compels or should compel the serious reader to question these inner drives and motives they experience which is natural and not of their complete control. Again: he emphasizes in deconstruction of Schopenhauer's pessimism and subjectivity, that the belief of a moral certainty as actions righteous and predetermined are only based on the omission of their occurrence. Has he notes in Book II: " Moral actions are, in truth, "something other" than moral truths -- more we cannot say: and all actions are essentially unknown. Belief in the opposite was and is universal: we have the oldest realism operating against us; up until now humanity thought: "an action is what it appears to us to be." I recall him noting in his essay 'On Truth and Lies in Non-Moral Sense' that the "appearance" of things is a slippery word to involve with logical dispute and reaching for the root of issues and such. He demands early in the book that if humanity rids of the belief that life is evil, sinful, and wrong, then we could move ahead. This of course leads to that emptiness of feeling with a simple questioning of the value of living. And this concerned him through the entire writing of the book.

In continuance of the previous explanation, I'll elaborate his impassioned interest on the aesthetical use of art. His concern for humanity expanded in a crass way for them to accept that life provides misfortune and strenuousness, that morality is a complex tool malleable and should not be wielded in just one direction. Calling in the Greeks, his admiration for them illuminates through his passion as well as intellectual exertion of their progress; which, as an old species, affirmed life as tragic but still livable in travail through aesthetic valuations. For example: the creating of their gods was to bear the tragedies of living, but then at times, if not favored directly (which was also their interpretation), they'd rage against their own creation and still traverse

the earth with fanatic oomph. So Nietzsche assessed a devastation of mankind's universal attitude to life at the time, and this attitude is still relevant now; the Christian morality, which depends on the science of its hidden needs to dominate over its enemies (it claims life as its enemy), has reprimanded the nature of the world to not confront the gloom and loom of which the Greeks accepted. Self-experience of denouncing the world anomalous and life-unyielding portrays to one's conscience two distinctions, which form as options: accept of the world what you sense or delude your senses in favor of an evil compromise on the body... It's resulting of my observation in criticism to the ethos of today that the latter is still welcomed.

So what does it really mean, then, for Nietzsche? Living and still having to discover daily that we are not in control of our will as to the degree we posit? This book very much closes off with certainties that didn't sum up Nietzsche's philosophy for he had yet to develop his ideals. Fortunately, he idolizes those that can read him sensibly and patiently and may have evenly intimately requested throughout the entirety to be understood as unsure of themselves. Recalling art once more, his elaboration of the average individual inclined to music (whether listening or creating), the poet and their over-witty style of expressing nature's simplicity, and even the philosopher's desire to hatch an impression on his readers for the sake of feeling exalted -- he only latched to those things inquisitively, which is to elaborately say his 'thoughts on the prejudices of morality' are something like a set of tools used to undo what has been built from the common view of morality and draw some new attention to its elasticity.

All in all, it's a powerful book. One shouldn't read it with hopes of coming out complete of happiness or even melancholy. Somewhere in between the two aforementioned feelings one should be accepting life as it goes, trusting what comes to them, as a burden for pain can give birth to the beautiful... Maybe then one's daybreak comes too.

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### **Mack Hayden says**

Another insightful and incisive volume by this hammerhead philosopher. This one really cemented for me that the picture of Nietzsche as a morose, despondent, and nihilistic philosopher is a caricature. He can be read that way, but I think it ignores just how dedicated he is to affirming life in all its shades and colors. He builds a great case here that one of the main things keeping human beings in darkness is their relentless need to categorize and moralize any given circumstance, internal urge, or external force. To see the dawn is to take that pressure off oneself and, not just admit, but celebrate the messy contradictions and paradoxes of the human condition and the world in general. It's an existentialist message conveyed exuberantly; what's not to like?

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### **Ivan says**

È una continua sfida leggere Nietzsche, perché costringe ad interrogarsi sulle proprie credenze e valori acquisiti. Intravide e descrisse lucidamente il nichilismo che ci travaglia e permea totalmente la nostra società e le nostre coscienze. Sembra che attacchi la civiltà occidentale e il suo logos che si è formato in 2500 anni, ma in realtà i suoi attacchi sono solo irose e graffianti costatazioni di una grande crisi in atto. Non credo che il superamento della crisi dei valori che dura da tanto tempo e che dilaga si possa trovare nelle ricette e nei ditirambi del nostro Nietzsche. Penso che seguendo le sue indicazioni si arrivi solo al suicidio e alla depressione, tranne forse pochi, o alla mania smodata di grandezza.

