

**ФРИДРИХ  
ВИЛЬГЕЛЬМ  
НИЦШЕ**

BEYOND GOOD AND EVIL

Фридрих Ницше

**Beyond Good and Evil**

«Public Domain»

**Ницше Ф. В.**

Beyond Good and Evil / Ф. В. Ницше — «Public Domain»,

## Содержание

PREFACE	5
CHAPTER I. PREJUDICES OF PHILOSOPHERS	7
CHAPTER II. THE FREE SPIRIT	17
CHAPTER III. THE RELIGIOUS MOOD	26
Конец ознакомительного фрагмента.	27

# Friedrich Wilhelm Nietzsche

## Beyond Good and Evil

### PREFACE

SUPPOSING that Truth is a woman – what then? Is there not ground for suspecting that all philosophers, in so far as they have been dogmatists, have failed to understand women – that the terrible seriousness and clumsy importunity with which they have usually paid their addresses to Truth, have been unskilled and unseemly methods for winning a woman? Certainly she has never allowed herself to be won; and at present every kind of dogma stands with sad and discouraged mien – IF, indeed, it stands at all! For there are scoffers who maintain that it has fallen, that all dogma lies on the ground – nay more, that it is at its last gasp. But to speak seriously, there are good grounds for hoping that all dogmatizing in philosophy, whatever solemn, whatever conclusive and decided airs it has assumed, may have been only a noble puerilism and tyronism; and probably the time is at hand when it will be once and again understood WHAT has actually sufficed for the basis of such imposing and absolute philosophical edifices as the dogmatists have hitherto reared: perhaps some popular superstition of immemorial time (such as the soul-superstition, which, in the form of subject- and ego-superstition, has not yet ceased doing mischief): perhaps some play upon words, a deception on the part of grammar, or an audacious generalization of very restricted, very personal, very human – all-too-human facts. The philosophy of the dogmatists, it is to be hoped, was only a promise for thousands of years afterwards, as was astrology in still earlier times, in the service of which probably more labour, gold, acuteness, and patience have been spent than on any actual science hitherto: we owe to it, and to its "super-terrestrial" pretensions in Asia and Egypt, the grand style of architecture. It seems that in order to inscribe themselves upon the heart of humanity with everlasting claims, all great things have first to wander about the earth as enormous and awe-inspiring caricatures: dogmatic philosophy has been a caricature of this kind – for instance, the Vedanta doctrine in Asia, and Platonism in Europe. Let us not be ungrateful to it, although it must certainly be confessed that the worst, the most tiresome, and the most dangerous of errors hitherto has been a dogmatist error – namely, Plato's invention of Pure Spirit and the Good in Itself. But now when it has been surmounted, when Europe, rid of this nightmare, can again draw breath freely and at least enjoy a healthier – sleep, we, WHOSE DUTY IS WAKEFULNESS ITSELF, are the heirs of all the strength which the struggle against this error has fostered. It amounted to the very inversion of truth, and the denial of the PERSPECTIVE – the fundamental condition – of life, to speak of Spirit and the Good as Plato spoke of them; indeed one might ask, as a physician: "How did such a malady attack that finest product of antiquity, Plato? Had the wicked Socrates really corrupted him? Was Socrates after all a corrupter of youths, and deserved his hemlock?" But the struggle against Plato, or – to speak plainer, and for the "people" – the struggle against the ecclesiastical oppression of millenniums of Christianity (FOR CHRISTIANITY IS PLATONISM FOR THE "PEOPLE"), produced in Europe a magnificent tension of soul, such as had not existed anywhere previously; with such a tensely strained bow one can now aim at the furthest goals. As a matter of fact, the European feels this tension as a state of distress, and twice attempts have been made in grand style to unbend the bow: once by means of Jesuitism, and the second time by means of democratic enlightenment – which, with the aid of liberty of the press and newspaper-reading, might, in fact, bring it about that the spirit would not so easily find itself in "distress"! (The Germans invented gunpowder – all credit to them! but they again made things square – they invented printing.) But we, who are neither Jesuits, nor democrats, nor even sufficiently Germans, we GOOD EUROPEANS, and free, VERY free spirits – we have it

still, all the distress of spirit and all the tension of its bow! And perhaps also the arrow, the duty, and, who knows? THE GOAL TO AIM AT...

Sils Maria Upper Engadine, JUNE, 1885.

## CHAPTER I. PREJUDICES OF PHILOSOPHERS

1. The Will to Truth, which is to tempt us to many a hazardous enterprise, the famous Truthfulness of which all philosophers have hitherto spoken with respect, what questions has this Will to Truth not laid before us! What strange, perplexing, questionable questions! It is already a long story; yet it seems as if it were hardly commenced. Is it any wonder if we at last grow distrustful, lose patience, and turn impatiently away? That this Sphinx teaches us at last to ask questions ourselves? WHO is it really that puts questions to us here? WHAT really is this "Will to Truth" in us? In fact we made a long halt at the question as to the origin of this Will – until at last we came to an absolute standstill before a yet more fundamental question. We inquired about the VALUE of this Will. Granted that we want the truth: WHY NOT RATHER untruth? And uncertainty? Even ignorance? The problem of the value of truth presented itself before us – or was it we who presented ourselves before the problem? Which of us is the Oedipus here? Which the Sphinx? It would seem to be a rendezvous of questions and notes of interrogation. And could it be believed that it at last seems to us as if the problem had never been propounded before, as if we were the first to discern it, get a sight of it, and RISK RAISING it? For there is risk in raising it, perhaps there is no greater risk.

2. "HOW COULD anything originate out of its opposite? For example, truth out of error? or the Will to Truth out of the will to deception? or the generous deed out of selfishness? or the pure sun-bright vision of the wise man out of covetousness? Such genesis is impossible; whoever dreams of it is a fool, nay, worse than a fool; things of the highest value must have a different origin, an origin of THEIR own – in this transitory, seductive, illusory, paltry world, in this turmoil of delusion and cupidity, they cannot have their source. But rather in the lap of Being, in the intransitory, in the concealed God, in the 'Thing-in-itself – THERE must be their source, and nowhere else!' – This mode of reasoning discloses the typical prejudice by which metaphysicians of all times can be recognized, this mode of valuation is at the back of all their logical procedure; through this "belief" of theirs, they exert themselves for their "knowledge," for something that is in the end solemnly christened "the Truth." The fundamental belief of metaphysicians is THE BELIEF IN ANTITHESES OF VALUES. It never occurred even to the wariest of them to doubt here on the very threshold (where doubt, however, was most necessary); though they had made a solemn vow, "DE OMNIBUS DUBITANDUM." For it may be doubted, firstly, whether antitheses exist at all; and secondly, whether the popular valuations and antitheses of value upon which metaphysicians have set their seal, are not perhaps merely superficial estimates, merely provisional perspectives, besides being probably made from some corner, perhaps from below – "frog perspectives," as it were, to borrow an expression current among painters. In spite of all the value which may belong to the true, the positive, and the unselfish, it might be possible that a higher and more fundamental value for life generally should be assigned to pretence, to the will to delusion, to selfishness, and cupidity. It might even be possible that WHAT constitutes the value of those good and respected things, consists precisely in their being insidiously related, knotted, and crocheted to these evil and apparently opposed things – perhaps even in being essentially identical with them. Perhaps! But who wishes to concern himself with such dangerous "Perhapses"! For that investigation one must await the advent of a new order of philosophers, such as will have other tastes and inclinations, the reverse of those hitherto prevalent – philosophers of the dangerous "Perhaps" in every sense of the term. And to speak in all seriousness, I see such new philosophers beginning to appear.

3. Having kept a sharp eye on philosophers, and having read between their lines long enough, I now say to myself that the greater part of conscious thinking must be counted among the instinctive functions, and it is so even in the case of philosophical thinking; one has here to learn anew, as one learned anew about heredity and "innateness." As little as the act of birth comes into consideration in the whole process and procedure of heredity, just as little is "being-conscious" OPPOSED to the

instinctive in any decisive sense; the greater part of the conscious thinking of a philosopher is secretly influenced by his instincts, and forced into definite channels. And behind all logic and its seeming sovereignty of movement, there are valuations, or to speak more plainly, physiological demands, for the maintenance of a definite mode of life. For example, that the certain is worth more than the uncertain, that illusion is less valuable than "truth" – such valuations, in spite of their regulative importance for US, might notwithstanding be only superficial valuations, special kinds of *niaiserie*, such as may be necessary for the maintenance of beings such as ourselves. Supposing, in effect, that man is not just the "measure of things."

4. The falseness of an opinion is not for us any objection to it: it is here, perhaps, that our new language sounds most strangely. The question is, how far an opinion is life-furthering, life-preserving, species-preserving, perhaps species-rearing, and we are fundamentally inclined to maintain that the falsest opinions (to which the synthetic judgments a priori belong), are the most indispensable to us, that without a recognition of logical fictions, without a comparison of reality with the purely IMAGINED world of the absolute and immutable, without a constant counterfeiting of the world by means of numbers, man could not live – that the renunciation of false opinions would be a renunciation of life, a negation of life. TO RECOGNISE UNTRUTH AS A CONDITION OF LIFE; that is certainly to impugn the traditional ideas of value in a dangerous manner, and a philosophy which ventures to do so, has thereby alone placed itself beyond good and evil.

