# ФРИДРИХ ВИЛЬГЕЛЬМ НИЦШЕ

## HUMAN ALL-TOO-HUMAN, PART 1

# Фридрих Вильгельм Ницше
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*Human All-Too-Human, Part 1 / Complete Works, Volume Six:*

# Содержание

# Friedrich Wilhelm Nietzsche Human All-Too-Human, Part 1 / Complete Works, Volume Six

## INTRODUCTION

Nietzsche's essay, *Richard Wagner in Bayreuth,* appeared in 1876, and his next publication was his present work, which was issued in 1878. A comparison of the books will show that the two years of meditation intervening had brought about a great change in Nietzsche's views, his style of expressing them, and the form in which they were cast. The Dionysian, overflowing with life, gives way to an Apollonian thinker with a touch of pessimism. The long essay form is abandoned, and instead we have a series of aphorisms, some tinged with melancholy, others with satire, several, especially towards the end, with Nietzschian wit at its best, and a few at the beginning so very abstruse as to require careful study.

Since the Bayreuth festivals of 1876, Nietzsche had gradually come to see Wagner as he really was. The ideal musician that Nietzsche had pictured in his own mind turned out to be nothing more than a rather dilettante philosopher, an opportunistic decadent with a suspicious tendency towards Christianity. The young philosopher thereupon proceeded to shake off the influence which the musician had exercised upon him. He was successful in doing so, but not without a struggle, just as he had formerly shaken off the influence of Schopenhauer. Hence he writes in his autobiography:[1] "*Human, all-too-Human,* is the monument of a crisis. It is entitled: 'A book for *free* spirits,' and almost every line in it represents a victory – in its pages I freed myself from everything foreign to my real nature. Idealism is foreign to me: the title says, 'Where *you* see ideal things, I see things which are only – human alas! all-too-human!' I know man *better*– the term 'free spirit' must here be understood in no other sense than this: a *freed* man, who has once more taken possession of himself."

The form of this book will be better understood when it is remembered that at this period Nietzsche was beginning to suffer from stomach trouble and headaches. As a cure for his complaints, he spent his time in travel when he could get a few weeks' respite from his duties at Basel University; and it was in the course of his solitary walks and hill-climbing tours that the majority of these thoughts occurred to him and were jotted down there and then. A few of them, however, date further back, as he tells us in the preface to the second part of this work. Many of them, he says, occupied his mind even before he published

[1] *Ecce Homo,* p. 75.

his first book, *The Birth of Tragedy* and several others, as we learn from his notebooks and posthumous writings, date from the period of the *Thoughts out of Season.*

It must be clearly understood, however, that Nietzsche's disease must not be looked upon in the same way as that of an ordinary man. People are inclined to regard a sick man as rancorous; but any one who rights with and conquers his disease, and even exploits it, as Nietzsche did, benefits thereby to an extraordinary degree. In the first place, he has passed through several stages of human psychology with which a healthy man is entirely unacquainted; *e. g.* he has learnt by introspection the spiteful and revengeful spirit of the sick man and his religion. Secondly, in his moments of freedom from pain and gloom his thoughts will be all the more brilliant.

In support of this last statement, one instance may be selected out of hundreds that could be adduced. Heinrich Heine spent the greater part of his life in exile from his native country, tortured by headaches, and finally dying in a foreign land as the result of a spinal disease. His splendid works were composed in his moments of respite from illness, and during the last years of his life, when his health was at its worst, he gave to the world his famous *Romancero.* We would likewise do well to recollect Goethe's saying:

> Zart Gedicht, wie Regenbogen,

Wird nur auf dunkelm Grund gezogen.[2]

Thus neither the form of this book – so startling at first to those who have been brought up in the traditions of our own school – nor the treat all men as equals, and proclaim the establishment of equal rights:

so far a socialistic mode of thought which is based on *justice* is possible; but, as has been said, only within the ranks of the governing classes, which in this case *practises* justice with sacrifices and abnegations. On the other hand, to *demand* equality of rights, as do the Socialists of the subject caste, is by no means the outcome of justice, but of covetousness. If you expose bloody pieces of flesh to a beast, and then withdraw them again until it finally begins to roar, do you think that the roaring implies justice?

Theologians on the other hand, as may be expected, will find no such ready help in their difficulties from Nietzsche. They must, on the contrary, be on their guard against so alert an adversary – a duty which they are apparently not going to shirk; for theologians are amongst the most ardent students of Nietzsche in this country. Their attention may therefore be drawn to aphorism 630 of this book, dealing with convictions and their origin, which will no doubt be successfully refuted by the defenders of the true faith. In fact, there is not a single paragraph

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[2] "Tender poetry, like rainbows, can appear only on a dark and sombre background." – J.M.K.

in the book that does not deserve careful study by all serious thinkers.

On the whole, however, this is a calm book, and those who are accustomed to Nietzsche the out-spoken Immoralist, may be somewhat astonished at the calm tone of the present volume. The explanation is that Nietzsche was now just beginning to walk on his own philosophical path. His life-long aim, the uplifting of the type man, was still in view, but the way leading towards it was once more uncertain. Hence the peculiarly calm, even melancholic, and what Nietzsche himself would call Apollonian, tinge of many of these aphorisms, so different from the style of his earlier and later writings. For this very reason, however, the book may appeal all the more to English readers, who are of course more Apollonian than Dionysian. Nietzsche is feeling his way, and these aphorisms represent his first steps. As such – besides having a high intrinsic value of themselves – they are enormous aids to the study of his character and temperament.

*J. M. KENNEDY.*

# PREFACE

## 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, 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; whatever 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 sæva 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 sunshine 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.[3]

*NICE, Spring 1886.*

[3] An allusion to the mediæval Latin distich:O si tacuisses,Philosophus mansisses. – J.M.K.

# FIRST DIVISION
# FIRST AND LAST THINGS

## 1

Chemistry of Ideas and Sensations. – Philosophical problems adopt in almost all matters the same form of question as they did two thousand years ago; how can anything spring from its opposite? for instance, reason out of unreason, the sentient out of the dead, logic out of unlogic, disinterested contemplation out of covetous willing, life for others out of egoism, truth out of error? Metaphysical philosophy has helped itself over those difficulties hitherto by denying the origin of one thing in another, and assuming a miraculous origin for more highly valued things, immediately out of the kernel and essence of the "thing in itself." Historical philosophy, on the contrary, which is no longer to be thought of as separate from physical science, the youngest of all philosophical methods, has ascertained in single cases (and presumably this will happen in everything) that there are no opposites except in the usual exaggeration of the popular or metaphysical point of view, and that an error of reason lies at the bottom of the opposition: according to this explanation, strictly understood, there is neither an unegoistical action nor an entirely disinterested point of view, they are both only sublimations in which the fundamental element appears almost evaporated, and is only to be discovered by the closest observation. All that we require, and which can only be given us by the present advance of the single sciences, is a *chemistry* of the moral, religious, æsthetic ideas and sentiments, as also of those emotions which we experience in ourselves both in the great and in the small phases of social and intellectual intercourse, and even in solitude; but what if this chemistry should result in the fact that also in this case the most beautiful colours have been obtained from base, even despised materials? Would many be inclined to pursue such examinations? Humanity likes to put all questions as to origin and beginning out of its mind; must one not be almost dehumanised to feel a contrary tendency in one's self?

## 2

Inherited Faults of Philosophers. – All philosophers have the common fault that they start from man in his present state and hope to attain their end by an analysis of him. Unconsciously they look upon "man" as an *cetema Veritas,* as a thing unchangeable in all commotion, as a sure standard of things. But everything that the philosopher says about man is really nothing more than testimony about the man of a *very limited* space of time. A lack of the historical sense is the hereditary fault of all philosophers; many, indeed, unconsciously mistake the very latest variety of man, such as has arisen under the influence of certain religions, certain political events, for the permanent form from which one must set out. They will not learn that man has developed, that his faculty of knowledge has developed also; whilst for some of them the entire world is spun out of this faculty of knowledge. Now everything *essential* in human development happened in pre-historic times, long before those four thousand years which we know something of; man may not have changed much during this time. But the philosopher sees "instincts" in the present man and takes it for granted that this is one of the unalterable facts of mankind, and, consequently, can furnish a key to the understanding of the world; the entire teleology is so constructed that man of the last four thousand years is spoken of as an *eternal* being, towards which all things in the world have from the beginning a natural direction. But everything has evolved; there are *no eternal facts,* as there are likewise no absolute truths. Therefore, *historical philosophising* is henceforth necessary, and with it the virtue of diffidence.

## 3

Appreciation of Unpretentious Truths. – It is a mark of a higher culture to value the little unpretentious truths, which have been found by means of strict method, more highly than the joy-diffusing and dazzling errors which spring from metaphysical and artistic times and peoples. First of all one has scorn on the lips for the former, as if here nothing could have equal privileges with anything else, so unassuming, simple, bashful, apparently discouraging are they, so beautiful, stately, intoxicating, perhaps even animating, are the others. But the hardly attained, the certain, the lasting, and therefore of great consequence for all wider knowledge, is still the higher; to keep one's self to that is manly and shows bravery, simplicity, and forbearance. Gradually not only single individuals but the whole of mankind will be raised to this manliness, when it has at last accustomed itself to the higher appreciation of durable, lasting knowledge, and has lost all belief in inspiration and the miraculous communication of truths. Respecters of *forms,* certainly, with their standard of the beautiful and noble, will first of all have good reasons for mockery, as soon as the appreciation of unpretentious truths, and the scientific spirit, begin to obtain the mastery; but only because their eye has either not yet recognised the charm of the *simplest* form, or because men educated in that spirit are not yet completely and inwardly saturated by it, so that they still thoughtlessly imitate old forms (and badly enough, as one does who no longer cares much about the matter). Formerly the spirit was not occupied with strict thought, its earnestness then lay in the spinning out of symbols and forms. This is changed; that earnestness in the symbolical has become the mark of a lower culture. As our arts themselves grow evermore intellectual, our senses more spiritual, and as, for instance, people now judge concerning what sounds well to the senses quite differently from how they did a hundred years ago, so the forms of our life grow ever more *spiritual,* to the eye of older ages perhaps *uglier,* but only because it is incapable of perceiving how the kingdom of the inward, spiritual beauty constantly grows deeper and wider, and to what extent the inner intellectual look may be of more importance to us all than the most beautiful bodily frame and the noblest architectural structure.

## 4

Astrology and the Like. – It is probable that the objects of religious, moral, æsthetic and logical sentiment likewise belong only to the surface of things, while man willingly believes that here, at least, he has touched the heart of the world; he deceives himself, because those things enrapture him so profoundly, and make him so profoundly unhappy, and he therefore shows the same pride here as in astrology. For astrology believes that the firmament moves round the destiny of man; the moral man, however, takes it for granted that what he has essentially at heart must also be the essence and heart of things.

## 5

Misunderstanding of Dreams. – In the ages of a rude and primitive civilisation man believed that in dreams he became acquainted with a *second actual world*; herein lies the origin of all metaphysics. Without dreams there could have been found no reason for a division of the world. The distinction, too, between soul and body is connected with the most ancient comprehension of dreams, also the supposition of an imaginary soul-body, therefore the origin of all belief in spirits, and probably also the belief in gods. "The dead continues to live, *for* he appears to the living in a dream": thus men reasoned of old for thousands and thousands of years.

