Human, All Too Human

by Friedrich Nietzsche

Abridged HTML Edition

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An Epode

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Preface

To

Human, All-Too-Human

by Friedrich Nietzsche

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1.

I have been told frequently, and always with great surprise, that there is something common and distinctive in all my writings, from the *Birth of Tragedy* to the latest published *Prelude to a Philosophy of the Future.* They all contain, I have been told, snares and nets for unwary birds, and an almost perpetual unconscious demand for the inversion of customary valuations and valued customs. What? *Everything* only-- human-- all-too-human? People lay down my writings with this sigh, not without a certain dread and distrust of morality itself, indeed almost tempted and encouraged to become advocates of the *worst* things: as being perhaps only the *best* disparaged? My writings have been called a school of suspicion and especially of disdain, more happily, also, a school of courage and even of audacity. Indeed, I myself do not think that any one has ever looked at the world with such a profound suspicion; and not only as occasional Devil's Advocate, but equally also, to speak theologically, as enemy and impeacher of God; and he who realises something of the consequences involved, in every profound suspicion, something of the chills and anxieties of loneliness to which every uncompromising *difference of outlook* condemns him who is affected therewith, will also understand how often I sought shelter in some kind of reverence or hostility, or scientificality or levity or stupidity, in order to recover from myself, and, as it were, to obtain temporary self-forgetfulness; also why, when I did not find what I

needed, I was obliged to manufacture it, to counterfeit and to imagine it in a suitable manner (and what else have poets ever done? And for what purpose has all the art in the world existed?). What I always required most, however, for my cure and self-recovery, was the belief that I was _not_ isolated in such circumstances, that I did not _see_ in an isolated manner-- a magic suspicion of relationship and similarity to others in outlook and desire, a repose in the confidence of friendship, a blindness in both parties without suspicion or note of interrogation, an enjoyment of foregrounds, and surfaces of the near and the nearest, of all that has colour, epidermis, and outside appearance. Perhaps I might be reproached in this respect for much " art" and fine false coinage; for instance, for voluntarily and knowingly shutting my eyes to Schopenhauer's blind will to morality at a time when I had become sufficiently clear-sighted about morality; also for deceiving myself about Richard Wagner's incurable romanticism, as if it were a beginning and not an end; also about the Greeks, also about the Germans and their future-- and there would still probably be quite a long list of such alsos? Supposing however, that this were all true and that I were reproached with good reason, what do _you_ know, what _could_ you know as to how much artifice of self-preservation, how much rationality and higher protection there is in such self-deception,-- and how much falseness I still _require_ in order to allow myself again and again the luxury of _my_ sincerity?. . . In short, I still live; and life, in spite of ourselves, is not devised by morality; it _demands_ illusion, it _lives_ by illusion . . . but-- There! I am already beginning again and doing what I have always done, old immoralist and bird-catcher that I am,-- I am talking un-morally, ultra-morally, "beyond good and evil"? . . .

2.

Thus then, when I found it necessary, I _invented_ once on a time the "free spirits," to whom this discouragingly encouraging book with the title _Human, all-too-Human,_ is dedicated. There are no such " free spirits" nor have there been such, but, as already said, I then required them for company to keep me cheerful in the midst of evils (sickness, loneliness, foreignness,-- _acedia,_ inactivity) as brave companions and ghosts with whom I could laugh and gossip when so inclined and send to the devil when they became bores,-- as compensation for the lack of friends. That such free spirits _will be possible_ some day, that our Europe _will_ have such bold and cheerful wights amongst her sons of to-morrow and the day after to-morrow, actually and bodily, and not merely, as in my case, as the shadows of a hermit's phantasmagoria-- _I_ should be the last to doubt thereof. Already I see them _coming,_ slowly, slowly; and perhaps I am doing something to hasten their coming when I describe in advance under what auspices I _see_ them originate, and upon what paths I _see_ them come.

3.

One may suppose that a spirit in which the type "free spirit" is to become fully mature and sweet, has had its decisive event in a _great emancipation,_ and that it was all the more fettered previously and apparently bound for ever to its corner and pillar. What is it that binds most strongly? What cords are almost unrendable? In men of a lofty and select type it will be their duties; the reverence which is suitable to youth, respect and tenderness for all that is time-honoured and worthy, gratitude to the land which bore them, to the hand which led them, to the sanctuary where they learnt to adore,-- their most exalted moments themselves will bind them most effectively, will lay upon them the most enduring obligations. For those who are thus bound the great emancipation comes suddenly, like an earthquake; the young soul is all at once convulsed, unloosened and extricated-- it does not itself know what is happening. An impulsion and compulsion sway and over-master it like a command; a will and a wish awaken, to go forth

on their course, anywhere, at any cost; a violent, dangerous curiosity about an undiscovered world flames and flares in every sense. "Better to die than live *here* "-- says the imperious voice and seduction, and this "here," this "at home" is all that the soul has hitherto loved! A sudden fear and suspicion of that which it loved, a flash of disdain for what was called its "duty," a rebellious, arbitrary, volcanically throbbing longing for travel, foreignness, estrangement, coldness, disenchantment, glaciation, a hatred of love, perhaps a sacrilegious clutch and look *backwards,* to where it hitherto adored and loved, perhaps a glow of shame at what it was just doing, and at the same time a rejoicing *that* it was doing it, an intoxicated, internal, exulting thrill which betrays a triumph-- a triumph? Over what? Over whom? An enigmatical, questionable, doubtful triumph, but the *first* triumph nevertheless;-- such evil and painful incidents belong to the history of the great emancipation. It is, at the same time, a disease which may destroy the man, this first outbreak of power and will to self-decision, self-valuation, this will to *free* will; and how much disease is manifested in the wild attempts and eccentricities by which the liberated and emancipated one now seeks to demonstrate his mastery over things! He roves about raging with unsatisfied longing; what ever he captures has to suffer for the dangerous tension of his pride; he tears to pieces whatever attracts him. With a malicious laugh he twirls round whatever he finds veiled or guarded by a sense of shame; he tries how these things look when turned upside down. It is a matter of arbitrariness with him, and pleasure in arbitrariness, if he now perhaps bestow his favour on what had hitherto a bad repute,-- if he inquisitively and temptingly haunt what is specially forbidden. In the background of his activities and wanderings-- for he is restless and aimless in his course as in a desert-- stands the note of interrogation of an increasingly dangerous curiosity. "Cannot *all* valuations be reversed? And is good perhaps evil? And God only an invention and artifice of the devil? Is everything, perhaps, radically false? And if we are the deceived, are we not thereby also deceivers? *Must* we not also be deceivers? "-- Such thoughts lead and mislead him more and more, onward and away. Solitude encircles and engirdles him, always more threatening, more throttling, more heart-oppressing, that terrible goddess and *mater saeva cupidinum*-- but who knows nowadays what *solitude* is? . . .

4.

From this morbid solitariness, from the desert of such years of experiment, it is still a long way to the copious, overflowing safety and soundness which does not care to dispense with disease itself as an instrument and angling-hook of knowledge;-- to that *mature* freedom of spirit which is equally self-control and discipline of the heart, and gives access to many and opposed modes of thought;-- to that inward comprehensiveness and daintiness of superabundance, which excludes any danger of the spirit's becoming enamoured and lost in its own paths, and lying intoxicated in some corner or other; to that excess of plastic, healing, formative, and restorative powers, which is exactly the sign of *splendid* health, that excess which gives the free spirit the dangerous prerogative of being entitled to live by *experiments* and offer itself to adventure; the free spirit's prerogative of mastership! Long years of convalescence may lie in between, years full of many-coloured, painfully-enchanting magical transformations, curbed and led by a tough *will to health,* which often dares to dress and disguise itself as actual health. There is a middle condition therein, which a man of such a fate never calls to mind later on without emotion; a pale, delicate light and a sunshine-happiness are peculiar to him, a feeling of bird-like freedom, prospect, and haughtiness, a *tertium quid* in which curiosity and gentle disdain are combined. A "free spirit "-- this cool expression does good in every condition, it almost warms. One no longer lives, in the fetters of love and hatred, without Yea, without Nay, voluntarily near, voluntarily distant, preferring to escape, to turn aside, to flutter forth, to fly up and away; one is fastidious like every

one who has once seen an immense variety *beneath* him,-- and one has become the opposite of those who trouble themselves about things which do not concern them. In fact, it is nothing but things which now concern the free spirit,-- and how many things!-- which no longer *trouble* him!

5.

A step further towards recovery, and the free spirit again draws near to life; slowly, it is true, and almost stubbornly, almost distrustfully. Again it grows warmer around him, and, as it were, yellower; feeling and sympathy gain depth, thawing winds of every kind pass lightly over him. He almost feels as if his eyes were now first opened to what is *near.* He marvels and is still; where has he been? The near and nearest things, how changed they appear to him! What a bloom and magic they have acquired meanwhile! He looks back gratefully,-- grateful to his wandering, his austerity and self-estrangement, his far-sightedness and his bird-like flights in cold heights. What a good thing that he did not always stay " at home," "by himself," like a sensitive, stupid tenderling. He has been *beside himself,* there is no doubt. He now sees himself for the first time,-- and what surprises he feels thereby! What thrills unexperienced hitherto! What joy even in the weariness, in the old illness, in the relapses of the convalescent! How he likes to sit still and suffer, to practise patience, to lie in the sun! Who is as familiar as he with the joy of winter, with the patch of sun shine upon the wall! They are the most grateful animals in the world, and also the most unassuming, these lizards of convalescents with their faces half-turned towards life once more:-- there are those amongst them who never let a day pass without hanging a little hymn of praise on its trailing fringe. And, speaking seriously, it is a radical *cure* for all pessimism (the well-known disease of old idealists and falsehood-mongers) to become ill after the manner of these free spirits, to remain ill a good while, and then grow well (I mean "better ") for a still longer period. It is wisdom, practical wisdom, to prescribe even health for one's self for a long time only in small doses.

6.

About this time it may at last happen, under the sudden illuminations of still disturbed and changing health, that the enigma of that great emancipation begins to reveal itself to the free, and ever freer, spirit,-- that enigma which had hitherto lain obscure, questionable, and almost intangible, in his memory. If for a long time he scarcely dared to ask himself, "Why so apart? So alone? denying everything that I revered? denying reverence itself? Why this hatred, this suspicion, this severity towards my own virtues?"-- he now dares and asks the questions aloud, and already hears something like an answer to them-- "Thou shouldst become master over thyself and master also of thine own virtues. Formerly *they* were thy masters; but they are only entitled to be thy tools amongst other tools. Thou shouldst obtain power over thy pro and contra, and learn how to put them forth and withdraw them again in accordance with thy higher purpose. Thou shouldst learn how to take the proper perspective of every valuation-- the shifting, distortion, and apparent teleology of the horizons and everything that belongs to perspective; also the amount of stupidity which opposite values involve, and all the intellectual loss with which every pro and every contra has to be paid for. Thou shouldst learn how much *necessary* injustice there is in every for and against, injustice as inseparable from life, and life itself as *conditioned* by the perspective and its injustice. Above all thou shouldst see clearly where the injustice is always greatest:-- namely, where life has developed most punily, restrictedly, necessitously, and incipiently, and yet cannot help regarding *itself* as the purpose and standard of things, and for the sake of self-preservation, secretly, basely, and continuously wasting away and calling in question the higher, greater, and richer,-- thou shouldst see clearly the problem of gradation of

rank, and how power and right and amplitude of perspective grow up together. Thou shouldst--- " But enough; the free spirit *knows* henceforth which "thou shalt" he has obeyed, and also what he *can* now *do,* what he only now-- may *do* . . . .

7.

Thus doth the free spirit answer himself with regard to the riddle of emancipation, and ends therewith, while he generalises his case, in order thus to decide with regard to his experience. "As it has happened to *me,"* he says to himself, " so must it happen to every one in whom a *mission* seeks to embody itself and to 'come into the world.'" The secret power and necessity of this mission will operate in and upon the destined individuals like an unconscious pregnancy,-- long before they have had the mission itself in view and have known its name. Our destiny rules over us, even when we are not yet aware of it; it is the future that makes laws for our to-day. Granted that it is *the problem of the gradations of rank,* of which we may say that it is *our* problem, we free spirits; now only in the midday of our life do we first understand what preparations, detours, tests, experiments, and disguises the problem needed, before it *was permitted* to rise before us, and how we had first to experience the most manifold and opposing conditions of distress and happiness in soul and body, as adventurers and circumnavigators of the inner world called "man," as surveyors of all the "higher" and the "one-above-another," also called " man "-- penetrating everywhere, almost without fear, rejecting nothing, losing nothing, tasting everything, cleansing everything from all that is accidental, and, as it were, sifting it out-- until at last we could say, we free spirits, "Here-a *new* problem! Here a long ladder, the rungs of which we ourselves have sat upon and mounted,-- which we ourselves at some time have *been!* Here a higher place, a lower place, an under-us, an immeasurably long order, a hierarchy which we *see;* here-- our problem!"

8.

No psychologist or augur will be in doubt for a moment as to what stage of the development just described the following book belongs (or is assigned to). But where are these psychologists nowadays? In France, certainly; perhaps in Russia; assuredly not in Germany. Reasons are not lacking why the present-day Germans could still even count this as an honour to them-- bad enough, surely, for one who in this respect is un-German in disposition and constitution! This *German* book, which has been able to find readers in a wide circle of countries and nations-- it has been about ten years going its rounds-- and must understand some sort of music and piping art, by means of which even coy foreign ears are seduced into listening,-- it is precisely in Germany that this book has been most negligently read, and worst *listened to;* what is the reason? "It demands too much," I have been told, "it appeals to men free from the pressure of coarse duties, it wants refined and fastidious senses, it needs superfluity-- superfluity of time, of clearness of sky and heart, of*otium* in the boldest sense of the term:-- purely good things, which we Germans of to-day do not possess and therefore cannot give." After such a polite answer my philosophy advises me to be silent and not to question further; besides, in certain cases, as the proverb points out, one only *remains* a philosopher by being-- silent.

Nice, Spring 1886.

SECTION ONE

from Human, All Too Human

by Friedrich Nietzsche

Of First and Last Things

1

Chemistry of concepts and feelings. In almost all respects, philosophical problems today are again formulated as they were two thousand years ago: how can something arise from its opposite for example, reason from unreason, sensation from the lifeless, logic from the illogical, disinterested contemplation from covetous desire, altruism from egoism, truth from error? Until now, metaphysical philosophy has overcome this difficulty by denying the origin of the one from the other, and by assuming for the more highly valued things some miraculous origin, directly from out of the heart and essence of the "thing in itself."2 Historical philosophy, on the other hand, the very youngest of all philosophical methods, which can no longer be even conceived of as separate from the natural sciences, has determined in isolated cases (and will probably conclude in all of them) that they are not opposites, only exaggerated to be so by the popular or metaphysical view, and that this opposition is based on an error of reason. As historical philosophy explains it, there exists, strictly considered, neither a selfless act nor a completely disinterested observation: both are merely sublimations. In them the basic element appears to be virtually dispersed and proves to be present only to the most careful observer.

All we need, something which can be given us only now, with the various sciences at their present level of achievement, is a chemistry of moral, religious, aesthetic ideas and feelings, a chemistry of all those impulses that we ourselves experience in the great and small interactions of culture and society, indeed even in solitude. What if this chemistry might end with the conclusion that, even here, the most glorious colors are extracted from base, even despised substances? Are there many who will want to pursue such investigations? Mankind loves to put the questions of origin and beginnings out of mind: must one not be almost inhuman to feel in himself the opposite inclination?

2

Congenital defect of philosophers. All philosophers suffer from the same defect, in that they start with present-day man and think they can arrive at their goal by analyzing him. Instinctively they let "man" hover before them as an aeterna veritas,3 something unchanging in all turmoil, a secure measure of things. But everything the philosopher asserts about man is basically no more than a statement about man within a very limited time span. A lack of historical sense is the congenital defect of all philosophers. Some unwittingly even take the most recent form of man, as it developed under the imprint of certain religions or even certain political events, as the fixed form from which one must proceed. They will not understand that man has evolved, that the faculty of knowledge has also evolved, while some of them even permit themselves to spin the whole world from out of this faculty of knowledge.

Now, everything essential in human development occurred in primeval times, long before those four

thousand years with which we are more or less familiar. Man probably hasn't changed much more in these years. But the philosopher sees "instincts" in present-day man, and assumes that they belong to the unchangeable facts of human nature, that they can, to that extent, provide a key to the understanding of the world in general. This entire teleology is predicated on the ability to speak about man of the last four thousand years as if he were eternal, the natural direction of all things in the world from the beginning. But everything has evolved; there are no eternal facts, nor are there any absolute truths. Thus historical philosophizing is necessary henceforth, and the virtue of modesty as well.

3

Esteeming humble truths. It is the sign of a higher culture to esteem more highly the little, humble truths, those discovered by a strict method, rather than the gladdening and dazzling errors that originate in metaphysical and artistic ages and men. At first, one has scorn on his lips for humble truths, as if they could offer no match for the others: they stand so modest, simple, sober, even apparently discouraging, while the other truths are so beautiful, splendid, enchanting, or even enrapturing. But truths that are hard won, certain, enduring, and therefore still of consequence for all further knowledge are the higher; to keep to them is manly, and shows bravery, simplicity, restraint. Eventually, not only the individual, but all mankind will be elevated to this manliness, when men finally grow accustomed to the greater esteem for durable, lasting knowledge and have lost all belief in inspiration and a seemingly miraculous communication of truths.

The admirers of forms,4 with their standard of beauty and sublimity, will, to be sure, have good reason to mock at first, when esteem for humble truths and the scientific spirit first comes to rule, but only because either their eye has not yet been opened to the charm of the simplest form, or because men raised in that spirit have not yet been fully and inwardly permeated by it, so that they continue thoughtlessly to imitate old forms (and poorly, too, like someone who no longer really cares about the matter). Previously, the mind was not obliged to think rigorously; its importance lay in spinning out symbols and forms. That has changed; that importance of symbols has become the sign of lower culture. Just as our very arts are becoming ever more intellectual and our senses more spiritual, and as, for example, that which is sensually pleasant to the ear is judged quite differently now than a hundred years ago, so the forms of our life become ever more spiritual-to the eye of older times uglier, perhaps, but only because it is unable to see how the realm of internal, spiritual beauty is continually deepening and expanding, and to what extent a glance full of intelligence can mean more to all of us now than the most beautiful human body and the most sublime edifice.

4

Astrology and the like. It is probable that the objects of religious, moral, and aesthetic sensibility likewise belong only to the surface of things, although man likes to believe that here at least he is touching the heart of the world. Because those things make him so deeply happy or unhappy, he deceives himself, and shows the same pride as astrology, which thinks the heavens revolve around the fate of man. The moral man, however, presumes that that which is essential to his heart must also be the heart and essence of all things.

5

Misunderstanding dreams. In ages of crude, primordial cultures, man thought he could come to know a second real world in dreams: this is the origin of all metaphysics. Without dreams man would have found no occasion to divide the world. The separation into body and soul is also connected to the oldest views about dreams, as is the assumption of a spiritual apparitions that is, the origin of all belief in

ghosts, and probably also in gods. "The dead man lives on, because he appears to the living man in dreams." So man concluded formerly, throughout many thousands of years.

6

The scientific spirit is powerful in the part, not in the whole. The distinct, smallest fields of science are treated purely objectively. On the other hand, the general, great sciences, taken as a whole, pose the question (a very unobjective question, to be sure): what for? to what benefit? Because of this concern about benefit, men treat the sciences less impersonally as a whole than in their parts. Now, in philosophy-the top of the whole scientific pyramid-the question of the benefit of knowledge itself is posed automatically and each philosophy has the unconscious intention of ascribing to knowledge the greatest benefit. For this reason, all philosophies have so much high-flying metaphysics and so much wariness of the seemingly insignificant explanations of physics. For the importance of knowledge for life ought to appear as great as possible. Here we have the antagonism between individual scientific fields and philosophy. The latter, like art, wishes to render the greatest possible depth and meaning to life and activity. In the sciences, one seeks knowledge and nothing more-whatever the consequences may be. Until now, there has been no philosopher in whose hands philosophy has not become an apology for knowledge. In this way, at least, every one is an optimist, by thinking that knowledge must be accorded the highest usefulness. All philosophers are tyrannized by logic: and logic, by its nature, is optimism.

7

The troublemaker in science. Philosophy divorced itself from science when it inquired which knowledge of the world and life could help man to live most happily. This occurred in the Socratic schools: out of a concern for happiness man tied off the veins of scientific investigation-and does so still today.

8

Pneumatic explanation of nature. Metaphysics explains nature's scriptures as if pneumatically, the way the church and its scholars used to explain the Bible. It takes a lot of intelligence to apply to nature the same kind of strict interpretive art that philologists today have created for all books: with the intention simply to understand what the scripture wants to say, but not to sniff out, or even presume, a double meaning. Just as we have by no means overcome bad interpretive art in regard to books, and one still comes upon vestiges of allegorical and mystical interpretation in the best-educated society, so it stands too in regard to nature-in fact much worse.

9

Metaphysical world. It is true, there might be a metaphysical world; one can hardly dispute the absolute possibility of it. We see all things by means of our human head, and cannot chop it off, though it remains to wonder what would be left of the world if indeed it had been cut off. This is a purely scientific problem, and not very suited to cause men worry. But all that has produced metaphysical assumptions and made them valuable, horrible, pleasurable to men thus far is passion, error, and self-deception. The very worst methods of knowledge, not the very best, have taught us to believe in them. When one has disclosed these methods to be the foundation of all existing religions and metaphysical systems, one has refuted them. That other possibility still remains, but we cannot begin to do anything with it, let alone allow our happiness, salvation, and life to depend on the spider webs of such a possibility. For there is nothing at all we could state about the metaphysical world except its

differentness, a differentness inaccessible and incomprehensible to us. It would be a thing with negative qualities.

No matter how well proven the existence of such a world might be, it would still hold true that the knowledge of it would be the most inconsequential of all knowledge, even more inconsequential than the knowledge of the chemical analysis of water must be to the boatman facing a storm.

10

The harmlessness of metaphysics in the future. As soon as the origins of religion, art, and morality have been described, so that one can explain them fully without resorting to the use of metaphysical intervention at the beginning and along the way, then one no longer has as strong an interest in the purely theoretical problem of the "thing in itself" and "appearance.."6 For however the case may be, religion, art, and morality do not enable us to touch the "essence of the world in itself." We are in the realm of idea,? no "intuition"8 can carry us further. With complete calm we will let physiology and the ontogeny of organisms and concepts determine how our image of the world can be so very different from the disclosed essence of the world.

11

Language as an alleged science. The importance of language for the development of culture lies in the fact that, in language, man juxtaposed to the one world another world of his own, a place which he thought so sturdy that from it he could move the rest of the world from its foundations and make himself lord over it. To the extent that he believed over long periods of time in the concepts and names of things as if they were aeternae veritates,9 man has acquired that pride by which he has raised himself above the animals: he really did believe that in language he had knowledge of the world. 10 The shaper of language was not so modest as to think that he was only giving things labels; rather, he imagined that he was expressing the highest knowledge of things with words; and in fact, language is the first stage of scientific effort. Here, too, it is the belief in found truth from which the mightiest sources of strength have flowed. Very belatedly (only now) is it dawning on men that in their belief in language they have propagated a monstrous error. Fortunately, it is too late to be able to revoke the development of reason, which rests on that belief.

Logic, too, rests on assumptions that do not correspond to anything in the real world, e.g., on the assumption of the equality of things, the identity of the same thing at different points of time; but this science arose from the opposite belief (that there were indeed such things in the real world). So it is with mathematics, which would certainly not have originated if it had been known from the beginning that there is no exactly straight line in nature, no real circle, no absolute measure.

12

Dream and culture. Memory is that function of the brain which is most greatly impaired by sleep-not that it relaxes entirely, but it is brought back to a state of imperfection, as it might have been in everyone, when awake and by day, during mankind's primeval age. 1' Arbitrary and confused as it is, it continually mistakes things on the basis of the most superficial similarities; but it was the same arbitrariness and confusion with which the tribes composed their mythologies, and even now travelers regularly observe how greatly the savage inclines to forgetfulness, how, after he strains his memory briefly, his mind begins to stagger about, and he produces lies and nonsense simply because he is weary. But all of us are like the savage when we dream. Faulty recognitions and mistaken equations are the basis of the poor conclusions which we are guilty of making in dreams, so that when we recollect a

dream clearly, we are frightened of ourselves, because we harbor so much foolishness within.

The utter clarity of all dream-ideas, which presupposes an unconditional belief in their reality, reminds us once again of the state of earlier mankind in which hallucinations were extraordinarily frequent, and sometimes seized whole communities, whole nations simultaneously. Thus, in our sleep and dreams, we go through the work of earlier mankind once more.

13

The logic of dreams. When we sleep, our nervous system is continually stimulated by various inner causes: almost all the organs secrete and are active; the blood circulates turbulently; the sleeper's position presses certain limbs; his blankets influence sensation in various ways; the stomach digests and disturbs other organs with its movements; the intestines turn; the placement of the head occasions unusual positions of the muscles; the feet, without shoes, their soles not pressing on the floor, cause a feeling of unusualness, as does the different way the whole body is clothedafter its daily change and variation, all of this strangeness stimulates the entire system, including even the brain function. And so there are a hundred occasions for the mind to be amazed, and to seek reasons for this stimulation. It is the dream which seeks and imagines the causes for those stimulated feelings-that is, the alleged causes. The man who ties two straps around his feet, for example, may dream that two snakes are winding about his feet. This is at first a hypothesis, then a belief, accompanied by a pictorial idea and elaboration: "These snakes must be the causa12 of that feeling which I, the sleeper, am having"-thus judges the mind of the sleeper. The stimulated imagination turns the recent past, disclosed in this way, into the present. Everyone knows from experience how fast the dreamer can incorporate into his dream a loud sound he hears, bell ringing, for example, or cannon fire, how he can explain it after the fact from his dream, so that he believes he is experiencing first the occasioning factors, and then that sound.' 3

But how is it that the mind of the dreamer always errs so greatly, while the same mind awake tends to be so sober, careful, and skeptical about hypotheses? Why does he think the first best hypothesis that explains a feeling is enough to believe in it at once? (For when dreaming, we believe in the dream as if it were reality; that is, we take our hypothesis for fully proven.)

I think that man still draws conclusions in his dreams as mankind once did in a waking state, through many thousands of years: the first causa which occurred to the mind to explain something that needed explaining sufficed and was taken for truth. (According to the tales of travelers, savages proceed this way even today.) This old aspect of humanity lives on in us in our dreams, for it is the basis upon which higher reason developed, and is still developing, in every human: the dream restores us to distant states of human culture and gives us a means by which to understand them better. Dream-thought14 is so easy for us now because, during mankind's immense periods of development, we have been so well drilled in just this form of fantastic and cheap explanation from the first, best idea. In this way dreaming is recuperation for a brain which must satisfy by day the stricter demands made on thought by higher culture.

A related occurrence when we are awake can be viewed as a virtual gate and antechamber to the dream. If we close our eyes, the brain produces a multitude of impressions of light and colors, probably as a kind of postlude and echo to all those effects of light which penetrate it by day. Now, however, our reason (in league with imagination) immediately works these plays of color, formless in themselves, into definite figures, forms, landscapes, moving groups. Once again, the actual process is a kind of conclusion from the effect to the cause; as the mind inquires about the origin of these light impressions

and colors, it assumes those figures and shapes to be the cause. They seem to be the occasion of those colors and lights, because the mind is used to finding an occasioning cause for every color and every light impression it receives by day, with eyes open. Here, then, the imagination keeps pushing images upon the mind, using in their production the visual impressions of the day-and this is precisely what dream imagination does. That is, the supposed cause is deduced from the effect and imagined after the effect. All this with an extraordinary speed, so that, as with a conjurer, judgment becomes confused, and a sequence can appear to be a synchronism, or even a reversed sequence.

We can infer from these processes, how late a more acute logical thinking, a rigorous application of cause and effect, developed; even now, our functions of reason and intelligence reach back instinctively to those primitive forms of deductions, and we live more or less half our lives in this state. The poet, too, the artist, attributes his moods and states to causes that are in no way the true ones; to this extent he reminds us of an older mankind, and can help us to understand it.

14

Resonance. All intense moods bring with them a resonance of related feelings and moods; they seem to stir up memory. Something in us remembers and becomes aware of similar states and their origin. Thus habitual, rapid associations of feelings and thoughts are formed, which, when they follow with lightning speed upon one another, are eventually no longer felt as complexes, but rather as unities. In this sense, one speaks of moral feelings, religious feelings, as if they were all unities; in truth they are rivers with a hundred sources and tributaries. As is so often the case, the unity of the word does not guarantee the unity of the thing.

15

No inside and outside in the world. Just as Democritus15 applied the concepts of above and below to infinite space, where they have no meaning, so philosophers in general apply the concept "inside and outside" to the essence and appearance of the world. They think that with deep feelings man penetrates deep into the inside, approaches the heart of nature. But these feelings are deep only to the extent that they regularly stimulate, almost imperceptibly, certain complicated groups of thoughts, which we call deep. A feeling is deep because we hold the accompanying thought to be deep. But the deep thought can nevertheless be very far from the truth, as is, for example, every metaphysical thought. If one subtracts the added elements of thought from the deep feeling, what remains is intense feeling, which guarantees nothing at all about knowledge except itself, just as strong belief proves only its own strength, not the truth of what is believed.

16

Appearance and the thing-in-itself. Philosophers tend to confront life and experience (what they call the world of appearance) as they would a painting that has been revealed once and for all, depicting with unchanging constancy the same event. They think they must interpret this event correctly in order to conclude something about the essence which produced the painting, that is, about the thing-in-itself, which always tends to be regarded as the sufficient reason16 for the world of appearance. Conversely, stricter logicians, after they had rigorously established the concept of the metaphysical as the concept of that which is unconditioned and consequently unconditioning, denied any connection between the unconditioned (the metaphysical world) and the world we are familiar with. So that the thing-in-itself does not appear in the world of appearances, and any conclusion about the former on the basis of the latter must be rejected. 1 7 But both sides overlook the possibility that that painting-that which to us men means life and experience-has gradually evolved, indeed is still evolving, and therefore should not

be considered a fixed quantity, on which basis a conclusion about the creator (the sufficient reason) may be made, or even rejected. Because for thousands of years we have been looking at the world with moral, aesthetic, and religious claims, with blind inclination, passion, or fear, and have indulged ourselves fully in the bad habits of illogical thought, this world has gradually become so strangely colorful, frightful, profound, soulful; it has acquired color, but we have been the painters: the human intellect allowed appearance to appear, and projected its mistaken conceptions onto the things. Only late, very late, does the intellect stop to think: and now the world of experience and the thing-in-itself seem so extraordinarily different and separate that it rejects any conclusion about the latter from the former, or else, in an awful, mysterious way, it demands the abandonment of our intellect, of our personal will in order to come to the essential by becoming essential.' On the other hand, other people have gathered together all characteristic traits of our world of appearances (that is, our inherited idea of the world, spun out of intellectual errors) and, instead of accusing the intellect, have attacked the essence of things for causing this real, very uncanny character of the world, and have preached salvation from being. 19

The steady and arduous progress of science, which will ultimately celebrate its greatest triumph in an ontogeny of thought, will deal decisively with all these views. Its conclusion might perhaps end up with this tenet: That which we now call the world is the result of a number of errors and fantasies, which came about gradually in the overall development of organic beings, fusing with one another, and now handed down to us as a collected treasure of our entire past-a treasure: for the value of our humanity rests upon it. From this world of idea strict science can, in fact, release us only to a small extent (something we by no means desire), in that it is unable to break significantly the power of ancient habits of feeling. But it can illuminate, quite gradually, step by step, the history of the origin of that world as idea-and lift us, for moments at least, above the whole process. Perhaps we will recognize then that the thing-in-itself deserves a Homeric laugh '20 in that it seemed to be so much, indeed everything, and is actually empty, that is, empty of meaning.

17

Metaphysical explanations. A young person appreciates metaphysical explanations because they show him something highly meaningful in matters he found unpleasant or despicable. If he is dissatisfied with himself, his feeling is relieved if he can recognize in that which he so disapproves of in himself the innermost riddle of the world or its misery. To feel less responsible, and at the same time to find things more interesting: that is the twofold benefit which he owes to metaphysics. Later, of course, he comes to distrust the whole method of metaphysical explanation; then perhaps he understands that those same effects are to be obtained just as well and more scientifically in another way; he understands that physical and historical explanations bring about at least as much that feeling of irresponsibility, and that his interest in life and its problems is kindled perhaps even more thereby.

