

FRIEDRICH NIETZSCHE



THE WILL TO POWER

The Will to Power

by
FRIEDRICH NIETZSCHE

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THE COMPLETE WORKS
OF
FRIEDRICH NIETZSCHE

The First Complete and Authorized English Translation

EDITED BY
DR. OSCAR LEVY



VOLUME FOURTEEN

THE WILL TO POWER

BOOKS ONE AND TWO

THE WILL TO POWER
AN ATTEMPTED TRANSVALUATION OF ALL VALUES

BY
FRIEDRICH NIETZSCHE

TRANSLATED BY
ANTHONY M. LUDOVICI

VOL. I

BOOKS I AND II



The Complete Works of Friedrich Nietzsche

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TRANSLATOR'S PREFACE.

In the volume before us we have the first two books of what was to be Nietzsche's greatest theoretical and philosophical prose work. The reception given to *Thus Spake Zarathustra* had been so unsatisfactory, and misunderstandings relative to its teaching had become so general, that, within a year of the publication of the first part of that famous philosophical poem, Nietzsche was already beginning to see the necessity of bringing his doctrines before the public in a more definite and unmistakable form. During the years that followed—that is to say, between 1883 and 1886—this plan was matured, and although we have no warrant, save his sister's own word and the internal evidence at our disposal, for classing *Beyond Good and Evil* (published 1886) among the contributions to Nietzsche's grand and final philosophical scheme, "The Will to Power," it is now impossible to separate it entirely from his chief work as we would naturally separate *The Birth of Tragedy*, the *Thoughts out of Season*, the volumes entitled *Human, all-too-Human*, *The Dawn of Day*, and *Joyful Wisdom*.

Beyond Good and Evil, then, together with its sequel, *The Genealogy of Morals*, and the two little volumes, *The Twilight of the Idols* and the *Antichrist* (published in 1889 and 1894 respectively), must be regarded as forming part of the general plan of which *The Will to Power* was to be the *opus magnum*.

Unfortunately, *The Will to Power* was never completed by its author. The text from which this translation was made is a posthumous publication, and it suffers from all the disadvantages that a book must suffer from which has been arranged and ordered by foster hands. When those who were responsible for its publication undertook the task of preparing it for the press, it was very little more than a vast collection of notes and rough drafts, set down by Nietzsche from time to time, as the material for his chief work; and, as any liberty taken with the original manuscript, save that of putting it in order, would probably have resulted in adding or excluding what the author would on no account have added or excluded himself, it follows that in some few cases the paragraphs are no more than hasty memoranda of passing thoughts, which Nietzsche must have had the intention of elaborating at some future time. In these cases the translation follows the German as closely as possible, and the free use even of a conjunction has in certain cases been avoided, for fear lest the meaning might be in the slightest degree modified. It were well, therefore, if the reader could bear these facts in mind whenever he is struck by a certain clumsiness, either of expression or disposition, in the course of reading this translation.

It may be said that, from the day when Nietzsche first recognised the necessity of making a more unequivocal appeal to his public than the *Zarathustra* had been, that is to say, from the spring of 1883, his work in respect of *The Will to Power* suffered no interruption whatsoever, and that it was his chief preoccupation from that period until his breakdown in 1889.

That this span of six years was none too long for the task he had undertaken, will be gathered from the fact that, in the great work he had planned, he actually set out to

show that the life-principle, "Will to Power," was the prime motor of all living organisms.

To do this he appeals both to the animal world and to human society, with its subdivisions, religion, art, morality, politics, etc. etc., and in each of these he seeks to demonstrate the activity of the principle which he held to be the essential factor of all existence.

Frau Foerster-Nietzsche tells us that the notion that "The Will to Power" was the fundamental principle of all life, first occurred to her brother in the year 1870, at the seat of war, while he was serving as a volunteer in a German army ambulance. On one occasion, at the close of a very heavy day with the wounded, he happened to enter a small town which lay on one of the chief military roads. He was wandering through it in a leisurely fashion when, suddenly, as he turned the corner of a street that was protected on either side by lofty stone walls, he heard a roaring noise, as of thunder, which seemed to come from the immediate neighbourhood. He hurried forward a step or two, and what should he see, but a magnificent cavalry regiment—gloriously expressive of the courage and exuberant strength of a people—ride past him like a luminous stormcloud. The thundering din waxed louder and louder, and lo and behold! his own beloved regiment of field artillery dashed forward at full speed, out of the mist of motes, and sped westward amid an uproar of clattering chains and galloping steeds. A minute or two elapsed, and then a column of infantry appeared, advancing at the double—the men's eyes were aflame, their feet struck the hard road like mighty hammer-strokes, and their accoutrements glistened through the haze. While this procession passed before him, on its way to war and perhaps to death,—so wonderful in its vital strength and formidable courage, and so perfectly symbolic of a race that *will* conquer and prevail, or perish in the attempt,—Nietzsche was struck with the thought that the highest will to live could not find its expression in a miserable "struggle for existence," but in a will to war, a Will to Power, a will to overpower! This is said to be the history of his first conception of that principle which is at the root of all his philosophy, and twelve years later, in *Thus Spake Zarathustra*, we find him expounding it thus:—

[Pg i]

"Wherever I found a living thing, there found I Will to Power; and even in the will of the servant found I the will to be master.

"Only where there is life, is there also will: not, however, Will to Life, but—so teach I thee—Will to Power!

"Much is reckoned higher than life itself by the living one; but out of the very reckoning speaketh—the Will to Power!"

And three years later still, in *Beyond Good and Evil*, we read the following passage:

—
"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."

But in this volume, and the one that is to follow, we shall find Nietzsche more mature, more sober, and perhaps more profound than in the works above mentioned. All the loves and hates by which we know him, we shall come across again in this work; but here he seems to stand more above them than he had done heretofore; having once enunciated his ideals vehemently and emphatically, he now discusses them with a certain grim humour, with more thoroughness and detail, and he gives even his enemies a quiet and respectful hearing. His tolerant attitude to Christianity on pages 8-9, 107, 323, for instance, is a case in point, and his definite description of what we are to understand by his pity (p. 293) leaves us in no doubt as to the calm determination of this work. Book One will not seem so well arranged or so well worked out as Book Two; the former being more sketchy and more speculative than the latter. Be this as it may, it contains deeply interesting things, inasmuch as it attempts to trace the elements of Nihilism—as the outcome of Christian values—in all the institutions of the present day.

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In the Second Book Herbert Spencer comes in for a number of telling blows, and not the least of these is to be found on page 237, where, although his name is not mentioned, it is obviously implied. Here Nietzsche definitely disclaims all ideas of an individualistic morality, and carefully states that *his* philosophy aims at *a new order of rank*.

It will seem to some that morality is dealt with somewhat cavalierly throughout the two books; but, in this respect, it should not be forgotten that Nietzsche not only made a firm stand in favour of exceptional men, but that he also believed that any morality is nothing more than a mere system of valuations which are determined by the conditions in which a given species lives. Hence his words on page 107: "Beyond Good and Evil,—certainly; but we insist upon the unconditional and strict preservation of herd-morality"; and on page 323: "Suppose the *strong* were masters in all respects, even in valuing: let us try and think what their attitude would be towards illness, suffering, and sacrifice! *Self-contempt on the part of the weak* would be the result: they would do their utmost to disappear and to extirpate their kind. And would this be *desirable*?—should we really like a world in which the subtlety, the consideration, the intellectuality, the *plasticity*—in fact, the whole influence of the weak—was lacking?"

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It is obvious from this passage that Nietzsche only objected to the influence of herd-morality outside the herd—that is to say, among exceptional and higher men who may be wrecked by it. Whereas most other philosophers before him had been the "Altruist" of the lower strata of humanity, Nietzsche may aptly be called the Altruist of the exceptions, of the particular lucky cases among men. For such "varieties," he thought, the morality of Christianity had done all it could do, and though he in no way wished to underrate the value it had sometimes been to them in the past, he saw that at present, in any case, it might prove a great danger. With Goethe, therefore, he believed that "Hypotheses are only the pieces of scaffolding which are erected round a building during the course of its construction, and which are taken away as soon as the edifice is completed. To the workman, they are indispensable; but he must be careful not to confound the scaffolding with the building."^[1]

It is deeply to be deplored that Nietzsche was never able to complete his life-work. The fragments of it collected in volumes i. and ii. of *The Will to Power* are sufficiently remarkable to convey some idea of what the whole work would have been if only its author had been able to arrange and complete it according to his original design.

It is to be hoped that we are too sensible nowadays to allow our sensibilities to be shocked by serious and well-meditated criticism, even of the most cherished among our institutions, and an honest and sincere reformer ought no longer to find us prejudiced—to the extent of deafness—against him, more particularly when he comes forward with a gospel—"The Will to Power"—which is, above all, a test of our power to will.

ANTHONY M. LUDOVICI.

[1] *Naturwissenschaft im Allgemeinen* (Weimar Edition, i. II, p. 132).

PREFACE.

[Pg 1]

1.

Concerning great things one should either be silent or one should speak loftily:—loftily—that is to say, cynically and innocently.

2.

What I am now going to relate is the history of the next two centuries. I shall describe what will happen, what must necessarily happen: *the triumph of Nihilism*. This history can be written already; for necessity itself is at work in bringing it about. This future is already proclaimed by a hundred different omens; as a destiny it announces its advent everywhere, for this music of to-morrow all ears are already pricked. The whole of our culture in Europe has long been writhing in an agony of suspense which increases from decade to decade as if in expectation of a catastrophe: restless, violent, helter-skelter, like a torrent that will *reach its bourne*, and refuses to reflect—yea, that even dreads reflection.

3.

On the other hand, the present writer has done little else, hitherto, than *reflect and meditate*, like an instinctive philosopher and anchorite, who found his advantage in isolation—in remaining outside, in patience, procrastination, and lagging behind; like a weighing and testing spirit who has already lost his way in every labyrinth of the future; like a prophetic bird-spirit that *looks backwards* when it would announce what is to come; like the first perfect European Nihilist, who, however, has already outlived Nihilism in his own soul—who has out-grown, overcome, and dismissed it.

[Pg 2]

For the reader must not misunderstand the meaning of the title which has been given to this Evangel of the Future. "*The Will to Power: An Attempted Transvaluation of all Values*"—with this formula a *counter-movement* finds expression, in regard to both a principle and a mission; a movement which in some remote future will supersede this perfect Nihilism; but which nevertheless regards it as a *necessary step*, both logically and psychologically, towards its own advent, and which positively cannot come, except *on top of* and *out of* it. For, why is the triumph of Nihilism *inevitable* now? Because the very values current amongst us to-day will arrive at their logical conclusion in Nihilism,—because Nihilism is the only possible outcome of our greatest values and ideals,—because we must first experience Nihilism before we can realise what the actual worth of these "values" was.... Sooner or later we shall be in need of *new values*.

FIRST BOOK.

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EUROPEAN NIHILISM.

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I.

A PLAN.

1. Nihilism is at our door: whence comes this most gruesome of all guests to us?—To begin with, it is a mistake to point to "social evils," "physiological degeneration," or even to corruption as a cause of Nihilism. This is the most straightforward and most sympathetic age that ever was. Evil, whether spiritual, physical, or intellectual, is, in itself, quite unable to introduce Nihilism, *i.e.*, the absolute repudiation of worth, purpose, desirability. These evils allow of yet other and quite different explanations. But there is one *very definite explanation* of the phenomena: Nihilism harbours in the heart of Christian morals.

2. The downfall of Christianity,—through its morality (which is insuperable), which finally turns against the Christian God Himself (the sense of truth, highly developed through Christianity, ultimately revolts against the falsehood and fictitiousness of all Christian interpretations of the world and its history. The recoil-stroke of "God is Truth" in the fanatical Belief, is: "All is false." Buddhism of *action*....).

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3. Doubt in morality is the decisive factor. The downfall of the *moral* interpretation of the universe, which loses its *raison d'être* once it has tried to take flight to a Beyond, meets its end in Nihilism. "Nothing has any purpose" (the inconsistency of one explanation of the world, to which men have devoted untold energy,—gives rise to the suspicion that all explanations may perhaps be false). The Buddhistic

feature: a yearning for nonentity (Indian Buddhism has no fundamentally moral development at the back of it; that is why Nihilism in its case means only morality not overcome; existence is regarded as a punishment and conceived as an error; error is thus held to be punishment—a moral valuation). Philosophical attempts to overcome the "moral God" (Hegel, *Pantheism*). The vanquishing of popular ideals: the wizard, the saint, the bard. Antagonism of "true" and "beautiful" and "good."

4. Against "purposelessness" on the one hand, against moral valuations on the other: how far has all science and philosophy been cultivated heretofore under the influence of moral judgments? And have we not got the additional factor—the enmity of science, into the bargain? Or the prejudice against science? Criticism of Spinoza. Christian valuations everywhere present as remnants in socialistic and positivistic systems. *A criticism of Christian morality* is altogether lacking.

5. The Nihilistic consequences of present natural science (along with its attempts to escape into a Beyond). Out of its practice there finally *arises* a certain self-annihilation, an antagonistic attitude towards itself—a sort of anti-scientificity. Since Copernicus man has been rolling away from the centre towards x. [Pg 7]

6. The Nihilistic consequences of the political and politico-economical way of thinking, where all principles at length become tainted with the atmosphere of the platform: the breath of mediocrity, insignificance, dishonesty, etc. Nationalism. Anarchy, etc. Punishment. Everywhere the *deliverer* is missing, either as a class or as a single man—the justifier.

7. Nihilistic consequences of history and of the "practical historian," *i.e.*, the romanticist. The attitude of art is quite unoriginal in modern life. Its gloominess. Goethe's so-called Olympian State.

8. Art and the preparation of Nihilism. Romanticism (the conclusion of Wagner's *Ring of the Nibelung*).

I.

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NIHILISM.

1. NIHILISM AS AN OUTCOME OF THE VALUATIONS AND INTERPRETATIONS OF EXISTENCE WHICH HAVE PREVAILED HERETOFORE.

2.

What does Nihilism mean?—*That the highest values are losing their value*. There is no bourn. There is no answer to the question: "to what purpose?"

3.

Thorough Nihilism is the conviction that life is absurd, in the light of the highest values already discovered; it also includes the *view* that we have not the smallest right to assume the existence of transcendental objects or things in themselves, which would be either divine or morality incarnate.

This view is a result of fully developed "truthfulness": therefore a consequence of the belief in morality.

4.

What *advantages* did the Christian hypothesis of morality offer?

(1) It bestowed an intrinsic value upon men, which contrasted with their apparent insignificance and subordination to chance in the eternal flux of becoming and perishing. [Pg 9]

(2) It served the purpose of God's advocates, inasmuch as it granted the world a certain *perfection* despite its sorrow and evil—it also granted the world that proverbial "freedom": evil seemed full of *meaning*.

(3) It assumed that man could have a *knowledge* of absolute values, and thus granted him *adequate perception* for the most important things.

(4) It prevented man from despising himself as man, from turning against life, and from being driven to despair by knowledge: it was a self-preservative measure.

In short: Morality was the great *antidote* against practical and theoretical Nihilism.

5.

But among the forces reared by morality, there was *truthfulness*: this in the end turns against morality, exposes the *teleology* of the latter, its interestedness, and now the *recognition* of this lie so long incorporated, from which we despaired of ever freeing ourselves, acts just like a stimulus. We perceive certain needs in ourselves, implanted during the long dynasty of the moral interpretation of life, which now seem to us to be needs of untruth: on the other hand, those very needs represent the highest values owing to which we are able to endure life. We have *ceased* from attaching any worth to what we know, and we *dare* not attach any more worth to that with which we would fain deceive ourselves—from this antagonism there results a process of dissolution. [Pg 10]

6.

This is the *antinomy*: In so far as we believe in morality, we condemn existence.

7.

The highest values in the service of which man ought to live, more particularly when they oppressed and constrained him most—these *social values*, *owing to their tone-strengthening* tendencies, were built over men's heads as though they were the will

of God or "reality," or the actual world, or even a hope of a world to come. Now that the lowly origin of these values has become known, the whole universe seems to have been transvalued and to have lost its significance—but this is only an intermediate stage.

8.

The consequence of *Nihilism* (disbelief in all values) as a result of a moral valuation:—*We have grown to dislike egotism* (even though we have realised the impossibility of altruism);—*we have grown to dislike what is most necessary* (although we have recognised the impossibility of a *liberum arbitrium* and of an "intelligible freedom" [1]). We perceive that we do not reach the spheres in which we have set our values—at the same time those other spheres in which we live have *not* thereby gained *one iota* in value. On the contrary, we are *tired*, because we have lost the main incentive to live. "All in vain hitherto!" [Pg 11]

9.

"Pessimism as a preparatory state to Nihilism."

10.

A. Pessimism viewed as strength—in *what respect*? In the energy of its logic, as anarchy, Nihilism, and analysis.

B. Pessimism regarded as collapse—in *what sense*? In the sense of its being a softening influence, a sort of cosmopolitan befingering, a "tout comprendre," and historical spirit.

Critical tension: extremes make their appearance and become dominant.

11.

The logic of Pessimism leads finally to Nihilism: what is the force at work?—The notion that *there are no values*, and *no purpose*: the recognition of the part that moral valuations have played in all other lofty values.

Result: *moral valuations are condemnations, negations; morality is the abdication of the will to live....* [Pg 12]

[1] This is a Kantian term. Kant recognised two kinds of Freedom—the practical and the transcendental kind. The first belongs to the phenomenal, the second to the intelligible world.—TRANSLATOR'S NOTE.

12.

THE COLLAPSE OF COSMOPOLITAN VALUES.

A.

Nihilism will have to manifest itself as a *psychological condition*, first when we have sought in all that has happened a purpose which is not there: so that the seeker will ultimately lose courage. Nihilism is therefore the coming into consciousness of the long *waste* of strength, the pain of "futility," uncertainty, the lack of an opportunity to recover in some way, or to attain to a state of peace concerning anything—shame in one's own presence, as if one had *cheated* oneself too long.... The purpose above-mentioned might have been achieved: in the form of a "realisation" of a most high canon of morality in all worldly phenomena, the moral order of the universe; or in the form of the increase of love and harmony in the traffic of humanity; or in the nearer approach to a general condition of happiness; or even in the march towards general nonentity—any sort of goal always constitutes a purpose. The common factor to all these appearances is that something will be *attained*, through the process itself: and now we perceive that Becoming has been aiming at *nothing*, and has achieved nothing. Hence the disillusionment in regard to a so-called *purpose in existence*, as a cause of Nihilism; whether this be in respect of

[Pg 13]

Nihilism will manifest itself as a psychological condition, in the second place, when man has fixed a totality, a systematisation, even an organisation in and behind all phenomena, so that the soul thirsting for respect and admiration will wallow in the general idea of a highest ruling and administrative power (if it be the soul of a logician, the sequence of consequences and perfect reasoning will suffice to conciliate everything). A kind of unity, some form of "monism": and as a result of this belief man becomes obsessed by a feeling of profound relativity and dependence in the presence of an All which is infinitely superior to him, a sort of divinity. "The general good exacts the surrender of the individual ..." but lo, there is no such general good! At bottom, man loses the belief in his own worth when no infinitely precious entity manifests itself through him—that is to say, he conceived such an All, *in order to be able to believe in his own worth*.

Nihilism, as a psychological condition, has yet a third and last form. Admitting these two *points of view*: that no purpose can be assigned to Becoming, and that no great entity rules behind all Becoming, in which the individual may completely lose himself as in an element of superior value; there still remains the *subterfuge* which would consist in condemning this whole world of Becoming as an illusion, and in discovering a world which would lie beyond it, and would be a *real* world. The moment, however, that man perceives that this world has been devised only for the purpose of meeting certain psychological needs, and that he has no right whatsoever to it, the final form of Nihilism comes into being, which comprises *a denial of a metaphysical world*, and which forbids itself all belief in a *real* world. From this standpoint, the reality of Becoming is the only reality that is admitted: all bypaths to back-worlds and false godheads are abandoned—but *this world is no longer endured, although no one wishes to disown it*.

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What has actually happened? The feeling of worthlessness was realised when it was understood that neither the notion of "*Purpose*" nor that of "*Unity*" nor that of "*Truth*" could be made to interpret the general character of existence. Nothing is achieved or obtained thereby; the unity which intervenes in the multiplicity of events is entirely lacking: the character of existence is not "true," it is *false*; there is certainly no longer any reason to believe in a *real* world. In short, the categories, "Purpose," "Unity," "Being," by means of which we had lent some worth to life, we have once more divorced from it—and the world now appears *worthless* to us....

B.

Admitting that we have recognised the impossibility of *interpreting* world by means of these three categories, and that from this standpoint the world begins to be worthless to us; we must ask ourselves whence we derived our belief in these three categories. Let us see if it is possible to refuse to believe in them. If we can *deprive them of their value*, the proof that they cannot be applied to the world, is no longer a sufficient reason for *depriving that world of its value*. [Pg 15]

Result: *The belief* in the categories of reason^[2] is the cause of Nihilism—we have measured the worth of the world according to categories *which can only be applied to a purely fictitious world*.

Conclusion: All values with which we have tried, hitherto, to lend the world some worth, from our point of view, and with which we have therefore *deprived it of all worth* (once these values have been shown to be inapplicable)—all these values, are, psychologically, the results of certain views of utility, established for the purpose of maintaining and increasing the dominion of certain communities: but falsely projected into the nature of things. It is always man's *exaggerated ingenuousness* to regard himself as the sense and measure of all things.

- [2] This probably refers to Kant's celebrated table of twelve categories. The four classes, quantity, quality, relation, and modality, are each provided with three categories.—TRANSLATOR'S NOTE.

13.

Nihilism represents an intermediary pathological condition (the vast generalisation, the conclusion that there *is no purpose* in anything, is pathological): whether it be that the productive forces are not yet strong enough—or that *decadence* still hesitates and has not yet discovered its expedients. [Pg 16]

The conditions of this hypothesis:—That there is *no truth*; that there is no absolute state of affairs—no "thing-in-itself." *This alone is Nihilism, and of the most extreme kind*. It finds that the value of things consists precisely in the fact that these values are *not* real and never have been real, but that they are only a symptom of strength on the part of the *valuer*, a simplification serving the *purposes of existence*.

14.

Values and their modification are related to the *growth of power of the valuer*.

The measure of *disbelief* and of the "freedom of spirit" which is tolerated, viewed as an *expression of the growth of power*.

"Nihilism" viewed as the ideal of the *highest spiritual power*, of the over-rich life, partly destructive, partly ironical.

15.

What is *belief*? How is a belief born? All belief assumes that *something is true*.

The extremest form of Nihilism would mean that *all* belief—all assumption of truth—is false: because no real world is at hand. It were therefore: only an *appearance seen in perspective*, whose origin must be found in us (seeing that we are constantly in need of a narrower, a shortened, and simplified world).

This should be realised, that the extent to which we can, in our heart of hearts, acknowledge appearance, and the necessity of falsehood, without going to rack and ruin, is the *measure of strength*. [Pg 17]

In this respect, Nihilism, in that it is the *negation* of a real world and of Being, might be a *divine view of the world*.

16.

If we are disillusioned, we have not become so in regard to life, but owing to the fact that our eyes have been opened to all kinds of "desiderata." With mocking anger we survey that which is called "*Ideal*": we despise ourselves only because we are unable at every moment of our lives to quell that absurd emotion which is called "Idealism." This *pampering* by means of ideals is stronger than the anger of the *disillusioned one*.

17.

To what extent does Schopenhauerian Nihilism continue to be the result of the same ideal as that which gave rise to Christian Theism? The amount of certainty concerning the most exalted desiderata, the highest values and the greatest degree of perfection, was so great, that the philosophers started out from it as if it had been an *a priori* and *absolute fact*: "God" at the head, as the *given quantity*—Truth. "To become like God," "to be absorbed into the Divine Being"—these were for centuries the most ingenuous and most convincing desiderata (but that which convinces is not necessarily true on that account: it is *nothing more nor less than convincing*. An observation for donkeys). [Pg 18]

The granting of a *personal-reality* to this accretion of ideals has been unlearned: people have become atheistic. But has the ideal actually been abandoned? The latest metaphysicians, as a matter of fact, still seek their true "reality" in it—the "thing-in-itself" beside which everything else is merely appearance. Their dogma is, that because our world of appearance is so obviously *not* the expression of that ideal, it therefore cannot be "true"—and at bottom does not even lead back to that

metaphysical world as cause. The unconditioned, in so far as it stands for that highest degree of perfection, cannot possibly be the reason of all the conditioned. Schopenhauer, who desired it otherwise, was obliged to imagine this metaphysical basis as the antithesis to the ideal, as "an evil, blind will": thus it could be "that which appears," that which manifests itself in the world of appearance. But even so, he did not give up that ideal absolute—he circumvented it....

(Kant seems to have needed the hypothesis of "intelligible freedom,"^[3] in order to relieve the *ens perfectum* of the responsibility of having contrived this world as it is, in short, in order to explain evil: scandalous logic for a philosopher!).

[3] See Note on p. 11.

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18.

The most general sign of modern times: in his own estimation, man has lost an infinite amount of *dignity*. For a long time he was the centre and tragic hero of life in general; then he endeavoured to demonstrate at least his relationship to the most essential and in itself most valuable side of life—as all metaphysicians do, who wish to hold fast to the *dignity of man*, in their belief that moral values are cardinal values. He who has let God go, clings all the more strongly to the belief in morality.

19.

Every purely *moral* valuation (as, for instance, the Buddhistic) *terminates in Nihilism*: Europe must expect the same thing! It is supposed that one can get along with a morality bereft of a religious background; but in this direction the road to Nihilism is opened. There is nothing in religion which compels us to regard ourselves as valuing creatures.

20.

The question which Nihilism puts, namely, "to what purpose?" is the outcome of a habit, hitherto, to regard the purpose as something fixed, given and exacted *from outside*—that is to say, by some supernatural authority. Once the belief in this has been unlearned, the force of an old habit leads to the search after *another* authority, which would *know how to speak unconditionally*, and could *point to* goals and missions. The authority of the *conscience* now takes the first place (the more *morality* is emancipated from theology, the more imperative does it become) as a compensation for the *personal authority*. Or the authority of *reason*. Or the *gregarious instinct* (the herd). Or history with its *immanent* spirit, which has its goal in itself, and to which one can *abandon oneself*. One would like to *evade the will*, as also the *willing* of a goal and the risk of setting oneself a goal. One would like to get rid of the responsibility (*Fatalism* would be accepted). Finally: Happiness and with a dash of humbug, the *happiness of the greatest number*.

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It is said:—

(1) A definite goal is quite unnecessary.

(2) Such a goal cannot possibly be foreseen. Precisely now, when *will* in its *fullest strength* were *necessary*, it is in the *weakest* and most *pusillanimous* condition. *Absolute mistrust concerning the organising power of the will.*

21.

The perfect Nihilist.—The Nihilist's eye *idealises in an ugly sense*, and is inconstant to what it remembers: it allows its recollections to go astray and to fade, it does not protect them from that cadaverous coloration with which weakness dyes all that is distant and past. And what it does not do for itself it fails to do for the whole of mankind as well—that is to say, it allows it to drop.

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22.

Nihilism. It may be *two things*:—

A. Nihilism as a sign of *enhanced spiritual strength*: active Nihilism.

B. Nihilism as a sign of the *collapse* and *decline* of *spiritual strength*: passive Nihilism.

23.

Nihilism, a *normal* condition.

It may be a sign of *strength*; spiritual vigour may have increased to such an extent that the *goals* toward which man has marched *hitherto* (the "convictions," articles of faith) are no longer suited to it (for a faith generally expresses the exigencies of the *conditions of existence*, a submission to the authority of an order of things which *conduces* to the *prosperity*, the *growth* and *power* of a living creature ...); on the other hand, a sign of *insufficient* strength, to fix a goal, a "wherefore," and a faith for itself.

It reaches its *maximum* of relative strength, as a powerful *destructive* force, in the form of *active Nihilism*.

Its opposite would be *weary* Nihilism, which no longer attacks: its most renowned form being Buddhism: as *passive* Nihilism, a sign of weakness: spiritual strength may be fatigued, *exhausted*, so that the goals and values which have prevailed *hitherto* are no longer suited to it and are no longer believed in—so that the synthesis of values and goals (upon which every strong culture stands) decomposes, and the different values contend with one another: *Disintegration*, then everything which is relieving, which heals, becalms, or stupefies, steps into the foreground under the cover of various *disguises*, either religious, moral, political or æsthetic, etc.

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24.

Nihilism is not only a meditating over the "in vain!"—not only the belief that everything deserves to perish; but one actually puts one's shoulder to the plough;

one destroys. This, if you will, is illogical; but the Nihilist does not believe in the necessity of being logical.... It is the condition of strong minds and wills; and to these it is impossible to be satisfied with the negation of judgment: the *negation by deeds* proceeds from their nature. Annihilation by the reasoning faculty seconds annihilation by the hand.

25.

Concerning the genesis of the Nihilist. The courage of all one really *knows* comes but late in life. It is only quite recently that I have acknowledged to myself that heretofore I have been a Nihilist from top to toe. The energy and thoroughness with which I marched forward as a Nihilist deceived me concerning this fundamental principle. When one is progressing towards a goal it seems impossible that "aimlessness *per se*" should be one's fundamental article of faith.

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26.

The Pessimism of strong natures. The "wherefore" after a terrible struggle, even after victory. That something may exist which is a hundred times *more important* than the question, whether we feel well or unwell, is the fundamental instinct of all strong natures—and consequently too, whether the *others* feel well or unwell. In short, that we have a purpose, for which we would not even hesitate to *sacrifice men*, run all risks, and bend our backs to the worst: *this is the great passion*.

2. FURTHER CAUSES OF NIHILISM.

27.

The causes of Nihilism: (1) *The higher species is lacking*, i.e., the species whose inexhaustible fruitfulness and power would uphold our belief in Man (think only of what is owed to Napoleon—almost all the higher hopes of this century).

(2) *The inferior species* ("herd," "ass," "society") is forgetting modesty, and inflates its needs into *cosmic* and *metaphysical* values. In this way all life is *vulgarised*: for inasmuch as the *mass* of mankind rules, it tyrannises over the *exceptions*, so that these lose their belief in themselves and become *Nihilists*.

All attempts to *conceive of a new species* come to nothing ("romanticism," the artist, the philosopher; against Carlyle's attempt to lend them the highest moral values).

The result is that higher types are *resisted*.

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The downfall and insecurity of all higher types. The struggle against genius ("popular poetry," etc.). Sympathy with the lowly and the suffering as a *standard* for the *elevation of the soul*.

The *philosopher is lacking*, the interpreter of deeds, and not alone he who poetises them.

28.

Imperfect Nihilism—its forms: we are now surrounded by them.

All attempts made to escape Nihilism, which do not consist in transvaluing the values that have prevailed hitherto, only make the matter worse; they complicate the problem.

29.

The varieties of self-stupefaction. In one's heart of hearts, not to know, whither? Emptiness. The attempt to rise superior to it all by means of emotional intoxication: emotional intoxication in the form of music, in the form of cruelty in the tragic joy over the ruin of the noblest, and in the form of blind, gushing enthusiasm over individual *men* or distinct *periods* (in the form of hatred, etc.). The attempt to work blindly, like a scientific instrument; to keep an eye on the many small joys, like an investigator, for instance (modesty towards oneself); the mysticism of the voluptuous *joy* of eternal emptiness; art "for art's sake" ("le fait"), "immaculate investigation," in the form of narcotics against the disgust of oneself; any kind of incessant work, *any* kind of small foolish fanaticism; the medley of all means, illness as the result of general profligacy (dissipation kills pleasure).

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(1) As a result, feeble will-power.

(2) Excessive pride and the humiliation of petty weakness felt as a contrast.

30.

The time is coming when we shall have to pay for having been *Christians* for two thousand years: we are losing the equilibrium which enables us to live—for a long while we shall not know in what direction we are travelling. We are hurling ourselves headlong into the *opposite* valuations, with that degree of energy which could only have been engendered in man by an *overvaluation* of himself.

Now, everything is false from the root, words and nothing but words, confused, feeble, or over-strained.

(a) There is a seeking after a sort of earthly solution of the problem of life, but in the same sense as that of the *final triumph* of truth, love, justice (socialism: "equality of persons").

(b) There is also an attempt to hold fast to the *moral ideal* (with altruism, self-sacrifice, and the denial of the will, in the front rank).

(c) There is even an attempt to hold fast to a "Beyond": were it only as an antilogical *x*; but it is forthwith interpreted in such a way that a kind of metaphysical solace, after the old style, may be derived from it.

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(d) There is an attempt to read the phenomena of life in such a way as to arrive *at the divine guidance of old*, with its powers of rewarding, punishing, educating, and of generally conducing to a something *better* in the order of things.

(e) People once more believe in good and evil; so that the victory of the good and the annihilation of the evil is regarded as a *duty* (this is English, and is typical of that blockhead, John Stuart Mill).

(f) The contempt felt for "naturalness," for the desires and for the ego: the attempt to regard even the highest intellectuality of art as a result of an impersonal and disinterested attitude.

(g) The Church is still allowed to meddle in all the essential occurrences and incidents in the life of the individual, with a view to consecrating it and giving it a *loftier* meaning; we still have the "Christian State" and the "Christian marriage."

31.

There have been more thoughtful and more destructively thoughtful^[4] times than ours: times like those in which Buddha appeared, for instance, in which the people themselves, after centuries of sectarian quarrels, had sunk so deeply into the abyss of philosophical dogmas, as, from time to time, European people have done in regard to the fine points of religious dogma. "Literature" and the press would be the last things to seduce one to any high opinion of the spirit of our times: the millions of Spiritists, and a Christianity with gymnastic exercises of that ghastly ugliness which is characteristic of all English inventions, throw more light on the subject.

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European *Pessimism* is still in its infancy—a fact which argues against it: it has not yet attained to that prodigious and yearning fixity of sight to which it attained in India once upon a time, and in which nonentity is reflected; there is still too much of the "ready-made," and not enough of the "evolved" in its constitution, too much learned and poetic Pessimism; I mean that a good deal of it has been discovered, invented, and "created," but not caused.

[4] *zerdachtere*.

32.

Criticism of the Pessimism which has prevailed hitherto. The want of the eudæmonological standpoint, as a last abbreviation of the question: what is the *purpose* of it all? The reduction of gloom.

Our Pessimism: the world has not the value which we believed it to have,—our faith itself has so increased our instinct for research that we are *compelled* to say this to-day. In the first place, it seems of less value: *at first it is felt* to be of less value,—only in this sense are we pessimists,—that is to say, with the will to acknowledge this transvaluation without reserve, and no longer, as heretofore, to deceive ourselves and chant the old old story.