## 6

The Scientific Spirit Partially But Not Wholly Powerful. – The *smallest* subdivisions of science taken separately are dealt with purely in relation to themselves, – the general, great sciences, on the contrary, regarded as a whole, call up the question – certainly a very non-objective one – "Wherefore? To what end?" It is this utilitarian consideration which causes them to be dealt with less impersonally when taken as a whole than when considered in their various parts. In philosophy, above all, as the apex of the entire, pyramid of science, the question as to the utility of knowledge is involuntarily brought forward, and every philosophy has the unconscious intention of ascribing to it the *greatest* usefulness. For this reason there is so much high-flying metaphysics in all philosophies and such a shyness of the apparently unimportant solutions of physics; for the importance of knowledge for life *must* appear as great as possible. Here is the antagonism between the separate provinces of science and philosophy. The latter desires, what art does, to give the greatest possible depth and meaning to life and actions; in the former one seeks knowledge and nothing further, whatever may emerge thereby. So far there has been no philosopher in whose hands philosophy has not grown into an apology for knowledge; on this point, at least, every one is an optimist, that the greatest usefulness must be ascribed to knowledge. They are all tyrannised over by logic, and this is optimism – in its essence.

## 7

The Kill-joy in Science. – Philosophy separated from science when it asked the question, "Which is the knowledge of the world and of life which enables man to live most happily?" This happened in the Socratic schools; the veins of scientific investigation were bound up by the point of view of *happiness,*– and are so still.

## 8

Pneumatic Explanation of Nature. – Metaphysics explains the writing of Nature, so to speak, *pneumatically,* as the Church and her learned men formerly did with the Bible. A great deal of understanding is required to apply to Nature the same method of strict interpretation as the philologists have now established for all books with the intention of clearly understanding what the text means, but not suspecting a *double* sense or even taking it for granted. Just, however, as with regard to books, the bad art of interpretation is by no means overcome, and in the most cultivated society one still constantly comes across the remains of allegorical and mystic interpretation, so it is also with regard to Nature, indeed it is even much worse.

## 9

The Metaphysical World. – It is true that there *might* be a metaphysical world; the absolute possibility of it is hardly to be disputed. We look at everything through the human head and cannot cut this head off; while the question remains, What would be left of the world if it had been cut off? This is a purely scientific problem, and one not very likely to trouble mankind; but everything which has hitherto made metaphysical suppositions *valuable, terrible, delightful* for man, what has produced them, is passion, error, and self-deception; the very worst methods of knowledge, not the best, have taught belief therein. When these methods have been discovered as the foundation of all existing religions and metaphysics, they have been refuted. Then there still always remains that possibility; but there is nothing to be done with it, much less is it possible to let happiness, salvation, and life depend on the spider-thread of such a possibility. For nothing could be said of the metaphysical world but that it would be a different condition, a condition inaccessible and incomprehensible to us; it would be a thing of negative qualities. Were the existence of such a world ever so well proved, the fact would nevertheless remain that it would be precisely the most irrelevant of all forms of knowledge: more irrelevant than the knowledge of the chemical analysis of water to the sailor in danger in a storm.

## 10

The Harmlessness of Metaphysics in the Future. – Directly the origins of religion, art, and morals have been so described that one can perfectly explain them without having recourse to metaphysical concepts at the beginning and in the course of the path, the strongest interest in the purely theoretical problem of the "thing-in-itself" and the "phenomenon" ceases. For however it may be here, with religion, art, and morals we do not touch the "essence of the world in itself"; we are in the domain of representation, no "intuition" can carry us further. With the greatest calmness we shall leave the question as to how our own conception of the world can differ so widely from the revealed essence of the world, to physiology and the history of the evolution of organisms and ideas.

## 11

Language As a Presumptive Science. – The importance of language for the development of culture lies in the fact that in language man has placed a world of his own beside the other, a position which he deemed so fixed that he might therefrom lift the rest of the world off its hinges, and make himself master of it. Inasmuch as man has believed in the ideas and names of things as *æternæ veritates* for a great length of time, he has acquired that pride by which he has raised himself above the animal; he really thought that in language he possessed the knowledge of the world. The maker of language was not modest enough to think that he only gave designations to things, he believed rather that with his words he expressed the widest knowledge of the things; in reality language is the first step in the endeavour after science. Here also it is belief in ascertained truth, from which the mightiest sources of strength have flowed. Much later – only now – it is dawning upon men that they have propagated a tremendous error in their belief in language. Fortunately it is now too late to reverse the development of reason, which is founded upon that belief. *Logic,* also, is founded upon suppositions to which nothing in the actual world corresponds, – for instance, on the supposition of the equality of things, and the identity of the same thing at different points of time, – but that particular science arose out of the contrary belief (that such things really existed in the actual world). It is the same with mathematics, which would certainly not have arisen if it had been known from the beginning that in Nature there are no exactly straight lines, no real circle, no absolute standard of size.

## 12

Dream and Culture. – The function of the brain which is most influenced by sleep is the memory; not that it entirely ceases; but it is brought back to a condition of imperfection, such as everyone may have experienced in pre-historic times, whether asleep or awake. Arbitrary and confused as it is, it constantly confounds things on the ground of the most fleeting resemblances; but with the same arbitrariness and confusion the ancients invented their mythologies, and even at the present day travellers are accustomed to remark how prone the savage is to forgetfulness, how, after a short tension of memory, his mind begins to sway here and there from sheer weariness and gives forth lies and nonsense. But in dreams we all resemble the savage; bad recognition and erroneous comparisons are the reasons of the bad conclusions, of which we are guilty in dreams: so that, when we clearly recollect what we have dreamt, we are alarmed at ourselves at harbouring so much foolishness within us. The perfect distinctness of all dream-representations, which pre-suppose absolute faith in their reality, recall the conditions that appertain, to primitive man, in whom hallucination was extraordinarily frequent, and sometimes simultaneously seized entire communities, entire nations. Therefore, in sleep and in dreams we once more carry out the task of early humanity.

## 13

The Logic of Dreams. – In sleep our nervous system is perpetually excited by numerous inner occurrences; nearly all the organs are disjointed and in a state of activity, the blood runs its turbulent course, the position of the sleeper causes pressure on certain limbs, his coverings influence his sensations in various ways, the stomach digests and by its movements it disturbs other organs, the intestines writhe, the position of the head occasions unaccustomed play of muscles, the feet, unshod, not pressing upon the floor with the soles, occasion the feeling of the unaccustomed just as does the different clothing of the whole body: all this, according to its daily change and extent, excites by its extraordinariness the entire system to the very functions of the brain, and thus there are a hundred occasions for the spirit to be surprised and to seek for the *reasons* of this excitation; – the dream, however, is *the seeking and representing of the causes* of those excited sensations, – that is, of the supposed causes. A person who, for instance, binds his feet with two straps will perhaps dream that two serpents are coiling round his feet; this is first hypothesis, then a belief, with an accompanying *mental* picture and interpretation – " These serpents must be the *causa* of those sensations which I, the sleeper, experience," – so decides the mind of the sleeper. The immediate past, so disclosed, becomes to him the present through his excited imagination. Thus every one knows from experience how quickly the dreamer weaves into his dream a loud sound that he hears, such as the ringing of bells or the firing of cannon, that is to say, explains it from *afterwards* so that he first *thinks* he experiences the producing circumstances and then that sound. But how does it happen that the mind of the dreamer is always so mistaken, while the same mind when awake is accustomed to be so temperate, careful, and sceptical with regard to its hypotheses? so that the first random hypothesis for the explanation of a feeling suffices for him to believe immediately in its truth? (For in dreaming we believe in the dream as if it were a reality, *i. e.* we think our hypothesis completely proved.) I hold, that as man now still reasons in dreams, so men reasoned also *when awake* through thousands of years; the first *causa* which occurred to the mind to explain anything that required an explanation, was sufficient and stood for truth. (Thus, according to travellers' tales, savages still do to this very day.) This ancient element in human nature still manifests itself in our dreams, for it is the foundation upon which the higher reason has developed and still develops in every individual; the dream carries us back into remote conditions of human culture, and provides a ready means of understanding them better. Dream-thinking is now so easy to us because during immense periods of human development we have been so well drilled in this form of fantastic and cheap explanation, by means of the first agreeable notions. In so far, dreaming is a recreation for the brain, which by day has to satisfy the stern demands of thought, as they are laid down by the higher culture. We can at once discern an allied process even in our awakened state, as the door and ante-room of the dream. If we shut our eyes, the brain produces a number of impressions of light and colour, probably as a kind of after-play and echo of all those effects of light which crowd in upon it by day. Now, however, the understanding, together with the imagination, instantly works up this play of colour, shapeless in itself, into definite figures, forms, landscapes, and animated groups. The actual accompanying process thereby is again a kind of conclusion from the effect to the cause: since the mind asks, "Whence come these impressions of light and colour?" it supposes those figures and forms as causes; it takes them for the origin of those colours and lights, because in the daytime, with open eyes, it is accustomed to find a producing cause for every colour, every effect of light. Here, therefore, the imagination constantly places pictures before the mind, since it supports itself on the visual impressions of the day in their production, and the dream-imagination does just the same thing, – that is, the supposed cause is deduced from the effect and represented after the effect; all this happens with extraordinary rapidity, so that here, as with the conjuror, a confusion of judgment may arise and a sequence may look like something simultaneous, or even like a reversed sequence. From these circumstances we may gather *how lately* the more acute logical thinking, the strict discrimination of cause and effect has been developed, when our reasoning and understanding faculties *still* involuntarily hark back to those primitive forms of deduction, and when we pass about half our life in this condition. The poet, too, and the artist assign causes for their moods and conditions which are by no means the true ones; in this they recall an older humanity and can assist us to the understanding of it.

## 14

Co-echoing. – All *stronger* moods bring with them a co-echoing of kindred sensations and moods, they grub up the memory, so to speak. Along with them something within us remembers and becomes conscious of similar conditions and their origin. Thus there are formed quick habitual connections of feelings and thoughts, which eventually, when they follow each other with lightning speed, are no longer felt as complexes but as *unities.* In this sense one speaks of the moral feeling, of the religious feeling, as if they were absolute unities: in reality they are streams with a hundred sources and tributaries. Here also, as so often happens, the unity of the word is no security for the unity of the thing.

## 15

No Internal and External in the World. – As Democritus transferred the concepts "above" and "below" to endless space where they have no sense, so philosophers in general have transferred the concepts "Internal" and "External" to the essence and appearance of the world; they think that with deep feelings one can penetrate deeply into the internal and approach the heart of Nature. But these feelings are only deep in so far as along with them, barely noticeable, certain complicated groups of thoughts, which we call deep, are regularly excited; a feeling is deep because we think that the accompanying thought is deep. But the "deep" thought can nevertheless be very far from the truth, as, for instance, every metaphysical one; if one take away from the deep feeling the commingled elements of thought, then the *strong* feeling remains, and this guarantees nothing for knowledge but itself, just as strong faith proves only its strength and not the truth of what is believed in.