18

Basic questions of metaphysics. Once the ontogeny of thought is written, the following sentence by an excellent logician will be seen in a new light: "The original general law of the knowing subject consists in the inner necessity of knowing each object in itself, in its own being, as an object identical with itself, that is, self-existing and fundamentally always the same and unchangeable, in short, as a substance." 21 This law, too, which is here called "original," also evolved. Some day the gradual origin of this tendency in lower organisms will be shown, how the dull mole's eyes of these organizations at first see everything as identical; how then, when the various stimuli of pleasure and unpleasure become more noticeable, different substances are gradually distinguished, but each one with One attribute, that

is, with one single relationship to such an organism. The first stage of logic is judgment, whose essence consists, as the best logicians have determined, in belief. All belief is based on the feeling of pleasure or pain in relation to the feeling subject. A new, third feeling as the result of two preceding feelings is judgment in its lowest form. Initially, we organic beings have no interest in a thing, other than in its relationship to us with regard to pleasure and pain. Between those moments in which we become aware of this relationship (i.e., the states of sensation) lie those states of quiet, of non-sensation. Then we find the world and every thing in it without interest; we notice no change in it (just as even now, a person who is intensely interested in something will not notice that someone is passing by him). To a plant, all things are normally quiet, eternal, each thing identical to itself. From the period of low organisms, man has inherited the belief that there are identical things (only experience which has been educated by the highest science contradicts this tenet). From the beginning, the first belief of all organic beings may be that the whole rest of the world is One and unmoved.

In that first stage of logic, the thought of causality is furthest removed. Even now, we believe fundamentally that all feelings and actions are acts of free will; when the feeling individual considers himself, he takes each feeling, each change, to be something isolated, that is, something unconditioned, without a context. It rises up out of us, with no connection to anything earlier or later. We are hungry, but do not think initially that the organism wants to be kept alive. Rather, that feeling seems to assert itself without reason or purpose; it isolates itself and takes itself to be arbitrary. Thus the belief in freedom of the will is an initial error of all organic beings, as old as the existence in them of stirrings of logic. Belief in unconditioned substances and identical things is likewise an old, original error of all that is organic. To the extent that all metaphysics has dealt primarily with substance and freedom of the will, however, one may characterize it as that science which deals with the basic errors of man-but as if they were basic truths.

19

The number. The laws of numbers were invented on the basis of the initially prevailing error that there are various identical things (but actually there is nothing identical) or at least that there are things (but there is no "thing"). The assumption of multiplicity always presumes that there is something, which occurs repeatedly. But this is just where error rules; even here, we invent entities, unities, that do not exist.

Our feelings of space and time are false, for if they are tested rigorously, they lead to logical contradictions. Whenever we establish something scientifically, we are inevitably always reckoning with some incorrect quantities; but because these quantities are at least constant (as is, for example, our feeling of time and space), the results of science do acquire a perfect strictness and certainty in their relationship to each other. One can continue to build upon them-up to that final analysis, where the mistaken basic assumptions, those constant errors, come into contradiction with the results, for example, in atomic theory. There we still feel ourselves forced to assume a "thing" or a material "substratum" that is moved, while the entire scientific procedure has pursued the task of dissolving everything thing-like (material) into movements. Here, too, our feeling distinguishes that which is moving from that which is moved, and we do not come out of this circle, because the belief in things has been tied up with our essential nature from time immemorial.22

When Kant says "Reason does not create its laws from nature, but dictates them to her,"23 this is perfectly true in respect to the concept of nature which we are obliged to apply to her (Nature = world as idea, that is, as error), but which is the summation of a number of errors of reason.

To a world that is not our idea, the laws of numbers are completely inapplicable: they are valid only in the human world.

20

A few rungs down. One level of education, itself a very high one, has been reached when man gets beyond superstitious and religious concepts and fears and, for example, no longer believes in the heavenly angels or original sin, and has stopped talking about the soul's salvation. Once he is at this level of liberation, he must still make a last intense effort to overcome metaphysics. Then, however, a retrograde movement is necessary: he must understand both the historical and the psychological justification in metaphysical ideas. He must recognize how mankind's greatest advancement came from them and how, if one did not take this retrograde step, one would rob himself of mankind's finest accomplishments to date.

With regard to philosophical metaphysics, I now see a number of people who have arrived at the negative goal (that all positive metaphysics is an error), but only a few who climb back down a few rungs. For one should look out over the last rung of the ladder, but not want to stand on it. Those who are most enlightened can go only as far as to free themselves of metaphysics and look back on it with superiority, while here, as in the hippodrome, it is necessary to take a turn at the end of the track.

21

Presumed triumph of skepticism. Let us accept for the moment the skeptical starting point: assuming there were no other, metaphysical world and that we could not use any metaphysical explanations of the only world known to us, how would we then look upon men and things? One can imagine this; it is useful to do so, even if one were to reject the question of whether Kant and Schopenhauer proved anything metaphysical scientifically. For according to historical probability, it is quite likely that men at some time will become skeptical about this whole subject. So one must ask the question: how will human society take shape under the influence of such an attitude? Perhaps the scientific proof of any metaphysical world is itself so difcult that mankind can no longer keep from distrusting it. And if one is distrustful of metaphysics, then we have, generally speaking, the same consequences as if metaphysics had been directly refuted and one were no longer permitted to believe in it. The historical question about mankind's unmetaphysical views remains the same in either case.

22

Disbelief in the "monumentum aere perennius." 24 One crucial disadvantage about the end of metaphysical views is that the individual looks his own short life span too squarely in the eye and feels no strong incentives to build on enduring institutions, designed for the ages. He wants to pick the fruit from the tree he has planted himself, and therefore no longer likes to plant those trees which require regular care over centuries, trees that are destined to overshade long successions of generations. For metaphysical views lead one to believe that they offer the conclusive foundation upon which all future generations are henceforth obliged to settle and build. The individual is furthering his salvation when he endows a church, for example, or a monastery; he thinks it will be credited to him and repaid in his soul's eternal afterlife; it is work on the eternal salvation of his soul.

Can science, too, awaken such a belief in its results? To be sure, its truest allies must be doubt and distrust. Nevertheless, the sum of indisputable truths, which outlast all storms of skepticism and all disintegration, can in time become so large (in the dietetics of health, for example), that one can decide on that basis to found "eternal" works. In the meanwhile, the contrast between our excited ephemeral

existence and the long-winded quiet of metaphysical ages is still too strong, because the two ages are still too close to each other; the individual runs through too many inner and outer evolutions himself to dare to set himself up permanently, once and for all, for even the span of his own life. When a wholly modern man intends, for example, to build a house, he has a feeling as if he were walling himself up alive in a mausoleum.

23

Age of comparisons. The less men are bound by their tradition, the greater the internal stirring of motives; the greater, accordingly, the external unrest, the whirling flow of men, the polyphony of strivings. Who today still feels a serious obligation to bind himself and his descendents to one place? Who feels that anything is seriously binding? Just as all artistic styles of the arts are imitated one next to the other, so too are all stages and kinds of morality, customs, cultures.

Such an age gets its meaning because in it the various world views, customs, cultures are compared and experienced next to one another, which was not possible earlier, when there was always a localized rule for each culture, just as all artistic styles were bound to place and time. Now, man's increased aesthetic feeling will decide definitively from among the many forms which offer themselves for comparison. It will let most of them (namely all those that it rejects) die out. Similarly, a selection is now taking place among the forms and habits of higher morality, whose goal can be none other than the downfall of baser moralities. This is the age of comparisons! That is its pride-but also by rights its sorrow. Let us not be afraid of this sorrow! Instead, we will conceive the task that this age sets us to be as great as possible. Then posterity will bless us for it-a posterity that knows it has transcended both the completed original folk cultures, as well as the culture of comparison, but that looks back on both kinds of culture as on venerable antiquities, with gratitude.

24

Possibility of progress. When a scholar of the old culture vows no longer to have anything to do with men who believe in progress, he is right. For the old culture has its greatness and goodness behind it, and an historical education forces one to admit that it can never again be fresh. To deny this requires an intolerable obtuseness or an equally insufferable enthusiasm. But men can consciously decide to develop themselves forward to a new culture, whereas formerly they developed unconsciously and by chance. Now they can create better conditions for the generation of men, their nourishment, upbringing, instruction; they can administer the earth as a whole economically, can weigh the strengths of men, one against the other, and employ them. The new, conscious culture kills the old culture, which, seen as a whole, led an unconscious animal-and-vegetable life; it also kills the distrust of progress: progress is possible. I mean to say, it is premature and almost nonsensical to believe that progress must of necessity come about; but how could one deny that it is possible? Conversely, progress in the sense of the old culture, and by means of it, is not even conceivable. Even if romantic fantasizing still uses the word "progress" about its goals (e.g., completed, original folk cultures) it is in any event borrowing that image from the past: its thinking and imagining in this area lack all originality.

25

Private morality, world morality. Since man no longer believes that a God is guiding the destinies of the world as a whole, or that, despite all apparent twists, the path of mankind is leading somewhere glorious, men must set themselves ecumenical goals, embracing the whole earth. The older morality, namely Kant's '25 demands from the individual those actions that one desires from all men-a nice, naive idea, as if everyone without further ado would know which manner of action would benefit the

whole of mankind, that is, which actions were desirable at all. It is a theory like that of free trade, which assumes that a general harmony would have to result of itself, according to innate laws of melioration. Perhaps a future survey of the needs of mankind will reveal it to be thoroughly undesirable that all men act identically; rather, in the interest of ecumenical goals, for whole stretches of human time special tasks, perhaps in some circumstances even evil tasks, would have to be set.

In any event, if mankind is to keep from destroying itself by such a conscious overall government, we must discover first a knowledge of the conditions of culture, a knowledge surpassing all previous knowledge, as a scientific standard for ecumenical goals. This is the enormous task of the great minds of the next century.

26

Reaction as progress. Sometimes there appear rough, violent, and impetuous spirits, who are nevertheless backward; they conjure up once again a past phase of mankind. They serve as proof that the new tendencies which they are opposing are still not strong enough, that something is lacking there; otherwise, those conjurors would be opposed more effectively. For example, Luther's Reformation proves that in his century all the impulses of freedom of the spirit were still uncertain, delicate, juvenescent. Science could not yet raise her head. Indeed, the whole Renaissance appears like an early spring, which almost gets snowed away. But in our century, too, Schopenhauer's metaphysics proved that the scientific spirit is still not strong enough. Thus, in Schopenhauer's teaching the whole medieval Christian world view and feeling of man could again celebrate a resurrection, despite the defeat, long since achieved, of all Christian dogmas. His teaching is infused with much science, but what rules it is not science but rather the old, well-known "metaphysical need."26 Certainly one of the greatest and quite inestimable benefits we gain from Schopenhauer is that he forces our feeling for a time back to older, powerful forms of contemplating the world and men, to which other paths could not so readily lead us. History and justice benefit greatly. I believe that without Schopenhauer's aid, no one today could so easily do justice to Christianity and its Asian cousins; to attempt to do so based on the Christianity still existing today is impossible. Only after this great achievement of justice, only after we have corrected in such an essential point the historical way of thinking that the Enlightenment brought with it, may we once again carry onward the banner of the Enlightenment, the banner with the three names: Petrarch, Erasmus, Voltaire.27 Out of reaction, we have taken a step forward.28

27

Substitute for religion. One thinks he is speaking well of philosophy when he presents it as a substitute religion for the people. In spiritual economy, transitional spheres of thought are indeed necessary occasionally, for the transition from religion to scientific contemplation is a violent, dangerous leap, something inadvisable. To that extent, it is right to recommend philosophy. But in the end, one ought to understand that the needs which religion has satisfied, which philosophy is now to satisfy, are not unchangeable: these needs themselves can be weakened and rooted out. Think, for example, of Christian anguish, the sighing about inner depravity, concern about salvation-all of these ideas originate only from errors of reason and deserve not satisfaction, but annihilation. A philosophy can be useful either by satisfying those needs or by eliminating them; for they are acquired needs, temporally limited, based on assumptions that contradict those of science. It is preferable to use art for this transition, for easing a heart overburdened with feelings; those ideas are entertained much less by art than by a metaphysical philosophy. Beginning with art, one can more easily move on to a truly liberating philosophical science.

28

Disreputable words. Away with those tedious, worn-out words "optimism" and "pessimism."29 Every day there is less and less cause to use them; only babblers still cannot do without them. For why in the world should anyone want to be an optimist if he does not have to defend a God who must have created the best of all possible worlds, given that he himself is goodness and perfection? What thinking person still needs the hypothesis of a god?

Nor is there cause for a pessimistic confession, if one does not have an interest in irritating the advocates of God, the theologians or the theologizing philosophers, and energetically asserting the opposite claim, namely that evil reigns, that unpleasure is greater than pleasure, that the world is a botched job, the manifestation of an evil will to life. But who worries about theologians these days (except the theologians)?

All theology and its opposition aside, it is self-evident that the world is not good and not evil, let alone the best or the worst, and that these concepts "good" and "evil" make sense only in reference to men. Perhaps even there, as they are generally used, they are not justified: we must in every case dispense with both the reviling and the glorifying view of the world.

29

Intoxicated by the blossoms' fragrance. The ship of mankind, it is thought, has an ever greater draft, the more it is laden; it is believed that the deeper man thinks, the more delicate his feelings; the higher he esteems himself, the farther his distance from the other animals (the more he appears as the genius among animals), the nearer he will come to the true essence of the world and knowledge of it. This he does indeed through science, but he thinks he does it more through his religions and arts. These are, to be sure, a flower of civilization, but by no means nearer to the root of the world than is its stem. One does not understand the essence of things through art and religion, although nearly everyone is of that opinion. Error has made man so deep, delicate, inventive as to bring forth such blossoms as religions and arts. Pure knowledge would have been incapable of it. Whoever revealed to us the essence of the world would disappoint us all most unpleasantly. It is not the world as a thing in itself, but the world as idea (as error) that is so rich in meaning, deep, wonderful, pregnant with happiness and unhappiness. This conclusion leads to a philosophy of the logical denial of the world, which, by the way, can be combined just as well with a practical affirmation of the world as with its opposite.

30

Bad habits in making conclusions. The most common false conclusions of men are these: a thing exists, therefore it is legitimate. Here one is concluding functionality from viability, and legitimacy from functionality. Furthermore, if an opinion makes us glad, it must be true; if its effect is good, it in itself must be good and true. Here one is attributing to the effect the predicate "gladdening," "good," in the sense of the useful, and providing the cause with the same predicate "good," but now in the sense of the logically valid. The reversal of the proposition is: if a thing cannot prevail and maintain itself, it must be wrong; if an opinion tortures and agitates, it must be false. The free spirit, who comes to know all too well the error of this sort of deduction and has to suffer from its consequences, often succumbs to the temptation of making contrary deductions, which are in general naturally just as false: if a thing cannot prevail, it must be good; if an opinion troubles and disturbs, it must be true.

31

The illogical necessary. Among the things that can drive a thinker to despair is the knowledge that the illogical is necessary for man and that much good comes from it. It is so firmly lodged in the passions, in speech, in art, in religion, and generally in everything which endows life with value, that one cannot extricate it without doing irreparable harm to these beautiful things. Only the very naive are capable of thinking that the nature of man can be transformed into a purely logical one; 30 but, if there were degrees of approximation to this goal, how much would not have to vanish along this path! Even the most rational man needs nature again from time to time, that is, his illogical basic attitude to all things.

32

Unfairness necessary.3l All judgments about the value of life have developed illogically and therefore unfairly. The impurity of the judgment lies first in the way the material is present (that is very incompletely), second, in the way it is assessed, and third, in the fact that every separate part of the material again results, as is absolutely necessary, from impure knowledge. No experience of a man, for example, however close he is to us, can be so complete that we would have a logical right to evaluate him in toto. All evaluations are premature, and must be so. Finally, the gauge by which we measure, our own nature, is no unchangeable quantity; we have moods and vacillations; yet we would have to know ourselves to be a fixed gauge if we were to evaluate fairly the relationship of any one thing to ourselves. Perhaps it will follow from all this that one ought not to judge at all; if only one could live without evaluating, without having disinclinations and inclinations! For all disinclination depends upon an evaluation, just as does all inclination. Man cannot experience a drive to or away from something without the feeling that he is desiring what is beneficial and avoiding what is harmful, without evaluating knowingly the merit of the goal. We are from the start illogical and therefore unfair beings, and this we can know: it is one of the greatest and most insoluble disharmonies of existence.

33

Error about life necessary for life. Every belief in the value and worth of life is based on impure thinking and is only possible because the individual's sympathy for life in general, and for the suffering of mankind, is very weakly developed. Even uncommon men who think beyond themselves at all do not focus on life in general, but rather on limited parts of it. If one knows how to keep his attention primarily on exceptions, that is, on the great talents and pure souls, if one takes their coming into existence to be the goal of all world evolution and rejoices in their activity, then one may believe in the value of life-for one is overlooking other men, which is to say, thinking impurely. And likewise, if one does focus on all men, but takes only one type of drive, the less egoistical type, as valid and excuses mankind in respect to its other drives, then too one can hope something about mankind as a whole, and believe to this extent in the value of life-in this case, too, through impurity of thought. But whichever is the case, such a stance makes one an exception among men. Most men tolerate life without grumbling too much and believe thus in the value of existence, but precisely because everyone wills himself alone and stands his ground alone, and does not step out of himself as do those exceptional men, everything extrapersonal escapes his notice entirely, or seems at the most a faint shadow. Thus the value of life for ordinary, everyday man is based only on his taking himself to be more important than the world. The great lack of fantasy from which he suffers keeps him from being able to empathize with other beings, and he therefore participates in their vicissitudes and suffering as little as possible. On the other hand, whoever would be truly able to participate in it would have to despair about the value of life; if he were able to grasp and feel mankind's overall consciousness in himself, he would collapse with a curse against existence-for mankind, as whole, has no goals and consequently, considering the whole affair, man cannot find his comfort and support in it, but rather his despair. If, in everything he does, he considers the ultimate aimlessness of men, his own activity acquires the character of squandering in his

eyes. But to feel squandered as mankind (and not just as an individual), as we see the single blossom squandered by nature, is a feeling above all feelings.

But who is capable of it? Certainly only a poet-and poets always know how to comfort themselves.

34

Some reassurance. But does not our philosophy then turn into tragedy? Does not truth become an enemy of life, an enemy of what is better? A question seems to weigh down our tongues, and yet not want to be uttered: whether one is capable of consciously remaining in untruth, or, if one had to do so, whether death would not be preferable? For there is no "ought" anymore. Morality to the extent that it was an "ought" has been destroyed by our way of reflection, every bit as much as religion. Knowledge can allow only pleasure and unpleasure, benefit and harm, as motives. But how will these motives come to terms with the feeling for truth? These motives, too, have to do with errors (to the extent that inclination and disinclination, and their very unfair measurements, essentially determine, as we have said, our pleasure and unpleasure). All human life is sunk deep in untruth; the individual cannot pull it out of this well without growing profoundly annoyed with his entire past, without finding his present motives (like honor) senseless, and without opposing scorn and disdain to the passions that urge one on to the future and to the happiness in it. If this is true, is there only one way of thought left, with despair as a personal end and a philosophy of destruction as a theoretical end?

I believe that a man's temperament determines the aftereffect of knowledge; although the aftereffect described above is possible in some natures, I could just as well imagine a different one, which would give rise to a life much more simple, more free of affects than the present one. The old motives of intense desire would still be strong at first, due to old, inherited habit, but they would gradually grow weaker under the influence of cleansing knowledge. Finally one would live among men and with oneself as in nature, without praise, reproaches, overzealousness, delighting in many things as in a spectacle that one formerly had only to fear. One would be free of appearance 32 and would no longer feel the goading thought that one was not simply nature, or that one was more than nature. Of course, as I said, a good temperament would be necessary-a secure, mild, and basically cheerful soul; such a disposition would not need to be on guard for tricks and sudden explosions, and its expressions would have neither a growling tone nor sullenness-those familiar bothersome traits of old dogs and men who have lain a long time chained up. Rather, a man from whom the ordinary chains of life have fallen in such measure that he continues to live on only to better his knowledge must be able to renounce without envy and chagrin much, indeed almost everything, that other men value. He must be content with that free, fearless hovering over men, customs, laws and the traditional evaluations of things, which is for him the most desirable of states. He is glad to communicate his joy in this state, and perhaps he has nothing else to communicate, which is, to be sure, one renunciation, one self-denial the more. But if one nevertheless wants more from him, with a benevolent shake of the head he will indicate his brother, the free man of action, and perhaps not conceal a little scorn: for that man's "freedom" is another matter entirely.

SECTION TWO

from Human, All Too Human

by Friedrich Nietzsche

On The History of Moral Feelings

35

The advantages of psychological observation. That meditating on things human, all too human (or, as the learned phrase goes, "psychological observation") is one of the means by which man can ease life's burden; that by exercising this art, one can secure presence of mind in difficult situations and entertainment amid boring surroundings; indeed, that from the thorniest and unhappiest phases of one's own life one can pluck maxims and feel a bit better thereby: this was believed, known-in earlier centuries. Why has it been forgotten in this century, when many signs point, in Germany at least, if not throughout Europe, to the dearth of psychological observation? Not particularly in novels, short stories, and philosophical meditations, for these are the work of exceptional men; but more in the judging of public events and personalities; most of all we lack the art of psychological dissection and calculation in all classes of society, where one hears a lot of talk about men, but none at all about man. Why do people let the richest and most harmless source of entertainment get away from them? Why do they not even read the great masters of the psychological maxim any more? For it is no exaggeration to say that it is hard to find the cultured European who has read La Rochefoucauld1 and his spiritual and artistic cousins. Even more uncommon is the man who knows them and does not despise them. But even this unusual reader will probably find much less delight in those artists than their form ought to give him; for not even the finest mind is capable of adequate appreciation of the art of the polished maxim if he has not been educated to it, has not been challenged by it himself. Without such practical learning one takes this form of creating and forming to be easier than it is; one is not acute enough in discerning what is successful and attractive. For that reason present-day readers of maxims take a relatively insignificant delight in them, scarcely a mouthful of pleasure; they react like typical viewers of cameos, praising them because they cannot love them, and quick to admire but even quicker to run away.

36

Objection. Or might there be a counterargument to the thesis that psychological observation is one of life's best stimulants, remedies, and palliatives? Might one be so persuaded of the unpleasant consequences of this art as to intentionally divert the student's gaze from it? Indeed, a certain blind faith in the goodness of human nature, an inculcated aversion to dissecting human behavior, a kind of shame with respect to the naked soul, may really be more desirable for a man's overall happiness than the trait of psychological sharpsightedness, which is helpful in isolated instances. And perhaps the belief in goodness, in virtuous men and actions, in an abundance of impersonal goodwill in the world has made men better, in that it has made them less distrustful. If one imitates Plutarch's 2 heroes with enthusiasm and feels an aversion toward tracing skeptically the motives for their actions, then the welfare of human society has benefited (even if the truth of human society has not). Psychological error, and dullness in this area generally, help humanity forward; but knowledge of the truth might gain more from the stimulating power of an hypothesis like the one La Rochefoucauld places at the beginning of the first edition of his Sentences et maximes morales: "Ce que le monde nomme vertu n'est d'ordinaire qu'un fantome formé par nos passions, a qui on donne un nom honnete pour faire impunément ce qu'on veut." 3 La Rochefoucauld and those other French masters of soul searching (whose company a German, the author of Psychological Observations, has recently joined)4 are like accurately aimed arrows, which hit the mark again 'and again, the black mark of man's nature. Their skill inspires amazement, but the spectator who is guided not by the scientific spirit, but by the humane spirit, will eventually curse an art which seems to implant in the souls of men a predilection for

belittling and doubt.

37

Nevertheless. However the argument and counterargument stand, the present condition of one certain, single science has made necessary the awakening of moral observation, and mankind cannot be spared the horrible sight of the psychological operating table, with its knives and forceps. For now that science rules which asks after the origin and history of moral feelings and which tries as it progresses to pose and solve the complicated sociological problems; the old philosophy doesn't even acknowledge such problems and has always used meager excuses to avoid investigating the origin and history of moral feelings. We can survey the consequences very clearly, many examples having proven how the errors of the greatest philosophers usually start from a false explanation of certain human actions and feelings, how an erroneous analysis of so-called selfless behavior, for example, can be the basis for false ethics, for whose sake religion and mythological confusion are then drawn in, and finally how the shadows of these sad spirits also fall upon physics and the entire contemplation of the world. But if it is a fact that the superficiality of psychological observation has laid the most dangerous traps for human judgment and conclusions, and continues to lay them anew, then what we need now is a persistence in work that does not tire of piling stone upon stone, pebble upon pebble; we need a sober courage to do such humble work without shame and to defy any who disdain it. It is true that countless individual remarks about things human and all too human were first detected and stated in those social circles which would make every sort of sacrifice not for scientific knowledge, but for a witty coquetry. And because the scent of that old homeland (a very seductive scent) has attached itself almost inextricably to the whole genre of the moral maxim, the scientific man instinctively shows some suspicion towards this genre and its seriousness. But it suffices to point to the outcome: already it is becoming clear that the most serious results grow up from the ground of psychological observation. Which principle did one of the keenest and coolest thinkers, the author of the book On the Origin of Moral Feelings, arrive at through his incisive and piercing analysis of human actions? "The moral man," he says, "stands no nearer to the intelligible (metaphysical) world than does the physical man."5 Perhaps at some point in the future this principle, grown hard and sharp by the hammerblow of historical knowledge, can serve as the axe laid to the root of men's "metaphysical need"6 (whether more as a blessing than as a curse for the general welfare, who can say?). In any event, it is a tenet with the most weighty consequences, fruitful and frightful at the same time, and seeing into the world with that double vision which all great insights have.

38

How beneficial. Let us table the question, then, of whether psychological observation brings more advantage or harm upon men. What is certain is that it is necessary, for science cannot do without it. Science, however, takes as little consideration of final purposes as does nature; just as nature sometimes brings about the most useful things without having wanted to, so too true science, which is the imitation of nature in concepts, will sometimes, nay often, further man's benefit and welfare and achieve what is useful-but likewise without having wanted to. Whoever feels too wintry in the breeze of this kind of observation has perhaps too little fire in him. Let him look around meanwhile, and he will perceive diseases which require cold poultices, and men who are so "moulded" out of glowing spirit that they have great trouble in finding an atmosphere cold and biting enough for them anywhere. Moreover, as all overly earnest individuals and peoples have a need for frivolity; as others, who are overly excitable and unstable, occasionally need heavy, oppressive burdens for their health's sake; so should not we-the more intellectual men in an age that is visibly being set aflame more and more-reach for all quenching and cooling means available to remain at least as steady, harmless, and moderate as

we now are and thus render service to this age at some future time as a mirror and self-reflection of itself?

39

The fable of intelligible freedom." The history of those feelings, by virtue of which we consider a person responsible, the so-called moral feelings, is divided into the following main phases. At first we call particular acts good or evil without any consideration of their motives, but simply on the basis of their beneficial or harmful consequences. Soon, however, we forget the origin of these terms and imagine that the quality "good" or "evil" is inherent in the actions themselves, without consideration of their consequences; this is the same error language makes when calling the stone itself hard, the tree itself green-that is, we take the effect to be the cause. Then we assign the goodness or evil to the motives, and regard the acts themselves as morally ambiguous. We go even further and cease to give to the particular motive the predicate good or evil, but give it rather to the whole nature of a man; the motive grows out of him as a plant grows out of the earth. So we make man responsible in turn for the effects of his actions, then for his actions, then for his motives and finally for his nature. Ultimately we discover that his nature cannot be responsible either, in that it is itself an inevitable consequence, an outgrowth of the elements and influences of past and present things; that is, man cannot be made responsible for anything, neither for his nature, nor his motives, nor his actions, nor the effects of his actions. And thus we come to understand that the history of moral feelings is the history of an error, an error called "responsibility," which in turn rests on an error called "freedom of the will."

Schopenhauer, on the other hand, concluded as follows: because certain actions produce displeasure ("sense of guilt"), a responsibility must exist. For there would be no reason for this displeasure if not only all human actions occurred out of necessity (as they actually do, according to this philosopher's insight), but if man himself also acquired his entire nature out of the same necessity (which Schopenhauer denies). From the fact of man's displeasure, Schopenhauer thinks he can prove that man somehow must have had a freedom, a freedom which did not determine his actions but rather determined his nature: freedom, that is, to be this way or the other, not to act this way or the other. According to Schopenhauer, "operari" (doing), the sphere of strict causality, necessity, and lack of responsibility, follows from esse (being) the sphere of freedom and responsibility. The displeasure man feels seems to refer to "operari" (to this extent it is erroneous), but in truth it refers to esse, which is the act of a free will, the primary cause of an individual's existence. Man becomes that which he wants to be; his volition precedes his existence."

In this case, we are concluding falsely that we can deduce the justification, the rational admissibility of this displeasure, from the fact that it exists; and from this false deduction Schopenhauer arrives at his fantastic conclusion of so-called intelligible freedom. But displeasure after the deed need not be rational at all: in fact, it certainly is not rational, for its rests on the erroneous assumption that the deed did not have to follow necessarily. Thus, because he thinks he is free (but not because he is free), man feels remorse and the pangs of conscience.

Furthermore, this displeasure is a habit that can be given up; many men do not feel it at all, even after the same actions that cause many other men to feel it. Tied to the development of custom and culture, it is a very changeable thing, and present perhaps only within a relatively short period of world history.

No one is responsible for his deeds, no one for his nature; to judge is to be unjust. This is also true when the individual judges himself. The tenet is as bright as sunlight, and yet everyone prefers to walk back into the shadow and untruth-for fear of the consequences.

40

The super-animal.9 The beast in us wants to be lied to; morality is a white lie, to keep it from tearing us apart. Without the errors inherent in the postulates of morality, man would have remained an animal. But as it is he has taken himself to be something higher and has imposed stricter laws upon himself. He therefore has a hatred of those stages of man that remain closer to the animal state, which explains why the slave used to be disdained as a nonhuman, a thing.

41

The unchangeable character. In the strict sense, it is not true that one's character is unchangeable; rather, this popular tenet10 means only that during a man's short lifetime the motives affecting him cannot normally cut deeply enough to destroy the imprinted writing of many millennia. If a man eighty thousand years old were conceivable, his character would in fact be absolutely variable, so that out of him little by little an abundance of different individuals would develop. The brevity of human life misleads us to many an erroneous assertion about the qualities of man.

42

Morality and the ordering of the good. The accepted hierarchy of the good, based on how a low, higher, or a most high egoism desires that thing or the other, decides today about morality or immorality. To prefer a low good (sensual pleasure, for example) to one esteemed higher (health, for example) is taken for immoral, likewise to prefer comfort to freedom. The hierarchy of the good, however, is not fixed and identical at all times. If someone prefers revenge to justice, he is moral by the standard of an earlier culture, yet by the standard of the present culture he is immoral. "Immoral" then indicates that someone has not felt, or not felt strongly enough, the higher, finer, more spiritual motives which the new culture of the time has brought with it. It indicates a backward nature, but only in degree.

The hierarchy itself is not established or changed from the point of view of morality; nevertheless an action is judged moral or immoral according to the prevailing determination.

43

Cruel men as backward. We must think of men who are cruel today as stages of earlier cultures, which have been left over; in their case, the mountain range of humanity shows openly its deeper formations, which otherwise lie hidden. They are backward men whose brains, because of various possible accidents of heredity, have not yet developed much delicacy or versatility. They show us what we all were, and frighten us. But they themselves are as little responsible as a piece of granite for being granite. In our brain, too, there must be grooves and bends which correspond to that state of mind, just as there are said to be reminders of the fish state in the form of certain human organs. I I But these grooves and bends are no longer the bed in which the river of our feeling courses.

44

Gratitude and revenge. The powerful man feels gratitude for the following reason: through his good deed, his benefactor has, as it were, violated the powerful man's sphere and penetrated it. Now through his act of gratitude the powerful man requites himself by violating the sphere of the benefactor. It is a milder form of revenge. Without the satisfaction of gratitude, the powerful man would have shown himself to be unpowerful and henceforth would be considered such. For that reason, every society of good men (that is, originally, of powerful men) places gratitude among its first duties.