5. That which causes philosophers to be regarded half-distrustfully and half-mockingly, is not the oft-repeated discovery how innocent they are – how often and easily they make mistakes and lose their way, in short, how childish and childlike they are, – but that there is not enough honest dealing with them, whereas they all raise a loud and virtuous outcry when the problem of truthfulness is even hinted at in the remotest manner. They all pose as though their real opinions had been discovered and attained through the self-evolving of a cold, pure, divinely indifferent dialectic (in contrast to all sorts of mystics, who, fairer and foolisher, talk of "inspiration"), whereas, in fact, a prejudiced proposition, idea, or "suggestion," which is generally their heart's desire abstracted and refined, is defended by them with arguments sought out after the event. They are all advocates who do not wish to be regarded as such, generally astute defenders, also, of their prejudices, which they dub "truths," – and VERY far from having the conscience which bravely admits this to itself, very far from having the good taste of the courage which goes so far as to let this be understood, perhaps to warn friend or foe, or in cheerful confidence and self-ridicule. The spectacle of the Tartuffery of old Kant, equally stiff and decent, with which he entices us into the dialectic by-ways that lead (more correctly mislead) to his "categorical imperative" – makes us fastidious ones smile, we who find no small amusement in spying out the subtle tricks of old moralists and ethical preachers. Or, still more so, the hocus-pocus in mathematical form, by means of which Spinoza has, as it were, clad his philosophy in mail and mask – in fact, the "love of HIS wisdom," to translate the term fairly and squarely – in order thereby to strike terror at once into the heart of the assailant who should dare to cast a glance on that invincible maiden, that Pallas Athene: – how much of personal timidity and vulnerability does this masquerade of a sickly recluse betray!

6. It has gradually become clear to me what every great philosophy up till now has consisted of – namely, the confession of its originator, and a species of involuntary and unconscious autobiography; and moreover that the moral (or immoral) purpose in every philosophy has constituted the true vital germ out of which the entire plant has always grown. Indeed, to understand how the abstrusest metaphysical assertions of a philosopher have been arrived at, it is always well (and wise) to first ask oneself: "What morality do they (or does he) aim at?" Accordingly, I do not believe that an "impulse to knowledge" is the father of philosophy; but that another impulse, here as elsewhere, has only made use of knowledge (and mistaken knowledge!) as an instrument. But whoever considers the fundamental impulses of man with a view to determining how far they may have here acted as INSPIRING GENII (or as demons and cobolds), will find that they have all practiced philosophy at



one time or another, and that each one of them would have been only too glad to look upon itself as the ultimate end of existence and the legitimate LORD over all the other impulses. For every impulse is imperious, and as SUCH, attempts to philosophize. To be sure, in the case of scholars, in the case of really scientific men, it may be otherwise – "better," if you will; there there may really be such a thing as an "impulse to knowledge," some kind of small, independent clock-work, which, when well wound up, works away industriously to that end, WITHOUT the rest of the scholarly impulses taking any material part therein. The actual "interests" of the scholar, therefore, are generally in quite another direction – in the family, perhaps, or in money-making, or in politics; it is, in fact, almost indifferent at what point of research his little machine is placed, and whether the hopeful young worker becomes a good philologist, a mushroom specialist, or a chemist; he is not CHARACTERISED by becoming this or that. In the philosopher, on the contrary, there is absolutely nothing impersonal; and above all, his morality furnishes a decided and decisive testimony as to WHO HE IS, – that is to say, in what order the deepest impulses of his nature stand to each other.

7. How malicious philosophers can be! I know of nothing more stinging than the joke Epicurus took the liberty of making on Plato and the Platonists; he called them Dionysiokolakes. In its original sense, and on the face of it, the word signifies "Flatterers of Dionysius" – consequently, tyrants' accessories and lick-spittles; besides this, however, it is as much as to say, "They are all ACTORS, there is nothing genuine about them" (for Dionysiokolax was a popular name for an actor). And the latter is really the malignant reproach that Epicurus cast upon Plato: he was annoyed by the grandiose manner, the mise en scene style of which Plato and his scholars were masters – of which Epicurus was not a master! He, the old school-teacher of Samos, who sat concealed in his little garden at Athens, and wrote three hundred books, perhaps out of rage and ambitious envy of Plato, who knows! Greece took a hundred years to find out who the garden-god Epicurus really was. Did she ever find out?

8. There is a point in every philosophy at which the "conviction" of the philosopher appears on the scene; or, to put it in the words of an ancient mystery:

*Adventavit asinus, Pulcher et fortissimus.*

9. You desire to LIVE "according to Nature"? Oh, you noble Stoics, what fraud of words! Imagine to yourselves a being like Nature, boundlessly extravagant, boundlessly indifferent, without purpose or consideration, without pity or justice, at once fruitful and barren and uncertain: imagine to yourselves INDIFFERENCE as a power – how COULD you live in accordance with such indifference? To live – is not that just endeavouring to be otherwise than this Nature? Is not living valuing, preferring, being unjust, being limited, endeavouring to be different? And granted that your imperative, "living according to Nature," means actually the same as "living according to life" – how could you do DIFFERENTLY? Why should you make a principle out of what you yourselves are, and must be? In reality, however, it is quite otherwise with you: while you pretend to read with rapture the canon of your law in Nature, you want something quite the contrary, you extraordinary stage-players and self-deluders! In your pride you wish to dictate your morals and ideals to Nature, to Nature herself, and to incorporate them therein; you insist that it shall be Nature "according to the Stoa," and would like everything to be made after your own image, as a vast, eternal glorification and generalism of Stoicism! With all your love for truth, you have forced yourselves so long, so persistently, and with such hypnotic rigidity to see Nature FALSELY, that is to say, Stoically, that you are no longer able to see it otherwise – and to crown all, some unfathomable superciliousness gives you the Bedlamite hope that BECAUSE you are able to tyrannize over yourselves – Stoicism is self-tyranny – Nature will also allow herself to be tyrannized over: is not the Stoic a PART of Nature?.. But this is an old and everlasting story: what happened in old times with the Stoics still happens today, as soon as ever a philosophy begins to believe in itself. It always creates the world in its own image; it cannot do otherwise; philosophy is this tyrannical impulse itself, the most spiritual Will to Power, the will to "creation of the world," the will to the causa prima.

10. The eagerness and subtlety, I should even say craftiness, with which the problem of "the real and the apparent world" is dealt with at present throughout Europe, furnishes food for thought and attention; and he who hears only a "Will to Truth" in the background, and nothing else, cannot certainly boast of the sharpest ears. In rare and isolated cases, it may really have happened that such a Will to Truth – a certain extravagant and adventurous pluck, a metaphysician's ambition of the forlorn hope – has participated therein: that which in the end always prefers a handful of "certainty" to a whole cartload of beautiful possibilities; there may even be puritanical fanatics of conscience, who prefer to put their last trust in a sure nothing, rather than in an uncertain something. But that is Nihilism, and the sign of a despairing, mortally wearied soul, notwithstanding the courageous bearing such a virtue may display. It seems, however, to be otherwise with stronger and livelier thinkers who are still eager for life. In that they side AGAINST appearance, and speak superciliously of "perspective," in that they rank the credibility of their own bodies about as low as the credibility of the ocular evidence that "the earth stands still," and thus, apparently, allowing with complacency their securest possession to escape (for what does one at present believe in more firmly than in one's body?), – who knows if they are not really trying to win back something which was formerly an even securer possession, something of the old domain of the faith of former times, perhaps the "immortal soul," perhaps "the old God," in short, ideas by which they could live better, that is to say, more vigorously and more joyously, than by "modern ideas"? There is DISTRUST of these modern ideas in this mode of looking at things, a disbelief in all that has been constructed yesterday and today; there is perhaps some slight admixture of satiety and scorn, which can no longer endure the BRIC-A-BRAC of ideas of the most varied origin, such as so-called Positivism at present throws on the market; a disgust of the more refined taste at the village-fair motley and patchiness of all these reality-philosophasters, in whom there is nothing either new or true, except this motley. Therein it seems to me that we should agree with those skeptical anti-realists and knowledge-microscopists of the present day; their instinct, which repels them from MODERN reality, is unrefuted... what do their retrograde by-paths concern us! The main thing about them is NOT that they wish to go "back," but that they wish to get AWAY therefrom. A little MORE strength, swing, courage, and artistic power, and they would be OFF – and not back!