## 16

Phenomenon and Thing-in-itself. – Philosophers are in the habit of setting themselves before life and experience – before that which they call the world of appearance – as before a picture that is once for all unrolled and exhibits unchangeably fixed the same process, – this process, they think, must be rightly interpreted in order to come to a conclusion about the being that produced the picture: about the thing-in-itself, therefore, which is always accustomed to be regarded as sufficient ground for the world of phenomenon. On the other hand, since one always makes the idea of the metaphysical stand definitely as that of the unconditioned, *consequently* also unconditioning, one must directly disown all connection between the unconditioned (the metaphysical world) and the world which is known to us; so that the thing-in-itself should most certainly *not* appear in the phenomenon, and every conclusion from the former as regards the latter is to be rejected. Both sides overlook the fact that that picture – that which we now call human life and experience – has gradually evolved, – nay, is still in the full process of evolving, – and therefore should not be regarded as a fixed magnitude from which a conclusion about its originator might be deduced (the sufficing cause) or even merely neglected. It is because for thousands of years we have looked into the world with moral, æsthetic, and religious pretensions, with blind inclination, passion, or fear, and have surfeited ourselves in the vices of illogical thought, that this world has gradually *become* so marvellously motley, terrible, full of meaning and of soul, it has acquired colour – but we were the colourists; the human intellect, on the basis of human needs, of human emotions, has caused this "phenomenon" to appear and has carried its erroneous fundamental conceptions into things. Late, very late, it takes to thinking, and now the world of experience and the thing-in-itself seem to it so extraordinarily different and separated, that it gives up drawing conclusions from the former to the latter – or in a terribly mysterious manner demands the renunciation of our intellect, of our personal will, in order *thereby* to reach the essential, that one may *become essential*. Again, others have collected all the characteristic features of our world of phenomenon, – that is, the idea of the world spun out of intellectual errors and inherited by us, – and *instead of accusing the intellect* as the offenders, they have laid the blame on the nature of things as being the cause of the hard fact of this very sinister character of the world, and have preached the deliverance from Being. With all these conceptions the constant and laborious process of science (which at last celebrates its greatest triumph in a *history of the origin of thought*) becomes completed in various ways, the result of which might perhaps run as follows: – "That which we now call the world is the result of a mass of errors and fantasies which arose gradually in the general development of organic being, which are inter-grown with each other, and are now inherited by us as the accumulated treasure of all the past, – as a treasure, for the value of our humanity depends upon it. From this world of representation strict science is really only able to liberate us to a very slight extent – as it is also not at all desirable – inasmuch as it cannot essentially break the power of primitive habits of feeling; but it can gradually elucidate the history of the rise of that world as representation, – and lift us, at least for moments, above and beyond the whole process. Perhaps we shall then recognise that the thing in itself is worth a Homeric laugh; that it *seemed* so much, indeed everything, and *is* really empty, namely, empty of meaning."

## 17

Metaphysical Explanations. – The young man values metaphysical explanations, because they show him something highly significant in things which he found unpleasant or despicable, and if he is dissatisfied with himself, the feeling becomes lighter when he recognises the innermost world-puzzle or world-misery in that which he so strongly disapproves of in himself. To feel himself less responsible and at the same time to find things more interesting – that seems to him a double benefit for which he has to thank metaphysics. Later on, certainly, he gets distrustful of the whole metaphysical method of explanation; then perhaps it grows clear to him that those results can be obtained equally well and more scientifically in another way: that physical and historical explanations produce the feeling of personal relief to at least the same extent, and that the interest in life and its problems is perhaps still more aroused thereby.

# 18

Fundamental Questions of Metaphysics. – When the history of the rise of thought comes to be written, a new light will be thrown on the following statement of a distinguished logician: – "The primordial general law of the cognisant subject consists in the inner necessity of recognising every object in itself in its own nature, as a thing identical with itself, consequently self-existing and at bottom remaining ever the same and unchangeable: in short, in recognising everything as a substance." Even this law, which is here called "primordial," has evolved: it will some day be shown how gradually this tendency arises in the lower organisms, how the feeble mole-eyes of their organisations at first see only the same thing, – ;how then, when the various awakenings of pleasure and displeasure become noticeable, various substances are gradually distinguished, but each with one attribute, *i. e.* one single relation to such an organism. The first step in logic is the judgment, – the nature of which, according to the decision of the best logicians, consists in belief. At the bottom of all belief lies *the sensation of the pleasant or the painful* in relation to the *sentient subject.* A new third sensation as the result of two previous single sensations is the judgment in its simplest form. We organic beings have originally no interest in anything but its relation to *us* in connection with pleasure and pain. Between the moments (the states of feeling) when we become conscious of this connection, lie moments of rest, of non-feeling; the world and everything is then without interest for us, we notice no change in it (as even now a deeply interested person does not notice when any one passes him). To the plant, things are as a rule tranquil and eternal, everything like itself. From the period of the lower organisms man has inherited the belief that *similar things* exist (this theory is only contradicted by the matured experience of the most advanced science). The primordial belief of everything organic from the beginning is perhaps even this, that all the rest of the world is one and immovable. The point furthest removed from those early beginnings of logic is the idea of *Causality,*– indeed we still really think that all sensations and activities are acts of the free will; when the sentient individual contemplates himself, he regards every sensation, every alteration as something *isolated,* that is to say, unconditioned and disconnected, – it rises up in us without connection with anything foregoing or following. We are hungry, but do not originally think that the organism must be nourished; the feeling seems to make itself felt *without cause and purpose,* it isolates itself and regards itself as arbitrary. Therefore, belief in the freedom of the will is an original error of everything organic, as old as the existence of the awakenings of logic in it; the belief in unconditioned substances and similar things is equally a primordial as well as an old error of everything organic. But inasmuch as all metaphysics has concerned itself chiefly with substance and the freedom of will, it may be designated as the science which treats of the fundamental errors of mankind, but treats of them as if they were fundamental truths.

## 19

Number. – The discovery of the laws of numbers is made upon the ground of the original, already prevailing error, that there are many similar things (but in reality there is nothing similar), at least, that there are things (but there is no "thing"). The supposition of plurality always presumes that there is something which appears frequently, – but here already error reigns, already we imagine beings, unities, which do not exist. Our sensations of space and time are false, for they lead – examined in sequence – to logical contradictions. In all scientific determinations we always reckon inevitably with certain false quantities, but as these quantities are at least constant, as, for instance, our sensation of time and space, the conclusions of science have still perfect accuracy and certainty in their connection with one another; one may continue to build upon them – until that final limit where the erroneous original suppositions, those constant faults, come into conflict with the conclusions, for instance in the doctrine of atoms. There still we always feel ourselves compelled to the acceptance of a "thing" or material "sub-stratum" that is moved, whilst the whole scientific procedure has pursued the very task of resolving everything substantial (material) into motion; here, too, we still separate with our sensation the mover and the moved and cannot get out of this circle, because the belief in things has from immemorial times been bound up with our being. When Kant says, "The understanding does not derive its laws from Nature, but dictates them to her," it is perfectly true with regard to the idea of Nature which we are compelled to associate with her (Nature = World as representation, that is to say as error), but which is the summing up of a number of errors of the understanding. The laws of numbers are entirely inapplicable to a world which is not our representation – these laws obtain only in the human world.

## 20

A Few Steps Back. – A degree of culture, and assuredly a very high one, is attained when man rises above superstitious and religious notions and fears, and, for instance, no longer believes in guardian angels or in original sin, and has also ceased to talk of the salvation of his soul, – if he has attained to this degree of freedom, he has still also to overcome metaphysics with the greatest exertion of his intelligence. Then, however, a *retrogressive movement* is necessary; he must understand the historical justification as well as the psychological in such representations, he must recognise how the greatest advancement of humanity has come therefrom, and how, without such a retrocursive movement, we should have been robbed of the best products of hitherto existing mankind. With regard to philosophical metaphysics, I always see increasing numbers who have attained to the negative goal (that all positive metaphysics is error), but as yet few who climb a few rungs backwards; one ought to look out, perhaps, over the last steps of the ladder, but not try to stand upon them. The most enlightened only succeed so far as to free themselves from metaphysics and look back upon it with superiority, while it is necessary here, too, as in the hippodrome, to turn round the end of the course.

## 21

Conjectural Victory of Scepticism. – For once let the sceptical starting-point be accepted, – granted that there were no other metaphysical world, and all explanations drawn from metaphysics about the only world we know were useless to us, in what light should we then look upon men and things? We can think this out for ourselves, it is useful, even though the question whether anything metaphysical has been scientifically proved by Kant and Schopenhauer were altogether set aside. For it is quite possible, according to historical probability, that some time or other man, as a general rule, may grow *sceptical;* the question will then be this: What form will human society take under the influence of such a mode of thought? Perhaps the *scientific proof* of some metaphysical world or other is already so *difficult* that mankind will never get rid of a certain distrust of it. And when there is distrust of metaphysics, there are on the whole the same results as if it had been directly refuted and *could* no longer be believed in. The historical question with regard to an unmetaphysical frame of mind in mankind remains the same in both cases.

## 22

Unbelief in the "*monumentum Ære Perennius*". – An actual drawback which accompanies the cessation of metaphysical views lies in the fact that the individual looks upon his short span of life too exclusively and receives no stronger incentives to build durable institutions intended to last for centuries, – he himself wishes to pluck the fruit from the tree which he plants, and therefore he no longer plants those trees which require regular care for centuries, and which are destined to afford shade to a long series of generations. For metaphysical views furnish the belief that in them the last conclusive foundation has been given, upon which henceforth all the future of mankind is compelled to settle down and establish itself; the individual furthers his salvation, when, for instance, he founds a church or convent, he thinks it will be reckoned to him and recompensed to him in the eternal life of the soul, it is work for the soul's eternal salvation. Can science also arouse such faith in its results? As a matter of fact, it needs doubt and distrust as its most faithful auxiliaries; nevertheless in the course of time, the sum of inviolable truths – those, namely, which have weathered all the storms of scepticism, and all destructive analysis – may have become so great (in the regimen of health, for instance), that one may determine to found thereupon "eternal" works. For the present the *contrast* between our excited ephemeral existence and the long-winded repose of metaphysical ages still operates too strongly, because the two ages still stand too closely together; the individual man himself now goes through too many inward and outward developments for him to venture to arrange his own lifetime permanently, and once and for all. An entirely modern man, for instance, who is going to build himself a house, has a feeling as if he were going to immure himself alive in a mausoleum.