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It is precisely in this way that we find the pathos which urges us to seek for *new values*. In short: the world might have far more value than we thought—we must get behind the *naïveté of our ideals*, for it is possible that, in our conscious effort to give it the highest interpretation, we have not bestowed even a moderately just value upon it.

What has been *deified*? The valuing instinct inside the *community* (that which enabled it to survive).

What has been *calumniated*? That which has tended to separate higher men from their inferiors, the instincts which cleave gulfs and build barriers.

33.

Causes effecting the *rise of Pessimism*:—

(1) The most powerful instincts and those which promised most for the future have hitherto been *calumniated*, so that life has a curse upon it.

(2) The growing bravery and the more daring mistrust on the part of man have led him to discover the fact that *these instincts cannot be cut adrift from life*, and thus he turns to embrace life.

(3) Only the most *mediocre*, who are not *conscious* of this conflict, prosper; the higher species fail, and as an example of degeneration tend to dispose all hearts against them—on the other hand, there is some indignation caused by the mediocre positing themselves as the end and meaning of all things. No one can any longer reply to the question: "Why?"

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(4) Belittlement, susceptibility to pain, unrest, haste, and confusion are steadily increasing—the materialisation of all these tendencies, which is called "civilisation," becomes every day more simple, with the result that, in the face of the monstrous machine, the individual *despairs* and *surrenders*.

34.

Modern Pessimism is an expression of the uselessness only of the *modern* world, not of the world and existence as such.

35.

The "preponderance of *pain over pleasure*" or the reverse (Hedonism); both of these doctrines are already signposts to Nihilism....

For here, in both cases, no other final purpose is sought than the phenomenon pleasure or pain.

But only a man who no longer dares to posit a will, a purpose, and a final goal can speak in this way—according to every healthy type of man, the worth of life is certainly not measured by the standard of these secondary things. And a

preponderance of pain would be possible and, *in spite of it*, a mighty will, a *saying of yea* to life, and a holding of this preponderance for necessary.

"Life is not worth living"; "Resignation"; "what is the good of tears?"—this is a feeble and sentimental attitude of mind. "*Un monstre gai vaut mieux qu'un sentimental ennuyeux.*" [Pg 30]

36.

The philosophic Nihilist is convinced that all phenomena are without sense and are in vain, and that there ought to be no such thing as Being without sense and in vain. But whence comes this "There ought not to be?"—whence this "sense" and *this standard*? At bottom the Nihilist supposes that the sight of such a desolate, useless Being is *unsatisfying* to the philosopher, and fills him with desolation and despair. This aspect of the case is opposed to our subtle sensibilities as a philosopher. It leads to the absurd conclusion that the character of existence *must perforce afford pleasure to the philosopher* if it is to have any right to subsist.

Now it is easy to understand that happiness and unhappiness, within the phenomena of this world, can only serve the purpose of *means*: the question yet remaining to be answered is, whether it *will ever be possible* for us to perceive the "object" and "purpose" of life—whether the problem of purposelessness or the reverse is not quite beyond our ken.

37.

The development of *Nihilism out of Pessimism*. The denaturalisation of *Values*. Scholasticism of values. The values isolated, idealistic, instead of ruling and leading action, turn *against* it and condemn it. [Pg 31]

Opposites introduced in the place of natural gradations and ranks. Hatred of the order of rank. Opposites are compatible with a plebeian age, because they are more easy to grasp.

The *rejected* world is opposed to an artificially constructed "true and valuable" one. At last we discover out of what material the "true" world was built; all that remains, now, is the rejected world, and to the account of our reasons for *rejecting it we place our greatest disillusionment*.

At this point *Nihilism* is reached; the directing values have been retained—nothing more!

This gives rise to *the problem of strength and weakness*:—

- (1) The weak fall to pieces upon it;
- (2) The strong destroy what does not fall to pieces of its own accord;
- (3) The strongest overcome the directing values.

The whole condition of affairs produces the tragic age.

3. THE NIHILISTIC MOVEMENT AS AN EXPRESSION OF DECADENCE.

38.

Just lately an accidental and in every way inappropriate term has been very much misused: everywhere people are speaking of "*Pessimism*," and there is a fight around the question (to which some replies must be forthcoming): which is right—Pessimism or Optimism? [Pg 32]

People have not yet seen what is so terribly-obvious—namely, that Pessimism is not a problem but a *symptom*,—that the term ought to be replaced by "Nihilism,"—that the question, "to be or not to be," is itself an illness, a sign of degeneracy, an idiosyncrasy.

The Nihilistic movement is only an expression of physiological decadence.

39.

To be understood:—That every kind of decline and tendency to sickness has incessantly been at work in helping to create general evaluations: that in those valuations which now dominate, decadence has even begun to preponderate, that we have not only to combat the conditions which present misery and degeneration have brought into being; but that all decadence, previous to that of our own times, has been transmitted and has therefore remained an *active force* amongst us. A universal departure of this kind, on the part of man, from his fundamental instincts, such universal decadence of the valuing judgment, is the note of interrogation *par excellence*, the real riddle, which the animal "man" sets to all philosophers.

40.

The notion "decadence":—*Decay, decline, and waste*, are, *per se*, in no way open to objection; they are the natural consequences of life and vital growth. The phenomenon of decadence is just as necessary to life as advance or progress is: we are not in a position which enables us to *suppress* it. On the contrary, reason *would have it retain its rights*. [Pg 33]

It is disgraceful on the part of socialist-theorists to argue that circumstances and social combinations could be devised which would put an end to all vice, illness, crime, prostitution, and poverty.... But that is tantamount to condemning *Life* ... a society is not at liberty to remain young. And even in its prime it must bring forth ordure and decaying matter. The more energetically and daringly it advances, the richer will it be in failures and in deformities, and the nearer it will be to its fall. Age is not deferred by means of institutions. Nor is illness. Nor is vice.

41.

Fundamental aspect of the nature of decadence: *what has heretofore been regarded as its causes are its effects*.

In this way, the whole perspective of *the problems of morality* is altered.

All the struggle of morals against vice, luxury, crime, and even against illness, seems a *naïveté*, a superfluous effort: there is no such thing as "*improvement*" (a word against *repentance*).

Decadence itself is not a thing *that can be withstood*: it is absolutely necessary and is proper to all ages and all peoples. That which must be withstood, and by all means in our power, is the spreading of the contagion among the sound parts of the organism.

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Is that done? The very *reverse* is done. It is precisely on this account that one makes a stand on behalf of *humanity*.

How do the *highest values* created hitherto stand in relation to this fundamental question in *biology*? Philosophy, religion, morality, art, etc.

(The remedy: militarism, for instance, from Napoleon onwards, who regarded civilisation as his natural enemy.)

42.

All those things which heretofore have been regarded as the *causes of degeneration*, are really its effects.

But those things also which have been regarded as the *remedies* of degeneration are only *palliatives* of certain effects thereof: the "cured" are *types of the degenerate*.

The results of decadence: vice—viciousness; illness—sickliness; crime—criminality; celibacy—sterility; hysteria—the weakness of the will; alcoholism; pessimism, anarchy; debauchery (also of the spirit). The calumniators, underminers, sceptics, and destroyers.

43.

Concerning the notion "decadence." (1) Scepticism is a result of decadence: just as spiritual debauchery is.

(2) Moral corruption is a result of decadence (the weakness of the will and the need of strong stimulants).

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(3) Remedies, whether psychological or moral, do not alter the march of decadence, they do not arrest anything; physiologically they do not count.

A peep into the *enormous futility* of these pretentious "reactions"; they are forms of anæsthetising oneself against certain fatal symptoms resulting from the prevailing condition of things; they do not eradicate the morbid element; they are often heroic attempts to cancel the decadent man, to allow only a minimum of his *deleterious influence* to survive.

(4) Nihilism is not a cause, but only the *rationale* of decadence.

(5) The "good" and the "bad" are no more than two types of decadence: they come together in all its fundamental phenomena.

(6) The *social problem* is a result of *decadence*.

(7) Illnesses, more particularly those attacking the nerves and the head, are signs that the *defensive* strength of strong nature is lacking; a proof of this is that irritability which causes pleasure and pain to be regarded as problems of the first order.

44.

The most common types of decadence: (1) In the belief that they are remedies, cures are chosen which only precipitate exhaustion;—this is the case with Christianity (to point to the most egregious example of mistaken instinct);—this is also the case with "progress." [Pg 36]

(2) The *power of resisting* stimuli is on the wane—chance rules supreme: events are inflated and drawn out until they appear monstrous ... a suppression of the "personality," a disintegration of the will; in this regard we may mention a whole class of morality, the altruistic, that which is incessantly preaching pity, and whose most essential feature is the weakness of the personality, so that it *rings in unison*, and, like an over-sensitive string, does not cease from vibrating ... extreme irritability....

(3) Cause and effect are confounded: decadence is not understood as physiological, and its results are taken to be the causes of the general indisposition:—this applies to all religious morality.

(4) A state of affairs is desired in which suffering shall cease; life is actually considered the cause of all ills—*unconscious* and insensitive states (sleep and syncope) are held in incomparably higher esteem than the conscious states; hence a *method* of life.

45.

Concerning the hygiene of the "weak." All that is done in weakness ends in failure. Moral: do nothing. The worst of it is, that precisely the strength required in order to stop action, and to cease from reacting, is most seriously diseased under the influence of weakness: that one never reacts more promptly or more blindly than when one should not react at all. [Pg 37]

The strength of a character is shown by the ability to delay and postpone reaction: a certain ἀδιαφορία is just as proper to it, as involuntariness in recoiling, suddenness and lack of restraint in "action," are proper to weakness. The will is weak: and the recipe for preventing foolish acts would be: to have a strong will and to do nothing—contradiction. A sort of self-destruction, the instinct of self-preservation is compromised.... *The weak man injures himself*.... That is the decadent type.

As a matter of fact, we meet with a vast amount of thought concerning the means wherewith *impassibility* may be induced. To this extent, the instincts are on the right scent; for to do nothing is more useful than to do something....

All the practices of private orders, of solitary philosophers, and of fakirs, are suggested by a correct consideration of the fact, that a certain kind of man is most *useful to himself* when he hinders his own action as much as possible.

Relieving measures: absolute obedience, mechanical activity, total isolation from men and things that might exact immediate decisions and actions.

46.

Weakness of Will: this is a fable that can lead astray. For there is no will, consequently neither a strong nor a weak one. The multiplicity and disintegration of the instincts, the want of system in their relationship, constitute what is known as a "weak will"; their co-ordination, under the government of one individual among them, results in a "strong will"—in the first case vacillation and a lack of equilibrium is noticeable: in the second, precision and definite direction. [Pg 38]

47.

That which is inherited is not illness, but a *predisposition to illness*: a lack of the powers of resistance against injurious external influences, etc. etc, broken powers of resistance; expressed morally: resignation and humility in the presence of the enemy.

I have often wondered whether it would not be possible to class all the highest values of the philosophies, moralities, and religions which have been devised hitherto, with the values of the feeble, the *insane* and the *neurasthenic* in a milder form, they present the same evils.

The value of all morbid conditions consists in the fact that they magnify certain normal phenomena which are difficult to discern in normal conditions....

Health and *illness* are not essentially different, as the ancient doctors believed and as a few practitioners still believe to-day. They cannot be imagined as two distinct principles or entities which fight for the living organism and make it their battlefield. That is nonsense and mere idle gossip, which no longer holds water. As a matter of fact, there is only a difference of degree between these two living conditions: exaggeration, want of proportion, want of harmony among the normal phenomena, constitute the morbid state (Claude Bernard). [Pg 39]

Just as "evil" may be regarded as exaggeration, discord, and want of proportion, so can "good" be regarded as a sort of protective diet against the danger of exaggeration, discord, and want of proportion.

Hereditary weakness as a *dominant* feeling: the cause of the prevailing values.

N.B.—Weakness is in demand—why?... mostly because people cannot be anything else than weak.

Weakening considered a duty: The weakening of the desires, of the feelings of pleasure and of pain, of the will to power, of the will to pride, to property and to more property; weakening in the form of humility; weakening in the form of a

belief; weakening in the form of repugnance and shame in the presence of all that is natural—in the form of a denial of life, in the form of illness and chronic feebleness; weakening in the form of a refusal to take revenge, to offer resistance, to become an enemy, and to show anger.

Blunders in the treatment: there is no attempt at combating weakness by means of any fortifying system; but by a sort of justification consisting of moralising; *i.e.*, by means of *interpretation*.

Two totally different conditions are *confused*: for instance, the *repose of strength*, which is essentially abstinence from reaction (the prototype of the gods whom nothing moves), and the *peace of exhaustion*, rigidity to the point of anæsthesia. All these philosophic and ascetic modes of procedure aspire to the second state, but actually pretend to attain to the first ... for they ascribe to the condition they have reached the attributes that would be in keeping only with a divine state.

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48.

The most dangerous misunderstanding.—There is one concept which apparently allows of no confusion or ambiguity, and that is the concept *exhaustion*. Exhaustion may be acquired or inherited—in any case it alters the aspect and *value of things*.

Unlike him who involuntarily *gives* of the superabundance which he both feels and represents, to the things about him, and who sees them fuller, mightier, and more pregnant with promises,—who, in fact, *can* bestow,—the exhausted one belittles and disfigures everything he sees—he impoverishes its worth: he is detrimental....

No mistake seems possible in this matter: and yet history discloses the terrible fact, that the exhausted have always been *confounded* with those with the most abundant resources, and the latter with the most detrimental.

The pauper in vitality, the feeble one, impoverishes even life: the wealthy man, in vital powers, enriches it. The first is the parasite of the second: the second is a bestower of his abundance. How is confusion possible?

When he who was exhausted came forth with the bearing of a very active and energetic man (when degeneration implied a certain excess of spiritual and nervous discharge), he was *mistaken* for the wealthy man. He inspired terror. The cult of the madman is also always the cult of him who is rich in vitality, and who is a powerful man. The fanatic, the one possessed, the religious epileptic, all eccentric creatures have been regarded as the highest types of power: as divine.

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This kind of strength which inspires terror seemed to be, above all, divine: this was the starting-point of authority; here *wisdom* was interpreted, hearkened to, and sought. Out of this there was developed, everywhere almost, a *will* to "deify," *i.e.*, to a typical degeneration of spirit, body, and nerves: an attempt to discover the road to this higher form of being. To make oneself ill or mad, to provoke the symptoms of serious disorder—was called getting stronger, becoming more superhuman, more terrible and more wise. People thought they would thus attain to such wealth of power, that they would be able to *dispense* it. Wheresoever there have been prayers, some one has been sought who had something to give away.

What led astray, here, was the experience of intoxication. This increases the feeling of power to the highest degree, therefore, to the mind of the ingenuous, it is *power*. On the highest altar of power *the most intoxicated man* must stand, the ecstatic. (There are two causes of *intoxication*: superabundant life, and a condition of morbid nutrition of the brain.)

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49.

Acquired, not inherited exhaustion: (1) inadequate *nourishment*, often the result of ignorance concerning diet, as, for instance, in the case of scholars; (2) erotic precocity: the damnation more especially of the youth of France—Parisian youths, above all, who are already dirtied and ruined when they step out of their *lycées* into the world, and who cannot break the chains of despicable tendencies; ironical and scornful towards themselves—galley-slaves despite all their refinement (moreover, in the majority of cases, already a symptom of racial and family decadence, as all hypersensitiveness is; and examples of the infection of environment: to be influenced by one's environment is also a sign of decadence); (3) alcoholism, not the instinct but the habit, foolish imitation, the cowardly or vain adaptation to a ruling fashion. What a blessing a Jew is among Germans! See the obtuseness, the flaxen head, the blue eye, and the lack of intellect in the face, the language, and the bearing; the lazy habit of stretching the limbs, and the need of repose among Germans—a need which is not the result of overwork, but of the disgusting excitation and over-excitation caused by alcohol.

50.

A theory of exhaustion.—Vice, the insane (also artists), the criminals, the anarchists—these are not the *oppressed* classes, but *the outcasts* of the community of all classes hitherto.

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Seeing that all our classes are permeated by these elements, we have grasped the fact that *modern society* is not a "society" or a "body," but a diseased agglomeration of Chandala,—a society which no longer has the strength even to *excrete*.

To what extent living together for centuries has very much deepened *sickliness*:

modern virtuee }
modern intellect } as forms of disease.
modern science }

51.

The state of corruption.—The interrelation of all forms of corruption should be understood, and the Christian form (Pascal as the type), as also the socialistic and communistic (a result of the Christian), should not be overlooked (from the standpoint of natural science, the *highest* conception of society according to socialists, is the lowest in the order of rank among societies); the "Beyond" —

corruption: as though outside the real world of Becoming there were a world of Being.

Here there must be no compromise, but selection, annihilation, and war—the Christian Nihilistic standard of value must be withdrawn from all things and attacked beneath every disguise ... for instance, from modern *sociology*, *music*, and *Pessimism* (all forms of the Christian ideal of values).

Either one thing *or* the other is true—that is to say, tending to elevate the type man.... [Pg 44]

The priest, the shepherd of souls, should be looked upon as a form of life which must be suppressed. All education, hitherto, has been helpless, adrift, without ballast, and afflicted with the contradiction of values.

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52.

If Nature have no pity on the degenerate, it is not therefore immoral: the growth of physiological and moral evils in the human race, is rather the *result* of *morbid and unnatural morality*. The sensitiveness of the majority of men is both morbid and unnatural.

Why is it that mankind is corrupt in a moral and physiological respect? The body degenerates if one organ is *unsound*. The *right of altruism* cannot be traced to physiology, neither can the right to help and to the equality of fate: these are all premiums for degenerates and failures.

There can be no *solidarity* in a society containing unfruitful, unproductive, and destructive members, who, by the bye, are bound to have offspring even more degenerate than they are themselves.

53.

Decadence exercises a profound and perfectly unconscious influence, even over the ideals of science: all our sociology is a proof of this proposition, and it has yet to be reproached with the fact that it has only the experience of *society in the process of decay*, and inevitably takes its own decaying instincts as the basis of sociological judgment. [Pg 45]

The *declining* vitality of modern Europe formulates its social ideals in its decaying instincts: and these ideals are all so like those of *old and effete* races, that they might be mistaken for one another.

The *gregarious instinct*, then,—now a sovereign power,—is something totally different from the instinct of an *aristocratic society*: and the value of the sum

depends upon the value of the units constituting it.... The whole of our sociology knows no other instinct than that of the herd, *i.e.*, of a *multitude of mere ciphers*—of which every cipher has "equal rights," and where it is a virtue to be—naught....

The valuation with which the various forms of society are judged to-day is absolutely the same with that which assigns a higher place to peace than to war: but this principle is contrary to the teaching of biology, and is itself a mere outcome of decadent life. Life is a result of war, society is a means to war.... Mr. Herbert Spencer was a decadent in biology, as also in morality (he regarded the triumph of altruism as a desideratum!!!).

54.

After thousands of years of error and confusion, it is my good fortune to have rediscovered the road which leads to a Yea and to a Nay.

I teach people to say Nay in the face of all that makes for weakness and exhaustion. [Pg 46]

I teach people to say Yea in the face of all that makes for strength, that preserves strength, and justifies the feeling of strength.

Up to the present, neither the one nor the other has been taught; but rather virtue, disinterestedness, pity, and even the negation of life. All these are values proceeding from exhausted people.

After having pondered over the physiology of exhaustion for some time, I was led to the question: to what extent the judgments of exhausted people had percolated into the world of values.

The result at which I arrived was as startling as it could possibly be—even for one like myself who was already at home in many a strange world: I found that all prevailing values—that is to say, all those which had gained ascendancy over humanity, or at least over its tamer portions, could be traced back to the judgment of exhausted people.

Under the cover of the holiest names, I found the most destructive tendencies; people had actually given the name "God" to all that renders weak, teaches weakness, and infects with weakness.... I found that the "good man" was a form of self-affirmation on the part of decadence.

That virtue which Schopenhauer still proclaimed as superior to all, and as the most fundamental of all virtues; even that same pity I recognised as more dangerous than any vice. Deliberately to thwart the law of selection among species, and their natural means of purging their stock of degenerate members—this, up to my time, had been the greatest of all virtues.... [Pg 47]

One should do honour to the *fatality* which says to the feeble: "perish!"

The opposing of this fatality, the botching of mankind and the allowing of it to putrefy, was given the name "God" One shall not take the name of the Lord one's God in vain....

The race is corrupted—not by its vices, but by its ignorance: it is corrupted because it has not recognised exhaustion as exhaustion: physiological misunderstandings are the cause of all evil.

Virtue is our greatest misunderstanding.

Problem: how were the exhausted able to make the laws of values? In other words, how did they who are the last, come to power?... How did the instincts of the animal man ever get to stand on their heads?...

4. THE CRISIS: NIHILISM AND THE IDEA OF RECURRENCE.

55.

Extreme positions are not relieved by more moderate ones, but by extreme *opposite* positions. And thus the belief in the utter immorality of nature, and in the absence of all purpose and sense, are psychologically necessary attitudes when the belief in God and in an essentially moral order of things is no longer tenable. [Pg 48]

Nihilism now appears, *not* because the sorrows of existence are greater than they were formerly, but because, in a general way, people have grown suspicious of the "meaning" which might be given to evil and even to existence. One interpretation has been overthrown: but since it was held to be *the* interpretation, it seems as though there were no meaning in existence at all, as though everything were in vain.

It yet remains to be shown that this "in vain!" is the character of present Nihilism. The mistrust of our former valuations has increased to such an extent that it has led to the question: "are not all 'values' merely allurements prolonging the duration of the comedy, without, however, bringing the unravelling any closer?" The "long period of time" which has culminated in an "in vain," without either goal or purpose, is the *most paralysing* of thoughts, more particularly when one sees that one is duped without, however, being able to resist being duped.

Let us imagine this thought in its worst form: existence, as it is, without either a purpose or a goal, but inevitably recurring, without an end in nonentity: "*Eternal Recurrence*."

This is the extremest form of Nihilism: nothing (purposelessness) eternal!

European form of Buddhism: the energy of knowledge and of strength drives us to such a belief. It is the most *scientific* of all hypotheses. We deny final purposes. If existence had a final purpose it would have reached it. [Pg 49]

It should be understood that what is being aimed at, here, is a contradiction of Pantheism: for "everything perfect, divine, eternal," *also leads to the belief in Eternal Recurrence*. Question: has this pantheistic and affirmative attitude to all things also been made possible by morality? At bottom only the moral God has been overcome. Is there any sense in imagining a God "beyond good and evil"? Would Pantheism in *this* sense be possible? Do we withdraw the idea of purpose from the process, and affirm the process notwithstanding? This were so if, within that process, something were *attained* every moment—and always the same thing. Spinoza won an affirmative position of this sort, in the sense that every moment, according to him, has a logical necessity: and he triumphed by means of his fundamentally logical instinct over a like conformation of the world.

But his case is exceptional. If every *fundamental trait of character*, which lies beneath every act, and which finds expression in every act, were recognised by the individual as *his* fundamental trait of character, this individual would be driven to regard every moment of his existence in general, triumphantly as good. It would simply be necessary for that fundamental trait of character to be felt in oneself as something good, valuable, and pleasurable.

[Pg 50]

Now, in the case of those men and classes of men who were treated with violence and oppressed by their fellows, *morality* saved life from despair and from the leap into nonentity: for impotence in relation to mankind and *not* in relation to Nature is what generates the most desperate bitterness towards existence. Morality treated the powerful, the violent, and the "masters" in general, as enemies against whom the common man must be protected—*that is to say, emboldened, strengthened*. Morality has therefore always taught the most profound *hatred* and *contempt* of the fundamental trait of character of all rulers—*i.e., their Will to Power*. To suppress, to deny, and to decompose this morality, would mean to regard this most thoroughly detested instinct with the reverse of the old feeling and valuation. If the sufferer and the oppressed man were *to lose his belief* in his right to condemn the Will to Power, his position would be desperate. This would be so if the trait above-mentioned were essential to life, in which case it would follow that even that will to morality was only a cloak to this "Will to Power," as are also even that hatred and contempt. The oppressed man would then perceive that he stands *on the same platform* with the oppressor, and that he has no individual privilege, nor any *higher rank* than the latter.

[Pg 51]

On the *contrary*! There is nothing on earth which can have any value, if it have not a modicum of power—granted, of course, that life itself is the Will to Power. Morality protected the *botched* and *bungled* against Nihilism, in that it gave every one of them infinite worth, metaphysical worth, and classed them altogether in one order which did not correspond with that of worldly power and order of rank: it taught submission, humility, etc. *Admitting that the belief in this morality be destroyed*, the botched and the bungled would no longer have any comfort, and would perish.

This *perishing* seems like *self-annihilation*, like an instinctive selection of that which must be destroyed. The *symptoms* of this self-destruction of the botched and the bungled: self-vivisection, poisoning, intoxication, romanticism, and, above all, the instinctive constraint to acts whereby the powerful are made into *mortal enemies* (training, so to speak, one's own hangmen), *the will to destruction* as the will of a still deeper instinct—of the instinct of self-destruction, of the Will to Nonentity.

Nihilism is a sign that the botched and bungled in order to be destroyed, that, having been deprived of morality, they no longer have any reason to "resign themselves," that they take up their stand on the territory of the opposite principle, and *will also exercise power* themselves, by compelling the powerful to become their hangmen. This is the European form of Buddhism, that *active negation*, after all existence has lost its meaning.

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It must not be supposed that "poverty" has grown more acute, on the contrary! "God, morality, resignation" were remedies in the very deepest stages of misery: *active* Nihilism made its appearance in circumstances which were relatively much more favourable. The fact, alone, that morality is regarded as overcome, presupposes a certain degree of intellectual culture; while this very culture, for its part, bears evidence to a certain relative well-being. A certain intellectual fatigue, brought on by the long struggle concerning philosophical opinions, and carried to hopeless scepticism *against* philosophy, shows moreover that the level of these Nihilists is by no means a low one. Only think of the conditions in which Buddha appeared! The teaching of the eternal recurrence would have learned principles to go upon (just as Buddha's teaching, for instance, had the notion of causality, etc.).

What do we mean to-day by the words "botched and bungled"? In the first place, they are used *physiologically* and not politically. The unhealthiest kind of man all over Europe (in all classes) is the soil out of which Nihilism grows: this species of man will regard eternal recurrence as damnation—once he is bitten by the thought, he can no longer recoil before any action. He would not extirpate passively, but would cause everything to be extirpated which is meaningless and without a goal to this extent; although it is only a spasm, or sort of blind rage in the presence of the fact that everything has existed again and again for an eternity—even this period of Nihilism and destruction. The value of such a *crisis* is that it *purifies*, that it unites similar elements, and makes them mutually destructive, that it assigns common duties to men of opposite persuasions, and brings the weaker and more uncertain among them to the light, thus taking the first step towards a new *order of rank* among forces from the standpoint of health: recognising commanders as commanders, subordinates as subordinates. Naturally irrespective of all the present forms of society.

[Pg 53]

What class of men will prove they are strongest in this new order of things? The most moderate—they who do not *require* any extreme forms of belief, they who not only admit of, but actually like, a certain modicum of chance and nonsense; they who can think of man with a very moderate view of his value, without becoming weak and small on that account; the most rich in health, who are able to withstand a maximum amount of sorrow, and who are therefore not so very much afraid of sorrow—men who are *certain of their power*, and who represent with conscious pride the state of strength to which man has attained.

[Pg 54]

How could such a man think of Eternal Recurrence?

56.

The Periods of European Nihilism.

The Period of Obscurity: all kinds of groping measures devised to preserve old institutions and not to arrest the progress of new ones.

The Period of Light: men see that old and new are fundamental contraries; that the old values are born of descending life, and that the new ones are born of ascending life—that *all old ideals* are unfriendly to life (born of decadence and determining it, however much they may be decked out in the Sunday finery of morality). We *understand* the old, but are far from being sufficiently strong for the new.

The Periods of the Three Great Passions: contempt, pity, destruction.

The Periods of Catastrophes: the rise of a teaching which will sift mankind ... which drives the weak to some decision and the strong also.

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II.

CONCERNING THE HISTORY OF EUROPEAN NIHILISM.

(A) MODERN GLOOMINESS.

57.

My friends, we had a hard time as youths; we even suffered from youth itself as though it were a serious disease. This is owing to the age in which we were born—an age of enormous internal decay and disintegration which, with all its weakness and even with the best of its strength, is opposed to the spirit of youth. Disintegration—that is to say, uncertainty—is peculiar to this age: nothing stands on solid ground or on a sound faith. People live for the morrow, because the day-after-to-morrow is doubtful. All our road is slippery and dangerous, while the ice which still bears us has grown unconscionably thin: we all feel the mild and

gruesome breath of the thaw-wind—soon, where we are walking, no one will any longer *be able* to stand!

58.

If this is not an age of decay and of diminishing vitality, it is at least one of indiscriminate and arbitrary experimentalising—and it is probable that out of an excess of abortive experiments there has grown this general impression, as of decay: and perhaps decay itself. [Pg 56]

59.

Concerning the history of modern gloominess.

The state-nomads (officials, etc.): "homeless"—.

The break-up of the family.

The "good man" as a symptom of exhaustion.

Justice as Will to Power (Rearing).

Lewdness and neurosis.

Black music: whither has real music gone?

The anarchist.

Contempt of man, loathing.

Most profound distinction: whether hunger or satiety is creative? The first creates the *Ideals of Romanticism*.

Northern unnaturalness.

The need of Alcohol: the "need" of the working classes.

Philosophical Nihilism.

60.

The slow advance and rise of the middle and lower classes (including the lower kind of spirit and body), which was already well under way before the French Revolution, and would have made the same progress forward without the latter,—in short, then, the preponderance of the herd over all herdsmen and bell-wethers,—brings in its train:—

(1) Gloominess of spirit (the juxtaposition of a stoical and a frivolous *appearance* of happiness, peculiar to noble cultures, is on the decline; much suffering is allowed to be *seen* and *heard* which formerly was borne in concealment); [Pg 57]

(2) Moral hypocrisy (a way of *distinguishing* oneself through morality, but by means of the values of the herd: pity, solicitude, moderation; and not by means of those virtues which are recognised and honoured outside the herd's sphere of power);

(3) A *really* large amount of sympathy with both pain and joy (a feeling of pleasure resulting from being herded together, which is peculiar to all gregarious animals—"public spirit," "patriotism," everything, in fact, which is apart from the individual).

61.

Our age, with its indiscriminate endeavours to mitigate distress, to honour it, and to wage war in advance with unpleasant possibilities, is an age of the *poor*. Our "*rich people*"—*they* are the poorest! The real *purpose* of all wealth has been forgotten.

62.

Criticism of modern man:—"the good man," but corrupted and misled by bad institutions (tyrants and priests);—reason elevated to a position of authority;—history is regarded as the surmounting of errors;—the future is regarded as progress;—the Christian state ("God of the armies");—Christian sexual intercourse (as marriage);—the realm of "justice" (the cult of "mankind");—"freedom."

The *romantic* attitudes of the modern man;—the noble man (Byron, Victor Hugo, George Sand);—taking the part of the oppressed and the bungled and the botched: motto for historians and romancers;—the Stoics of duty;—disinterestedness regarded as art and as knowledge;—altruism as the most mendacious form of egoism (utilitarianism), the most sentimental form of egoism.

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All this savours of the eighteenth century. But it had other qualities which were not inherited, namely, a certain *insouciance*, cheerfulness, elegance, spiritual clearness. The spiritual tempo has altered; the pleasure which was begotten by spiritual refinement and clearness has given room to the pleasure of colour, harmony, mass, reality, etc. etc. Sensuality in spiritual things. In short, it is the eighteenth century of Rousseau.

63.

Taken all in all, a considerable amount of *humanity* has been attained by our men of to-day. That we feel this is in itself a proof of the fact that we have become so sensitive in regard to small cases of distress, that we somewhat unjustly overlook what has been achieved.

Here we must make allowances for the fact that a great deal of decadence is rife, and that, through such eyes, our world *must appear* bad and wretched. But these eyes have always seen in the same way, in all ages.

(1) A certain hypersensitiveness, even in morality.

(2) The quantum of bitterness and gloominess, which pessimism bears with it in its judgments—both together have helped to bring about the preponderance of the other and *opposite* point of view, that things are not well with our morality.

[Pg 59]

The fact of credit, of the commerce of the world, and the means of traffic—are expressions of an extraordinarily mild *trustfulness* in men.... To that may also be

added—

(3) The deliverance of science from moral and religious prejudices: a very good sign, though for the most part misunderstood.

In my own way, I am attempting a justification of history.

64.

The second appearance of Buddhism.—Its precursory signs: the increase of pity. Spiritual exhaustion. The reduction of all problems to the question of pleasure and pain. The glory of war which calls forth a counter-stroke. Just as the sharp demarcation of nations generates a counter-movement in the form of the most hearty "Fraternity." The fact that it is impossible for religion to carry on its work any longer with dogma and fables.

The *catastrophe of Nihilism* will put an end to all this Buddhistic culture.

65.

That which is most sorely afflicted to-day is the instinct and will of *tradition*: all institutions which owe their origin to this instinct, are opposed to the tastes of the age.... At bottom, nothing is thought or done which is not calculated to tear up this spirit of tradition by the roots. Tradition is looked upon as a fatality; it is studied and acknowledged (in the form of "heredity"), but people will not have anything to do with it. The extension of one will over long periods of time, the selection of conditions and valuations which make it possible to dispose of centuries in advance—this, precisely, is what is most utterly anti-modern. From which it follows, that disorganising principles give our age its specific character.

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66.

"Be simple"—a demand which, when made to us complicated and incomprehensible triers of the heart and reins, is a simple absurdity.... Be natural: but even if we are unnatural—what then?

67.

The means employed in former times in order to arrive at *similarly constituted* and lasting types, throughout long generations: entailed property and the respect of parents (the origin of the faith in gods and heroes as ancestors).

Now, the *subdivision of property* belongs to the opposite tendency. The centralisation of an enormous number of, different interests in one soul: which, *to that end*, must be very strong and mutable.

[Pg 61]

68.

Why does everything become *mummery*.—The modern man is lacking in unfailing instinct (instinct being understood here to mean that which is the outcome of a *long period of activity in the same occupation* on the part of one family of men); the incapability of producing anything perfect, is simply the result of this lack of instinct: one individual alone cannot make up for the schooling his ancestors should have transmitted to him.

What a morality or book of law creates: that deep instinct which renders *automatism* and perfection possible in life and in work.

But now we have reached the opposite point; yes, we wanted to reach it—the most extreme consciousness, through introspection on the part of man and of history: and thus we are practically most distant from perfection in Being, doing, and willing: our desires—even our will to knowledge—shows how prodigiously decadent we are. We are striving after the very reverse of what *strong races* and *strong natures* will have—understanding is an *end*....