Swift remarked that men are grateful in the same proportion as they cherish revenge. 12

45

Double prehistory of good and evil. The concept of good and evil has a double prehistory: namely, first of all, in the soul of the

ruling clans and castes. The man who has the power to requite goodness with goodness, evil with evil, and really does practice requital by being grateful and vengeful, is called "good." The man who is unpowerful and cannot requite is taken for bad. As a good man, one belongs to the "good," a community that has a communal feeling, because all the individuals are entwined together by their feeling for requital. As a bad man, one belongs to the "bad," to a mass of abject, powerless men who have no communal feeling. The good men are a caste; the bad men are a multitude, like particles of dust. Good and bad are for a time equivalent to noble and base, master and slave. Conversely, one does not regard the enemy as evil: he can requite. In Homer, both the Trojan and the Greek are good. Not the man who inflicts harm on us, but the man who is contemptible, is bad. In the community of the good, goodness is hereditary; it is impossible for a bad man to grow out of such good soil. Should one of the good men nevertheless do something unworthy of good men, one resorts to excuses; one blames God, for example, saying that he struck the good man with blindness and madness.

Then, in the souls of oppressed, powerless men, every other man is taken for hostile, inconsiderate, exploitative, cruel, sly, whether he be noble or base. Evil is their epithet for man, indeed for every possible living being, even, for example, for a god; "human," "divine" mean the same as "devilish," "evil." Signs of goodness, helpfulness, pity are taken anxiously for malice, the prelude to a terrible outcome, bewilderment, and deception, in short, for refined evil. With such a state of mind in the individual, a community can scarcely come about at all-or at most in the crudest form; so that wherever this concept of good and evil predominates, the downfall of individuals, their clans and races, is near at hand.

Our present morality has grown up on the ground of the ruling clans and castes. 13

46

Pity more intense than suffering. 14 There are cases where pity is more intense than actual suffering. When one of our friends is guilty of something ignominious, for example, we feel it more painfully than when we ourselves do it. For we believe in the purity of his character more than he does. Thus our love for him (probably because of this very belief) is more intense than his own love for himself. Even if his egoism suffers more than our egoism, in that he has to feel the bad consequences of his fault more intensely, our selflessness (this word must never be taken literally, but only as a euphemism) is touched more intensely by his guilt than is his selflessness.

47

Hypochondria. There are people who become hypochondriacs out of compassion and concern for another; the kind of pity which results is nothing less than a disease. Similarly, there is a Christian hypochrondria which befalls those lonely, religious-minded people who continually visualize to themselves the suffering and death of Christ.

48

Economy of kindness. Kindness and love, the most curative herbs and agents in human intercourse, are

such precious finds that one would hope these balsamlike remedies would be used as economically as possible; but this is impossible. Only the boldest Utopians would dream of the economy of kindness.

49

Goodwill. Among the small but endlessly abundant and therefore very effective things that science ought to heed more than the great, rare things, is goodwill. I mean those expressions of a friendly disposition in interactions, that smile of the eye, those handclasps, that ease which usually envelops nearly all human actions. Every teacher, every official brings this ingredient to what he considers his duty. It is the continual manifestation of our humanity, its rays of light, so to speak, in which everything grows. Especially within the narrowest circle, in the family, life sprouts and blossoms only by this goodwill. Good nature, friendliness, and courtesy of the heart are ever-flowing tributaries of the selfless drive and have made much greater contributions to culture than those much more famous expressions of this drive, called pity, charity, and self-sacrifice. But we tend to underestimate them, and in fact there really is not much about them that is selfless. The sum of these small doses is nevertheless mighty; its cumulative force is among the strongest of forces.

Similarly, there is much more happiness to be found in the world than dim eyes can see, if one calculates correctly and does not forget all those moments of ease which are so plentiful in every day of every human life, even the most oppressed.

50

Desire to arouse pity. 15 In the most noteworthy passage of his self-portrait (first published in r658), La Rochefoucauld certainly hits the mark when he warns all reasonable men against pity,' when he advises them to leave it to those common people who need passions (because they are not directed by reason) to bring them to the point of helping the sufferer and intervening energetically in a misfortune. For pity, in his (and Plato's)17 judgment, weakens the soul. Of course one ought to express pity, but one ought to guard against having it; for unfortunate people are so stupid that they count the expression of pity as the greatest good on earth.

Perhaps one can warn even more strongly against having pity for the unfortunate if one does not think of their need for pity as stupidity and intellectual deficiency, a kind of mental disorder resulting from their misfortune (this is how La Rochefoucauld seems to regard it), but rather as something quite different and more dubious. Observe how children weep and cry, so that they will be pitied, how they wait for the moment when their condition will be noticed. Or live among the ill and depressed, and question whether their eloquent laments and whimpering, the spectacle of their misfortune, is not basically aimed at hurting those present. The pity that the spectators then express consoles the weak and suffering, inasmuch as they see that, despite all their weakness, they still have at least one power: the power to hurt. When expressions of pity make the unfortunate man aware of this feeling of superiority, he gets a kind of pleasure from it; his selfimage revives; he is still important enough to inflict pain on the world. Thus the thirst for pity is a thirst for self-enjoyment, and at the expense of one's fellow men. It reveals man in the complete inconsideration of his most intimate dear self, but not precisely in his "stupidity," as La Rochefoucauld thinks.

In social dialogue, three-quarters of all questions and answers are framed in order to hurt the participants a little bit; this is why many men thirst after society so much: it gives them a feeling of their strength. In these countless, but very small doses, malevolence takes effect as one of life's powerful stimulants, just as goodwill, dispensed in the same way throughout the human world, is the perennially ready cure.

But will there be many people honest enough to admit that it is a pleasure to inflict pain? That not infrequently one amuses himself (and well) by offending other men (at least in his thoughts) and by shooting pellets of petty malice at them? Most people are too dishonest, and a few men are too good, to know anything about this source of shame. So they may try to deny that Prosper Merimée is right when he says, "Sachez aussi qu'il n'y a rien de plus commun que de faire le mal pour le plaisir de le faire."18

51

How seeming becomes being. 19 Ultimately, not even the deepest pain can keep the actor from thinking of the impression of his part and the overall theatrical effect, not even, for example, at his child's funeral.20 He will be his own audience, and cry about his own pain as he expresses it. The hypocrite who always plays one and the same role finally ceases to be a hypocrite. Priests, for example, who are usually conscious or unconscious hypocrites when they are young men, finally end by becoming natural, and then they really are priests, with no affectation. Or if the father does not get that far, perhaps the son, using his father's headway, inherits the habit. If someone wants to seem to be something, stubbornly and for a long time, he eventually finds it hard to be anything else. The profession of almost every man, even the artist, begins with hypocrisy, as he imitates from the outside, copies what is effective. The man who always wears the mask of a friendly countenance eventually has to gain power over benevolent moods without which the expression of friendliness cannot be forced- and eventually then these moods gain power over him, and he is benevolent.

52

The point of honesty in deception. In all great deceivers there occurs a noteworthy process to which they owe their power. In the actual act of deception, among all the preparations, the horror in the voice, expression, gestures, amid the striking scenery, the belief in themselves overcomes them. It is this that speaks so miraculously and convincingly to the onlookers. The founders of religions are distinguished from those other great deceivers by the fact that they do not come out of this condition of self-deception: or, very infrequently, they do have those clearer moments, when doubt overwhelms them; but they usually comfort themselves by foisting these clearer moments off on the evil adversary. Self-deception must be present, so that both kinds of deceivers can have a grand effect. For men will believe something is true, if it is evident that others believe in it firmly.

53

Alleged levels of truth. One common false conclusion is that because someone is truthful and upright toward us he is speaking the truth. Thus the child believes his parents' judgments, the Christian believes the claims of the church's founders. Likewise, people do not want to admit that all those things which men have defended with the sacrifice of their lives and happiness in earlier centuries were nothing but errors. Perhaps one calls them levels of truth. Basically, however, one thinks that if someone honestly believed in something and fought for his belief and died it would be too unfair if he had actually been inspired by a mere error. Such an occurrence seems to contradict eternal justice. Therefore the hearts of sensitive men always decree in opposition to their heads that there must be a necessary connection between moral actions and intellectual insights. Unfortunately, it is otherwise, for there is no eternal justice.

54

The lie. Why do men usually tell the truth in daily life? Certainly not because a god has forbidden lying. Rather it is because, first, it is more convenient: for lies demand imagination, dissembling, and

memory (which is why Swift says that the man who tells a lie seldom perceives the heavy burden he is assuming: namely, he must invent twenty other lies to make good the first). Then, it is because it is advantageous in ordinary circumstances to say directly: I want this, I did that, and so on; that is, because the path of obligation and authority is safer than that of cunning.

If a child has been raised in complicated domestic circumstances, however, he will employ the lie naturally, and will always say instinctively that which corresponds to his interests. A feeling for truth, a distaste for lying in and of itself, is alien to him and inaccessible; and so he lies in complete innocence.

55

To suspect morality because of belief. No power can maintain itself if only hypocrites represent it. However many "worldly" elements the Catholic Church may have, its strength rests on those priestly natures, still numerous, who make life deep and difficult for themselves, and whose eye and emaciated body speak of nightly vigils, fasting, fervent prayers, perhaps even flagellation. These men shock others and worry them: what if it were necessary to live like that?-this is the horrible question that the sight of them brings to the tongue. By spreading this doubt they keep reestablishing a pillar of their power. Not even the most freeminded dare to resist so selfless a man with the hard sense for truth, and say: "You who are deceived, do not deceive others."

Only a difference of insight separates them from this man, by no means a difference of goodness or badness; but if one does not like a thing, one generally tends to treat it unjustly, too. Thus one speaks of the Jesuits' cunning and their infamous art, but overlooks what self-conquest each single Jesuit imposes upon himself, and how that lighter regimen preached in Jesuit textbooks is certainly not for their own benefit, but rather for the layman's. Indeed, one might ask if we the enlightened, using their tactics and organization, would be such good instruments, so admirably self-mastering, untiring, and devoted.

56

Triumph of knowledge over radical evil. The man who wants to gain wisdom profits greatly from having thought for a time that man is basically evil and degenerate: this idea is wrong, like its opposite, but for whole periods of time it was predominant and its roots have sunk deep into us and into our world. To understand ourselves we must understand it; but to climb higher, we must then climb over and beyond it. We recognize that there are no sins in the metaphysical sense; but, in the same sense, neither are there any virtues; we recognize that this entire realm of moral ideas is in a continual state of fluctuation, that there are higher and deeper concepts of good and evil, moral and immoral. A man who desires no more from things than to understand them easily makes peace with his soul and will err (or "sin," as the world calls it) at the most out of ignorance, but hardly out of desire. He will no longer want to condemn and root out his desires; but his single goal, governing him completely, to understand as well as he can at all times, will cool him down and soften all the wildness in his disposition. In addition, he has rid himself of a number of tormenting ideas; he no longer feels anything at the words "pains of hell," "sinfulness," "incapacity for the good": for him they are only the evanescent silhouettes of erroneous thoughts about life and the world.

57

Morality as man's dividing himself. A good author, who really cares about his subject, wishes that someone would come and destroy him by representing the same subject more clearly and by answering every last question contained in it. The girl in love wishes that she might prove the devoted faithfulness of her love through her lover's faithlessness. The soldier wishes that he might fall on the battlefield for

his victorious fatherland, for in the victory of his fatherland his greatest desire is also victorious. The mother gives the child what she takes from herself: sleep, the best food, in some instances even her health, her wealth.

Are all these really selfless states, however? Are these acts of morality miracles because they are, to use Schopenhauer's phrase, "impossible and yet real"? Isn't it clear that, in all these cases, man is loving something of himself, a thought, a longing, an offspring, more than something else of himself; that he is thus dividing up his being and sacrificing one part for the other? Is it something essentially different when a pigheaded man says, "I would rather be shot at once than move an inch to get out of that man's

The inclination towards something (a wish, a drive, a longing) is present in all the above-mentioned cases; to yield to it, with all its consequences, is in any case not "selfless." In morality, man treats himself not as an "individuum," but as a "dividuum."

58

What one can promise. One can promise actions, but not feelings, for the latter are involuntary. He who promises to love forever or hate forever or be forever faithful to someone is promising something that is not in his power. He can, however, promise those actions that are usually the consequence of love, hatred, or faithfulness, but that can also spring from other motives: for there are several paths and motives to an action. A promise to love someone forever, then, means, "As long as I love you I will render unto you the actions of love; if I no longer love you, you will continue to receive the same actions from me, if for other motives." Thus the illusion remains in the minds of one's fellow men that the love is unchanged and still the same.

One is promising that the semblance of love will endure, then, when without self-deception one vows everlasting love.

59

Intellect and morality. One must have a good memory to be able to keep the promises one has given. One must have strong powers of imagination to be able to have pity. So closely is morality bound to the quality of the intellect.

6o

Desire to avenge and vengeance. To have thoughts of revenge and execute them means to be struck with a violent-but temporary-fever. But to have thoughts of revenge without the strength or courage to execute them means to endure a chronic suffering, a poisoning of body and soul. A morality that notes only the intentions assesses both cases equally; usually the first case is assessed as worse (because of the evil consequences that the act of revenge may produce). Both evaluations are short-sighted.

61

The ability to wait. Being able to wait is so hard that the greatest poets did not disdain to make the inability to wait the theme of their poetry. Thus Shakespeare in his Othello, Sophocles in his Ajax,21 who, as the oracle suggests, might not have thought his suicide necessary, if only he had been able to let his feeling cool for one day more. He probably would have outfoxed the terrible promptings of his wounded vanity and said to himself: "Who, in my situation, has never once taken a sheep for a warrior? Is that so monstrous? On the contrary, it is something universally human." Ajax might have consoled himself thus.

Passion will not wait. The tragedy in the lives of great men often lies not in their conflict with the times and the baseness of their fellow men, but rather in their inability to postpone their work for a year or two. They cannot wait.

In every duel, the advising friends have to determine whether the parties involved might be able to wait a while longer. If they cannot, then a duel is reasonable, since each of the parties says to himself: "Either I continue to live, and the other must die at once, or vice versa." In that case, to wait would be to continue suffering the horrible torture of offended honor in the presence of the offender. And this can be more suffering than life is worth.

62

Reveling in revenge. Crude men who feel themselves insulted tend to assess the degree of insult as high as possible, and talk about the offense in greatly exaggerated language, only so they can revel to their heart's content in the aroused feelings of hatred and revenge.

63

The value of belittling. Not a few, perhaps the great majority of men, find it necessary, in order to maintain their self-respect and a certain effectiveness in their actions, to lower and belittle the image they form of everyone they know. Since, however, the number of inferior natures is greater, and since it matters a great deal whether they have that effectiveness or lose it ....

64

Those who flare up. We must beware of the man who flares up at us as of someone who has once made an attempt upon our life. For that we are still alive is due to his lacking the power to kill. If looks could kill, we would long ago have been done for. It is an act of primitive culture to bring someone to silence by making physical savageness visible, by inciting fear.

In the same way, the cold glance which elegant people use with their servants is a vestige from those castelike distinctions between man and man, an act of primitive antiquity. Women, the guardians of that which is old, have also been more faithful in preserving this cultural remnant.

65

Where honesty may lead. Someone had the unfortunate habit of speaking out from time to time quite honestly about the motives for his actions, motives which were as good and as bad as those of all other men. At first, he gave offense, then he awoke suspicion, and at length he was virtually ostracized and banished. Finally, justice remembered this depraved creature on occasions when it otherwise averted or winked its eye. His want of silence about the universal secret, and his irresponsible inclination to see what no one wants to see-his own self-brought him to prison and an untimely death.

66

Punishable, never punished. Our crime against criminals is that we treat them like scoundrels.

67

Sancta simplicitas22 of virtue.. Every virtue has its privileges, one being to deliver its own little bundle of wood to the funeral pyre of a condemned man.

68

Morality and success. It is not only the witnesses of a deed who often measure its moral or immoral nature by its success. No, the author of a deed does so, too. For motives and intentions are seldom sufficiently clear and simple, and sometimes even memory seems to be dimmed by the success of a deed, so that one attributes false motives to his deed, or treats inessential motives as essential. Often it is success that gives to a deed the full, honest lustre of a good conscience; failure lays the shadow of an uneasy conscience upon the most estimable action. This leads to the politician's well-known practice of thinking: "Just grant me success; with it I will bring all honest souls to my side-and make myself honest in my own sight"

In a similar way, success can take the place of more substantial arguments. Even now, many educated people think that the victory of Christianity over Greek philosophy is a proof of the greater truth of the former-although in this case it is only that something more crude and violent has triumphed over something more spiritual and delicate. We can determine which of them has the greater truth by noting that the awakening sciences have carried on point for point with the philosophy of Epicurus ,23 but have rejected Christianity point for point.

69

Love and justice. Why do we overestimate love to the disadvantage of justice, saying the nicest things about it, as if it were a far higher essence than justice? Isn't love obviously more foolish? Of course, but for just that reason so much more pleasant for everyone. Love is foolish, and possesses a rich horn of plenty; from it she dispenses her gifts to everyone, even if he does not deserve them, indeed, even if he does not thank her for them. She is as nonpartisan as rain, which (according to the Bible 24 and to experience) rains not only upon the unjust, but sometimes soaks the just man to the skin, too.

70

Executions. How is it that every execution offends us more than a murder? It is the coldness of the judges, the painful preparations, the understanding that a man is here being used as a means to deter others. For guilt is not being punished, even if there were guilt; guilt lies in the educators, the parents, the environment, in us,, not in the murderer-I am talking about the motivating circumstances.

71

Hope. Pandora brought the jar 25 with the evils and opened it. It was the gods' gift to man, on the outside a beautiful, enticing gift, called the "lucky jar." Then all the evils, those lively, winged beings, flew out of it. Since that time, they roam around and do harm to men by day and night. One single evil had not yet slipped out of the jar. As Zeus had wished, Pandora slammed the top down and it remained inside. So now man has the lucky jar in his house forever and thinks the world of the treasure. It is at his service; he reaches for it when he fancies it. For he does not know that that jar which Pandora brought was the jar of evils, and he takes the remaining evil for the greatest worldly good-it is hope, for Zeus did not want man to throw his life away, no matter how much the other evils might torment him, but rather to go on letting himself be tormented anew. To that end, he gives man hope. In truth, it is the most evil of evils because it prolongs man's torment.

72

Degree of moral inflammability unknown. Whether or not our passions reach the point of red heat and

guide our whole life depends on whether or not we have been exposed to certain shocking sights or impressions-for example a father falsely executed, killed or tortured; an unfaithful wife; a cruel ambush by an enemy. No one knows how far circumstances, pity, or indignation may drive him; he does not know the degree of his inflammability. Miserable, mean conditions make one miserable; it is usually not the quality of the experiences but rather the quantity that determines the lower and the higher man, in good and in evil.

73

The martyr against his will. In one party, there was a man who

was too anxious and cowardly ever to contradict his comrades. They used him for every service; they demanded everything of him, because he was more afraid of the bad opinions of his companions than of death itself. His was a miserable, weak soul. They recognized this and on the basis of those qualities they made him first into a hero and finally into a martyr. Although the cowardly man always said "no" inwardly, he always said "yes" with his lips, even on the scaffold, when he died for the views of his party. Next to him stood one of his old comrades, who tyrannized him so by word and glance that he really did suffer death in the most seemly way, and has since been celebrated as a martyr and a man of great character.

74.

Everyday rule-of-thumb. One will seldom go wrong to attribute extreme actions to vanity, moderate ones to habit, and petty ones to fear.

75

Misunderstanding about virtue. The man who has come to know vice in connection with pleasure, like the man who has a pleasure-seeking youth behind him, imagines that virtue must be associated with displeasure. On the other hand, the man who has been greatly plagued by his passions and vices longs to find peace and his soul's happiness in virtue. Thus it is possible that two virtuous people will not understand each other at all.

76

The ascetic. The ascetic makes a necessity26 of virtue.

77

The honor of the person applied to the cause. We universally honor acts of love and sacrifice for the sake of one's neighbor, wherever we find them. In this way we heighten the value of the things loved in that way, or for which sacrifices are made, even though they are in themselves perhaps not worth much. A valiant army convinces us about the cause for which it is fighting.

78

Ambition as a surrogate for moral sense. Any character lacking in ambition must not be without a moral sense. Ambitious people make do without it, and have almost the same success. Thus the sons of humble families with no ambition will usually turn into complete cads very quickly, having once lost their moral sense.

79

Vanity enriches. How poor the human spirit would be without vanity! Instead it is like a warehouse, replete and forever replenishing its stock. It lures customers of every kind; they can find almost everything, have everything, assuming that they bring the right kind of coin (admiration) with them.

80

The old man and death. One may well ask why, aside from the demands of religion, it is more praiseworthy for a man grown old, who feels his powers decrease, to await his slow exhaustion and disintegration, rather than to put a term to his life with complete consciousness? In this case, suicide is quite natural, obvious, and should by rights awaken respect for the triumph of reason. This it did in those times when the leading Greek philosophers and the doughtiest Roman patriots used to die by suicide. Conversely, the compulsion to prolong life from day to day, anxiously consulting doctors and accepting the most painful, humiliating conditions, without the strength to come nearer the actual goal of one's life: this is far less worthy of respect. Religions provide abundant excuses to escape the need to kill oneself: this is how they insinuate themselves with those who are in love with life.

81

Misunderstanding between the sufferer and the perpetrator. When a rich man takes a possession from a poor man (for example, when a prince robs a plebeian of his sweetheart), the poor man misunderstands. He thinks that the rich man must be a villain to take from him the little he has. But the rich man does not feel the value of a particular possession so deeply because he is accustomed to having many. So he cannot put himself in the place of the poor man, and he is by no means doing as great an injustice as the poor man believes. Each has a false idea of the other. The injustice of the mighty, which enrages us most in history, is by no means as great as it appears. Simply the inherited feeling of being a higher being, with higher pretensions, makes one rather cold, and leaves the conscience at peace. Indeed, none of us feels anything like injustice when there is a great difference between ourselves and some other being, and we kill a gnat, for example, without any twinge of conscience. So it is no sign of wickedness in Xerxes 27 (whom even all the Greeks portray as exceptionally noble) when he takes a son from his father and has him cut to pieces, because the father had expressed an anxious and doubtful distrust of their entire campaign. In this case the individual man is eliminated like an unpleasant insect; he stands too low to be allowed to keep on arousing bothersome feelings in a world ruler. Indeed, no cruel man is cruel to the extent that the mistreated man believes. The idea of pain is not the same as the suffering of it. It is the same with an unjust judge, with a journalist who misleads public opinion by little dishonesties. In each of these cases, cause and effect are experienced in quite different categories of thought and feeling; nevertheless, it is automatically assumed that the perpetrator and sufferer think and feel the same, and the guilt of the one is therefore measured by the pain of the other.

82

The skin of the soul. Just as the bones, flesh, intestines, and blood vessels are enclosed by skin, which makes the sight of a man bearable, so the stirrings and passions of the soul are covered up by vanity: it is the skin of the soul.

83

Sleep of virtue. When virtue has slept, it will arise refreshed.

84

Refinement of shame. Men are not ashamed to think something dirty, but they are ashamed when they imagine that others might believe them capable of these dirty thoughts.

85

Malice is rare. Most men are much too concerned with themselves to be malicious.

86

Tipping the scales. We praise or find fault, depending on which of the two provides more opportunity for our powers of judgment to shine.

87

Luke 18:14, 28 improved. He who humbleth himself wants to be exalted.

88

Prevention of suicide. There is a justice according to which we take a man's life, but no justice according to which we take his death: that is nothing but cruelty.

89

Vanity. We care about the good opinion of others first because it is profitable, and then because we want to give others joy (children want to give joy to their parents, pupils to their teachers, men of good will to all other men). Only when someone holds the good opinion of others to be .important without regard to his interests or his wish to give joy, do we speak of vanity. In this case, the man wants to give joy to himself, but at the expense of his fellow men, in that he either misleads them to a false opinion about himself or aims at a degree of "good opinion" that would have to cause them all pain (by arousing their envy). Usually the individual wants to confirm the opinion he has of himself through the opinion of others and strengthen it in his own eyes; but the mighty habituation to authority (which is as old as man) also leads many to base their own belief in themselves upon authority, to accept it only from the hand of others. They trust other people's powers of judgment more than their own.

In the vain man, interest in himself, his wish to please himself, reaches such a peak that he misleads others to assess him wrongly, to overvalue him greatly, and then he adheres to their authority; that is, he brings about the error and then believes in it.

One must admit, then, that vain men want to please not only others, but also themselves, and that they go so far as to neglect their own interests thereby; for they are often concerned to make their fellow men ill-disposed, hostile, envious, and thus destructive toward them, only for the sake of having pleasure in themselves, self-enjoyment.

90

Limit of human love. Any man who has once declared the other man to be a fool, a bad fellow, is annoyed when that man ends by showing that he is not.

91

Moralité larmoyante.29 How much pleasure we get from morality! Just think what a river of agreeable tears has flowed at tales of noble, generous actions. This one of life's delights would vanish away if the

belief in complete irresponsibility were to get the upper hand.

92

Origin of justice. Justice (fairness) originates among approximately equal powers, as Thucydides (in the horrifying conversation between the Athenian and Melian envoys)30 rightly understood. When there is no clearly recognizable supreme power and a battle would lead to fruitless and mutual injury, one begins to think of reaching an understanding and negotiating the claims on both sides: the initial character of justice is barter. Each satisfies the other in that each gets what he values more than the other. Each man gives the other what he wants, to keep henceforth, and receives in turn that which he wishes. Thus, justice is requital and exchange on the assumption of approximately equal positions of strength. For this reason, revenge belongs initially to the realm of justice: it is an exchange. Likewise gratitude.

Justice naturally goes back to the viewpoint of an insightful self-preservation, that is, to the egoism of this consideration: "Why should I uselessly injure myself and perhaps not reach my goal anyway?"

So much about the origin of justice. Because men, in line with their intellectual habits, have forgotten the original purpose of socalled just, fair actions, and particularly because children have been taught for centuries to admire and imitate such actions, it has gradually come to appear that a just action is a selfless one. The high esteem of these actions rests upon this appearance, an esteem which, like all estimations, is also always in a state of growth: for men strive after, imitate, and reproduce with their own sacrifices that which is highly esteemed, and it grows because its worth is increased by the worth of the effort and exertion made by each individual.

How slight the morality of the world would seem without forgetfulness! A poet could say that God had stationed forgetfulness as a guardian at the door to the temple of human dignity.

93

The right of the weaker. If one party, a city under siege, for example, submits under certain conditions to a greater power, its reciprocal condition is that this first party can destroy itself, burn the city, and thus make the power suffer a great loss. Thus there is a kind of equalization, on the basis of which rights can be established. Preservation is to the enemy's advantage.

Rights exist between slaves and masters to the same extent, exactly insofar as the possession of his slave is profitable and important to the master. The right originally extends as far as the one appears to the other to be valuable, essential, permanent, invincible, and the like. In this regard even the weaker of the two has rights, though they are more modest. Thus the famous dictum: "unusquisque tantum juris habet, quantum potentia valet"31 (or, more exactly, "quantum potentia valere creditur").32

94

The three phases of morality until now. The first sign that an animal has become human is that his behavior is no longer directed to his momentary comfort, but rather to his enduring comfort, that is, when man becomes useful, expedient: then for the first time the free rule of reason bursts forth. A still higher state is reached when man acts according to the principle of honor, by means of which he finds his place in society, submitting to commonly held feelings; that raises him high above the phase in which he is guided only by personal usefulness. Now he showsand wants to be shown-respect; that is, he understands his advantage as dependent on his opinion of others and their opinion of him. Finally, at

the highest stage of morality until now, he acts according to his standard of things and men; he himself determines for himself and others what is honorable, what is profitable. He has become the lawgiver of opinions, in accordance with the ever more refined concept of usefulness and honor. Knowledge enables him to prefer what is most useful, that is, general usefulness to personal usefulness, and the respectful recognition of what has common, enduring value to things of momentary value. He lives and acts as a collective-individual.

95

Morality of the mature individual. Until now man has taken the true sign of a moral act to be its impersonal nature; and it has been shown that in the beginning all impersonal acts were praised and distinguished in respect to the common good. Might not a significant transformation of these views be at hand, now when we see with ever greater clarity that precisely in the most personal respect the common good is also greatest; so that now it is precisely the strictly personal action which corresponds to the current concept of morality (as a common profit)? To make a whole person of oneself and keep in mind that person's greatest good in everything one does-this takes us further than any pitying impulses and actions for the sake of others. To be sure, we all still suffer from too slight a regard for our own personal needs; it has been poorly developed. Let us admit that our mind has instead been forcibly diverted from it and offered in sacrifice to the state, to science, to the needy, as if it were something bad which had to be sacrificed. Now too we wish to work for our fellow men, but only insofar as we find our own highest advantage in this work; no more, no less. It depends only on what ones understands by his advantage. The immature, undeveloped, crude individual will also understand it most crudely.

96

Mores and morality.33 To be moral, correct, ethical means to obey an age-old law or tradition. Whether one submits to it gladly or with difficulty makes no difference; enough that one submits. We call "good" the man who does the moral thing as if by nature, after a long history of inheritance-that is, easily, and gladly, whatever it is (he will, for example, practice revenge when that is considered moral, as in the older Greek culture). He is called good because he is good "for" something. But because, as mores changed, goodwill, pity, and the like were always felt to be "good for" something, useful, it is primarily the man of goodwill, the helpful man, who is called "good." To be evil is to be "not moral" (immoral), to practice bad habits, go against tradition, however reasonable or stupid it may be. To harm one's fellow, however, has been felt primarily as injurious in all moral codes of different times, so that when we hear the word "bad" now, we think particularly of voluntary injury to one's fellow. When men determine between moral and immoral, good and evil, the basic opposition is not "egoism" and "selflessness," but rather adherence to a tradition or law, and release from it. The origin of the tradition makes no difference, at least concerning good and evil, or an immanent categorical imperative;.34 but is rather above all for the purpose of maintaining a community, a people. Every superstitious custom, originating in a coincidence that is interpreted falsely, forces a tradition that it is moral to follow. To release oneself from it is dangerous, even more injurious for the community than for the individual (because the divinity punishes the whole community for sacrilege and violation of its rights, and the individual only as a part of that community). Now, each tradition grows more venerable the farther its origin lies in the past, the more it is forgotten; the respect paid to the tradition accumulates from generation to generation; finally the origin becomes sacred and awakens awe; and thus the morality of piety is in any case much older than that morality which requires selfless acts.

97

Pleasure in custom. An important type of pleasure, and thus an important source of morality, grows out of habit. One does habitual things more easily, skillfully, gladly; one feels a pleasure at them, knowing from experience that the habit has stood the test and is useful. A morality one can live with has been proved salutary, effective, in contrast to all the as yet unproven new experiments. Accordingly, custom is the union of the pleasant and the useful; in addition, it requires no thought. As soon as man can exercise force, he exercises it to introduce and enforce his mores, for to him they represent proven wisdom. Likewise, a community will force each individual in it to the same mores. Here is the error: because one feels good with one custom, or at least because he lives his life by means of it, this custom is necessary, for he holds it to be the only possibility by which one can feel good; the enjoyment of life seems to grow out of it alone. This idea of habit as a condition of existence is carried right into the smallest details of custom: since lower peoples and cultures have only very slight insight into the real causality, they make sure, with superstitious fear, that everything take the same course; even where a custom is difficult, harsh, burdensome, it is preserved because it seems to be highly useful. They do not know that the same degree of comfort can also exist with other customs and that even higher degrees of comfort can be attained. But they do perceive that all customs, even the harshest, become more pleasant and mild with time, and that even the severest way of life can become a habit and thus a pleasure.

98

Pleasure and social instinct. From his relationship to other men, man gains a new kind of pleasure, in addition to those pleasurable feelings which he gets from himself. In this way he widens significantly the scope of his pleasurable feelings. Perhaps some of these feelings have come down to him from the animals, who visibly feel pleasure when playing with each other, particularly mothers playing with their young. Next one might think of sexual relations, which make virtually every lass seem interesting to every lad (and vice versa) in view of potential pleasure. Pleasurable feeling based on human relations generally makes man better; shared joy, pleasure taken together, heightens this feeling; it gives the individual security, makes him better-natured, dissolves distrust and envy: one feels good oneself and can see the other man feel good in the same way. Analogous expressions of pleasure awaken the fantasy of empathy, the feeling of being alike. Shared sorrows do it, too: the same storms, dangers, enemies. Upon this basis man has built the oldest covenant, whose purpose is to eliminate and resist communally any threatening unpleasure, for the good of each individual. And thus social instinct grows out of pleasure.