## 23

The Age of Comparison. – The less men are fettered by tradition, the greater becomes the inward activity of their motives; the greater, again, in proportion thereto, the outward restlessness, the confused flux of mankind, the polyphony of strivings. For whom is there still an absolute compulsion to bind himself and his descendants to one place? For whom is there still anything strictly compulsory? As all styles of arts are imitated simultaneously, so also are all grades and kinds of morality, of customs, of cultures. Such an age obtains its importance because in it the various views of the world, customs, and cultures can be compared and experienced simultaneously, – which was formerly not possible with the always localised sway of every culture, corresponding to the rooting of all artistic styles in place and time. An increased æsthetic feeling will now at last decide amongst so many forms presenting themselves for comparison; it will allow the greater number, that is to say all those rejected by it, to die out. In the same way a selection amongst the forms and customs of the higher moralities is taking place, of which the aim can be nothing else than the downfall of the lower moralities. It is the age of comparison! That is its pride, but more justly also its grief. Let us not be afraid of this grief! Rather will we comprehend as adequately as possible the task our age sets us: posterity will bless us for doing so, – a posterity which knows itself to be as much above the terminated original national cultures as above the culture of comparison, but which looks back with gratitude on both kinds of culture as upon antiquities worthy of veneration.

## 24

The Possibility of Progress. – When a scholar of the ancient culture forswears the company of men who believe in progress, he does quite right. For the greatness and goodness of ancient culture lie behind it, and historical education compels one to admit that they can never be fresh again; an unbearable stupidity or an equally insufferable fanaticism would be necessary to deny this. But men can *consciously* resolve to develop themselves towards a new culture; whilst formerly they only developed unconsciously and by chance, they can now create better conditions for the rise of human beings, for their nourishment, education and instruction; they can administer the earth economically as a whole, and can generally weigh and restrain the powers of man. This new, conscious culture kills the old, which, regarded as a whole, has led an unconscious animal and plant life; it also kills distrust in progress, – progress is *possible.* I must say that it is over-hasty and almost nonsensical to believe that progress must *necessarily* follow; but how could one deny that it is possible? On the other hand, progress in the sense and on the path of the old culture is not even thinkable. Even if romantic fantasy has also constantly used the word "progress" to denote its aims (for instance, circumscribed primitive national cultures), it borrows the picture of it in any case from the past; its thoughts and ideas on this subject are entirely without originality.

## 25

Private and Œcumenical Morality. – Since the belief has ceased that a God directs in general the fate of the world and, in spite of all apparent crookedness in the path of humanity, leads it on gloriously, men themselves must set themselves œcumenical aims embracing the whole earth. The older morality, especially that of Kant, required from the individual actions which were desired from all men, – that was a delightfully naïve thing, as if each one knew off-hand what course of action was beneficial to the whole of humanity, and consequently which actions in general were desirable; it is a theory like that of free trade, taking for granted that the general harmony *must* result of itself according to innate laws of amelioration. Perhaps a future contemplation of the needs of humanity will show that it is by no means desirable that all men should act alike; in the interest of œcumenical aims it might rather be that for whole sections of mankind, special, and perhaps under certain circumstances even evil, tasks would have to be set. In any case, if mankind is not to destroy itself by such a conscious universal rule, there must previously be found, as a scientific standard for œcumenical aims, a *knowledge of the conditions of culture* superior to what has hitherto been attained. Herein lies the enormous task of the great minds of the next century.

**26**

Reaction As Progress. – Now and again there appear rugged, powerful, impetuous, but nevertheless backward-lagging minds which conjure up once more a past phase of mankind; they serve to prove that the new tendencies against which they are working are not yet sufficiently strong, that they still lack something, otherwise they would show better opposition to those exorcisers. Thus, for example, Luther's Reformation bears witness to the fact that in his century all the movements of the freedom of the spirit were still uncertain, tender, and youthful; science could not yet lift up its head. Indeed the whole Renaissance seems like an early spring which is almost snowed under again. But in this century also, Schopenhauer's Metaphysics showed that even now the scientific spirit is not yet strong enough; thus the whole mediæval Christian view of the world and human feeling could celebrate its resurrection in Schopenhauer's doctrine, in spite of the long achieved destruction of all Christian dogmas. There is much science in his doctrine, but it does not dominate it: it is rather the old well-known "metaphysical requirement" that does so. It is certainly one of the greatest and quite invaluable advantages which we gain from Schopenhauer, that he occasionally forces our sensations back into older, mightier modes of contemplating the world and man, to which no other path would so easily lead us. The gain to history and justice is very great, – I do not think that any one would so easily succeed now in doing justice to Christianity and its Asiatic relations without Schopenhauer's assistance, which is specially impossible from the basis of still existing Christianity. Only after this great *success of justice,* only after we have corrected so essential a point as the historical mode of contemplation which the age of enlightenment brought with it, may we again bear onward the banner of enlightenment, the banner with the three names, Petrarch, Erasmus, Voltaire. We have turned reaction into progress.

## 27

A Substitute For Religion. – It is believed that something good is said of philosophy when it is put forward as a substitute for religion for the people. As a matter of fact, in the spiritual economy there is need, at times, of an *intermediary* order of thought: the transition from religion to scientific contemplation is a violent, dangerous leap, which is not to be recommended. To this extent the recommendation is justifiable. But one should eventually learn that the needs which have been satisfied by religion and are now to be satisfied by philosophy are not unchangeable; these themselves can be *weakened* and *eradicated*. Think, for instance, of the Christian's distress of soul, his sighing over inward corruption, his anxiety for salvation, – all notions which originate only in errors of reason and deserve not satisfaction but destruction. A philosophy can serve either to *satisfy* those needs or to *set them aside*; for they are acquired, temporally limited needs, which are based upon suppositions contradictory to those of science. Here, in order to make a transition, *art* is far rather to be employed to relieve the mind overburdened with emotions; for those notions receive much less support from it than from a metaphysical philosophy. It is easier, then, to pass over from art to a really liberating philosophical science.

## 28

Ill-famed Words. – Away with those wearisomely hackneyed terms Optimism and Pessimism! For the occasion for using them becomes less and less from day to day; only the chatterboxes still find them so absolutely necessary. For why in all the world should any one wish to be an optimist unless he had a God to defend who *must* have created the best of worlds if he himself be goodness and perfection, – what thinker, however, still needs the hypothesis of a God? But every occasion for a pessimistic confession of faith is also lacking when one has no interest in being annoyed at the advocates of God (the theologians, or the theologising philosophers), and in energetically defending the opposite view, that evil reigns, that pain is greater than pleasure, that the world is a bungled piece of work, the manifestation of an ill-will to life. But who still bothers about the theologians now – except the theologians? Apart from all theology and its contentions, it is quite clear that the world is not good and not bad (to say nothing of its being the best or the worst), and that the terms "good" and "bad" have only significance with respect to man, and indeed, perhaps, they are not justified even here in the way they are usually employed; in any case we must get rid of both the calumniating and the glorifying conception of the world.

## 29

Intoxicated by the Scent of the Blossoms. – It is supposed that the ship of humanity has always a deeper draught, the heavier it is laden; it is believed that the deeper a man thinks, the more delicately he feels, the higher he values himself, the greater his distance from the other animals, – the more he appears as a genius amongst the animals, – all the nearer will he approach the real essence of the world and its knowledge; this he actually does too, through science, but he *means* to do so still more through his religions and arts. These certainly are blossoms of the world, but by no means any *nearer to the root of the world* than the stalk; it is not possible to understand the nature of things better through them, although almost every one believes he can. *Error* has made man so deep, sensitive, and inventive that he has put forth such blossoms as religions and arts. Pure knowledge could not have been capable of it. Whoever were to unveil for us the essence of the world would give us all the most disagreeable disillusionment. Not the world as thing-in-itself, but the world as representation (as error) is so full of meaning, so deep, so wonderful, bearing happiness and unhappiness in its bosom. This result leads to a philosophy of the logical denial of the world, which, however, can be combined with a practical world-affirming just as well as with its opposite.

## 30

Bad Habits in Reasoning. – The usual false conclusions of mankind are these: a thing exists, therefore it has a right to exist. Here there is inference from the ability to live to its suitability; from its suitability to its rightfulness. Then: an opinion brings happiness; therefore it is the true opinion. Its effect is good; therefore it is itself good and true. To the effect is here assigned the predicate beneficent, good, in the sense of the useful, and the cause is then furnished with the same predicate good, but here in the sense of the logically valid. The inversion of the sentences would read thus: an affair cannot be carried through, or maintained, therefore it is wrong; an opinion causes pain or excites, therefore it is false. The free spirit who learns only too often the faultiness of this mode of reasoning, and has to suffer from its consequences, frequently gives way to the temptation to draw the very opposite conclusions, which, in general, are naturally just as false: an affair cannot be carried through, therefore it is good; an opinion is distressing and disturbing, therefore it is true.

## 31

The Illogical Necessary. – One of those things that may drive a thinker into despair is the recognition of the fact that the illogical is necessary for man, and that out of the illogical comes much that is good. It is so firmly rooted in the passions, in language, in art, in religion, and generally in everything that gives value to life, that it cannot be withdrawn without thereby hopelessly injuring these beautiful things. It is only the all-too-naïve people who can believe that the nature of man can be changed into a purely logical one; but if there were degrees of proximity to this goal, how many things would not have to be lost on this course! Even the most rational man has need of nature again from time to time, *i. e.* his *illogical fundamental attitude* towards all things.

## 32

Injustice Necessary. – All judgments on the value of life are illogically developed, and therefore unjust. The inexactitude of the judgment lies, firstly, in the manner in which the material is presented, namely very imperfectly; secondly, in the manner in which the conclusion is formed out of it; and thirdly, in the fact that every separate element of the material is again the result of vitiated recognition, and this, too, of necessity. For instance, no experience of an individual, however near he may stand to us, can be perfect, so that we could have a logical right to make a complete estimate of him; all estimates are rash, and must be so. Finally, the standard by which we measure, our nature, is not of unalterable dimensions, – we have moods and vacillations, and yet we should have to recognise ourselves as a fixed standard in order to estimate correctly the relation of any thing whatever to ourselves. From this it will, perhaps, follow that we should make no judgments at all; if one could only live without making estimations, without having likes and dislikes! For all dislike is connected with an estimation, as well as all inclination. An impulse towards or away from anything without a feeling that something advantageous is desired, something injurious avoided, an impulse without any kind of conscious valuation of the worth of the aim does not exist in man. We are from the beginning illogical, and therefore unjust beings, *and can recognise this*; it is one of the greatest and most inexplicable discords of existence.

## 33

Error About Life Necessary For Life. – Every belief in the value and worthiness of life is based on vitiated thought; it is only possible through the fact that sympathy for the general life and suffering of mankind is very weakly developed in the individual. Even the rarer people who think outside themselves do not contemplate this general life, but only a limited part of it. If one understands how to direct one's attention chiefly to the exceptions, – I mean to the highly gifted and the rich souls, – if one regards the production of these as the aim of the whole world-development and rejoices in its operation, then one may believe in the value of life, because one thereby *overlooks* the other men – one consequently thinks fallaciously. So too, when one directs one's attention to all mankind, but only considers *one* species of impulses in them, the less egoistical ones, and excuses them with regard to the other instincts, one may then again entertain hopes of mankind in general and believe so far in the value of life, consequently in this case also through fallaciousness of thought. Let one, however, behave in this or that manner: with such behaviour one is an *exception* amongst men. Now, most people bear life without any considerable grumbling, and consequently *believe* in the value of existence, but precisely because each one is solely self-seeking and self-affirming, and does not step out of himself like those exceptions; everything extra-personal is imperceptible to them, or at most seems only a faint shadow. Therefore on this alone is based the value of life for the ordinary everyday man, that he regards himself as more important than the world. The great lack of imagination from which he suffers is the reason why he cannot enter into the feelings of other beings, and therefore sympathises as little as possible with their fate and suffering. He, on the other hand, who really *could* sympathise therewith, would have to despair of the value of life; were he to succeed in comprehending and feeling in himself the general consciousness of mankind, he would collapse with a curse on existence; for mankind as a whole has *no* goals, consequently man, in considering his whole course, cannot find in it his comfort and support, but his despair. If, in all that he does, he considers the final aimlessness of man, his own activity assumes in his eyes the character of wastefulness. But to feel one's self just as much wasted as humanity (and not only as an individual) as we see the single blossom of nature wasted, is a feeling above all other feelings. But who is capable of it? Assuredly only a poet, and poets always know how to console themselves.