11. It seems to me that there is everywhere an attempt at present to divert attention from the actual influence which Kant exercised on German philosophy, and especially to ignore prudently the value which he set upon himself. Kant was first and foremost proud of his Table of Categories; with it in his hand he said: "This is the most difficult thing that could ever be undertaken on behalf of metaphysics." Let us only understand this "could be"! He was proud of having DISCOVERED a new faculty in man, the faculty of synthetic judgment a priori. Granting that he deceived himself in this matter; the development and rapid flourishing of German philosophy depended nevertheless on his pride, and on the eager rivalry of the younger generation to discover if possible something – at all events "new faculties" – of which to be still prouder! – But let us reflect for a moment – it is high time to do so. "How are synthetic judgments a priori POSSIBLE?" Kant asks himself – and what is really his answer? "BY MEANS OF A MEANS (faculty)" – but unfortunately not in five words, but so circumstantially, imposingly, and with such display of German profundity and verbal flourishes, that one altogether loses sight of the comical niaiserie allemande involved in such an answer. People were beside themselves with delight over this new faculty, and the jubilation reached its climax when Kant further discovered a moral faculty in man – for at that time Germans were still moral, not yet dabbling in the "Politics of hard fact." Then came the honeymoon of German philosophy. All the young theologians of the Tübingen institution went immediately into the groves – all seeking for "faculties." And what did they not find – in that innocent, rich, and still youthful period of the German spirit, to which Romanticism, the malicious fairy, piped and sang, when one could not yet distinguish between "finding" and "inventing"! Above all a faculty for the "transcendental"; Schelling christened it, intellectual intuition, and thereby gratified the most earnest longings of the naturally

pious-inclined Germans. One can do no greater wrong to the whole of this exuberant and eccentric movement (which was really youthfulness, notwithstanding that it disguised itself so boldly, in hoary and senile conceptions), than to take it seriously, or even treat it with moral indignation. Enough, however – the world grew older, and the dream vanished. A time came when people rubbed their foreheads, and they still rub them today. People had been dreaming, and first and foremost – old Kant. "By means of a means (faculty)" – he had said, or at least meant to say. But, is that – an answer? An explanation? Or is it not rather merely a repetition of the question? How does opium induce sleep? "By means of a means (faculty)," namely the *virtus dormitiva*, replies the doctor in Moliere,

Quia est in eo virtus dormitiva,  
Cujus est natura sensus assoupire.

But such replies belong to the realm of comedy, and it is high time to replace the Kantian question, "How are synthetic judgments a *PRIORI* possible?" by another question, "Why is belief in such judgments necessary?" – in effect, it is high time that we should understand that such judgments must be believed to be true, for the sake of the preservation of creatures like ourselves; though they still might naturally be false judgments! Or, more plainly spoken, and roughly and readily – synthetic judgments a priori should not "be possible" at all; we have no right to them; in our mouths they are nothing but false judgments. Only, of course, the belief in their truth is necessary, as plausible belief and ocular evidence belonging to the perspective view of life. And finally, to call to mind the enormous influence which "German philosophy" – I hope you understand its right to inverted commas (goosefeet)? – has exercised throughout the whole of Europe, there is no doubt that a certain *VIRTUS DORMITIVA* had a share in it; thanks to German philosophy, it was a delight to the noble idlers, the virtuous, the mystics, the artiste, the three-fourths Christians, and the political obscurantists of all nations, to find an antidote to the still overwhelming sensualism which overflowed from the last century into this, in short – "sensus assoupire."...

12. As regards materialistic atomism, it is one of the best-refuted theories that have been advanced, and in Europe there is now perhaps no one in the learned world so unscholarly as to attach serious signification to it, except for convenient everyday use (as an abbreviation of the means of expression) – thanks chiefly to the Pole Boscovich: he and the Pole Copernicus have hitherto been the greatest and most successful opponents of ocular evidence. For while Copernicus has persuaded us to believe, contrary to all the senses, that the earth does NOT stand fast, Boscovich has taught us to abjure the belief in the last thing that "stood fast" of the earth – the belief in "substance," in "matter," in the earth-residuum, and particle-atom: it is the greatest triumph over the senses that has hitherto been gained on earth. One must, however, go still further, and also declare war, relentless war to the knife, against the "atomistic requirements" which still lead a dangerous after-life in places where no one suspects them, like the more celebrated "metaphysical requirements": one must also above all give the finishing stroke to that other and more portentous atomism which Christianity has taught best and longest, the *SOUL-ATOMISM*. Let it be permitted to designate by this expression the belief which regards the soul as something indestructible, eternal, indivisible, as a monad, as an atomon: this belief ought to be expelled from science! Between ourselves, it is not at all necessary to get rid of "the soul" thereby, and thus renounce one of the oldest and most venerated hypotheses – as happens frequently to the clumsiness of naturalists, who can hardly touch on the soul without immediately losing it. But the way is open for new acceptations and refinements of the soul-hypothesis; and such conceptions as "mortal soul," and "soul of subjective multiplicity," and "soul as social structure of the instincts and passions," want henceforth to have legitimate rights in science. In that the NEW psychologist is about to put an end to the superstitions which have hitherto flourished with almost tropical luxuriance around the idea of the soul, he is really, as it were, thrusting himself into a new desert and a new distrust – it is possible that the older psychologists had a merrier and more comfortable time of it;

eventually, however, he finds that precisely thereby he is also condemned to INVENT – and, who knows? perhaps to DISCOVER the new.

13. Psychologists should bethink themselves before putting down the instinct of self-preservation as the cardinal instinct of an organic being. A living thing seeks above all to DISCHARGE its strength – life itself is WILL TO POWER; self-preservation is only one of the indirect and most frequent RESULTS thereof. In short, here, as everywhere else, let us beware of SUPERFLUOUS teleological principles! – one of which is the instinct of self-preservation (we owe it to Spinoza's inconsistency). It is thus, in effect, that method ordains, which must be essentially economy of principles.

14. It is perhaps just dawning on five or six minds that natural philosophy is only a world-exposition and world-arrangement (according to us, if I may say so!) and NOT a world-explanation; but in so far as it is based on belief in the senses, it is regarded as more, and for a long time to come must be regarded as more – namely, as an explanation. It has eyes and fingers of its own, it has ocular evidence and palpableness of its own: this operates fascinatingly, persuasively, and CONVINCINGLY upon an age with fundamentally plebeian tastes – in fact, it follows instinctively the canon of truth of eternal popular sensualism. What is clear, what is "explained"? Only that which can be seen and felt – one must pursue every problem thus far. Obversely, however, the charm of the Platonic mode of thought, which was an ARISTOCRATIC mode, consisted precisely in RESISTANCE to obvious sense-evidence – perhaps among men who enjoyed even stronger and more fastidious senses than our contemporaries, but who knew how to find a higher triumph in remaining masters of them: and this by means of pale, cold, grey conceptional networks which they threw over the motley whirl of the senses – the mob of the senses, as Plato said. In this overcoming of the world, and interpreting of the world in the manner of Plato, there was an ENJOYMENT different from that which the physicists of today offer us – and likewise the Darwinists and anti-teleologists among the physiological workers, with their principle of the "smallest possible effort," and the greatest possible blunder. "Where there is nothing more to see or to grasp, there is also nothing more for men to do" – that is certainly an imperative different from the Platonic one, but it may notwithstanding be the right imperative for a hardy, laborious race of machinists and bridge-builders of the future, who have nothing but ROUGH work to perform.

15. To study physiology with a clear conscience, one must insist on the fact that the sense-organs are not phenomena in the sense of the idealistic philosophy; as such they certainly could not be causes! Sensualism, therefore, at least as regulative hypothesis, if not as heuristic principle. What? And others say even that the external world is the work of our organs? But then our body, as a part of this external world, would be the work of our organs! But then our organs themselves would be the work of our organs! It seems to me that this is a complete REDUCTIO AD ABSURDUM, if the conception CAUSA SUI is something fundamentally absurd. Consequently, the external world is NOT the work of our organs – ?

16. There are still harmless self-observers who believe that there are "immediate certainties"; for instance, "I think," or as the superstition of Schopenhauer puts it, "I will"; as though cognition here got hold of its object purely and simply as "the thing in itself," without any falsification taking place either on the part of the subject or the object. I would repeat it, however, a hundred times, that "immediate certainty," as well as "absolute knowledge" and the "thing in itself," involve a CONTRADICTION IN ADJECTO; we really ought to free ourselves from the misleading significance of words! The people on their part may think that cognition is knowing all about things, but the philosopher must say to himself: "When I analyze the process that is expressed in the sentence, 'I think,' I find a whole series of daring assertions, the argumentative proof of which would be difficult, perhaps impossible: for instance, that it is *I* who think, that there must necessarily be something that thinks, that thinking is an activity and operation on the part of a being who is thought of as a cause, that there is an 'ego,' and finally, that it is already determined what is to be designated by thinking

– that I KNOW what thinking is. For if I had not already decided within myself what it is, by what standard could I determine whether that which is just happening is not perhaps 'willing' or 'feeling'? In short, the assertion 'I think,' assumes that I COMPARE my state at the present moment with other states of myself which I know, in order to determine what it is; on account of this retrospective connection with further 'knowledge,' it has, at any rate, no immediate certainty for me." – In place of the "immediate certainty" in which the people may believe in the special case, the philosopher thus finds a series of metaphysical questions presented to him, veritable conscience questions of the intellect, to wit: "Whence did I get the notion of 'thinking'? Why do I believe in cause and effect? What gives me the right to speak of an 'ego,' and even of an 'ego' as cause, and finally of an 'ego' as cause of thought?" He who ventures to answer these metaphysical questions at once by an appeal to a sort of INTUITIVE perception, like the person who says, "I think, and know that this, at least, is true, actual, and certain" – will encounter a smile and two notes of interrogation in a philosopher nowadays. "Sir," the philosopher will perhaps give him to understand, "it is improbable that you are not mistaken, but why should it be the truth?"