99

Innocence of so-called evil actions. All "evil" actions are motivated by the drive for preservation, or, more exactly, by the individual's intention to gain pleasure and avoid unpleasure; thus they

are motivated, but they are not evil. "Giving pain in and of itself" does not exist, except in the brain of philosophers, nor does "giving pleasure in and of itself" (pity, in the Schopenhauerian sense). In conditions preceding organized states, we kill any being, be it ape or man, that wants to take a fruit off a tree before we do, just when we are hungry and running up to the tree. We would treat the animal the same way today, if we were hiking through inhospitable territory.

Those evil actions which outrage us most today are based on the error that that man who harms us has free will, that is, that he had the choice not to do this bad thing to us. This belief in his choice arouses hatred, thirst for revenge, spite, the whole deterioration of our imagination; whereas we get much less angry at an animal because we consider it irresponsible. To do harm not out of a drive for preservation,

but for requital-that is the result of an erroneous judgment, and is therefore likewise innocent. The individual can, in conditions preceding the organized state, treat others harshly and cruelly to intimidate them, to secure his existence through such intimidating demonstrations of his power. This is how the brutal, powerful man acts, the original founder of a state, who subjects to himself those who are weaker. He has the right to do it, just as the state now takes the right. Or rather, there is no right that can prevent it. The ground for all morality can only be prepared when a greater individual or collective-individual, as, for example, society or the state, subjects the individuals in it, that is, when it draws them out of their isolatedness and integrates them into a union. Force precedes morality; indeed, for a time morality itself is force, to which others acquiesce to avoid unpleasure. Later it becomes custom, and still later free obedience, and finally almost instinct: then it is coupled to pleasure, like all habitual and natural things, and is now called virtue.

100

Shame. Shame exists wherever there is a "mysterium"; this is a religious concept that was widely prevalent in the older period of human culture. Everywhere there were circumscribed areas, to which divine right forbade entrance, except under certain conditions: at first these were spatial areas, in that certain places were not to be trodden upon by the foot of the unconsecrated, who would feel horror and fear in their vicinity. This feeling was frequently carried over to other relationships, to sexual relationships, for example, which were to he removed from the eyes of youth (for its own good), as a privilege and sacred mystery of the more mature. Many gods were thought to be active in protecting and furthering the observance of these relationships, watching over them as guardians in the nuptial chamber. (This is why this chamber is called Harem, "sanctuary," in Turkish, which is the same word commonly used for the vestibules of mosques.)35 Likewise kingship, as a center radiating power and splendor, is to the humble subject a mysterium full of secrecy and shame; it has many aftereffects, which can still be felt in peoples who are otherwise in no way ashamed. In the same way, that whole world of inner states, the so-called "soul," is still a mysterium to all nonphilosophers since from time immemorial it was thought worthy of divine origin, divine intercourse: thus it is a sacred mystery and awakens shame.

101

Judge not."' When we consider earlier periods, we must be careful not to fall into unjust abuse. The injustice of slavery, the cruelty in subjugating persons and peoples, cannot be measured by our standards. For the instinct for justice was not so widely developed then. Who has the right to reproach Calvin of Geneva for burning Dr. Servet?.37 His was a consistent act, fl owing out of his convictions, and the Inquisition likewise had its 'reasons; it is just that the views dominant then were wrong and resulted in a consistency that we find harsh, because we now find those views so alien. Besides, what is the burning of one man compared to the eternal pains of hell for nearly everyone! And yet this much more terrible idea used to dominate the whole world without doing any essential damage to the idea of a god. In our own time, we, treat political heretics harshly and cruelly, but because we have learned to believe in the necessity of the state we are not as sensitive to this cruelty as we are to that cruelty whose justification vie reject. Cruelty to animals, by children and Italians, stems from ignorance; namely, in the interests of its teachings, the church has placed the animal too far beneath man.

Likewise, in history much that is frightful and inhuman, which one would almost like not to believe, is mitigated by the observation that the commander and the executor are different people: the former does not witness his cruelty and therefore has no strong impression of it in his imagination; the latter is obeying a superior and feels no responsibility. Because of a lack of imagination, most princes and

military leaders can easily appear to be harsh and cruel, without being so.

Egoism is not evil, for the idea of one's "neighbor" (the word has a Christian origin38 and does not reflect the truth) is very weak in us; and we feel toward him almost as free and irresponsible as toward plants and stones. That the other suffers must be learned; and it can never be learned completely.

102

"Man always acts for the good."39 We don't accuse nature of immorality when it sends us a thunderstorm, and makes us wet: why do we call the injurious man immoral? Because in the first case, we assume necessity, and in the second a voluntarily governing free will. But this distinction is in error. Furthermore, even intentional injury is not called immoral in all circumstances: without hesitating, we intentionally kill a gnat, for example, simply because we do not like its buzz; we intentionally punish the criminal and do him harm, to protect ourselves and society. In the first case it is the individual who does harm intentionally, for self-preservation or simply to avoid discomfort; in the second case the state does the harm. All morality allows the intentional infliction of harm for self-defense; that is, when it is a matter of self-preservation! But these two points of view are sufficient to explain all evil acts which men practice against other men; man wants to get pleasure or resist unpleasure; in some sense it is always a matter of self-preservation. Socrates and Plato are right: whatever man does, he always acts for the good; that is, in a way that seems to him good (useful) according to the degree of his intellect, the prevailing measure of his rationality.

103

Harmlessness of malice. Malice does not aim at the suffering of the other in and of itself, but rather at our own enjoyment, for example, a feeling of revenge or a strong nervous excitement.

Every instance of teasing shows that it gives us pleasure to release our power on the other person and experience an enjoyable feeling of superiority. Is the immoral thing about it, then, to have pleasure on the basis of other people's unpleasure? Is Schadenfreude40 devilish, as Schopenhauer says? Now, in nature, we take pleasure in breaking up twigs, loosening stones, fighting with wild animals, in order to gain awareness of our own strength. Is the knowledge, then, that another person is suffering because of us supposed to make immoral the same thing about which we otherwise feel no responsibility? But if one did not have this knowledge, one would not have that pleasure in his own superiority, which can be discovered only in the suffering of the other, in teasing, for example. All joy in oneself is neither good nor bad; where should the determination come from that to have pleasure in oneself one may not cause unpleasure in others? Solely from the point of view of advantage, that is, from consideration of the consequences, of possible unpleasure, when the injured party or the state representing him leads us to expect requital and revenge; this alone can have been the original basis for denying oneself these actions.

Pity does not aim at the pleasure of others any more than malice (as we said above) aims at the pain of others, per se. For in pity at least two (maybe many more) elements of personal pleasure are contained, and it is to that extent self-enjoyment: first of all, it is the pleasure of the emotion (the kind of pity we find in tragedy) and second, when it drives us to act, it is the pleasure of our satisfaction in the exercise of power. If, in addition, a suffering person is very close to us, we reduce our own suffering by our acts of pity.

Aside from a few philosophers, men have always placed pity rather low in the hierarchy of moral feelings-and rightly so.

104

Self-defense. If we accept self-defense as moral, then we must also accept nearly all expressions of so-called immoral egoism; we inflict harm, rob or kill, to preserve or protect ourselves, to prevent personal disaster; where cunning and dissimulation are the correct means of self-preservation, we lie. To do injury intentionally, when it is a matter of our existence or security (preservation of our well-being) is conceded to be moral; the state itself injures from this point of view when it imposes punishment. Of course, there can be no immorality in unintentional injury; there coincidence governs. Can there be a kind of intentional injury where it is not a matter of our existence, the preservation of our well-being? Can there be an injury out of pure malice, in cruelty, for example? If one does not know how painful an action is, it cannot be malicious; thus the child is not malicious or evil to an animal: he examines and destroys it like a toy. But do we ever completely know how painful an action is to the other person? As far as our nervous system extends, we protect ourselves from pain; if it extended further, right into our fellow men, we would not do harm to anyone (except in such cases where we do it to ourselves, that is, where we cut ourselves in order to cure ourselves, exert and strain ourselves to be healthy). We conclude by analogy that something hurts another, and through our memory and power of imagination we ourselves can feel ill at such a thought. But what difference remains between a toothache and the ache (pity) evoked by the sight of a toothache? That is, when we injure out of so-called malice, the degree of pain produced is in any case unknown to us; but in that we feel pleasure in the action (feeling of our own power, our own strong excitement) the action takes place to preserve the well-being of the individual and thus falls within a point of view similar to that of self-defense or a white lie. No life without pleasure; the struggle for pleasure is the struggle for life. Whether the individual fights this battle in ways such that men call him good or such that they call him evil is determined by the measure and makeup of his intellect.

105

A rewarding justice. The man who has fully understood the theory of complete irresponsibility can no longer include the socalled justice that punishes and rewards within the concept of justice, if that consists in giving each his due. For the man who is punished does not deserve the punishment: he is only being used as the means to frighten others away from certain future actions; likewise, the man who is rewarded does not deserve this reward; he could not act other than as he did. Thus a reward means only an encouragement, for him and others, to provide a motive for subsequent actions: praise is shouted to the runner on the track not to the one who has reached the finish line. Neither punishment nor reward are due to anyone as his; they are given to him because it is useful, without his justly having any claims on them. One must say, "The wise man rewards not because men have acted rightly," just as it was said, "The wise man punishes not because men have acted badly, but so they will not act badly." If we were to dispense with punishment and reward, we would lose the strongest motives driving men away from certain actions and toward other actions; the advantage of man requires that they continue; and in that punishment and reward, blame and praise affect vanity most acutely, the same advantage also requires that vanity continue.

106

At the waterfall. When we see a waterfall, we think we see freedom of will and choice in the innumerable turnings, windings, breakings of the waves; but everything is necessary; each movement can be calculated mathematically. Thus it is with human actions; if one were omniscient, one would be able to calculate each individual action in advance, each step in the progress of knowledge, each error, each act of malice. To be sure, the acting man is caught in his illusion of volition; if the wheel of the

world were to stand still for a moment and an omniscient, calculating mind were there to take advantage of this interruption, he would be able to tell into the farthest future of each being and describe every rut that wheel will roll upon. The acting man's delusion about himself, his assumption that free will exists, is also part of the calculable mechanism.

107

Irresponsibility and innocence. Man's complete lack of responsibility, for his behavior and for his nature, is the bitterest drop which the man of knowledge must swallow, if he had been in the habit of seeing responsibility- and duty as humanity's claim to nobility. All his judgments, distinctions, dislikes have thereby become worthless and wrong: the deepest feeling he had offered a victim or a hero was misdirected; he may no longer praise, no longer blame, for it is nonsensical to praise and blame nature and necessity. Just as he loves a good work of art, but does not praise it, because it can do nothing about itself, just as he regards a plant, so he must regard the actions of men and his own actions. He can admire their strength, beauty, abundance, but he may not find any earned merit in them: chemical processes, and the clash of elements, the agony of the sick man who yearns for recovery, these have no more earned merit than do those inner struggles and crises in which a man is torn back and forth by various motives until he finally decides for the most powerful-as is said (in truth until the most powerful motive decides about us). But all these motives, whatever great names we give them, have grown out of the same roots which are thought to hold the evil poisons. Between good and evil actions there is no difference in type; at most, a difference in degree. Good actions are sublimated evil actions; evil actions are good actions become coarse and stupid. The individual's only demand, for self-enjoyment (along with the fear of losing it), is satisfied in all circumstances: man may act as he can, that is, as he must, whether in deeds of vanity, revenge, pleasure, usefulness, malice, cunning, or in deeds of sacrifice, pity, knowledge. His powers of judgment determine where a man will let this demand for self-enjoyment take him. In each society, in each individual, a hierarchy of the good is always present, by which man determines his own actions and judges other people's actions. But this standard is continually in flux; many actions are called evil, and are only stupid, because the degree of intelligence which chose them was very low. Indeed, in a certain sense all actions are stupid even now, for the highest degree of human intelligence which can now be attained will surely be surpassed. And then, in hindsight, all our behavior and judgments will appear as inadequate and rash as the behavior and judgments of backward savage tribes now seem to us inadequate and rash.

To understand all this can cause great pain, but afterwards there is consolation. These pains are birth pangs. The butterfly wants to break through his cocoon; he tears at it, he rends it: then he is blinded and confused by the unknown light, the realm of freedom. Men who are capable of that sorrow (how few they will be!) will make the first attempt to see if mankind can transform itself from a moral into a wise mankind. In those individuals, the sun of a new gospel is casting its first ray onto the highest mountaintop of the soul; the fog is condensing more thickly than ever, and the brightest light and cloudiest dusk lie next to each other. Everything is necessity: this is the new knowledge, and thisknowledge itself is necessity. Everything is innocence: and knowledge is the way to insight into this innocence. If pleasure, egoism, vanity are necessary for the generation of moral phenomena and their greatest flower, the sense for true and just knowledge; if error and confusion of imagination were the only means by which mankind could raise itself gradually to this degree of self-illumination and self-redemption-who could scorn those means? Who could be sad when he perceives the goal to which those paths lead? Everything in the sphere of morality has evolved; changeable, fluctuating, everything is fluid, it is true: but everything is also streaming onward-to one goal. Even if the inherited habit of erroneous esteeming, loving, hating continues to govern us, it will grow weaker under the influence of

growing knowledge: a new habit, that of understanding, non-loving, nonhating, surveying is gradually being implanted in us on the same ground, and in thousands of years will be powerful enough perhaps to give mankind the strength to produce wise, innocent (conscious of their innocence)41 men as regularly as it now produces unwise, unfair men, conscious of their guilt42-these men are the necessary first stage, but not the opposite of those to come.

SECTION THREE

from Human, All Too Human

by Friedrich Nietzsche

Religious Life

108

The twofold struggle against misfortune. When a misfortune strikes us, we can overcome it either by removing its cause or else by changing the effect it has on our feelings, that is, by reinterpreting the misfortune as a good, whose benefit may only later become clear. Religion and art (as well as metaphysical philosophy) strive to effect a change in our feeling, in part by changing the way we judge experiences (for example, with the aid of the tenet, "Whom the Lord loves, he chastens")1 and in part by awakening a pleasure in pain, in emotion generally (which is where tragic art has its starting point). The more a person tends to reinterpret and justify, the less will he confront the causes of the misfortune and eliminate them; a momentary palliation and narcotization (as used, for example, for a toothache) is also enough for him in more serious suffering. The more the rule of religions and all narcotic arts decreases, the more squarely do men confront the real elimination of the misfortune-of course, this is bad for the tragic poets (there being less and less material for tragedy, because the realm of inexorable, invincible fate grows ever smaller) but it is even worse for the priests (for until now they fed on the narcotization of human misfortunes).

109

Sorrow is knowledge. How gladly one would exchange the false claims of priests-that there is a God who demands the Good from us, who is guardian and witness of each act, each moment, each thought, who loves us and wants the best for us in every misfortune-how gladly one would exchange these claims for truths which would be just as salutary, calming, and soothing as those errors! But there are no such truths; at the most, philosophy can oppose those errors with other metaphysical fictions (basically also untruths). But the tragic thing is that we can no longer believe those dogmas of religion and metaphysics, once we have the rigorous method of truth in our hearts and heads, and yet on the other hand, the development of mankind has made us so delicate, sensitive, and ailing that we need the most potent kind of cures and comforts-hence arises the danger that man might bleed to death from the truth he has recognized. Byron expressed this in his immortal lines:

Sorrow is knowledge: they who know the most
must mourn the deepest o'er the fatal truth,
the tree of knowledge is not that of life.2

There is no better cure for such cares than to conjure up the festive frivolity of Horace, at least for the worst hours and eclipses of the soul, and with him to say to yourself: quid aeternis minorem consiliis animum fatigas? cur non sub alta vel platano vel hac pinu jacentes-3
Of course, any degree of frivolity or melancholy is better than a romantic regression and desertion, an approach to Christianity in any form; for one can simply not engage in Christianity, given the present state of knowledge, without hopelessly soiling his intellectual conscience and abandoning it to himself and to others. Those pains may be distressing enough, but without pains one cannot become a leader and educator of mankind; and woe to him who would try to lead and no longer had that clean conscience!4

110

Truth in religion. During the Enlightenment, people did not do justice to the significance of religion, there is no doubt of that. But it is just as certain that in the subsequent opposition to the Enlightenment they went a good piece beyond justice, by treating religions with love or even infatuation, and adjudging them to have, for example, a deeper, even the very deepest understanding of the world. It was for science to divest this understanding of its dogmatic trappings in order to possess the "truth" in unmythical form. Thus all opponents of the Enlightenment claimed that the religions stated sensu allegorico,5 so the masses would understand, that age-old wisdom which is wisdom in and of itself, inasmuch as all true modern science has always led to it instead of away from it. In this way, a harmony, even identity of views, would obtain between mankind's oldest sages and all later ones, and the progress of knowledge (should one wish to speak of such a thing) would refer not to its substance but rather to its communication. This whole view of religion and science is erroneous through and through; and no one would dare to profess it still today, had not Schopenhauer used his eloquence to take it under his protection, this eloquence which rings out so loudly, and yet reaches its listeners only after a generation. As surely as one can gain much for the understanding of Christianity and other religions from Schopenhauer's religious and moral interpretation of men and the world, so surely was he in error about the value of religion for knowledge. In this regard he himself was simply the too tractable student of the scientific teachers of his time, who all cherished romanticism and had renounced the spirit of the Enlightenment; born into our present age, he would have found it impossible to speak of the sensus allegoricus of religion; rather, he would have done honor to truth, as was his wont, with the words: "Never, neither indirectly nor directly, neither as a dogma nor as an allegory, has religion yet held any truth." For out of fear and need each religion is born, creeping into existence on the byways of reason. Perhaps at one time, when endangered by science, it included some fabricated philosophical theory in its system, so that it could be found there later; but this is a theologian's trick from the period when a religion is already doubting itself. These tricks of theology, which of course were practiced very early on in Christianity, the religion of a scholarly age, steeped in philosophy, led to that superstition about a sensus allegoricus. Even more, they led to the habit of philosophers (particularly those half-men, the poetic philosophers and the philosophizing artists) of treating all feelings which they found in themselves as if they were essential to man in general, and thus to the habit of granting their own religious feelings a significant influence on the conceptual structure of their systems. Because philosophers often philosophized in traditional religious habits, or at least under the old inherited power of that "metaphysical need," they arrived at dogmas that in fact greatly resembled Jewish or Christian or Indian religious doctrines, resembled them in the way children tend to resemble their mothers. In this case, however, the fathers weren't sure of the maternity (as can happen) but rather, in the innocence of their amazement, told tales of a family resemblance of all religions and sciences. In reality there is no relationship nor friendship nor even enmity between religion and real science: they live on different stars. Any philosophy that allows a religious comet to trail off ablaze into the darkness

of its last prospects makes suspicious everything about itself that it presents as science; presumably all this too is religion, although decked out as science.
Incidentally, if all peoples were to agree about certain religious things, the existence of a god for example (which, by the way, is not so in this case), then this would only be a counterargument to those things that were maintained, the existence of a god for example: the consensus pentium and hominum6 in general can in fairness only pertain to foolishness. Conversely there is no consensus omnium sapientium7 regarding a single thing, with the exception spoken of in Goethe's lines:

Alle die Weisesten aller der Zeiten
lacheln and winken and stimmen mit ein:
Thoricht, auf Bess'rung der Thoren zu harren!
Kinder der Klugheit, o habet die Narren eben zum Narren auch, wie sich's gehort!8

Saying it without rhythm or rhyme, and applying it to our case: it is the consensus sapientium that any consensus gentium is foolishness.

111

Origin of religious worship. If we imagine ourselves back in the times when religious life was in fullest flower, we find a fundamental conviction which we no longer share, and because of which we see the gates to the religious life closed to us once and for all: it concerns nature and our interaction with it. People in those times do not yet know anything of natural laws; neither for the earth nor for the heavens is there a "must": a season, the sunshine; the rain can come, or also fail to appear. There is no concept whatsoever of natural causality. When one rows, it is not the rowing that moves the ship; rather rowing is simply a magical ceremony by which one compels a demon to move it. All illnesses, death itself, are the result of magical influences. There is never anything natural about becoming ill or dying; the whole idea of a "natural development" is lacking (it first begins to dawn on the older Greeks, that is, in a very late phase of mankind, with the conception of a moira9 which reigned over the gods). When someone shoots with bow and arrow, an irrational hand and strength is always at work; if springs suddenly dry up, one thinks first of subterranean demons and their mischief; it has to be the arrow of a god whose invisible influence causes a man to drop suddenly. In India (according to Lubbock),10 a carpenter makes sacrifices to his hammer, his axe, and his other tools; in the same way does a Brahman handle the pencil with which he writes, a soldier his weapons of battle, a mason his trowel, a worker his plow. In the mind of religious men, all nature is the sum of the actions of conscious and intentioned beings, an enormous complex of arbitrary acts. There is nothing outside ourselves about which we are allowed to conclude that it will become thus and so, must be thus and so: we ourselves are what is more or less certain, calculable. Man is the rule, nature without rule: in this tenet lies the basic conviction that governs primitive, religiously productive ancient cultures. We present-day men experience precisely the reverse: the richer a man feels inwardly, the more polyphonic he is as a subject, the more powerfully nature's symmetry affects him. With Goethe, we all recognize in nature the great means of soothing the modern soul;" we hear the stroke of the greatest clock with a longing to rest, to become settled and still, as if we could drink this symmetry into ourselves, and thus come finally to an enjoyment of our own selves. Formerly it was the reverse: if we think back to primitive, early tribal states, or if we closely observe present-day savages, we find them most strongly directed by law, tradition: the individual is almost automatically bound to it, and moves with the uniformity of a pendulum. To him nature-uncomprehended, frightful, mysterious nature-must seem to be the realm of freedom, of choice, of a higher power, a seemingly superhuman level of existence, a god. Now, every individual in those times and conditions feels that his existence, his happiness, that of his family, the state, the success of all enterprises, depends on those arbitrary acts of nature: some natural events must

take place at the right time, others must fail to take place. How can one exercise an influence on these terrible unknowns? How can one bind the realm of freedom? The individual wonders and asks himself anxiously: "Is there no means, through tradition and law, to make those powers as governed by rule as you are yourself`?"

The thinking of men who believe in magic and miracles is bent on imposing a law on nature; and in short, religious worship is the result of this thinking. The problem that those men set themselves is most closely related to this one: how can the weaker tribe nevertheless dictate laws to the stronger, direct it, and guide its actions (as they relate to the weaker tribe)? At first one will be reminded of the most harmless kind of pressure, that pressure one exerts when one has courted someone's affections. By entreaties and prayers, by submissiveness, by committing oneself to regular tributes and gifts, by flattering glorifications, it is also possible to exert pressure on the forces of nature, by making them favorably inclined: love binds and is bound. Then one can seal contracts, by which one commits oneself reciprocally to certain behavior, puts up pledges and exchanges vows. But much more important is a kind of more powerful pressure through magic. Just as man knows how to use the help of a magician to hurt a stronger enemy and keep him afraid, just as love spells are effective from afar, so the weaker man believes he can also direct the more powerful spirits of nature. The main means of all magic is to gain power over something that belongs to the other, hair, nails, some food from his table, even his picture or his name. With such apparatus one can then proceed to do magic, for the basic assumption is that there is something physical to everything spiritual; with its help one can bind the spirit, harm it, destroy it. The physical furnishes the ways and means by which to catch the spiritual. Just as man now directs man, so he also directs some one spirit of nature; for the spirit too has its physical aspect, by which it can be caught. The tree and, compared with it, the seed from which it sprang: this puzzling juxtaposition seems to prove that one and the same spirit is embedded in both forms, now little, now big. A stone that starts to roll suddenly is the body in which a spirit acts; if there is a block of stone lying on a lonely heath, it seems impossible that human strength should have brought it there; thus the stone must have moved itself there, that is, it must be housing a spirit. Everything that has a body is accessible to magic, including spirits of nature. If a god is virtually bound to his image, then one can also exert direct pressure against him (by refusing him sacrificial nourishment, by flagellation, enchainment and the like). To exact the wanting favor of their god, who has left them in the lurch, the humble people in China entwine his image with rope, tear it down, drag it in the streets through heaps of mud and dung: "You dog of a spirit," they say, "we let you dwell in a splendid temple, we covered you prettily in gold, fed you well, sacrificed to you, and yet you are so ungrateful" In Catholic lands, similar violent measures have also been taken during this century against images of saints or of the Virgin Mary when during plagues or droughts, for example, they did not want to do their duty.

All these magical relationships to nature have called into being countless ceremonies; finally when the confusion of them has grown too great, one tries to order them, systematize them, so that one thinks he is guaranteeing the favorable course of the whole process of nature, particularly the great cycle of the seasons, by a parallel course of a system of proceedings. The meaning of religious worship is to direct nature, and cast a spell on her to human advantage, that is, to impose a lawfulness on her, which she does not have at the start; whereas in present times, man wishes to understand the lawfulness of nature in order to submit to it. In short, religious worship is based on ideas of magic between man and man; and the magician is older than the priest. But it is likewise based on other and more noble ideas; it presumes a sympathetic relationship of man to man, the existence of goodwill, gratitude, hearing supplicants, of contracts between enemies, of bestowal of pledges, of demand for protection of property. Even in very primitive stages of culture, man does not confront nature as a powerless slave,

he is not necessarily her involuntary servant: in the Greek stage of religion, especially in the relationship to the Olympian gods, there is the thought of a coexistence of two castes, one nobler and more powerful, the other less noble; but according to their origin both belong together somehow and are of one kind; they need not be ashamed before one another. That is the noble element in Greek religiosity.

112

On viewing certain ancient sacrificial utensils. The combination of farce, even obscenity, with religious feeling, shows us how some feelings are disappearing: the sensibility that this is a possible mixture is vanishing; we understand only historically that it once existed, in festivals of Demeter and Dionysos, at Christian passion plays and mystery plays. But even we are still familiar with the sublime in league with the burlesque, for example, the sentimental blended with the ludicrous-and this a later age will perhaps no longer understand.

113

Christianity as antiquity. When we hear the old bells ringing out on a Sunday morning, we ask ourselves: can it be possible? This is for a Jew, crucified two thousand years ago, who said he was the son of God. The proof for such a claim is wanting.

Within our times the Christian religion is surely an antiquity jutting out from a far-distant olden time; and the fact that people believe such a claim (while they are otherwise so strict in testing assertions) is perhaps the oldest part of this heritage. A god who conceives children with a mortal woman; a wise man who calls upon us to work no more, to judge no more, but to heed the signs of the imminent apocalypse; a justice that accepts the innocent man as a proxy sacrifice; someone who has his disciples drink his blood; prayers for miraculous interventions; sins against a god, atoned for by a god; fear of the afterlife, to which death is the gate; the figure of the cross as a symbol, in a time that no longer knows the purpose and shame of the cross-how horridly all this wafts over us, as from the grave of the ancient past! Are we to believe that such things are still believed?

114

What is un-Greek in Christianity. The Greeks did not see the Homeric gods above them as masters and themselves below them as servants, as did the Jews. They saw, as it were, only the reflection of the most successful specimens of their own caste, that is, an ideal, not a contrast to their own nature. They felt related to them, there was a reciprocal interest, a kind of symmachia.12 Man thinks of himself as noble when he gives himself such gods, and puts himself into a relationship similar to that of the lesser nobility to the higher. Whereas the Italic peoples have a regular peasant religion, with continual fearfulness about evil and capricious powers and tormentors. Where the Olympian gods retreated, there Greek life too grew gloomier and more fearful.

Christianity, on the other hand, crushed and shattered man completely, and submerged him as if in deep mire. Then, all at once, into his feeling of complete confusion, it allowed the light of divine compassion to shine, so that the surprised man, stunned by mercy, let out a cry of rapture, and thought for a moment that he carried all of heaven within him. All psychological inventions" of Christianity work toward this sick excess of feeling, toward the deep corruption of head and heart necessary for it. Christianity wants to destroy, shatter, stun, intoxicate: there is only one thing it does not want: moderation, and for this reason, it is in its deepest meaning barbaric, Asiatic, ignoble, un-Greek.

115

Being religious to one's advantage. There are sober and efficient men on whom religion is embroidered like the hem of a higher humanity. These men do well to remain religious: it beautifies them.

All men who have no expertise with any weapon (mouth and pen counting as weapons) become servile: for such men, religion is very useful, for here servility takes on the appearance of a Christian virtue and is surprisingly beautified.

People who think their daily lives too empty and monotonous easily become religious: this is understandable and forgivable; however, they have no right to demand religiosity from those whose daily life does not pass in emptiness and monotony.

116

The everyday Christian. If Christianity were right in its tenets of a vengeful god, general sinfulness, predestination, and the danger of an eternal damnation, it would be a sign of stupidity and lack of character not to become a priest, apostle, or hermit, and, with fear and trembling, work exclusively on one's own salvation. It would be nonsensical to lose sight of one's eternal advantage for temporary comfort. Assuming that he believes at all, the everyday Christian is a pitiful figure, a man who really cannot count up to three, and who besides, precisely because of his mental incompetence, would not deserve such a punishment as Christianity promises him.

117

On the shrewdness of Christianity. It is a trick of Christianity to teach the utter worthlessness, sinfulness, and despicableness of man in general so loudly that disdain for one's fellow men becomes impossible. "Let him sin as he will, he is essentially no different from me; I am the one who is in all ways unworthy and despicable," the Christian tells himself. But this feeling too has lost its sharpest sting because the Christian does not believe in his individual despicableness: he is wicked simply because he is a man, and calms himself a bit with the tenet: we are all of one kind.

118

Change of roles. As soon as a religion comes to prevail, it has as its enemies all those who would have been its first disciples.

119

Fate of Christianity. Christianity came into existence in order to lighten the heart; but now it has to burden the heart first, in order to be able to lighten it afterward. Consequently it will perish.

120

The proof by pleasure. An agreeable opinion is accepted as true: this is the proof by pleasure (or, as the church says, the proof by strength), that all religions are so proud of, whereas they ought to be ashamed. If the belief did not make us happy, it would not be believed: how little must it then be worth!

Dangerous game. Whoever allows room in himself again for religious feeling these days must also allow it to grow: he cannot do otherwise. Then his nature gradually changes: it favors that which is dependent on or near to the religious element; the whole range of his judgment and feeling is befogged, overcast with religious shadows. Feeling cannot stand still: be on your guard!

122

Blind disciples. As long as one knows very well the strengths and weaknesses of his teaching, his art, or his religion, its power is still slight. The disciple and apostle who has no eye for the weakness of the teaching, the religion, etc., blinded by the stature of his master and his own piety towards him, for that reason generally has more power than his master. Without blind disciples, no man or his work has ever gained great influence. Sometimes, to promote the triumph of a form of knowledge means only that one weds it to stupidity, so that the weight of the stupidity also forces the triumph of the knowledge.

123

Demolition of churches. There is not enough religion in the world even to destroy religions.

124

Sinlessness of man. Once man has grasped "how sin came into the world" (which is to say, through errors of reason, due to which men take each other-and the individual takes himselffor much blacker and more wicked than is actually the case), then his whole mood is greatly improved, and men and world seem at times to be in such a halo of harmlessness as to make him utterly contented. Amid nature, man is always the child per se. This child might once dream an oppressive, terrifying dream, but when he opens his eyes, he always finds himself in paradise again.

125

Irreligiosity of artists. Homer is so at home among his gods, and takes such delight in them as a poet that he surely must have been deeply irreligious. He took what popular belief offered him (a paltry, crude, in part horrible superstition) and dealt as freely as a sculptor with his clay, that is, with the same openness Aeschylus and Aristophanes possessed, and which in more recent times has distinguished the great artists of the Renaissance, as well as Shakespeare and Goethe.

126

Art and strength of false interpretation. All the visions, horrors, exhaustions and raptures of the saint are familiar states of illness, which, based on deep-rooted religious and psychological errors, he simply interprets otherwise, that is, not as illnesses.

Thus Socrates' Daimonion14 likewise is perhaps a disease of the ear, which he explains in accordance with his prevailing moral thinking, but other than how it would be explained today. It is no different with the madness and ravings of prophets and oracular priests: it is always the degree of knowledge, imagination, ambition, morality in the head and heart of the interpreters that has made so much out of them. One of the greatest effects of men whom we call geniuses and saints is that they exact interpreters who misunderstand them, to the good of mankind.

127

Reverence for madness. Because it was observed that an excited state would often clear the mind and produce happy ideas, it was thought that through the states of greatest excitement one would partake of the happiest ideas and inspirations. And so the madman was revered as the wise man and oracle giver. This is based on a false conclusion.

128

Promises of science. Modern science has as its goal the least pain and the longest life possible-that is, a kind of eternal happiness: to be sure, a very modest kind in comparison with the promises of religions.

129

Forbidden generosity. There is not enough love and kindness in the world to permit us to give any of it away to imaginary beings.