That Science is possible in the way in which it is practised to-day, proves that all elementary instincts, *the instincts which ward off danger and protect life*, are no longer active. We no longer save, we are merely spending the capital of our forefathers, even in the way in which we *pursue knowledge*.

69.

Nihilistic trait.

(a) In the *natural sciences* ("purposelessness"), causality, mechanism, "conformity to law," an interval, a remnant. [Pg 62]

(b) Likewise in *politics*: the individual lacks the belief in his own right, innocence; falsehood rules supreme, as also the worship of the moment.

(d) Likewise in *political economy*: the abolition of slavery: the lack of a redeeming class, and of *one who justifies*—the rise of anarchy. "Education"?

(d) Likewise in *history*: fatalism, Darwinism; the last attempts at reconciling reason and Godliness fail. Sentimentality in regard to the past: biographies can no longer be endured! (Phenomenalism even here: character regarded as a mask; there are no facts.)

(e) Likewise in *Art*: romanticism and its *counter-stroke* (repugnance towards romantic ideals and lies). The latter, morally, as a sense of greatest truthfulness, but pessimistic. Pure "artists" (indifference as to the "subject"). (The psychology of the father-confessor and puritanical psychology—two forms of psychological romanticism: but also their counter-stroke, the attempt to maintain a purely artistic attitude towards "men"—but even in this respect no one dares to make the *opposite* valuation.)

70.

Against the teaching of the influence of *environment* and external causes: the power coming from inside is infinitely *superior*; much that appears like influence acting from without is merely the subjection of environment to this inner power.

Precisely the same environment may be used and interpreted in opposite ways: [Pg 63]
there are no facts. A genius is *not* explained by such theories concerning origins.

71.

"*Modernity*" regarded in the light of nutrition and digestion.

Sensitiveness is infinitely more acute (beneath moral vestments: the increase of pity), the abundance of different impressions is greater than ever. The *cosmopolitanism* of articles of diet, of literature, newspapers, forms, tastes, and even landscapes. The speed of this affluence is *prestissimo*; impressions are wiped out, and people instinctively guard against assimilating anything or against taking anything *seriously* and "digesting" it; the result is a weakening of the powers of digestion. There begin a sort of *adaptation* to this accumulation of impressions. Man unlearns the art of *doing*, and *all he does is to react* to stimuli coming from his environment. *He spends his strength*, partly in the process of *assimilation*, partly in *defending himself*, and again partly in *responding to stimuli*. *Profound enfeeblement of spontaneity*:—the historian, the critic, the analyst, the interpreter, the observer, the collector, the reader,—all reactive talents,—*all science!*

Artificial *modification* of one's own nature in order to make it resemble a "mirror"; one is interested, but only epidermally: this is systematic coolness, equilibrium, a steady *low* temperature, just beneath the thin surface on which warmth, movement, "storm," and undulations play. [Pg 64]

Opposition of *external* mobility to a certain *dead heaviness and fatigue*.

72.

Where must our modern world be classed—under exhaustion or under increasing strength? Its multiformity and lack of repose are brought about by the highest form of *consciousness*.

73.

Overwork, curiosity and sympathy—our *modern vices*.

74.

A contribution to the characterisation of "*Modernity*."—Exaggerated development of intermediate forms; the decay of types; the break-up of tradition, schools; the predominance of the instincts (philosophically prepared: the unconscious has the greater value) after the appearance of the *enfeeblement of will power* and of the will to an end *and* to the means thereto.

75.

A capable artisan or scholar cuts a good figure if he have his pride in his art, and looks pleasantly and contentedly upon life. On the other hand, there is no sight more wretched than that of a cobbler or a schoolmaster who, with the air of a martyr, gives one to understand that he was really born for something better. There is nothing better than what is good! and that is: to have a certain kind of capacity and to use it. This is *virtù* in the Italian style of the Renaissance.

[Pg 65]

Nowadays, when the state has a nonsensically oversized belly, in all fields and branches of work there are "representatives" over and above the real workman: for instance, in addition to the scholars, there are the journalists; in addition to the suffering masses, there is a crowd of jabbering and bragging ne'er-do-wells who "represent" that suffering—not to speak of the professional politicians who, though quite satisfied with their lot, stand up in Parliament and, with strong lungs, "represent" grievances. Our modern life is extremely *expensive*, thanks to the host of middlemen that infest it; whereas in the city of antiquity, and in many a city of Spain and Italy to-day, where there is an echo of the ancient spirit, the man himself comes forward and will have nothing to do with a representative or an intermediary in the modern style—except perhaps to kick him hence!

76.

The pre-eminence of the *merchant* and the *middleman*, even in the most intellectual spheres: the journalist, the "representative," the historian (as an intermediary between the past and the present), the exotic and cosmopolitan, the middleman between natural science and philosophy, the semi-theologians.

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77.

The men I have regarded with the most loathing, heretofore, are the parasites of intellect: they are to be found everywhere, already, in our modern Europe, and as a matter of fact their conscience is as light as it possibly can be. They may be a little turbid, and savour somewhat of Pessimism, but in the main they are voracious, dirty, dirtying, stealthy, insinuating, light-fingered gentry, scabby—and as innocent as all small sinners and microbes are. They live at the expense of those who have intellect and who distribute it liberally: they know that it is peculiar to the rich mind to live in a disinterested fashion, without taking too much petty thought for the morrow, and to distribute its wealth prodigally. For intellect is a bad domestic economist, and pays no heed whatever to the fact that everything lives on it and devours it.

78.

MODERN MUMMERY

The motley of modern men and its charm Essentially a mask and a sign of boredom.

The journalist.

The political man (in the "national swindle").

Mummery in the arts:—

The lack of honesty in preparing and schooling oneself for them
(Fromentin);

The Romanticists (their lack of philosophy and science and their excess
in literature);

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The novelists (Walter Scott, but also the monsters of the *Nibelung*, with
their inordinately nervous music);

The lyricists.

"Scientifically."

Virtuosos (Jews).

The popular ideals are overcome, but not yet *in the presence of the people*:

The saint, the sage, the prophet.

79.

The want of discipline in the modern spirit concealed beneath all kinds of moral finery.—The show-words are: Toleration (for the "incapacity of saying yes or no"); *la largeur de sympathie* (= a third of indifference, a third of curiosity, and a third of morbid susceptibility); "objectivity" (the lack of personality and of will, and the inability to "love"); "freedom" in regard to the rule (Romanticism); "truth" as opposed to falsehood and lying (Naturalism); the "scientific spirit" (the "human document": or, in plain English, the serial story which means "addition"—instead of "composition"); "passion" in the place of disorder and intemperance; "depth" in the place of confusion and the pell-mell of symbols.

80.

Concerning the criticism of big words.—I am full of mistrust and malice towards what is called "ideal": this is my *Pessimism*, that I have recognised to what extent "sublime sentiments" are a source of evil—that is to say, a belittling and depreciating of man.

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Every time "progress" is expected to result from an ideal, disappointment invariably follows; the triumph of an ideal has always been a *retrograde movement*.

Christianity, revolution, the abolition of slavery, equal rights, philanthropy, love of peace, justice, truth: all these big words are only valuable in a struggle, as banners: not as realities, but as *show-words*, for something quite different (yea, even quite opposed to what they mean!).

81.

The kind of man is known who has fallen in love with the sentence "*tout comprendre à est tout pardonner*" It is the weak and, above all, the disillusioned: if there is something to pardon in everything, there is also something to condemn! It is the philosophy of disappointment, which here swathes itself so humanly in pity, and gazes out so sweetly.

They are Romanticists, whose faith has gone to pot: now they at least wish to look on and see how everything vanishes and fades. They call it *l'art pour l'art*, "objectivity," etc.

82.

The main symptoms of Pessimism:—Dinners at Magny's; Russian Pessimism (Tolstoy, Dostoiewsky); æsthetic Pessimism, *l'art pour l'art*, "description" (the romantic and the anti-romantic Pessimism); Pessimism in the theory of knowledge (Schopenhauer: phenomenalism); anarchical Pessimism; the "religion of pity," Buddhistic preparation; the Pessimism of culture (exoticness, cosmopolitanism); moral Pessimism, myself.

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83.

"*Without the Christian Faith*" said Pascal, "you would yourselves be like nature and history, *un monstre et un chaos*." We fulfilled this prophecy: once the weak and optimistic eighteenth century had *embellished* and *rationalised* man.

Schopenhauer and Pascal.—I none essential point, Schopenhauer is the first who *takes up Pascal's* movement again: *un monstre et un chaos*, consequently something that must be negated ... history, nature, and man himself!

"*Our inability to know the truth* is the result of our *corruption*, of our moral *decay*" says Pascal. And Schopenhauer says essentially the same. "The more profound the corruption of reason is, the more necessary is the doctrine of salvation"—or, putting it into Schopenhauerian phraseology, negation.

84.

Schopenhauer as an epigone (state of affairs before the Revolution):—Pity, sensuality, art, weakness of will, Catholicism of the most intellectual desires—that is, at bottom, the good old eighteenth century.

Schopenhauer's fundamental misunderstanding of the *will* (just as though passion, instinct, and desire were the essential factors of will) is typical: the depreciation of the will to the extent of mistaking it altogether. Likewise the hatred of willing: the attempt at seeing something superior—yea, even superiority itself, and that which really matters, in non-willing, in the "subject-being *without* aim or intention." Great symptom of *fatigue or of the weakness of will*: for this, in reality, is what treats the passions as master, and directs them as to the way and to the measure....

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85.

The undignified attempt has been made to regard Wagner and Schopenhauer as types of the mentally unsound: an infinitely more essential understanding of the matter would have been gained if the exact decadent type which each of them represents had been scientifically and accurately defined.

86.

In my opinion, Henrik Ibsen has become very German. With all his robust idealism and "Will to Truth," he never dared to ring himself free from moral-illusionism which says "freedom," and will not admit, even to itself, what freedom is: the second stage in the metamorphosis of the "Will to Power" in him who lacks it. In the first stage, one demands justice at the hands of those who have power. In the second, one speaks of "freedom," that is to say, one wishes to "shake oneself free" from those who have power. In the third stage, one speaks of "equal rights"—that is to say, so long as one is not a predominant personality one wishes to prevent one's competitors from growing in power.

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87.

The Decline of *Protestantism*: theoretically and historically understood as a half-measure. Undeniable predominance of Catholicism to-day: Protestant feeling is so dead that the strongest *anti-Protestant* movements (Wagner's *Parsifal*, for instance) are no longer regarded as such. The whole of the more elevated intellectuality in France is *Catholic* in instinct; Bismarck recognised that there was no longer any such thing as Protestantism.

88.

Protestantism, that spiritually unclean and tiresome form of decadence, in which Christianity has known how to survive in the mediocre North, is something incomplete and complexly valuable for knowledge, in so far as it was able to bring experiences of different kinds and origins into the same heads.

89.

What has the German spirit not made out of Christianity! And, to refer to Protestantism again, how much beer is there not still in Protestant Christianity! Can a crasser, more indolent, and more lounging form of Christian belief be imagined, than that of the average German Protestant?... It is indeed a very humble Christianity. I call it the Homœopathy of Christianity! I am reminded that, to-day, there also exists a less humble sort of Protestantism; it is taught by royal chaplains and anti-Semitic speculators: but nobody has ever maintained that any "spirit" "hovers" over these waters. It is merely a less respectable form of Christian faith, not by any means a more comprehensible one.

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Progress.—Let us be on our guard lest we deceive ourselves! Time flies forward apace,—we would fain believe that everything flies forward with it,—that evolution is an advancing development.... That is the appearance of things which deceives the most circumspect. But the nineteenth century shows no advance whatever on the sixteenth: and the German spirit of 1888 is an example of a backward movement when compared with that of 1788.... Mankind does not advance, it does not even exist. The aspect of the whole is much more like that of a huge experimenting workshop where some things in all ages succeed, while an incalculable number of things fail; where all order, logic, co-ordination, and responsibility is lacking. How dare we blink the fact that the rise of Christianity is a decadent movement?—that the German Reformation was a recrudescence of Christian barbarism?—that the Revolution destroyed the instinct for an organisation of society on a large scale?... [Pg 73]
 Man is not an example of progress as compared with animals: the tender son of culture is an abortion compared with the Arab or the Corsican; the Chinaman is a more successful type—that is to say, richer in sustaining power than the European.

(B) THE LAST CENTURIES.

Gloominess and pessimistic influence necessarily follow in the wake of enlightenment. Towards 1770 a falling-off in cheerfulness was already noticeable; women, with that very feminine instinct which always defends virtue, believed that immorality was the cause of it. Galiani hit the bull's eye: he quotes Voltaire's verse:

"Un monstre gai vaut mieux
 Qu'un sentimental ennuyeux."

If now I maintain that I am ahead, by a century or two of enlightenment, of Voltaire and Galiani—who was much more profound, how deeply must I have sunk into gloominess! This is also true, and betimes I somewhat reluctantly manifested some caution in regard to the German and Christian narrowness and inconsistency of Schopenhauerian or, worse still, Leopardian Pessimism, and sought the most characteristic form (Asia). But, in order to endure that extreme Pessimism (which here and there peeps out of my *Birth of Tragedy*), to live alone "without God or morality," I was compelled to invent a counter-prop for myself. Perhaps I know best why man is the only animal that laughs: he alone surfs so excruciatingly that he was *compelled* to invent laughter. The unhappiest and most melancholy animal is, as might have been expected, the most cheerful. [Pg 74]

In regard to German culture, I have always had a feeling as of *decline*. The fact that I learned to know a declining form of culture has often made me *unfair* towards the

whole phenomenon of European culture. The Germans always follow at some distance behind: they always go to the root of things, for instance:—

Dependence upon foreigners; *Kant*—Rousseau, the sensualists, Hume, Swedenborg.

Schopenhauer—the Indians and Romanticism, Voltaire.

Wagner—the French cult of the ugly and of grand opera, *Paris*, and the flight into *primitive barbarism* (the marriage of brother and sister).

The law of the *laggard* (the provinces go to Paris, Germany goes to France).

How is it that precisely *Germans discovered the Greek* (the more an instinct is developed, the more it is *tempted* to run for once into its opposite).

Music is the last breath of every culture.

93.

Renaissance and Reformation.—What does the Renaissance prove? That the reign of the "individual" can be only a short one. The output is too great; there is not even the possibility of husbanding or of capitalising forces, and exhaustion sets in step by step. These are times when everything is *squandered*, when even the strength itself with which one collects, capitalises, and heaps riches upon riches, is *squandered*. Even the opponents of such movements are driven to preposterous extremes in the dissipation of their strength: and they too are very soon exhausted, used up, and completely sapped. [Pg 75]

In the Reformation we are face to face with a wild and plebeian counterpart of the Italian Renaissance, generated by similar impulses, except that the former, in the backward and still vulgar North, had to assume a religious form—there the concept of a higher life had not yet been divorced from that of a religious one.

Even the Reformation was a movement for individual liberty; "every one his own priest" is really no more than a formula for *libertinage*. As a matter of fact, the words "Evangelical freedom" would have sufficed—and all instincts which had reasons for remaining concealed broke out like wild hounds, the most brutal needs suddenly acquired the courage to show themselves, everything seemed justified ... men refused to specify the kind of freedom they had aimed at, they preferred to shut their eyes. But the fact that their eyes were closed and that their lips were moistened with gushing orations, did not prevent their hands from being ready to snatch at whatever there was to snatch at, that the belly became the god of the "free gospel," and that all lusts of revenge and of hatred were indulged with insatiable fury. [Pg 76]

This lasted for a while: then exhaustion supervened, just as it had done in Southern Europe; and again here, it was a low form of exhaustion, a sort of general *ruere in servitium*.... Then the *disreputable* century of Germany dawned.

94.

Chivalry—the position won by power: its gradual break-up (and partial transference to broader and more bourgeois spheres). In the case of Larochefoucauld we find a knowledge of the actual impulses of a noble temperament—together with the gloomy Christian estimate of these impulses.

The *protraction of Christianity* through the *French Revolution*. The seducer is Rousseau; he once again liberates woman, who thenceforward is always represented as ever more interesting—*suffering*. Then come the slaves and Mrs. Beecher-Stowe. Then the poor and the workmen. Then the vicious and the sick—all this is drawn into the foreground (even for the purpose of disposing people in favour of the genius, it has been customary for five hundred years to press him forward as the great sufferer!). Then comes the cursing of all voluptuousness (Baudelaire and Schopenhauer), the most decided conviction that the lust of power is the greatest vice; absolute certainty that morality and disinterestedness are identical things; that the "happiness of all" is a goal worth striving after (*i.e.*, Christ's Kingdom of Heaven). We are on the best road to it: the Kingdom of Heaven of the poor in spirit has begun.—Intermediate stages: the bourgeois (as a result of the *nouveau riche*) and the workman (as a result of the machine).

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Greek and French culture of the time of Louis XIV. compared. A decided belief in oneself. A leisure-class which makes things hard for itself and exercises a great deal of self-control. The power of form, the will to form *oneself*. "Happiness" acknowledged as a purpose. Much strength and energy *behind* all formality of manners. Pleasure at the sight of a life that is *seemingly so easy*. The *Greeks* seemed like *children* to the French.

95.

The Three Centuries.

Their different kinds of *sensitiveness* may perhaps be best expressed as follows:—

Aristocracy: Descartes, the reign of *reason*, evidence showing the sovereignty of the *will*.

Feminism: Rousseau, the reign of *feeling*, evidence showing the sovereignty of the senses; all lies.

Animalism: Schopenhauer, the reign of *passion*, evidence showing the sovereignty of animality, more honest, but gloomy.

The seventeenth century is *aristocratic*, all for order, haughty towards everything animal, severe in regard to the heart, "austere," and even free from sentiment, "non-German," averse to all that is burlesque and natural, generalising and maintaining an attitude of sovereignty towards the past for it believes in itself. At bottom it partakes very much of the beast of prey, and practises asceticism in order to remain master. It is the century of strength of will, as also that of strong passion.

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The eighteenth century is dominated by *woman*, it is gushing, spiritual, and flat; but with intellect at the service of aspirations and of the heart, it is a libertine in the

pleasures of intellect, undermining all authorities; emotionally intoxicated, cheerful, clear, humane, and sociable, false to itself and at bottom very rascally....

The nineteenth century is more *animal*, more subterranean, hateful, realistic, plebeian, and on that very account "better," "more honest," more submissive to "reality" of what kind soever, and *truer*; but weak of will, sad, obscurely exacting and fatalistic. It has no feeling of timidity or reverence, either in the presence of "reason" or the "heart"; thoroughly convinced of the dominion of the desires (Schopenhauer said "Will," but nothing is more characteristic of his philosophy than that it entirely lacks all actual *willing*). Even morality is reduced to an instinct ("Pity").

Auguste Comte is *the continuation of the eighteenth century* (the dominion of the heart over the head, sensuality in the theory of knowledge, altruistic exaltation).

The fact that *science* has become as sovereign as it is to-day, proves how the nineteenth century has *emancipated itself* from the dominion of *ideals*. A certain absence of "needs" and wishes makes our scientific curiosity and rigour possible—this is our kind of virtue.

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Romanticism is the *counterstroke* of the eighteenth century; a sort of accumulated longing for its grand style of exaltation (as a matter of fact, largely mingled with mummery and self-deception: the desire was to represent *strong nature* and *strong passion*).

The nineteenth century instinctively goes in search of *theories* by means of which it may feel its *fatalistic, submission to the empire of facts* justified. Hegel's success against sentimentality and romantic idealism was already a sign of its fatalistic trend of thought, in its belief that superior reason belongs to the triumphant side, and in its justification of the actual "state" (in the place of "humanity," etc.).—Schopenhauer: we are something foolish, and at the best self-suppressive. The success of determinism, the genealogical derivation of *obligations* which were formerly held to be absolute, the teaching of environment and adaptation, the reduction of will to a process of reflex movement, the denial of the will as a "working cause"; finally—a real process of re-christening: so little will is observed that the word itself becomes *available* for another purpose. Further theories: the teaching of *objectivity*, "will-less" contemplation, as the only road to truth, *as also* to *beauty* (also the belief in "genius," in order to have *the right to be submissive*); mechanism, the determinable rigidity of the mechanical process; so-called "Naturalism," the elimination of the choosing, directing, interpreting subject, on principle.

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Kant, with his "practical reason," with his *moral fanaticism*, is quite eighteenth century style; still completely outside the historical movement, without any notion whatsoever of the reality of his time, for instance, revolution; he is not affected by Greek philosophy; he is a phantasiist of the notion of duty, a sensualist with a hidden leaning to dogmatic pampering.

The return to Kant in our century means a *return to the eighteenth century*, people desire to create themselves a right to the *old ideas* and to the old exaltation—hence

a theory of knowledge which "describes limits," that is to say, which admits of *the option of fixing a Beyond to the domain of reason*.

Hegel's way of thinking is not so very far removed from that of Goethe: see the latter on the subject of Spinoza, for instance. The will to deify the All and Life, in order to find both *peace* and *happiness* in contemplating them: Hegel looks for reason everywhere—in the presence of reason man may be *submissive* and resigned. In Goethe we find a kind of *fatalism* which is almost *joyous* and *confiding*, which neither revolts nor weakens, which strives to make a totality out of itself, in the belief that only in totality does everything seem good and justified, and find itself resolved.

96.

The period of *rationalism*—followed by a period of *sentimentality*. To what extent does Schopenhauer come under "sentimentality"? (Hegel under intellectuality?)

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97.

The seventeenth century *suffers* from *humanity* as from a *host of contradictions* ("l'amas de contradictions" that we are); it endeavours to discover man, to *co-ordinate him*, to excavate him: whereas the eighteenth century tries to forget what is known of man's nature, in order to adapt him to its Utopia. "Superficial, soft, humane"—gushes over "humanity."

The seventeenth century tries to banish all traces of the individual in order that the artist's work may resemble life as much as possible. The eighteenth century strives *to create interest in the author* by means of the work. The seventeenth century seeks art in art, a piece of culture; the eighteenth uses art in its propaganda for political and social reforms.

"Utopia," the "ideal man," the deification of Nature, the vanity of making one's own personality the centre of interest, subordination to the propaganda of *social ideas*, charlatanism—all this we derive from the eighteenth century.

The style of the seventeenth century: *propre exact et libre*.

The strong individual who is self-sufficient, or who appeals ardently to God—and that obtrusiveness and indiscretion of modern authors—these things are *opposites*. "Showing-oneself-off"—what a contrast to the Scholars of Port-Royal!

Alfieri had a sense for the *grand style*.

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The hate of the *burlesque* (that which lacks dignity), *the lack of a sense of Nature* belongs to the seventeenth century.

98.

Against Rousseau.—*Alas!* man is no longer sufficiently evil; Rousseau's opponents, who say that "man is a beast of prey," are unfortunately wrong. Not the corruption of man, but the softening and moralising of him is the curse. In the sphere which

Rousseau attacked most violently, the *relatively* strongest and most successful type of man was still to be found (the type which still possessed the great passions intact: Will to Power, Will to Pleasure, the Will and Ability to Command). The man of the eighteenth century must be compared with the man of the Renaissance (also with the man of the seventeenth century in France) if the matter is to be understood at all: Rousseau is a symptom of self-contempt and of inflamed vanity—both signs that the dominating will is lacking: he moralises and seeks the *cause* of his own misery after the style of a revengeful man in the *ruling* classes.

99.

Voltaire—Rousseau.—A state of nature is terrible; man is a beast of prey: our civilisation is an extraordinary *triumph* over this beast of prey in nature—this was *Voltaire's* conclusion. He was conscious of the mildness, the refinements, the intellectual joys of the civilised state; he despised obtuseness, even in the form of virtue, and the lack of delicacy even in ascetics and monks.

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The *moral depravity* of man seemed to pre-occupy *Rousseau*; the words "unjust," "cruel," are the best possible for the purpose of exciting the instincts of the oppressed, who otherwise find themselves under the ban of the *vetitum* and of disgrace; *so that their conscience is opposed to their indulging any insurrectional desires*. These emancipators seek one thing above all: to give their party the great accents and attitudes of *higher Nature*.

100.

Rousseau; the rule founded on sentiment; Nature as the source of justice; man perfects himself in proportion as he approaches *Nature* (according to Voltaire, in proportion *as he leaves Nature behind*). The very same periods seem to the one to demonstrate the progress of *humanity* and, to the other, the increase of injustice and inequality.

Voltaire, who still understood *umanità* in the sense of the Renaissance, as also *virtù* (as "higher culture"), fights for the cause of the "*honnêtes gens*" "*la bonne compagnie*" taste, science, arts, and even for the cause of progress and civilisation.

The flare-up occurred towards 1760: On the one hand the citizen of Geneva, on the other *le seigneur de Ferney*. It is only from that moment and henceforward that Voltaire was the man of his age, the philosopher, the representative of Toleration and of Disbelief (theretofore he had been merely *un bel esprit*). His envy and hatred of Rousseau's success forced him upwards.

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"*Pour 'la canaille' un dieu rémunérateur et vengeur*"—Voltaire.

The criticism of both standpoints in regard to the *value of civilisation*. To Voltaire nothing seems finer than the *social invention*: there is no higher goal than to uphold and perfect it. *L'honnêteté* consists precisely in respecting social usage; virtue in a certain obedience towards various necessary "prejudices" which favour the maintenance of society. *Missionary of Culture*, aristocrat, representative of the

triumphant and ruling classes and their values. But Rousseau remained a *plebeian*, even as *hommes de lettres*, this was *preposterous*; his shameless contempt for everything that was not himself.

The *morbid feature* in Rousseau is the one which happens to have been most admired and *imitated*. (Lord Byron resembled him somewhat, he too screwed himself up to sublime attitudes and to revengeful rage—a sign of vulgarity; later on, when Venice restored his equilibrium, he understood what *alleviates most* and does the *most good ... l'insouciance*.)

In spite of his antecedents, Rousseau is proud of himself; but he is incensed if he is reminded of his origin....

In Rousseau there was undoubtedly some brain trouble; in Voltaire—rare health and lightsomeness. *The revengefulness of the sick*; his periods of insanity as also those of his contempt of man, and of his mistrust. [Pg 85]

Rousseau's defence of *Providence* (against Voltaire's Pessimism): he *had need of God* in order to be able to curse society and civilisation; everything must be good *per se*, because God had created it; man *alone has corrupted man*. The "good man" as a man of Nature was pure fantasy; but with the dogma of God's authorship he became something probable and even not devoid of foundation.

Romanticism à la Rousseau: passion ("the sovereign right of passion"); "naturalness"; the fascination of madness (foolishness reckoned as greatness); the senseless vanity of the weak; the revengefulness of the masses elevated to the position of *justice* ("in politics, for one hundred years, the leader has always been this invalid").

101.

Kant: makes the scepticism of Englishmen, in regard to the theory of knowledge, *possible* for Germans.

(1) By enlisting in its cause the interest of the German's religious and moral needs: just as the new academicians used scepticism for the same reasons, as a preparation for Platonism (*vide* Augustine); just as Pascal even used *moral* scepticism in order to provoke (to justify) the need of belief;

(2) By complicating and entangling it with scholastic flourishes in view of making it more acceptable to the German's scientific taste in form (for Locke and Hume, alone, were too illuminating, too clear—that is to say, judged according to the German valuing instinct, "too superficial"). [Pg 86]

Kant: a poor psychologist and mediocre judge of human nature, made hopeless mistakes in regard to great historical values (the French Revolution); a moral fanatic *à la Rousseau*; with a subterranean current of Christian values; a thorough dogmatist, but bored to extinction by this tendency, to the extent of wishing to tyrannise over it, but quickly tired, even of 'scepticism; and not yet affected by any cosmopolitan thought or antique beauty ... a *dawdler* and a *go-between*, not at all original (like *Leibnitz*, something between mechanism and spiritualism; like *Goethe*, something between the taste of the eighteenth century and that of the "historical

sense" [which is essentially a sense of exoticism]; like *German music*, between French and Italian music; like Charles the Great, who mediated and built bridges between the Roman Empire and Nationalism—a dawdler *par excellence*).

102.

In what respect have the *Christian* centuries with their Pessimism been *stronger* centuries than the eighteenth—and how do they correspond with the *tragic* age of the Greeks?

The nineteenth century *versus* the eighteenth. How was it an heir?—how was it a step backwards from the latter? (more lacking in "spirit" and in taste)—how did it show an advance on the latter? (more gloomy, more realistic, *stronger*). [Pg 87]

103.

How can we *explain* the fact that we feel something in common with the *Campagna romana*? And the high mountain chain?

Chateaubriand in a letter to M. de Fontanes in 1803 writes his first impression of the *Campagna romana*.

The President de Brosses says of the *Campagna romana*: "Il fallait que Romulus fût ivre quand il songea à bâtir une ville dans un terrain aussi laid."

Even Delacroix would have nothing to do with Rome, it frightened him. He loved Venice, just as Shakespeare, Byron, and Georges Sand did. Théophile Gautier's and Richard Wagner's dislike of Rome must not be forgotten.

Lamartine has the language for Sorrento and Posilippo.

Victor Hugo raves about Spain, "parce que aucune autre nation n'a moins emprunté à l'antiquité, parce qu'elle n'a subi aucune influence classique."

104.

The *two great attempts* that were made to overcome the eighteenth century:

Napoleon, in that he called man, the soldier, and the great struggle for power, to life again, and conceived Europe as a political power.

Goethe, in that he imagined a European culture which would consist of the whole heritage of what humanity had *attained to* up to his time. [Pg 88]

German culture in this century inspires mistrust—the music of the period lacks that complete element which liberates and binds as well, to wit—Goethe.

The pre-eminence of *music* in the romanticists of 1830 and 1840. Delacroix. Ingres—a passionate musician (admired Gluck, Haydn, Beethoven, Mozart), said to his pupils in Rome: "Si je pouvais vous rendre tous musiciens, vous y gagneriez comme peintres"—likewise Horace Vernet, who was particularly fond of Don Juan (as Mendelssohn assures us, 1831); Stendhal, too, who says of himself: "Combien de lieues ne ferais-je pas à pied, et à combien de jours de prison ne me soumettrais-

je pas pour entendre *Don Juan ou le Matrimonio segreto*; et je ne sais pour quelle autre chose je ferais cet effort." He was then fifty-six years old.

The borrowed forms, for instance: Brahms as a typical "Epigone," likewise Mendelssohn's cultured Protestantism (a former "soul" is turned into poetry posthumously ...)

—the moral and poetical substitutions in Wagner, who used *one* art as a stop-gap to make up for what another lacked.

—the "historical sense," inspiration derived from poems, sagas.

—that characteristic transformation of which G. Flaubert is the most striking example among Frenchmen, and Richard Wagner the most striking example among Germans, shows how the romantic belief in love and the future changes into a longing for nonentity in 1830-50.

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106.

How is it that German music reaches its culminating point in the age of German romanticism? How is it that German music lacks Goethe? On the other hand, how much Schiller, or more exactly, how much "Thekla"^[5] is there not in Beethoven!

Schumann has Eichendorff, Uhland, Heine, Hoffman, Tieck, in him. Richard Wagner has Freischütz, Hoffmann, Grimm, the romantic Saga, the mystic Catholicism of instinct, symbolism, "the free-spiritedness of passion" (Rousseau's intention). The *Flying Dutchman* savours of France, where *le ténébreux* (1830) was the type of the seducer.

The cult of music, the revolutionary romanticism of form. Wagner *synthesises* German and French romanticism.

[5] Thekla is the sentimental heroine in Schiller's *Wallenstein*.—TRANSLATOR'S NOTE.

107.

From the point of view only of his value to Germany and to German culture, Richard Wagner is still a great problem, perhaps a German misfortune: in any case, however, a fatality. But what does it matter? Is he not very much more than a German event? It also seems to me that to no country on earth is he less related than to Germany; nothing was prepared there for his advent; his whole type is simply strange amongst Germans; there he stands in their midst, wonderful, misunderstood, incomprehensible. But people carefully avoid acknowledging this: they are too kind, too square-headed—too German for that. "Credo quia absurdus est": thus did the German spirit wish it to be, in this case too—hence it is content meanwhile to believe everything Richard Wagner wanted to have believed about himself. In all ages the spirit of Germany has been deficient in subtlety and divining powers concerning psychological matters. Now that it happens to be under the high pressure of patriotic nonsense and self-adoration, it is visibly growing thicker and coarser: how could it therefore be equal to the problem of Wagner!

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108.

The Germans *are* not yet anything, but they are *becoming* something; that is why they have not yet any culture;—that is why they cannot yet have any culture!—They are not yet anything: that means they are all kinds of things. They are *becoming* something: that means that they will one day cease from being all kinds of things. The latter is at bottom only a wish, scarcely a hope yet. Fortunately it is a wish with which one can live, a question of will, of work, of discipline, a question of training, as also of resentment, of longing, of privation, of discomfort,—yea, even of bitterness,—in short, we Germans *will* get something out of ourselves, something that has not yet been wanted of us—we want something *more*!

That this "German, as he is not as yet"—has a right to something better than the present German "culture"; that all who wish to become something better, must wax angry when they perceive a sort of contentment, an impudent "setting-oneself-at-ease," or "a process of self-censing," in this quarter: that is my second principle, in regard to which my opinions have not yet changed.

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(C) SIGNS OF INCREASING STRENGTH.

109.

First Principle: everything that characterises modern men savours of decay: but side by side with the prevailing sickness there are signs of a strength and powerfulness of soul which are still untried. *The same causes which tend to promote the belittling of men, also force the stronger and rarer individuals upwards to greatness.*

110.

General survey: the ambiguous character of our modern world—precisely the same symptoms might at the same time be indicative of either *decline* or *strength*. And the signs of strength and of emancipation dearly bought, might in view of traditional (or *hereditary*) appreciations concerned with the feelings, be *misunderstood* as indications of weakness. In short, *feeling*, as a *means of fixing valuations*, is not *on a level with the times*.

Generalised: Every valuation is always *backward*; it is merely the expression of the conditions which favoured survival and growth in a much earlier age: it struggles against new conditions of existence out of which it did not arise, and which it therefore necessarily misunderstands: it hinders, and excites suspicion against, all that is new.

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111.

The problem of the nineteenth century.—To discover whether its strong and weak side belong to each other. Whether they have been cut from one and the same

piece. Whether the variety of its ideals and their contradictions are conditioned by a higher purpose: whether they are something higher.—For it might be *the prerequisite of greatness*, that growth should take place amid such violent tension. Dissatisfaction, Nihilism, *might be a good sign*.

112.