17. With regard to the superstitions of logicians, I shall never tire of emphasizing a small, terse fact, which is unwillingly recognized by these credulous minds – namely, that a thought comes when "it" wishes, and not when "I" wish; so that it is a PERVERSION of the facts of the case to say that the subject "I" is the condition of the predicate "think." ONE thinks; but that this "one" is precisely the famous old "ego," is, to put it mildly, only a supposition, an assertion, and assuredly not an "immediate certainty." After all, one has even gone too far with this "one thinks" – even the "one" contains an INTERPRETATION of the process, and does not belong to the process itself. One infers here according to the usual grammatical formula – "To think is an activity; every activity requires an agency that is active; consequently" ... It was pretty much on the same lines that the older atomism sought, besides the operating "power," the material particle wherein it resides and out of which it operates – the atom. More rigorous minds, however, learnt at last to get along without this "earth-residuum," and perhaps some day we shall accustom ourselves, even from the logician's point of view, to get along without the little "one" (to which the worthy old "ego" has refined itself).

18. It is certainly not the least charm of a theory that it is refutable; it is precisely thereby that it attracts the more subtle minds. It seems that the hundred-times-refuted theory of the "free will" owes its persistence to this charm alone; some one is always appearing who feels himself strong enough to refute it.

19. Philosophers are accustomed to speak of the will as though it were the best-known thing in the world; indeed, Schopenhauer has given us to understand that the will alone is really known to us, absolutely and completely known, without deduction or addition. But it again and again seems to me that in this case Schopenhauer also only did what philosophers are in the habit of doing – he seems to have adopted a POPULAR PREJUDICE and exaggerated it. Willing seems to me to be above all something COMPLICATED, something that is a unity only in name – and it is precisely in a name that popular prejudice lurks, which has got the mastery over the inadequate precautions of philosophers in all ages. So let us for once be more cautious, let us be "unphilosophical": let us say that in all willing there is firstly a plurality of sensations, namely, the sensation of the condition "AWAY FROM WHICH we go," the sensation of the condition "TOWARDS WHICH we go," the sensation of this "FROM" and "TOWARDS" itself, and then besides, an accompanying muscular sensation, which, even without our putting in motion "arms and legs," commences its action by force of habit, directly we "will" anything. Therefore, just as sensations (and indeed many kinds of sensations) are to be recognized as ingredients of the will, so, in the second place, thinking is also to be recognized; in every act of the will there is a ruling thought; – and let us not imagine it possible to sever this thought from the "willing," as if the will would then remain over! In the third place, the will is not only a complex of sensation and thinking, but it is above all an EMOTION, and in fact the emotion of the command. That which is termed "freedom of the will" is essentially the emotion

of supremacy in respect to him who must obey: "I am free, 'he' must obey" – this consciousness is inherent in every will; and equally so the straining of the attention, the straight look which fixes itself exclusively on one thing, the unconditional judgment that "this and nothing else is necessary now," the inward certainty that obedience will be rendered – and whatever else pertains to the position of the commander. A man who WILLS commands something within himself which renders obedience, or which he believes renders obedience. But now let us notice what is the strangest thing about the will, – this affair so extremely complex, for which the people have only one name. Inasmuch as in the given circumstances we are at the same time the commanding AND the obeying parties, and as the obeying party we know the sensations of constraint, impulsion, pressure, resistance, and motion, which usually commence immediately after the act of will; inasmuch as, on the other hand, we are accustomed to disregard this duality, and to deceive ourselves about it by means of the synthetic term "I": a whole series of erroneous conclusions, and consequently of false judgments about the will itself, has become attached to the act of willing – to such a degree that he who wills believes firmly that willing SUFFICES for action. Since in the majority of cases there has only been exercise of will when the effect of the command – consequently obedience, and therefore action – was to be EXPECTED, the APPEARANCE has translated itself into the sentiment, as if there were a NECESSITY OF EFFECT; in a word, he who wills believes with a fair amount of certainty that will and action are somehow one; he ascribes the success, the carrying out of the willing, to the will itself, and thereby enjoys an increase of the sensation of power which accompanies all success. "Freedom of Will" – that is the expression for the complex state of delight of the person exercising volition, who commands and at the same time identifies himself with the executor of the order – who, as such, enjoys also the triumph over obstacles, but thinks within himself that it was really his own will that overcame them. In this way the person exercising volition adds the feelings of delight of his successful executive instruments, the useful "underwills" or under-souls – indeed, our body is but a social structure composed of many souls – to his feelings of delight as commander. L'EFFET C'EST MOI. what happens here is what happens in every well-constructed and happy commonwealth, namely, that the governing class identifies itself with the successes of the commonwealth. In all willing it is absolutely a question of commanding and obeying, on the basis, as already said, of a social structure composed of many "souls", on which account a philosopher should claim the right to include willing-as-such within the sphere of morals – regarded as the doctrine of the relations of supremacy under which the phenomenon of "life" manifests itself.

20. That the separate philosophical ideas are not anything optional or autonomously evolving, but grow up in connection and relationship with each other, that, however suddenly and arbitrarily they seem to appear in the history of thought, they nevertheless belong just as much to a system as the collective members of the fauna of a Continent – is betrayed in the end by the circumstance: how unfailingly the most diverse philosophers always fill in again a definite fundamental scheme of POSSIBLE philosophies. Under an invisible spell, they always revolve once more in the same orbit, however independent of each other they may feel themselves with their critical or systematic wills, something within them leads them, something impels them in definite order the one after the other – to wit, the innate methodology and relationship of their ideas. Their thinking is, in fact, far less a discovery than a re-recognizing, a remembering, a return and a home-coming to a far-off, ancient common-household of the soul, out of which those ideas formerly grew: philosophizing is so far a kind of atavism of the highest order. The wonderful family resemblance of all Indian, Greek, and German philosophizing is easily enough explained. In fact, where there is affinity of language, owing to the common philosophy of grammar – I mean owing to the unconscious domination and guidance of similar grammatical functions – it cannot but be that everything is prepared at the outset for a similar development and succession of philosophical systems, just as the way seems barred against certain other possibilities of world-interpretation. It is highly probable that philosophers within the domain of the Ural-Altaic languages (where the conception of the subject is least developed)

look otherwise "into the world," and will be found on paths of thought different from those of the Indo-Germans and Mussulmans, the spell of certain grammatical functions is ultimately also the spell of PHYSIOLOGICAL valuations and racial conditions. – So much by way of rejecting Locke's superficiality with regard to the origin of ideas.

21. The CAUSA SUI is the best self-contradiction that has yet been conceived, it is a sort of logical violation and unnaturalness; but the extravagant pride of man has managed to entangle itself profoundly and frightfully with this very folly. The desire for "freedom of will" in the superlative, metaphysical sense, such as still holds sway, unfortunately, in the minds of the half-educated, the desire to bear the entire and ultimate responsibility for one's actions oneself, and to absolve God, the world, ancestors, chance, and society therefrom, involves nothing less than to be precisely this CAUSA SUI, and, with more than Munchausen daring, to pull oneself up into existence by the hair, out of the slough of nothingness. If any one should find out in this manner the crass stupidity of the celebrated conception of "free will" and put it out of his head altogether, I beg of him to carry his "enlightenment" a step further, and also put out of his head the contrary of this monstrous conception of "free will": I mean "non-free will," which is tantamount to a misuse of cause and effect. One should not wrongly MATERIALISE "cause" and "effect," as the natural philosophers do (and whoever like them naturalize in thinking at present), according to the prevailing mechanical doltishness which makes the cause press and push until it "effects" its end; one should use "cause" and "effect" only as pure CONCEPTIONS, that is to say, as conventional fictions for the purpose of designation and mutual understanding, – NOT for explanation. In "being-in-itself" there is nothing of "casual-connection," of "necessity," or of "psychological non-freedom"; there the effect does NOT follow the cause, there "law" does not obtain. It is WE alone who have devised cause, sequence, reciprocity, relativity, constraint, number, law, freedom, motive, and purpose; and when we interpret and intermix this symbol-world, as "being-in-itself," with things, we act once more as we have always acted – MYTHOLOGICALLY. The "non-free will" is mythology; in real life it is only a question of STRONG and WEAK wills. – It is almost always a symptom of what is lacking in himself, when a thinker, in every "causal-connection" and "psychological necessity," manifests something of compulsion, indigence, obsequiousness, oppression, and non-freedom; it is suspicious to have such feelings – the person betrays himself. And in general, if I have observed correctly, the "non-freedom of the will" is regarded as a problem from two entirely opposite standpoints, but always in a profoundly PERSONAL manner: some will not give up their "responsibility," their belief in THEMSELVES, the personal right to THEIR merits, at any price (the vain races belong to this class); others on the contrary, do not wish to be answerable for anything, or blamed for anything, and owing to an inward self-contempt, seek to GET OUT OF THE BUSINESS, no matter how. The latter, when they write books, are in the habit at present of taking the side of criminals; a sort of socialistic sympathy is their favourite disguise. And as a matter of fact, the fatalism of the weak-willed embellishes itself surprisingly when it can pose as "la religion de la souffrance humaine"; that is ITS "good taste."