## 34

For Tranquillity. – But does not our philosophy thus become a tragedy? Does not truth become hostile to life, to improvement? A question seems to weigh upon our tongue and yet hesitate to make itself heard: whether one *can* consciously remain in untruthfulness? or, supposing one were *obliged* to do this, would not death be preferable? For there is no longer any "must"; morality, in so far as it had any "must" or "shalt", has been destroyed by our mode of contemplation, just as religion has been destroyed. Knowledge can only allow pleasure and pain, benefit and injury to subsist as motives; but how will these motives agree with the sense of truth? They also contain errors (for, as already said, inclination and aversion, and their very incorrect determinations, practically regulate our pleasure and pain). The whole of human life is deeply immersed in untruthfulness; the individual cannot draw it up out of this well, without thereby taking a deep dislike to his whole past, without finding his present motives – those of honour, for instance –

inconsistent, and without opposing scorn and disdain to the passions which conduce to happiness in the future. Is it true that there remains but one sole way of thinking which brings after it despair as a personal experience, as a theoretical result, a philosophy of dissolution, disintegration, and self-destruction? I believe that the decision with regard to the after-effects of the knowledge will be given through the *temperament* of a man; I could imagine another after-effect, just as well as that one described, which is possible in certain natures, by means of which a life would arise much simpler, freer from emotions than is the present one, so that though at first, indeed, the old motives of passionate desire might still have strength from old hereditary habit, they would gradually become weaker under the influence – of purifying knowledge. One would live at last amongst men, and with one's self as with *Nature,* without praise, reproach, or agitation, feasting one's eyes, as if it were a *play,* upon much of which one was formerly afraid. One would be free from the emphasis, and would no longer feel the goading, of the thought that one is not only nature or more than nature. Certainly, as already remarked, a good temperament would be necessary for this, an even, mild, and naturally joyous soul, a disposition which would not always need to be on its guard against spite and sudden outbreaks, and would not convey in its utterances anything of a grumbling or sudden nature, – those well-known vexatious qualities of old dogs and men who have been long chained up. On the contrary, a man from whom the ordinary fetters of life have so far fallen that he continues to live only for the sake of ever better knowledge must be able to renounce without envy and regret: much, indeed almost everything that is precious to other men, he must regard as the *all-sufficing* and the most desirable condition; the free, fearless soaring over men, customs, laws, and the traditional valuations of things. The joy of this condition he imparts willingly, and he *has* perhaps nothing else to impart, – wherein, to be sure, there is more privation and renunciation. If, nevertheless, more is demanded from him, he will point with a friendly shake of his head to his brother, the free man of action, and will perhaps not conceal a little derision, for as regards this "freedom" it is a very peculiar case.

# SECOND DIVISION THE HISTORY OF THE MORAL SENTIMENTS

## 35

Advantages of Psychological Observation. – That reflection on the human, all-too-human – or, according to the learned expression, psychological observation – is one of the means by which one may lighten the burden of life, that exercise in this art produces presence of mind in difficult circumstances, in the midst of tiresome surroundings, even that from the most thorny and unpleasant periods of one's own life one may gather maxims and thereby feel a little better: all this was believed, was known in former centuries. Why was it forgotten by our century, when in Germany at least, even in all Europe, the poverty of psychological observation betrays itself by many signs? Not exactly in novels, tales, and philosophical treatises, – they are the work of exceptional individuals, – rather in the judgments on public events and personalities; but above all there is a lack of the art of psychological analysis and summing-up in every rank of society, in which a great deal is talked about men, but nothing about *man.* Why do we allow the richest and most harmless subject of conversation to escape us? Why are not the great masters of psychological maxims more read? For, without any exaggeration, the educated man in Europe who has read La Rochefoucauld and his kindred in mind and art, is rarely found, and still more rare is he who knows them and does not blame them. It is probable, however, that even this exceptional reader will find much less pleasure in them than the form of this artist should afford him; for even the clearest head is not capable of rightly estimating the art of shaping and polishing maxims unless he has really been brought up to it and has competed in it. Without this practical teaching one deems this shaping and polishing to be easier than it is; one has not a sufficient perception of fitness and charm. For this reason the present readers of maxims find in them a comparatively small pleasure, hardly a mouthful of pleasantness, so that they resemble the people who generally look at cameos, who praise because they cannot love, and are very ready to admire, but still more ready to run away.

## 36

Objection. – Or should there be a counter-reckoning to that theory that places psychological observation amongst the means of charming, curing, and relieving existence? Should one have sufficiently convinced one's self of the unpleasant consequences of this art to divert from it designedly the attention of him who is educating himself in it? As a matter of fact, a certain blind belief in the goodness of human nature, an innate aversion to the analysis of human actions, a kind of shame-facedness with respect to the nakedness of the soul may really be more desirable for the general well-being of a man than that quality, useful in isolated cases, of psychological sharp-sightedness; and perhaps the belief in goodness, in virtuous men and deeds, in an abundance of impersonal goodwill in the world, has made men better inasmuch as it has made them less distrustful. When one imitates Plutarch's heroes with enthusiasm, and turns with disgust from a suspicious examination of the motives for their actions, it is not truth which benefits thereby, but the welfare of human society; the psychological mistake and, generally speaking, the insensibility on this matter helps humanity forwards, while the recognition of truth gains more through the stimulating power of hypothesis than La Rochefoucauld has said in his preface to the first edition of his "*Sentences et maximes morales.*" … *"Ce que le monde nomme vertu n'est d'ordinaire qu'un fantôme formé par nos passions, à qui on donne un nom honnête pour faire impunément ce qu'on veut."* La Rochefoucauld and those other French masters of soul-examination who have lately been joined by a German, the author of *Psychological Observations*[4] resemble good marksmen who again and again hit the bull's-eye; but it is the bull's-eye of human nature. Their art arouses astonishment; but in the end a spectator

[4] Dr. Paul Rée. – J.M.K.

who is not led by the spirit of science, but by humane intentions, will probably execrate an art which appears to implant in the soul the sense of the disparagement and suspicion of mankind.

## 37

Nevertheless. – However it may be with reckoning and counter-reckoning, in the present condition of philosophy the awakening of moral observation is necessary. Humanity can no longer be spared the cruel sight of the psychological dissecting-table with its knives and forceps. For here rules that science which inquires into the origin and history of the so-called moral sentiments, and which, in its progress, has to draw up and solve complicated sociological problems: – the older philosophy knows the latter one not at all, and has always avoided the examination of the origin and history of moral sentiments on any feeble pretext. With what consequences it is now very easy to see, after it has been shown by many examples how the mistakes of the greatest philosophers generally have their starting-point in a wrong explanation of certain human actions and sensations, just as on the ground of an erroneous analysis – for instance, that of the so-called unselfish actions a false ethic is built up; then, to harmonise with this again, religion and mythological confusion are brought in to assist, and finally the shades of these dismal spirits fall also over physics and the general mode of regarding the world. If it is certain, however, that superficiality in psychological observation has laid, and still lays, the most dangerous snares for human judgments and conclusions, then there is need now of that endurance of work which does not grow weary of piling stone upon stone, pebble on pebble; there is need of courage not to be ashamed of such humble work and to turn a deaf ear to scorn. And this is also true, – numberless single observations on the human and all-too-human have first been discovered, and given utterance to, in circles of society which were accustomed to offer sacrifice therewith to a clever desire to please, and not to scientific knowledge, – and the odour of that old home of the moral maxim, a very seductive odour, has attached itself almost inseparably to the whole species, so that on its account the scientific man involuntarily betrays a certain distrust of this species and its earnestness. But it is sufficient to point to the consequences, for already it begins to be seen what results of a serious kind spring from the ground of psychological observation. What, after all, is the principal axiom to which the boldest and coldest thinker, the author of the book *On the Origin of Moral Sensations*[5] has attained by means of his incisive and decisive analyses of human actions? "The moral man," he says, "is no nearer to the intelligible (metaphysical) world than is the physical man." This theory, hardened and sharpened under the hammer-blow of historical knowledge, may some time or other, perhaps in some future period, serve as the axe which is applied to the root of the "metaphysical need" of man, – whether *more* as

[5] Dr. Paul Rée. – J.M.K.

a blessing than a curse to the general welfare it is not easy to say, but in any case as a theory with the most important consequences, at once fruitful and terrible, and looking into the world with that Janus-face which all great knowledge possesses.

## 38

How Far Useful. – It must remain for ever undecided whether psychological observation is advantageous or disadvantageous to man; but it is certain that it is necessary, because science cannot do without it. Science, however, has no consideration for ultimate purposes, any more than Nature has, but just as the latter occasionally achieves things of the greatest suitableness without intending to do so, so also true science, as the *imitator of nature in ideas,* will occasionally and in many ways further the usefulness and welfare of man, —*but also without intending to do so.*

But whoever feels too chilled by the breath of such a reflection has perhaps too little fire in himself; let him look around him meanwhile and he will become aware of illnesses which have need of ice-poultices, and of men who are so "kneaded together" of heat and spirit that they can hardly find an atmosphere that is cold and biting enough. Moreover, as individuals and nations that are too serious have need of frivolities, as others too mobile and excitable have need occasionally of heavily oppressing burdens for the sake of their health, should not we, the more *intellectual* people of this age, that grows visibly more and more inflamed, seize all quenching and cooling means that exist, in order that we may at least remain as constant, harmless, and moderate as we still are, and thus, perhaps, serve some time or other as mirror and self-contemplation for this age?