130

Religious worship lives on within. The Catholic Church, and before it all ancient worship, commanded the whole range of means by which man is set into unusual moods and torn away from the cold calculation of his advantage, or pure, rational thinking. A church reverberating with deep sounds; muted, regular, restrained invocations of a priestly host that instantaneously transmits its tension to the congregation so that it listens almost fearfully, as if a miracle were in the making; the atmosphere of the architecture that, as the dwelling of a divinity, extends into the indefinite and makes one fear the movings of the divinity in all its dark spaces-who would want to return such goings-on to man, once the assumptions for them are no longer believed? Nevertheless, the results of all that have not been lost: the inner world of sublime, tender, intuitive, deeply contrite, blissfully hopeful moods was begotten in man primarily through worship; what now exists of it in the soul was raised at the time of its sprouting, growing, and flowering.

131

Religious after-effects. However much one thinks he has lost the habit of religion, he has not lost it to the degree that he would not enjoy encountering religious feelings and moods without any conceptual content as, for example, in music. And if a philosophy shows us the justification of metaphysical hopes, of a deep peace of the soul to be attained therefrom, and, for example, speaks of the "whole, certain gospel in the glance of Raphael's madonnas,"I5 then we approach such statements and explanations with an especially warm disposition. Here it is easier for the philosopher to make his proofs; what he wants to give accords with a heart that gladly takes. We notice here how less careful free thinkers actually object only to the dogmas, but know very well the magic of religious feeling; it hurts them to let the latter go, for the sake of the former.

Scientific philosophy has to be very careful about smuggling in errors on the basis of that need (an acquired and, consequently, also transitory need). Even logicians16 speak of "intuitions" of truth in morality and art (for example, the intuition "that the essence of things is one"), which should be forbidden them. Between painstakingly deduced truths and such "intuited" things there remains the unbridgeable gap that the former are due to the intellect, the latter to need. Hunger does not prove that any food to satisfy it exists, but it wishes the food. "To intuit" does not mean to recognize the existence of a thing to any extent, but rather to hold it to be possible, in that one wishes or fears it. "Intuition" takes us not one step farther into the land of certainty.

We believe instinctively that the religiously tinged sections of a philosophy are better proved than the others. But basically it is the reverse; we simply have the inner wish that it might be sothat is, that what gladdens might be also true. This wish misleads us into buying bad reasons as good ones.

132

On the Christian need for redemption. If we reflect carefully, it ought to be possible to arrive at an

explanation for the process in a Christian's soul that is called the need for redemption, an explanation that is free of mythology, that is, a purely psychological one. Of course, until now psychological explanations of religious states and processes have been in some disrepute, in that a theology that calls itself free has been up to its bootless mischief in this area; for from the start, as the spirit of its founder Schleiermacher1 7 allows us to assuine, "tree theology" was aiming at the preservation of the

Christian religion and the continuance of Christian theologists,18 who were to gain a new anchor, and above all a new occupation, in the psychological analysis of religious "facts" Undeterred by such predecessors, we venture to present the following interpretation of the phenomenon in question. Man is conscious of certain actions that rank low in the customary hieraracy of actions; in fact, he discovers within himself a tendency to these kinds of actions, a tendency that seems to him almost as unchangeable as his whole nature. How he would like to try his luck in that other category of actions, those that are generally esteemed to be the topmost and highest; how he would like to feel full of a good consciousness, which is said to follow a selfless way of thinking! But unfortunately it does not go beyond this wish: the dissatisfaction about being unable to satisfy the wish is added to all the other kinds of dissatisfaction that his lot in life generally, or the consequences of those actions, termed evil, have aroused in him. Thus he develops a deep discontent and searches for a doctor who might be able to put an end to this discontent and all its causes.

This condition would not be felt so bitterly if man would only compare himself dispassionately to other men; then he would have no reason to be dissatisfied with himself to any special degree; he would only be sharing the common burden of human dissatisfaction and imperfection. But he compares himself to a being who is solely capable of those actions called selfless and who lives in the continual consciousness of a selfless way of thinking: God. Because he is looking into this bright mirror, his own nature appears so clouded, so abnormally distorted. Next, the thought of this other being makes him fearful, in that it hovers in his imagination as a punishing justice; in every possible experience, large or small, he thinks he recognizes its anger, its menace, and he even thinks he has a presentiment of the whiplashes it will deliver as judge and executioner. Who helps him in this danger, which by its prospect of an immeasurable duration of punishment, surpasses in horror all other terrors of the imagination?

133

Before we present the further consequences of this condition, we want to avow that man has arrived at this condition not through his "guilt" and "sin," but rather through a series of errors of reason, that if his nature seemed dark and hateful to him to that degree, it was the fault of the mirror, and that that mirror was his creation, the very imperfect creation of human imagination and powers of judgment. First, any being who would be capable of purely selfless actions only is more fabulous than the phoenix. It cannot even be imagined clearly because from the start the whole concept of "selfless action," if carefully examined, evaporates into the air. Never has a man done anything that was only for other.; and without any personal motivation. Indeed, how could he do anything that had no reference to himself, that is, with no inner compulsion (which would have to be based on a personal need)? How could the ego act without ego?

A God who conversely is all love, as is occasionally assumed, would not be capable of one single selfless action, which should remind us of a thought of Lichtenberg's, taken, to be sure, from a more common sphere: "It is impossible for us to feel for others, as the saying goes. We feel only for ourselves. The principle sounds harsh, but it is not, if it is only understood correctly. We love neither father nor mother nor wife nor child, but rather the agreeable feelings that they give us."19 Or, as La

Rochefoucauld says, "Si on croit aimer sa maitresse pour (amour d'elle, on est bien trompé."20 For the explanation of why actions of love are esteemed higher than others, namely because of their usefulness rather than their essence, see the above-mentioned investigations On the Origin of Moral Feelings.21 But if a man should want to embody Love, quite like that God, to do everything for others, nothing for himself, it is already impossible from the start, because he has to do a great deal for himself in order to be able to do anything at all for the sake of others. Next, it assumes the other person is egoist enough to accept those sacrifices, that life for his sake, over and over again: so men of love and self-sacrifice have an interest in the continued existence of loveless egoists incapable of self-sacrifice, and the highest morality, in order to endure, would have virtually to exact the existence of immorality (by which, to be sure, it would cancel itself out).

Furthermore, the idea of a God disturbs and humiliates as long as it is believed, but given the present state of comparative ethnology, its origin can no longer be in doubt; and with insight into that origin, the belief disappears. The Christian who compares his nature to God is like Don Quixote, who underestimates his own bravery because he is preoccupied with the miraculous deeds of heroes out of chivalric novels; in both cases, the standard of measure being used belongs to the realm of fable. But if the idea of God disappears, so too does the feeling of "sin" as a transgression against divine precepts, as a stain on a creature consecrated to God. Then what probably remains is that discontent which is very intimately bound up with and related to the fear of punishment by a secular justice, or the fear of men's disrespect; but discontent from the pangs of conscience, the sharpest sting in the feeling of guilt, has been stopped short when one perceives that through one's actions one may have transgressed against human tradition, human statutes and regulations, but that one has not yet jeopardized the "eternal salvation of the soul" and its relation to the divinity. If in the end man succeeds in convincing himself philosophically that all actions are unconditionally necessary and completely irresponsible, and if he takes this conviction into his flesh and blood, those vestiges of the pangs of conscience disappear, too.

134

If the Christian has, as we said, come to feel self-contempt through certain errors, through a false, unscientific interpretation of his actions and feelings, he must notice with the greatest astonishment how that condition of contempt, of remorse, of displeasure generally, does not last; how occasionally there are .hours when it is all blown away from his soul and he feels free and courageous again. In truth, pleasure in oneself and contentment with one's own strength, in league with the inevitable weakening of any great excitation, have gained the victory: man loves himself again; he feels it-but this very love, this new self-esteem, seems unbelievable to him; he can see in it only the wholly undeserved downpouring of a merciful light from above. If he previously thought he saw warnings, threats, punishments, and every kind of sign of divine anger in all occurrences, so now he reads divine goodness into his experiences: one event seems to be loving, another seems to be a helpful hint, a third, and particularly his whole joyful mood, seems to be proof that God is merciful. As previously, in a state of discontent, he interpreted his actions wrongly, so now he misinterprets his experiences. He understands his mood as the consoling effect of a power governing outside himself; the love with which he fundamentally loves himself, appears as divine love; that which he calls mercy and a prelude to redemption is in truth self-pardon, self-redemption.

135

Thus a certain false psychology, a certain kind of fantasy in interpreting motives and experiences, is the necessary prerequisite for becoming a Christian and experiencing the need for redemption. With the insight into this aberration of reason and imagination, one ceases to be a Christian.

136

On Christian asceticism and saintliness. However much individual thinkers have tried to represent the rare manifestations of morality that tend to be called asceticism and saintliness as something miraculous, which to examine in the light of a rational explanation would be almost sacrilege and profanation, so strong, on the other hand, is the temptation to this sacrilege. Throughout history, a powerful impulse of nature has led men to protest generally against those manifestations; science to the extent it is, as we have said, an imitation of nature, permits itself to protest at least against the claim of their inexplicability, even inaccessibility. To be sure, it has not yet been successful; those manifestations are still unexplained, to the great delight of the above-mentioned admirers of the morally miraculous. For in general, the unexplained should be thoroughly inexplicable, the inexplicable thoroughly unnatural, supernatural, miraculous-so goes the demand in the souls of all religious men and metaphysicians (artists, too, if they are also thinkers). Whereas the scientific man sees in this demand the "evil principle."

The general, first probability one arrives at when considering asceticism and saintliness is that their nature is complicated: for almost everywhere, within both the physical and the moral world, the ostensibly miraculous has been successfully traced back to complicated and multiply-conditioned causes. Let us venture first to isolate certain impulses in the souls of saints and ascetics, and in conclusion to imagine them entwined.

137

There exists a defiance against oneself that includes among its most sublime expressions various forms of asceticism. For some men have such an intense need to exercise their strength and love of power that, lacking other objects or because they have always otherwise failed, it finally occurs to them to tyrannize certain parts of their own being, as if they were sections or stages of their selves. Thus some thinkers will confess to views that clearly do not serve to increase or improve their reputation; some virtually beg to be despised by others, whereas it would be easy for them to retain respect by being silent. Others retract earlier opinions and are not afraid to be called inconsistent thereafter; on the contrary, that is what they try for, behaving like high-spirited horsemen who like their horse best only when it has become wild, skittish, covered with sweat. Thus man climbs on dangerous paths into the highest mountains in order to mock his own fearfulness and his shaking knees; thus the philosopher confesses to views of asceticism, humility and saintliness, by which light his own image is most grievously made ugly. This shattering of oneself, this scorn for one's own nature, this spernere se sperni,22 which religions have made so much out of, is actually a very high degree of vanity. The whole morality of the Sermon on the Mount belongs here; man takes. a truly voluptuous pleasure in violating himself by exaggerated demands and then deifying this something in his soul that is so tyrannically taxing. In each ascetic morality, man prays to one part of himself as a god and also finds it necessary to diabolify the rest.

138

Man is not equally moral at all times-this is well known. If one judges his morality by his capacity for great sacrificial resolve and self-denial (which, when it has become constant and habitual, is saintliness), man is most moral in affect; greater excitation offers him new motives, which he, when sober and cool as usual, perhaps did not think himself capable of. How can this be? Probably because of the relatedness of everything great and highly exciting: once man has been brought into a state of extraordinary tension, he can decide as easily to take frightful revenge as to make a frightful break with

his need for revenge. Under the influence of the powerful emotion, he wants in any event what is great, powerful, enormous, and if he notices by chance that to sacrifice his own self satisfies as well or better than to sacrifice the other person, then he chooses that. Actually, all he cares about is the release of his emotion; to relieve his tension, he may gather together his enemies' spears and bury them in his own breast. Mankind had to be educated through long habituation to the idea that there is something great in self-denial, and not only in revenge; a divinity that sacrifices itself was the strongest and most effective symbol of this kind of greatness. The triumph over the enemy hardest to conquer, the sudden mastery of an emotion: this is what such a denial appears to be; and to this extent it counts as the height of morality. In truth, it has to do with the exchange of one idea for another, while the heart remains at the same pitch, the same volume. Men who have sobered up and are resting from an emotion no longer understand the morality of those moments, but the admiration of all who witnessed in them supports these men; pride consoles them, when the emotion and the understanding for their deed have faded. Thus those acts of self-denial are basically not moral either, insofar as they are not done strictly with regard for other people; rather the other person simply offers the tense heart an opportunity to relieve itself, by that self-denial.

139

In some respects, the ascetic too is trying to make life easy for himself, usually by completely subordinating himself to the will of another or to a comprehensive law and ritual, rather in the way the Brahman leaves absolutely nothing to his own determination, but determines himself at each minute by a holy precept. This subordination is a powerful means of becoming master of oneself; one is occupied, that is, free of boredom, and yet has no willful or passionate impulse; after a deed is completed, there is no feeling of responsibility, and therefore no agony of regret. One has renounced his own will once and for all, and this is easier than to renounce it only occasionally, just as it is easier to give up a desire entirely than to moderate it. If we remember man's, present attitude towards the state, we find there too that an unqualified obedience is more convenient than a qualified one. The saint, then, makes his life easier by that complete abandonment of his personality, and a man is fooling himself when he admires that phenomenon as the most heroic feat of morality. In any event, it is harder to assert one's personality without vacillation or confusion than to free oneself from it in the manner described; it also takes much more intellect and thought.

140

After having discovered in many of the more inexplicable actions, expressions of that pleasure in emotion per se, I would also discern in self-contempt (which is one of the signs of saintliness) and likewise in self-tormenting behavior (starvation and scourges, dislocation of limbs, simulated madness) a means by which those natures combat the general exhaustion of their life-force (of their nerves): they use the most painful stimulants and horrors in order to emerge, for a time at least, from that dullness and boredom into which their great spiritual indolence and that subordination to a foreign will described above have so often let them sink.

141

The most common means that the ascetic and saint uses in order to make his life more bearable and entertaining consists in occasionally waging war and alternating victory and defeat. To do this he needs an opponent, and finds him in the so-called "inner enemy." He exploits particularly his tendency to vanity, ambition, and love of power, as well as his sensual desires, to allow himself to see his life as a continuing battle and himself as the battlefield on which good and evil spirits struggle, with alternating

results. It is well known that regularity of sexual intercourse moderates the sensual imagination, even almost suppresses it and, conversely, that it is unleashed and made dissolute by abstinence or irregularity in intercourse. Many Christian saints' imaginations were exceedingly dirty; thanks to their theory that these desires were real demons who raged in them, they did not feel very responsible; to this feeling of irresponsibility, we owe the so instructive honesty of their confessions. It was in their interest that the battle always be entertained to some degree, for, as we said, their bleak life was entertained by it. But in order that the battle appear important enough to arouse continuing interest and admiration in the nonsaints, sensuality had to be more and more calumniated and branded; indeed, the danger of eternal damnation became so closely linked to these things that quite probably for whole generations, Christians conceived children with a bad conscience, indubitably doing great harm to mankind. And yet truth is standing on its head here, which is especially unseemly for truth. To be sure, Christianity had said that each man is conceived and born in sin, and in the insufferable superlative Christianity of Calderon this thought had been knotted together and tangled up once again, so that he ventured the craziest paradox there can be, in the well-known lines:

the greatest guilt of man
is that he was born.23

In all pessimistic religions, the act of procreation is felt to be bad per'se, but this feeling is by no means a general, human one; not even the judgment of all pessimists is the same on this point. Empedocles, for example, knows nothing of shame, devil, sin in all things erotic; rather, on the great meadow of calamity, he sees one single salutary and hopeful apparition: Aphrodite. For him she is the guarantee that strife will not prevail indefinitely, but will eventually give the scepter to a gentler daemon .24 Practicing Christian pessimists, as we said, had an interest in seeing a different opinion in power; for the loneliness and spiritual desolation of their lives, they needed an ever-active and generally recognized enemy, by opposing and conquering whom they again and again portrayed themselves to the unsaintly as half-incomprehensible, supernatural beings. When finally, as a consequence of their way of life and their destroyed health, this enemy took flight forever, they knew at once how to see their inner self populated by new demons. The scales of arrogance and humility, in vacillation up and down, entertained their brooding minds as finely as the alternation of desire and serenity. At that time psychology served not only to throw suspicion on everything human, but also to revile it, to scourge it, to crucify it; man wanted to consider himself as bad and evil as possible; he sought out fear for the salvation of his soul, despair about his own strength. Everything natural, to which man attaches the idea of badness, sinfulness (as is still his habit in regard to the erotic, for example) burdens him, clouds his imagination, makes his glance timid, lets him quarrel with himself and makes him unsure, lacking confidence; even his dreams acquire the flavor of his troubled conscience. And yet this suffering about the natural is in the reality of things totally unfounded; it is only the consequence of opinions about things. It is easy to see how men become worse by labeling the unavoidably natural as bad and later feeling it to be so constituted. It is the device of religion, and of those metaphysicians who want to think of man as evil and sinful by nature, to have him cast suspicion on nature and to make himself bad; for he learns thus to experience himself as bad, since he cannot take off the dress of nature. Gradually, after a long life of nature, he feels so oppressed by such a burden of sins that supernatural powers become necessary to lift this burden; and with that, the need for redemption, which we have already discussed, enters the scene, corresponding to no real sinfulness but rather only to an imagined one. If one goes through the individual moral statements of the documents of Christianity, one will find everywhere that the demands have been exaggerated so that man cannot satisfy them; the intention is not that he become more moral, but rather that he feel as sinful as possible. If man had not found this feeling agreeable, why should he have produced such an idea and been attached to it for so long? As in

the ancient world an immeasurable strength of spirit and inventiveness was employed to increase joy in life through ceremonial worship, so in the age of Christianity an equally immeasurable amount of spirit has been offered up to a different striving: man was to feel sinful in all ways and excited, animated, inspired thereby. Excite, animate, inspire at all costs-is that not the watchword of an enervated, overripe, overcultivated age? The circle of all natural feelings had been run through a hundred times, the soul had grown tired of them; then the saint and ascetic invented a new category of life-stimuli. They presented themselves to everyone, not actually for the many to imitate, but rather as a frightening and yet delightful spectacle, which was performed on that border between this world and the afterworld, where everyone used to think he perceived, now heavenly gleams of light, now eerie tongues of flame glowing up from the depths. The eye of the saint, focused on the meaning of a short earthly life, frightful in every way, focused on the imminence of the final decision about an endless new life to come, this burnt-out eye, in a half-wasted body, made men of the old world tremble to their depths. To look at, to look away from with a shudder, to sense again the fascination of the spectacle, to yield to it, have one's fill of it, until the feverish soul shivers aglow and chilled this was the last pleasure which the ancient world invented, after it had itself grown indifferent even to the sight of animal and human contests.

142

To sum up what we have said: that disposition which the saint, or evolving saint, enjoys is constituted of elements that we all know quite well. However, under the influence of other than religious ideas, they show themselves in different colors and then tend to suffer men's censure as intensely as, when decorated by religion and the ultimate questions of existence, they can count on admiration, even worship-or at least they could count on it in earlier times. Sometimes the saint exercises a defiance against himself, which is a close relative of the love of power, and which gives even the most solitary man a feeling of power; sometimes his bloated sensibility leaps from the longing to give his passions free rein to the longing to make them collapse like wild stallions, powerfully driven by a proud soul. Sometimes he wants the complete cessation of all bothersome, tormenting, irritating feelings, a waking sleep, a continuing repose in the lap of a dull, animal-like or vegetative indolence; sometimes he seep out battle and provokes it in himself, because boredom holds its yawning visage up to him. He scourges his self-deification with self-contempt and cruelty; he takes pleasure in the wild uprising of his desires, and in the sharp pain of sin, even in the idea of being lost; he knows how to set a trap for his emotions, for his most extreme love of power, for example, so that it changes over into the emotion of the most extreme humiliation, and his agitated soul is pulled to pieces by this contrast. And finally, when he yearns for visions, conversations with the dead, or with divine beings, it is basically a rare form of voluptuousness that he desires, perhaps that voluptuousness in which all others are wound together in one knot.

Novalis, by experience and instinct one of the authorities in questions of saintliness, pronounces the whole secret with naive joy: "It is a wonder indeed that the association of voluptuousness, religion and cruelty has not long ago made men take notice of their intimate relationship and common intention.."25

143

Not that which the saint is, but that which he signifies in the minds of nonsaints, gives him his value in world history. Because people were mistaken about him, interpreting his inner states incorrectly and divorcing him from themselves as radically as possible as something completely beyond compare and strangely superhuman, he acquired the extraordinary strength with which he could control the imagination of whole peoples, whole ages. He himself did not know himself; he himself understood the

script of his moods, inclinations, actions by an interpretive art which was as exaggerated and artificial as the pneumatic interpretation of the Bible. The queer, sick elements in his nature, coupled as they were with spiritual poverty, inadequate knowledge, ruined health, overstimulated nerves, were as hidden from his eye as from the eye of the onlooker. He was not an especially good man, and even less an especially wise man. But he signified something that was to surpass human proportions in goodness and wisdom. Belief in him supported the belief in the divine and the miraculous, in a religious meaning of all existence, in an imminent Judgment Day. By the evening light of the apocalyptic sun that shone over the Christian peoples, the shadowy figure of the saint grew to enormous size, indeed to such a height that even in our time, which no longer believes in God, there are still plenty of thinkers who believe in the saint.

144

It is self-evident that this portrait of the saint, which is sketched according to the average member of the whole type, can be opposed by other portraits that might result in a more favorable impression. Isolated exceptions to this type stand out, whether by their great gentleness and benevolence, or by the magic of their unusual energy; others are attractive in the highest degree because certain delusions diffuse streams of light over their whole being, as for example is the case with the famous founder of Christianity, who thought he was God's only begotten son, and therefore without sin; so that through a fantasy (which one should not judge too harshly, because the whole ancient world is aswarm with sons of gods) he reached the same goal: the feeling of utter sinlessness, utter freedom from responsibility-a feeling that everyone can now attain through science.

I have also left out the Indian holy men, who are an intermediate stage between the Christian saint and the Greek philosopher, and to that extent do not represent a pure type. Buddhists demanded knowledge, science (as far as there was one), superiority to other men by logical discipline and training of thought as a sign of saintliness, as much as the same qualities are rejected and calumniated as a sign of nonsaintliness in the Christian world.

Concerning the Soul of Artists and Authors

excerpted from the book

Human, All-Too-Human

by Friedrich Nietzsche

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146.

THE ARTIST'S SENSE OF TRUTH. -- With regard to recognition of truths, the artist has a weaker morality than the thinker; he will on no account let himself be deprived of brilliant and profound

interpretations of life, and defends himself against temperate and simple methods and results. He is apparently fighting for the higher worthiness and meaning of mankind; in reality he will not renounce the *most effective* suppositions for his art, the fantastical, mythical, uncertain, extreme, the sense of the symbolical, the over-valuation of personality, the belief that genius is something miraculous, --he considers, therefore, the continuance of his art of creation as more important than the scientific devotion to truth in every shape, however simple this may appear.

147.

ART AS RAISER OF THE DEAD. -- Art also fulfils the task of preservation and even of brightening up extinguished and faded memories; when it accomplishes this task it weaves a rope round the ages and causes their spirits to return. It is, certainly, only a phantom-life that results therefrom, as out of graves, or like the return in dreams of our beloved dead, but for some moments, at least, the old sensation lives again and the heart beats to an almost forgotten time. Hence, for the sake of the general usefulness of art, the artist himself must be excused if he does not stand in the front rank of the enlightenment and progressive civilisation of humanity; all his life long he has remained a child or a youth, and has stood still at the point where he was overcome by his artistic impulse; the feelings of the first years of life, however, are acknowledged to be nearer to those of earlier times than to those of the present century. Unconsciously it becomes his mission to make mankind more childlike; this is his glory and his limitation.

148.

POETS AS THE LIGHTENERS OF LIFE. -- Poets, inasmuch as they desire to lighten the life of man, either divert his gaze from the wearisome present, or assist the present to acquire new colours by means of a life which they cause to shine out of the past. To be able to do this, they must in many respects themselves be beings who are turned towards the past, so that they can be used as bridges to far distant times and ideas, to dying or dead religions and cultures. Actually they are always and of necessity *epigoni.* There are, however, certain drawbacks to their means of lightening life, --they appease and heal only temporarily, only for the moment; they even prevent men from labouring towards a genuine improvement in their conditions, inasmuch as they remove and apply palliatives to precisely that passion of discontent that induces to action.

149.

THE SLOW ARROW OF BEAUTY. -- The noblest kind of beauty is that which does not transport us suddenly, which does not make stormy and intoxicating impressions (such a kind easily arouses disgust), but that which slowly filters into our minds, which we take away with us almost unnoticed, and which we encounter again in our dreams; but which, however, after having long lain modestly on our hearts, takes entire possession of us, fills our eyes with tears and our hearts with longing. What is it that we long for at the sight of beauty? We long to be beautiful, we fancy it must bring much happiness with it. But that is a mistake.

150.

THE ANIMATION OF ART. -- Art raises its head where creeds relax. It takes over many feelings and moods engendered by religion, lays them to its heart, and itself becomes deeper, more full of soul, so that it is capable of transmitting exultation and enthusiasm, which it previously was not able to do. The abundance of religious feelings which have grown into a stream are always breaking forth again and desire to conquer new kingdoms, but the growing enlightenment has shaken the dogmas of religion and

inspired a deep mistrust, --thus the feeling, thrust by enlightenment out of the religious sphere, throws itself upon art, in a few cases into political life, even straight into science. Everywhere where human endeavour wears a loftier, gloomier aspect, it may be assumed that the fear of spirits, incense, and church-shadows have remained attached to it.

151.

HOW RHYTHM BEAUTIFIES. -- Rhythm casts a veil over reality; it causes various artificialities of speech and obscurities of thought; by the shadow it throws upon thought it sometimes conceals it, and sometimes brings it into prominence. As shadow is necessary to beauty, so the "dull" is necessary to lucidity. Art makes the aspect of life endurable by throwing over it the veil of obscure thought.

152.

THE ART OF THE UGLY SOUL. -- Art is confined within too narrow limits if it be required that only the orderly, respectable, well-behaved soul should be allowed to express itself therein. As in the plastic arts, so also in music and poetry: there is an art of the ugly soul side by side with the art of the beautiful soul; and the mightiest effects of art, the crushing of souls, moving of stones and humanising of beasts, have perhaps been best achieved precisely by that art.

153.

ART MAKES HEAVY THE HEART OF THE THINKER. -- How strong metaphysical need is and how difficult nature renders our departure from it may be seen from the fact that even in the free spirit, when he has cast off everything metaphysical, the loftiest effects of art can easily produce a resounding of the long silent, even broken, metaphysical string, --it may be, for instance, that at a passage in Beethoven's Ninth Symphony he feels himself floating above the earth in a starry dome with the dream of *immortality* in his heart; all the stars seem to shine round him, and the earth to sink farther and farther away. --If he becomes conscious of this state, he feels a deep pain at his heart, and sighs for the man who will lead back to him his lost darling, be it called religion or metaphysics. In such moments his intellectual character is put to the test.

154.

PLAYING WITH LIFE. -- The lightness and frivolity of the Homeric imagination was necessary to calm and occasionally to raise the immoderately passionate temperament and acute intellect of the Greeks. If their intellect speaks, how harsh and cruel does life then appear! They do not deceive themselves, but they intentionally weave lies round life. Simonides advised his countrymen to look upon life as a game; earnestness was too well-known to them as pain (the gods so gladly hear the misery of mankind made the theme of song), and they knew that through art alone misery might be turned into pleasure. As a punishment for this insight, however, they were so plagued with the love of romancing that it was difficult for them in everyday life to keep themselves free from falsehood and deceit; for all poetic nations have such a love of falsehood, and yet are innocent withal. Probably this occasionally drove the neighbouring nations to desperation.

155.

THE BELIEF IN INSPIRATION. -- It is to the interest of the artist that there should be a belief in sudden suggestions, so-called inspirations; as if the idea of a work of art, of poetry, the fundamental thought of a philosophy shone down from heaven like a ray of grace. In reality the imagination of the

good artist or thinker constantly produces good, mediocre, and bad, but his *judgment,* most clear and practised, rejects and chooses and joins together, just as we now learn from Beethoven's notebooks that he gradually composed the most beautiful melodies, and in a manner selected them, from many different attempts. He who makes less severe distinctions, and willingly abandons himself to imitative memories, may under certain circumstances be come a great improvisatore; but artistic improvisation ranks low in comparison with serious and laboriously chosen artistic thoughts. All great men were great workers, unwearied not only in invention but also in rejection, reviewing, transforming, and arranging.

156.

INSPIRATION AGAIN. -- If the productive power has been suspended for a length of time, and has been hindered in its outflow by some obstacle, there comes at last such a sudden out-pouring, as if an immediate inspiration were taking place without previous inward working, consequently a miracle. This constitutes the familiar deception, in the continuance of which, as we have said, the interest of all artists is rather too much concerned. The capital has only *accumulated,* it has not suddenly fallen down from heaven. Moreover, such apparent inspirations are seen elsewhere, for instance in the realm of goodness, of virtue and of vice.

157.

THE SUFFERING OF GENIUS AND ITS VALUE. -- The artistic genius desires to give pleasure, but if his mind is on a very high plane he does not easily find any one to share his pleasure; he offers entertainment but nobody accepts it. This gives him, in certain circumstances, a comically touching pathos; for he has really no right to force pleasure on men. He pipes, but none will dance: can that be tragic? Perhaps. --As compensation for this deprivation, however, he finds more pleasure in creating than the rest of mankind experiences in all other species of activity. His sufferings are considered as exaggerated, because the sound of his complaints is louder and his tongue more eloquent; and yet *sometimes* his sufferings are really very great; but only because his ambition and his envy are so great. The learned genius, like Kepler and Spinoza, is usually not so covetous and does not make such an exhibition of his really greater sufferings and deprivations. He can reckon with greater certainty on future fame and can afford to do without the present, whilst an artist who does this always plays a desperate game that makes his heart ache. In very rare cases, when in one and the same individual are combined the genius of power and of knowledge and the moral genius, there is added to the above-mentioned pains that species of pain which must be regarded as the most curious exception in the world; those extra- and super-personal sensations which are experienced on behalf of a nation, of humanity, of all civilisation, all suffering existence, which acquire their value through the connection with particularly difficult and remote perceptions (pity in itself is worth but little). But what standard, what proof is there for its genuineness ? Is it not almost imperative to be mistrustful of all who *talk* of feeling sensations of this kind?

The Signs of Higher and Lower Culture

Section Five of

Human, All-Too-Human

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224.

ENNOBLEMENT THROUGH DEGENERATION. -- History teaches that a race of people is best preserved where the greater number hold one common spirit in consequence of the similarity of their accustomed and indisputable principles: in consequence, therefore, of their common faith. Thus strength is afforded by good and thorough customs, thus is learnt the subjection of the individual, and strenuousness of character becomes a birth gift and afterwards is fostered as a habit. The danger to these communities founded on individuals of strong and similar character is that gradually increasing stupidity through transmission, which follows all stability like its shadow. It is on the more unrestricted, more uncertain and morally weaker individuals that depends the *intellectual progress* of such communities, it is they who attempt all that is new and manifold. Numbers of these perish on account of their weakness, without having achieved any specially visible effect; but generally, particularly when they have descendants, they flare up and from time to time inflict a wound on the stable element of the community. Precisely in this sore and weakened place the community is *inoculated* with something new; but its general strength must be great enough to absorb and assimilate this new thing into its blood. Deviating natures are of the utmost importance wherever there is to be progress. Every wholesale progress must be preceded by a partial weakening. The strongest natures *retain* the type, the weaker ones help it to *develop.* Something similar happens in the case of individuals; a deterioration, a mutilation, even a vice and, above all, a physical or moral loss is seldom without its advantage. For instance, a sickly man in the midst of a warlike and restless race will perhaps have more chance of being alone and thereby growing quieter and wiser, the one-eyed man will possess a stronger eye, the blind man will have a deeper inward sight and will certainly have a keener sense of hearing. In so far it appears to me that the famous Struggle for Existence is not the only point of view from which an explanation can be given of the progress or strengthening of an individual or a race. Rather must two different things converge: firstly, the multiplying of stable strength through mental binding in faith and common feeling; secondly, the possibility of attaining to higher aims, through the fact that there are deviating natures and, in consequence, partial weakening and wounding of the stable strength; it is precisely the weaker nature, as the more delicate and free, that makes all progress at all possible. A people that is crumbling and weak in any one part, but as a whole still strong and healthy, is able to absorb the infection of what is new and incorporate it to its advantage. The task of education in a single individual is this: to plant him so firmly and surely that, as a whole, he can no longer be diverted from his path. Then, however, the educator must wound him, or else make use of the wounds

which fate inflicts, and when pain and need have thus arisen, something new and noble can be inoculated into the wounded places. With regard to the State, Machiavelli says that, "the form of Government is of very small importance, although half-educated people think otherwise. The great aim of State-craft should be duration, which outweighs all else, inasmuch as it is more valuable than liberty." It is only with securely founded and guaranteed duration that continual development and ennobling inoculation are at all possible. As a rule, however, authority, the dangerous companion of all duration, will rise in opposition to this.