22. Let me be pardoned, as an old philologist who cannot desist from the mischief of putting his finger on bad modes of interpretation, but "Nature's conformity to law," of which you physicists talk so proudly, as though – why, it exists only owing to your interpretation and bad "philology." It is no matter of fact, no "text," but rather just a naively humanitarian adjustment and perversion of meaning, with which you make abundant concessions to the democratic instincts of the modern soul! "Everywhere equality before the law – Nature is not different in that respect, nor better than we": a fine instance of secret motive, in which the vulgar antagonism to everything privileged and autocratic – likewise a second and more refined atheism – is once more disguised. "Ni dieu, ni maitre" – that, also, is what you want; and therefore "Cheers for natural law!" – is it not so? But, as has been said, that is interpretation, not text; and somebody might come along, who, with opposite intentions and modes of interpretation, could read out of the same "Nature," and with regard to the same phenomena, just the tyrannically inconsiderate and relentless enforcement of the claims of

power – an interpreter who should so place the unexceptionalness and unconditionalness of all "Will to Power" before your eyes, that almost every word, and the word "tyranny" itself, would eventually seem unsuitable, or like a weakening and softening metaphor – as being too human; and who should, nevertheless, end by asserting the same about this world as you do, namely, that it has a "necessary" and "calculable" course, NOT, however, because laws obtain in it, but because they are absolutely LACKING, and every power effects its ultimate consequences every moment. Granted that this also is only interpretation – and you will be eager enough to make this objection? – well, so much the better.

23. All psychology hitherto has run aground on moral prejudices and timidities, it has not dared to launch out into the depths. In so far as it is allowable to recognize in that which has hitherto been written, evidence of that which has hitherto been kept silent, it seems as if nobody had yet harboured the notion of psychology as the Morphology and DEVELOPMENT-DOCTRINE OF THE WILL TO POWER, as I conceive of it. The power of moral prejudices has penetrated deeply into the most intellectual world, the world apparently most indifferent and unprejudiced, and has obviously operated in an injurious, obstructive, blinding, and distorting manner. A proper physio-psychology has to contend with unconscious antagonism in the heart of the investigator, it has "the heart" against it even a doctrine of the reciprocal conditionalness of the "good" and the "bad" impulses, causes (as refined immorality) distress and aversion in a still strong and manly conscience – still more so, a doctrine of the derivation of all good impulses from bad ones. If, however, a person should regard even the emotions of hatred, envy, covetousness, and imperiousness as life-conditioning emotions, as factors which must be present, fundamentally and essentially, in the general economy of life (which must, therefore, be further developed if life is to be further developed), he will suffer from such a view of things as from sea-sickness. And yet this hypothesis is far from being the strangest and most painful in this immense and almost new domain of dangerous knowledge, and there are in fact a hundred good reasons why every one should keep away from it who CAN do so! On the other hand, if one has once drifted hither with one's bark, well! very good! now let us set our teeth firmly! let us open our eyes and keep our hand fast on the helm! We sail away right OVER morality, we crush out, we destroy perhaps the remains of our own morality by daring to make our voyage thither – but what do WE matter. Never yet did a PROFOUNDER world of insight reveal itself to daring travelers and adventurers, and the psychologist who thus "makes a sacrifice" – it is not the sacrificio dell' intelletto, on the contrary! – will at least be entitled to demand in return that psychology shall once more be recognized as the queen of the sciences, for whose service and equipment the other sciences exist. For psychology is once more the path to the fundamental problems.



## CHAPTER II. THE FREE SPIRIT

24. O sancta simplicitas! In what strange simplification and falsification man lives! One can never cease wondering when once one has got eyes for beholding this marvel! How we have made everything around us clear and free and easy and simple! how we have been able to give our senses a passport to everything superficial, our thoughts a godlike desire for wanton pranks and wrong inferences! – how from the beginning, we have contrived to retain our ignorance in order to enjoy an almost inconceivable freedom, thoughtlessness, imprudence, heartiness, and gaiety – in order to enjoy life! And only on this solidified, granite-like foundation of ignorance could knowledge rear itself hitherto, the will to knowledge on the foundation of a far more powerful will, the will to ignorance, to the uncertain, to the untrue! Not as its opposite, but – as its refinement! It is to be hoped, indeed, that LANGUAGE, here as elsewhere, will not get over its awkwardness, and that it will continue to talk of opposites where there are only degrees and many refinements of gradation; it is equally to be hoped that the incarnated Tartuffery of morals, which now belongs to our unconquerable "flesh and blood," will turn the words round in the mouths of us discerning ones. Here and there we understand it, and laugh at the way in which precisely the best knowledge seeks most to retain us in this SIMPLIFIED, thoroughly artificial, suitably imagined, and suitably falsified world: at the way in which, whether it will or not, it loves error, because, as living itself, it loves life!

25. After such a cheerful commencement, a serious word would fain be heard; it appeals to the most serious minds. Take care, ye philosophers and friends of knowledge, and beware of martyrdom! Of suffering "for the truth's sake"! even in your own defense! It spoils all the innocence and fine neutrality of your conscience; it makes you headstrong against objections and red rags; it stupefies, animalizes, and brutalizes, when in the struggle with danger, slander, suspicion, expulsion, and even worse consequences of enmity, ye have at last to play your last card as protectors of truth upon earth – as though "the Truth" were such an innocent and incompetent creature as to require protectors! and you of all people, ye knights of the sorrowful countenance, Messrs Loafers and Cobweb-spinners of the spirit! Finally, ye know sufficiently well that it cannot be of any consequence if YE just carry your point; ye know that hitherto no philosopher has carried his point, and that there might be a more laudable truthfulness in every little interrogative mark which you place after your special words and favourite doctrines (and occasionally after yourselves) than in all the solemn pantomime and trumping games before accusers and law-courts! Rather go out of the way! Flee into concealment! And have your masks and your ruses, that ye may be mistaken for what you are, or somewhat feared! And pray, don't forget the garden, the garden with golden trellis-work! And have people around you who are as a garden – or as music on the waters at eventide, when already the day becomes a memory. Choose the GOOD solitude, the free, wanton, lightsome solitude, which also gives you the right still to remain good in any sense whatsoever! How poisonous, how crafty, how bad, does every long war make one, which cannot be waged openly by means of force! How PERSONAL does a long fear make one, a long watching of enemies, of possible enemies! These pariahs of society, these long-pursued, badly-persecuted ones – also the compulsory recluses, the Spinozas or Giordano Brunos – always become in the end, even under the most intellectual masquerade, and perhaps without being themselves aware of it, refined vengeance-seekers and poison-Brewers (just lay bare the foundation of Spinoza's ethics and theology!), not to speak of the stupidity of moral indignation, which is the unfailing sign in a philosopher that the sense of philosophical humour has left him. The martyrdom of the philosopher, his "sacrifice for the sake of truth," forces into the light whatever of the agitator and actor lurks in him; and if one has hitherto contemplated him only with artistic curiosity, with regard to many a philosopher it is easy to understand the dangerous desire to see him also in his deterioration (deteriorated into a "martyr," into a stage-and-tribune-bawler). Only, that it is necessary with such a desire to be clear WHAT spectacle one will see in any case – merely a satyric play, merely an epilogue

farce, merely the continued proof that the long, real tragedy IS AT AN END, supposing that every philosophy has been a long tragedy in its origin.

26. Every select man strives instinctively for a citadel and a privacy, where he is FREE from the crowd, the many, the majority – where he may forget "men who are the rule," as their exception; – exclusive only of the case in which he is pushed straight to such men by a still stronger instinct, as a discernor in the great and exceptional sense. Whoever, in intercourse with men, does not occasionally glisten in all the green and grey colours of distress, owing to disgust, satiety, sympathy, gloominess, and solitariness, is assuredly not a man of elevated tastes; supposing, however, that he does not voluntarily take all this burden and disgust upon himself, that he persistently avoids it, and remains, as I said, quietly and proudly hidden in his citadel, one thing is then certain: he was not made, he was not predestined for knowledge. For as such, he would one day have to say to himself: "The devil take my good taste! but 'the rule' is more interesting than the exception – than myself, the exception!" And he would go DOWN, and above all, he would go "inside." The long and serious study of the AVERAGE man – and consequently much disguise, self-overcoming, familiarity, and bad intercourse (all intercourse is bad intercourse except with one's equals): – that constitutes a necessary part of the life-history of every philosopher; perhaps the most disagreeable, odious, and disappointing part. If he is fortunate, however, as a favourite child of knowledge should be, he will meet with suitable auxiliaries who will shorten and lighten his task; I mean so-called cynics, those who simply recognize the animal, the commonplace and "the rule" in themselves, and at the same time have so much spirituality and ticklishness as to make them talk of themselves and their like BEFORE WITNESSES – sometimes they wallow, even in books, as on their own dung-hill. Cynicism is the only form in which base souls approach what is called honesty; and the higher man must open his ears to all the coarser or finer cynicism, and congratulate himself when the clown becomes shameless right before him, or the scientific satyr speaks out. There are even cases where enchantment mixes with the disgust – namely, where by a freak of nature, genius is bound to some such indiscreet billy-goat and ape, as in the case of the Abbe Galiani, the profoundest, acutest, and perhaps also filthiest man of his century – he was far profounder than Voltaire, and consequently also, a good deal more silent. It happens more frequently, as has been hinted, that a scientific head is placed on an ape's body, a fine exceptional understanding in a base soul, an occurrence by no means rare, especially among doctors and moral physiologists. And whenever anyone speaks without bitterness, or rather quite innocently, of man as a belly with two requirements, and a head with one; whenever any one sees, seeks, and WANTS to see only hunger, sexual instinct, and vanity as the real and only motives of human actions; in short, when any one speaks "badly" – and not even "ill" – of man, then ought the lover of knowledge to hearken attentively and diligently; he ought, in general, to have an open ear wherever there is talk without indignation. For the indignant man, and he who perpetually tears and lacerates himself with his own teeth (or, in place of himself, the world, God, or society), may indeed, morally speaking, stand higher than the laughing and self-satisfied satyr, but in every other sense he is the more ordinary, more indifferent, and less instructive case. And no one is such a LIAR as the indignant man.