General survey.—As a matter of fact, all abundant growth involves a concomitant process of *crumbling to bits* and *decay*: suffering and the symptoms of decline *belong* to ages of enormous progress; every fruitful and powerful movement of mankind has always *brought about* a concurrent Nihilistic movement. Under certain circumstances, the appearance of *the extremest* form of Pessimism and actual *Nihilism* might be the sign of a process of incisive and most essential growth, and of mankind's transit into completely new conditions of existence. *This is what I have understood.*

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113.

A.

Starting out with a thoroughly courageous *appreciation* of our men of to-day:—we must not allow ourselves to be deceived by appearance: this mankind is much less effective, but it gives quite different pledges of *lasting strength*, its tempo is slower, but the rhythm itself is richer. *Healthiness* is increasing, the real conditions of a healthy body are on the point of being known, and will gradually be created, "asceticism" is regarded with irony. The fear of extremes, a certain confidence in the "right way," no raving: a periodical self-habituating to narrower values (such as "mother-land," "science," etc.).

This whole picture, however, would still be *ambiguous*: it might be a movement either of *increase* or *decline* in Life.

B.

The belief in "progress"—in lower spheres of intelligence, appears as increasing life: but this is self-deception;

in higher spheres of intelligence it is a sign of *declining* life.

Description of the symptoms.

The unity of the aspect: uncertainty in regard to the standard of valuation.

Fear of a general "in vain."

Nihilism.

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114.

As a matter of fact, we are no longer so urgently in need of an antidote against the first Nihilism: Life is no longer so uncertain, accidental, and senseless in modern

Europe. All such tremendous *exaggeration* of the value of men, of the value of evil, etc., are not so necessary now; we can endure a considerable diminution of this value, we may grant a great deal of nonsense and accident: the *power* man has acquired now allows of a *lowering* of the means of discipline, of which the strongest was the moral interpretation of the universe. The hypothesis "God" is much too extreme.

115.

If anything shows that our *humanisation* is a genuine sign of *progress*, it is the fact that we no longer require excessive contraries, that we no longer require contraries at all....

We may love the senses; for we have spiritualised them in every way and made them artistic;

We have a right to all things which hitherto have been most *calumniated*.

116.

The reversal of the order of rank.—Those pious counterfeiters—the priests—are becoming Chandala in our midst:—they occupy the position of the charlatan, of the quack, of the counterfeiter, of the sorcerer: we regard them as corrupters of the will, as the great slanderers and vindictive enemies of Life, and as the *rebels* among the bungled and the botched. We have made our middle class out of our servant-caste—the Sudra—that is to say, our people or the body which wields the political power.

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On the other hand, the Chandala of former times is paramount: the *blasphemers*, the *immoralists*, the independents of all kinds, the artists, the Jews, the minstrels—and, at bottom, all *disreputable* classes are in the van.

We have elevated ourselves to *honourable* thoughts,—even more, we determine what honour is on earth,—"nobility." ... All of us to-day are *advocates of life*.—We *Immoralists* are to-day the *strongest* power: the other great powers are in need of us ... we re-create the world in our own image.

We have transferred the label "Chandala" to the *priests*, the *backworldsmen*, and to the deformed *Christian society* which has become associated with these people, together with creatures of like origin, the pessimists, Nihilists, romanticists of pity, criminals, and men of vicious habits—the whole sphere in which the idea of "God" is that of *Saviour*....

We are proud of being no longer obliged to be liars, slanderers, and detractors of Life....

117.

The advance of the nineteenth century upon the eighteenth (at bottom we *good Europeans* are carrying on a war against the eighteenth century):

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(1) "The return to Nature" is getting to be understood, ever more definitely, in a way which is quite the reverse of that in which Rousseau used the phrase—*away from idylls and operas!*

(2) Ever more decided, more anti-idealistic, more objective, more fearless, more industrious, more temperate, more suspicious of sudden changes, *anti-revolutionary*;

(3) The question of *bodily health* is being pressed ever more decidedly in front of the health of "the soul": the latter is regarded as a condition brought about by the former, and bodily health is believed to be, at least, the prerequisite to spiritual health.

118.

If anything at all has been achieved, it is a more innocent attitude towards the senses, a happier, more favourable demeanour in regard to sensuality, resembling rather the position taken up by Goethe; a prouder feeling has also been developed in knowledge, and the "reine Thor"^[6] meets with little faith.

[6] This is a reference to Wagner's *Parsifal*. The character as is well known, is written to represent a son of heart's affliction, and a child of wisdom—humble, guileless, loving, pure, and a fool.—TRANSLATOR'S NOTE.

119.

We "*objective people*."—It is not "pity" that opens up the way for *us* to all that is most remote and most strange in life and culture; but our accessibility and ingenuousness, which precisely does not "pity," but rather takes pleasure in hundreds of things which formerly caused pain (which in former days either outraged or moved us, or in the presence of which we were either hostile or indifferent). Pain in all its various phases is now interesting to us: on that account we are certainly *not* the more pitiful, even though the sight of pain may shake us to our foundations and move us to tears: and we are absolutely not inclined to be more helpful in view thereof.

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In this *deliberate* desire to look on at all pain and error, we have grown stronger and more powerful than in the eighteenth century; it is a proof of our increase of strength (we have *drawn closer* to the seventeenth and sixteenth centuries). But it is a profound mistake to regard our "romanticism" as a proof of our "beautified souls." We want *stronger* sensations than all *coarser* ages and classes have wanted. (This fact must not be confounded with the needs of neurotics and decadents; in their case, of course, there is a craving for pepper—even for cruelty.)

We are all seeking conditions *which are emancipated from* the bourgeois, and to a greater degree from the priestly, notion of morality (every book which savours at all of priesthood and theology gives us the impression of pitiful *niaiserie* and mental indigence). "Good company," in fact, finds everything insipid which is not forbidden

and considered compromising in bourgeois circles; and the case is the same with books, music, politics, and opinions on women.

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120.

The simplification of man in the nineteenth century (The eighteenth century was that of elegance, subtlety, and generous feeling).—Not "return to nature"; for no natural humanity has ever existed yet. Scholastic, unnatural, and antinatural values are the rule and the beginning; man only reaches Nature after a long struggle—he never turns his "back" to her.... To be natural means, to dare to be as immoral as Nature is.

We are coarser, more direct, richer in irony towards generous feelings, even when we are beneath them.

Our *haute volée*, the society consisting of our rich and leisured men, is more natural: people hunt each other, the love of the sexes is a kind of sport in which marriage is both a charm and an obstacle; people entertain each other and live for the sake of pleasure; bodily advantages stand in the first rank, and curiosity and daring are the rule.

Our attitude towards *knowledge* is more natural; we are innocent in our absolute spiritual debauchery, we hate pathetic and hieratic manners, we delight in that which is most strictly prohibited, we should scarcely recognise any interest in knowledge if we were bored in acquiring it.

Our attitude to *morality* is also more natural. Principles have become a laughing-stock; no one dares to speak of his "duty," unless in irony. But a helpful, benevolent disposition is highly valued. (Morality is located in *instinct* and the rest is despised. Besides this there are few points of honour.)

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Our attitude to *politics* is more natural: we see problems of power, of the quantum of power, against another quantum. We do not believe in a right that does not proceed from a power which is able to uphold it. We regard all rights as conquests.

Our valuation of *great men and things* is more natural: we regard passion as a privilege; we can conceive of nothing great which does not involve a great crime; all greatness is associated in our minds with a certain standing-beyond-the-pale in morality.

Our attitude to *Nature* is more natural: we no longer love her for her "innocence," her "reason," her "beauty," we have made her beautifully devilish and "foolish." But instead of despising her on that account, since then we have felt more closely related to her and more familiar in her presence. She does *not* aspire to virtue: we therefore respect her.

Our attitude towards *Art* is more natural: we do not exact beautiful, empty lies, etc., from her; brutal positivism reigns supreme, and it ascertains things with perfect calm.

In short: there are signs showing that the European of the nineteenth century is less ashamed of his instincts; he has gone a long way towards acknowledging his

unconditional naturalness and immorality, *without bitterness*: on the contrary, he is strong enough to endure this point of view alone.

To some ears this will sound as though *corruption* had made strides: and certain it is that man has not drawn nearer to the "Nature" which Rousseau speaks about, but has gone one step farther in the civilisation before which Rousseau *stood in horror*. We have grown *stronger*, we have drawn nearer to the seventeenth century, more particularly to the taste which reigned towards its close (Dancourt, Le Sage, Renard).

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121.

Culture versus Civilisation.—The culminating stages of culture and civilisation lie apart: one must not be led astray as regards the fundamental antagonism existing between culture and civilisation. From the moral standpoint, great periods in the history of culture have always been periods of corruption; while on the other hand, those periods in which man was deliberately and compulsorily *tamed* ("civilisation") have always been periods of intolerance towards the most intellectual and most audacious natures. Civilisation desires something different from what culture strives after: their aims may perhaps be opposed....

122.

What I warn people against: confounding the instincts of decadence with those of humanity;

Confounding the *dissolving means* of civilisation *and those which necessarily promote decadence*, with culture;

Confounding *debauchery*, and the principle, "laissez aller," with the *Will to Power* (the latter is the exact reverse of the former).

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123.

The unsolved problems which I set anew: the *problem of civilisation*, the struggle between Rousseau and Voltaire about the year 1760. Man becomes deeper, more mistrustful, more "immoral," stronger, more self-confident—and therefore "*more natural*"; that is "progress." In this way, by a process of division of labour, the more evil strata and the milder and tamer strata of society get separated: so that *the general facts* are not visible at first sight.... It is a sign of *strength*, and of the self-control and fascination of the strong, that these stronger strata possess the arts in order to make their greater powers for evil felt as something "*higher*" As soon as there is "progress" there is a transvaluation of the strengthened factors into the "good."

124.

Man must have the *courage* of his natural instincts restored to him.—

The poor opinion he has of himself must be destroyed (*not* in the sense of the individual, but in the sense of the *natural* man ...)—

The *contradictions* in things must be eradicated, after it has been well understood that we were responsible for them—

Social idiosyncrasies must be stamped out of existence (guilt, punishment, justice, honesty, freedom, love, etc. etc.)—

An advance towards "*naturalness*": in all political questions, even in the relations between parties, even in merchants', workmen's, or contractors' parties, only *questions of power* come into play:— "what one *can* do" is the first question, what one ought to do is only a secondary consideration. [Pg 102]

125.

Socialism—or the *tyranny* of the meanest and the most brainless,—that is to say, the superficial, the envious, and the mummery, brought to its zenith,—is, as a matter of fact, the logical conclusion of "modern ideas" and their latent anarchy: but in the genial atmosphere of democratic well-being the capacity for forming resolutions or even for coming *to an end* at all, is paralysed. Men follow—but no longer their reason. That is why socialism is on the whole a hopelessly bitter affair: and there is nothing more amusing than to observe the discord between the poisonous and desperate faces of present-day socialists—and what wretched and nonsensical feelings does not their style reveal to us!—and the childish lamblike happiness of their hopes and desires. Nevertheless, in many places in Europe, there may be violent hand-to-hand struggles and irruptions on their account: the coming century is likely to be convulsed in more than one spot, and the Paris Commune, which finds defenders and advocates even in Germany, will seem to have been but a slight indigestion compared with what is to come. Be this as it may, there will always be too many people of property for socialism ever to signify anything more than an attack of illness: and these people of property are like one man with one faith, "one must possess something in order *to be* some one." This, however, is the oldest and most wholesome of all instincts; I should add: "one must desire more than one has in order *to become* more." For this is the teaching which life itself preaches to all living things: the morality of Development. To have and to wish to have more, in a word, *Growth*—that is life itself. In the teaching of socialism "a will to the denial of life" is but poorly concealed: botched men and races they must be who have devised a teaching of this sort. In fact, I even wish a few experiments might be made to show that in a socialistic society, life denies itself, and itself cuts away its own roots. The earth is big enough and man is still unexhausted enough for a practical lesson of this sort and *demonstratio ad absurdum*—even if it were accomplished only by a vast expenditure of lives—to seem worth while to me. Still, Socialism, like a restless mole beneath the foundations of a society wallowing in stupidity, will be able to achieve something useful and salutary: it delays "Peace on Earth" and the whole process of character-softening of the democratic herding animal; it forces the European to have an extra supply of intellect,—that is to say, craft and caution, and prevents his entirely abandoning the manly and warlike [Pg 103]

qualities,—it also saves Europe awhile from the *marasmus femininus* which is threatening it.

126.

The most favourable obstacles and remedies of modernity:

- (1) Compulsory *military service* with real wars in which all joking is laid aside. [Pg 104]
- (2) *National* thick-headedness (which simplifies and concentrates).
- (3) Improved *nutrition* (meat).
- (4) Increasing *cleanliness* and wholesomeness in the home.
- (5) The predominance of *physiology* over theology, morality, economics, and politics.
- (6) Military discipline in the exaction and the practice of one's "duty" (it is no longer customary to praise).

127.

I am delighted at the military development of Europe, also at the inner anarchical conditions: the period of quietude and "Chinadom" which Galiani prophesied for this century is now over. Personal and *manly* capacity, bodily capacity recovers its value, valuations are becoming more physical, nutrition consists ever more and more of flesh. Fine men have once more become possible. Bloodless sneaks (with mandarins at their head, as Comte imagined them) are now a matter of the past. The savage in every one of us is *acknowledged*, even the wild animal. *Precisely on that account*, philosophers will have a better chance. —Kant is a scarecrow!

128.

I have not yet *seen* any reasons to feel discouraged. He who acquires and preserves a *strong will*, together with a broad mind, has a more favourable chance now than ever he had. For the *plasticity* of man has become exceedingly great in democratic Europe: men who learn easily, who readily adapt themselves, are the rule: the gregarious animal of a high order of intelligence is prepared. He who would command finds those who *must* obey: I have Napoleon and Bismarck in mind, for instance. The struggle against strong and unintelligent wills, which forms the surest obstacle in one's way, is really insignificant. Who would not be able to knock down these "objective" gentlemen with weak wills, such as Ranke and Renan! [Pg 105]

129.

Spiritual enlightenment is an unfailing means of making men uncertain, weak of will, and needful of succour and support; in short, of developing the herding instincts in them. That is why all great artist-rulers, hitherto (Confucius in China, the Roman Empire, Napoleon, Popedom—at a time when they had the courage of their

worldliness and frankly pursued power) in whom the ruling instincts, that had prevailed until their time, culminated, also made use of the spiritual enlightenment—or at least allowed it to be supreme (after the style of the Popes of the Renaissance). The self-deception of the masses on this point, in every democracy for instance, is of the greatest possible value: all that makes men smaller and more amenable is pursued under the title "progress."

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130.

The highest equity and mildness as a condition of *weakness* (the New Testament and the early Christian community—manifesting itself in the form of utter foolishness in the Englishmen, Darwin and Wallace). Your equity, ye higher men, drives you to universal suffrage, etc.; your "humanity" urges you to be milder towards crime and stupidity. In the *end* you will thus help stupidity and harmlessness to conquer.

Outwardly: Ages of terrible wars, insurrections, explosions. *Inwardly*: ever more and more weakness among men; *events* take the *form of excitants*. The Parisian as the type of the European extreme.

Consequences: (1) Savages (at first, of course, in conformity with the culture that has reigned hitherto); (2) *Sovereign individuals* (where *powerful* barbarous *masses* and emancipation from all that has been, are crossed). The age of greatest stupidity, brutality, and wretchedness in the masses, and *in the highest individuals*.

131.

An incalculable number of higher individuals now perish: but he who *escapes their fate* is as strong as the devil. In this respect we are reminded of the conditions which prevailed in the Renaissance.

132.

How are *Good Europeans* such as ourselves distinguished from the patriots? In the first place, we are atheists and immoralists, but we take care to support the religions and the morality which we associate with the gregarious instinct: for by means of them, an order of men is, so to speak, being prepared, which must at some time or other fall into our hands, which must actually *crave* for our hands.

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Beyond Good and Evil,—certainly; but we insist upon the unconditional and strict preservation of herd-morality.

We reserve ourselves the right to several kinds of philosophy which it is necessary to learn: under certain circumstances, the pessimistic kind as a hammer; a European Buddhism might perhaps be indispensable.

We should probably support the development and the maturation of democratic tendencies; for it conduces to weakness of will: in "Socialism" we recognise a thorn which prevents smug ease.

Attitude towards the people.. Our prejudices; we pay attention to the results of cross-breeding.

Detached, well-to-do, strong: irony concerning the "press" and its culture. Our care: that scientific men should not become journalists. We mistrust any form of culture that tolerates news-paper reading or writing.

We make our accidental positions (as Goethe and Stendhal did), our experiences, a foreground, and we lay stress upon them, so that we may deceive concerning our backgrounds. We ourselves *wait* and avoid putting our heart into them. They serve us as refuges, such as a wanderer might require and use—but we avoid feeling at home in them. We are ahead of our fellows in that we have had a *disciplina voluntatis*. All strength is directed to the *development of the will*, an art which allows us to wear masks, an art of understanding *beyond* the passions (also "super-European" thought at times).

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This is our preparation before becoming the law-givers of the future and the lords of the earth; if not we, at least our children. Caution where marriage is concerned.

133.

The twentieth century.—The Abbé Galiani says somewhere: "*La prévoyance est la cause des guerres actuelles de l'Europe. Si l'on voulait se donner la peine de ne rien prévoir, tout le monde serait tranquille, et je ne crois pas qu'on serait plus malheureux parce qu'on ne ferait pas la guerre.*" As I in no way share the unwarlike views of my deceased friend Galiani, I have no fear whatever of saying something beforehand with the view of conjuring in some way the cause of wars.

A condition of excessive *consciousness*, after the worst of earthquakes: with new questions.

134.

It is the time of the *great noon, of the most appalling enlightenment*: my particular kind of *Pessimism*: the great starting-point.

(1) Fundamental contradiction between civilisation and the elevation of man.

(2) Moral valuations regarded as a history of lies and the art of calumny in the service of the Will to Power (of the will of the *herd*, which rises against stronger men).

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(3) The conditions which determine every elevation in culture (the facilitation of a *selection* being made at the cost of a crowd) are the *conditions* of all growth.

(4). *The multiformity* of the world as a question of *strength*, which sees all things in the *perspective of their growth*. The moral Christian values to be regarded as the insurrection and mendacity of slaves (in comparison with the aristocratic values of the *ancient world*).

CRITICISM OF THE HIGHEST VALUES THAT HAVE PREVAILED HITHERTO.

I.

CRITICISM OF RELIGION.

All the beauty and sublimity with which we have invested real and imagined things, I will show to be the property and product of man, and this should be his most beautiful apology. Man as a poet, as a thinker, as a god, as love, as power. Oh, the regal liberality with which he has lavished gifts upon things in order *to impoverish* himself and make himself feel wretched! Hitherto, this has been his greatest disinterestedness, that he admired and worshipped, and knew how to conceal from himself that *he* it was who had created what he admired.

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1. CONCERNING THE ORIGIN OF RELIGIONS.

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135.

The origin of religion.—Just as the illiterate man of to-day believes that his wrath is the cause of his being angry, that his mind is the cause of his thinking, that his soul is the cause of his feeling, in short, just as a mass of psychological entities are still unthinkingly postulated as causes; so, in a still more primitive age, the same phenomena were interpreted by man by means of personal entities. Those conditions of his soul which seemed strange, overwhelming, and rapturous, he regarded as obsessions and bewitching influences emanating from the power of some personality. (Thus the Christian, the most puerile and backward man of this age, traces hope, peace, and the feeling of deliverance to a psychological inspiration on the part of God: being by nature a sufferer and a creature in need of repose, states of happiness, peace, and resignation, perforce seem strange to him, and seem to need some explanation.) Among intelligent, strong, and vigorous races, the epileptic is mostly the cause of a belief in the existence of some *foreign power*; but all such examples of apparent subjection—as, for instance, the bearing of the exalted man, of the poet, of the great criminal, or the passions, love and revenge—lead to the invention of supernatural powers. A condition is made concrete by being identified with a personality, and when this condition overtakes anybody, it is ascribed to that personality. In other words: in the psychological concept of God, a certain state of the soul is personified as a cause in order to appear as an effect.

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The psychological logic is as follows: when the *feeling of power* suddenly seizes and overwhelms a man,—and this takes place in the case of all the great passions,—a

doubt arises in him concerning his own person: he dare not think himself the cause of this astonishing sensation—and thus he posits a *stronger* person, a Godhead as its cause. In short, the origin of religion lies in the extreme feelings of power, which, being *strange*, take men by surprise: and just as the sick man, who feels one of his limbs unaccountably heavy, concludes that another man must be sitting on it, so the ingenuous *homo religiosus*, divides himself up into *several people*. Religion is an example of the "*altération de la personnalité*." A sort of *fear* and *sensation of terror* in one's own presence.... But also a feeling of inordinate *rapture* and *exaltation*. Among sick people, the *sensation of health* suffices to awaken a belief in the proximity of God.

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136.

Rudimentary psychology of the religious man:—All changes are effects; all effects are effects of will (the notion of "Nature" and of "natural law," is lacking); all effects presuppose an agent. Rudimentary psychology: one is only a cause oneself, when one knows that one has willed something.

Result: States of power impute to man the feeling that he is *not* the cause of them, that he is not *responsible* for them: they come without being willed to do so—consequently we cannot be their originators: will that is not free (that is to say, the knowledge of a change in our condition which we have not helped to bring about) requires a *strong* will.

Consequence of this rudimentary psychology: Man has never dared to credit *himself* with his strong and startling moods, he has always conceived them as "passive," as "imposed upon him from outside": Religion is the offshoot of a *doubt* concerning the entity of the person, an *altération* of the personality: in so far as everything great and strong in man was considered *superhuman* and *foreign*, man belittled himself,—he laid the two sides, the very pitiable and weak side, and the very strong and startling side apart, in two spheres, and called the one "Man" and the other "God."

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And he has continued to act on these lines; during the period of the *moral idiosyncrasy* he did not interpret his lofty and sublime moral states as "proceeding from his own will" or as the "work" of the person. Even the Christian himself divides his personality into two parts, the one a mean and weak fiction which he calls man, and the other which he calls God (Deliverer and Saviour).

Religion has lowered the concept "man"; its ultimate conclusion is that all goodness, greatness, and truth are superhuman, and are only obtainable by the grace of God.

137.

One way of raising man out of his self-abasement, which brought about the decline of the point of view that classed all lofty and strong states of the soul, as strange, was the theory of relationship. These lofty and strong states of the soul could at least be interpreted as the influence of our *forebears*; we belonged to each other,

we were irrevocably joined; we grew in our own esteem, by acting according to the example of a model known to us all. [Pg 117]

There is an attempt on the part of noble families to associate religion with their own feelings of self-respect. Poets and seers do the same thing; they feel proud that they have been worthy,—that they have been *selected* for such association,—they esteem it an honour, not to be considered at all as individuals, but as mere mouthpieces (Homer).

Man gradually takes possession of the highest and proudest states of his soul, as also of his acts and his works. Formerly it was believed that one paid oneself the greatest honour by denying one's own responsibility for the highest deeds one accomplished, and by ascribing them to—God. The will which was not free, appeared to be that which imparted a higher value to a deed: in those days a god was postulated as the author of the deed.

138.

Priests are the actors of something which is supernatural, either in the way of ideals, gods, or saviours, and they have to make people believe in them; in this they find their calling, this is the purpose of their instincts; in order to make it as credible as possible, they have to exert themselves to the utmost extent in the art of posing; their actor's sagacity must, above all, aim at giving them *a clean conscience*, by means of which, alone, it is possible to persuade effectively.

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139.

The priest wishes to make it an understood thing, that he is the *highest type* of man, that he rules,—even over those who wield the power,—that he is indispensable and unassailable,—that he is the *strongest power* in the community, not by any means to be replaced or undervalued.

Means thereto: he alone is cultured; he alone is the *man of virtue*; he alone has *sovereign power over himself*. he alone is, in a certain sense, God, and ultimately goes back to the Godhead; he alone is the middleman between God and *others*; the Godhead administers punishment to every one who puts the priest at a disadvantage, or who thinks in opposition to him.

Means thereto: Truth exists. There is only one way of attaining to it, and that is to become a priest. Everything good, which relates either to order, nature, or tradition, is to be traced to the wisdom of the priests. The Holy Book is their work. The whole of nature is only a fulfilment of the maxims which it contains. No other *source of goodness* exists than the priests. Every other kind of perfection, even the *warrior's*, is different in rank from that of the priests.

Consequence: If the priest is to be the *highest type*, then the *degrees* which lead to his *virtues* must be the degrees of value among men. *Study, emancipation from material things, inactivity, impassibility, absence of passion, solemnity*;—the opposite of all this is found in the *lowest type* of man.

The priest has taught a kind of morality which conduced to his being considered the *highest type* of man. He conceives a *type* which is the *reverse* of his own: the Chandala. By making *these* as contemptible as possible, some strength is lent to the *order of castes*. The priest's excessive fear of *sensuality* also implies that the latter is the most serious threat to the *order of castes* (that is to say, *order* in general).... Every "free tendency" *in puncto puncti* overthrows the laws of marriage. [Pg 119]

140.

The *philosopher* considered as the development of the *priestly type*:—He has the heritage of the priest in his blood; even as a rival he is compelled to fight with the same weapons as the priest of his time;—he aspires to the *highest authority*.

What is it that bestows *authority* upon men who have no physical power to wield (no army, no arms at all ...)? How do such men gain authority *over* those who are in possession of material power, and who represent authority? (Philosophers enter the lists against princes, victorious conquerors, and wise statesmen.)

They can do it only by establishing the belief that they are in possession of a power which is higher and stronger—*God*. Nothing is strong enough: every one is in *need* of the mediation and the services of priests. They establish themselves as indispensable *intercessors*. The conditions of their existence are: (1) That people believe in the absolute superiority of their god, in fact believe in *their god*; (2) that there is no other access, no direct access to god, save through them. The *second* condition alone gives rise to the concept "heterodoxy"; the *first* to the concept "disbelievers" (that is to say, he who believes in another god). [Pg 120]

141.

A Criticism of the Holy Lie.—That a lie is allowed in pursuit of holy ends 'is a principle which belongs to the theory of all priestcraft, and the object of this inquiry is to discover to what extent it belongs to its practice.

But philosophers, too, whenever they intend taking over the leadership of mankind, with the ulterior motives of priests in their minds, have never failed to arrogate to themselves the right to lie: Plato above all. But the most elaborate of lies is the double lie, developed by the typically Arian philosophers of the Vedanta: two systems, contradicting each other in all their main points, but interchangeable, complementary, and mutually expletory, when educational ends were in question. The lie of the one has to create a condition in which the truth of the other can alone become *intelligible*....

How *far* does the holy lie of priests and philosophers go?—The question here is, what hypotheses do they advance in regard to education, and what are the dogmas they are compelled to *invent* in order to do justice to these hypotheses?

First: they must have power, authority, and absolute credibility on their side.

Secondly: they must have the direction of the whole of Nature, so that everything affecting the individual seems to be determined by their law. [Pg 121]

Thirdly: their domain of power must be very extensive, in order that its control may escape the notice of those they subject: they must know the penal code of the life beyond—of the life "after death,"—and, of course, the means whereby the road to blessedness may be discovered. They have to put the notion of a natural course of things out of sight, but as they are intelligent and thoughtful people, they are able to *promise* a host of effects, which they naturally say are conditioned by prayer or by the strict observance of their law. They can, moreover, *prescribe* a large number of things which are exceedingly reasonable —only they must not point to experience or empiricism as the source of this wisdom, but to revelation or to the fruits of the "most severe exercises of penance."

The *holy lie*, therefore, applies principally to the *purpose* of an action (the natural purpose, reason, is made to vanish: a moral purpose, the observance of some law, a service to God, seems to be the purpose): to the *consequence* of an action (the natural consequence is interpreted as something supernatural, and, in order to be on surer ground, other uncontrollable and supernatural consequences are foretold).

In this way the concepts *good* and *evil* are created, and seem quite divorced from the natural concepts: "useful," "harmful," "life-promoting," "life-retarding,"—indeed, inasmuch as *another* life is imagined, the former concepts may even be *antagonistic* to Nature's concepts of good and evil. In this way, the proverbial concept "conscience" is created: an inner voice, which, though it makes itself heard in regard to every action, does not measure the worth of that action according to its results, but according to its conformity or non-conformity to the "law."

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The holy lie therefore invented: (1) a *god* who *punishes* and *rewards*, who recognises and carefully observes the law-book of the priests, and who is particular about sending them into the world as his mouthpieces and plenipotentiaries; (2) an *After Life*, in which, alone, the great penal machine is supposed to be active—to this end the *immortality of the soul* was invented; (3) a *conscience in man*, understood as the knowledge that good and evil are permanent values—that God himself speaks through it, whenever its counsels are in conformity with priestly precepts; (4) *Morality* as the denial of all natural processes, as the subjection of all phenomena to a moral order, as the interpretation of all phenomena as the effects of a moral order of things (that is to say, the concept of punishment and reward), as the only power and only creator of all transformations; (5) *Truths* given, revealed, and identical with the teaching of the priests: as the condition to all salvation and happiness in this and the next world.

In short: what is the price paid for the *improvement* supposed to be due to morality?—The unhinging of *reason*, the reduction of all motives to fear and hope (punishment and reward); *dependence* upon the tutelage of priests, and upon a formulary exactitude which is supposed to express a divine will; the implantation of a "conscience" which establishes a false science in the place of experience and experiment: as though all one had to do or had not to do were predetermined—a kind of contraction of the seeking and striving spirit;—*in short*: the worst *mutilation* of man that can be imagined, and it is pretended that "the good man" is the result.

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Practically speaking, all reason, the whole heritage of intelligence, subtlety, and caution, the first condition of the priestly canon, is arbitrarily reduced, when it is too late, to a simple *mechanical* process: conformity with the law becomes a purpose in itself, it is the highest purpose; *Life no longer contains any problems*;—the whole conception of the world is polluted by the notion of *punishment*;—Life itself, owing to the fact that the *priests life* is upheld as the *non plus ultra* of perfection, is transformed into a denial and pollution of life;—the concept "God" represents an aversion to Life, and even a criticism and a condemning of it. Truth is transformed in the mind, into *priestly* prevarication; the striving after truth, into the *study of the Scriptures*, into the way to *become a theologian*.

142.

A criticism of the Law-Book of Manu.—The whole book is founded upon the holy lie. Was it the well-being of humanity that inspired the whole of this system? Was this kind of man, who believes in the *interested* nature of every action, interested or not interested in the success of this system? The desire to improve mankind—whence comes the inspiration to this feeling? Whence is the concept improvement taken?

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We find a class of men, *the sacerdotal class*, who consider themselves the standard pattern, the highest example and most perfect expression of the type man. The notion of "improving" mankind, to this class of men, means to make mankind like themselves. They believe in their own superiority, they *will* be superior in practice: the cause of the holy lie is *The Will to Power*....

Establishment of the dominion: to this end, ideas which place a *non plus ultra* of power with the priesthood are made to prevail. Power acquired by lying was the result of the recognition of the fact that it was not already possessed physically, in a military form.... Lying as a supplement to power—this is a new concept of "truth."

It is a mistake to presuppose *unconscious* and *innocent* development in this quarter—a sort of self-deception. Fanatics are not the discoverers of such exhaustive systems of oppression.... Cold-blooded reflection must have been at work here; the same sort of reflection which Plato showed when he worked out his "State"—"One must desire the means when one desires the end." Concerning this political maxim, all legislators have always been quite clear.

We possess the classical model, and it is specifically Arian: we can therefore hold the mostgifted and most reflective type of man responsible for the most systematic lie that has ever been told.... Everywhere almost the lie was copied, and thus *Avian influence* corrupted the world....

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143.

Much is said to-day about the *Semitic* spirit of the *New Testament*: but the thing referred to is merely priestcraft,—and in the purest example of an Arian law-book, in Manu, this kind of "Semitic spirit"—that is to say, *Sacerdotalism*, is worse than anywhere else.

The development of the Jewish hierarchy is *not* original: they learnt the scheme in Babylon—it is Arian. When, later on, the same thing became dominant in Europe, under the preponderance of Germanic blood, this was in conformity to the spirit of the *ruling race*: a striking case of atavism. The Germanic middle ages aimed at a revival of the *Arian order of castes*.

Mohammedanism in its turn learned from Christianity the use of a "Beyond" as an instrument of punishment.

The scheme of a *permanent community*, with priests at its head—this oldest product of Asia's great culture in the domain of organisation—*naturally* provoked reflection and imitation in every way.—Plato is an example of this, but above all, the Egyptians.

144.

Moralities and religions are the principal means by which one can modify men into whatever one ; provided one is possessed of an overflow of creative power, and can cause one's will to prevail over long periods of time. [Pg 126]

145.

If one wish to see an *affirmative* Arian religion which is the product of a *ruling* class, one should read the law-book of Manu. (The deification of the feeling of power in the Brahmin: it is interesting to note that it originated in the warrior-caste, and was later transferred to the priests.)

If one wish to see an *affirmative* religion of the Semitic order, which is the product of the *ruling* class, one should read the Koran or the earlier portions of the Old Testament. (*Mohammedanism*, as a religion for men, has profound contempt for the sentimentality and prevarication of Christianity, ... which, according to Mohammedans, is a woman's religion.)

If one wish to see a *negative* religion of the Semitic order, which is the product of the *oppressed* class, one should read the New Testament (which, according to Indian and Arian points of view, is a religion for the Chandala).

If one wish to see a *negative* Arian religion, which is the product of the *ruling* classes, one should study Buddhism.

It is quite in the nature of things that we have no Arian religion which is the product of the *oppressed* classes; for that would have been a contradiction: a race of masters is either paramount or else it goes to the dogs.

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146.

Religion, *per se*, has nothing to do with morality; yet both offshoots of the Jewish religion are *essentially* moral religions—which prescribe the rules of living, and procure obedience to their principles by means of rewards and punishment.

147.

Paganism—Christianity.—*Paganism* is that which says yea to all that is natural, it is innocence in being natural, "naturalness." *Christianity* is that which says no to all that is natural, it is a certain lack of dignity in being natural; hostility to Nature.

"Innocent":—Petronius is innocent, for instance. Beside this happy man a Christian is absolutely devoid of innocence. But since even the *Christian* status is ultimately only a natural condition, the term "Christian" soon begins to mean the *counterfeiting of the psychological interpretation*.

148.

The Christian priest is from the root a mortal enemy of sensuality: one cannot imagine a greater contrast to his attitude than the guileless, slightly awed, and solemn attitude, which the religious rites of the most honourable women in Athens maintained in the presence of the symbol of sex. In all non-ascetic religions the procreative act is *the secret per se*: a sort of symbol of perfection and of the designs of the future: re-birth, immortality.

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149.