225.

FREE-THINKER A RELATIVE TERM. -- We call that man a free-thinker who thinks otherwise than is expected of him in consideration of his origin, surroundings, position, and office, or by reason of the prevailing contemporary views. He is the exception, fettered minds are the rule; these latter reproach him, saying that his free principles either have their origin in a desire to be remarkable or else cause free actions to be inferred, -- that is to say, actions which are not compatible with fettered morality. Sometimes it is also said that the cause of such and such free principles may be traced to mental perversity and extravagance; but only malice speaks thus, nor does it believe what it says, but wishes thereby to do an injury, for the free-thinker usually bears the proof of his greater goodness and keenness of intellect written in his face so plainly that the fettered spirits understand it well enough. But the two other derivations of free-thought are honestly intended; as a matter of fact, many free-thinkers are created in one or other of these ways. For this reason, however, the tenets to which they attain in this manner might be truer and more reliable than those of the fettered spirits. In the knowledge of truth, what really matters is the *possession* of it, not the impulse under which it was sought, the *way* in which it was found. If the free-thinkers are right then the fettered spirits are wrong, and it is a matter of indifference whether the former have reached truth through immorality or the latter hitherto retained hold of untruths through morality. Moreover, it is not essential to the free-thinker that he should hold more correct views, but that he should have liberated himself from what was customary, be it successfully or disastrously. As a rule, however, he will have truth, or at least the spirit of truth-investigation, on his side; he demands reasons, the others demand faith.

226.

THE ORIGIN OF FAITH. -- The fettered spirit does not take up his position from conviction, but from habit; he is a Christian, for instance, not because he had a comprehension of different creeds and could take his choice; he is an Englishman, not because he decided for England, but he found Christianity and England ready-made and accepted them without any reason, just as one who is born in a wine-country becomes a wine-drinker. Later on, perhaps, as he was a Christian and an Englishman, he discovered a few reasons in favour of his habit; these reasons may be upset, but he is not therefore upset in his whole position. For instance, let a fettered spirit be obliged to bring forward his reasons against bigamy and then it will be seen whether his holy zeal in favour of monogamy is based upon reason or upon custom. The adoption of guiding principles without reasons is called *faith.*

227.

CONCLUSIONS DRAWN FROM THE CONSEQUENCES AND TRACED BACK TO REASON AND UN-REASON. -- All states and orders of society, professions, matrimony, education, law : all these find strength and duration only in the faith which the fettered spirits repose in them, -- that is, in the absence of reasons, or at least in the averting of inquiries as to reasons. The restricted spirits do not willingly acknowledge this, and feel that it is a *pudendum.* Christianity, however, which was very

simple in its intellectual ideas, remarked nothing of this *pudendum,* required faith and nothing but faith, and passionately repulsed the demand for reasons; it pointed to the success of faith: "You will soon feel the advantages of faith," it suggested, "and through faith shall ye be saved." As an actual fact, the State pursues the same course, and every father brings up his son in the same way: "Only believe this," he says, "and you will soon feel the good it does." This implies, however, that the truth of an opinion is proved by its personal usefulness; the wholesomeness of a doctrine must be a guarantee for its intellectual surety and solidity. It is exactly as if an accused person in a court of law were to say, "My counsel speaks the whole truth, for only see what is the result of his speech: I shall be acquitted." Because the fettered spirits retain their principles on account of their usefulness, they suppose that the free spirit also seeks his own advantage in his views and only holds that to be true which is profitable to him. But as he appears to find profitable just the contrary of that which his compatriots or equals find profitable, these latter assume that his principles are dangerous to them; they say or feel, "He must not be right, for he is injurious to us."

228.

THE STRONG, GOOD CHARACTER. -- The restriction of views, which habit has made instinct, leads to what is called strength of character. When any one acts from few but always from the same motives, his actions acquire great energy; if these actions accord with the principles of the fettered spirits they are recognised, and they produce, moreover, in those who perform them the sensation of a good conscience. Few motives, energetic action, and a good conscience compose what is called strength of character. The man of strong character lacks a knowledge of the many possibilities and directions of action; his intellect is fettered and restricted, because in a given case it shows him, perhaps, only two possibilities; between these two he must now of necessity choose, in accordance with his whole nature, and he does this easily and quickly because he has not to choose between fifty possibilities. The educating surroundings aim at fettering every individual, by always placing before him the smallest number of possibilities. The individual is always treated by his educators as if he were, indeed, something new, but should become a *duplicate.* If he makes his first appearance as something unknown, unprecedented, he must be turned into something known and precedented. In a child, the familiar manifestation of restriction is called a good character; in placing itself on the side of the fettered spirits the child first discloses its awakening common feeling; with this foundation of common sentiment, he will eventually become useful to his State or rank.

229.

THE STANDARDS AND VALUES OF THE FETTERED SPIRITS. -- There are four species of things concerning which the restricted spirits say they are in the right. Firstly: all things that last are right; secondly: all things that are not burdens to us are right; thirdly: all things that are advantageous for us are right; fourthly: all things for which we have made sacrifices are right. The last sentence, for instance, explains why a war that was begun in opposition to popular feeling is carried on with enthusiasm directly after a sacrifice has been made for it. The free spirits, who bring their case before the forum of the fettered spirits, must prove that free spirits always existed, that free-spiritism is therefore enduring, that it will not become a burden, and, finally, that on the whole they are an advantage to the fettered spirits. It is because they cannot convince the restricted spirits on this last point that they profit nothing by having proved the first and second propositions.

230.

ESPRIT FORT. -- Compared with him who has tradition on his side and requires no reasons for his

actions, the free spirit is always weak, especially in action; for he is acquainted with too many motives and points of view, and has, therefore, an uncertain and unpractised hand. What means exist of making him *strong in spite of this,* so that he will, at least, manage to survive, and will not perish ineffectually? What is the source of the strong spirit *(esprit fort)?* This is especially the question as to the production of genius. Whence comes the energy, the unbending strength, the endurance with which the one, in opposition to accepted ideas, endeavours to obtain an entirely individual knowledge of the world?

231.

THE RISE OF GENIUS. -- The ingenuity with which a prisoner seeks the means of freedom, the most cold-blooded and patient employment of every smallest advantage, can teach us of what tools Nature sometimes makes use in order to produce Genius, -- a word which I beg will be understood without any mythological and religious flavour; she, Nature, begins it in a dungeon and excites to the utmost its desire to free itself. Or to give another picture: some one who has completely *lost his way* in a wood, but who with unusual energy strives to reach the open in one direction or another, will sometimes discover a new path which nobody knew previously, -- thus arise geniuses, who are credited with originality. It has already been said that mutilation, crippling, or the loss of some important organ, is frequently the cause of the unusual development of another organ, because this one has to fulfil its own and also another function. This explains the source of many a brilliant talent. These general remarks on the origin of genius may be applied to the special case, the origin of the perfect free spirit.

232.

CONJECTURE AS TO THE ORIGIN OF FREE SPIRITISM. -- Just as the glaciers increase when in equatorial regions the sun shines upon the seas with greater force than hitherto, so may a very strong and spreading free-spiritism be a proof that somewhere or other the force of feeling has grown extraordinarily.

233.

THE VOICE OF HISTORY. -- In general, history *appears* to teach the following about the production of genius: it ill-treats and torments mankind -- calls to the passions of envy, hatred, and rivalry -- drives them to desperation, people against people, throughout whole centuries! Then, perhaps, like a stray spark from the terrible energy thereby aroused, there flames up suddenly the light of genius; the will, like a horse maddened by the rider's spur, thereupon breaks out and leaps over into another domain. He who could attain to a comprehension of the production of genius, and desires to carry out practically the manner in which Nature usually goes to work, would have to be just as evil and regardless as Nature itself. But perhaps we have not heard rightly.

SECTION SIX

from Human, All Too Human

by Friedrich Nietzsche

Man in Society

293

Benevolent dissembling. In interaction with people, a benevolent dissembling is often required, as if we did not see through the motives for their behavior.

294

Copies. Not infrequently, one encounters copies of important people; and, as with paintings, most people prefer the copy to the original.

295

The speaker. We can speak very appropriately and yet in such a way that all the world cries out the reverse: that is when we are not speaking to all the world.

296

Lack of intimacy. Lack of intimacy among friends is a mistake that cannot be censured without becoming irreparable.

297

On the art of giving. To have to reject a gift, simply because it was not offered in the proper way, embitters us towards the giver.

298

The most dangerous partisan. In every party there is one person who, by his all-too-devout enunciation of party principles, provokes the other members to defect.

299

Advisor to the ill. Whoever gives an ill man advice gains a feeling of superiority over him, whether the advice is accepted or rejected. For that reason, irritable and proud ill people hate advisors even more than their illness.

300

Twofold kind of equality. The craving for equality can be expressed either by the wish to draw all others down to one's level (by belittling, excluding, tripping them up) or by the wish to draw oneself up with everyone else (by appreciating, helping, taking pleasure in others' success).

301

Countering embarrassment. The best way to come to the aid of someone who is very embarrassed and to soothe him is to praise him resolutely.

302

Preference for certain virtues. We lay no special value on the possession of a virtue until we perceive its complete absence in our opponent.

303

Why one contradicts. We often contradict an opinion, while actually it is only the tone with which it was advanced that we find disagreeable.

304

Trust and intimacy. l If someone assiduously seeks to force intimacy with another person, he usually is not sure whether he possesses that person's trust. If someone is sure of being trusted, he places little value on intimacy.

305

Balance of friendship. Sometimes in our relationship to another person, the right balance of friendship is restored when we put a few grains of injustice2 on our own side of the scale.

300

The most dangerous doctors. The most dangerous doctors are those born actors who imitate born doctors with perfect deceptive; art.

307

When paradoxes are appropriate. At times, one can win clever people over to a principle merely by presenting it in the form of an outrageous paradox.

308

How brave people are won over. Brave people are persuaded to an action when it is represented as more dangerous than it is.

309

Courtesies. We count the courtesies shown to us by unpopular people as offenses.

310

Making them wait. A sure way to provoke people and to put evil thoughts into their heads is to make them wait a long time. This gives rise to immorality.

311

Against trusting people. People who give us their complete trust believe that they therefore have a right to our own. This conclusion is false: rights are not won by gifts.

312

Means of compensation. If we have injured someone, giving him the opportunity to make a joke about us is often enough to provide him personal satisfaction, or even to win his good will.

313

Vanity of the tongue. Whether a man hides his bad qualities and vices or confesses them openly, his

vanity wants to gain an advantage by it in both cases: just note how subtly he distinguishes between those he will hide his bad qualities from and those he will face honestly and candidly.

3I4

Considerate. The wish not to annoy anyone or injure anyone can be an equally good indication of a just, as of a fearful disposition.

315

Required for debate. Whoever does not know how to put his thoughts on ice should not engage in the heat of argument.

316

Milieu and arrogance. One unlearns arrogance when he knows he is always among men of merit; solitude breeds presumption. Young people are arrogant because they go about with their own kind, each of whom is nothing, but wishes to be important.

317

Motive for attack. We attack not only to hurt a person, to conquer him, but also, perhaps, simply to become aware of our own strength.

318

Flattery. People who want to flatter us to dull our caution in dealing with them are using a very dangerous tool, like a sleeping potion which, if it does not put us to sleep, keeps us only the more awake.

319

Good letter-writer. The man who writes no books, thinks a lot, and lives in inadequate society will usually be a good letter-writer.

320

Most ugly. It is to be doubted whether a well-traveled man has found anywhere in the world regions more ugly than in the human face.

321

The sympathetic. Sympathetic natures, always helpful in a misfortune, are rarely the same ones who share our joy: when others are happy, they have nothing to do, become superfluous, do not feel in possession of their superiority, and therefore easily show dissatisfaction.

322

Relatives of a suicide. The relatives of a suicide resent him for not having stayed alive out of consideration for their reputation.

323

Anticipating ingratitude. The man who gives a great gift encounters no gratitude; for the recipient, simply by accepting it already has too much of a burden.

324

In dull society. No one thanks the witty man for the courtesy of adapting himself to a society in which it is not courteous to display wit.

325

Presence of witnesses. One is twice as happy to dive after a man who has fallen into the water if people are present who do not dare to.

326

Silence. For both parties, the most disagreeable way of responding to a polemic is to be angry and keep silent: for the aggressor usually takes the silence as a sign of disdain.

327

The friend's secret. There will be but few people who, when at a loss for topics of conversation, will not reveal the more secret affairs of their friends.

328

Humanity. The humanity of famous intellectuals consists in graciously losing the argument when dealing with the nonfa

mous.,

329

The inhibited one. Men who do not feel secure in social situations take every opportunity to demonstrate superiority over an intimate to whom they are superior; this they do publicly, before the company-by teasing, for example.

330

Thanks. A refined soul is distressed to know that someone owes it thanks; a crude soul is distressed that it owes thanks.

331

Indication of alienation. The clearest sign that two people hold alienated views is that each says ironic things to the other, but neither of the two feels the other's irony.

332

Arrogance after achievements. Arrogance after achievements offends even more than arrogance in men of no achievement; for the achievement itself offends.

333

Danger in the voice. Sometimes in conversation the sound of our own voice confuses us and misleads us to assertions that do not at all reflect our opinion.

334

In conversation. In conversation, it is largely a matter of habit whether one decides mainly for or against the other person: both make sense.

335

Fear of one's neighbor.3 We fear the hostile mood of our neighbor because we are afraid that this mood will help him discover our secrets.

336

To distinguish by censure. Very respected people confer even their censure in such a way as to distinguish us by it. It is supposed to make us aware how earnestly they are concerned with us. We quite misunderstand them if we take their censure as a matter of fact and defend ourselves against it; we annoy them by doing so and alienate them.

337

Vexation at the goodwill of others. We are wrong about the degree to which we believe ourselves hated or feared; for we ourselves know well the degree of our divergence from a person, a direction, or a party, but those others know us only very superficially, and therefore also hate us only superficially. Often we encounter goodwill which we cannot explain; but if we understand it, it offends us, for it shows that one doesn't take us seriously or importantly enough.

338

Clashing vanities. Two people with equally great vanity retain a bad impression of one another after they meet, because each one was so busy with the impression he wanted to elicit in the other that the other made no impression on him; finally both notice that their efforts have failed and blame the other for it.

339

Bad manners as a good sign. The superior spirit takes pleasure in ambitious youths' tactless, arrogant, even hostile behavior toward him; it is the bad behavior of fiery horses who still have carried no rider, and yet will in a short time be so proud to carry him.

340

When it is advisable to be wrong. It is good to accept accusations without refuting them, even when they do us wrong, if the accuser would see an even greater wrong on our part were we to contradict him, or indeed refute him. In this way, of course, one can always be in the wrong, and always gain one's point, and, finally, with the best conscience in the world, become the most intolerable tyrant and pest; and what is true of the individual can also occur in whole classes of society.

341

Too little honored. Very conceited people to whom one has given fewer signs of regard than they

expected will try to mislead themselves and others about this for a long time; they become casuistic psychologists in order to prove that they were indeed honored sufficiently; if they do not achieve their goal, if the veil of deception is torn away, they indulge in a rage all the greater.

342

Primeval states echoed in speech. In the way men make assertions in present-day society, one often hears an echo of the times when they were better skilled in arms than in anything else; sometimes they handle assertions as poised archers their weapons; sometimes one thinks he hears the whir and clatter of blades; and with some men an assertion thunders down like a heavy cudgel.

Women, on the other hand, speak like creatures who sat for thousands of years at the loom, or did sewing, or were childish with children.

343

The narrator. It is easy to tell whether a narrator is narrating because the subject matter interests him or because he wants to evoke interest through his narrative. If the latter is the case, he will exaggerate, use superlatives, etc. Then he usually narrates the worse, because he is not thinking so much about the story as about himself.

344

Reading aloud. Whoever reads dramatic poetry aloud makes discoveries about his own character. He finds his voice more natural for certain moods and scenes than for others-for everything pathetic or for the farcical, for example; whereas in his usual life, he may not have had the opportunity to indicate pathos or farce.

345

A comedy scene which occurs in life. Someone thinks of a clever opinion about a matter in order to expound it in company. Now, in a comedy we would hear and see how he sets all sails to get to the point, and tries to steer the company to where he can make his remark; how he continually pushes the conversation toward one destination, sometimes losing his direction, finding it again, finally reaching the moment; his breath almost fails him-then someone from the company takes his words out of his mouth. What will he do? Oppose his own opinion?

346

Unintentionally impolite. If we unintentionally treat another impolitely, do not greet him, for example, because we do not recognize him, this riles us, even though we cannot reproach our own good intentions; the bad opinion that we engendered in the other fellow irks us, or we fear the consequences of ill feeling, or we are pained at having hurt the other fellow-thus vanity, fear, or pity can be aroused, and perhaps all three together.

346

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347

Traitor's tour-de-force. To style='font-size: 12.0pt;express to your fellow conspirator the hurtful suspicion that he might be betraying you, and this at the very moment when you are yourself engaged in betraying him, is a tour-de-force of malice, because it makes the other person aware of himself and forces him to behave very unsuspiciously and openly for a time, giving you, the true traitor, a free hand.

348

To offend and be offended. It is much more agreeable to offend and later ask forgiveness than to be offended and grant forgiveness. The one who does the former demonstrates his power and then his goodness. The other, if he does not want to be thought inhuman, *must* forgive; because of this coercion, pleasure in the other's humiliation is slight.

349

In a dispute. When someone contradicts an opinion and develops his own at the same time, his incessant consideration of the other opinion usually causes the natural presentation of his own to go awry: it appears more intentional, cutting, perhaps a bit exaggerated.

350

Trick . A man who wishes to demand something difficult from another man must not conceive of the matter as a problem, but rather simply lay out his plan, as if it were the only possibility; when an objection or contradiction glimmers in the eye of his opponent, he must know how to break off the conversation quickly, leaving him no time.

351

Pangs of conscience after parties. Why do we feel pangs of conscience after ordinary parties? Because we have taken important matters lightly; because we have discussed people with less than complete loyalty, or because we were silent when we should have spoken; because we did not on occasion jump up and run away; in short, because we behaved at the party as if we belonged to it.

352

One is judged wrongly. He who listens to how he is judged will always be annoyed. For we are sometimes judged wrongly even by those who are closest to us ("who know us best"). Even good friends release their annoyance in an envious word; and would they be our friends if they knew us completely?

>The judgment of disinterested people hurts a great deal, because it sounds so uninhibited, almost objective. But if we notice that an enemy knows one of our secret characteristics as well as we know ourselves-how great our annoyance is then!

353

Tyranny of the portrait. Artists and statesmen, who quickly put together the whole picture of a person or event from individual characteristics, are usually unjust, in that they demand afterwards that the

event or person really must be the way they painted it; they virtually demand that a person be as gifted, cunning, or unjust as he is in their imagination.

354

The relative as best friend. The Greeks, who knew so well what a friend is (they alone of all peoples have a deep, many-sided, philosophical discussion of friendship; so that they are the first, and thus far are the last, to consider the friend as a problem worthy of solution), these same Greeks called *relatives* by a term that is the superlative of the word "friend." I find this inexplicable.

355

Unrecognized honesty. If someone quotes himself in conversation ("I used to say . . ." "I always say . . ."), this gives the impression of arrogance, whereas it more often stems from precisely the opposite source, or at least from an honesty that does not wish to embellish or adorn the moment with ideas that belong to a previous moment.

356

The parasite. It shows a complete lack of noble character when someone prefers to live in dependence, at the expense of others, in order not to work at any cost, and usually with a secret bitterness towards those on whom he is dependent.

This kind of character is much more common in women than in men, and also much more forgivable (for historical reasons).

357

On the altar of conciliation. There are circumstances when one obtains an object from a person only by offending him and antagonizing him; this feeling of having an enemy torments the man so that he gladly seizes the first sign of a milder mood to bring about conciliation, and on the altar of this conciliation sacrifices the object which was earlier of such great importance to him that he did not want to give it up at any price.

358

Demanding pity as a sign of arrogance. There are people, who, when they become angry and offend others, demand first that nothing be held against them, and second, that they be pitied because they are prey to such violent attacks. Human arrogance can go that far.

359

Bait. "Every man has his price"4-that is not true. But every one has a bait into which he must bite. Thus, to win certain people to a matter, one need only paint it as human, noble, charitable, self-sacrificing-and what matter could not be painted thus? It is the sweet candy of *their souls:* others have another.

360

Behavior when praised. When good friends praise a talented man's nature, he often appears pleased about it out of politeness and good will, but in truth it is a matter of indifference to him. His real nature is quite sluggish about it, and cannot be dragged one step out of the sun or shade in which it lies; but

men want to give joy by praising, and we would sadden them if we did not take pleasure in their praise.

361

What Socrates found out. If someone has mastered one subject, it usually has made him a complete amateur in most other subjects; but people judge just the reverse, as Socrates found out. This is the drawback that makes associating with masters disagreeable.

362

Means of bestialization.5 In the struggle with stupidity the fairest and gentlest people finally become brutal. Perhaps that is the right way for them to defend themselves; for by rights the argument against a stupid brow is a clenched fist. But because, as we said, they have a fair and gentle disposition, this means of selfdefense makes their own suffering greater than the suffering they inflict.

363

Curiosity. If there were no curiosity, nothing much would be done for the good of one's neighbor. But, using the name of Duty or Pity, Curiosity sneaks into the house of the unfortunate and needy.

Perhaps even in the much-celebrated matter of motherly love, there is a good bit of curiosity.

364

Miscalculating in society. One person wants to be interesting by virtue of his judgments, another by his likes and dislikes, a third by his acquaintances, a fourth by his isolation-and all of them are miscalculating. For the person for whom they are putting on the spectacle thinks that he himself is the only spectacle that counts.

365

Duel. It can be said in favor of all duels and affairs of honor, that if a man is so sensitive as not to want to live if so-and-so said or thought this-and-that about him, then he has a right to let the matter be settled by the death of one man or the other. We cannot argue about his being so sensitive; in that regard we are the heirs of the past, its greatness as well as its excesses, without which there can never be any greatness. Now, if a canon of honor exists that allows blood to take the place of death, so that the heart is relieved after a duel according to the rules, then this is a great blessing, because otherwise many human lives would be in danger.

Such an institution, by the way, educates men to be cautious in their remarks, and makes associating with them possible.

366

Nobility and gratitude. A noble soul will be happy to feel itself bound in gratitude and will not try anxiously to avoid the occasions when it may be so bound; it will likewise be at ease later in expressing gratitude; while cruder souls resist being bound in any way, or are later excessive and much too eager in expressing their gratitude. This last, by the way, also occurs in people of low origin or oppressed station: they think a favor shown to *them* is a miracle of mercy.

367

The hours of eloquence. In order to speak well, one person needs someone who is definitely and admittedly superior to him; another person can speak completely freely and turn a phrase with eloquence only in front of someone whom he surpasses; the reason is the same in both cases: each of them speaks well only when he speaks *sans gene,* 6 the one because he does not feel the stimulus of rivalry or competition vis a vis the superior man, the other for the same reason vis a vis the lesser man.

Now, there is quite another category of men who speak well only when they speak in competition, intending to win. Which of the two categories is the more ambitious: the one that speaks well

when ambition is aroused, or the one that, out of precisely the same motives, speaks badly or not at all?

368

The talent for friendship. Among men who have a particular gift for friendship, two types stand out. The one man is in a continual state of ascent, and finds an exactly appropriate friend for each phase of his development. The series of friends that he acquires in this way is only rarely interconnected, and sometimes discordant and contradictory, quite in accordance with the fact that the later phases in his development invalidate or compromise the earlier phases. Such a man may jokingly be called a *ladder.*

The other type is represented by the man who exercises his powers of attraction on very different characters and talents, thereby winning a whole circle of friends; and these come into friendly contact with one another through him, despite all their diversity. Such a man can be called a *circle;* for in him, that intimate connection of so many different temperaments and natures must somehow be prefigured.

In many people, incidentally, the gift of having good friends is much greater than the gift of being a good friend.

369

Tactics in conversation. After a conversation with someone, one is best disposed towards his partner in conversation if he had the opportunity to display to him his own wit and amiability in its full splendor. Clever men who want to gain someone's favor use this during a conversation, giving the other person the best opportunities for a good joke and the like. One could imagine an amusing conversation between two very clever people, both of whom want to gain the other's favor and therefore toss the good conversational opportunities back and forth, neither one accepting them-so that the conversation as a whole would proceed without wit or amiability because each one was offering the other the opportunity to demonstrate wit and amiability.

370

Releasing ill humor. The man who fails at something prefers to attribute the failure to the bad will of another rather than to chance. His injured sensibility is relieved by imagining a person, not a thing, as the reason for his failure. For one can avenge oneself on people, but one must choke down the injuries of coincidence. Therefore, when a prince fails at something, his court habitually points out to him a single person as the alleged cause, and sacrifices this person in the interest of all the courtiers; for the prince's ill humor would otherwise be released on them all, since he can, of course, take no vengeance on Dame Fortune herself.

371

Assuming the colors of the environment. style='font-size: 12.0pt;Why are likes and dislikes so

contagious that one can scarcely live in proximity to a person of strong sensibilities without being filled like a vessel with his pros and cons? First, it is very hard to withhold judgment entirely, and sometimes it is virtually intolerable for our vanity. It can look like poverty of thought and feeling, fearfulness, unmanliness; and so we are persuaded at least to take a side, perhaps against the direction of our environment if our pride likes this posture better. Usually, however (this is the second point), we are not even aware of the transition from indifference to liking or disliking, but gradually grow used to the sentiments of our environment; and because sympathetic agreement and mutual understanding are so pleasant, we soon wear all its insignias and party colors.

372

Irony. Irony is appropriate only as a pedagogical tool, used by a teacher interacting with pupils of whatever sort; its purpose is humiliation, shame, but the salubrious kind that awakens good intentions and bids us offer, as to a doctor, honor and gratitude to the one who treated us so. The ironic man pretends to be ignorant, and, in fact, does it so well that the pupils conversing with him are fooled and become bold in their conviction about their better knowledge, exposing themselves in all kinds of ways; they lose caution and reveal themselves as they are-until the rays of the torch that they held up to their teacher's face are suddenly reflected back on them, humiliating them.

Where there is no relation as between teacher and pupil, irony is impolite, a base emotion. All ironic writers are counting on that silly category of men who want to feel, along with the author,

superior to all other men, and regard the author as the spokesman for their arrogance.

Incidentally, the habit of irony, like that of sarcasm, ruins the character; eventually it lends the quality of a gloating superiority; finally, one is like a snapping dog, who, besides biting, has also learned to laugh.

373

Arrogance. Man should beware of nothing so much as the growth of that weed called arrogance, which ruins every one of our good harvests; For there is arrogance in warmheartedness, in marks of respect, in well-meaning intimacy, in caresses, in friendly advice, in confession of errors, in the pity for others-and all these fine things awaken revulsion when that weed grows among them. The arrogant man, that is, the one who wants to be more important than he is *or is thought to be,* always miscalculates. To be sure, he enjoys his momentary success, to the extent that the witnesses of his arrogance usually render to him, out of fear or convenience, that amount of honor which he demands. But they take a nasty vengeance for it, by subtracting just the amount of excess honor he demands from the value they used to attach to him. People make one pay for nothing so dearly as for humiliation. An arrogant man can make his real, great achievement so suspect and petty in the eyes of others that they tread upon it with dust-covered feet.

One should not even allow himself a proud bearing, unless he can be quite sure that he will not be misunderstood and considered arrogant-with friends or wives, for example. For in associating with men, there is no greater foolishness than to bring on oneself a reputation for arrogance; it is even worse than not having learned to lie politely.

374

Dialogue. A dialogue is the perfect conversation because everything that the one person says acquires

its particular color, sound, its accompanying gesture *in strict consideration of the other person* to whom he is speaking; it is like letter-writing, where one and the same man shows ten ways of expressing his inner thoughts, depending on whether he is writing to this person or to that. In a dialogue, there is only one single refraction of thought: this is produced by the partner in conversation, the mirror in which we want to see our thoughts reflected as beautifully as possible. But how is it with two, or three, or more partners? There the conversation necessarily loses something of its individualizing refinement; the various considerations clash, cancel each other out; the phrase that pleases the one, does not accord with the character of the other. Therefore, a man interacting with several people is forced to fall back upon himself, to present the facts as they are, but rob the subject matter of that scintillating air of humanity that makes a conversation one of the most agreeable things in the world. Just listen to the tone in which men interacting with whole groups of men tend to speak; it is as if the ground bass8 of all speech were: "That is who I am; that is what I say; now you think what you will about it!" For this reason, clever women whom a man has met in society are generally remembered as strange, awkward, unappealing: it is speaking to and in front of many people that robs them of all intelligent amiability and turns a harsh light only on their conscious dependence on themselves, their tactics, and their intention to triumph publicly; while the same women in a dialogue become females again and rediscover their mind's gracefulness.

375

Posthumous fame. It makes sense to hope for recognition in a distant future only if one assumes that mankind will remain essentially unchanged and that all greatness must be perceived as great, not for one time only, but for all times. However, this is a mistake; in all its perceptions and judgments of what is beautiful and good, mankind changes very greatly; it is fantasy to believe of ourselves that we have a mile's head start and that all mankind is following our path. Besides, a scholar who goes unrecognized may certainly count on the fact that other men will also make the same discovery he did, and that in the best case a historian will later acknowledge that he already knew this or the other thing but was not capable of winning belief for his theory. Posterity always interprets lack of recognition as a lack of strength.

In short, one should not speak so quickly in favor of arrogant isolation. Incidentally, there are exceptions; but usually it is our errors, weaknesses, or follies that keep our great qualities from being recognized.

376

About friends. Just think to yourself some time how different are the feelings, how divided the opinions, even among the closest acquaintances; how even the same opinions have quite a different place or intensity in the heads of your friends than in your own; how many hundreds of times there is occasion for misunderstanding or hostile flight. After all that, you will say to yourself: "How unsure is the ground on which all our bonds and friendships rest; how near we are to cold downpours or ill weather; how lonely is every man!" If someone understands this, and also that all his fellow men's opinions, their kind and intensity, are as inevitable and irresponsible as their actions; if he learns to perceive that there is this inner inevitability of opinions, due to the indissoluble interweaving of character, occupation, talent, and environment then he will perhaps be rid of the bitterness and sharpness of that feeling with which the wise man called out: "Friends, there are no friends!"9 Rather, he will admit to himself that there are, indeed, friends, but they were brought to you by error and deception about yourself; and they must have learned to be silent in order to remain your friend; for almost always, such human relationships rest on the fact that a certain few things are never said, indeed

that they are never touched upon; and once these pebbles are set rolling, the friendship follows after, and falls apart. Are there men who cannot be fatally wounded, were they to learn what their most intimate friends really know about them?

By knowing ourselves and regarding our nature itself as a changing sphere of opinions and moods, thus learning to despise it a bit, we bring ourselves into balance with others again. It is true, we have good reason to despise each of our acquaintances, even the greatest; but we have just as good reason to turn this feeling against ourselves.

And so let us bear with each other, since we do in fact bear with ourselves; and perhaps each man will some day know the more joyful hour in which he says:

"Friends, there are no friends!" the dying wise man shouted.

"Enemies, there is no enemy!" shout I, the living fool.

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SECTION SEVEN

Woman and Child

377

The perfect woman. The perfect woman is a higher type of human than the perfect man, and also something much more rare.

The natural science of animals offers a means to demonstrate the probability of this tenet.

378

Friendship and marriage. The best friend will probably get the best wife, because a good marriage is based on a talent for friendship.

379

Parents live on. Unresolved dissonances in the relation of the character and disposition of the parents continue to reverberate in the nature of the child, and constitute his inner sufferings.

380

From the mother. Everyone carries within him an image of woman that he gets from his mother; that determines whether he will honor women in general, or despise them, or be generally indifferent to them.

381

To correct nature. If someone does not have a good father, he should acquire one.