27. It is difficult to be understood, especially when one thinks and lives gangasrotogati [Footnote: Like the river Ganges: presto.] among those only who think and live otherwise – namely, kurmagati [Footnote: Like the tortoise: lento.], or at best "froglike," mandeikagati [Footnote: Like the frog: staccato.] (I do everything to be "difficultly understood" myself!) – and one should be heartily grateful for the good will to some refinement of interpretation. As regards "the good friends," however, who are always too easy-going, and think that as friends they have a right to ease, one does well at the very first to grant them a play-ground and romping-place for misunderstanding – one can thus laugh still; or get rid of them altogether, these good friends – and laugh then also!

28. What is most difficult to render from one language into another is the TEMPO of its style, which has its basis in the character of the race, or to speak more physiologically, in the average TEMPO of the assimilation of its nutriment. There are honestly meant translations, which,

as involuntary vulgarizations, are almost falsifications of the original, merely because its lively and merry TEMPO (which overleaps and obviates all dangers in word and expression) could not also be rendered. A German is almost incapacitated for PRESTO in his language; consequently also, as may be reasonably inferred, for many of the most delightful and daring NUANCES of free, free-spirited thought. And just as the buffoon and satyr are foreign to him in body and conscience, so Aristophanes and Petronius are untranslatable for him. Everything ponderous, viscous, and pompously clumsy, all long-winded and wearying species of style, are developed in profuse variety among Germans – pardon me for stating the fact that even Goethe's prose, in its mixture of stiffness and elegance, is no exception, as a reflection of the "good old time" to which it belongs, and as an expression of German taste at a time when there was still a "German taste," which was a rococo-taste in moribus et artibus. Lessing is an exception, owing to his histrionic nature, which understood much, and was versed in many things; he who was not the translator of Bayle to no purpose, who took refuge willingly in the shadow of Diderot and Voltaire, and still more willingly among the Roman comedy-writers – Lessing loved also free-spiritism in the TEMPO, and flight out of Germany. But how could the German language, even in the prose of Lessing, imitate the TEMPO of Machiavelli, who in his "Principe" makes us breathe the dry, fine air of Florence, and cannot help presenting the most serious events in a boisterous allegrissimo, perhaps not without a malicious artistic sense of the contrast he ventures to present – long, heavy, difficult, dangerous thoughts, and a TEMPO of the gallop, and of the best, wantonest humour? Finally, who would venture on a German translation of Petronius, who, more than any great musician hitherto, was a master of PRESTO in invention, ideas, and words? What matter in the end about the swamps of the sick, evil world, or of the "ancient world," when like him, one has the feet of a wind, the rush, the breath, the emancipating scorn of a wind, which makes everything healthy, by making everything RUN! And with regard to Aristophanes – that transfiguring, complementary genius, for whose sake one PARDONS all Hellenism for having existed, provided one has understood in its full profundity ALL that there requires pardon and transfiguration; there is nothing that has caused me to meditate more on PLATO'S secrecy and sphinx-like nature, than the happily preserved petit fait that under the pillow of his death-bed there was found no "Bible," nor anything Egyptian, Pythagorean, or Platonic – but a book of Aristophanes. How could even Plato have endured life – a Greek life which he repudiated – without an Aristophanes!

29. It is the business of the very few to be independent; it is a privilege of the strong. And whoever attempts it, even with the best right, but without being OBLIGED to do so, proves that he is probably not only strong, but also daring beyond measure. He enters into a labyrinth, he multiplies a thousandfold the dangers which life in itself already brings with it; not the least of which is that no one can see how and where he loses his way, becomes isolated, and is torn piecemeal by some minotaur of conscience. Supposing such a one comes to grief, it is so far from the comprehension of men that they neither feel it, nor sympathize with it. And he cannot any longer go back! He cannot even go back again to the sympathy of men!

30. Our deepest insights must – and should – appear as follies, and under certain circumstances as crimes, when they come unauthorizedly to the ears of those who are not disposed and predestined for them. The exoteric and the esoteric, as they were formerly distinguished by philosophers – among the Indians, as among the Greeks, Persians, and Mussulmans, in short, wherever people believed in gradations of rank and NOT in equality and equal rights – are not so much in contradistinction to one another in respect to the exoteric class, standing without, and viewing, estimating, measuring, and judging from the outside, and not from the inside; the more essential distinction is that the class in question views things from below upwards – while the esoteric class views things FROM ABOVE DOWNWARDS. There are heights of the soul from which tragedy itself no longer appears to operate tragically; and if all the woe in the world were taken together, who would dare to decide whether the sight of it would NECESSARILY seduce and constrain to sympathy, and thus to a doubling of the woe?.. That which serves the higher class of men for nourishment or refreshment, must be almost

poison to an entirely different and lower order of human beings. The virtues of the common man would perhaps mean vice and weakness in a philosopher; it might be possible for a highly developed man, supposing him to degenerate and go to ruin, to acquire qualities thereby alone, for the sake of which he would have to be honoured as a saint in the lower world into which he had sunk. There are books which have an inverse value for the soul and the health according as the inferior soul and the lower vitality, or the higher and more powerful, make use of them. In the former case they are dangerous, disturbing, unsettling books, in the latter case they are herald-calls which summon the bravest to THEIR bravery. Books for the general reader are always ill-smelling books, the odour of paltry people clings to them. Where the populace eat and drink, and even where they reverence, it is accustomed to stink. One should not go into churches if one wishes to breathe PURE air.

31. In our youthful years we still venerate and despise without the art of NUANCE, which is the best gain of life, and we have rightly to do hard penance for having fallen upon men and things with Yea and Nay. Everything is so arranged that the worst of all tastes, THE TASTE FOR THE UNCONDITIONAL, is cruelly befooled and abused, until a man learns to introduce a little art into his sentiments, and prefers to try conclusions with the artificial, as do the real artists of life. The angry and reverent spirit peculiar to youth appears to allow itself no peace, until it has suitably falsified men and things, to be able to vent its passion upon them: youth in itself even, is something falsifying and deceptive. Later on, when the young soul, tortured by continual disillusionings, finally turns suspiciously against itself – still ardent and savage even in its suspicion and remorse of conscience: how it upbraids itself, how impatiently it tears itself, how it revenges itself for its long self-blinding, as though it had been a voluntary blindness! In this transition one punishes oneself by distrust of one's sentiments; one tortures one's enthusiasm with doubt, one feels even the good conscience to be a danger, as if it were the self-concealment and lassitude of a more refined uprightness; and above all, one espouses upon principle the cause AGAINST "youth." – A decade later, and one comprehends that all this was also still – youth!

32. Throughout the longest period of human history – one calls it the prehistoric period – the value or non-value of an action was inferred from its CONSEQUENCES; the action in itself was not taken into consideration, any more than its origin; but pretty much as in China at present, where the distinction or disgrace of a child redounds to its parents, the retro-operating power of success or failure was what induced men to think well or ill of an action. Let us call this period the PRE-MORAL period of mankind; the imperative, "Know thyself!" was then still unknown. – In the last ten thousand years, on the other hand, on certain large portions of the earth, one has gradually got so far, that one no longer lets the consequences of an action, but its origin, decide with regard to its worth: a great achievement as a whole, an important refinement of vision and of criterion, the unconscious effect of the supremacy of aristocratic values and of the belief in "origin," the mark of a period which may be designated in the narrower sense as the MORAL one: the first attempt at self-knowledge is thereby made. Instead of the consequences, the origin – what an inversion of perspective! And assuredly an inversion effected only after long struggle and wavering! To be sure, an ominous new superstition, a peculiar narrowness of interpretation, attained supremacy precisely thereby: the origin of an action was interpreted in the most definite sense possible, as origin out of an INTENTION; people were agreed in the belief that the value of an action lay in the value of its intention. The intention as the sole origin and antecedent history of an action: under the influence of this prejudice moral praise and blame have been bestowed, and men have judged and even philosophized almost up to the present day. – Is it not possible, however, that the necessity may now have arisen of again making up our minds with regard to the reversing and fundamental shifting of values, owing to a new self-consciousness and acuteness in man – is it not possible that we may be standing on the threshold of a period which to begin with, would be distinguished negatively as ULTRA-MORAL: nowadays when, at least among us immoralists, the suspicion arises that the decisive value of an action lies precisely in that which is NOT INTENTIONAL, and that all its intentionality, all that is seen,

sensible, or "sensed" in it, belongs to its surface or skin – which, like every skin, betrays something, but CONCEALS still more? In short, we believe that the intention is only a sign or symptom, which first requires an explanation – a sign, moreover, which has too many interpretations, and consequently hardly any meaning in itself alone: that morality, in the sense in which it has been understood hitherto, as intention-morality, has been a prejudice, perhaps a prematureness or preliminariness, probably something of the same rank as astrology and alchemy, but in any case something which must be surmounted. The surmounting of morality, in a certain sense even the self-mounting of morality – let that be the name for the long-secret labour which has been reserved for the most refined, the most upright, and also the most wicked consciences of today, as the living touchstones of the soul.