Our belief in ourselves is the greatest fetter, the most telling spur, and the *strongest pinion*. Christianity ought to have elevated the innocence of man to the position of an article of belief—men would then have become gods: in those days believing was still possible.

150.

The egregious *lie* of history: as if it were the *corruption* of Paganism that opened the road to Christianity. As a matter of fact, it was the enfeeblement and *moralisation* of the man of antiquity. The new interpretation of natural functions, which made them appear like *vices*, had already gone before!

151.

Religions are ultimately wrecked by the belief in morality. The idea of the Christian moral God becomes untenable,—hence "Atheism,"—as though there could be no other god.

Culture is likewise wrecked by the belief in morality. For when the necessary and only possible conditions of its growth are revealed, nobody *will* any longer countenance it (Buddhism).

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152.

The physiology of Nihilistic religions.—All in all, the *Nihilistic* religions are *systematised histories of sickness* described in religious and moral terminology.

In pagan cultures it is around the interpretation of the great annual cycles that the religious cult turns; in Christianity it is around a cycle of *paralytic phenomena*.

153.

This *Nihilistic* religion gathers together all the *decadent elements* and things of like order which it can find in antiquity, viz.:—

(a) The *weak* and the *botched* (the refuse of the ancient world, and that of which it rid itself with most violence).

(b) Those who are *morally obsessed* and *anti-pagan*.

(c) Those who are *weary of politics* and indifferent (the *blasé* Romans), the *denationalised*, who know not what they are.

(d) Those who are tired of themselves—who are happy to be party to a subterranean conspiracy.

154.

Buddha versus *Christ*.—Among the Nihilistic religions, Christianity and *Buddhism* may always be sharply distinguished. *Buddhism* is the expression of a *fine evening*, perfectly sweet and mild—it is a sort of gratitude towards all that lies hidden, including that which it entirely lacks, viz., bitterness, disillusionment, and resentment. Finally it possesses lofty intellectual love; it has got over all the subtlety of philosophical contradictions, and is even resting after it, though it is precisely from that source that it derives its intellectual glory and its glow as of a sunset (it originated in the higher classes).

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Christianity is a degenerative movement, consisting of all kinds of decaying and excremental elements: it is *not* the expression of the downfall of a race, it is, from the root, an agglomeration of all the morbid elements which are mutually attractive and which gravitate to one another.... It is therefore *not* a national religion, *not* determined by race: it appeals to the disinherited everywhere; it consists of a foundation of resentment against all that is successful and dominant: it is in need of a symbol which represents the damnation of everything successful and dominant. It is opposed to every form of *intellectual* movement, to all philosophy: it takes up the cudgels for idiots, and utters a curse upon all intellect. Resentment against those who are gifted, learned, intellectually independent: in all these it suspects the element of success and domination.

155.

In Buddhism this thought prevails: "All passions, everything which creates emotions and leads to blood, is a call to action"—to this extent alone are its believers *warned* against evil. For action has no sense, it merely binds one to existence. All existence, however, has no sense. Evil is interpreted as that which leads to irrationalism: to the affirmation of means whose end is denied. A road to nonentity is the desideratum,

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hence *all* emotional impulses are regarded with horror. For instance: "On no account seek after revenge! Be the enemy of no one!"—The Hedonism of the weary finds its highest expression here. Nothing is more utterly foreign to Buddhism than the Jewish fanaticism of St. Paul: nothing could be more contrary to its instinct than the tension, fire, and unrest of the religious man, and, above all, that form of sensuality which sanctifies Christianity with the name "Love." Moreover, it is the cultured and very intellectual classes who find blessedness in Buddhism: a race wearied and besotted by centuries of philosophical quarrels, but not *beneath all culture* as those classes were from which Christianity sprang.... In the Buddhistic ideal, there is essentially an emancipation from good and evil: a very subtle suggestion of a Beyond to all morality is thought out in its teaching, and this Beyond is supposed to be compatible with perfection,—the condition being, that even good actions are only needed *pro tem.*, merely as a means,—that is to say, in order to be free from *all* action.

156.

How very curious it is to see a *Nihilistic* religion such as Christianity, sprung from, and in keeping with, a decrepit and worn-out people, who have outlived all strong instincts, being transferred step by step to another environment—that is to say, to a land of young people, *who have not yet lived at all*. The joy of the final chapter, of the fold and of the evening, preached to barbarians and Germans! How thoroughly all of it must first have been barbarised, Germanised! To those who had dreamed of a *Walhalla*: who found happiness only in war!—A *supernatural* religion preached in the midst of chaos, where *no nations yet existed even*.

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157.

The only way to refute priests and religions is this: to show that their errors are no longer *beneficent*—that they are rather harmful; in short, that their own "proof of power" no longer holds good....

2. CONCERNING THE HISTORY OF CHRISTIANITY.

158.

Christianity as an *historical reality* should not be confounded with that one root which its name recalls. The *other* roots, from which it has sprung, are by far the more important. It is an unprecedented abuse of names to identify such manifestations of decay and such abortions as the "Christian Church," "Christian belief," and "Christian life," with that Holy Name. What did Christ *deny*?—Everything which to-day is called Christian.

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159.

The whole of the Christian *creed*—all Christian "truth," is idle falsehood and deception, and is precisely the reverse of that which was at the bottom of the first Christian movement.

All that which in the *ecclesiastical* sense is Christian, is just exactly what is most radically *anti-Christian*: crowds of things and people appear instead of symbols, history takes the place of eternal facts, it is all forms, rites, and dogmas instead of a "practice" of life. To be really Christian would mean to be absolutely indifferent to dogmas, cults, priests, church, and theology.

The practice of Christianity is no more an impossible phantasy than the practice of Buddhism is: it is merely a means to happiness.

160.

Jesus goes straight to the point, the "Kingdom of Heaven" in the heart, and He does *not* find the means in duty to the Jewish Church; He even regards the reality of Judaism (its need to maintain itself) as nothing; He is concerned purely with the *inner* man.

Neither does He make anything of all the coarse forms relating to man's intercourse with God: He is opposed to the whole of the teaching of repentance and atonement; He points out how man ought to live in order to feel himself "deified," and how futile it is on his part to hope to live properly by showing repentance and contrition for his sins. "Sin is of no account" is practically his chief standpoint.

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Sin, repentance, forgiveness,—all this does not belong to Christianity ... it is Judaism or Paganism which has become mixed up with Christ's teaching.

161.

The *Kingdom of Heaven* is a state of the heart (of children it is written, "for theirs is the Kingdom of Heaven"): it has nothing to do with superterrestrial things. The Kingdom of God "cometh," not chronologically or historically, not on a certain day in the calendar; it is not something which one day appears and was not previously there; it is a "change of feeling in the individual," it is something which may come at any time and which may be absent at any time....

162.

The thief on the cross;—When the criminal himself, who endures a painful death, declares: "the way this Jesus suffers and dies, without a murmur of revolt or enmity, graciously and resignedly, is the only right way," he assents to the gospel; and by this very fact *he is in Paradise*....

163.

Jesus bids us:—not to resist, either by deeds or in our heart, him who ill-treats us; He bids us admit of no grounds for separating ourselves from our wives;

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He bids us make no distinction between foreigners and fellow-countrymen, strangers and familiars;

He bids us show anger to no one, and treat no one with contempt;—give alms secretly; not to desire to become rich;—not to swear;—not to stand in judgment;—become reconciled with our enemies and forgive offences;—not to worship in public.

"Blessedness" is nothing promised: it is here, with us, if we only wish to live and act in a particular way.

164.

Subsequent Additions;—The whole of the prophet- and thaumaturgist-attitudes and the bad temper; while the conjuring-up of a supreme tribunal of justice is an abominable corruption (see Mark vi. 11: "And whosoever shall not receive you.... Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha," etc.). The "fig tree" (Matt. xxi. 18, 19): "Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away."

165.

The teaching of rewards and punishments has become mixed up with Christianity in a way which is quite absurd; everything is thereby spoilt. In the same way, the practice of the first *ecclesia militans*, of the Apostle Paul and his attitude, is put forward as if it had been *commanded* or predetermined.

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The subsequent glorification of the actual *life* and *teaching* of the first Christians: as if everything had been *prescribed beforehand* and had been only a matter of *following directions*—And as for the *fulfilment of scriptural prophecies*: how much of all that is more than forgery and cooking?

166.

Jesus opposed a real life, a life in truth, to ordinary life: nothing could have been more foreign to His mind than the somewhat heavy nonsense of an "eternal Peter,"—of the eternal duration of a single person. Precisely what He combats is the exaggerated importance of the "person": how can He wish to immortalise it?

He likewise combats the hierarchy within the community; He never promises a certain proportion of reward for a certain proportion of deserts: how can He have meant to teach the doctrine of punishment and reward in a Beyond?

167.

Christianity is an ingenuous attempt at bringing about a *Buddhistic movement in favour of peace*, sprung from the very heart of the resenting masses ... but

transformed by *Paul* into a mysterious pagan cult, which was ultimately able to accord with the whole of *State organisation* ... and which carries on war, condemns, tortures, conjures, and hates. [Pg 137]

Paul bases his teaching upon the need of mystery felt by the great masses capable of religious emotions: he seeks a *victim*, a bloody phantasmagoria, which may be equal to a contest with the images of a secret cult: God on the cross, the drinking of blood, the *unio mystica* with the "victim."

He seeks the prolongation of life after death (the blessed and atoned after-life of the individual soul) which he puts in causal relation with the *victim* already referred to (according to the type of Dionysos, Mithras, Osiris).

He feels the necessity of bringing notions of *guilt* and *sin* into the foreground, *not* a new practice of life (as Jesus Himself demonstrated and taught), but a new cult, a new belief, a belief in a miraculous metamorphosis ("Salvation" through belief).

He understood the *great needs of the pagan worlds* and he gave quite an absolutely arbitrary picture of those two plain facts, Christ's life and death. He gave the whole a new accent, altering the equilibrium everywhere ... he was one of the most active destroyers of primitive Christianity.

The attempt made on the life of *priests and theologians* culminated, thanks to Paul, in a new priesthood and theology—a *ruling caste* and a *Church*.

The attempt made to suppress the fussy importance of the "person," culminated in the belief in the eternal "personality" (and in the anxiety concerning "eternal salvation" ...), and in the most paradoxical exaggeration of individual egoism. [Pg 138]

This is the humorous side of the question—tragic humour: Paul again set up on a large scale precisely what Jesus had overthrown by His life. At last, when the Church edifice was complete, it even sanctioned the *existence* of the *State*.

168.

The Church is precisely that against which Jesus inveighed—and against which He taught His disciples to fight.

169.

A God who died for our sins, salvation through faith, resurrection after death—all these things are the counterfeit coins of real Christianity, for which that pernicious blockhead Paul must be held responsible.

The *life which must serve as an example* consists in love and humility; in the abundance of hearty emotion which does not even exclude the lowliest; in the formal renunciation of all desire of making its rights felt; in conquest, in the sense of triumph over oneself; in the belief in salvation in this world, despite all sorrow, opposition, and death; in forgiveness and the absence of anger and contempt; in the absence of a desire to be rewarded; in the refusal to be bound to anybody;

abandonment to all that is most spiritual and intellectual;—in fact, a very proud life controlled by the will of a servile and poor life. [Pg 139]

Once the Church had allowed itself to take over *all the Christian practice*, and had formally sanctioned the State,—that kind of life which Jesus combats and condemns,—it was obliged to lay the sense of Christianity in other things than early Christian ideals—that is to say, in the *faith* in incredible things, in the ceremonial of prayers, worship, feasts, etc. etc. The notions "sin," "forgiveness," "punishment," "reward"—everything, in fact, which had nothing in common with, and was quite *absent* from, primitive Christianity, now comes into the foreground.

An appalling stew of Greek philosophy and Judaism; asceticism; continual judgments and condemnations; the order of rank, etc.

170.

Christianity has, from the first, always transformed the symbolical into crude realities:

(1) The antitheses "true life" and "false life" were misunderstood and changed into "life here" and "life beyond."

(2) The notion "eternal life," as opposed to the personal life which is ephemeral, is translated into "personal immortality";

(3) The process of fraternising by means of sharing the same food and drink, after the Hebrew-Arabian manner, is interpreted as the "miracle of transubstantiation."

(4) "Resurrection" which was intended to mean the entrance to the "true life," in the sense of being intellectually "born again," becomes an historical contingency, supposed to take place at some moment after death; [Pg 140]

(5) The teaching of the Son of man as the "Son of God,"—that is to say, the life-relationship between man and God,—becomes the "second person of the Trinity," and thus the filial relationship of every man—even the lowest—to God, is *done away with*;

(6) Salvation through faith (that is to say, that there is no other way to this filial relationship to God, save through the *practice of life* taught by Christ) becomes transformed into the belief that there is a miraculous way of *atoning* for all *sin*; though not through our own endeavours, but by means of Christ:

For all these purposes, "Christ on the Cross" had to be interpreted afresh. The *death* itself would certainly not be the principal feature of the event ... it was only another sign pointing to the way in which one should behave towards the authorities and the laws of the world—that one was *not to defend oneself*—this was the *exemplary life*.

171.

Concerning the psychology of *Paul*.—The important fact is Christ's death. This remains to be *explained* That there may be truth or error in an explanation never

entered these people's heads: one day a sublime possibility strikes them, "His death *might* mean so and so" —and it forthwith *becomes* so and so. An hypothesis is proved by the sublime *ardour* it lends to its discoverer.... [Pg 141]

"The proof of strength": *i.e.*, a thought is demonstrated by its *effects* ("by their fruits," as the Bible ingenuously says); that which fires enthusiasm must be *true*,—what one loses one's blood for must be *true*—

In every department of this world of thought, the sudden feeling of power which an idea imparts to him who is responsible for it, is placed to the *credit* of that idea:—and as there seems no other way of honouring an idea than by calling it true, the first epithet it is honoured with is the word *true*. ... How could it have any effect otherwise? It was imagined by some power: if that power were not real, it could not be the cause of anything.... The thought is then understood as *inspired*: the effect it causes has something of the violent nature of a demoniacal influence—

A thought which a decadent like Paul could not resist and to which he completely yields, is thus "proved" *true*!!!

All these holy epileptics and visionaries did not possess a thousandth part of the honesty in self-criticism with which a philologist, nowadays, reads a text, or tests the truth of an historical event.... Beside us, such people were moral cretins.

172.

It matters little *whether a thing be true*, provided it be *effective*: total *absence of intellectual uprightness*. Everything is good, whether it be lying, slander, or shameless "cooking," provided it serve to heighten the degree of heat to the point at which people "believe." [Pg 142]

We are face to face with an actual school for the teaching of *the means wherewith* men are *seduced* to a belief: we see systematic *contempt* for those spheres whence contradiction might come (that is to say, for reason, philosophy, wisdom, doubt, and caution); a shameless praising and glorification of the teaching, with continual references to the fact that it was God who presented us with it—that the apostle signifies nothing—that no criticism is brooked, but only faith, acceptance; that it is the greatest blessing and favour to receive such a doctrine of salvation; that the state in which one should receive it, ought to be one of the profoundest thankfulness and humility....

The resentment which the lowly feel against all those in high places, is continually turned to account: the fact that this teaching is revealed to them as the reverse of the wisdom of the world, against the power of the world, seduces them to it. This teaching convinces the outcasts and the botched of all sorts and conditions; it promises blessedness, advantages, and privileges to the most insignificant and most humble men; it fanaticises the poor, the small, and the foolish, and fills them with insane vanity, as though *they* were the meaning and salt of the earth.

Again, I say, all this cannot be sufficiently condemned, we spare ourselves a criticism of the teaching; it is sufficient to take note of the means it uses in order to be aware of the nature of the phenomenon one is examining. It identified itself with *virtue*, it [Pg 143]

appropriated the whole of the *fascinating power of virtue*, shamelessly, for its own purposes ... it availed itself of the power of paradox, and of the need, manifested by old civilisation, for pepper and absurdity; it amazed and revolted at the same time; it provoked persecutions and ill-treatment.

It is the same kind of *well-thought-out meanness* with which the Jewish priesthood established their power and built up their Church....

One must be able to discern: (1) that warmth of passion "love" (resting on a base of ardent sensuality); (2) the thoroughly *ignoble character* of Christianity:—the continual exaggeration and verbosity;—the lack of cool intellectuality and irony;—the unmilitary character of all its instincts;—the priestly prejudices against manly pride, sensuality, the sciences, the arts.

173.

Paul: seeks power *against* ruling Judaism,—his attempt is too weak.... Transvaluation of the notion "Jew": the "race" is put aside: but that means denying the very basis of the whole structure. The "martyr," the "fanatic," the value of all *strong* belief. Christianity is the *form of decay* of the old world, after the latter's collapse, and it is characterised by the fact that it brings all the most sickly and unhealthy elements and needs to the top.

Consequently other instincts had to step into the foreground, in order to *constitute* an entity, a power able to stand alone—in short, a condition of tense sorrow was necessary, like that out of which the Jews had derived their *instinct of self-preservation*.... [Pg 144]

The persecution of Christians was invaluable for this purpose.

Unity in the face of danger; the conversion of the masses becomes the only means of putting an end to the persecution of the individual. (The notion "conversion" is therefore made as elastic as possible.)

174.

The *Christian Judaic* life: here resentment did not prevail. The great persecutions alone could have driven out the passions to that extent—as also the *ardour of love* and *hate*.

When the creatures a man most loves are sacrificed before his eyes for the sake of his faith, that man becomes *aggressive*; the triumph of Christianity is due to its persecutors.

Asceticism is not specifically Christian: this is what Schopenhauer misunderstood. It only shoots up in Christianity, wherever it would have existed without that religion.

Melancholy Christianity, the torture and torment of the conscience, also only a peculiarity of a particular soil, where Christian values have taken root: it is not Christianity properly speaking. Christianity has absorbed all the different kinds of diseases which grow from morbid soil: one could refute it at one blow by showing [Pg 145]

that it did not know how to resist any contagion. But *that* precisely is the essential feature of it. Christianity is a type of decadence.

175.

The reality on which Christianity was able to build up its power consisted of the small dispersed *Jewish families*, with their warmth, tenderness, and peculiar readiness to help, which, to the whole of the Roman Empire, was perhaps the most incomprehensible and least familiar of their characteristics; they were also united by their pride at being a "chosen people," concealed beneath a cloak of humility, and by their secret denial of all that was uppermost and that possessed power and splendour, although there was no shade of envy in their denial. *To have recognised this as a power*, to have regarded this *blessed* state as communicable, seductive, and infectious even where pagans were concerned—this constituted Paul's genius: to use up the treasure of latent energy and cautious happiness for the purposes of "a Jewish Church of free confession," and to avail himself of all the Jewish experience, their propaganda, and their expertness in *the preservation of a community* under a foreign power—this is what he conceived to be his duty. He it was who discovered that absolutely unpolitical and isolated body of *paltry people*, and their art of asserting themselves and pushing themselves to the front, by means of a host of acquired virtues which are made to represent the only forms of virtue ("the self-preservative measure and weapon of success of a certain class of man").

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The principle of *love* comes from the small community of Jewish people: a *very passionate* soul glows here, beneath the ashes of humility and wretchedness: it is neither Greek, Indian, nor German. The song in praise of love which Paul wrote is not Christian; it is the Jewish flare of that eternal flame which is Semitic. If Christianity has done anything essentially new in a psychological sense, it is this, that it has *increased the temperature of the soul* among those cooler and more noble races who were at one time at the head of affairs; it discovered that the most wretched life could be made rich and invaluable, by means of an elevation of the temperature of the soul....

It is easily understood that a transfer of this sort could *not* take place among the ruling classes: the Jews and Christians were at a disadvantage owing to their bad manners—spiritual strength and passion, when accompanied by bad manners, only provoke loathing (I become aware of these bad manners while reading the New Testament). It was necessary to be related both in baseness and sorrow with this type of lower manhood in order to feel anything attractive in him.... The attitude a man maintains towards the New Testament is a test of the amount of taste he may have for the classics (see Tacitus); he who is not revolted by it, he who does not feel honestly and deeply that he is in the presence of a sort of *foeda superstitio* when reading it, and who does not draw his hand back so as not to soil his fingers—such a man does not know what is classical. A man must feel about "the cross" as Goethe did.^[1]

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[1] Vieles kann ich ertragen. Die meisten beschwerlichen Dinge
Duld' ich mit ruhigem Mut, wie es ein Gott mir gebeut.

Wenige sind mir jedoch wie Gift und Schlange zuwider;
Viere: Rauch des Tabaks, Wanzen, und Knoblauch und
Goethe's *Venetian Epigrams*, No. 67.

Much can I bear. Things the most irksome
I endure with such patience as comes from a god.
Four things, however, repulse me like venom:—Tobacco
smoke, garlic, bugs, and the cross.

(TRANSLATOR'S NOTE.)

176.

The reaction of paltry people:—Love provides the feeling of highest power. It should be understood to what extent, not man in general, but only a certain kind of man is speaking here.

"We are godly in love, we shall be 'the children of God'; God loves us and wants nothing from us save love"; that is to say: all morality, obedience, and action, do not produce the same feeling of power and freedom as love does;—a man does nothing wicked from sheer love, but he does much more than if he were prompted by obedience and virtue alone.

Here is the happiness of the herd, the communal feeling in big things as in small, the living sentiment of unity felt as the *sum of the feeling of life*. Helping, caring for, and being useful, constantly kindle the feeling of power; visible success, the expression of pleasure, emphasise the feeling of power; pride is not lacking either, it is felt in the form of the community, the House of God, and the "chosen people."

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As a matter of fact, man has once more experienced an "*altération*" of his *personality*: this time he called his feeling of love—God. The awakening of such a feeling must be pictured; it is a sort of ecstasy, a strange language, a "Gospel"—it was this newness which did not allow man to attribute love to himself—he thought it was God leading him on and taking shape in his heart. "God descends among men," one's neighbour is transfigured and becomes a God (in so far as he provokes the sentiment of love), *Jesus is the neighbour*, the moment He is transfigured in thought into a God, and into a cause *provoking the feeling of power*.

177.

Believers are aware that they owe an infinite amount to Christianity, and therefore conclude that its Founder must have been a man of the first rank.... This conclusion is false, but it is typical of the reverents. Regarded objectively, it is, *in the first place*, just possible that they are mistaken concerning the extent of their debt to Christianity: a man's convictions prove nothing concerning the thing he is convinced about, and in religions they are more likely to give rise to suspicions.... Secondly, it is possible that the debt owing to Christianity is not due to its Founder at all, but to the whole structure, the whole thing—to the Church, etc. The notion "Founder" is so very equivocal, that it may stand even for the accidental cause of a movement: the person of the Founder has been inflated in proportion as the

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Church has grown: but even this process of veneration allows of the conclusion that, at one time or other, this Founder was something exceedingly insecure and doubtful—in the beginning.... Let any one think of the *free and easy way* in which Paul treats the problem of the personality of Jesus, how he almost juggles with it: some one who died, who was seen after His death,—some one whom the Jews delivered up to death—all this was only the theme—*Paul* wrote the music to it.

178.

The founder of a religion *may* be quite insignificant—a wax vesta and no *more*!

179.

Concerning the psychological problem of Christianity.—The driving forces are: resentment, popular insurrection, the revolt of the bungled and the botched. (In Buddhism it is different: it is not *born* of *resentment*. It rather combats resentment because the latter leads to *action*!)

This party, which stands for freedom, understands that the *abandonment of antagonism in thought and deed* is a condition of distinction and preservation. Here lies the psychological difficulty which has stood in the way of Christianity being understood: the force which created it, urges to a struggle against itself.

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Only as a party standing *for peace* and *innocence* can this insurrectionary movement hope to be successful: it must conquer by means of excessive mildness, sweetness, softness, and its instincts are aware of this. The *feat* was to deny and condemn the force, of which man is the expression, and to press the reverse of that force continually to the fore, by word and deed.

180.

The pretence of youthfulness.—It is a mistake to imagine that, with Christianity, an ingenuous and youthful people rose against an old culture; the story goes that it was out of the lowest levels of society, where Christianity flourished and shot its roots, that the more profound source of life gushed forth afresh: but nothing can be understood of the psychology of Christianity, if it be supposed that it was the expression of revived youth among a people, or of the resuscitated strength of a race. It is rather a typical form of decadence, of moral-softening and of hysteria, amid a general hotch-potch of races and people that had lost all aims and had grown weary and sick. The wonderful company which gathered round this master-seducer of the populace, would not be at all out of place in a Russian novel: all the diseases of the nerves seem to give one another a rendezvous in this crowd—the absence of a known duty, the feeling that everything is nearing its end, that nothing is any longer worth while, and that contentment lies in *dolce far niente*.

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The power and certainty of the future in the Jew's instinct, its monstrous will for life and for power, lies in its ruling classes; the people who upheld primitive Christianity are best distinguished by this *exhausted condition* of their instincts. On the one

hand, they are sick of everything; on the other, they are content with each other, with themselves and for themselves.

181.

Christianity regarded as *emancipated Judaism* (just as a nobility which is both racial and indigenous ultimately emancipates itself from these conditions, and *goes in search of* kindred elements....).

(1) As a Church (community) on the territory of the State, as an unpolitical institution.

(2) As life, breeding, practice, art of living.

(3) As a *religion of sin* (sin committed against *God, being the only recognised kind*, and the only cause of all suffering), with a universal cure for it. There is no sin save against God; what is done against men, man shall not sit in judgment upon, nor call to account, except in the name of God. At the same time, all commandments (love): everything is associated with God, and all acts are performed according to God's will. Beneath this arrangement there lies exceptional intelligence (a very narrow life, such as that led by the Esquimaux, can only be endured by most peaceful and indulgent people: the Judæo-Christian dogma turns against sin in favour of the "sinner").

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182.

The Jewish priesthood understood how to present everything it claimed to be right as a *divine precept*, as an act of obedience to God, and also to introduce all those things which conduced to *preserve Israel* and were the *conditions* of its existence (for instance: the large number of "*works*": circumcision and the cult of sacrifices, as the very pivot of the national conscience), not as Nature, but as God.

This process continued; within the very heart of Judaism, where the need of these "*works*" was not felt (that is to say, as a means of keeping a race distinct), a priestly sort of man was pictured, whose bearing towards the aristocracy was like that of "noble nature"; a sacerdotalism of the soul, which now, in order to throw its opposite into strong relief, attaches value, not to the "*dutiful acts*" themselves, but to the sentiment....

At bottom, the problem was once again, how to make a certain kind of soul *prevail*: it was also a *popular insurrection in the midst of a priestly people*—a pietistic movement coming from below (sinners, publicans, women, and children). Jesus of Nazareth was the symbol of their sect. And again, in order to believe in themselves, they were in need of a *theological transfiguration*: they require nothing less than "the Son of God" in order to create a belief for themselves. And just as the priesthood had falsified the whole history of Israel, another attempt was made, here, to *alter and falsify* the whole history of mankind in such a way as to make Christianity seem like the most important event it contained. This movement could have originated only upon the soil of Judaism, the main feature of which was the

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confounding of *guilt with sorrow* and the reduction of all *sin* to *sin against God*. Of all this, Christianity is the *second degree of power*.

183.

The symbolism of Christianity is based upon that of *Judaism*, which had already transfigured all reality (history, Nature) into a holy and artificial unreality—which refused to recognise real history, and which showed no more interest in a natural course of things.

184.

The Jews made the attempt to prevail, after two of their castes—the warrior and the agricultural castes, had disappeared from their midst.

In this sense they are the "castrated people": they have their priests and then—their Chandala....

How easily a disturbance occurs among them—an insurrection of their Chandala. This was the origin of *Christianity*.

Owing to the fact that they had no knowledge of warriors except as their masters, they introduced enmity towards the nobles, the men of honour, pride, and power, and the *ruling* classes, into their religion: they are pessimists from *indignation*.... [Pg 154]

Thus they created a very important and novel position: the priests in the van of the Chandala—against the *noble classes*....

Christianity was the logical conclusion of this movement: even in the Jewish priesthood, it still scented the existence of the caste, of the privileged and noble minority—it *therefore did away with priests*.

Christ is the unit of the Chandala who removes the priest ... the Chandala who redeems himself....

That is why the *French Revolution* is the lineal descendant and the continuator of *Christianity*— it is characterised by an instinct of hate towards castes, nobles, and the last privileges.

185.

The "*Christian Ideal*" put on the stage with Jewish astuteness—these are the fundamental *psychological forces* of its "nature":—

Revolt against the ruling spiritual powers;

The attempt to make those virtues which facilitate the *happiness of the lowly*, a standard of all values—in fact, to call *God* that which is no more than the self-preservative instinct of that class of man possessed of least vitality;

Obedience and absolute *abstention* from war and resistance, justified by this ideal;

The love of one another as a result of the love of God.

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The trick: The *denial* of all *natural mobilia*, and their transference to the spiritual world beyond ... the exploitation of *virtue* and its *veneration* for wholly interested motives, gradual *denial* of virtue in everything that is not Christian.

186.

The *profound contempt* with which the Christian was treated by the noble people of antiquity, is of the same order as the present instinctive aversion to Jews: it is the hatred which free and self-respecting classes feel towards those *who wish to creep in secretly*, and who combine an awkward bearing with foolish self-sufficiency.

The New Testament is the gospel of a completely *ignoble* species of man; its pretensions to highest values—*yea, to all values*, is, as a matter of fact, revolting—even nowadays.

187.

How little the subject matters! It is the spirit which gives the thing life! What a quantity of stuffy and sick-room air there is in all that chatter about "redemption," "love," "blessedness," "faith," "truth," "eternal life"! Let any one look into a really pagan book and compare the two; for instance, in Petronius, nothing at all is done, said, desired, and valued, which, according to a bigoted Christian estimate, is not sin, or even deadly sin. And yet how happy one feels with the purer air, the superior intellectuality, the quicker pace, and the free overflowing strength which is certain of the future! In the whole of the New Testament there is not one *bouffonnerie*: but that fact alone would suffice to refute any book....

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188.

The *profound lack of dignity* with which all life, which is not Christian, is condemned: it does not suffice them to think meanly of their actual opponents, they cannot do with less than a general slander of everything that is not *themselves*.... An abject and crafty soul is in the most perfect harmony with the arrogance of piety, as witness the early Christians.

The *future*: they see that *they are heavily paid for it*.... *Theirs is the muddiest kind of spirit that exists*. The whole of Christ's life is so arranged as to confirm the prophecies of the Scriptures: He behaves in such wise *in order that* they may be right....

189.

The deceptive interpretation of the words, the doings, and the condition of *dying people*; the natural fear of death, for instance, is systematically confounded with the supposed fear of what is to happen "after death." ...

190.

The *Christians* have done exactly what the Jews did before them. They introduced what they conceived to be an innovation and a thing necessary to self-preservation into their Master's teaching, and wove His life into it. They likewise credited Him with all the wisdom of a maker of proverbs—in short, they represented their everyday life and activity as an act of obedience, and thus sanctified their propaganda.

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What it all depends upon, may be gathered from Paul: it is *not much*. What remains is the development of a type of saint, out of the values which these people regarded as saintly.

The whole of the "doctrine of miracles," including the resurrection, is the result of self-glorification on the part of the community, which ascribed to its Master those qualities it ascribed to itself, but in a higher degree (or, better still, it derived its strength from Him....)

191.

The Christians have never led the life which Jesus commanded them to lead, and the impudent fable of the "justification by faith," and its unique and transcendental significance, is only the result of the Church's lack of courage and will in acknowledging those "*works*" which Jesus commanded.

The Buddhist behaves differently from the non-Buddhist; but *the Christian behaves as all the rest of the world does*, and possesses a Christianity of ceremonies and *states of the soul*.

The profound and contemptible falsehood of Christianity in Europe makes us deserve the contempt of the Arabs, Hindoos, and Chinese....

Let any one listen to the words of the first German statesman, concerning that which has preoccupied Europe for the last forty years.

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192.

"*Faith*" or "*works*"?—But that the "*works*," the habit of particular works may engender a certain *set of values or thoughts*, is just as natural as it would be unnatural for "*works*" to proceed from mere valuations. Man must practise, *not* how to strengthen feelings of value, but how to strengthen action: first of all, one must be able *to do something*.... Luther's Christian Dilettantism. Faith is an asses' bridge. The background consists of a profound conviction on the part of Luther and his peers, that they are enabled to accomplish Christian "*works*," a personal fact, disguised under an extreme doubt as to whether *all* action is not sin and devil's work, so that the worth of life depends upon isolated and highly-strained conditions of *inactivity* (prayer, effusion, etc.).—Ultimately, Luther would be right: the instincts which are expressed by the whole bearing of the reformers are the most brutal that exist. Only in *turning absolutely away* from themselves, and in becoming absorbed in the *opposite* of themselves, only by means of an *illusion* ("faith") was existence endurable to them.

193.

"What was to be done in order to believe?"—an absurd question. That which is wrong with Christianity is, that it does none of the things that Christ *commanded*.

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It is a mean life, but *seen* through the eye of contempt.

194.

The entrance into the *real* life—a man saves his own life by living the life of the *multitude*.

195.

Christianity has become something fundamentally different from what its Founder wished it to be. It is the great *anti-pagan movement* of antiquity, formulated with the use of the life, teaching, and "words" of the Founder of Christianity, but interpreted quite *arbitrarily*, according to a scheme embodying *profoundly different needs*: translated into the language of all the *subterranean religions* then existing.

It is the rise of Pessimism (whereas Jesus wished to bring the peace and the happiness of the lambs): and moreover the Pessimism of the weak, of the inferior, of the suffering, and of the oppressed.

Its mortal enemies are (1) *Power*, whether in the form of character, intellect, or taste, and "worldliness"; (2) the "good cheer" of classical times, the noble levity and scepticism, hard pride, eccentric dissipation, and cold frugality of the sage, Greek refinement in manners, words, and form. Its mortal enemy is as much the *Roman* as the *Greek*.

The attempt on the part of *anti-paganism* to establish itself on a philosophical basis, and to make its tenets possible: it shows a taste for the ambiguous figures of antique culture, and above all for Plato, who was, more than any other, an anti-Hellene and Semite in instinct.... It also shows a taste for Stoicism, which is essentially the work of Semites ("dignity" is regarded as severity, law; virtue is held to be greatness, self-responsibility, authority, greatest sovereignty over oneself—this is Semitic.) The Stoic is an Arabian sheik wrapped in Greek togas and notions.

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196.

Christianity only resumes the fight which had already been begun against the *classical* ideal and *noble* religion.