## 39

The Fable of Intelligible Freedom. – The history of the sentiments by means of which we make a person responsible consists of the following principal phases. First, all single actions are called good or bad without any regard to their motives, but only on account of the useful or injurious consequences which result for the community. But soon the origin of these distinctions is forgotten, and it is deemed that the qualities "good" or "bad" are contained in the action itself without regard to its consequences, by the same error according to which language describes the stone as hard, the tree as green, – with which, in short, the result is regarded as the cause. Then the goodness or badness is implanted in the motive, and the action in itself is looked upon as morally ambiguous. Mankind even goes further, and applies the predicate good or bad no longer to single motives, but to the whole nature of an individual, out of whom the motive grows as the plant grows out of the earth. Thus, in turn, man is made responsible for his operations, then for his actions, then for his motives, and finally for his nature. Eventually it is discovered that even this nature cannot be responsible, inasmuch as it is an absolutely necessary consequence concreted out of the elements and influences of past and present things, – that man, therefore, cannot be made responsible for anything, neither for his nature, nor his motives, nor his actions, nor his effects. It has therewith come to be recognised that the history of moral valuations is at the same time the history of an error, the error of responsibility, which is based upon the error of the freedom of will. Schopenhauer thus decided against it: because certain actions bring ill humour ("consciousness of guilt") in their train, there must be a responsibility; for there would be *no reason* for this ill humour if not only all human actions were not done of necessity, – which is actually the case and also the belief of this philosopher, – but man himself from the same necessity is precisely the *being* that he is – which Schopenhauer denies. From the fact of that ill humour Schopenhauer thinks he can prove a liberty which man must somehow have had, not with regard to actions, but with regard to nature; liberty, therefore, to *be* thus or otherwise, not to *act* thus or otherwise. From the *esse,* the sphere of freedom and responsibility, there results, in his opinion, the *operari,* the sphere of strict causality, necessity, and irresponsibility. This ill humour is apparently directed to the *operari,*– in so far it is erroneous, – but in reality it is directed to the *esse,* which is the deed of a free will, the fundamental cause of the existence of an individual, man becomes that which he *wishes* to be, his will is anterior to his existence. Here the mistaken conclusion is drawn that from the fact of the ill humour, the justification, the reasonable *admissableness* of this ill humour is presupposed; and starting from this mistaken conclusion, Schopenhauer arrives at his fantastic sequence of the so-called intelligible freedom. But the ill humour after the deed is not necessarily reasonable, indeed it is assuredly not reasonable, for it is based upon the erroneous presumption that the action need *not* have inevitably followed. Therefore, it is only because man *believes* himself to be free, not because he is free, that he experiences remorse and pricks of conscience. Moreover, this ill humour is a habit that can be broken off; in many people it is entirely absent in connection with actions where others experience it. It is a very changeable thing, and one which is connected with the development of customs and culture, and probably only existing during a comparatively short period of the world's history. Nobody is responsible for his actions, nobody for his nature; to judge is identical with being unjust. This also applies when an individual judges himself. The theory is as clear as sunlight, and yet every one prefers to go back into the shadow and the untruth, for fear of the consequences.

## 40

The Super-animal. – The beast in us wishes to be deceived; morality is a lie of necessity in order that we may not be torn in pieces by it. Without the errors which lie in the assumption of morality, man would have remained an animal. Thus, however, he has considered himself as something higher and has laid strict laws upon himself. Therefore he hates the grades which have remained nearer to animalness, whereby the former scorn of the slave, as a not-yet-man, is to be explained as a fact.

## 41

The Unchangeable Character. – That the character is unchangeable is not true in a strict sense; this favourite theory means, rather, that during the short lifetime of an individual the new influencing motives cannot penetrate deeply enough to destroy the ingrained marks of many thousands of years. But if one were to imagine a man of eighty thousand years, one would have in him an absolutely changeable character, so that a number of different individuals would gradually develop out of him. The shortness of human life misleads us into forming many erroneous ideas about the qualities of man.

## 42

The Order of Possessions and Morality. – The once-accepted hierarchy of possessions, according as this or the other is coveted by a lower, higher, or highest egoism, now decides what is moral or immoral. To prefer a lesser good (for instance, the gratification of the senses) to a more highly valued good (for instance, health) is accounted immoral, and also to prefer luxury to liberty. The hierarchy of possessions, however, is not fixed and equal at all times; if any one prefers vengeance to justice he is moral according to the standard of an earlier civilisation, but immoral according to the present one. To be "immoral," therefore, denotes that an individual has not felt, or not felt sufficiently strongly, the higher, finer, spiritual motives which have come in with a new culture; it marks one who has remained behind, but only according to the difference of degrees. The order of possessions itself is *not* raised and lowered according to a moral point of view; but each time that it is fixed it supplies the decision as to whether an action is moral or immoral.

## 43

Cruel People As Those Who Have Remained Behind. – People who are cruel nowadays must be accounted for by us as the grades of earlier civilisations which have survived; here are exposed those deeper formations in the mountain of humanity which usually remain concealed. They are backward people whose brains, through all manner of accidents in the course of inheritance, have not been developed in so delicate and manifold a way. They show us what we all *were* and horrify us, but they themselves are as little responsible as is a block of granite for being granite. There must, too, be grooves and twists in our brains which answer to that condition of mind, as in the form of certain human organs there are supposed to be traces of a fish-state. But these grooves and twists are no longer the bed through which the stream of our sensation flows.

## 44

Gratitude and Revenge. – The reason why the powerful man is grateful is this: his benefactor, through the benefit he confers, has mistaken and intruded into the sphere of the powerful man, – now the latter, in return, penetrates into the sphere of the benefactor by the act of gratitude. It is a milder form of revenge. Without the satisfaction of gratitude, the powerful man would have shown himself powerless, and would have been reckoned as such ever after. Therefore every society of the good, which originally meant the powerful, places gratitude amongst the first duties. – Swift propounded the maxim that men were grateful in the same proportion as they were revengeful.

## 45

The Twofold Early History of Good and Evil. – The conception of good and evil has a twofold early history, namely, *once* in the soul of the ruling tribes and castes. Whoever has the power of returning good for good, evil for evil, and really practises requital, and who is, therefore, grateful and revengeful, is called good; whoever is powerless, and unable to requite, is reckoned as bad. As a good man one is reckoned among the "good," a community which has common feelings because the single individuals are bound to one another by the sense of requital. As a bad man one belongs to the "bad," to a party of subordinate, powerless people who have no common feeling. The good are a caste, the bad are a mass like dust. Good and bad have for a long time meant the same thing as noble and base, master and slave. On the other hand, the enemy is not looked upon as evil, he can requite. In Homer the Trojan and the Greek are both good. It is not the one who injures us, but the one who is despicable, who is called bad. Good is inherited in the community of the good; it is impossible that a bad man could spring from such good soil. If, nevertheless, one of the good ones does something which is unworthy of the good, refuge is sought in excuses; the guilt is thrown upon a god, for instance; it is said that he has struck the good man with blindness and madness. —

*Then* in the soul of the oppressed and powerless. Here every *other* man is looked upon as hostile, inconsiderate, rapacious, cruel, cunning, be he noble or base; evil is the distinguishing word for man, even for every conceivable living creature, *e. g.* for a god; human, divine, is the same thing as devilish, evil. The signs of goodness, helpfulness, pity, are looked upon with fear as spite, the prelude to a terrible result, stupefaction and out-witting, – in short, as refined malice. With such a disposition in the individual a community could hardly exist, or at most it could exist only in its crudest form, so that in all places where this conception of good and evil obtains, the downfall of the single individuals, of their tribes and races, is at hand. – Our present civilisation has grown up on the soil of the *ruling* tribes and castes.

## 46

Sympathy Stronger Than Suffering. – There are cases when sympathy is stronger than actual suffering. For instance, we are more pained when one of our friends is guilty of something shameful than when we do it ourselves. For one thing, we have more faith in the purity of his character than he has himself; then our love for him, probably on account of this very faith, is stronger than his love for himself. And even if his egoism suffers more thereby than our egoism, inasmuch as it has to bear more of the bad consequences of his fault, the un-egoistic in us – this word is not to be taken too seriously, but only as a modification of the expression – is more deeply wounded by his guilt than is the un-egoistic in him.

## 47

Hypochondria. – There are people who become hypochondriacal through their sympathy and concern for another person; the kind of sympathy which results therefrom is nothing but a disease. Thus there is also a Christian hypochondria, which afflicts those solitary, religiously-minded people who keep constantly before their eyes the sufferings and death of Christ.

## 48

Economy of Goodness. – Goodness and love, as the most healing herbs and powers in human intercourse, are such costly discoveries that one would wish as much economy as possible to be exercised in the employment of these balsamic means; but this is impossible. The economy of goodness is the dream of the most daring Utopians.

## 49

Goodwill. – Amongst the small, but countlessly frequent and therefore very effective, things to which science should pay more attention than to the great, rare things, is to be reckoned goodwill; I mean that exhibition of a friendly disposition in intercourse, that smiling eye, that clasp of the hand, that cheerfulness with which almost all human actions are usually accompanied. Every teacher, every official, adds this to whatever is his duty; it is the perpetual occupation of humanity, and at the same time the waves of its light, in which everything grows; in the narrowest circle, namely, within the family, life blooms and flourishes only through that goodwill. Kindliness, friendliness, the courtesy of the heart, are ever-flowing streams of un-egoistic impulses, and have given far more powerful assistance to culture than even those much more famous demonstrations which are called pity, mercy, and self-sacrifice. But they are thought little of, and, as a matter of fact, there is not much that is un-egoistic in them. The *sum* of these small doses is nevertheless mighty, their united force is amongst the strongest forces. Thus one finds much more happiness in the world than sad eyes see, if one only reckons rightly, and does not forget all those moments of comfort in which every day is rich, even in the most harried of human lives.

## 50

The Wish to Arouse Pity. – In the most remarkable passage of his auto – portrait (first printed in 1658), La Rochefoucauld assuredly hits the nail on the head when he warns all sensible people against pity, when he advises them to leave that to those orders of the people who have need of passion (because it is not ruled by reason), and to reach the point of helping the suffering and acting energetically in an accident; while pity, according to his (and Plato's) judgment, weakens the soul. Certainly we should *exhibit* pity, but take good care not to *feel* it, for the unfortunate are so *stupid* that to them the exhibition of pity is the greatest good in the world. One can, perhaps, give a more forcible warning against this feeling of pity if one looks upon that need of the unfortunate not exactly as stupidity and lack of intellect, a kind of mental derangement which misfortune brings with it (and as such, indeed, La Rochefoucauld appears to regard it), but as something quite different and more serious. Observe children, who cry and scream *in order* to be pitied, and therefore wait for the moment when they will be noticed; live in intercourse with the sick and mentally oppressed, and ask yourself whether that ready complaining and whimpering, that making a show of misfortune, does not, at bottom, aim at *making the spectators miserable;* the pity which the spectators then exhibit is in so far a consolation for the weak and suffering in that the latter recognise therein that they *possess still one power,* in spite of their weakness, *the power of giving pain.* The unfortunate derives a sort of pleasure from this feeling of superiority, of which the exhibition of pity makes him conscious; his imagination is exalted, he is still powerful enough to give the world pain. Thus the thirst for pity is the thirst for self-gratification, and that, moreover, at the expense of his fellow-men; it shows man in the whole inconsiderateness of his own dear self, but not exactly in his "stupidity," as La Rochefoucauld thinks. In society-talk three-fourths of all questions asked and of all answers given are intended to cause the interlocutor a little pain; for this reason so many people pine for company; it enables them to feel their power. There is a powerful charm of life in such countless but very small doses in which malice makes itself felt, just as goodwill, spread in the same way throughout the world, is the ever-ready means of healing. But are there many honest people who will admit that it is pleasing to give pain? that one not infrequently amuses one's self – and amuses one's self very well – in causing mortifications to others, at least in thought, and firing off at them the grape-shot of petty malice? Most people are too dishonest, and a few are too good, to know anything of this *pudendum* these will always deny that Prosper Mérimée 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.*"

## 51

How Appearance Becomes Actuality. – The actor finally reaches such a point that even in the deepest sorrow he cannot cease from thinking about the impression made by his own person and the general scenic effect; for instance, even at the funeral of his child, he will weep over his own sorrow and its expression like one of his own audience. The hypocrite, who always plays one and the same part, ceases at last to be a hypocrite; for instance, priests, who as young men are generally conscious or unconscious hypocrites, become at last natural, and are then really without any affectation, just priests; or if the father does not succeed so far, perhaps the son does, who makes use of his father's progress and inherits his habits. If any one long and obstinately desires to *appear* something, he finds it difficult at last to *be* anything else. The profession of almost every individual, even of the artist, begins with hypocrisy, with an imitating from without, with a copying of the effective. He who always wears the mask of a friendly expression must eventually obtain a power over well-meaning dispositions without which the expression of friendliness is not to be compelled, – and finally, these, again, obtain a power over him, he *is* well-meaning.