33. It cannot be helped: the sentiment of surrender, of sacrifice for one's neighbour, and all self-renunciation-morality, must be mercilessly called to account, and brought to judgment; just as the aesthetics of "disinterested contemplation," under which the emasculation of art nowadays seeks insidiously enough to create itself a good conscience. There is far too much witchery and sugar in the sentiments "for others" and "NOT for myself," for one not needing to be doubly distrustful here, and for one asking promptly: "Are they not perhaps – DECEPTIONS?" – That they PLEASE – him who has them, and him who enjoys their fruit, and also the mere spectator – that is still no argument in their FAVOUR, but just calls for caution. Let us therefore be cautious!

34. At whatever standpoint of philosophy one may place oneself nowadays, seen from every position, the ERRONEOUSNESS of the world in which we think we live is the surest and most certain thing our eyes can light upon: we find proof after proof thereof, which would fain allure us into surmises concerning a deceptive principle in the "nature of things." He, however, who makes thinking itself, and consequently "the spirit," responsible for the falseness of the world – an honourable exit, which every conscious or unconscious advocatus dei avails himself of – he who regards this world, including space, time, form, and movement, as falsely DEDUCED, would have at least good reason in the end to become distrustful also of all thinking; has it not hitherto been playing upon us the worst of scurvy tricks? and what guarantee would it give that it would not continue to do what it has always been doing? In all seriousness, the innocence of thinkers has something touching and respect-inspiring in it, which even nowadays permits them to wait upon consciousness with the request that it will give them HONEST answers: for example, whether it be "real" or not, and why it keeps the outer world so resolutely at a distance, and other questions of the same description. The belief in "immediate certainties" is a MORAL NAIVETE which does honour to us philosophers; but – we have now to cease being "MERELY moral" men! Apart from morality, such belief is a folly which does little honour to us! If in middle-class life an ever-ready distrust is regarded as the sign of a "bad character," and consequently as an imprudence, here among us, beyond the middle-class world and its Yeas and Nays, what should prevent our being imprudent and saying: the philosopher has at length a RIGHT to "bad character," as the being who has hitherto been most befooled on earth – he is now under OBLIGATION to distrustfulness, to the wickedest squinting out of every abyss of suspicion. – Forgive me the joke of this gloomy grimace and turn of expression; for I myself have long ago learned to think and estimate differently with regard to deceiving and being deceived, and I keep at least a couple of pokes in the ribs ready for the blind rage with which philosophers struggle against being deceived. Why NOT? It is nothing more than a moral prejudice that truth is worth more than semblance; it is, in fact, the worst proved supposition in the world. So much must be conceded: there could have been no life at all except upon the basis of perspective estimates and semblances; and if, with the virtuous enthusiasm and stupidity of many philosophers, one wished to do away altogether with the "seeming world" – well, granted that YOU could do that, – at least nothing of your "truth" would thereby remain! Indeed, what is it that forces us in general to the supposition that there is an essential opposition of "true" and "false"? Is it not enough to suppose degrees of seemingness, and as it were lighter and darker shades and tones of semblance – different valeurs, as the painters say? Why might not the world WHICH CONCERNS US – be a fiction? And to any one who suggested: "But to

a fiction belongs an originator?" – might it not be bluntly replied: WHY? May not this "belong" also belong to the fiction? Is it not at length permitted to be a little ironical towards the subject, just as towards the predicate and object? Might not the philosopher elevate himself above faith in grammar? All respect to governesses, but is it not time that philosophy should renounce governess-faith?

35. O Voltaire! O humanity! O idiocy! There is something ticklish in "the truth," and in the SEARCH for the truth; and if man goes about it too humanely – "il ne cherche le vrai que pour faire le bien" – I wager he finds nothing!

36. Supposing that nothing else is "given" as real but our world of desires and passions, that we cannot sink or rise to any other "reality" but just that of our impulses – for thinking is only a relation of these impulses to one another: – are we not permitted to make the attempt and to ask the question whether this which is "given" does not SUFFICE, by means of our counterparts, for the understanding even of the so-called mechanical (or "material") world? I do not mean as an illusion, a "semblance," a "representation" (in the Berkeleyan and Schopenhauerian sense), but as possessing the same degree of reality as our emotions themselves – as a more primitive form of the world of emotions, in which everything still lies locked in a mighty unity, which afterwards branches off and develops itself in organic processes (naturally also, refines and debilitates) – as a kind of instinctive life in which all organic functions, including self-regulation, assimilation, nutrition, secretion, and change of matter, are still synthetically united with one another – as a PRIMARY FORM of life? – In the end, it is not only permitted to make this attempt, it is commanded by the conscience of LOGICAL METHOD. Not to assume several kinds of causality, so long as the attempt to get along with a single one has not been pushed to its furthest extent (to absurdity, if I may be allowed to say so): that is a morality of method which one may not repudiate nowadays – it follows "from its definition," as mathematicians say. The question is ultimately whether we really recognize the will as OPERATING, whether we believe in the causality of the will; if we do so – and fundamentally our belief IN THIS is just our belief in causality itself – we MUST make the attempt to posit hypothetically the causality of the will as the only causality. "Will" can naturally only operate on "will" – and not on "matter" (not on "nerves," for instance): in short, the hypothesis must be hazarded, whether will does not operate on will wherever "effects" are recognized – and whether all mechanical action, inasmuch as a power operates therein, is not just the power of will, the effect of will. Granted, finally, that we succeeded in explaining our entire instinctive life as the development and ramification of one fundamental form of will – namely, the Will to Power, as my thesis puts it; granted that all organic functions could be traced back to this Will to Power, and that the solution of the problem of generation and nutrition – it is one problem – could also be found therein: one would thus have acquired the right to define ALL active force unequivocally as WILL TO POWER. The world seen from within, the world defined and designated according to its "intelligible character" – it would simply be "Will to Power," and nothing else.

37. "What? Does not that mean in popular language: God is disproved, but not the devil?" – On the contrary! On the contrary, my friends! And who the devil also compels you to speak popularly!

38. As happened finally in all the enlightenment of modern times with the French Revolution (that terrible farce, quite superfluous when judged close at hand, into which, however, the noble and visionary spectators of all Europe have interpreted from a distance their own indignation and enthusiasm so long and passionately, UNTIL THE TEXT HAS DISAPPEARED UNDER THE INTERPRETATION), so a noble posterity might once more misunderstand the whole of the past, and perhaps only thereby make ITS aspect endurable. – Or rather, has not this already happened? Have not we ourselves been – that "noble posterity"? And, in so far as we now comprehend this, is it not – thereby already past?

39. Nobody will very readily regard a doctrine as true merely because it makes people happy or virtuous – excepting, perhaps, the amiable "Idealists," who are enthusiastic about the good, true, and beautiful, and let all kinds of motley, coarse, and good-natured desirabilities swim about

promiscuously in their pond. Happiness and virtue are no arguments. It is willingly forgotten, however, even on the part of thoughtful minds, that to make unhappy and to make bad are just as little counter-arguments. A thing could be TRUE, although it were in the highest degree injurious and dangerous; indeed, the fundamental constitution of existence might be such that one succumbed by a full knowledge of it – so that the strength of a mind might be measured by the amount of "truth" it could endure – or to speak more plainly, by the extent to which it REQUIRED truth attenuated, veiled, sweetened, damped, and falsified. But there is no doubt that for the discovery of certain PORTIONS of truth the wicked and unfortunate are more favourably situated and have a greater likelihood of success; not to speak of the wicked who are happy – a species about whom moralists are silent. Perhaps severity and craft are more favourable conditions for the development of strong, independent spirits and philosophers than the gentle, refined, yielding good-nature, and habit of taking things easily, which are prized, and rightly prized in a learned man. Presupposing always, to begin with, that the term "philosopher" be not confined to the philosopher who writes books, or even introduces HIS philosophy into books! – Stendhal furnishes a last feature of the portrait of the free-spirited philosopher, which for the sake of German taste I will not omit to underline – for it is OPPOSED to German taste. "Pour etre bon philosophe," says this last great psychologist, "il faut etre sec, clair, sans illusion. Un banquier, qui a fait fortune, a une partie du caractere requis pour faire des decouvertes en philosophie, c'est-a-dire pour voir clair dans ce qui est."

40. Everything that is profound loves the mask: the profoundest things have a hatred even of figure and likeness. Should not the CONTRARY only be the right disguise for the shame of a God to go about in? A question worth asking! – it would be strange if some mystic has not already ventured on the same kind of thing. There are proceedings of such a delicate nature that it is well to overwhelm them with coarseness and make them unrecognizable; there are actions of love and of an extravagant magnanimity after which nothing can be wiser than to take a stick and thrash the witness soundly: one thereby obscures his recollection. Many a one is able to obscure and abuse his own memory, in order at least to have vengeance on this sole party in the secret: shame is inventive. They are not the worst things of which one is most ashamed: there is not only deceit behind a mask – there is so much goodness in craft. I could imagine that a man with something costly and fragile to conceal, would roll through life clumsily and rotundly like an old, green, heavily-hooped wine-cask: the refinement of his shame requiring it to be so. A man who has depths in his shame meets his destiny and his delicate decisions upon paths which few ever reach, and with regard to the existence of which his nearest and most intimate friends may be ignorant; his mortal danger conceals itself from their eyes, and equally so his regained security. Such a hidden nature, which instinctively employs speech for silence and concealment, and is inexhaustible in evasion of communication, DESIRES and insists that a mask of himself shall occupy his place in the hearts and heads of his friends; and supposing he does not desire it, his eyes will some day be opened to the fact that there is nevertheless a mask of him there – and that it is well to be so. Every profound spirit needs a mask; nay, more, around every profound spirit there continually grows a mask, owing to the constantly false, that is to say, SUPERFICIAL interpretation of every word he utters, every step he takes, every sign of life he manifests.