As a matter of fact, the whole process of *transformation* is only an adaptation to the needs and to the level of intelligence of *religious* masses then existing:—those masses which believed in Isis, Mithras, Dionysos, and the "great mother," and which demanded the following things of a religion: (1) hopes of a beyond, (2) the bloody phantasmagoria of animal sacrifice (the mystery), (3) holy legend and the redeeming *deed*, (4) asceticism, denial of the world, superstitious "purification," (5) a hierarchy as a part of the community. In short, Christianity everywhere fitted the

already prevailing and increasing *anti-pagan tendency*—those cults which Epicurus combated,—or more exactly, those *religions proper to the lower herd, women, slaves, and ignoble classes*. [Pg 161]

The misunderstandings are therefore the following:—

- (1) The immortality of the individual;
- (2) The assumed existence of *another* world;
- (3) The absurd notion of punishment and expiation in the heart of the interpretation of existence;
- (4) The profanation of the divine nature of man, instead of its accentuation, and the construction of a very profound chasm, which can only be crossed by the help of a miracle or by means of the most thorough self-contempt;
- (5) The whole world of corrupted imagination and morbid passion, instead of a simple and loving life of action, instead of Buddhistic happiness attainable on earth;
- (6) An ecclesiastical order with a priesthood, theology, cults, and sacraments; in short, everything that Jesus of Nazareth *combated*;
- (7) The *miraculous* in everything and everybody, superstition too: while precisely the trait which distinguished Judaism and primitive Christianity was their *repugnance to miracles* and their relative *rationalism*.

197.

The psychological pre-requisites:—Ignorance and lack of culture,—the sort of ignorance which has unlearned every kind of shame: let any one imagine those impudent saints in the heart of Athens;

The *Jewish instinct of a chosen people*: they appropriate *all the virtues*, without further ado, as their own, and regard the rest of the world as their opposite; this is a profound sign of *spiritual depravity*. [Pg 162]

The total lack of real aims and real duties, for which other virtues are required than those of the bigot—*the State undertook this work for them*: and the impudent people still behaved as though they had no need of the State. "Except ye become as little children" —oh, how far we are from this psychological ingenuousness!

198.

The Founder of Christianity had to pay dearly for having directed His teaching at the lowest classes of Jewish society and intelligence. They understood Him only according to the limitations of their own spirit. ... It was a disgrace to concoct a history of salvation, a personal God, a personal Saviour, a personal immortality, and to have retained all the meanness of the "person," and of the "history" of a doctrine which denies the reality of all that is personal and historical.

The legend of salvation takes the place of the symbolic "now" and "all time," of the symbolic "here" and "everywhere"; and miracles appear instead of the psychological

symbol.

199.

Nothing is less innocent than the New Testament. The soil from which it sprang is known.

These people, possessed of an inflexible will to assert themselves, and who, once they had lost all natural hold on life, and had long existed without any right to existence, still knew how to prevail by means of hypotheses which were as unnatural as they were imaginary (calling themselves the chosen people, the community of saints, the people of the promised land, and the "Church"); these people made use of their *pia fraus* with such skill, and with such "clean consciences," that one cannot be too cautious when they preach morality. When Jews step forward as the personification of innocence, the danger must be great. While reading the New Testament a man should have his small fund of intelligence, mistrust, and wickedness constantly at hand. [Pg 163]

People of the lowest origin, partly mob, outcasts not only from good society, but also from respectable society; grown away from the *atmosphere* of culture, and free from discipline; ignorant, without even a suspicion of the fact that conscience can also rule in spiritual matters; in a word—the Jews: an instinctively crafty people, able to create an advantage, a means of *seduction* out of every conceivable hypothesis of superstition, even out of ignorance itself.

200.

I regard Christianity as the most fatal and seductive lie that has ever yet existed—as the greatest and most *impious lie*: I can discern the last sprouts and branches of its ideal beneath every form of disguise, I decline to enter into any compromise or false position in reference to it—I urge people to declare open war with it. [Pg 164]

The *morality of paltry people* as the measure of all things: this is the most repugnant kind of degeneracy that civilisation has ever yet brought into existence. And this *kind of ideal* is hanging still, under the name of "God," over men's heads!!

201.

However modest one's demands may be concerning intellectual cleanliness, when one touches the New Testament one cannot help experiencing a sort of inexpressible feeling of discomfort; for the unbounded cheek with which the least qualified people will have their say in its pages, in regard to the greatest problems of existence, and claim to sit in judgment on such matters, exceeds all limits. The impudent levity with which the most unwieldy problems are spoken of here (life, the world, God, the purpose of life), as if they were not problems at all, but the most simple things which these little bigots *know all about!!!*

202.

This was the most fatal form of insanity that has ever yet existed on earth:—when these little lying abortions of bigotry begin laying claim to the words "God," "last judgment," "truth," "love," "wisdom," "Holy Spirit," and thereby distinguishing themselves from the rest of the world; when such men begin to transvalue values to suit themselves, as though they were the sense, the salt, the standard, and the measure of all things; then all that one should do is this: build lunatic asylums for their incarceration. To *persecute* them was an egregious act of antique folly: this was taking them too seriously; it was making them serious.

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The whole fatality was made possible by the fact that a similar form of megalomania was already *in existence*, the *Jewish* form (once the gulf separating the Jews from the Christian-Jews was bridged, the Christian-Jews *were compelled* to employ those self-preservative measures afresh which were discovered by the Jewish instinct, for their own self-preservation, after having accentuated them); and again through the fact that Greek moral philosophy had done everything that could be done to prepare the way for moral-fanaticism, even among Greeks and Romans, and to render it palatable.... Plato, the great importer of corruption, who was the first who refused to see Nature in morality, and who had already deprived the Greek gods of all their worth by his notion "*good*" was already tainted with *Jewish bigotry* (in Egypt?).

203.

These small virtues of gregarious animals do not by any means lead to "eternal life": to put them on the stage in such a way, and to use them for one's own purpose is perhaps very smart; but to him who keeps his eyes open, even here, it remains, in spite of all, the most ludicrous performance. A man by no means deserves privileges, either on earth or in heaven, because he happens to have attained to perfection in the art of behaving like a good-natured little sheep; at best, he only remains a dear, absurd little ram with horns—provided, of course, he does not burst with vanity or excite indignation by assuming the airs of a supreme judge.

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What a terrible glow of false colouring here floods the meanest virtues—as though they were the reflection of divine qualities!

The *natural* purpose and utility of every virtue is systematically *hushed up*; it can only be valuable in the light of a *divine* command or model, or in the light of the good which belongs to a beyond or a spiritual world. (This is magnificent!—As if it were a question of the *salvation of the soul*: but it was a means of making things bearable here with as many beautiful sentiments as possible.)

204.

The *law*, which is the fundamentally realistic formula of certain self-preservative measures of a community, forbids certain actions that have a definite tendency to jeopardise the welfare of that community: it does *not* forbid the attitude of mind which gives rise to these actions—for in the pursuit of other ends the community requires these forbidden actions, namely, when it is a matter of opposing its

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enemies. The moral idealist now steps forward and says: "God sees into men's hearts: the action itself counts for nothing; the reprehensible attitude of mind from which it proceeds must be extirpated ..." In normal conditions men laugh at such things; it is only in exceptional cases, when a community lives *quite* beyond the need of waging war in order to maintain itself, that an ear is lent to such things. Any attitude of mind is abandoned, the utility of which cannot be conceived.

This was the case, for example, when Buddha appeared among a people that was both peaceable and afflicted with great intellectual weariness.

This was also the case in regard to the first Christian community (as also the Jewish), the primary condition of which was the absolutely *unpolitical* Jewish society. Christianity could grow only upon the soil of Judaism—that is to say, among a people that had already renounced the political life, and which led a sort of parasitic existence within the Roman sphere of government, Christianity goes a step *farther*: it allows men to "emasculate" themselves even more; the circumstances actually favour their doing so.—*Nature* is *expelled* from morality when it is said, "Love ye your enemies": for *Nature's* injunction, "Ye shall *love* your neighbour and *hate* your enemy," has now become senseless in the law (in instinct); now, even *the love a man feels for his neighbour* must first be based upon something (*a sort of love of God*). *God* is introduced everywhere, and *utility* is withdrawn; the natural *origin* of morality is denied everywhere: the *veneration of Nature*, which lies in *acknowledging a natural morality*, is *destroyed* to the roots....

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Whence comes the *seductive charm* of this emasculate ideal of man? Why are we not *disgusted* by it, just as we are disgusted at the thought of a eunuch?... The answer is obvious: it is not the voice of the eunuch that revolts us, despite the cruel mutilation of which it is the result; for, as a matter of fact, it has grown sweeter.... And owing to the very fact that the "male organ" has been amputated from virtue, its voice now has a feminine ring, which, formerly, was not to be discerned.

On the other hand, we have only to think of the terrible hardness, dangers, and accidents to which a life of manly virtues leads—the life of a Corsican, even at the present day, or that of a heathen Arab (which resembles the Corsican's life even to the smallest detail: the Arab's songs might have been written by Corsicans)—in order to perceive how the most robust type of man was fascinated and moved by the voluptuous ring of this "goodness" and "purity." ... A pastoral melody ... an idyll ... the "good man": such things have most effect in ages when tragedy is abroad.

With this, we have realised to what extent the "idealist" (the ideal eunuch) also proceeds from a definite reality and is not merely a visionary.... He has perceived precisely that, for his kind of reality, a brutal injunction of the sort which prohibits certain actions has no sense (because the instinct which would urge him to these actions is *weakened*, thanks to a long need of practice, and of compulsion to practise). The castrator formulates a host of new self-preservative measures for a perfectly definite species of men: in this sense he is a realist. The *means* to which he has recourse for establishing his legislation, are the same as those of ancient legislators: he appeals to all authorities, to "God," and he exploits the notions "guilt

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and punishment"—that is to say, he avails himself of the whole of the older ideal, but interprets it differently; for instance: punishment is given a place in the inner self (it is called the pang of conscience).

In practice this kind of man *meets with his end* the moment the exceptional conditions favouring his existence cease to prevail—a sort of insular happiness, like that of Tahiti, and of the little Jews in the Roman provinces. Their only *natural* foe is the soil from which they spring: they must wage war against that, and once more give their *offensive* and *defensive* passions rope in order to be equal to it: their opponents are the adherents of the old ideal (this kind of hostility is shown on a grand scale by Paul in relation to Judaism, and by Luther in relation to the priestly ascetic ideal). The mildest form of this antagonism is certainly that of the first Buddhists; perhaps nothing has given rise to so much work, as the enfeeblement and discouragement of the feeling of *antagonism*. The struggle against resentment almost seems the Buddhist's first duty; thus only is his *peace* of soul secured. To isolate oneself without bitterness, this presupposes the existence of a surprisingly mild and sweet order of men,—saints....

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The *Astuteness of moral castration*.—How is war waged against the virile passions and valuations? No violent physical means are available; the war must therefore be one of ruses, spells, and lies—in short, a "spiritual war."

First recipe: One appropriates virtue in general, and makes it the main feature of one's ideal; the older ideal is denied and declared to be *the reverse of all ideals*. Slander has to be carried to a fine art for this purpose.

Second recipe: A type of man is set up as a general *standard*; and this is projected into all things, behind all things, and behind the destiny of all things—as God.

Third recipe: The opponents of one's ideal are declared to be the opponents of God; one arrogates to oneself a *right* to great pathos, to power, and a right to curse and to bless.

Fourth recipe: All suffering, all gruesome, terrible, and fatal things are declared to be the results of opposition to *ones* ideal—all suffering is *punishment* even in the case of one's adherents (except it be a trial, etc.).

Fifth recipe: One goes so far as to regard Nature as the reverse of one's ideal, and the lengthy sojourn amid natural conditions is considered a great trial of patience—a sort of martyrdom; one studies contempt, both in one's attitudes and one's looks towards all "natural things."

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Sixth recipe: The triumph of anti-naturalism and ideal castration, the triumph of the world of the pure, good, sinless, and blessed, is projected into the future as the consummation, the finale, the great hope, and the "Coming of the Kingdom of God."

I hope that one may still be allowed to *laugh* at this artificial hoisting up of a small species of man to the position of an absolute standard of all things?

205.

What I do not at all like in Jesus of Nazareth and His Apostle Paul, is that they *stuffed so much into the heads of paltry people*, as if their modest virtues were worth so much ado. We have had to pay dearly for it all; for they brought the most valuable qualities of both virtue and man into ill repute; they set the guilty conscience and the self-respect of noble souls at loggerheads, and they led the *braver, more magnanimous, more daring, and more excessive* tendencies of strong souls astray—even to self-destruction.

206.

In the New Testament, and especially in the Gospels, I discern absolutely no sign of a "*Divine*" voice: but rather an *indirect form* of the most subterranean fury, both in slander and destructiveness—one of the most dishonest forms of hatred. It lacks *all* knowledge of the qualities of a *higher nature*. It makes an impudent abuse of all kinds of plausibilities, and the whole stock of proverbs is used up and foisted upon one in its pages. Was it necessary to make a *God* come in order to appeal to those publicans and to say to them, etc. etc.?

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Nothing could be more vulgar than this struggle with the *Pharisees*, carried on with a host of absurd and unpractical moral pretences; the mob, of course, has always been entertained by such feats. Fancy the reproach of "hypocrisy!" coming from those lips! Nothing could be more vulgar than this treatment of one's opponents—a most insidious sign of nobility or its *reverse*....

207.

Primitive Christianity is the *abolition* of the *State*: it prohibits oaths, military service, courts of justice, self-defence or the defence of a community, and denies the difference between fellow-countrymen and strangers, as also the *order of castes*.

Christ's example; He does not withstand those who ill-treat Him; He does not defend Himself; He does more, He "offers the left cheek" (to the demand: "Tell us whether thou be the Christ?" He replies: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"). He forbids His disciples to defend Him; He calls attention to the fact that He could get help if He wished to, but *will* not.

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Christianity also means the *abolition of society*, it prizes everything that society despises, its very growth takes place among the outcasts, the condemned, and the leprous of all kinds, as also among "publicans," "sinners," prostitutes, and the most foolish of men (the "fisher folk "); it despises the rich, the scholarly, the noble, the virtuous, and the "punctilious." ...

208.

The war against the noble and the powerful, as it is waged in the New Testament, is reminiscent of Reynard the Fox and his methods: but *plus* the Christian unction and

the more absolute refusal to recognise one's own craftiness.

209.

The Gospel is the announcement that the road to happiness lies open for the lowly and the poor—that all one has to do is to emancipate one's self from all institutions, traditions, and the tutelage of the higher classes. Thus Christianity is no more than the *typical teaching of Socialists*.

Property, acquisitions, mother-country, status and rank, tribunals, the police, the State, the Church, Education, Art, militarism: all these are so many obstacles in the way of happiness, so many mistakes, snares, and devil's artifices, on which the Gospel passes sentence—all this is typical of socialistic doctrines.

Behind all this there is the outburst, the explosion, of a concentrated loathing of the "masters,"—the instinct which discerns the happiness of freedom after such long oppression.... (Mostly a symptom of the fact that the inferior classes have been treated too humanely, that their tongues already taste a joy which is forbidden them.... It is not hunger that provokes revolutions, but the fact that the mob have contracted an appetite *en mangeant*....) [Pg 174]

210.

Let the *New Testament* only be read as a book of seduction: in it virtue is appropriated, with the idea that public opinion is best won with it,—and as a matter of fact it is a very modest kind of *virtue*, which recognises only the ideal gregarious animal and nothing more (including, of course, the herdsmen): a puny, soft, benevolent, helpful, and gushingly-satisfied kind of virtue which to the outside world is quite devoid of pretensions,—and which separates the "world" entirely from itself. The *crassest arrogance* which fancies that the destiny of man turns around it, and it alone, and that on the one side the community of believers represents what is right, and on the other the world represents what is false and eternally to be reprovved and rejected. The most *imbecile hatred* of all things in power, which, however, never goes so far as to touch these things. A kind of *inner detachment* which, outwardly, leaves everything as it was (servitude and slavery; and knowing how to convert *everything* into a means of serving God and virtue).

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211.

Christianity is possible as the *most private* form of life; it presupposes the existence of a narrow, isolated, and absolutely unpolitical society—it belongs to the conventicle. On the other hand, a "Christian State," "Christian politics," are pieces of downright impudence; they are lies, like, for instance, a Christian leadership of an army, which in the end regards "the God of hosts" as chief of the staff. Even the Papacy has never been able to carry on politics in a Christian way...; and when Reformers indulge in politics, as Luther did, it is well known that they are just as ardent followers of Machiavelli as any other immoralists or tyrants.

212.

Christianity is still possible at any moment. It is not bound to any one of the impudent dogmas that have adorned themselves with its name: it needs neither the teaching of the *personal God*, nor of *sin*, nor of *immortality*, nor of *redemption*, nor of *faith*; it has absolutely no need whatever of metaphysics, and it needs asceticism and Christian "natural science" still less. Christianity is a *method of life*, not a system of belief. It tells us how we should behave, not what we should believe.

He who says to-day: "I refuse to be a soldier," "I care not for tribunals," "I lay no claim to the services of the police," "I will not do anything that disturbs the peace within me: and if I must suffer on that account, nothing can so well maintain my inward peace as suffering"—such a man would be a Christian.

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213.

Concerning the history of Christianity.—Continual change of environment: Christian teaching is thus continually changing its *centre of gravity*. The favouring of *low* and *paltry* people.... The development of *Caritas*.... The type "Christian" gradually adopts everything that it originally rejected (*and in the rejection of which it asserted its right to exist*). The Christian becomes a citizen, a soldier, a judge, a workman, a merchant, a scholar, a theologian, a priest, a philosopher, a farmer, an artist, a patriot, a politician, a prince ... he re-enters all those *departments of active life* which he had forsworn (he defends himself, he establishes tribunals, he punishes, he swears, he differentiates between people and people, he contemns, and he shows anger). The whole life of the Christian is ultimately exactly that life *from which Christ preached deliverance*.... The Church is just as much a factor in the *triumph* of the Antichrist, as the modern State and modern Nationalism.... The Church is the barbarisation of Christianity.

214.

Among the powers that have mastered *Christianity* are: Judaism (*Paul*); Platonism (Augustine); The cult of mystery (the teaching of salvation, the emblem of the "cross"); Asceticism (hostility towards "Nature," "Reason," the "senses,"—the Orient ...).

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215.

Christianity is a denaturalisation of gregarious morality: under the power of the most complete misapprehensions and self-deceptions. Democracy is a more natural form of it, and less sown with falsehood. It is a fact that the oppressed, the low, and whole mob of slaves and half-castes, *will prevail*.

First step: they make themselves free—they detach themselves, at first in fancy only; they recognise each other; they make themselves paramount.

Second step: they enter the lists, they demand acknowledgment, equal rights, "Justice."

Third step: they demand privileges (they draw the representatives of power over to their side).

Fourth step: they *alone* want all power, and they *have* it.

There are *three elements* in Christianity which must be distinguished: (a) the oppressed of all kinds, (b) the mediocre of all kinds, (c) the dissatisfied and diseased of all kinds. The *first* struggle against the politically noble and their ideal; the second contend with the exceptions and those who are in any way privileged (mentally or physically); the third oppose the *natural instinct* of the happy and the sound.

Whenever a triumph is achieved, the second element steps to the fore; for then Christianity has won over the sound and happy to its side (as warriors in its cause), likewise the powerful (interested to this extent in the conquest of the crowd)—and now it is the *gregarious instinct*, that *mediocre nature* which is valuable in every respect, that now gets its highest sanction through Christianity. This mediocre nature ultimately becomes so conscious of itself (gains such courage in regard to its own opinions), that it arrogates to itself even *political power*.... [Pg 178]

Democracy is Christianity *made natural*: a sort of "return to Nature," once Christianity, owing to extreme anti-naturalness, might have been overcome by the opposite valuation. Result: the aristocratic ideal begins to *lose its natural character* ("the higher man," "noble," "artist," "passion," "knowledge"; Romanticism as the cult of the exceptional, genius, etc. etc.).

216.

When the "masters" may also become Christians.—It is of the nature of a *community* (race, family, herd, tribe) to regard all those conditions and aspirations which favour its survival, as in themselves *valuable*; for instance: obedience, mutual assistance, respect, moderation, pity—as also, to *suppress* everything that happens to stand in the way of the above.

It is likewise of the nature of the *rulers* (whether they are individuals or classes) to patronise and applaud those virtues which make their subjects *amenable* and *submissive*—conditions and passions which may be utterly different from their own. [Pg 179]

The *gregarious instinct* and the *instinct of the rulers* sometimes *agree* in approving of a certain number of qualities and conditions,—but for different reasons: the first do so out of direct egoism, the second out of indirect egoism.

The submission to Christianity on the part of master races is essentially the result of the conviction that Christianity is a *religion for the herd*, that it teaches obedience: in short, that Christians are more easily ruled than non-Christians. With a hint of this nature, the Pope, even nowadays, recommends Christian propaganda to the ruling Sovereign of China.

It should also be added that the seductive power of the Christian ideal works most strongly upon natures that love danger, adventure, and contrasts; that love everything *that entails a risk*, and wherewith a *non plus ultra* of powerful feeling may be attained. In this respect, one has only to think of Saint Theresa, surrounded

by the heroic instincts of her brothers:—Christianity appears in those circumstances as a dissipation of the will, as strength of will, as a will that is Quixotic.

3. CHRISTIAN IDEALS.

217.

War against the *Christian ideal*, against the doctrine of "blessedness" and "salvation" as the aims of life, against the supremacy of the fools, of the pure in heart, of the suffering and of the botched!

When and where has any man, *of any note at all*, resembled the Christian ideal?—at least in the eyes of those who are psychologists and triers of the heart and reins. Look at all Plutarch's heroes!

218.

Our claim to superiority: we live in an age of *Comparisons*; we are able to calculate as men have never yet calculated; in every way we are history become self-conscious. We enjoy things in a different way; we suffer in a different way: our instinctive activity is the comparison of an enormous variety of things. We understand everything; we experience everything, we no longer have a hostile feeling left within us. However disastrous the results may be to ourselves, our plunging and almost lustful inquisitiveness, attacks, unabashed, the most dangerous of subjects....

"Everything is good"—it gives us pain to say "nay" to anything. We suffer when we feel that we are sufficiently foolish to make a definite stand against anything.... At bottom, it is we scholars who to-day are fulfilling Christ's teaching most thoroughly.

219.

We cannot suppress a certain irony when we contemplate those who think they have overcome Christianity by means of modern natural science. Christian values are by no means overcome by such people. "Christ on the cross" is still the most sublime symbol—even now.... [Pg 181]

220.

The two great Nihilistic movements are: (a) Buddhism, (b) Christianity. The latter has only just about reached a state of culture in which it can fulfil its original object,—it has found its *level*,—and now it can manifest itself *without disguise*....

221.

We have *re-established* the Christian ideal, it now only remains to *determine* its value.

(1) Which values does it *deny*? What does *the ideal that opposes it* stand for?—Pride, pathos of distance, great responsibility, exuberant spirits, splendid animalism, the instincts of war and of conquest; the deification of passion, revenge, cunning, anger, voluptuousness, adventure, knowledge—the *noble ideal* is denied: the beauty, wisdom, power, pomp, and awfulness of the type man: the man who postulates aims, the "future" man (here Christianity presents itself as the *logical result of Judaism*).

(2) *Can it be realised?*—Yes, of course, when the climatic conditions are favourable—as in the case of the Indian ideal. Both neglect the factor *work*.—It separates a creature from a people, a state, a civilised community, and jurisdiction; it rejects education, wisdom, the cultivation of good manners, acquisition and commerce; it cuts adrift everything which is of use and value to men—by means of an idiosyncrasy of sentiment it *isolates* a man. It is non-political, anti-national, neither aggressive nor defensive,—and only possible within a strictly-ordered State or state of society, which allows these *holy parasites* to flourish at the cost of their neighbours.....

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(3) It has now become the will to be *happy*—and nothing else! "Blessedness" stands for something self-evident, that no longer requires any justification—everything else (the way to live and let live) is only a means to an end....

But what follows is the result of a *low order of thought*, the fear of pain, of defilement, of corruption, is great enough to provide ample grounds for allowing everything to go to the dogs.... This is a *poor* way of thinking, and is the sign of an exhausted race; we *must* not allow ourselves to be deceived. ("Become as little children." Natures of *the same order*: Francis of Assisi, neurotic, epileptic, visionary, like Jesus.)

222.

The *higher* man distinguishes himself from the *lower* by his fearlessness and his readiness to challenge misfortune: it is a sign of *degeneration* when eudemonistic values begin to prevail (physiological fatigue and enfeeblement of will-power). Christianity, with its prospect of "blessedness," is the typical attitude of mind of a suffering and impoverished species of man. Abundant strength will be active, will suffer, and will go under: to it the bigotry of Christian salvation is bad music and hieratic posing and vexation.

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223.

Poverty, humility, and chastity are dangerous and slanderous ideals; but like poisons, which are useful cures in the case of certain diseases, they were also necessary in the time of the Roman Empire.

All ideals are dangerous: because they lower and brand realities; they are all poisons, but occasionally indispensable as cures.

224.

God created man, happy, idle, innocent, and immortal: our actual life is a false, decadent, and sinful existence, a punishment.... Suffering, struggle, work, and death are raised as objections against life, they make life questionable, unnatural—something that must cease, and for which one not only requires but also *has*—remedies!

Since the time of Adam, man has been in an abnormal state: God Himself delivered up His Son for Adam's sin, in order to put an end to the abnormal condition of things: the natural character of life is a *curse*; to those who believe in Him, Christ restores normal life: He makes them happy, idle, and innocent. But the world did not become fruitful without labour; women do not bear children without pain; illness has not ceased: believers are served just as badly as unbelievers in this respect. All that has happened is, that man is delivered from *death* and *sin*—two assertions which allow of no verification, and which are therefore emphasised by the Church with more than usual heartiness. "He is free from sin,"—not owing to his own efforts, not owing to a vigorous struggle on his part, but *redeemed by the death of the Saviour*,—consequently, perfectly innocent and paradisaical.

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Actual life is nothing more than an illusion (that is to say, a deception, an insanity). The whole of struggling, fighting, and real existence—so full of light and shade, is only bad and false: everybody's duty is to be *delivered* from it.

"Man, innocent, idle, immortal, and happy"—this concept, which is the object of the "most supreme desires," must be criticised before anything else. Why should guilt, work, death, and pain (*and*, from the Christian point of view, also *knowledge* ...) be *contrary* to all supreme desires?—The lazy Christian notions: "blessedness," "innocence," "immortality."

225.

The eccentric concept "holiness" does not exist—"God" and "man" have not been divorced from each other. "Miracles" do not exist—such spheres do not exist: the only one to be considered is the "intellectual" (that is to say, the symbolically-psychological). As decadence: a counterpart to "Epicureanism." ... Paradise according to Greek notions was only "Epicurus' Garden."

A life of this sort lacks a purpose: it *strives after* nothing;—a form of the "Epicurean gods"—there is no longer any reason to aim at anything,—not even at having children:—everything has been done.

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226.

They despised the body: they did not reckon with it: nay, more—they treated it as an enemy. It was their delirium to think that a man could carry a "beautiful soul"

about in a body that was a cadaverous abortion.... In order to inoculate others with this insanity they had to present the concept "beautiful soul" in a different way, and to transvalue the natural value, until, at last, a pale, sickly, idiotically exalted creature, something angelic, some extreme perfection and transfiguration was declared to be the higher man.

227.

Ignorance in matters psychological.—The Christian has no nervous system;—contempt for, and deliberate and wilful turning away from, the demands of the body, and the *naked* body; it is assumed that all this is in keeping with man's nature, and *must perforce work the ultimate good of the soul*;—all functions of the body are systematically reduced to moral values; illness itself is regarded as determined by morality, it is held to be the result of sin, or it is a trial or a state of salvation, through which man becomes more perfect than he could become in a state of health (Pascal's idea); under certain circumstances, there are wilful attempts at inducing illness.

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228.

What in sooth is this struggle "against Nature" on the part of the Christian? We shall not, of course, let ourselves be deceived by his words and explanations. It is Nature against something which is also Nature. With many, it is fear; with others, it is loathing; with yet others, it is the sign of a certain intellectuality, the love of a bloodless and passionless ideal; and in the case of the most superior men, it is love of an abstract Nature—these try to live up to their ideal. It is easily understood that humiliation in the place of self-esteem, anxious cautiousness towards the passions, emancipation from the usual duties (whereby, a higher notion of rank is created), the incitement to constant war on behalf of enormous issues, habituation to effusiveness of feelings—all this goes to constitute a type: in such a type the *hypersensitiveness* of a perishing body preponderates; but the nervousness and the inspirations it engenders are *interpreted* differently. The *taste* of this kind of creature tends either (1) to subtilise, (2) to indulge in bombastic eloquence, or (3) to go in for extreme feelings. The natural inclinations *do* get satisfied, but they are interpreted in a new way; for instance, as "justification before God," "the feeling of redemption through grace," every undeniable *feeling of pleasure* becomes (interpreted in this way!) pride, voluptuousness, etc. General problem: what will become of the man who slanders and practically denies and belittles what is natural? As a matter of fact, the Christian is an example of exaggerated self-control: in order to tame his passions, he seems to find it necessary to extirpate or crucify them.

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229.

Man did not know himself physiologically throughout the ages his history covers; he does not even know himself now. The knowledge, for instance, that man has a

nervous system (but no "soul") is still the privilege of the most educated people. But man is not satisfied, in this respect, to say he does not know. A man must be very superior to be able to say: "I do not know this,"—that is to say, to be able to admit his ignorance.

Suppose he is in pain or in a good mood, he never questions that he can find the reason of either condition if only he seeks.... In truth, he cannot find the reason; for he does not even suspect where it lies.... What happens?... He takes the *result* of his condition for its *cause*; for instance, if he should undertake some work (really undertaken because his good mood gave him the courage to do so) and carry it through successfully: behold, the work itself is the *reason* of his good mood.... As a matter of fact, his success was determined by the same cause as that which brought about his good mood—that is to say, the happy co-ordination of physiological powers and functions.

He feels bad: *consequently* he cannot overcome a care, a scruple, or an attitude of self-criticism.... He really fancies that his disagreeable condition is the result of his scruple, of his "sin," or of his "self-criticism." [Pg 188]

But after profound exhaustion and prostration, a state of recovery sets in. "How is it possible that I can feel so free, so happy? It is a miracle; only a God could have effected this change."—Conclusion: "He has forgiven my sin." ...

From this follow certain practices: in order to provoke feelings of sinfulness and to prepare the way for crushed spirits it is necessary to induce a condition of morbidity and nervousness in the body. The methods of doing this are well known. Of course, nobody suspects the causal logic of the fact: the *maceration* of the *flesh* is interpreted religiously, it seems like an end in itself, whereas it is no more than a *means* of bringing about that morbid state of indigestion which is known as repentance (the "fixed idea" of sin, the hypnotising of the hen by-means of the chalk-line "sin").

The mishandling of the body prepares the ground for the required range of "guilty feelings"—that is to say, for that general state of pain which *demand*s an *explanation*....

On the other hand, the *method* of "salvation" may also develop from the above: every dissipation of the feelings, whether prayers, movements, attitudes, or oaths, has been provoked, and exhaustion follows; very often it is acute, or it appears in the form of epilepsy. And behind this condition of deep somnolence there come signs of recovery—or, in religious parlance, "Salvation." [Pg 189]

230.

Formerly, the conditions and results of *physiological exhaustion* were considered more important than healthy conditions and their results, and this was owing to the suddenness, fearfulness, and mysteriousness of the former. Men were terrified by themselves, and postulated the existence of a *higher* world. People have ascribed the origin of the idea of two worlds—one this side of the grave and the other beyond it—to sleep and dreams, to shadows, to night, and to the fear of Nature:

but the symptoms of physiological exhaustion should, above all, have been considered.

Ancient religions have quite special methods of disciplining the pious into states of exhaustion, in which they *must* experience such things.... The idea was, that one entered into a new order of things, where everything ceases to be known.—The *semblance* of a higher power....

231.

Sleep is the result of every kind of exhaustion; exhaustion follows upon all excessive excitement....

In all pessimistic religions and philosophies there is a yearning for sleep; the very notion "sleep" is deified and worshipped.

In this case the exhaustion is racial; sleep regarded psychologically is only a symbol of a much deeper and longer *compulsion to rest*.... *In praxi* it is death which rules here in the seductive image of its brother sleep.... [Pg 190]

232.

The whole of the Christian training in repentance and redemption may be regarded as a *folie circulaire* arbitrarily produced; though, of course, it can be produced only in people who are predisposed to it—that is to say, who have morbid tendencies in their constitutions.

233.

Against remorse and its purely psychical treatment.—To be unable to have done with an experience is already a sign of decadence. This reopening of old wounds, this wallowing in self-contempt and depression, is an additional form of disease; no "salvation of the soul" ever results from it, but only a new kind of spiritual illness....

These "conditions of salvation" of which the Christian is conscious are merely variations of the same diseased state—the interpretation of an attack of epilepsy by means of a particular formula which is provided, *not* by science, but by religious mania.

When a man is ill his very *goodness* is sickly.... By far the greatest portion of the psychical apparatus which Christianity has used, is now classed among the various forms of hysteria and epilepsy.

The whole process of spiritual healing must be remodelled on a physiological basis: the "sting of conscience" as such is an obstacle in the way of recovery—as soon as possible the attempt must be made to counterbalance everything by means of new actions, so that there may be an escape from the morbidness of *self-torture*.... The purely psychical practices of the Church and of the various sects should be decried as dangerous to the health. No invalid is ever cured by prayers or by the exorcising [Pg 191]

of evil spirits: the states of "repose" which follow upon such methods of treatment, by no means inspire confidence, in the psychological sense....

A man is *healthy* when he can laugh at the seriousness and ardour with which he has allowed himself to be *hypnotised* to any extent by any detail in his life—when his remorse seems to him like the action of a dog biting a stone—when he is ashamed of his repentance.

The purely psychological and religious practices, which have existed hitherto, only led to an *alteration in the symptoms*: according to them a man had recovered when he bowed before the cross, and swore that in future he would be a good man.... But a criminal, who, with a certain gloomy seriousness cleaves to his fate and refuses to malign his deed once it is done, has more *spiritual health*.... The criminals with whom Dostoiiewsky associated in prison, were all, without exception, unbroken natures,—are they not a hundred times more valuable than a "broken-spirited" Christian?

(For the treatment of pangs of conscience I recommend Mitchell's Treatment.^[2])

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- [2] TRANSLATOR'S NOTE.—In *The New Sydenham Society's Lexicon of Medicine and the Allied Sciences*, the following description of Mitchell's treatment is to be found: "A method of treating cases of neurasthenia and hysteria ... by removal from home, rest in bed, massage twice a day, electrical excitation of the muscles, and excessive feeding, at first with milk."

234.