382

Fathers and sons. Fathers have much to do to make amends for the fact that they have sons.

SECTION SEVEN

from Human, All Too Human

by Friedrich Nietzsche

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383

Refined women's error. Refined women think that a subject does not exist at all if it is not possible to speak about it in society.

384

A male's disease. The surest aid in combating the male's disease of self-contempt is to be loved by a clever woman.

385

A kind of jealousy. Mothers are easily jealous of their sons' friends if they are exceptionally successful. Usually a mother loves *herself* in her son more than she loves the son himself.

386

Reasonable unreason. When his life and reason are mature, man comes to feel that his father was wrong to beget him.

387

Maternal goodness. Some mothers need happy, respected children; some need unhappy children: otherwise they cannot demonstrate their goodness as mothers.

388

Different sighs. A few men have sighed because their women were abducted; most, because no one wanted to abduct them.

389

Love matches. Marriages that are made for love (so-called love matches) have Error as their father and Necessity (need) 1 as their mother.

390

Women's friendship. Women can very well enter into a friendship with a man, but to maintain it-a little physical antipathy must help out.

391

Boredom. Many people, especially women, do not experience boredom, because they have never learned to work properly.

392

An element of love. In every kind of female love, something of maternal love appears also.

393

Unity of place, and drama. If spouses did not live together, good marriages would be more frequent.

394

Usual consequences of marriage. Every association that does not uplift, draws downwards, and vice 'versa; therefore men generally sink somewhat when they take wives, while wives are somewhat elevated. Men who are too intellectual need marriage every bit as much as they resist it like a bitter medicine.

395

Teaching to command. Children from humble families must be educated to command, as much as other

children to obey.

396

To want to be in love. Fiancés who have been brought together by convenience often try to *be* in love in order to overcome the reproach of cold, calculating advantage. Likewise, those who turn to Christianity for their advantage try to become truly pious, for in that way the religious pantomime is easier for them.

397

No standstill in love. A musician who *loves* the slow tempo will take the same pieces slower and slower. Thus there is no standstill in any love.

398

Modesty. Women's modesty generally increases with their beauty.

399

Long-lasting marriage. A marriage in which each wants to attain an individual goal through the other holds together well, for example, when the woman wants to be famous through the man, or the man popular through the woman.

400

Proteus nature. For the sake of love, women wholly become what they are in the imagination of the men who love them.

401

Loving and possessing. Women usually love an important man in such a way that they want to have him to themselves. They would gladly put him under lock and key, if their vanity, which wants him to appear important in front of others, too, did not advise against it.

402

Test of a good marriage. A marriage is proved good by its being able to tolerate an "exception."

403

Means to bring everyone to everything. One can so tire and weaken any man, by disturbances, fears, excessive work and ideas, that he no longer resists any apparently complex matter, but rather gives in to it-that is something diplomats and women know.

404

Honor and honesty.2 Those girls who want to owe their whole life's maintenance to their youthful charms alone, and whose cunning is prompted by their shrewd mothers, want the same thing as courtesans-only the girls are more clever and less honest.

405

Masks. There are women who have no inner life wherever one looks for it, being nothing but masks. That man is to be pitied who lets himself in with such ghostly, necessarily unsatisfying creatures; but just these women are able to stimulate man's desire most intensely: he searches for their souls - and searches on and on.

406

Marriage as a long conversation. When entering a marriage, one should ask the question: do you think you will be able to have good conversations with this woman right into old age? Everything else in marriage transitory, but most of the time in interaction is spent in conversation.

407

Girls' dreams. Inexperienced girls flatter themselves with the notion that it is within their power to make a man happy; later they learn that it amounts to disdaining a man to assume that he needs no more than a girl to make him happy.

Women's vanity demands that a man be more than a happy husband.

408

Faust and Gretchen dying out. As one scholar very insightfully remarks, educated men in present-day Germany resemble a combination of Mephistopheles and Wagner,3 but certainly not Faust, whom their grandfathers (in their youth at least) felt rumbling within them. So (to continue the idea), *Gretchens* do not suit them for two reasons. And because they are no longer desired, it seems that they are dying out.

409

Girls as Gymnasium students. For heaven's sake, do not pass our Gymnasium education on to girls too! For it often turns witty, inquisitive, fiery youths-into copies of their teachers!

410

Without rivals. Women easily notice whether a man's soul is already appropriated; they want to be loved without rivals, and resent the goals of his ambition, his political duties, his science and art, if he has a passion for such things. Unless he is distinguished because of them: then they hope an amorous tie to him will also make *them* more distinguished; when that is the case, they encourage their lover.

411

The female intellect. Women's intellect is manifested as perfect control, presence of mind, and utilization of all advantages. They bequeath it as their fundamental character to their children, and the father furnishes the darker background of will. His influence determines the rhythm and harmony, so to speak, to which the new life is to be played out; but its melody comes from the woman.

To say it for those who know how to explain a thing: women have the intelligence, men the heart and passion. This is not contradicted by the fact that men actually get so much farther with their intelligence: they have the deeper, more powerful drives; these take their intelligence, which is in itself something passive, forward. Women are often privately amazed at the great honor men pay to their hearts. When men look especially for a profound, warm-hearted being, in choosing their spouse, and women for a clever, alert, and brilliant being, one sees very clearly how a man is looking for an idealized man, and a woman for an idealized woman-that is, not for a complement, but for the

perfection of their own merits.

412

A judgment of Hesiod's4 confirmed. An indication of the cleverness of women is that, almost everywhere, they have known how to have others support them, like drones in a beehive. Just consider the original meaning of this, and why men do not have women support them. It is certainly because male vanity and ambition are greater than female cleverness; for, through submission, women have known how to secure for themselves the preponderant advantage, indeed domination. Originally, clever women could use even the care of children to excuse their avoiding work as much as possible. Even now, if they are really active, as housekeepers, for example, they know how to make a disconcerting fuss about it, so that men tend to overestimate the merit of their activity tenfold.

413

Short-sighted people are amorous. Sometimes just a stronger pair of glasses will cure an amorous man; and if someone had the power to imagine a face or form twenty years older, he might go through life quite undisturbed.

414

When women hate. When feeling hatred, women are more dangerous than men. First and foremost because once their hostile feeling has been aroused, they are inhibited by no considerations of fairness but let their hatred swell undisturbed to the final consequences; and second, because they are practiced in finding sore spots (which every man, every party has) and stabbing there: then their rapier-sharp mind performs splendid services for them (while men, when they see wounds, become restrained, often generous and conciliatory).

415

Love. The idolatry that women practice when it comes to love is fundamentally and originally a clever device, in that all those idealizations of love heighten their own power and portray them as ever more desirable in the eyes of men. But because they have grown accustomed over the centuries to this exaggerated estimation of love, it has happened that they have run into their own net and forgotten the reason behind it. They themselves are now more deceived than men, and suffer more, therefore, from the disappointment that almost inevitably enters the life of every woman-to the extent that she even has enough fantasy and sense to be able to be deceived and disappointed .5

416

On the emancipation of women. Can women be just at all, if they are so used to loving, to feeling immediately pro or con? For this reason they are also less often partial to causes, more often to

people; but if to a cause, they immediately become partisan, there by ruining its pure, innocent effect. Thus, there is a not insignificant danger when they are entrusted with politics or certain areas of science (history, for example). For what would be more rare than a woman who really knew what science is? The best even nourish in their hearts a secret disdain for it, as if they were some how superior. Perhaps all this can change; for the time being it is so.

417

Inspiration in the judgments of women. Those sudden decisions about pro and con which women tend to make, the lightning-fast illuminations of personal relationships by their eruptions of liking and disliking, in short, the proofs of female injustice have been enwreathed by loving men with a glow, as if all women had inspirations of wisdom, even without the Delphic cauldron and the laurel: long afterwards, their statements are interpreted and explained like a sibyl's oracle. However, if one considers that something positive can be said for any person or cause, and likewise something against it, that all matters are not only two-sided, but three or four-sided, then it is almost difficult to go completely astray by such sudden decisions; indeed, one could say that the nature of things is arranged in such a way that women always win the argument.

418

Letting oneself be loved. Because one of the two loving people is usually the lover, the other the beloved, the belief has arisen that in every love affair the amount of love is constant: the more of it one of the two grabs to himself, the less remains for the other person. Sometimes, exceptionally, it happens that vanity convinces each of the two people that *he* is the one who has to be loved, so that both want to let themselves be loved: in marriage, especially, this results in some half-droll, half-absurd scenes.

419

Contradictions in female heads. Because women are so much more personal than objective, their range of ideas can tolerate tendencies that are logically in contradiction with one another; they tend to be enthusiastic about the representatives of these tendencies, one after the other, and accept their systems wholesale; but in such a way that a dead place arises whenever a new personality later gains the upper hand. It could happen that all of the philosophy in the head of an old woman consists of nothing but such dead places.

420

Who suffers more? After a personal disagreement and quarrel between a woman and a man, the one party suffers most at the thought of having hurt the other; while that other party suffers most at the thought of not having hurt the first enough; for which reason it tries by tears, sobs, and contorted features, to weigh down the other person's heart, even afterwards.

421

Opportunity for female generosity. Once a man's thoughts have gone beyond the demands of custom, he might consider whether nature and reason do not dictate that he marry several times in succession, so that first, aged twenty-two years, he marry an older girl who is spiritually and morally superior to him and can guide him through the dangers of his twenties (ambition, hatred, selfcontempt, passions of all kinds). This woman's love would later be completely transformed into maternal feeling, and she would not only tolerate it, but promote it in the most salutary way, if the man in his thirties made an alliance with a quite young girl, whose education he himself would take in hand.

For one's twenties, marriage is a necessary institution; for one's thirties, it is useful, but not necessary; for later life, it often becomes harmful and promotes a husband's spiritual regression.

422

Tragedy of childhood. Not infrequently, noble-minded and ambitious men have to endure their harshest struggle in childhood, perhaps by having to assert their characters against a low-minded father, who is

devoted to pretense and mendacity, or by living, like Lord Byron, in continual struggle with a childish and wrathful mother. If one has experienced such struggles, for the rest of his life he will never get over knowing who has been in reality his greatest and most dangerous enemy.

423

Parents' foolishness. The grossest errors in judging a person are made by his parents; this is a fact, but how is one to explain it? Do the parents have too much experience of the child, and can they no longer compose it into a unity? We notice that travelers in a strange land grasp correctly the common, distinctive traits of a people only in the first period of their stay; the more they get to know a people, the more they forget how to see what is typical and distinctive about it. As soon as they see up close, they stop being farsighted. Might parents judge their child wrongly because they have never stood far enough off from him?

A quite different explanation would be the following: men tend to stop thinking about things that are closest to them, and simply accept them. When parents are required to judge their children, it is perhaps their customary thoughtlessness that makes them judge so mistakenly.

424,

From the future of marriage. Those noble, free-minded women who set themselves the task of educating and elevating the female sex should not overlook one factor: marriage, conceived of in its higher interpretation, the spiritual friendship of two people of opposite sexes, that is, marriage as hoped for by the future, entered into for the purpose of begetting and raising a new generation. Such a marriage, which uses sensuality as if it were only a rare, occasional means for a higher end, probably requires and must be provided with a natural aid: *concubinage.* For if, for reasons of the man's health, his wife is also to serve for the sole satisfaction of his sexual need, a false point of view, counter to the goals we have indicated, will be decisive in choosing a wife. Posterity becomes a coincidental objective; its successful education, highly improbable. A good wife, who should be friend, helpmate, child-bearer, mother, head of the family, manager, indeed, who perhaps has to run her own business or office separate from her husband, cannot be a concubine at the same time: it would usually be asking too much of her. Thus, the opposite of what happened in Pericles' times in Athens could occur in the future: men, whose wives were not much more than concubines then, turned to Aspasias6 as well, because they desired the delights of a mentally and emotionally liberating sociability, which only the grace and spiritual flexibility of women can provide. All human institutions, like marriage, permit only a moderate degree of practical idealization, failing which, crude measures immediately become necessary.

425

Women's period of storm and stress. In the three or four civilized European countries, one can in a few centuries educate women to be anything one wants, even men-not in the sexual sense, of course, but certainly in every other sense. At some point, under such an influence, they will have taken on all male virtues and strengths, and of course they will also have to take male weaknesses and vices into the bargain. This much, as I said, one can bring about by force. But how will we endure the intermediate stage it brings with it, which itself can last a few centuries, during which female follies and injustices, their ancient birthright, still claim predominance over everything they will have learned or achieved? This will be the time when anger will constitute the real male emotion, anger over the fact that all the arts and sciences will be overrun and clogged up by shocking dilettantism; bewildering chatter will talk philosophy to death; politics will be more fantastic and partisan than ever; society will be in complete

dissolution because women, the preservers of the old custom, will have become ludicrous in their own eyes, and will be intent on standing outside custom in every way. For if women had their greatest power *in* custom, where will they not have to reach to achieve a similar abundance of power again, after they have given up custom?

426

Free spirit and marriage. Will free spirits live with women? In general, I believe that, as the true-thinking, truth-speaking men of the present, they must, like the prophetic birds of ancient times, prefer *to fly alone.*

427

Happiness of marriage. Everything habitual draws an ever tighter net of spiderwebs around us; then we notice that the fibres have become traps, and that we ourselves are sitting in the middle, like a spider that got caught there and must feed on its own blood. That is why the free spirit hates all habits and rules, everything enduring and definitive; that is why, again and again, he painfully tears apart the net around him, even though he will suffer as a consequence from countless large and small wounds-for he must tear those fibres *away from himself,* from his body, his soul. He must learn to love where he used to hate, and vice versa. Indeed, nothing may be impossible for him, not even to sow dragons' teeth on the same field where he previously emptied the cornucopias of his kindness.

From this one can judge whether he is cut out for the happiness of marriage.

428

Too close. If we live in too close proximity to a person, it is as if we kept touching a good etching with our bare fingers; one day we have poor, dirty paper in our hands and nothing more. A human being's soul is likewise worn down by continual touching; at least it finally *appears* that way to us-we never see its original design and beauty again.

One always loses by all-too-intimate association with women and friends; and sometimes one loses the pearl of his life in the process.

429

The golden cradle. The free spirit will always breathe a sigh of relief when he has finally decided to shake off the maternal care and protection administered by the women around him. What is the harm in the colder draft of air that they had warded off so anxiously? What does one real disadvantage, loss, accident, illness, debt, or folly more or less in his life matter, compared with the bondage of the golden cradle, the peacock-tail fan, and the oppressive feeling of having to be actually grateful because he is waited upon and spoiled like an infant? That is why the milk offered him by the maternal disposition of the women around him can so easily turn to bile.

430

Voluntary sacrificial animal. Significant women bring relief to the lives of their husbands, if the latter are famous and great, by nothing so much as by becoming a vessel, so to speak, for other

people's general ill-will and occasional bad humor. Contemporaries tend to overlook their great men's many mistakes and follies, even gross injustices, if only they can find someone whom they may abuse

and slaughter as a veritable sacrificial animal to relieve their feelings. Not infrequently a woman finds in herself the ambition to offer herself for this sacrifice, and then the man can of course be very contented-in the case that he is egoist enough to tolerate in his vicinity such a voluntary conductor of lightning, storm, and rain.

431

Pleasant adversaries. Women's natural inclination to a quiet, regular, happily harmonious existence and society, the oil-like and calming aspect of their influence on the sea of life, automatically works against the heroic inner urgency of the free spirit. Without noticing it, women act as if they were removing the stones from the traveling mineralogist's path so that he will not bump his foot against them-while he has set out precisely *in order* to bump into them.

432

Dissonance of two consonants. Women want to serve, and therein lies their happiness; and the free spirit wants not to be served, and therein lies his happiness.

433

Xanthippe. Socrates found the kind of woman he needed-but not even he would have sought her out had he known her well enough; not even the heroism of this free spirit would have gone that far. In fact, Xanthippe drove him more and more into his strange profession, by making his house and home inhospitable and unhomely; she taught him to live in the back streets, and anywhere where one could chatter and be idle, and in that way formed him into Athens' greatest backstreet dialectician, who finally had to compare himself to a pesky horsefly, set by a god on the neck of the beautiful horse Athens to keep it from coming to rest.7

434

Blind at a distance. Just as mothers cannot really perceive or see more than the perceptible and visible pains of their children, so wives of very ambitious men cannot bring themselves to see their husbands suffering, in want, and even disdained; while perhaps all this is not only the sign that they have chosen their way of life correctly, but also the guarantee that their goals will *have* to be attained sooner or later. Women always intrigue secretly against their husband's higher soul; they want to cheat it out of its future for the sake of a painless, comfortable present.

435

Power and freedom. As greatly as women honor their husbands, they honor the powers and ideas recognized by society even more; for thousands of years they have been used to walking bowed over in front of all forms of rule, with their hands folded on their breast, disapproving of any revolt against public power. That is why, without even intending to, but rather as if out of instinct, they drop themselves like a drag onto the wheels of any freethinking, independent striving, and in some circumstances make their husbands most impatient, especially when the husbands convince themselves that it is love that is really spurring the wives on. To disapprove of women's methods arid generously to honor the motives for these methods: that is man's way, and often enough man's despair.

436

Ceterum censeo.8 It is ludicrous when a have-not society declares the abolition of inheritance rights,

and no less ludicrous when childless people work on the practical laws of a country: they do not have enough ballast in their ship to be able to sail surely into the ocean of the future. But it seems just as nonsensical if a man who has chosen as his task the acquisition of the most general knowledge and the evaluation of the whole of existence weighs himself down with personal considerations of a family, a livelihood, security, respect of his wife and child; he is spreading out over his telescope a thick veil, which scarcely any rays from the distant heavens are able to penetrate. So I, too, come to the tenet that in questions of the highest philosophical kind, all married people are suspect.

437

Finally. There are many kinds of hemlock, and fate usually finds an opportunity to set a cup of this poison to the lips of the free spirit-to "punish" him, as everyone then says. What do the women around him do then? They will cry and lament and perhaps disturb the thinker's twilight peace, as they did in the prison of Athens. "O Crito, have someone take these women away!" said Socrates at last.9

A Glance at the State

excerpted from the book

Human, All-Too-Human

by Friedrich Nietzsche

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456.

PRIDE OF DESCENT. -- A man may be justly proud of an unbroken line of *good* ancestors down to his father, --not however of the line itself, for every one has that. Descent from good ancestors constitutes the real nobility of birth; a single break in the chain, one bad ancestor, therefore, destroys the nobility of birth. Every one who talks about his nobility should be asked: " Have you no violent, avaricious, dissolute, wicked, cruel man amongst your ancestors?" If with good cognisance and conscience he can answer No, then let his friendship be sought.

457.

SLAVES AND LABOURERS. -- The fact that we regard the gratification of vanity as of more account than all other forms of well-being (security, position, and pleasures of all sorts), is shown to a ludicrous extent by every one wishing for the abolition of slavery and utterly abhorring to put any one into this position (apart altogether from political reasons), while every one must acknowledge to himself that in all respects slaves live more securely and more happily than modern labourers, and that slave labour is very easy labour compared with that of the "labourer." We protest in the name of the "dignity of man"; but, expressed more simply, that is just our darling vanity which feels non-equality, and inferiority in

public estimation, to be the hardest lot of all. The cynic thinks differently concerning the matter, because he despises honour : --and so Diogenes was for some time a slave and tutor.

458.

LEADING MINDS AND THEIR INSTRUMENTS.-- We see that great statesmen, and in general all who have to employ many people to carry out their plans, sometimes proceed one way and sometimes another; they either choose with great skill and care the people suitable for their plans, and then leave them a comparatively large amount of liberty, because they know that the nature of the persons selected impels them precisely to the point where they themselves would have them go; or else they choose badly, in fact take whatever comes to hand, but out of every piece of clay they form something useful for their purpose. These latter minds are the more high handed; they also desire more submissive instruments; their knowledge of mankind is usually much smaller, their contempt of mankind greater than in the case of the first mentioned class, but the machines they construct generally work better than the machines from the workshops of the former.

SECTION NINE

from Human, All Too Human

by Friedrich Nietzsche

Man Alone With Himself

483

Enemies of truth . Convictions are more dangerous enemies of truth than lies.

484

Topsy-turvy world . We criticize a thinker more sharply when he proposes a tenet that is disagreeable to us; and yet it would be more reasonable to do this when we find his tenet agreeable.

485

A person of character . It is much more common for a person to appear to have character because he always acts in accord with his temperament, rather than because he always acts in accord with his principles.

486

The one necessary thing . A person must have one or the other. either a disposition which is easygoing by nature, or else a dis-position eased by art and knowledge.

487

Passion for things . He who directs his passion to things (the sciences, the national good, cultural interests, the arts) takes'.", much of the fire out of his passion for people (even when they represent

those things, as statesmen, philosophers, and artier represent their creations).

488

Calm in action . As a waterfall becomes slower and more floating as it plunges, so the great man of action will act with greater calm than could be expected from his violent desire before the deed.

489

Not too deep . People who comprehend a matter in all its depth seldom remain true to it forever. For they have brought its depths to the light; and then there is always much to see about it that is bad.

490

Idealists' delusion . All idealists imagine that the causes they serve are significantly better than the other causes in the world; they do not want to believe that if their cause is to flourish at all, it needs exactly the same foul-smelling manure that all other human undertakings require.

491

Self-observation . Man is very well defended against himself, against his own spying and sieges; usually he is able to make out no more of himself than his outer fortifications. The actual stronghold is inaccessible to him, even invisible, unless friends and enemies turn traitor and lead him there by a secret path.

492

The right profession . Men seldom endure a profession if they do not believe or persuade themselves that it is basically more important than all others. Women do the same with their lovers.

493

Nobility of mind . To a great degree, nobility of mind consists of good nature and lack of distrust, and thus contains precisely that which acquisitive and successful people so like to treat with superiority and scorn.

494

Destination and paths . Many people are obstinate about the path once it is taken, few people about the destination.

495

The infuriating thing about an individual way of living . People are always angry at anyone who chooses very individual standards for his life; because of the extraordinary treatment which that man grants to himself, they feel degraded, like ordinary beings.

496

Privilege of greatness . It is the privilege of greatness to grant supreme pleasure through trifling gifts.

497

Unwittingly noble . A man's behavior is unwittingly noble if he has grown accustomed never to want anything from men, and always to give to them.

498

Condition for being a hero . If a man wants to become a hero, the snake must first become a dragon: otherwise he is lacking his proper enemy. 1

499

Friend. Shared joy, not compassion,2 makes a friend.

500

Using high and low tides . For the purpose of knowledge, one must know how to use that inner current that draws us to a thing, and then the one that, after a time, draws us away from it.

501

Delight in oneself .3 "Delight in an enterprise," they say; but in truth it is delight in oneself, by means of an enterprise.

502

The modest one . He who is modest with people shows his arrogance all the more with things (the city, state, society, epoch, or mankind). That is his revenge.

503

Envy and jealousy . Envy and jealousy are the pudenda of the human soul. The comparison can perhaps be pursued further.

504

The most refined hypocrite . To speak about oneself not at all is a very refined form of hypocrisy.

505

Annoyance. Annoyance is a physical illness that is by no means ended simply by eliminating the cause of the annoyance.

506

Representatives of truth . The champions of truth are hardest to find, not when it is dangerous to tell it, but rather when it is boring.

507

More troublesome than enemies style='font-size:. When some reason (e.g., gratitude) obliges us to maintain the appearance of unqualified congeniality with people about whose own congenial behavior we are not entirely convinced, these people torment our imagination much more than do our enemies.

508

Out in nature . We like to be out in nature so much because it has no opinion about us.

509

Everyone superior in one thing . In civilized circumstances, everyone feels superior to everyone else in at least one way; this is the basis of the general goodwill, inasmuch as everyone is some

one who, under certain conditions, can be of help, and need therefore feel no shame in allowing himself to be helped.

510

Reasons for consolation . When someone dies, we usually need reasons to be consoled, not so much to soften the force of our pain, as to excuse the fact that we feel consoled so easily.

511

Loyal to their convictions . The man who has a lot to do usually keeps his general views and opinions almost unchanged; as does each person who works in the service of an idea. He will never test the idea itself any more; he no longer has time for that. Indeed, it is contrary to his interest even to think it possible to discuss it.

512

Morality and quantity . One man's greater morality, in contrast to another's, often lies only in the fact that his goals are quantitatively larger. The other man is pulled down by occupying himself with small things, in a narrow sphere.

513

Life as the product of life . However far man may extend himself with his knowledge, however objective he may appear to himself-ultimately he reaps nothing but his own biography.

514

Iron necessity . Over the course of history, men learn that iron necessity is neither iron nor necessary.

515

From experience . That something is irrational is no argument against its existence, but rather a condition for it.

516

Truth. No one dies of fatal truths nowadays: there are too many antidotes.

517

Basic insight . There is no pre-established harmony4 between the furthering of truth and the good of mankind.

518

Human lot . Whoever thinks more deeply knows that he is always wrong, whatever his acts and judgments.

519

Truth as Circe . Error has turned animals into men; might truth be capable of turning man into an animal again?

520

Danger of our culture . We belong to a time in which culture is in danger of being destroyed by the means of culture.

521

Greatness means: to give a direction . No river is great and bounteous through itself alone, but rather because it takes up so many tributaries and carries them onwards: that makes it great. It is the same with all great minds. All that matters is that one man give the direction, which the many tributaries must then follow; it does not matter whether he is poorly or richly endowed in the beginning.

522

Weak conscience . Men who talk about their importance for mankind have a weak conscience about their common bourgeois honesty in keeping contracts or promises.

523

Wanting to be loved . The demand to be loved is the greatest kind of arrogance.

524

Contempt for people . The least ambiguous sign of a disdain for people is this: that one tolerates everyone else only as a means to his end, or not at all.

525

Disciples out of disagreement . Whoever has brought men to a state of rage against himself has always acquired a party in his favor, too.

526

Forgetting one's experiences . It is easy for a man who thinks a lot-and objectively-to forget his own experiences, but not the thoughts that were evoked by them.

527

Adhering to an opinion . One man adheres to an opinion because he prides himself on having come upon it by himself; another because he has learned it with effort, and is proud of having grasped it: thus both out of vanity.

528

Shunning the light . The good deed shuns the light as anxiously as the evil deed: the latter fears that, if

it is known, pain (as punishment) will follow; the former fears that, if it is known, joy (that pure joy in oneself, which ceases as soon as it includes the satisfaction of one's vanity) will disappear.

529

The day's length . If a man has a great deal to put in them, a day will have a hundred pockets.

530

Tyrant-genius . If the soul stirs with an ungovernable desire to assert itself tyranically, and the fire is continually maintained, then even a slight talent (in politicians or artists) gradually becomes an almost irresistible force of nature.

531

The life of the enemy . Whoever lives for the sake of combating an enemy has an interest in the enemy's staying alive.

532

More important . The unexplained, obscure matter is taken as more important than the explained, clear one.

533

Evaluating services rendered . We evaluate services someone renders us according to the value that person places on them, not according to the value they have for us.

534

Unhappiness . The distinction that lies in being unhappy (as if to feel happy were a sign of shallowness, lack of ambition, ordinariness) is so great that when someone says, "But how happy you must be!" we usually protest.

535

Fantasy of fear . The fantasy of fear is that malevolent, apelike goblin which jumps onto man's back just when he already has the most to bear.

536

Value of insipid opponents . Sometimes we remain true to a cause only because its opponents will not stop being insipid.

537

Value of a profession . A profession makes us thoughtless: therein lies its greatest blessing. For it is a bulwark, behind which we are allowed to withdraw when qualms and worries of a general kind attack us.

538

Talent. The talent o some men appears slighter than it is because they have always set themselves tasks

that are too great.

539

Youth. The time of youth is disagreeable, for then it is not possible, or not reasonable, to be productive in any sense.

540

Goals too great . Who publicly sets himself great goals, and later realizes privately that he is too weak to accomplish them, does not usually have enough strength to revoke those goals publicly, either, and then inevitably becomes a hypocrite.

541

In the stream . Strong currents draw many stones and bushes along with them; strong minds many stupid and muddled heads.

542

Danger of intellectual liberation . When a man tries earnestly to liberate his intellect, his passions and desires secretly hope to benefit from it also.

font-family: "Times New Roman";543

: /i/p/p/i/p/p/i/p/p/i" opinions.

547

The "witty" ones . The man who seeks wit has no wit.

548

Hint for party chiefs . If we can force people to declare themselves publicly for something, we have usually also brought them to the point of declaring themselves for it privately; they want to continue to be perceived as consistent.

549

Contempt. Man is more sensitive to contempt from others than to contempt from himself.

550

Rope of gratitude . There are slavish souls who carry their thanks for favors so far that they actually strangle themselves with the rope of gratitude.

551

Trick of the prophet . In order to predict the behavior of ordinary men, we must assume that they always expend the least possible amount of intellect to free themselves from a disagreeable situation.

552

The only human right . He who strays from tradition becomes a sacrifice to the extraordinary; he who

remains in tradition is its slave. Destruction follows in any case.

553

Lower than the animal . When man howls with laughter, he surpasses all animals by his coarseness.

554

Superficial knowledge . He who speaks a bit of a foreign language has more delight in it than he who speaks it well; pleasure goes along with superficial knowledge.

555

Dangerous helpfulness . There are people who want to make men's lives more difficult for no other reason than afterwards to offer them their prescriptions for making life easier-their Christianity, for example.

556

Industriousness and conscientiousness . Industriousness and conscientiousness are often antagonists, in that industriousness wants to take the fruits off the tree while still sour, but conscientiousness lets them hang too long, until they drop off the tree and come to nothing.

557

Suspicion . People whom we cannot tolerate, we try to make suspect.

558

Lacking the circumstances . Many men wait all their lives for the opportunity to be good in their way.

559

Want of friends . A want of friends points to envy or arrogance.

Many a man owes his friends simply to the fortunate circumstance that he has no cause for envy.

560

Danger in multiplicity . With one talent the more, one often stands less secure than with one talent the less: as the table stands better on three legs than on four.

561

Model for others . He who wants to set a good example must add a grain of foolishness to his virtue; then others can imitate and, at the same time, rise above the one being imitated-something which people love.

562

Being a target . Often, other people's vicious talk about us is not actually aimed at us, but expresses their annoyance or ill humor arising from quite different reasons.

563

Easily resigned . A man suffers little from unfulfilled wishes if he has trained his imagination to think of the past as hateful.

564

In danger . When we have just gotten out of the way of a vehicle, we are most in danger of being run over.

565

The role according to the voice . He who is forced to speak more loudly than is his habit (as in front of someone hard of hearing, or before a large audience) generally exaggerates what he has to communicate.

Some people become conspirators, malicious slanderers, or schemers, merely because their voice is best suited to a whisper.

566

Love and hatred . Love and hatred are not blind, but are blinded by the fire they themselves carry with them.

567

Made an enemy to one's advantage . Men who are unable to make their merit completely clear to the world seek to awaken an intense enmity towards themselves. Then they have the comfort of thinking that this stands between their merit and its recognition-and that other people assume the same thing, which is of great advantage to their own importance.

568

Confession . We forget our guilt when we have confessed it to another, but usually the other person does not forget it.

569

Self-sufficiency . The golden fleece of self-sufficiency protects against thrashings, but not against pin-pricks.

570

Shadow in the flame . The flame is not so bright to itself as to those on whom it shines: so too the wise man.

571

Our own opinions . The first opinion that occurs to us when we are suddenly asked about a matter is usually not our own, but only the customary one, appropriate to our caste, position, or parentage; our own opinions seldom swim near the surface.

572

Origin of courage . The ordinary man is courageous and invulnerable like a hero when he does not see

the danger, when he has no eyes for it. Conversely, the hero's one vulnerable spot is on his back; that is, where he has no eyes.

573

Danger in the doctor . A man is either born for his doctor, or else he perishes by his doctor.

574

Magical vanity . He who has boldly prophesied the weather three times and has been successful, believes a bit, at the bottom of his heart, in his own prophetic gift. We do not dispute what is magical or irrational when it flatters our self-esteem.

575

Profession . A profession is the backbone of life.

576

Danger of personal influence . He who feels that he exercises a great inner influence on another must leave him quite free rein, indeed must look with favor on his occasional resistance and even bring it about: otherwise he will inevitably make himself an enemy.

577

Giving the heir his due . Whoever has established something great with a selfless frame of mind takes care to bring up heirs. It is the sign of a tyrannical and ignoble nature to see one's opponents in all the possible heirs of one's work and to live in a state of self-defense against them.

578

A little knowledge . A little knowledge is more successful than complete knowledge: it conceives things as simpler than they are, thus resulting in opinions that are more comprehensible and persuasive.