41. One must subject oneself to one's own tests that one is destined for independence and command, and do so at the right time. One must not avoid one's tests, although they constitute perhaps the most dangerous game one can play, and are in the end tests made only before ourselves and before no other judge. Not to cleave to any person, be it even the dearest – every person is a prison and also a recess. Not to cleave to a fatherland, be it even the most suffering and necessitous – it is even less difficult to detach one's heart from a victorious fatherland. Not to cleave to a sympathy, be it even for higher men, into whose peculiar torture and helplessness chance has given us an insight. Not to cleave to a science, though it tempt one with the most valuable discoveries, apparently specially reserved for us. Not to cleave to one's own liberation, to the voluptuous distance and remoteness of the bird, which always flies further aloft in order always to see more under it – the danger of the flier.

Not to cleave to our own virtues, nor become as a whole a victim to any of our specialties, to our "hospitality" for instance, which is the danger of dangers for highly developed and wealthy souls, who deal prodigally, almost indifferently with themselves, and push the virtue of liberality so far that it becomes a vice. One must know how TO CONSERVE ONESELF – the best test of independence.

42. A new order of philosophers is appearing; I shall venture to baptize them by a name not without danger. As far as I understand them, as far as they allow themselves to be understood – for it is their nature to WISH to remain something of a puzzle – these philosophers of the future might rightly, perhaps also wrongly, claim to be designated as "tempters." This name itself is after all only an attempt, or, if it be preferred, a temptation.

43. Will they be new friends of "truth," these coming philosophers? Very probably, for all philosophers hitherto have loved their truths. But assuredly they will not be dogmatists. It must be contrary to their pride, and also contrary to their taste, that their truth should still be truth for every one – that which has hitherto been the secret wish and ultimate purpose of all dogmatic efforts. "My opinion is MY opinion: another person has not easily a right to it" – such a philosopher of the future will say, perhaps. One must renounce the bad taste of wishing to agree with many people. "Good" is no longer good when one's neighbour takes it into his mouth. And how could there be a "common good"! The expression contradicts itself; that which can be common is always of small value. In the end things must be as they are and have always been – the great things remain for the great, the abysses for the profound, the delicacies and thrills for the refined, and, to sum up shortly, everything rare for the rare.

44. Need I say expressly after all this that they will be free, VERY free spirits, these philosophers of the future – as certainly also they will not be merely free spirits, but something more, higher, greater, and fundamentally different, which does not wish to be misunderstood and mistaken? But while I say this, I feel under OBLIGATION almost as much to them as to ourselves (we free spirits who are their heralds and forerunners), to sweep away from ourselves altogether a stupid old prejudice and misunderstanding, which, like a fog, has too long made the conception of "free spirit" obscure. In every country of Europe, and the same in America, there is at present something which makes an abuse of this name a very narrow, prepossessed, enchained class of spirits, who desire almost the opposite of what our intentions and instincts prompt – not to mention that in respect to the NEW philosophers who are appearing, they must still more be closed windows and bolted doors. Briefly and regrettably, they belong to the LEVELLERS, these wrongly named "free spirits" – as glib-tongued and scribe-fingered slaves of the democratic taste and its "modern ideas" all of them men without solitude, without personal solitude, blunt honest fellows to whom neither courage nor honourable conduct ought to be denied, only, they are not free, and are ludicrously superficial, especially in their innate partiality for seeing the cause of almost ALL human misery and failure in the old forms in which society has hitherto existed – a notion which happily inverts the truth entirely! What they would fain attain with all their strength, is the universal, green-meadow happiness of the herd, together with security, safety, comfort, and alleviation of life for every one, their two most frequently chanted songs and doctrines are called "Equality of Rights" and "Sympathy with All Sufferers" – and suffering itself is looked upon by them as something which must be DONE AWAY WITH. We opposite ones, however, who have opened our eye and conscience to the question how and where the plant "man" has hitherto grown most vigorously, believe that this has always taken place under the opposite conditions, that for this end the dangerousness of his situation had to be increased enormously, his inventive faculty and dissembling power (his "spirit") had to develop into subtlety and daring under long oppression and compulsion, and his Will to Life had to be increased to the unconditioned Will to Power – we believe that severity, violence, slavery, danger in the street and in the heart, secrecy, stoicism, tempter's art and devilry of every kind, – that everything wicked, terrible, tyrannical, predatory, and serpentine in man, serves as well for the elevation of the human species as its opposite – we do not even say enough when we only say THIS MUCH, and in any case



we find ourselves here, both with our speech and our silence, at the OTHER extreme of all modern ideology and gregarious desirability, as their antipodes perhaps? What wonder that we "free spirits" are not exactly the most communicative spirits? that we do not wish to betray in every respect WHAT a spirit can free itself from, and WHERE perhaps it will then be driven? And as to the import of the dangerous formula, "Beyond Good and Evil," with which we at least avoid confusion, we ARE something else than "libres-penseurs," "liben pensatori" "free-thinkers," and whatever these honest advocates of "modern ideas" like to call themselves. Having been at home, or at least guests, in many realms of the spirit, having escaped again and again from the gloomy, agreeable nooks in which preferences and prejudices, youth, origin, the accident of men and books, or even the weariness of travel seemed to confine us, full of malice against the seductions of dependency which he concealed in honours, money, positions, or exaltation of the senses, grateful even for distress and the vicissitudes of illness, because they always free us from some rule, and its "prejudice," grateful to the God, devil, sheep, and worm in us, inquisitive to a fault, investigators to the point of cruelty, with unhesitating fingers for the intangible, with teeth and stomachs for the most indigestible, ready for any business that requires sagacity and acute senses, ready for every adventure, owing to an excess of "free will", with anterior and posterior souls, into the ultimate intentions of which it is difficult to pry, with foregrounds and backgrounds to the end of which no foot may run, hidden ones under the mantles of light, appropriators, although we resemble heirs and spendthrifts, arrangers and collectors from morning till night, misers of our wealth and our full-crammed drawers, economical in learning and forgetting, inventive in scheming, sometimes proud of tables of categories, sometimes pedants, sometimes night-owls of work even in full day, yea, if necessary, even scarecrows – and it is necessary nowadays, that is to say, inasmuch as we are the born, sworn, jealous friends of SOLITUDE, of our own profoundest midnight and midday solitude – such kind of men are we, we free spirits! And perhaps ye are also something of the same kind, ye coming ones? ye NEW philosophers?

## CHAPTER III. THE RELIGIOUS MOOD

45. The human soul and its limits, the range of man's inner experiences hitherto attained, the heights, depths, and distances of these experiences, the entire history of the soul UP TO THE PRESENT TIME, and its still unexhausted possibilities: this is the preordained hunting-domain for a born psychologist and lover of a "big hunt". But how often must he say despairingly to himself: "A single individual! alas, only a single individual! and this great forest, this virgin forest!" So he would like to have some hundreds of hunting assistants, and fine trained hounds, that he could send into the history of the human soul, to drive HIS game together. In vain: again and again he experiences, profoundly and bitterly, how difficult it is to find assistants and dogs for all the things that directly excite his curiosity. The evil of sending scholars into new and dangerous hunting-domains, where courage, sagacity, and subtlety in every sense are required, is that they are no longer serviceable just when the "BIG hunt," and also the great danger commences, – it is precisely then that they lose their keen eye and nose. In order, for instance, to divine and determine what sort of history the problem of KNOWLEDGE AND CONSCIENCE has hitherto had in the souls of homines religiosi, a person would perhaps himself have to possess as profound, as bruised, as immense an experience as the intellectual conscience of Pascal; and then he would still require that wide-spread heaven of clear, wicked spirituality, which, from above, would be able to oversee, arrange, and effectively formulize this mass of dangerous and painful experiences. – But who could do me this service! And who would have time to wait for such servants! – they evidently appear too rarely, they are so improbable at all times! Eventually one must do everything ONESELF in order to know something; which means that one has MUCH to do! – But a curiosity like mine is once for all the most agreeable of vices – pardon me! I mean to say that the love of truth has its reward in heaven, and already upon earth.

## **Конец ознакомительного фрагмента.**

Текст предоставлен ООО «ЛитРес».

Прочитайте эту книгу целиком, [купив полную легальную версию](#) на ЛитРес.

Безопасно оплатить книгу можно банковской картой Visa, MasterCard, Maestro, со счета мобильного телефона, с платежного терминала, в салоне МТС или Связной, через PayPal, WebMoney, Яндекс.Деньги, QIWI Кошелек, бонусными картами или другим удобным Вам способом.