A *pang of conscience* in a man is a sign that his character is not yet equal to his *deed*. There is such a thing as a pang of conscience after *good deeds*: in this case it is their unfamiliarity, their incompatibility with an old environment.

235.

Against remorse.—I do not like this form of cowardice in regard to one's own actions, one must not leave one's self in the lurch under the pressure of sudden shame or distress. Extreme pride is much more fitting here. What is the good of it all in the end! No deed gets undone because it is regretted, no more than because it is "forgiven" or "expiated." A man must be a theologian in order to believe in a power that erases faults: we immoralists prefer to disbelieve in "faults." We believe that all deeds, of what kind soever, are identically the same at root; just as deeds which turn *against* us may be useful from an economical point of view, and even *generally desirable*. In certain individual cases, we admit that we might well have been *spared* a given action; the circumstances alone predisposed us in its favour. Which of us, if *favoured* by circumstances, would not already have committed every possible crime?... That is why one should never say: "Thou shouldst never have done such and such a thing," but only: "How strange it is that I have not done such and such a thing hundreds of times already!"—As a matter of fact, only a very small number of acts are *typical* acts and real epitomes of a personality, and seeing what a small number of people really are personalities, a single act very rarely

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characterises a man. Acts are mostly dictated by circumstances; they are superficial or merely reflex movements performed in response to a stimulus, long before the depths of our beings are affected or consulted in the matter. A fit of temper, a gesture, a blow with a knife: how little of the individual resides in these acts!—A deed very often brings a sort of stupor or feeling of constraint in its wake: so that the agent feels almost spellbound at its recollection, or as though he *belonged to it*, and were not an independent creature. This mental disorder, which is a form of hypnotism, must be resisted at all costs: surely a single deed, whatever it be, when it is compared with all one has done, is *nothing*, and may be deducted from the sum without making the account wrong. The unfair interest which society manifests in controlling the whole of our lives in one direction, as though the very purpose of its existence were to cultivate a certain individual act, should not infect the man of action: but unfortunately this happens almost continually. The reason of this is, that every deed, if followed by unexpected consequences, leads to a certain mental disturbance, no matter whether the consequences be good or bad. Behold a lover who has been given a promise, or a poet while he is receiving applause from an audience: as far as *intellectual torpor* is concerned, these men are in no way different from the anarchist who is suddenly confronted by a detective bearing a search warrant.

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There are some acts which are *unworthy* of us: acts which, if they were regarded as typical, would set us down as belonging to a lower class of man. The one fault that has to be avoided here, is to regard them as typical. There is another kind of act of which we are unworthy: exceptional acts, born of a particular abundance of happiness and health; they are the highest waves of our spring tides, driven to an unusual height by a storm—an accident: such acts and "deeds" are also not typical. An artist should never be judged according to the measure of his works.

236.

A. In proportion as Christianity seems necessary to-day, man is still wild and fatal....

B. In another sense, it is not necessary, but extremely dangerous, though it is captivating and seductive, because it corresponds with the *morbid* character of whole classes and types of modern humanity, ... they simply follow their inclinations when they aspire to Christianity—they are decadents of all kinds.

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A and B must be kept very sharply apart. In the *case of A*, Christianity is a cure, or at least a taming process (under certain circumstances it serves the purpose of making people ill: and this is sometimes useful as a means of subduing savage and brutal natures). In the *case of B*, it is a symptom of illness itself, it renders the state of decadence *more acute*; in this case it stands opposed to a *corroborating* system of treatment, it is the invalid's instinct standing *against* that which would be most salutary to him.

237.

On one side there are the *serious*, the *dignified*, and *reflective* people: and on the other the barbarous, the unclean, and the irresponsible beasts: it is merely a question of *taming animals*—and in this case the tamer must be hard, terrible, and awe-inspiring, at least to his beasts.

All essential requirements must be imposed upon the unruly creatures with almost brutal distinctness—that is to say, magnified a thousand times.

Even the fulfilment of the requirement must be presented in the coarsest way possible, so that it may command respect, as in the case of the spiritualisation of the Brahmins.

The struggle with the rabble and the herd. If any degree of tameness and order has been reached, the chasm separating these *purified* and *regenerated* people from the terrible *remainder* must have been bridged.... [Pg 196]

This chasm is a means of increasing self-respect in higher castes, and of confirming their belief in *that* which they represent—hence the *Chandala*. Contempt and its excess are perfectly correct psychologically—that is to say, magnified a hundred times, so that it may at least be felt.

238.

The struggle against *brutal* instincts is quite different from the struggle against *morbid* instincts; it may even be a means of overcoming brutality by making the brutes *ill*. The psychical treatment practised by Christianity is often nothing more than the process of converting a brute into a sick and *therefore* tame animal.

The struggle against raw and savage natures must be a struggle with weapons which are able to affect such natures: *superstitions* and such means are therefore indispensable and essential.

239.

Our age, in a certain sense, is *mature* (that is to say, decadent), just as Buddha's was.... That is why a sort of Christianity is possible without all the absurd dogmas (the most repulsive offshoots of ancient hybridism).

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240.

Supposing it were impossible to disprove Christianity, Pascal thinks, in view of the *terrible* possibility that it may be true, that it is in the highest degree prudent to be a Christian. As a proof of how much Christianity has lost of its terrible nature, to-day we find that other attempt to justify it, which consists in asserting, that even if it were a mistake, it nevertheless provides the greatest advantages and pleasures for its adherents throughout their lives:—it therefore seems that this belief should be upheld owing to the peace and quiet it ensures—not owing to the terror of a threatening possibility, but rather out of fear of a life that has lost its charm. This hedonistic turn of thought, which uses happiness as a proof, is a symptom of

decline: it takes the place of the proof resulting from power or from that which to the Christian mind is most terrible—namely, *fear*. With this new interpretation, Christianity is, as a matter of fact, nearing its stage of exhaustion. People are satisfied with a Christianity which is an *opiate*, because they no longer have the strength to seek, to struggle, to dare, to stand alone, nor to take up Pascal's position and to share that gloomily brooding self-contempt, that belief in human unworthiness, and that anxiety which believes that it "may be damned." But a Christianity the chief object of which is to soothe diseased nerves, does *not require* the terrible solution consisting of a "God on the cross"; that is why Buddhism is secretly gaining ground all over Europe.

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241.

The humour of European culture: people regard one thing as true, but do *the other*. For instance, what is the use of all the art of reading and criticising, if the ecclesiastical interpretation of the Bible, whether according to Catholics or Protestants, is still upheld!

242.

No one is sufficiently aware of the barbarity of the notions among which we Europeans still live. To think that men have been able to believe that the "Salvation of the soul" depended upon a book!... And I am told that this is still believed.

What is the good of all scientific education, all criticism and all hermeneutics, if such nonsense as the Church's interpretation of the Bible has not yet turned the colours of our bodies permanently into the red of shame?

243.

Subject for reflection: To what extent does the fatal belief in "Divine Providence"—the most *paralysing* belief for both the hand and the understanding that has ever existed—continue to prevail; to what extent have the Christian hypothesis and interpretation of Life continued their lives under the cover of terms like "Nature," "Progress," "perfectionment," "Darwinism," or beneath the superstition that there is a certain relation between happiness and virtue, unhappiness and sin? That absurd *belief* in the course of things, in "Life" and in the "instinct of Life"; that foolish *resignation* which arises from the notion that if only every one did his duty *all* would go well—all this sort of thing can only have a meaning if one assumes that there is a direction of things *sub specie boni*. Even *fatalism*, our present form of philosophical sensibility, is the result of a *long* belief in Divine Providence, an unconscious result: as though it were nothing to do with us how everything goes! (As though we *might* let things take their own course; the individual being only a *modus* of the absolute reality.)

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244.

It is the height of psychological falsity on the part of man to imagine a being according to his own petty standard, who is a beginning, a "thing-in-itself," and who appears to him good, wise, mighty, and precious; for thus he suppresses in thoughts *all the causality* by means of which every kind of goodness, wisdom, and power comes into existence and has value. In short, elements of the most recent and most conditional origin were regarded not as evolved, but as spontaneously generated and "things-in-themselves," and perhaps as the cause of all things.... Experience teaches us that, in every case in which a man has elevated himself to any great extent above the average of his fellows, every high degree of *power* always involves a corresponding degree of *freedom* from Good and Evil as also from "true" and "false," and cannot take into account what goodness dictates: the same holds good of a high degree of wisdom—in this case goodness is just as much suppressed as truthfulness, justice, virtue, and other popular whims in valuations. In fact, is it not obvious that every high degree of goodness itself presupposes a certain intellectual myopia and obtuseness? as also an inability to distinguish at a great distance between true and false, useful and harmful?—not to mention the fact that a high degree of power in the hands of the highest goodness might lead to the most baleful consequences ("the suppression of evil"). In sooth it is enough to perceive with what aspirations the "God of Love" inspires His believers: they ruin mankind for the benefit of "good men." In practice, this same God has shown Himself to be a God of the most *acute myopia*, *devilry*, and *impotence*, in the face of the actual arrangement of the universe, and from this the value of His conception may be estimated. Knowledge and wisdom can have no value in themselves, any more than goodness can: the goal they are striving after must be known first, for then only can their value or worthlessness be judged—a *goal might be* imagined which would make excessive wisdom a great disadvantage (if, for instance, complete deception were a prerequisite to the enhancement of life; likewise, if goodness were able to paralyse and depress the main springs of the great passions)....

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Taking our human life as it is, it cannot be denied that all "truth," "goodness," "holiness," and "Godliness" in the Christian sense, have hitherto shown themselves to be great dangers—even now mankind is in danger of perishing owing to an ideal which is hostile to life.

245.

Let any one think of the *loss* which all human institutions suffer, when a divine and transcendental, *higher sphere* is postulated which must first sanction these institutions! By recognising their worth in this sanction alone (as in the case of marriage, for instance) *their natural dignity is reduced*, and under certain circumstances *denied*.... Nature is spitefully misjudged in the same ratio as the anti-natural notion of a God is held in honour. "Nature" then comes to mean no more than "contemptible," "bad." ...

The fatal nature of a belief in God as the *reality of the highest moral qualities*: through it, all real values were denied and systematically regarded as *valueless*. Thus

Anti-Nature ascended the throne. With relentless logic the last step was reached, and this was the absolute demand to *deny Nature*.

246.

By pressing the doctrine of disinterestedness and love into the foreground, Christianity by no means elevated the interests of the species above those of the individual. Its real *historical* effect, its fatal effect, remains precisely the *increase of egotism*, of individual egotism, to excess (to the extreme which consists in the belief in individual immortality). The individual was made so important and so absolute, by means of Christian values, that he could no longer be *sacrificed*, despite the fact that the species can only be maintained by human sacrifices. All "souls" became *equal* before God: but this is the most pernicious of all valuations! If one regards individuals as equals, the demands of the species are ignored, and a process is initiated which ultimately leads to its ruin. Christianity is the *reverse of the* principle of *selection*. If the degenerate and sick man ("the Christian") is to be of the same value as the healthy man ("the pagan"), or if he is even to be valued higher than the latter, as Pascal's view of health and sickness would have us value him, the natural course of evolution is thwarted and the *unnatural* becomes law.... In practice this general love of mankind is nothing more than deliberately favouring all the suffering, the botched, and the degenerate: it is this love that has reduced and weakened the power, responsibility, and lofty duty of sacrificing men. According to the scheme of Christian values, all that remained was the alternative of self-sacrifice, but this *vestige* of human sacrifice, which Christianity conceded and even recommended, has no meaning when regarded in the light of rearing a whole species. The prosperity of the species is by no means affected by the sacrifice of one individual (whether in the monastic and ascetic manner, or by means of crosses, stakes, and scaffolds, as the "martyrs" of error). What the species requires is the suppression of the physiologically botched, the weak and the degenerate: but it was precisely to these people that Christianity appealed as a *preservative* force, it simply strengthened that natural and very strong instinct of all the weak which bids them protect, maintain, and mutually support each other. What is Christian "virtue" and "love of men," if not precisely this mutual assistance with a view to survival, this solidarity of the weak, this thwarting of selection? What is Christian altruism, if it is not the mob-egotism of the weak which divines that, if everybody looks after everybody else, every individual will be preserved for a longer period of time?... He who does not consider this attitude of mind as *immoral*, as a crime against life, himself belongs to the sickly crowd, and also shares their instincts.... Genuine love of mankind exacts sacrifice for the good of the species—it is hard, full of self-control, because it needs human sacrifices. And this pseudo-humanity which is called Christianity, would fain establish the rule that nobody should be sacrificed. [Pg 202] [Pg 203]

247.

Nothing could be more useful and deserves more promotion than systematic *Nihilism in action*.—As I understand the phenomena of Christianity and pessimism,

this is what they say: "We are ripe for nonentity, for us it is reasonable not to be." [Pg 204]
This hint from "reason" in this case, is simply the voice of *selective Nature*.

On the other hand, what deserves the most rigorous condemnation, is the ambiguous and cowardly infirmity of purpose of a religion like *Christianity*,—or rather like the *Church*,—which, instead of recommending death and self-destruction, actually protects all the botched and bungled, and encourages them to propagate their kind.

Problem: with what kind of means could one lead up to a severe form of really contagious Nihilism—a Nihilism which would teach and practise voluntary death with scientific conscientiousness (and not the feeble continuation of a vegetative sort of life with false hopes of a life after death)?

Christianity cannot be sufficiently condemned for having depreciated the *value* of a great *cleansing* Nihilistic movement (like the one which was probably in the process of formation), by its teaching of the immortality of the private individual, as also by the hopes of resurrection which it held out: that is to say, by dissuading people from performing the *deed of Nihilism* which is suicide.... In the latter's place it puts lingering suicide, and gradually a puny, meagre, but durable life; gradually a perfectly ordinary, bourgeois, mediocre life, etc.

248.

Christian moral quackery.—Pity and contempt succeed each other at short intervals, and at the sight of them I feel as indignant as if I were in the presence of the most despicable crime. Here error is made a duty—a virtue, misapprehension has become a knack, the destructive instinct is systematised under the name of "redemption"; here every operation becomes a wound, an amputation of those very organs whose energy would be the prerequisite to a return of health. And in the best of cases no cure is effected; all that is done is to exchange one set of evil symptoms for another set.... And this pernicious nonsense, this systematised profanation and castration of life, passes for holy and sacred; to be in its service, to be an instrument of this art of healing—that is to say, to be a priest, is to be rendered distinguished, reverent, holy, and sacred. God alone could have been the Author of this supreme art of healing; redemption is only possible as a revelation, as an act of grace, as an unearned gift, made by the Creator Himself. [Pg 205]

Proposition I.: Spiritual healthiness is regarded as morbid, and creates suspicion....

Proposition II.: The prerequisites of a strong, exuberant life—strong desires and passions—are reckoned as objections against strong and exuberant life.

Proposition III.: Everything which threatens danger to man, and which can overcome and ruin him, is evil—and should be torn root and branch from his soul.

Proposition IV.: Man converted into a weak creature, inoffensive to himself and others, crushed by humility and modesty, and conscious of his weakness,—in fact, the "sinner,"—this is the desirable type, and one which one can *produce* by means of a little spiritual surgery.... [Pg 206]

249.

What is it I protest against? That people should regard this paltry and peaceful mediocrity, this spiritual equilibrium which knows nothing of the fine impulses of great accumulations of strength, as something high, or possibly as the standard of all things.

Bacon of Verulam says: *Infimarum virtutum apud vulgus laus est, mediarum admiratio, supremarum sensus nullus*. Christianity as a religion, however, belongs to the *vulgus*: it has no feeling for the highest kind of *virtus*.

250.

Let us see what the "genuine Christian" does of all the things which his instincts forbid him to do:—he covers beauty, pride, riches, self-reliance, brilliancy, knowledge, and power with suspicion and *mud*—in short, *all culture*: his object is to deprive the latter of its *clean conscience*.

251.

The attacks made upon Christianity, hitherto, have been not only timid but false. So long as Christian morality was not felt to be a *capital crime against Life*, its apologists had a good time. The question concerning the mere "truth" of Christianity—whether in regard to the existence of its God, or to the legendary history of its origin, not to speak of its astronomy and natural science—is quite beside the point so long as no inquiry is made into the value of Christian *morality*. Are Christian morals *worth anything*, or are they a profanation and an outrage, despite all the arts of holiness and seduction with which they are enforced? The question concerning the truth of the religion may be met by all sorts of subterfuges; and the most fervent believers can, in the end, avail themselves of the logic used by their opponents, in order to create a right for their side to assert that certain things are irrefutable—that is to say, they *transcend* the means employed to refute them (nowadays this trick of dialectics is called "Kantian Criticism").

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252.

Christianity should never be forgiven for having ruined such men as Pascal. This is precisely what should be combated in Christianity, namely, that it has the will to break the spirit of the strongest and noblest natures. One should take no rest until this thing is utterly destroyed:—the ideal of mankind which Christianity advances, the demands it makes upon men, and its "Nay" and "Yea" relative to humanity. The whole of the remaining absurdities, that is to say, Christian fable, Christian cobweb-spinning in ideas and principles, and Christian theology, do not concern us; they might be a thousand times more absurd and we should not raise a finger to destroy them. But what we do stand up against, is that ideal which, thanks to its morbid beauty and feminine seductiveness, thanks to its insidious and slanderous eloquence, appeals to all the cowardices and vanities of wearied souls,—and the strongest have their moments of fatigue,—as though all that which seems most

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useful and desirable at such moments—that is to say, confidence, artlessness, modesty, patience, love of one's like, resignation, submission to God, and a sort of self-surrender—were useful and desirable *per se*; as though the puny, modest abortion which in these creatures takes the place of a soul, this virtuous, mediocre animal and sheep of the flock—which deigns to call itself man, were not only to take precedence of the stronger, more evil, more passionate, more defiant, and more prodigal type of man, who by virtue of these very qualities is exposed to a hundred times more dangers than the former, but were actually to stand as an ideal for man in general, as a goal, a measure—the highest desideratum. The creation of *this* ideal was the most appalling temptation that had ever been put in the way of mankind; for, with it, the stronger and more successful exceptions, the lucky cases among men, in which the will to power and to growth leads the whole species "man" one step farther forward, this type was threatened with disaster. By means of the values of this ideal, the growth of such higher men would be checked at the root. For these men, owing to their superior demands and duties, readily accept a more dangerous life (speaking economically, it is a case of an increase in the costs of the undertaking coinciding with a greater chance of failure). What is it we combat in Christianity? That it aims at destroying the strong, at breaking their spirit, at exploiting their moments of weariness and debility, at converting their proud assurance into anxiety and conscience-trouble; that it knows how to poison the noblest instincts and to infect them with disease, until their strength, their will to power, turns inwards, against themselves—until the strong perish through their excessive self-contempt and self-immolation: that gruesome way of perishing, of which *Pascal* is the most famous example.

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II.

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A CRITICISM OF MORALITY.

1. THE ORIGIN OF MORAL VALUATIONS.

253.

This is an attempt at investigating morality without being affected by its charm, and not without some mistrust in regard to the beguiling beauty of its attitudes and looks. A world which we can admire, which is in keeping with our capacity for worship—which is continually *demonstrating* itself—in small things or in large: this is the Christian standpoint which is common to us all.

But owing to an increase in our astuteness, in our mistrust, and in our scientific spirit (also through a more developed instinct for truth, which again is due to Christian influence), this interpretation has grown ever less and less tenable for us.

The craftiest of subterfuges: Kantian criticism. The intellect not only denies itself every right to interpret things in that way, but also to reject the interpretation once it has been made. People are satisfied with a *greater* demand upon their credulity and faith, with a renunciation of all right to reason concerning the proof of their creed, with an intangible and superior "Ideal" (God) as a stop-gap. [Pg 211]

The Hegelian subterfuge, a continuation of the Platonic, a piece of romanticism and reaction, and at the same time a symptom of the historical sense of a new *power*: "Spirit" itself is the "self-revealing and self-realising ideal": we believe that in the "process of, development" an ever greater proportion of this ideal is being manifested—thus the ideal is being realised, faith is vested in the *future* into which all its noble needs are projected and in which they are being worshipped.

In short:—

(1) God is unknowable to us and not to be demonstrated by us (the concealed meaning behind the whole of the epistemological movement);

(2) God may be demonstrated, but as something evolving, and we are part of it, as our pressing desire for an ideal proves (the concealed meaning behind the historical movement).

It should be observed that criticism is *never* levelled at the ideal itself, but only at the problem which gives rise to a controversy concerning the ideal—that is to say, why it has not yet been realised, or why it is not demonstrable in small things as in great.

It makes all the difference: whether a man recognises this state of distress as such owing to a passion or to a yearning in himself, or whether it comes home to him as a problem which he arrives at only by straining his thinking powers and his historical imagination to the utmost. [Pg 212]

Away from the religious and philosophical points of view we find the same phenomena. Utilitarianism (socialism and democracy) criticises the origin of moral valuations, though it believes in them just as much as the Christian does. (What guilelessness! As if morality could remain when the sanctioning *deity* is no longer present! The belief in a "Beyond" is absolutely necessary, if the faith in morality is to be maintained.)

Fundamental problem: whence comes this almighty power of *Faith*? *Whence this faith in morality*? (It is betrayed by the fact that even the fundamental conditions of life are falsely interpreted in favour of it: despite our knowledge of plants and animals. "Self-preservation": the Darwinian prospect of a reconciliation of the altruistic and egotistic principles.)

An inquiry into the *origin of our moral valuations* and tables of law has absolutely nothing to do with the *criticism* of them, though people persist in believing it has; the two matters lie quite apart, notwithstanding the fact that the knowledge of the

pudenda origo of a valuation does diminish its prestige, and prepares the way to a critical attitude and spirit towards it.

What is the actual worth of our valuations and tables of moral laws? *What is the outcome of their dominion?* For whom? In relation to what?—answer: for Life. But *what is Life?* A new and more definite concept of what "Life" is, becomes necessary here. My formula of this concept is: Life is Will to Power. [Pg 213]

What is the meaning of the very act of valuing? Does it point back to another, metaphysical world, or does it point down? (As Kant believed, who lived in a period which *preceded* the great historical movement.) In short: *what is its origin?* Or had it no human "origin"?—Answer: moral valuations are a sort of explanation, they constitute a method of interpreting. Interpretation in itself is a symptom of definite physiological conditions, as also of a definite spiritual level of ruling judgments. *What is it that interprets?*—Our passions.

255.

All virtues should be looked upon as physiological *conditions*: the principal organic functions, more particularly, should be considered necessary and good. All virtues are really refined *passions* and elevated physiological conditions.

Pity and philanthropy may be regarded as the developments of sexual relations,—justice as the development of the passion for revenge,—virtue as the love of resistance, the will to power,—honour as an acknowledgment of an equal, or of an equally powerful, force.

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256.

Under "Morality" I understand a system of valuations which is in relation with the conditions of a creature's life.

257.

Formerly it was said of every form of morality, "Ye shall know them by their fruits." I say of every form of morality: "It is a fruit, and from it I learn the *Soil* out of which it grew."

258.

I have tried to understand all moral judgments as symptoms and a language of signs in which the processes of physiological prosperity or the reverse, as also the consciousness of the conditions of preservation and growth, are betrayed—a mode of interpretation equal in worth to astrology, prejudices, created by instincts (peculiar to races, communities, and different stages of existence, as, for instance, youth or decay, etc.).

Applying this principle to the morality of Christian Europe more particularly, we find that our moral values are signs of decline, of a disbelief in *Life*, and of a preparation

for pessimism.

My leading doctrine is this: *there are no moral phenomena, but only a moral interpretation of phenomena. The origin of this interpretation itself lies beyond the pale of morality.*

What is the meaning of the fact that we have imagined a *contradiction* in existence? [Pg 215]
This is of paramount importance: behind all other valuations those moral valuations stand commanding. Supposing they disappear, according to what standard shall we then measure? And then of what value would knowledge be, etc. etc.???

259.

A point of view: in all valuations there is a definite purpose: the *preservation* of an individual, a community, a race, a state, a church, a belief, or a culture.—Thanks to the fact that people *forget* that all valuing has a purpose, one and the same man may swarm with a host of contradictory valuations, and *therefore with a host of contradictory impulses*. This is the *expression of disease in man* as opposed to the health of animals, in which all the instincts answer certain definite purposes.

This creature full of contradictions, however, has in his being a grand method of acquiring knowledge: he feels the pros and cons, he elevates himself *to Justice*—that is to say, to the ascertaining of principles *beyond the valuations good and evil*.

The wisest man would thus be the *richest in contradictions*, he would also be gifted with mental antennæ wherewith he could understand all kinds of men; and with it all he would have his great moments, when all the chords in his being would ring in *splendid unison*—the rarest of *accidents* even in us! A sort of planetary movement.

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260.

"To will" is to will an object. But "object," as an idea, involves a valuation. Whence do valuations originate? Is a permanent norm, "pleasant or painful," their basis?

But in an incalculable number of cases we first of all *make* a thing painful, by investing it with a valuation.

The compass of moral valuations: they play a part in almost every mental impression. To us the world is *coloured* by them.

We have imagined the purpose and value of all things: owing to this we possess an enormous fund of *latent power*, but the study of *comparative* values teaches us that values which were actually opposed to each other have been held in high esteem, and that there have been *many* tables of laws (they could not, therefore, have been worth anything *per se*).

The analysis of individual tables of laws revealed the fact that they were framed (often very badly) as the *conditions of existence* for limited groups of people, to ensure their maintenance.

Upon examining modern men, we found that there are a large number of *very different* values to hand, and that they no longer contain any creative power—the

fundamental principle: "the condition of existence" is now quite divorced from the moral values. It is much more superfluous and not nearly so painful. It becomes an *arbitrary* matter. Chaos.

Who creates *the goal* which stands above mankind kind and above the individual? [Pg 217]
Formerly morality was a *preservative* measure: but nobody wants to *preserve* any longer, there is nothing to preserve. Thus we are reduced to an *experimental morality*, each must *postulate* a goal for himself.

261.

What is the *criterion* of a moral action? (1) Its disinterestedness, (2) its universal acceptance, etc. But this is parlour-morality. Races must be studied and observed, and, in each case, the criterion must be discovered, as also the thing it expresses: a belief such as: "This particular attitude or behaviour belongs to the principal condition of our existence." Immoral means "that which brings about ruin." Now all societies in which these principles were discovered have met with their ruin: a few of these principles have been used and used again, because every newly established community required them; this was the case, for instance, with "Thou shalt not steal." In ages when people could not be expected to show any marked social instinct (as, for instance, in the age of the Roman Empire) the latter was, religiously speaking, directed towards the idea of "spiritual salvation," or, in philosophical parlance, towards "the greatest happiness." For even the philosophers of Greece did not feel any more for their *πολις*.

262.

The necessity of false values.—A judgment may be refuted when it is shown that it was conditioned: but the necessity of retaining it is not thereby cancelled. Reasons [Pg 218]
can no more eradicate false values than they can alter astigmatism in a man's eyes.

The need of their *existence* must be understood: they are the *result* of causes which have nothing to do with reasoning.

263.

To *see* and *reveal* the problem of morality seems to me to be the new task and the principal thing of all. I deny that this has been done by moral philosophies heretofore.

264.

How false and deceptive men have always been concerning the fundamental facts of their inner world! Here to have no eye; here to hold one's tongue, and here to open one's mouth.

265.

There seems to be no knowledge or consciousness of the many *revolutions* that have taken place in moral judgments, and of the number of times that "evil" has really and seriously been christened "good" and *vice versa*. I myself pointed to one of these transformations with the words "Sittlichkeit der Sitte."^[3] Even conscience has changed its sphere: formerly there was such a thing as a gregarious pang of conscience. [Pg 219]

[3] The morality of custom.

266.

A. *Morality as the work of Immorality.*

1. In order that moral values may attain to *supremacy*, a host of immoral forces and passions must assist them.
2. The establishment of moral values is the work of immoral passions and considerations.

B. *Morality as the work of error.*

C. *Morality gradually contradicts itself.* Requit—Truthfulness, Doubt, ἐποχή, Judging. The "Immorality" of *belief* in morality.

The steps:—

1. Absolute dominion of morality: all biological phenomena measured and *judged* according to its values.
2. The attempt to identify Life with morality (symptom of awakened scepticism: morality must no longer be regarded as the opposite of Life); many means are sought—even a transcendental one.
3. The *opposition of Life and Morality*. Morality condemned and sentenced by Life.

D. To what extent was morality *dangerous* to Life?

(a) It depreciated the joy of living and the gratitude felt towards Life, etc.

(b) It checked the tendency to beautify and to ennoble Life.

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(c) It checked the knowledge of Life.

(d) It checked the unfolding of Life, because it tried to set the highest phenomena thereof at variance with itself.

E. Contra-account: the *usefulness* of morality to Life.

(1) Morality may be a preservative measure for the general whole, it may be a process of uniting dispersed members: it is useful as an agent in the production of the man who is a "*tool*."

(2) Morality may be a preservative measure mitigating the inner danger threatening man from the direction of his passions: it is useful to "*mediocre people*."

(3) Morality may be a preservative measure resisting the life-poisoning influences of profound sorrow and bitterness: it is useful to the "*sufferers*."

(4) Morality may be a preservative measure opposed to the terrible outbursts of the mighty: it is useful to the "lowly."

267.

It is an excellent thing when one can use the expressions "right" and "wrong" in a definite, narrow, and "bourgeois" sense, as for instance in the sentence: "Do right and fear no one";^[4]—that is to say, to do one's duty, according to the rough scheme of life within the limit of which a community exists.—Let us not think meanly of what a few thousand years of morality have inculcated upon our minds.

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[4] "Thue Recht und scheue Niemand."

268.

Two types of morality must not be confounded: the morality with which the instinct that has remained healthy defends itself from incipient decadence, and the other morality by means of which this decadence asserts itself, justifies itself, and leads downwards.

The first-named is usually stoical, hard, tyrannical (*Stoicism* itself was an example of the sort of "drag-chain" morality we speak of); the other is gushing, sentimental, full of secrets, it has the women and "beautiful feelings" on its side (Primitive Christianity was an example of this morality).

269.

I shall try to regard all moralising, with one glance, as a phenomenon—also as a *riddle*. Moral phenomena have preoccupied me like riddles. To-day I should be able to give a reply to the question: why *should* my neighbour's welfare be of greater value to me than my own? and why is it that my neighbour himself *should* value his welfare differently from the way in which I value it—that is to say, why should precisely *my* welfare be paramount in his mind? What is the meaning of this "Thou shalt," which is regarded as "given" even by philosophers themselves?

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The seemingly insane idea that a man should esteem the act he performs for a fellow-creature, higher than the one he performs for himself, and that the same fellow-creature should do so too (that only those acts should be held to be good which are performed with an eye to the neighbour and for his welfare) has its reasons—namely, as the result of the social instinct which rests upon the valuation, that single individuals are of little importance although collectively their importance is very great. This, of course, presupposes that they constitute a *community* with one feeling and one conscience pervading the whole. It is therefore a sort of exercise for keeping one's eyes in a certain direction; it is the will to a kind of optics which renders a view of one's self impossible.

My idea: goals are wanting, and *these must be individuals*. We see the general drift: every individual gets sacrificed and serves as a tool. Let any one keep his eyes open

in the streets—is not every one he sees a slave? Whither? What is the purpose of it all?

270.

How is it possible that a man can respect himself *only* in regard to moral values, that he subordinates and despises everything in favour of good, evil, improvement, spiritual salvation, etc.? as, for instance, Henri Fréd. Amiel. What is the meaning of the *moral idiosyncrasy*?—I mean this both in the psychological and physiological sense, as it was, for instance, in Pascal. In cases, then, in which *other* great qualities are not wanting; and even in the case of Schopenhauer, who obviously valued what he did not and *could* not have ...—is it not the result of a merely mechanical *moral interpretation* of real states of pain and displeasure? is it not a particular form of *sensibility* which does *not* happen to *understand* the cause of its many unpleasurable feelings, but *thinks to explain them with moral hypotheses*? In this way an occasional feeling of well-being and *strength* always appears under the optics of a "clean conscience," flooded with light through the proximity of God and the consciousness of salvation.... Thus the *moral idiosyncratist* has (1) *either* acquired his real worth in approximating to the virtuous type of society: "the good fellow," "*the upright man*"—a sort of medium state of high respectability: *mediocre* in all his abilities, but honest, conscientious, firm, respected, and tried, in all his aspirations; (2) *or*, he imagines he has acquired that worth, simply because he cannot otherwise understand all his states—he is unknown to himself; he therefore interprets himself in this fashion.—Morality is the only *scheme of interpretation* by means of which this type of man can tolerate himself:—is it a form of vanity?

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271.

The predominance of moral values.—The consequence of this predominance: the corruption of psychology, etc.; the fatality which is associated with it everywhere. What is the *meaning* of this predominance? What does it point to?

To a certain *greater urgency* of saying nay or yea definitely in this domain. All sorts of *imperatives* have been used in order to make moral values appear as if they were for ever fixed:—they have been enjoined for the longest period of time: they almost appear to be instinctive, like inner commands. They are the expression of *society's preservative measures*, for they are felt to be almost *beyond question*. The practice—that is to say, the *utility* of being agreed concerning superior values, has attained in this respect to a sort of sanction. We observe that every care is taken to paralyse reflection and criticism in this department—look at Kant's attitude! not to speak of those who believe that it is immoral even to prosecute "research" in these matters.

272.

My desire is to show the absolute homogeneity of all phenomena, and to ascribe to moral differentiations but the value of *perspective*; to show that all that which is praised as moral is essentially the same as that which is immoral, and was only

made possible, according to the law of all moral development—that is to say, by means of immoral artifices and with a view to immoral ends—just as all that which has been decried as immoral is, from the standpoint of economics, both superior and essential; and how development leading to a greater abundance of life necessarily involves *progress* in the realm of *immorality*. "Truth," that is the extent to which we *allow* ourselves to comprehend *this* fact. [Pg 225]

273.

But do not let us fear: as a matter of fact, we require a great deal of morality, in order to be immoral in this subtle way; let me speak in a parable:—

A physiologist interested in a certain illness, and an invalid who wishes to be cured of that same illness, have not the same interests. Let us suppose that the illness happens to be morality,—for morality is an illness,—and that we Europeans are the invalid: what an amount of subtle torment and difficulty would arise supposing we Europeans were, at once, our own inquisitive spectators and the physiologist above-mentioned! Should we under these circumstances earnestly desire to rid ourselves of morality? Should we want to? This is of course irrespective of the question whether we should be *able* to do so—whether we can be *cured* at all?

2. THE HERD.

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274.