579

Not suited to be a party member . He who thinks much is not suited to be a party member: too soon, he thinks himself through and beyond the party.

580

Bad memory . The advantage of a bad memory is that, several times over, one enjoys the same good things for the first time.

581

Causing oneself pain . Inconsiderate thinking is often the sign of a discordant inner state which craves numbness.

582

Martyr. The disciple of a martyr suffers more than the martyr.

583

Residual vanity . The vanity of some people, who should not need to be vain, is the left-over and full-grown habit stemming from that time when they still had no right to believe in themselves, and only acquired their belief from others, by begging it in small change.

584

Punctum saliens5 of passion . He who is about to fall into a state of anger or violent love reaches a point where his soul is full like a vessel; but it needs one more drop of water: the good will to passion (which is generally also called the bad will). Only this little point is necessary; then the vessel runs over.

585

Bad-tempered thought . People are like piles of charcoal in the woods. Only when young people have stopped glowing, and carbonized, as charcoal does, do they become useful. As long as they smolder and smoke they are perhaps more interesting, but useless, and all too often troublesome.

Mankind unsparingly uses every individual as material to heat its great machines; but what good are the machines when all individuals (that is, mankind) serve only to keep them going? Machines that are their own end-is that the umana commedia26

586

The hour-hand of life . Life consists of rare, isolated moments of the greatest significance, and of innumerably many intervals, during which at best the silhouettes of those moments hover about us. Love, springtime, every beautiful melody, mountains, the moon, the sea-all these speak completely to the heart but once, if in fact they ever do get a chance to speak completely. For many men do not have those moments at all, and are themselves intervals and intermissions in the symphony of real life.

587

To set against or set to work ? We often make the mistake of actively opposing a direction, or party, or epoch, because we coincidentally get to see only its superficial side, its stunted aspect, or the inescapable "faults of its virtues" 8-perhaps because we ourselves have participated to a large degree in them. Then we turn our back on them and seek an opposite direction; but it would be better to look for the strong, good sides, or to develop them in ourselves. To be sure, it takes a stronger gaze and a better will to further that which is evolving and imperfect, rather than to penetrate its imperfection and reject it.

588

Modesty. True modesty (that is, the knowledge that we are not our own creations) does exist, and it well suits the great mind, because he particularly can comprehend the thought of his complete lack of responsibility (even for whatever good he creates). One does not hate the great man's immodesty because he is feeling his strength, but rather because he wants to feel it primarily by wounding others, treating them imperiously and watching to see how much they can stand. Most often, this actually proves that he lacks a secure sense of his strength, and makes men doubt his greatness. To this extent, cleverness would strongly advise against immodesty.

589

The first thought of the day . The best way to begin each day well is to think upon awakening whether we could not give at least one person pleasure on this day. If this practice could be accepted as a substitute for the religious habit of prayer, our fellow men would benefit by this change.

590

Arrogance as the last means of comfort . If a man accounts for a misfortune, or his intellectual inadequacies, or his illness by seeing them as his predetermined fate, his ordeal, or mysterious punishment for something he had done earlier, he is thereby making his own nature interesting, and imagining himself superior to his fellow men. The proud sinner is a familiar figure in all religious sects.

591

Growth of happiness . Near to the sorrow of the world, and often upon its volcanic earth, man has laid out his little gardens of happiness; whether he approaches life as one who wants only knowledge from existence, or as one who yields and resigns himself, or as one who rejoices in a difficulty overcome-everywhere he will find some happiness sprouting up next to the trouble. The more volcanic the earth, the greater the happiness will be-but it would be ludicrous to say that this happiness justified suffering per se.

592

The street of one's ancestors . It is reasonable to develop further the talent that one's father or grandfather worked hard at, and not switch to something entirely new; otherwise one is depriving himself of the chance to attain perfection in some one craft. Thus the saying: "Which street should you take?-that of your ancestors."

593

Vanity and ambition as educators . So long as a man has not yet become the instrument of the universal human good, ambition may torment him; but if he has achieved that goal, if of necessity he is working like a machine for the good of all, then vanity may enter; it will humanize him in small matters, make him more sociable, tolerable, considerate, once ambition has completed the rough work (of making him useful).

594

Philosophical novices . If we have just partaken of a philosopher's wisdom, we go through the streets feeling as if we had been transformed and had become great men; for we encounter only people who do not know this wisdom, and thus we have to deliver a new, unheard-of judgment about everything; because we have acknowledged a book of laws, we also think we now have to act like judges.

595

Pleasing by displeasing . People who prefer to be noticed, and thereby displease, desire the same thing as those who do not want to be noticed, and want to please, only to a much greater degree and indirectly, by means of a step that seems to be distancing them from their goal. Because they want to have influence and power, they display their superiority, even if it is felt as disagreeable: for they know that the man who has finally gained power pleases in almost everything he does and says, that even

when he displeases, he seems nevertheless to be pleasing.

Both the free spirit and the true believer want power, too, in order to use it to please; if they are threatened because of their doctrines with a dire fate, persecution, prison, or execution, they rejoice at the thought that this will enable their doctrines to be engraved and branded upon mankind; although it is delayed acting, they accept it as a painful but potent means to attain power after all.

596

Casus belli9 and the like . The prince who discovers a casus belli for an earlier decision to wage war against his neighbor is like a father who imposes a mother upon his child, to be henceforth accepted as such. And are not almost all publicly announced motives for our actions such imposed mothers?

597

Passions and rights . No one speaks more passionately about his rights than the man who, at the bottom of his heart, doubts them. In drawing passion to his side, he wants to deaden reason and its doubts: he thus gains a good conscience, and, along with it, success with his fellow men.

598

The renouncing man's trick . He who protests against marriage, in the manner of Catholic priests, will seek to understand it in its lowest, most vulgar sense. Likewise, he who refuses the respect of his contemporaries will conceive it in a base way; he thus makes his renunciation of it and the fight against it easier for himself.

Incidentally, he who denies himself much in large matters will easily indulge himself in small matters. It is conceivable that the man who is above the applause of his contemporaries is nevertheless unable to refuse himself the satisfaction of little vanities.

599

The age of arrogance . The true period of arrogance for talented men comes between their twenty-sixth and thirtieth year; it is the time of first ripeness, with a good bit of sourness still remaining. On the basis of what one feels inside himself, one demands from other people, who see little or nothing of it, respect and humility; and because these are not at first forthcoming, one takes vengeance with a glance, an arrogant gesture, or a tone of voice. This a fine ear and eye will recognize in all the products of those years, be they poems, philosophies, or paintings and music. Older, experienced men smile about it, and remember with emotion this beautiful time of life, in which one is angry at his lot of having to be so much and seem so little. Later, one really seems to be more but the faith in being much has been lost, unless one remain throughout his life vanity's hopeless fool.

600

Deceptive and yet firm . When walking around the top of an abyss, or crossing a deep stream on a plank, we need a railing, not to hold onto (for it would collapse with us at once), but rather to achieve the visual image of security. Likewise, when we are young, we need people who unconsciously offer us the service of that railing; it is true that they would not help us if we really were in great danger and wanted to lean on them; but they give us the comforting sensation of protection nearby (for example, fathers, teachers, friends, as we generally know all three).

601

Learning to love . We must learn to love, learn to be kind, and this from earliest youth; if education or chance give us no opportunity to practice these feelings, our soul becomes dry and unsuited even to understanding the tender inventions of loving people. Likewise, hatred must be learned and nurtured, if one wishes to become a proficient hater: otherwise the germ for that, too, will gradually wither.

602

Ruins as decoration . People who go through many spiritual changes retain some views and habits from earlier stages, which then jut out into their new thinking and acting like a bit of inexplicable antiquity and gray stonework, often ornamenting the whole region.

603

Love and respect . 'o Love desires; fear avoids. That is why it is impossible, at least in the same time span, to be loved and respected by the same person. For the man who respects another, acknowledges his power; that is, he fears it: his condition is one of awe." But love acknowledges no power, nothing that separates, differentiates, ranks higher or subordinates. Because the state of being loved carries with it no respect, ambitious12 men secretly or openly balk against it.

604

Prejudice in favor of cold people . People who catch fire rapidly quickly become cold, and are therefore by and large unreliable. Therefore, all those who are always cold, or act that way, benefit from the prejudice that they are especially trustworthy, reliable people: they are being confused with those others who catch fire slowly and burn for a long time.

605

What is dangerous about free opinions . The casual entertainment of free opinions is like an itch; giving in to it, one begins to rub the area; finally there is an open, aching wound; that is, the free opinion finally begins to disturb and torment us in our attitude to life, in our human relationships.

606

Desire for deep pain . When it has gone, passion leaves behind a dark longing for itself, and in disappearing throws us one last seductive glance. There must have been a kind of pleasure in having been beaten with her whip. In contrast, the more moderate feelings appear flat; apparently we still prefer a more violent displeasure to a weak pleasure.

607

Annoyance with others and the world . When, as happens so often, we let our annoyance out on others, while we are actually feeling it about ourselves, we are basically trying to cloud and delude our judgment; we want to motivate our annoyance a posteriori by the oversights and inadequacies of others, so we can lose sight of ourselves.

Religiously strict people, who judge themselves without mercy, are also those who have most often spoken ill of mankind in general. There has never been a saint who reserves sins to himself and virtues to others: he is as rare as the man who, following Buddha's precept, hides his goodness from people and lets them see of himself only what is bad.

608

Cause and effect confused . Unconsciously we seek out the principles and dogmas that are in keeping with our temperament, so that in the end it looks as if the principles and dogmas had created our character, given it stability and certainty, while precisely the opposite has occurred. It seems that our thinking and judging are to be made the cause of our nature after the fact, but actually our nature causes us to think and judge one way or the other.

And what decides us on this almost unconscious comedy? Laziness and convenience, and not least the vain desire to be considered consistent through and through, uniform both in character and thought: for this earns us respect, brings us trust and power.

609

Age and truth . Young people love what is interesting and odd, no matter how true or false it is. More mature minds love what is interesting and odd about truth. Fully mature intellects, finally, love truth, even when it appears plain and simple, boring to the ordinary person; for they have noticed that truth tends to reveal its highest wisdom in the guise of simplicity.

610

People as bad poets . Just as bad poets, in the second half of a line, look for a thought to fit their rhyme, so people in the second half of their lives, having become more anxious, look for the actions, attitudes, relationships that suit those of their earlier life, so that everything will harmonize outwardly. But then they no longer have any powerful thought to rule their life and determine it anew; rather, in its stead, comes the intention of finding a rhyme.

611

Boredom and play . Need forces us to do the work whose product will quiet the need; we are habituated to work by the evernew awakening of needs. But in those intervals when our needs are quieted and seem to sleep, boredom overtakes us. What is that? It is the habit of working as such, which now asserts itself as a new, additional need; the need becomes the greater, the greater our habit of working, perhaps even the greater our suffering from our needs. To escape boredom, man works either beyond what his usual needs require, or else he invents play, that is, work that is designed to quiet no need other than that for working in general. He who is tired of play, and has no reason to work because of new needs, is sometimes overcome by the longing for a third state that relates to play as floating does to dancing, as dancing does to walking, a blissful, peaceful state of motion: it is the artist's and philosopher's vision of happiness.

612

Instruction from pictures . If we consider a series of pictures of ourselves from the time of childhood to that of manhood, we are agreeably surprised to find that the man resembles the child more than the adolescent: probably corresponding to this occurrence, then, there has been a temporary alienation from our basic character, now overcome again by the man's collected, concentrated strength. This perception agrees with the one that all those strong influences of our passions, our teachers, or political events, which pull us about in our adolescence, later seem to be reduced to a fixed measure. Certainly, they continue to live and act in us, but our basic feeling and basic thinking have the upper hand; these influences are used as sources of power, but no longer as regulators, as happens in our twenties. Thus

man's thinking and feeling appear again more in accord with that of his childhood years-and this inner fact is expressed in the external one mentioned above.

613

Voice of the years . The tone adolescents use to speak, praise, blame, or invent displeases older people because it is too loud and yet at the same time muffled and unclear, like a tone in a vault, which gains resonance because of the emptiness. For most of what adolescents think has not flowed out of the fullness of their own nature, but rather harmonizes and echoes what is thought, spoken, praised, or blamed around them. But because the feelings (of inclination and disinclination) reverberate in them much more strongly than the reasons for these feelings, there arises, when they give voice to their feeling again, that muffled, ringing tone that indicates the absence or paucity of reasons. The tone of the more mature years is rigorous, sharply punctuated, moderately loud, but like everything clearly articulated, it carries very far. Finally, old age often brings a certain gentleness and indulgence to the sound and seems to sugar it: of course, in some cases it makes it sour, too.

614

Backward and anticipating people . The unpleasant personality who is full of mistrust, who reacts with envy to his competitors' and neighbors' successes, who flares up violently at divergent opinions, is showing that he belongs to an earlier stage of culture, and is thus a relic. For the way in which he interacts with people was proper and appropriate for the conditions of an age when rule by force prevailed: he is a backward person. A second personality, who shares profusely in others' joy, who wins friends everywhere, who is touched by everything that grows and evolves, who enjoys other people's honors and successes, and makes no claim to the privilege of alone knowing the truth, but instead is full of modest skepticism-he is an anticipator who is reaching ahead towards a higher human culture. The unpleasant personality grows out of times when the unhewn foundation of human intercourse had still to be laid; the other lives on its highest floors, as far away as possible from the wild animal that rages and howls locked up in the cellars, beneath the foundations of culture.

615

Comfort for hypochondriacs . When a great thinker is temporarily subjected to hypochondriacal self-torments, he may say to comfort himself: "This parasite is feeding and growing from your great strength; if that strength were less, you would have less to suffer." The statesman may speak likewise when his jealousy and vengeful feelings, in short, the mood of a bellum omnium contra omnes,13 for which he as a nation's representative must necessarily have a great gift, occasionally intrude into his personal relations and make his life difficult.

616

Alienated from the present . There are great advantages in for once removing ourselves distinctly from our time and letting ourselves be driven from its shore back into the ocean of former world views. Looking at the coast from that perspective, we survey for the first time its entire shape, and when we near it again, we have the advantage of understanding it better on the whole than do those who have never left it.

617

Sowing and reaping on personal inadequacies . People like Rousseau know how to use their

weaknesses, deficiencies, or vices as if they were the fertilizer of their talent. When Rousseau laments the depravity and degeneration of society as the unpleasant consequence of culture, 14 this is based on his personal experience, whose bitterness makes his general condemnation so sharp, and poisons the arrows he shoots. He is relieving himself first as an individual, and thinks that he is seeking a cure that will directly benefit society, but that will also indirectly, and by means of society, benefit him too.

618

A philosophical frame of mind . Generally we strive to acquire one emotional stance, one viewpoint for all life situations and events: we usually call that being of a philosophical frame of mind. But rather than making oneself uniform, we may find greater value for the enrichment of knowledge by listening to the soft voice of different life situations; each brings its own views with it. Thus we acknowledge and share the life and nature of many by not treating ourselves like rigid, invariable, single individuals.

619

In the fire of contempt . It is a new step towards independence, once a man dares to express opinions that bring disgrace on him if he entertains them; then even his friends and acquaintances begin to grow anxious. The man of talent must pass through this fire, too; afterwards he is much more his own person.

620

Sacrifice . If there is a choice, a great sacrifice will be preferred to a small one, because we compensate ourselves for a great sacrifice with self-admiration, and this is not possible with a small one.

621

Love as a device . Whoever wants really to get to know something new (be it a person, an event, or a book) does well to take up this new thing with all possible love, to avert his eye quickly from, even to forget, everything about it that he finds inimical, objectionable, or false. So, for example, we give the author of a book the greatest possible head start, and, as if at a race, virtually yearn with a pounding heart for him to reach his goal. By doing this, we penetrate into the heart of the new thing, into its motive center: and this is what it means to get to know it. Once we have got that far, reason then sets its limits; that overestimation, that occasional unhinging of the critical pendulum, was just a device to entice the soul of a matter out into the open.

622

To think too well or too ill of the world . Whether we think too well or too ill of things, we will always gain the advantage of reaping a greater pleasure: if our preconceived opinion is too good we are generally investing things (experiences) with more sweetness than they actually possess. If a preconceived opinion is overly negative, it leads to a pleasant disappointment: what was pleasurable in those things in and of themselves is increased through the pleasure of our surprise.

Incidentally, a morose temperament will experience the opposite in both cases.

623

Profound people . Those people whose strength lies in the profundity of their impressions (they are generally called "profound people") are relatively controlled and decisive when anything sudden happens: for in the first moment the impression was still shallow; only later does it become profound.

But long-foreseen, anticipated things or people excite such natures most, and make them almost incapable of maintaining presence of mind when their wait is over.

624

Traffic with one's higher self . Everyone has his good day, when he finds his higher self; and true humanity demands that we judge someone only when he is in this condition, and not in his workdays of bondage and servitude. We should, for example, assess and honor a painter according to the highest vision he was able to see and portray. But people themselves deal very differently with this, their higher self, and often act out the role of their own self, to the extent that they later keep imitating what they were in those moments. Some regard their ideal with shy humility and would like to deny it: they fear their higher self because, when it speaks, it speaks demandingly. In addition, it has a ghostly freedom of coming or staying away as it wishes; for that reason it is often called a gift of the gods, while actually everything else is a gift of the gods (of chance): this, however, is the man himself.

625

Solitary people . Some people are so used to solitude with themselves that they never compare themselves to others, but spin forth their monologue of a life in a calm, joyous mood, holding good conversations with themselves, even laughing. But if they are made to compare themselves with others, they tend to a brooding underestimation of their selves: so that they have to be forced to learn again from others to have a good, fair opinion of themselves. And even from this learned opinion they will always want to detract or reduce something.

Thus one must grant certain men their solitude, and not be silly enough, as often happens, to pity them for it.

626

Without melody . There are people for whom a constant inner repose and a harmonious ordering of all their capabilities is so characteristic that any goal-directed activity goes against their grain. They are like a piece of music consisting entirely of sustained harmonious chords, with no evidence of even the beginning of a structured, moving melody. At any movement from the outside, their boat at once gains a new equilibrium on the sea of harmonic euphony. Modern people are usually extremely impatient on meeting such natures, who do not become anything though it may not be said that they are not anything. In certain moods, however, their presence evokes that rare question: why have melody at all? Why are we not satisfied when life mirrors itself peacefully in a deep lake?

The Middle Ages was richer in such natures than we are. How seldom do we now meet a person who can keep living so peacefully and cheerfully with himself even amidst the turmoil, saying to himself like Goethe: "The best is the deep quiet in which I live and grow against the world, and harvest what they cannot take from me by fire or sword..'" 15

627

Life and experience . 16 If one notices how some individuals know how to treat their experiences (their insignificant everyday experiences) so that these become a plot of ground that bears fruit three times a year; while others (and how many of them!) are driven through the waves of the most exciting turns of fate, of the most varied currents of their time or nation, and yet always stay lightly on the surface, like cork: then one is finally tempted to divide mankind into a minority (minimality) of those people who

know how to make much out of little and a majority of those who know how to make a little out of much; indeed, one meets those perverse wizards who, instead of creating the world out of nothing, create nothing out of the world.

628

Seriousness in play . At sunset in Genoa, I heard from a tower a long chiming of bells: it kept on and on, and over the noise of the backstreets, as if insatiable for itself, it rang out into the evening sky and the sea air, so terrible and so childish at the same time, so melancholy. Then I thought of Plato's words and felt them suddenly in my heart: all in all, nothing human is worth taking very seriously; nevertheless. . .

629

On convictions and justice .18 To carry out later, in coolness and sobriety, what a man promises or decides in passion: this demand is among the heaviest burdens oppressing mankind. To have to acknowledge for all duration the consequences of anger, of raging vengeance, of enthusiastic devotion-this can incite a bitterness against these feelings all the greater because everywhere, and especially by artists, precisely these feelings are the object of idol worship. Artists cultivate the esteem for the passions, and have always done so; to be sure, they also glorify the frightful satisfactions of passion, in which one indulges, the outbursts of revenge that have death, mutilation, or voluntary banishment as a consequence, and the resignation of the broken heart. In any event, they keep alive curiosity about the passions; it is as if they wished to say: without passions you have experienced nothing at all.

Because we have vowed to be faithful, even, perhaps, to a purely imaginary being, a God, for instance; because we have given our heart to a prince, a party, a woman, a priestly order, an artist, or a thinker, in the state of blind madness that enveloped us in rapture and let those beings appear worthy of every honor, every sacrifice: are we then inextricably bound? Were we not deceiving ourselves then? Was it not a conditional promise, under the assumption (unstated, to be sure) that those beings to whom we dedicated ourselves really are the beings they appeared to be in our imaginations? Are we obliged to be faithful to our errors, even if we perceive that by this faithfulness we do damage to our higher self?

No-there is no law, no obligation of that kind; we must become traitors, act unfaithfully, forsake our ideals again and again. We do not pass from one period of life to another without causing these pains of betrayal, and without suffering from them in turn. Should we have to guard ourselves against the upsurging of our feeling in order to avoid these pains? Would not the world then become too bleak, too ghostly for us? We want rather to ask ourselves whether these pains at a change of conviction are necessary, or whether they do not depend on an erroneous opinion and estimation. Why do we admire the man who remains faithful to his conviction and despise the one who changes it? I fear the answer must be that everyone assumes such a change is caused only by motives of baser advantage or personal fear. That is, we believe fundamentally that no one changes his opinions as long as they are advantageous to him, or at least as long as they do him no harm. But if that is the case, it bears bad testimony to the intellectual meaning of all convictions. Let us test how convictions come into being and observe whether they are not vastly overrated: in that way it will be revealed that the change of convictions too is in any case measured by false standards and that until now we have tended to suffer too much from such changes.

630

Conviction is the belief that in some point of knowledge one possesses absolute truth. Such a belief

presumes, then, that absolute truths exist; likewise, that the perfect methods for arriving at them have been found; finally, that every man who has convictions makes use of these perfect methods. All three assertions prove at once that the man of convictions is not the man of scientific thinking; he stands before us still in the age of theoretical innocence, a child, however grownup he might be otherwise. But throughout thousands of years, people have lived in such childlike assumptions, and from out of them mankind's mightiest sources of power have flowed. The countless people who sacrificed themselves for their convictions thought they were doing it for absolute truth. All of them were wrong: probably no man has ever sacrificed himself for truth; at least, the dogmatic expression of his belief will have been unscientific or half-scientific. But actually one wanted to be right because one thought he had to be right. To let his belief be torn from him meant perhaps to put his eternal happiness in question. With a matter of this extreme importance, the "will" was all too audibly the intellect's prompter. Every believer of every persuasion assumed he could not be refuted; if the counterarguments proved very strong, he could still always malign reason in general and perhaps even raise as a banner of extreme fanaticism the "credo quia absurdum est."19 It is not the struggle of opinions that has made history so violent, but rather the struggle of belief in opinions, that is, the struggle of convictions. If only all those people who thought so highly of their conviction, who sacrificed all sorts of things to it and spared neither their honor, body nor life in its service, had devoted only half of their strength to investigating by what right they clung to this or that conviction, how they had arrived at it, then how peaceable the history of mankind would appear! How much more would be known! All the cruel scenes during the persecution of every kind of heretic would have been spared us for two reasons: first, because the inquisitors would above all have inquired within themselves, and got beyond the arrogant idea that they were defending the absolute truth; and second, because the heretics themselves would not have granted such poorly established tenets as those of all the sectarians and "orthodox" any further attention, once they had investigated them.

631

Stemming from the time when people were accustomed to believe that they possessed absolute truth is a deep discomfort with all skeptical and relativistic positions on any questions of knowledge; usually we prefer to surrender unconditionally to a conviction held by people of authority (fathers, friends, teachers, princes), and we have a kind of troubled conscience if we do not do so. This inclination is understandable and its consequences do not entitle us to violent reproaches against the development of human reason. But eventually the scientific spirit in man must bring forth that virtue of cautious restraint, that wise moderation that is better known in the realm of practical life than in the realm of theoretical life, and that Goethe, for example, portrayed in his Antonio, as an object of animosity for all Tassos,20 that is, for those unscientific and also passive natures. The man of conviction has in himself a right not to understand the man of cautious thinking, the theoretical Antonio; the scientific man, on the other hand, has no right to scold him for this; he makes allowances for him and knows besides that, in certain cases, the man will cling to him as Tasso finally does to Antonio.

632

If one has not passed through various convictions, but remains caught in the net of his first belief, he is in all events, because of just this unchangeability, a representative of backward cultures; in accordance with this lack of education (which always presupposes educability), he is harsh, injudicious, unteachable, without gentleness, eternally suspect, a person lacking scruples, who reaches for any means to enforce his opinion because he simply cannot understand that there have to be other opinions. In this regard, he is perhaps a source of power, and even salutary in cultures grown too free and lax, but only because he powerfully incites opposition: for in that way the new culture's more delicate structure,

which is forced to struggle with him, becomes strong itself.

633

Essentially, we are still the same people as those in the period of the Reformation-and how should it be otherwise? But we no longer allow ourselves certain means to gain victory for our opinion: this distinguishes us from that age and proves that we belong to a higher culture. These days, if a man still attacks and crushes opinions with suspicions and outbursts of rage, in the manner of men during the Reformation, he clearly betrays that he would have burnt his opponents, had he lived in other times, and that he would have taken recourse to all the means of the Inquisition, had he lived as an opponent of the Reformation. In its time, the Inquisition was reasonable, for it meant nothing other than the general martial law which had to be proclaimed over the whole domain of the church, and which, like every state of martial law, justified the use of the extremest means, namely under the assumption (which we no longer share with those people) that one possessed truth in the church and had to preserve it at any cost, with any sacrifice, for the salvation of mankind. But now we will no longer concede so easily that anyone has the truth; the rigorous methods of inquiry have spread sufficient distrust and caution, so that we experience every man who represents opinions violently in word and deed as any enemy of our present culture, or at least as a backward person. And in fact, the fervor about having the truth counts very little today in relation to that other fervor, more gentle and silent, to be sure, for seeking the truth, a search that does not tire of learning afresh and testing anew.

634

Incidentally, the methodical search for truth itself results from those times when convictions were feuding among themselves. If the individual had not cared about his "truth," that is, about his being right in the end, no method of inquiry would exist at all; but, given the eternal struggle of various individuals' claims to absolute truth, man proceeded step by step, in order to find irrefutable principles by which the justice of the claims could be tested and the argument settled. At first decisions were made according to authorities, later the ways and means with which the ostensible truth had been found were mutually criticized; in between, there was a period when the consequences of the opposing tenet were drawn and perhaps experienced as harmful and saddening; this was to result in everyone's judging that the opponent's conviction contained an error. Finally, the thinkers' personal struggle sharpened their methods so much that truths could really be discovered, and the aberrations of earlier methods were exposed to everyone's eye.

635

All in all, scientific methods are at least as important as any other result of inquiry; for the scientific spirit is based on the insight into methods, and were those methods to be lost, all the results of science could not prevent a renewed triumph of superstition and nonsense. Clever people may learn the results of science as much as they like, one still sees from their conversation, especially from their hypotheses in conversation, that they lack the scientific spirit. They do not have that instinctive mistrust of the wrong ways of thinking, a mistrust which, as a consequence of long practice, has put its roots deep into the soul of every scientific man. For them it is enough to find any one hypothesis about a matter; then they get fired up about it and think that puts an end to it. For them, to have an opinion means to get fanatical about it and cherish it in their hearts henceforth as a conviction. If a matter is unexplained, they become excited at the first notion resembling an explanation that enters their brain; this always has the worst consequences, especially in the realm of politics.

Therefore everyone should have come to know at least one science in its essentials; then he knows

what method is, and how necessary is the most extreme circumspection. This advice should be given to women particularly, who are now the hopeless victims of all hypotheses, especially those which give the impression of being witty, thrilling, invigorating, or energizing. In fact, if one looks closer, one notices that the majority of all educated people still desire convictions and nothing but convictions from a thinker, and that only a slight minority want certainty. The former want to be forcibly carried away, in order to thus increase their own strength; the latter few have that matter-of-fact interest that ignores personal advantage, even the above-mentioned increase of strength. Wherever the thinker behaves like a genius, calling himself one, and looking down like a higher being who deserves authority, he is counting on the class in the overwhelming majority. To the extent that that kind of genius keeps up the heat of convictions and awakens distrust of the cautious and modest spirit of science, he is an enemy of truth, however much he may believe he is its suitor.

636

To be sure, there is also quite another category of genius, that of justice; and I can in no way see fit to esteem that kind lower than any philosophical, political, or artistic genius. It is its way to avoid with hearty indignation everything which blinds and confuses our judgment about things; thus it is an enemy of convictions, for it wants to give each thing its due, be it living or dead, real or fictive-and to do so it must apprehend it clearly. Therefore it places each thing in the best light and walks all around it with an attentive eye. Finally it will even give its due to its opponent, to blind or shortsighted "conviction" (as men call it; women call it "faith")-for the sake of truth.

637

Out of passions grow opinions; mental sloth lets these rigidify into convictions.

However, if one feels he is of a free, restlessly lively mind, he can prevent this rigidity through constant change; and if he is on the whole a veritable thinking snowball, then he will have no opinions at all in his head, but rather only certainties and precisely measured probabilities.

But we who are of a mixed nature, sometimes aglow with fire and sometimes chilled by intellect, we want to kneel down before justice, as the only goddess whom we recognize above us. Usually the fire in us makes us unjust, and in the sense of that goddess, impure; never may we touch her hand in this condition; never will the grave smile of her pleasure lie upon us. We honor her as our life's veiled Isis;21 ashamed, we offer her our pain as a penance and a sacrifice, when the fire burns us and tries to consume us. It is the intellect that saves us from turning utterly to burnt-out coals; here and there it pulls us away from justice's sacrificial altar, or wraps us in an asbestos cocoon. Redeemed from the fire, we then stride on, driven by the intellect, from opinion to opinion, through the change of sides, as noble traitors to all things that can ever be betrayed-and yet with no feeling of guilt.

638

The wanderer . He who has come only in part to a freedom of reason cannot feel on earth otherwise than as a wanderer-though not as a traveler towards a final goal, for this does not exist. But he does want to observe, and keep his eyes open for everything that actually occurs in the world; therefore he must not attach his heart too firmly to any individual thing; there must be something wandering within him, which takes its joy in change and transitoriness. To be sure, such a man will have bad nights, when he is tired and finds closed the gates to the city that should offer him rest; perhaps in addition, as in the Orient, the desert reaches up to the gate; predatory animals howl now near, now far; a strong wind stirs; robbers lead off his pack-animals. Then for him the frightful night sinks over the desert like

a second desert, and his heart becomes tired of wandering. If the morning sun then rises, glowing like a divinity of wrath, and the city opens up, he sees in the faces of its inhabitants perhaps more of desert, dirt, deception, uncertainty, than outside the gates-and the day is almost worse than the night. So it may happen sometimes to the wanderer; but then, as recompense, come the ecstatic mornings of other regions and days. Then nearby in the dawning light he already sees the bands of muses dancing past him in the mist of the mountains. Afterwards, he strolls quietly in the equilibrium of his forenoon soul, under trees from whose tops and leafy corners only good and bright things are thrown down to him, the gifts of all those free spirits who are at home in mountain, wood, and solitude, and who are, like him, in their sometimes merry, sometimes contemplative way, wanderers and philosophers. Born out of the mysteries of the dawn, they ponder how the day can have such a pure, transparent, transfigured and cheerful face between the hours of ten and twelve-they seek the philosophy of the forenoon.

Among Friends

An Epode From

Human, All-Too-Human

by Friedrich Nietzsche

Published 1878

Translation by Thomas Common

Published 1909-1913

I.

NICE, when mute we lie a-dreaming,
Nicer still when we are laughing,
'Neath the sky heaven's chariot speeding,
On the moss the book a-reading,
Sweetly loud with friends all laughing
Joyous, with white teeth a-gleaming.

Do I well, we're mute and humble;
Do I ill--we'll laugh exceeding;
Make it worse and worse, unheeding,
Worse proceeding, more laughs needing,
Till into the grave we stumble.

Friends! Yea! so shall it obtain?
Amen! Till we meet again.

II.

No excuses need be started!
Give, ye glad ones, open hearted,
To this foolish book before you
Ear and heart and lodging meet;
Trust me, 'twas not meant to bore you,
Though of folly I may treat!

What I find, seek, and am needing,
Was it e'er in book for reading?
Honour now fools in my name,
Learn from out this book by reading
How "our sense" from reason came.

Thus, my friends, shall it obtain?
Amen! Till we meet again.