## 52

The Point of Honour in Deception. – In all great deceivers one thing is noteworthy, to which they owe their power. In the actual act of deception, with all their preparations, the dreadful voice, expression, and mien, in the midst of their effective scenery they are overcome by their *belief in themselves* it is this, then, which speaks so wonderfully and persuasively to the spectators. The founders of religions are distinguished from those great deceivers in that they never awake from their condition of self-deception; or at times, but very rarely, they have an enlightened moment when doubt overpowers them; they generally console themselves, however, by ascribing these enlightened moments to the influence of the Evil One. There must be self-deception in order that this and that may *produce* great *effects*. For men believe in the truth of everything that is visibly, strongly believed in.

## 53

The Nominal Degrees of Truth. – One of the commonest mistakes is this: because some one is truthful and honest towards us, he must speak the truth. Thus the child believes in its parents' judgment, the Christian in the assertions of the Founder of the Church. In the same way men refuse to admit that all those things which men defended in former ages with the sacrifice of life and happiness were nothing but errors; it is even said, perhaps, that they were degrees of the truth. But what is really meant is that when a man has honestly believed in something, and has fought and died for his faith, it would really be too *unjust* if he had only been inspired by an error. Such a thing seems a contradiction of eternal justice; therefore the heart of sensitive man ever enunciates against his head the axiom: between moral action and intellectual insight there must absolutely be a necessary connection. It is unfortunately otherwise; for there is no eternal justice.

## 54

Falsehood. – Why do people mostly speak the truth in daily life? – Assuredly not because a god has forbidden falsehood. But, firstly, because it is more convenient, as falsehood requires invention, deceit, and memory. (As Swift says, he who tells a lie is not sensible how great a task he undertakes; for in order to uphold one lie he must invent twenty others.) Therefore, because it is advantageous in upright circumstances to say straight out, "I want this, I have done that," and so on; because, in other words, the path of compulsion and authority is surer than that of cunning. But if a child has been brought up in complicated domestic circumstances, he employs falsehood, naturally and unconsciously says whatever best suits his interests; a sense of truth and a hatred of falsehood are quite foreign and unknown to him, and so he lies in all innocence.

## 55

Throwing Suspicion on Morality For Faith's Sake. – No power can be maintained when it is only represented by hypocrites; no matter how many "worldly" elements the Catholic Church possesses, its strength lies in those still numerous priestly natures who render life hard and full of meaning for themselves, and whose glance and worn bodies speak of nocturnal vigils, hunger, burning prayers, and perhaps even of scourging; these move men and inspire them with fear. What if it were *necessary* to live thus? This is the terrible question which their aspect brings to the lips. Whilst they spread this doubt they always uprear another pillar of their power; even the free-thinker does not dare to withstand such unselfishness with hard words of truth, and to say, "Thyself deceived, deceive not others!" Only the difference of views divides them from him, certainly no difference of goodness or badness; but men generally treat unjustly that which they do not like. Thus we speak of the cunning and the infamous art of the Jesuits, but overlook the self-control which every individual Jesuit practises, and the fact that the lightened manner of life preached by Jesuit books is by no means for their benefit, but for that of the laity. We may even ask whether, with precisely similar tactics and organisation, we enlightened ones would make equally good tools, equally admirable through self-conquest, indefatigableness, and renunciation.

## 56

Victory of Knowledge Over Radical Evil. – It is of great advantage to him who desires to be wise to have witnessed for a time the spectacle of a thoroughly evil and degenerate man; it is false, like the contrary spectacle, but for whole long periods it held the mastery, and its roots have even extended and ramified themselves to us and our world. In order to understand *ourselves* we must understand *it* but then, in order to mount higher we must rise above it. We recognise, then, that there exist no sins in the metaphysical sense; but, in the same sense, also no virtues; we recognise that the entire domain of ethical ideas is perpetually tottering, that there are higher and deeper conceptions of good and evil, of moral and immoral. He who does not desire much more from things than a knowledge of them easily makes peace with his soul, and will make a mistake (or commit a sin, as the world calls it) at the most from ignorance, but hardly from covetousness. He will no longer wish to excommunicate and exterminate desires; but his only, his wholly dominating ambition, to *know* as well as possible at all times, will make him cool and will soften all the savageness in his disposition. Moreover, he has been freed from a number of tormenting conceptions, he has no more feeling at the mention of the words "punishments of hell," "sinfulness," "incapacity for good," he recognises in them only the vanishing shadow-pictures of false views of the world and of life.

## 57

Morality As the Self-disintegration of Man. – A good author, who really has his heart in his work, wishes that some one could come and annihilate him by representing the same thing in a clearer way and answering without more ado the problems therein proposed. The loving girl wishes she could prove the self-sacrificing faithfulness of her love by the unfaithfulness of her beloved. The soldier hopes to die on the field of battle for his victorious fatherland; for his loftiest desires triumph in the victory of his country. The mother gives to the child that of which she deprives herself – sleep, the best food, sometimes her health and fortune. But are all these un-egoistic conditions? Are these deeds of morality *miracles,* because, to use Schopenhauer's expression, they are "impossible and yet performed"? Is it not clear that in all four cases the individual loves *something of himself,* a thought, a desire, a production, better than *anything else of himself;* that he therefore divides his nature and to one part sacrifices all the rest? Is it something *entirely* different when an obstinate man says, "I would rather be shot than move a step out of my way for this man"? The *desire for something* (wish, inclination, longing) is present in all the instances mentioned; to give way to it, with all its consequences, is certainly not "un-egoistic." – In ethics man does not consider himself as *Individuum* but as *dividuum.*

## 58

What One May Promise. – One may promise actions, but no sentiments, for these are involuntary. Whoever promises to love or hate a person, or be faithful to him for ever, promises something which is not within his power; he can certainly promise such actions as are usually the results of love, hate, or fidelity, but which may also spring from other motives; for many ways and motives lead to one and the same action. The promise to love some one for ever is, therefore, really: So long as I love you I will act towards you in a loving way; if I cease to love you, you will still receive the same treatment from me, although inspired by other motives, so that our fellow-men will still be deluded into the belief that our love is unchanged and ever the same. One promises, therefore, the continuation of the semblance of love, when, without self-deception, one speaks vows of eternal love.

## 59

Intellect and Morality. – One must have a good memory to be able to keep a given promise. One must have a strong power of imagination to be able to feel pity. So closely is morality bound to the goodness of the intellect.

## 60

TO WISH FOR REVENGE AND TO TAKE REVENGE. – To have a revengeful thought and to carry it into effect is to have a violent attack of fever, which passes off, however, – but to have a revengeful thought without the strength and courage to carry it out is a chronic disease, a poisoning of body and soul which we have to bear about with us. Morality, which only takes intentions into account, considers the two cases as equal; usually the former case is regarded as the worse (because of the evil consequences which may perhaps result from the deed of revenge). Both estimates are short-sighted.

# 61

The Power of Waiting. – Waiting is so difficult that even great poets have not disdained to take incapability of waiting as the motive for their works. Thus Shakespeare in Othello or Sophocles in Ajax, to whom suicide, had he been able to let his feelings cool down for one day, would no longer have seemed necessary, as the oracle intimated; he would probably have snapped his fingers at the terrible whisperings of wounded vanity, and said to himself, "Who has not already, in my circumstances, mistaken a fool for a hero? Is it something so very extraordinary?" On the contrary, it is something very commonly human; Ajax might allow himself that consolation. Passion will not wait; the tragedy in the lives of great men frequently lies *not* in their conflict with the times and the baseness of their fellow-men, but in their incapacity of postponing their work for a year or two; they cannot wait. In all duels advising friends have one thing to decide, namely whether the parties concerned can still wait awhile; if this is not the case, then a duel is advisable, inasmuch as each of the two says, "Either I continue to live and that other man must die immediately, or *vice versa*." In such case waiting would mean a prolonged suffering of the terrible martyrdom of wounded honour in the face of the insulter, and this may entail more suffering than life is worth.

## 62

Revelling in Vengeance. – Coarser individuals who feel themselves insulted, make out the insult to be as great as possible, and relate the affair in greatly exaggerated language, in order to be able to revel thoroughly in the rarely awakened feelings of hatred and revenge.

## 63

The Value of Disparagement. – In order to maintain their self-respect in their own eyes and a certain thoroughness of action, not a few men, perhaps even the majority, find it absolutely necessary to run down and disparage all their acquaintances. But as mean natures are numerous, and since it is very important whether they possess that thoroughness or lose it, hence —

## 64

The Man in a Passion. – We must beware of one who is in a passion against us as of one who has once sought our life; for the fact that we still live is due to the absence of power to kill, – if looks would suffice, we should have been dead long ago. It is a piece of rough civilisation to force some one into silence by the exhibition of physical savageness and the inspiring of fear. That cold glance which exalted persons employ towards their servants is also a relic of that caste division between man and man, a piece of rough antiquity; women, the preservers of ancient things, have also faithfully retained this *survival* of an ancient habit.

## 65

Whither Honesty Can Lead. – Somebody had the bad habit of occasionally talking quite frankly about the motives of his actions, which were as good and as bad as the motives of most men. He first gave offence, then aroused suspicion, was then gradually excluded from society and declared a social outlaw, until at last justice remembered such an abandoned creature, on occasions when it would otherwise have had no eyes, or would have closed them. The lack of power to hold his tongue concerning the common secret, and the irresponsible tendency to see what no one wishes to see – himself – brought him to a prison and an early death.

## 66

Punishable, But Never Punished. – Our crime against criminals lies in the fact that we treat them like rascals.

## 67

*Sancta Simplicitas* OF VIRTUE. – Every virtue has its privileges; for example, that of contributing its own little faggot to the scaffold of every condemned man.

