

Ludwig Feuerbach's View of Human in *Thoughts on death and immortality*

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Abstract

Ludwig Feuerbach (1804-1872) was an outstanding delegate, following the tradition of Renaissance philosophers, the French Enlightenment of movement and the eighteenth – century French materialism with humane pages about people. In the process of the exploring new experience, along with the impact of contemporary German society. Ludwig Feuerbach has made significant “ahead” contributions to the history of philosophy in general and the history of classical German philosophy in particularly. In his studies, Ludwig Feuerbach has left a great legacy to be a meaningful end to researcher not only of German classical philosophy. Accordingly, the works of *Thoughts on death and immortality* (German: *Gedanken zu Tod und Unsterblichkeit*) he emphasized that it is necessary to reform philosophy in the relationship between matter and consciousness, thinking and being, spirit and nature.

Keywords: philosophy, *Thoughts on death and immortality*, Human immortality.

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INTRODUCTION

In 1830, Ludwig Feuerbach published his first work, "Thoughts on Death and Immortality" (German: *Gedanken zu Tod und Unsterblichkeit*; translated into English: *Thoughts on Death and Immortality*). In this work, Ludwig Feuerbach categorically denied the immortality of the soul, the existence of an afterlife—the world that religion affirms to its followers. He said that this theory is not only scientifically irrational but also has negative connotations in social life because it alienates people from real life problems. Ludwig Feuerbach also emphasizes that the common human psychology always wants to live forever, but that is only a moral dream, and in reality it is impossible. Also in the work, the theme of love is once again raised. Ludwig Feuerbach talks about the difference between heavenly love and earthly love, divine love and human love. He affirmed: when people love, people need to love, to love is to give. He also said that God, like man, also knows how to love, but his love transcends nature, a sentiment that humans cannot feel in the real world, and therefore, God does not understand human earthly love: “God is eternal. Love. Love is not at all still but pure activity; love is obsession, sacrifice, burning; love is fire. It is anger in which one by one exists and is selfish. Humanity, a true life, is consumed by the rage that haunts the unique and selfish nature of man; In love, man surprises himself, marvels at everything, and

is truly limited. But God surprises everything. He elevates himself above nature, the selfish existence of all living things; he is the obsession of every love and is inexplicable [2]. Regarding immortality, Ludwig Feuerbach argued that only the great acts of human reason were immortal, but in general he rejected the popular notion of immortality. Death. immortality of the soul as an individual. Ludwig Feuerbach continues to criticize religion from the point of view of objective idealism with the Christian illusion. “...But in the Christian age, life with its afterlife beliefs and moral inclinations practically exists only in the church, an existence beyond the simple natural norm,” he wrote pure and mundane life, a rational and an irrational superdense [2]. Human immortality can only be explained through the imprint it leaves on posterity, that is, through inheritance. Man may cease to exist as an individual but continue to live his life in the unceasing flow of objective spirit. Thus, the individual (Hegel term) does not die if it joins the common process of living individuals. Only thinking, consciousness and common sense of the species are eternal and absolute. Religious beliefs about personal and afterlife immortality have been disproved. In the same book, Ludwig Feuerbach expressed his views on the church and the Christian faith as follows: “Indeed, heaven is but a perceptual picture of good and happy things. merged with it, while the hell of nothingness as a

feeling represents evil and nothingness and suffering cannot be separated from it" [4]. To clarify his views on Soul and perception. Ludwig Feuerbach analyzed that perception belongs to the object of thought, while the soul is the nostalgia of people. The individual man is his own perception, as opposed to the unrealistic soul: "You perceive yourself as a real individual because only your whole inner self is the object for you" [2]. He pointed out that heaven is a place found only in the super-sense of man, where man is not himself, where religion "draws" as a title "points" for believers. heaven and hell are due to the way people act and perceive, not from God A saying that was thought to go against religion at the time Ludwig Feuerbach was uncertain about immortality and the soul where will go after separation from the body, but he also made it clear that a person's immortality only happens when their body is revived, they live in the real world, but that hasn't happened yet, in fact, neither now nor in the future: "If one wanted to find somewhere in one's belief system In early Christianity, such was the idea of personal immortality, the continuation of the individual after death in the modern era, one will find it only in the belief in the resurrection of the body" [2]. With such views as the claim war with religion, Ludwig Feuerbach books confiscated, associate professor lost.

Humans exist for an indefinite period and a definite time

As all that can be proved in his research, Ludwig Feuerbach emphasizes that God exists in another than ordinary person because God is immortal, extraordinary, existing in all substances of things. Meanwhile, man is identified by him as an individual with awareness, knowledge of himself and others. They are immortal in mortal life; they are only immortal in the perception and thinking of others. Because humans are a normal body, and they live in nature. That makes people have the characteristics of color, shape to identify them:

"I, with my sense of self, as an individual distinct from others, am immortal; I, this person, will be immortal" [2].

