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Nietzsche and the Building Hammer

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SUMMARY

This article aims to present and make relevant Nietzsche's philosophy, and the meaning of some elements used by the aforementioned philosopher in relation to the hammer, which, for many, is nothing more than a simple tool, but which in Nietzsche assumes a wealth of meanings.

Keywords: Philosophy, Human, Hammer

ABSTRACT

This article aims to present and make relevant Nietzsche's philosophy, and the meaning of some elements used by the philosopher in relation to the hammer, which, for many, is nothing more than a simple tool, but which in Nietzsche assumes a wealth of meanings.

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1. Introduction

This article is a curiosity about why the hammer was placed in the philosopher's hand, which the real meaning of this tool in the construction of Nietzsche's philosophical thinking. I will pay attention to Nietzsche's own works, such as *Twilight of the Idols*, *Antichrist*, *Ecce Homo*, *Thus Spoke Zarathustra*, *Genealogy of Morals* etc. and an article written by Vítor Burity da Silva entitled "The Nietzsche's philosophy and the affirmation of life."

2. About Nietzsche

The philosopher Friedrich Wilhelm Nietzsche was born in the city of Röcken in Germany, more precisely on 10/15/1844, living until he was 55 years old, where he died in the German city of Weimar. A cultured man, with precise and provocative speech, this was Nietzsche as he developed his philosophy. Friedrich Nietzsche, a profound and controversial German philosopher of the late 19th century, challenged the foundations of traditional morality, religion and philosophy, implementing a knowledge challenging.

3. Importance

Firstly, I would like to point out that throughout the philosophical currents, and they all have their importance, for better or for worse, the philosophy designed by Nietzsche brought us a rethinking of the knowledge constructed, and boldness to face the contrary "winds".



We point out that there is no infallible, unquestionable philosophical theory, even the one produced by Nietzsche. Without going into this merit, I prefer to nourish myself with the immense reasoning capacity of this philosopher who not only brightened the 19th century, but whose writings continue to resonate to this day, this yes, 21st century.

A new direction, we could say, was shown to us by Nietzsche when he analyzed in detail the paradigm of Christian morality, the foundations of our existence. Not an easy role, but one that said philosopher decided to face and assume its consequences. And today we have this privilege of "tasting" Nietzsche's philosophical production is enriching, more precisely, it speaks of man for man, questions and points out the paths to follow.

A legacy that also made History move, because in Nietzsche's understanding this area of knowledge was static and not dynamic. And what's more, man is the master of history and not the other way around. Here is a man/philosopher/philologist, here is Nietzsche, the hammer, the one who came to contribute to a new awakening: we are in the world and we need to adjust it to our essence.

4. The hammer and its philosophical meaning

The hammer tool is a tool capable of destroying an object, as well as building and rebuild it. In Nietzsche we see this placement of philosophy under construction or even destruction of the old customs that imprisoned man.

But this philosopher did not want to destroy all values, but those that for him imprisoned man, not allowing him to advance, to discover the essence of life (Nietzsche, *Twilight of the Idols*, 2020). Many of these values were attributed to Christian ideology, which, according to Nietzsche, made humans decadent, fragile beings without great possibilities. We must take the reins, we must reinvent, it is necessary to apply a consistent philosophy, capable of bringing man to his fullness, everything This is what Nietzsche thought and wrote throughout his life.

In the book *The Antichrist* Nietzsche states that "there is no need to beautify or decorate the Christianity: he waged a war to the death against the superior type of man." To the superior man Nietzsche understands someone who is capable of self-management, a strong man, not physically, but strengthened by knowledge, by wisdom, by the history that adds to it, that is, a superman.

Here we can observe that the aforementioned philosopher has the desire to destroy what he calls old values and build the new value, a value of man for man. "Behold, the hammer is laid to the hand", or rather, that value brought by Western philosophy centuries ago withdrew man from develop your skills, to find yourself.

It is clear that Nietzsche was bothered by what he understood as the negation of man. This denial does not represent the destruction of man, but rather his valorization, among other words,



Nietzsche could not deny the existence of man, on the contrary, he would deny himself, and his philosophy would lose its meaning, his theses would have no validity.

The word deny for Nietzsche encompasses not accepting precepts coming from Christianity, Judaism or any philosophy that imprisons man in his capacity to develop. In the face of exposed says Nietzsche: "Christianity is also opposed to every good intellectual constitution" (Antichrist, p. 62). Man is free to think, and the Christian trajectory, in Nietzsche's understanding, impeded evolution of the intellect, corrupted the natural development of human intelligence.

A philosopher who explored himself, questioning how much culture and knowledge coming from the West distorted the human figure, to the point of making it "horrible", decadent, without inspiration.

Once again, Nietzsche did not despise human nature, he was not against the evolution of man, but he was persistent in criticizing the knowledge, philosophy and knowledge produced by culture Christian, since this, according to the philosophy produced by Nietzsche, nullified the humanity of the man himself. And Silva (2023, p. 7) highlights this by saying that "Nietzsche then proposes a self-overcoming of traditional morality, that is, an overcoming of old values and a creation of new ones values".

As Nietzsche states in *Ecce Homo* (1995, p. 10): "who knows how to breathe the air of my writings know that it is an air from above, a strong atmosphere". All the effort made by this philosopher was not in vain. Today we can enjoy this philosophical, provocative, pioneering, restless knowledge in their analyses, today we have the opportunity to experience a philosophy, let's say, more than evolutionary, or rather, a philosophy that invaded the depths of human nature.

Therefore, I brought here the figure of a small work instrument, the hammer, but large in meaning when placed in a philosophical framework like the one that Nietzsche had produced.

If you ask a bricklayer and a carpenter what a hammer is for, both of them, with They will certainly say that it is nothing more than another tool to help you in your day-to-day work.

But this little instrument when immersed and introduced into Nietzschean philosophy assumes a unique role, that is, it becomes an element capable of announcing what is to come, or of destroy what has already been, moreover, it characterizes a book, the verbalization, which in the hands of a philosopher Nietzsche's template became a fundamental "piece" in the course of his philosophical theories. Being skillful and sagacious with words, this we observe in the various works developed by Nietzsche, is what brought us a horizon beyond our imagination, in particular, it made us think and be thought.

Conclusion

Together, the meaning of the hammer brought us a new horizon, a more detailed study of Nietzsche's writings and their real importance in man's life as a participant in



a transformative and transformed world. There is no way to exclude from history a philosopher who shaped History, enriched it with its questions and inquiries. We are indebted to Nietzsche, just as he was indebted to others who came before. And life goes on, and others will come in hope of finding a “habitable” place in the trajectory of knowledge. Someone needs a “hammer”?

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