## 68

Morality and Consequences. – It is not only the spectators of a deed who frequently judge of its morality or immorality according to its consequences, but the doer of the deed himself does so. For the motives and intentions are seldom sufficiently clear and simple, and sometimes memory itself seems clouded by the consequences of the deed, so that one ascribes the deed to false motives or looks upon unessential motives as essential. Success often gives an action the whole honest glamour of a good conscience; failure casts the shadow of remorse over the most estimable deed. Hence arises the well-known practice of the politician, who thinks, "Only grant me success, with that I bring all honest souls over to my side and make myself honest in my own eyes." In the same way success must replace a better argument. Many educated people still believe that the triumph of Christianity over Greek philosophy is a proof of the greater truthfulness of the former, – although in this case it is only the coarser and more powerful that has triumphed over the more spiritual and delicate. Which possesses the greater truth may be seen from the fact that the awakening sciences have agreed with Epicurus' philosophy on point after point, but on point after point have rejected Christianity.

## 69

Love and Justice. – Why do we over-estimate love to the disadvantage of justice, and say the most beautiful things about it, as if it were something very much higher than the latter? Is it not visibly more stupid than justice? Certainly, but precisely for that reason all the *pleasanter* for every one. It is blind, and possesses an abundant cornucopia, out of which it distributes its gifts to all, even if they do not deserve them, even if they express no thanks for them. It is as impartial as the rain, which, according to the Bible and experience, makes not only the unjust, but also occasionally the just wet through to the skin.

## 70

Execution. – How is it that every execution offends us more than does a murder? It is the coldness of the judges, the painful preparations, the conviction that a human being is here being used as a warning to scare others. For the guilt is not punished, even if it existed – it lies with educators, parents, surroundings, in ourselves, not in the murderer – I mean the determining circumstances.

## 71

Hope. – Pandora brought the box of ills and opened it. It was the gift of the gods to men, outwardly a beautiful and seductive gift, and called the Casket of Happiness. Out of it flew all the evils, living winged creatures, thence they now circulate and do men injury day and night. One single evil had not yet escaped from the box, and by the will of Zeus Pandora closed the lid and it remained within. Now for ever man has the casket of happiness in his house and thinks he holds a great treasure; it is at his disposal, he stretches out his hand for it whenever he desires; for he does not know the box which Pandora brought was the casket of evil, and he believes the ill which remains within to be the greatest blessing, – it is hope. Zeus did not wish man, however much he might be tormented by the other evils, to fling away his life, but to go on letting himself be tormented again and again. Therefore he gives man hope, – in reality it is the worst of all evils, because it prolongs the torments of man.

## 72

The Degree of Moral Inflammability Unknown. – According to whether we have or have not had certain disturbing views and impressions – for instance, an unjustly executed, killed, or martered father; a faithless wife; a cruel hostile attack – it depends whether our passions reach fever heat and influence our whole life or not. No one knows to what he may be driven by circumstances, pity, or indignation; he does not know the degree of his own inflammability. Miserable little circumstances make us miserable; it is generally not the quantity of experiences, but their quality, on which lower and higher man depends, in good and evil.

## 73

The Martyr in Spite of Himself. – There was a man belonging to a party who was too nervous and cowardly ever to contradict his comrades; they made use of him for everything, they demanded everything from him, because he was more afraid of the bad opinion of his companions than of death itself; his was a miserable, feeble soul. They recognised this, and on the ground of these qualities they made a hero of him, and finally even a martyr. Although the coward inwardly always said No, with his lips he always said Yes, even on the scaffold, when he was about to die for the opinions of his party; for beside him stood one of his old companions, who so tyrannised over him by word and look that he really suffered death in the most respectable manner, and has ever since been celebrated as a martyr and a great character.

**74**

I the Every-day Standard. – One will seldom go wrong if one attributes extreme actions to vanity, average ones to habit, and petty ones to fear.

**75**

Misunderstanding Concerning Virtue. – Whoever has known immorality in connection with pleasure, as is the case with a man who has a pleasure-seeking youth behind him, imagines that virtue must be connected with absence of pleasure. – Whoever, on the contrary, has been much plagued by his passions and vices, longs to find in virtue peace and the soul's happiness. Hence it is possible for two virtuous persons not to understand each other at all.

## 76

The Ascetic. – The ascetic makes a necessity of virtue.

## 77

Transferring Honour from the Person to the Thing. – Deeds of love and sacrifice for the benefit of one's neighbour are generally honoured, wherever they are manifested. Thereby we multiply the valuation of things which are thus loved, or for which we sacrifice ourselves, although perhaps they are not worth much in themselves. A brave army is convinced of the cause for which it fights.

## 78

Ambition a Substitute For the Moral Sense. – The moral sense must not be lacking in those natures which have no ambition. The ambitious manage without it, with almost the same results. For this reason the sons of unpretentious, unambitious families, when once they lose the moral sense, generally degenerate very quickly into complete scamps.

## 79

Vanity Enriches. – How poor would be the human mind without vanity! Thus, however, it resembles a well-stocked and constantly replenished bazaar which attracts buyers of every kind. There they can find almost everything, obtain almost everything, provided that they bring the right sort of coin, namely admiration.

## 80

Old Age and Death. – Apart from the commands of religion, the question may well be asked, Why is it more worthy for an old man who feels his powers decline, to await his slow exhaustion and extinction than with full consciousness to set a limit to his life? Suicide in this case is a perfectly natural, obvious action, which should justly arouse respect as a triumph of reason, and did arouse it in those times when the heads of Greek philosophy and the sturdiest patriots used to seek death through suicide. The seeking, on the contrary, to prolong existence from day to day, with anxious consultation of doctors and painful mode of living, without the power of drawing nearer to the actual aim of life, is far less worthy. Religion is rich in excuses to reply to the demand for suicide, and thus it ingratiates itself with those who wish to cling to life.

## 81

Errors of the Sufferer and the Doer. – When a rich man deprives a poor man of a possession (for instance, a prince taking the sweetheart of a plebeian), an error arises in the mind of the poor man; he thinks that the rich man must be utterly infamous to take away from him the little that he has. But the rich man does not estimate so highly the value of a *single* possession, because he is accustomed to have many; hence he cannot imagine himself in the poor man's place, and does not commit nearly so great a wrong as the latter supposes. They each have a mistaken idea of the other. The injustice of the powerful, which, more than anything else, rouses indignation in history, is by no means so great as it appears. Alone the mere inherited consciousness of being a higher creation, with higher claims, produces a cold temperament, and leaves the conscience quiet; we all of us feel no injustice when the difference is very great between ourselves and another creature, and kill a fly, for instance, without any pricks of conscience. Therefore it was no sign of badness in Xerxes (whom even all Greeks describe as superlatively noble) when he took a son away from his father and had him cut in pieces, because he had expressed a nervous, ominous distrust of the whole campaign; in this case the individual is put out of the way like an unpleasant insect; he is too lowly to be allowed any longer to cause annoyance to a ruler of the world. Yes, every cruel man is not so cruel as the ill-treated one imagines the idea of pain is not the same as its endurance. It is the same thing in the case of unjust judges, of the journalist who leads public opinion astray by small dishonesties. In all these cases cause and effect are surrounded by entirely different groups of feelings and thoughts; yet one unconsciously takes it for granted that doer and sufferer think and feel alike, and according to this supposition we measure the guilt of the one by the pain of the other.

## 82

The Skin of the Soul. – As the bones, flesh, entrails, and blood-vessels are enclosed within a skin, which makes the aspect of man endurable, so the emotions and passions of the soul are enwrapped with vanity, – it is the skin of the soul.

## 83

The Sleep of Virtue. – When virtue has slept, it will arise again all the fresher.

## 84

The Refinement of Shame. – People are not ashamed to think something foul, but they are ashamed when they think these foul thoughts are attributed to them.

## 85

Malice Is Rare. – Most people are far too much occupied with themselves to be malicious.

## 86

The Tongue in the Balance. – We praise or blame according as the one or the other affords more opportunity for exhibiting our power of judgment.

## 87

St. Luke Xviii. 14, Improved. – He that humbleth himself wishes to be exalted.

## 88

The Prevention of Suicide. – There is a certain right by which we may deprive a man of life, but none by which we may deprive him of death; this is mere cruelty.

## 89

Vanity. – We care for the good opinion of men, firstly because they are useful to us, and then because we wish to please them (children their parents, pupils their teachers, and well-meaning people generally their fellow-men). Only where the good opinion of men is of importance to some one, apart from the advantage thereof or his wish to please, can we speak of vanity. In this case the man wishes to please himself, but at the expense of his fellow-men, either by misleading them into holding a false opinion about him, or by aiming at a degree of "good opinion" which must be painful to every one else (by arousing envy). The individual usually wishes to corroborate the opinion he holds of himself by the opinion of others, and to strengthen it in his own eyes; but the strong habit of authority – a habit as old as man himself – induces many to support by authority their belief in themselves: that is to say, they accept it first from others; they trust the judgment of others more than their own. The interest in himself, the wish to please himself, attains to such a height in a vain man that he misleads others into having a false, all too elevated estimation of him, and yet nevertheless sets store by their authority, – thus causing an error and yet believing in it. It must be confessed, therefore, that vain people do not wish to please others so much as themselves, and that they go so far therein as to neglect their advantage, for they often endeavour to prejudice their fellow-men unfavourably, inimicably, enviously, consequently injuriously against themselves, merely in order to have pleasure in themselves, personal pleasure.

## 90

The Limits of Human Love. – A man who has declared that another is an idiot and a bad companion, is angry when the latter eventually proves himself to be otherwise.

## 91

*Moralité Larmoyante.*– What a great deal of pleasure morality gives! Only think what a sea of pleasant tears has been shed over descriptions of noble and unselfish deeds! This charm of life would vanish if the belief in absolute irresponsibility were to obtain supremacy.

## 92

The Origin of Justice. – Justice (equity) has, its origin amongst powers which are fairly equal, as Thucydides (in the terrible dialogue between the Athenian and Melian ambassadors) rightly comprehended: that is to say, where there is no clearly recognisable supremacy, and where a conflict would be useless and would injure both sides, there arises the thought of coming to an understanding and settling the opposing claims; the character of *exchange* is the primary character of justice. Each party satisfies the other, as each obtains what he values more than the other. Each one receives that which he desires, as his own henceforth, and whatever is desired is received in return. Justice, therefore, is recompense and exchange based on the hypothesis of a fairly equal degree of power, – thus, originally, revenge belongs to the province of justice, it is an exchange. Also gratitude. – Justice naturally is based on the point of view of a judicious self-preservation, on the egoism, therefore, of that reflection, "Why should I injure myself uselessly and perhaps not attain my aim after all?" So much about the *origin* of justice. Because man, according to his intellectual custom, has *forgotten* the original purpose of so-called just and reasonable actions, and particularly because for hundreds of years children have been taught to admire and imitate such actions, the idea has gradually arisen that such an action is un-egoistic; upon this idea, however, is based the high estimation in which it is held: which, moreover, like all valuations, is constantly growing, for something that is valued highly is striven after, imitated, multiplied, and increases, because the value of the output of toil and enthusiasm of each individual is added to the value of the thing itself. How little moral would the world look without this forgetfulness! A poet might say that God had placed forgetfulness as door-keeper in the temple of human dignity.

# Конец ознакомительного фрагмента.