Mi tengo le mie povere e banali credenze, mi attacco sempre con più convinzione al Cristo e al Dio di Abramo, Isacco e Giacobbe e leggo sempre più volentieri le pacate e silenziose riflessioni di Pascal.

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### **Timothy Ball says**

"Don't forget!-- The higher we soar, the smaller we appear to those who cannot fly."

Incredible book. I'll be re-reading it for the rest of my life.

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### **Nikos Tsentemeidis says**

?τι και να πεις για τον Ν?τσε ε?ναι λ?γο. Ακ?μα κι αν δεν συμφωνε?ς με ?λα ?σα λ?ει, ανο?γει ν?ους ορ?ζοντες στην σκ?ψη σου. Σ?γουρα βοηθ?ει το γεγον?ς ?τι γρ?φει πιο εκλα?κευμ?να, σε αντ?θεση με τον Σαρτρ ? τον Καντ.

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### **Nate Markham says**

Great book, a hidden gem of literature. I think this was only recently translated. He begins his case for inherited morality (touches on it in *Human All Too Human*, stated more explicitly here), strengthens his materialistic/naturalistic argument, presents a famously fatal evaluation of Christian morality, and offers a slew of penetrating psychological insights which have had literary influence that in many ways cleared a path for evolving the way people think today. This is Nietzsche as Nietzsche for the first time in his work.

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### **Chris\_P says**

I first came across Nietzsche 7 years ago with *Antichrist*. It was a sort of Epiphany to me. Then came *Zarathustra* which shook me to the core. Every now and then I open it and read a few passages like christians do with the holy bible.

*Daybreak* is a collection of aphorisms concerning a large variety of topics, from every-day things like the feeling of shame, to deeper, more delicate matters like the perception of morality and sin. Nietzsche, a hater of pretentiousness, fights it as always breaking down the tower of stereotypes and superstitions nourished by the closed minds of his time that are more or less the same as always.

Sky-high, timeless philosophy by one of the greatest minds in the history of mankind.

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### **Hadrian says**

I first read Nietzsche as a solemn young adolescent who saw it as his duty to oppose and tear down

everything. I turned away from it for a while, but now that I am a bit older I am starting to appreciate just how good Fritz can be.

Daybreak is one of Nietzsche's more obscure works - it's not as forceful as Beyond Good and Evil, not as poetic as Thus Spoke Zarathustra, nor as deranged as Ecce Homo - but one which embodies the most discussed aspects of his philosophy. Nietzsche adheres to that aphoristic form which he so loves, but his approach here is from a few teasing questions which build into a more cogent whole. the role of morality and his critique of the Christian (mainly the 19th century German Protestant) concepts of sin, guilt, and punishment, which he views as parasitic to a more genuine morality (For a good example, see part 103). He looks back to his first loves, the ancient Greeks, and holds up the pre-Socratics as a past model of morality, and Thucydides as a honest chronicler of power.

Nietzsche never really goes away. He asks questions which reverberate within the human skull. He pounds away with a hammer at custom, at morality, at tradition, at even his own *Germanness*. His tart remarks here are later refined into something more subtle and powerful in the Genealogy of Morals, but there are still passages of wisdom here. My personal favorite is section 423, *In the Great Silence*, on the mocking silent beauty of nature. There is much to reread and pick from here.

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### **Ronny says**

Admittedly, I did not finish this book. Since it's a collection of aphorisms, I skimmed through it. Nietzsche had some interesting things to say; like how our free will was an illusion and our psychology was more akin to one desire competing against another rather than a passive observer choosing whether or not to succumb to a desire. At other times, his aphorisms left me cold. Part of it was his writing style; he didn't develop any system of thought (yes, this is his style, but still), but presented his views as pronouncements.

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### **Jude Bee says**

This is the dude who attacks every dude and, in the process, himself, of course. That's exactly why I love reading this dude. No dude is exempt from this dude's attack. Gotta love a dude with no exemptions.

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### **Thomas says**

3/5 - compared only, of course, to what comes after.

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### **Nina Del toro says**

"A book such as this is not for reading straight through or reading aloud but for dipping into, especially when out walking or on a journey; you must be able to stick your head into it and out of it again and again and discover nothing familiar around you" . Just like writer wrote about Daybreak.