The second characteristic that distinguishes them from God, according to Ludwig Feuerbach, is that they have experience. Their experience is only accumulated during the course of their life and work. Time is judged by the moments of existence, measured by the individual's work experience, because "experience appears only in continuum, because experience as a determination excludes existing now, is the aggregate existence of the individual" [2] Ludwig Feuerbach believes that people's personal experience is drawn from their entire work process, their living and working activities are determined in the "now" and "now" states of experience. exist only in segments of time, through the work activity that can manifest to the outside of everyone, in definite epochs such as: "As

sunlight burns when it is concentrated and compressed, so the fire of experience is lit only by the compression of my whole being into the center of a single moment" [2]. Ludwig Feuerbach asserts, the present is the essence of all emotions. It's the specified period, not the object. For the tool to make his point of view, Ludwig Feuerbach pointed out, the nature of experience is recognized only at the moment when its characteristics can be expressed as desired, and satisfaction, is only the way people pass work activities, as distinguished from its objects.

In terms of time and time, the individual lives, experiences revolve around time, the beginnings, the possibility of all experiences are not out of this category. Experience exists in time, human objects also exist in time. Time and reality are measures of individual human experience, a certainty, time contains experiences. Therefore, Ludwig Feuerbach emphasizes that: "Where there is no time, there is no individual; where there is no individual, no experience, and vice versa." [2] Analyzing the spiritual side of human life, he pointed out that the spirit does not exist as an individual but only in existence and in reality identifies with its essence, that is, spirit. can only be identified through the individual's thoughts and understanding. Time does not appear in thought, time exists only in human experience, human thought exists at its peak, and the essence of experience is its time. Thinking is an activity that exists at the beginning and at the end, it is a timeless activity in which experience can represent success, is a development sequence of thinking, determination.

Denying the concept that the individual remains an individual after death, Ludwig Feuerbach asserts that, an individual after death still exists in that he or she turns out to be an individual, a subject like that, then that individual has to move where they live. As such, the individual cannot be defined in terms of space and time. Space and time, he concludes, are completely inevitable, necessary forms of all individual human beings, we humans are individuals in emotional existence, existing only in modern times. Limited points and no time limit. By means of our senses, we as individuals are identifiable. Those senses are nothing more than making up the spirit of each human being in distinction from other human beings. Humans can survive after death, according to Ludwig Feuerbach, they need a place for them to exist, a definition of inactivity, if they exist. Thus, the individual after death includes the life before death.

Regarding the existence of things in space and time, Ludwig Feuerbach asserted that everything that exists has a history or a part of the past, its present way of existence is not immediately achieved. It is not what it is, but it has behind its existence and behind which it is also a being that precedes and facilitates it. In other words, everything that exists behind it has another birth

object as its background and foundation. Therefore, the body is the foundation of the spirit, like that, the soul of the past. In other words, determinable is the condition and price of the soul; The soul cannot exist without the body.

Humans live and work in life on earth.

Every subject that exists has no end and no limit, including its definition. The definition and limitation of the main truth, the phenomenon in its world. Limitation does not exist outside of life. Therefore, the essence and truths of life are measurement, pattern, regulation. The whole of life and its nature is a determination, a measure of the present. To emphasize this, he points out, humans live in a limited space just like the creatures that live in our environment, fish that live in water and birds that live in the sky. We could not exist outside of this environment.

Referring to human life experience, he said: we only have real life experience within ourselves. The characteristic of humanity is not conformity or possession of anything else but the ability to measure the ability of the individual, you are what you are only in this sphere, in the earth and not in the world. somewhere non-definition. Life itself is its own necessary limitation, above or below life is not life, life can be true only in determining the type and form of the elements, in which man lives and active according to their own capacity and experience. It is the nature of natural life to exist in the earth, it belongs to nature.

The essence of life is the measure of nature on earth. Wherever the conditions are required for life are not complete and adequate at present, but are definite, measurable and part of the conditions of life. Therefore, the individual's experience is encouraged for the needs they believe in and strive to fulfill. Life on earth is limited and common to all mankind. Life only expands when individuals have more experiences, knowledge and applications in their lives. The measure of experience is wisdom, perception, and understanding. If one wants to get rid of the ancient principles of

knowledge, there is no life there. God is also only an individual, only under the determination of mankind.

Most people believe in personal immortality, when one talks about the body in a future life, there appear to be separation of the soul and the body, and if one puts faith in that view, they appear. representation of the soul as something. They imagine the soul transcending the body, possessing superpowers, in heaven and seeing its light: "Therefore, after death we blend into the world soul or the primal matter; therefore, the soul is dissolved into the World Spirit?" [2]. The amazing surreal phenomena in life are not scientific inventions but virtues, the individual's belief in the soul. If beliefs are placed on unrealistic views, it will destroy the perception and behavior of individuals in that society.

Each person's life is a journey to write experiences recognized by people, people only define in terms of spacetime and their experiences. But if people believe, the difference between soul and body and that the soul exists outside the body and can determine anything other than the soul from the body, thoughts and reason, they must give evidence of the soul to the body as a separation. Therefore, the fantasy of the soul starting from the body while dead or dead is that they are returning to the soul, immortality outside the body. Therefore, the soul beyond the body is a sensibility in a space from an idealist rather than a materialist point of view.

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