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### **Jordan Peacock says**

Nietzsche is a spirit brother, to an uncanny degree.

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### **Karl Hallbjörnsson says**

Start date inaccurate; don't remember when I started. This is a great book. It tends to swing up and down in quality, though, but the last 25% or so were pretty brilliant in my opinion, so I guess it's true that the ending of a work is very important to its reception and conception... I guess... but anyway — recommended to all Nietzsche enthusiasts.

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### **Xander says**

For a long time I was planning to read the works of Friedrich Nietzsche. Recently I decided to start and some quick research pointed me to *Morgenröthe* (Daybreak/Dawn of Day) as a good starting point. The sources I read, claimed that this book sets out Nietzsche (in)famous philosophy, which he further develops in his future works.

But I have to be honest; I don't know what I have just read. Maybe it's the quality of the translation, maybe it's me, but maybe it's Nietzsche - or a combination of all three. I am familiar with Nietzsche's philosophy from second hand sources, mostly later philosophers writing/lecturing about Nietzsche. I recognize many of the themes that I was familiar with prior to reading this book. But frankly, I find the major part of this book to be hard to digest - or stomach?

The upside is: now I realize that reading second hand literature on Nietzsche is pointless. The man talks in such obscure metaphors and cryptic language, that almost any interpretation goes - or seems to go. Most of the book is written by a philologist, using ancient thinkers, writers and works and applying these sources to the human psyche. Nietzsche is, in my experience, a philologist who starts to psychologize humanity and seems to spin out of control.

Most of his psychological insights into human beings is clearly flawed. He seems to eulogize the life of the solitary thinker, who is - because of this peculiar lifestyle - able to conquer himself. The book is full of resentment towards Christianity, (common sense) morality, women and beneficence; it is also full of adulation of victory, soldiery, loneliness and a contemplative lifestyle. I will use Nietzsche's strategy and exclaim him to be projecting himself onto humanity.

Almost no sane human being would like to be 'good', as measured by Nietzsche's standard. We enjoy company of others, we like being good and compassionate to others and we certainly don't want to spend the rest of our lives occupied with our own thoughts. Nietzsche seems to be obsessed by his own contemplation, and this leads him to grand conclusions. Human beings strive for power, over themselves, over others, over the world; human beings are (at least most of them) slaves-turned-masters; human beings are sick, suffering from their own passions and emptiness; and that we killed god doesn't help much either... Morality should be seen for what it is: an illusion. There is no morality, we should be radical skeptics about all forms of

morality, and we should primarily be concerned by improving our own lives. (It is interesting to note that Nietzsche seems to claim that compassion for others is impossible without first having compassion for oneself; a hateful man will seek himself in others and will hate them subsequently.)

In general, Nietzsche was a sickly individual, a recluse and a spiteful human being. This shows in his philosophy: he advocates solitude, victory (over passions, over others, etc.) and power, and thinks he knows the psychology of mankind, while he only knew his own psyche - by projecting it onto others. I didn't really enjoy reading this book, but it wasn't wasted time either. The primary reason for this, is that this type of books is too much literature, too little fact - but since this book was written in 1881 this is not so strange: psychology has progressed a lot since then.

I look forward to read more of Nietzsche and am curious if my opinion of him and his philosophy will change in due time.

**Daniel says**

The best translation of Nietzsche's early aphorist style.

Lanko says

*"The general knowledge of mankind has been more effectively promoted by fear than by love; for fear tries to find out who the other is, what he knows, what he wants: it would be hazardous and detrimental to be deceived on this head. Love, on the other hand, has a secret craving to discover in the loved object as many beautiful qualities as possible, or to raise him as highly as possible: to be thus deceived would be delightful and propitious, – wherefore love indulges in it."*

Nietzsche is such a genius. He should be read and analyzed in every school.

I've been reading this in small bits since August of last year, and apparently, that's how Nietzsche intended the book to be read:

*"A book like this is not intended to be read through at once, or to be read aloud. It is intended more particularly for reference, especially on our walks and travels: we must take it up and put it down again after a short reading, and, more especially, we ought not to be amongst our usual surroundings."*

Nietzsche is such a great read to kick in the teeth all the bullshit currently going on.

**ZaRi says**

## **Tony says**

One of my favorite Nietzsche texts. Too bad the world wasn't quite ready for this style of thought. Might have avoided two world wars and several other smaller skirmishes.

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