Whose will to power is morality?—The *common factor* of all European history since the time of *Socrates* is the attempt to make the *moral values* dominate all other values, in order that they should not be only the leader and judge of life, but also: (1) knowledge, (2) Art, (3) political and social aspirations. "Amelioration" regarded as the only duty, everything else used as a *means* thereto (or as a force distributing, hindering, and endangering its realisation, and therefore to be opposed and annihilated ...).—A similar movement to be observed *in China* and *India*.

What is the meaning of this *will to power on the part of moral values*, which has played such a part in the world's prodigious evolutions?

Answer:—*Three powers lie concealed behind it*; (1) The instinct of the *herd* opposed to the strong and the independent; (2) the instinct of all *sufferers* and all *abortions* opposed to the happy and well-constituted; (3) the instinct of the mediocre opposed to the exceptions.—*Enormous advantage of this movement*, despite the cruelty, falseness, and narrow-mindedness which has helped it along (for the history of the *struggle of morality with the fundamental instincts of life* is in itself the greatest piece of immorality that has ever yet been witnessed on earth ...).

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275.

The fewest succeed in discovering a problem behind all that which constitutes our daily life, and to which we have become accustomed throughout the ages—our eye does not seem focussed for such things: at least, this seems to me to be the case in so far as our morality is concerned.

"Every man should be the preoccupation of his fellows"; he who thinks in this way deserves honour: no one ought to think of himself.

"Thou shalt": an impulse which, like the sexual impulse, cannot fathom itself, is set apart and is not condemned as all the other instincts are—on the contrary, it is made to be their standard and their judge!

The problem of "equality," in the face of the fact that we all thirst for distinction: here, on the contrary, we should demand of ourselves what we demand of others. That is so tasteless and obviously insane; but—it is felt to be holy and of a higher order. The fact that it is opposed to common sense is not even noticed.

Self-sacrifice and self-abnegation are considered distinguishing, as are also the attempt to obey morality implicitly, and the belief that one should be every one's equal in its presence.

The neglect and the surrender of Life and of well-being is held to be distinguished, as are also the complete renunciation of individual valuations and the severe exaction from every one of the same sacrifice. "The value of an action is once and for all *fixed*: every individual must submit to this valuation."

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We see: an authority speaks—who speaks?—We must condone it in human pride, if man tried to make this authority as high as possible, for he wanted to feel as humble as he possibly could by the side of it. Thus—God speaks!

God was necessary as an unconditional sanction which has no superior, as a "Categorical Imperator": or, in so far as people believed in the authority of reason, what was needed was a "unitarian metaphysics" by means of which this view could be made logical.

Now, admitting that faith in God is dead: the question arises once more: "who speaks?" My answer, which I take from biology and not from metaphysics, is: "the *gregarious instinct speaks*." This is what desires to be master: hence its "thou shalt!"—it will allow the individual to exist only as a part of a whole, only in favour of the whole, it hates those who detach themselves from everything—it turns the hatred of all individuals against him.

276.

The whole of the morality of Europe is based upon the values *which are useful to the herd*: the sorrow of all higher and exceptional men is explained by the fact that everything which distinguishes them from others reaches their consciousness in the form of a feeling of their own smallness and egregiousness. It is the *virtues* of modern men which are the causes of pessimistic gloominess; the mediocre, like the herd, are not troubled much with questions or with conscience—they are cheerful. (Among the gloomy strong men, Pascal and Schopenhauer are noted examples.)

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The more dangerous a quality seems to the herd, the more completely it is condemned.

277.

The morality of *truthfulness* in the herd. "Thou shalt be recognisable, thou shalt express thy inner nature by means of clear and constant signs—otherwise thou art dangerous: and supposing thou art evil, thy power of dissimulation is absolutely the worst thing for the herd. We despise the secretive and those whom we cannot identify.—*Consequently* thou must regard thyself as recognisable, thou mayest not remain *concealed* from thyself, thou mayest not even believe in the possibility of thy ever *changing*." Thus, the insistence upon truthfulness has as its main object the *recognisability* and the *stability* of the individual. As a matter of fact, it is the object of education to make each gregarious unit believe in a certain *definite dogma* concerning the nature of man: education *first creates this dogma* and thereupon exacts "truthfulness."

278.

Within the confines of a herd or of a community—that is to say, *inter pares*, the *over-estimation* of truthfulness is very reasonable. A man must not allow himself to be deceived—and *consequently* he adopts as his own personal morality that he should deceive no one!—a sort of mutual obligation among equals! In his dealings with the outside world caution and danger demand that he should *be on his guard against deception*: the first psychological condition of this attitude would mean that he is also on his guard against *his own people*. Mistrust thus appears as the source of truthfulness.

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279.

A criticism of the virtues of the herd.—Inertia is active: (1) In confidence, because mistrust makes suspense, reflection, and observation necessary. (2) In veneration, where the gulf that separates power is great and submission necessary: then, so that fear may cease to exist, everybody tries to love and esteem, while the difference in power is interpreted as a difference of value: and thus the relationship to the powerful *no longer has anything revolting in it*. (3) In the sense of truth. What is truth? Truth is that explanation of things which causes us the smallest amount of mental exertion (apart from this, lying is extremely fatiguing). (4) In sympathy. It is a relief to know one's self on the same level with all, to feel as all feel, and to *accept* a belief which is already current; it is something passive beside the activity which appropriates and continually carries into practice the most individual rights of valuation (the latter process allows of no repose). (5) In impartiality and coolness of judgment: people scout the strain of being moved, and prefer to be detached and "objective." (6) In uprightness: people prefer to obey a law which is to hand rather than to *create* a new one, rather than to command themselves and others: the fear

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of commanding—it is better to submit than to rebel. (7) In toleration: the fear of exercising a right or of enforcing a judgment.

280.

The instinct of the herd values the *juste milieu* and the *average* as the highest and most precious of all things: the spot where the majority is to be found, and the air that it breathes there. In this way it is the opponent of all order of rank; it regards a climb from the level to the heights in the same light as a descent from the majority to the minority. The herd regards the *exception*, whether it be above or beneath its general level, as something which is antagonistic and dangerous to itself. Their trick in dealing with the exceptions above them, the strong, the mighty, the wise, and the fruitful, is to persuade them to become guardians, herdsmen, and watchmen—in fact, to become their *head-servants*: thus they convert a danger into a thing which is useful. In the middle, fear ceases: here a man is alone with nothing; here there is not much room even for misunderstandings; here there is equality; here a man's individual existence is not felt as a reproach, but as the *right* existence; here contentment reigns supreme. Mistrust is active only towards the exceptions; to be an exception is to be a sinner.

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281.

If, in compliance with our communal instincts, we make certain regulations for, ourselves and forbid certain acts, we do not of course, in common reason, forbid a certain kind of "existence," nor a certain attitude of mind, but only a particular application and development of this "existence" and "attitude of mind." But then the idealist of virtue, the *moralist*, comes along and says: "God sees into the human heart! What matters it that ye abstain from certain acts: ye are not any better on that account!" Answer: Mr. Longears and Virtue-Monger, we do not want to be better at all, we are quite satisfied with ourselves, all we desire is that we should not *harm* one another—and that is why we forbid certain actions when they take a particular direction—that is to say, when they are against our own interests: but that does not alter the fact that when these same actions are directed against the enemies of our community—against you, for instance—we are at a loss to know how to pay them sufficient honour. We educate our children up to them; we develop them to the fullest extent. Did we share that "god-fearing" radicalism which your holy craziness recommends, if we were green-horns enough to condemn the source of those forbidden "acts" by condemning the "heart" and the "attitude of mind" which recommends them, that would mean condemning our very existence, and with it its greatest prerequisite—an attitude of mind, a heart, a passion which we revere with all our soul. By our decrees we prevent this attitude of mind from breaking out and venting itself in a useless way—we are prudent when we prescribe such laws for ourselves; we are also *moral* in so doing.... Have you no idea—however vague—what sacrifices it has cost us, how much self-control, self-subjection, and hardness it has compelled us to exercise? We are vehement in our desires; there are times when we even feel as if we could devour each other.... But

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the "communal spirit" is master of us: have you observed that this is almost a definition of morality?

282.

The weakness of the gregarious animal gives rise to a morality which is precisely similar to that resulting from the weakness of the decadent man: they understand each other; they *associate* with each other (the great decadent religions always rely upon the support of the herd). The gregarious animal, as such, is free from all morbid characteristics, it is in itself an invaluable creature; but it is incapable of taking any initiative; it must have a "leader"—the priests understand this.... The state is not subtle, not secret enough; the art of "directing consciences" slips its grasp. How is the gregarious animal infected with illness by the priest?

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283.

The hatred directed against the privileged in body and spirit: the revolt of the ugly and bungled souls against the beautiful, the proud, and the cheerful. The weapons used: contempt of beauty, of pride, of happiness: "There is no such thing as merit," "The danger is enormous: it is right that one *should* tremble and feel ill at ease," "Naturalness is evil; it is right to oppose all that is natural—even 'reason'" (all that is antinatural is elevated to the highest place).

It is again the *priests* who exploit this condition, and who win the "people" over to themselves. "The sinner" over whom there is more joy in heaven than over "the just person." This is the struggle against "paganism" (the pang of conscience, a measure for disturbing the harmony of the soul).

The hatred of the mediocre for the *exceptions*, and of the herd for its independent members. (Custom actually regarded as "morality.") The revulsion of feeling *against* "egotism": that only is worth anything which is done "for another." "We are all equal";—against the love of dominion, against "dominion" in general;—against privilege;—against sectarians, free-spirits, and sceptics;—against philosophy (a force opposing mechanical and automatic instincts); in philosophers themselves—"the categorical imperative," the essential nature of morality, "general and universal."

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284.

The qualities and tendencies which are *praised*: peacefulness, equity, moderation, modesty, reverence, respectfulness, bravery, chastity, honesty, fidelity, credulity, rectitude, confidence, resignation, pity, helpfulness, conscientiousness, simplicity, mildness, justice, generosity, leniency, obedience, disinterestedness, freedom from envy, good nature, industry.

We must ascertain to what extent *such qualities* are conditioned as means to the attainment of certain desires and *ends* (often an "evil" end); or as results of dominating passions (for instance, *intellectuality*): or as the expressions of certain

states of need—that is to say, as *preservative measures* (as in the case of citizens, slaves, women, etc.).

In short, every one of them is not *considered "good" for its own sake*, but rather because it approximates to a standard prescribed either by "society" or by the "herd," as a means to the ends of the latter, as necessary for their preservation and enhancement, and also as the result of an actual *gregarious instinct* in the individual; these qualities are thus in the service of an instinct which is *fundamentally different* from these *states of virtue*. For the herd is *antagonistic, selfish, and pitiless* to the outside world; it is full of a love of dominion and of feelings of mistrust, etc.

In the "herdsman" this *antagonism* comes to the *fore* he must have qualities which are *the reverse of* those possessed by the herd.

The mortal enmity of the herd towards all *order of rank*: its instinct is in favour of the *leveller* (Christ). Towards all *strong individuals (the sovereigns)* it is hostile, unfair, intemperate, arrogant, cheeky, disrespectful, cowardly, false, lying, pitiless, deceitful, envious, revengeful. [Pg 236]

285.

My teaching is this, that the herd seeks to maintain and preserve one type of man, and that it defends itself on two sides—that is to say, against those which are decadents from its ranks (criminals, etc.), and against those who rise superior to its dead level. The instincts of the herd tend to a stationary state of society; they merely preserve. They have no creative power.

The pleasant feelings of goodness and benevolence with which the just man fills us (as opposed to the suspense and the fear to which the great innovating man gives rise) are our own sensations of personal security and equality: in this way the gregarious animal glorifies the gregarious nature, and then begins to feel at ease. This judgment on the part of the "comfortable" ones rigs itself out in the most beautiful words—and thus "morality" is born. Let any one observe, however, the *hatred of the herd* for all truthful men.

286.

Let us not deceive ourselves! When a man hears the whisper of the moral imperative in his breast, as altruism would have him hear it, he shows thereby that he belongs to the *herd*. When a man is conscious of the opposite feelings,—that is to say, when he sees his danger and his undoing in disinterested and unselfish actions,—then he does not belong to the herd. [Pg 237]

287.

My philosophy aims at a new *order of rank*: *not* at an individualistic morality.^[5] The spirit of the herd should rule within the herd—but not beyond it: the leaders of the

herd require a fundamentally different valuation for their actions, as do also the independent ones or the beasts of prey, etc.

- [5] TRANSLATOR'S NOTE—Here is a broad distinction between Nietzsche and Herbert Spencer.

3. GENERAL OBSERVATIONS CONCERNING MORALITY.

288.

Morality regarded as an attempt at establishing human pride.—The "Free-Will" theory is anti-religious. Its ultimate object is to bestow the right upon man to regard himself as the *cause* of his highest states and actions: it is a form of the growing *feeling of pride*.

Man feels his power his "happiness"; as they say: there must be a will behind these states—otherwise they do not belong to him. Virtue is an attempt at postulating a modicum of will, past or present, as the necessary antecedent to every exalted and strong feeling of happiness: if the will to certain actions is regularly present in consciousness, a sensation of power may be interpreted as its result. This is a *merely psychological point of view*, based upon the false assumption that nothing belongs to us which we have not consciously willed. The whole of the teaching of responsibility relies upon the ingenuous psychological rule that the will is the only cause, and that one must have been aware of having willed in order to be able to regard *one's self* as a cause.

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Then comes the counter-movement—that of the moral-philosophers. These men still labour under the delusion that a man is responsible only for what he has willed. The value of man is then made a *moral value*: thus morality becomes a *causa prima*; for this there must be some kind of principle in man, and "free will" is posited as *prima causa*. The *arrière pensée* is always this: If man is not a *causa prima* through his will, he must be irresponsible,—therefore he does not come within the jurisdiction of morals,—virtue or vice is automatic and mechanical....

In short: in order that man may respect himself he must be capable of becoming evil.

289.

Theatricalness regarded as the result of "Free Will" morality. It is a step in the *development of the feeling of power itself* to believe one's self to be the author of one's exalted moments (of one's perfection) and to have *willed* them....

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(Criticism: all perfect action is precisely unconscious and not deliberate; consciousness is often the expression of an imperfect and often morbid constitution. *Personal perfection regarded as determined by will, as an act of consciousness*, as reason with dialectics, is a caricature, a sort of self-contradiction....

Any degree of consciousness renders perfection *impossible*. ... A form of *theatricalness*.)

290.

The *moral hypothesis*, designed with a view to *justifying God*, said: evil must be voluntary (simply in order that the *voluntariness of goodness* might be believed in); and again, all evil and suffering have an *object which is salvation*.

The notion "guilt" was considered as something which had no connection at all with the ultimate cause of existence, and the notion "punishment" was held to be an educating and beneficent act, consequently an act proceeding from a *good* God.

The absolute dominion of moral valuations *over* all others: nobody doubted that God could not be evil and could do no harm—that is to say, perfection was understood merely as *moral* perfection.

291.

How false is the supposition that an action must depend upon what has preceded it in consciousness! And morality has been measured in the light of this supposition, as also criminality.... [Pg 240]

The value of an action must be judged by its results, say the utilitarians: to measure it according to its origin involves the impossibility of *knowing* that origin.

But do we know its results? Five stages ahead, perhaps. Who can tell what an action provokes and sets in motion? As a stimulus? As the spark which fires a powder-magazine? Utilitarians are simpletons.... And finally, they would first of all have to know *what* is useful; here also their sight can travel only over five stages or so.... They have no notion of the great economy which cannot dispense with evil.

We do not know the origin or the results: has an action, then, any value?

We have yet the action itself to consider: the states of consciousness that accompany it, the yea or nay which follows upon its performance: does the value of an action lie in the subjective states which accompany it? (In that case, the value of music would be measured according to the pleasure or displeasure which it occasions in us ... which it gives to the *composer*. ...) Obviously feelings of value must accompany it, a sensation of power, restraint, or impotence—for instance, freedom or lightness. Or, putting the question differently: could the value of an action be reduced to physiological terms? could it be the expression of completely free or constrained life?—Maybe its *biological* value is expressed in this way....

If, then, an action can be judged neither in the light of its origin, nor its results, nor its accompaniments in consciousness, then its value must be x unknown.... [Pg 241]

292.

It amounts to a *denaturalisation of morality*, to *separate* an action from a man; to direct hatred or contempt against "sin"; to believe that there are actions which are good or bad in themselves.

The *re-establishment of "Nature"*: an action in itself is quite devoid of value; the whole question is this: who performed it? One and the same "crime" may, in one case, be the greatest privilege, in the other infamy. As a matter of fact, it is the selfishness of the judges which interprets an action (in regard to its author) according as to whether it was useful or harmful to themselves (or in relation to its degree of likeness or unlikeness to them).

293.

The concept "reprehensible action" presents us with some difficulties. Nothing in all that happens can be reprehensible in itself: *one would not dare to eliminate it completely*; for everything is so bound up with everything else, that to exclude one part would mean to exclude the whole.

A reprehensible action, therefore, would mean a reprehensible world as a whole....

And even then, in a reprehensible world even reprehending would be reprehensible.... And the consequence of an attitude of mind that condemns everything, would be the affirmation of everything in practice.... If Becoming is a huge ring, everything that forms a part of it is of equal value, is eternal and necessary.—In all correlations of yea and nay, of preference and rejection, love and hate, all that is expressed is a certain point of view, peculiar to the interests of a certain type of living organism: everything that lives says *yea* by the very fact of its existence.

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294.

Criticism of the subjective feelings of value.—Conscience. Formerly people argued: conscience condemns this action, therefore this action is reprehensible. But, as a matter of fact, conscience condemns an action because that action has been condemned for a long period of time: all conscience does is to imitate. It does not create values. That which first led to the condemnation of certain actions, was *not* conscience: but the knowledge of (or the prejudice against) its consequences.... The approbation of conscience, the feeling of well-being, of "inner peace," is of the same order of emotions as the artist's joy over his work—it proves nothing.... Self-contentment proves no more in favour of that which gives rise to it, than its absence can prove anything against the value of the thing which fails to give rise to it. We are far too ignorant to be able to judge of the value of our actions: in this respect we lack the ability to regard things objectively. Even when we condemn an action, we do not do so as judges, but as adversaries.... When noble sentiments accompany an action, they prove nothing in its favour: an artist may present us with an absolutely insignificant thing, though he be in the throes of the most exalted pathos during its production. It were wiser to regard these sentiments as misleading: they actually beguile our eye and our power, away from criticism, from

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caution and from suspicion, and the result often is that we make *fools* of ourselves ... they actually make fools of us.

295.

We are heirs to the conscience-vivisection and self-crucifixion of two thousand years: in these two practices lie perhaps our longest efforts at becoming perfect, our mastery, and certainly our subtlety; we have affiliated natural propensities with a heavy conscience.

An attempt to produce an entirely opposite state of affairs would be possible: that is to say, to affiliate all desires of a beyond, all sympathy with things which are opposed to the senses, the intellect, and nature—in fact, all the ideals that have existed hitherto (which were all anti-worldly), with a heavy conscience.

296.

The great *crimes* in *psychology*:—

(1) That all *pain* and *unhappiness* should have been falsified by being associated with what is wrong (guilt). (Thus pain was robbed of its innocence.)

(2) That all *strong emotions* (wantonness, voluptuousness, triumph, pride, audacity, knowledge, assurance, and happiness in itself) were branded as sinful, as seductive, and as suspicious. [Pg 244]

(3) That *feelings of weakness*, inner acts of cowardice, lack of personal courage, should have decked themselves in the most beautiful words, and have been taught as desirable in the highest degree.

(4) That *greatness* in man should have been given the meaning of disinterestedness, self-sacrifice for another's good, for other people; that even in the scientist and the artist, the *elimination of the individual personality* is presented as the cause of the greatest knowledge and ability.

(5) That *love* should have been twisted round to mean submission (and altruism), whereas it is in reality an act of appropriation or of bestowal, resulting in the last case from a superabundance in the wealth of a given personality. Only the *wholest* people can love; the disinterested ones, the "objective" ones, are the worst lovers (just ask the girls!). This principle also applies to the love of God or of the "home country": a man must be able to rely absolutely upon himself. (Egotism may be regarded as the *pre-eminence of the ego*, altruism as the *pre-eminence of others*.)

(6) Life regarded as a punishment (happiness as a means of seduction); the passions regarded as devilish; confidence in one's self as godless.

The whole of psychology is a psychology of obstacles, a sort of barricade built out of fear; on the one hand we find the masses (the botched and bungled, the mediocre) defending themselves, by means of it, against the strong (and finally destroying them in their growth ...); on the other hand, we find all the instincts with which these [Pg 245]

classes are best able to prosper, sanctified and alone held in honour by them. Let anyone examine the Jewish priesthood.

297.

The vestiges of the depreciation of Nature through moral transcendence: The value of disinterestedness, the cult of altruism; the belief in a reward in the play of natural consequences; the belief in "goodness" and in genius itself, as if the one, like the other, were the *result of disinterestedness*; the continuation of the Church's sanction of the life of the citizen; the absolutely deliberate misunderstanding of history (as a means of educating up to morality) or pessimism in the attitude taken up towards history (the latter is just as much a result of the depreciation of Nature, as is that *pseudo-justification* of history, that refusal to see history as the pessimist sees it).

298.

"*Morality for its own sake*"—this is an important step in the denaturalisation of morals: in itself it appears as a final value. In this phase religion has generally become saturated with it: as, for instance, in the case of Judaism. It likewise goes through a phase in which it *separates itself from* religion, and in which no God is "moral" enough for it: it then prefers the impersonal ideal.... This is how the case stands at present. [Pg 246]

"*Art for Art's sake*": this is a similarly dangerous principle: by this means a false contrast is lent to things—it culminates in the slander of reality ("idealising" *into the hateful*). When an ideal is severed from reality, the latter is debased, impoverished, and calumniated. "*Beauty for Beauty's sake*," "*Truth for Truth's sake*," "*Goodness for Goodness' sake*"—these are three forms of the evil eye for reality.

Art, knowledge, and morality are means: instead of recognising a life-promoting tendency in them, they have been associated with the *opposite of Life*—with "*God*"—they have also been regarded as revelations of a higher world, which here and there transpires through them....

"*Beautiful*" and "*ugly*," "*true*" and "*false*," "*good*" and "*evil*"—these things are *distinctions* and *antagonisms* which betray the preservative and promotive measures of Life, not necessarily of man alone, but of all stable and enduring organisms which take up a definite stand against their opponents. The *war* which thus ensues is the essential factor: it is a means of *separating* things, *leading to stronger* isolation....

299.

Moral naturalism: The tracing back of apparently independent and supernatural values to their real "nature"—that is to say, to *natural immorality*, to natural "utility," etc. [Pg 247]

Perhaps I may designate the tendency of these observations by the term *moral naturalism*: my object is to re-translate the moral values which have apparently

become independent and *unnatural* into their real nature—that is to say, into their natural "*immorality*."

N.B.—Refer to Jewish "holiness" and its natural basis. The case is the same in regard to *the moral law which has been made sovereign*, emancipated from its real *feature* (until it is almost the *opposite* of Nature).

The stages in the *denaturalisation of morality* (or so-called "*Idealisation*"):
—

First it is a road to individual happiness,

then it is the result of knowledge,

then it is a Categorical Imperative,

then it is a way to Salvation,

then it is a denial of the will to live.

(The gradual progress of the *hostility* of morality to *Life*.)

300.

The suppressed and effaced *Heresy* in morality.—Concepts: paganism, master-morality, *virtù*.

301.

My problem: What harm has mankind suffered hitherto from morals, as also from its own morality? Intellectual harm, etc.

[Pg 248]

302.

Why are not human values once more deposited nicely in the rut to which they alone have a right—as routinary values? Many species of animals have already become extinct; supposing man were also to disappear, nothing would be lacking on earth. A man should be enough of a philosopher to admire even this "nothing" (*Nil admirari*).

303.

Man, a small species of very excitable animals, which—fortunately—has its time. Life in general on earth is a matter of a moment, an incident, an exception that has no consequence, something which is of no importance whatever to the general character of the earth; the earth itself is, like every star, a hiatus between two nonentities, an event without a plan, without reason, will, or self-consciousness—the worst kind of necessity—*foolish* necessity.... Something in us rebels against this view; the serpent vanity whispers to our hearts, "All this must be false because it is revolting.... Could not all this be appearance? And man in spite of all, to use Kant's words"——

4. HOW VIRTUE IS MADE TO DOMINATE.

304.

Concerning the ideal of the moralist.—In this treatise we wish to speak of the great politics of virtue. We wrote it for the use of all those who are interested, not so much in the process of becoming virtuous as in that of making others virtuous—in how virtue is *made to dominate*. I even intend to prove that in order to desire this one thing—the dominion of virtue—the other must be systematically avoided; that is to say, one must renounce all hopes of becoming virtuous. This sacrifice is great: but such an end is perhaps a sufficient reward for such a sacrifice. And even greater sacrifices!... And some of the most famous moralists have risked as much. For these, indeed, had already recognised and anticipated the truth which is to be revealed for the first time in this treatise: that the *dominion of virtue* is absolutely attainable *only by the use of the same means* which are employed in the attainment of any other dominion, in any case not *by* means of virtue itself....

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As I have already said, this treatise deals with the politics of virtue: it postulates an ideal of these politics; it describes it as it ought to be, if anything at all can be perfect on this earth. Now, no philosopher can be in any doubt as to what the type of perfection is in politics; it is, of course, Machiavellianism. But Machiavellianism which is *pur, sans mélange, cru, vert, dans toute sa force, dans toute son âpreté*, is superhuman, divine, transcendental, and can never be achieved by man—the most he can do is to approximate it. Even in this narrower kind of politics—in the politics of virtue—the ideal never seems to have been realised. Plato, too, only bordered upon it. Granted that one have eyes for concealed things, one can discover, even in the most guileless and most conscious *moralists* (and this is indeed the name of these moral politicians and of the founders of all newer moral forces), traces showing that they too paid their tribute to human weakness. *They all aspired* to virtue on their own account—at least in their moments of weariness; and this is the leading and most capital error on the part of any moralist—whose duty it is to be an *immoralist in deeds*. That he must not exactly *appear to be the latter*, is another matter. Or rather it is *not* another matter: systematic self-denial of this kind (or, expressed morally: dissimulation) belongs to, and is part and parcel of, the moralist's canon and of his self-imposed duties: without it he can never attain to his particular kind of perfection. Freedom from morality *and from truth* when enjoyed for that purpose which rewards every sacrifice: for the sake of making *morality dominate*—that is the canon. Moralists are in need of the *attitudes of virtue*, as also of the attitudes of truth; their error begins when they *yield* to virtue, when they lose control of virtue, when they themselves become *moral* or *true*. A great moralist is, among other things, necessarily a great actor; his only danger is that his pose may unconsciously become a second nature, just like his ideal, which is to keep his *esse* and his *operari* apart in a divine way; everything he does must be done *sub specie boni*—a lofty, remote, and exacting ideal! A *divine* ideal! And, as a matter of fact, they say that the moralist thus imitates a model which is no less than God Himself: God, the greatest Immoralist in deeds that exists, but who nevertheless understands how to remain what He *is*, the *good* God....

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305.

The dominion of virtue is not established by means of virtue itself; with virtue itself, one renounces power, one loses the Will to Power.

306.

The victory of a moral ideal is achieved by the same "immoral" means as any other victory: violence, lies, slander, injustice.

307.

He who knows the way fame originates will be suspicious even of the fame virtue enjoys.

308.

Morality is just as "immoral" as any other thing on earth; morality is in itself a form of immorality.

The great *relief* which this conviction brings. The contradiction between things disappears, the unity of all phenomena is *saved*——

309.

There are some who actually go in search of what is immoral. When they say: "this is wrong," they believe it ought to be done away with or altered. On the other hand, I do not rest until I am quite clear concerning the *immorality* of any particular thing which happens to come under my notice. When I discover it, I recover my equanimity.

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310.

A. *The ways which lead to power*: the presentation of the new virtue under the name of an *old* one,—the awakening of "interest" concerning it ("happiness" declared to be its reward, and *vice versa*),—artistic slandering of all that stands in its way,—the exploitation of advantages and accidents with the view of glorifying it,—the conversion of its adherents into fanatics by means of sacrifices and separations,—symbolism *on a grand scale*.

B. *Power attained*: (1) Means of constraint of virtue; (2) seductive means of virtue; (3) the (court) etiquette of virtue.

311.

By what means does a virtue attain to power?—With precisely the same means as a political party: slander, suspicion, the undermining of opposing virtues that happen to be already in power, the changing of their names, systematic persecution and scorn; in short, *by means of acts of general "immorality."*

How does a *desire* behave towards itself in order to become a *virtue*?—A process of rechristening; systematic denial of its intentions; practice in misunderstanding itself; alliance with established and recognised virtues; ostentatious enmity towards its adversaries. If possible, too, the protection of sacred powers must be purchased; people must also be intoxicated and fired with enthusiasm; idealistic humbug must be used, and a party must be won, which *either* triumphs *or* perishes—one must be *unconscious and naïf*. [Pg 253]

312.

Cruelty has become transformed and elevated into tragic pity, so that we no longer recognise it as such. The same has happened to the love of the sexes which has become amour-passion; the slavish attitude of mind appears as Christian obedience; wretchedness becomes humility; the disease of the *nervus sympathicus*, for instance, is eulogised as Pessimism, Pascalism, or Carlylism, etc.

313.

We should begin to entertain doubts concerning a man if we heard that he required reasons in order to remain respectable: we should, in any case, certainly avoid his society. The little word "for" in certain cases may be compromising; sometimes a single "for" is enough to refute one. If we should hear, in course of time, that such-and-such an aspirant for virtue was in need of *bad* reasons in order to remain respectable, it would not conduce to increasing our respect for him. But he goes further; he comes to us, and tells us quite openly: "You disturb my morality, with your disbelief, Mr. Sceptic; so long as you cannot believe in my *bad reasons*,—that is to say, in my God, in a disciplinary Beyond, in free will, etc.,—you put obstacles in the way of my virtue.... Moral, sceptics must be suppressed: they prevent the *moralisation of the masses*." [Pg 254]

314.

Our most sacred convictions, those which are permanent in us concerning the highest values, are *judgments emanating from our muscles*.

315.

Morality in the valuation of races and classes.—In view of the fact that the *passions* and *fundamental instincts* in every race and class express the means which enable the latter to preserve themselves (or at least the means which have enabled them to live for the longest period of time), to call them "virtuous" practically means:

That they change their character, shed their skins, and blot out their past.

It means that they should cease from differentiating themselves from others.

It means that they are getting to resemble each other in their needs and aspirations—or, more exactly, *that they are declining*....

It means that the will to one kind of morality is merely the *tyranny* of the particular species, which is adapted to that kind of morality, over other species: it means a process of annihilation or general levelling in favour of the prevailing species (whether it be to render the non-prevailing species harmless, or to exploit them); the "Abolition of Slavery"—a so-called tribute to "human dignity"; in truth, the *annihilation* of a fundamentally different species (the undermining of its values and its happiness). [Pg 255]

The qualities which constitute the strength of an *opposing race* or class are declared to be the most evil and pernicious things it has: for by means of them it may be harmful to us (its virtues are slandered and rechristened).

When a man or a people harm us, their action constitutes an objection against them: but from their point of view we are desirable, because we are such as can be useful to them.

The insistence upon spreading "humaneness" (which guilelessly starts out with the assumption that it is in possession of the formula "What is human") is all humbug, beneath the cover of which a certain definite type of man strives to attain to power: or, more precisely, a very particular kind of instinct—the *gregarious instinct*. "The equality of men": this is what lies *concealed* behind the tendency of *making* ever more and more men *alike* as men.

The "interested nature" of the morality of ordinary people. (The trick was to elevate the great passions for power and property to the positions of protectors of virtue.)

To what extent do all kinds of *business men* and money-grabbers—all those who give and take credit—find it *necessary* to promote the levelling of all characters and notions of value? the *commerce and the exchange of the world* leads to, and almost purchases, virtue. [Pg 256]

The *State* exercises the same influence, as does also any sort of ruling power at the head of officials and soldiers; *science* acts in the same way, in order that it may work in security and economise its forces. And the *priesthood* does the same.

Communal morality is thus promoted here, because it is advantageous; and, in order to make it triumph, war and violence are waged against immorality—with what "right"? Without any right whatsoever; but in accordance with the instinct of self-preservation. The same classes avail themselves of immorality when it serves their purpose to do so.

316.

Observe the hypocritical colour which all *civil institutions* are painted, just as if they were *the offshoots of morality*—for instance: marriage, work, calling, patriotism, the family, order, and rights. But as they were all established in favour of the *most mediocre* type of man, to protect him from exceptions and the need of exceptions, one must not be surprised to find them sown with lies.

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317.

Virtue must be defended against its preachers: they are its worst enemies. For they teach virtue as an ideal *for all*; they divest virtue of the charm which consists in its rareness, its inimitableness, its exceptional and non-average character—that is to say, of its *aristocratic charm*. A stand must also be made against those embittered idealists who eagerly tap all pots and are satisfied to hear them ring hollow: what ingenuousness—to *demand* great and rare things, and then to declare, with anger and contempt of one's fellows, that they do not exist!—It is obvious, for instance, that a *marriage* is worth only as much as those are worth whom it joins—that is to say, that on the whole it is something wretched and indecent: no priest or registrar can make anything else of it.

Virtue^[6] has all the instincts of the average man against it: it is not profitable, it is not prudent, and it isolates. It is related to passion, and not very accessible to reason; it spoils the character, the head, and the senses—always, of course, subject to the medium standard of men; it provokes hostility towards order, and towards the *lies* which are concealed beneath all order, all institutions, and all reality—when seen in the light of its pernicious influence upon *others*, it is *the worst of vices*.

I recognise virtue in that: (1) it does not insist upon being recognised; (2) it does not presuppose the existence of virtue everywhere, but precisely something else; (3) it does *not suffer* from the absence of virtue, but regards it rather as a relation of perspective which throws virtue into relief: it does not proclaim itself; (4) it makes no propaganda; (5) it allows no one to pose as judge because it is always a *personal* virtue; (6) it does precisely what is generally *forbidden*: virtue as I understand it is the actual *vetitum* within all gregarious legislation; (7) in short, I recognise virtue in that it is in the Renaissance style—*virtù*—free from all moralic acid....

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[6] TRANSLATOR'S NOTE.—Virtue is used here, of course, in the sense of "the excellence of man," not in the sense of the Christian negative virtue.

318.

In the first place^[7] Messrs. Virtue-mongers, you have no superiority over us; we should like to make you take *modesty* a little more to heart: it is wretched personal interests and prudence which suggest your virtue to you. And if you had more strength and courage in your bodies you would not lower yourselves thus to the level of virtuous nonentities. You make what you can of yourselves: partly what you are obliged to make,—that is to say, what your circumstances force you to *make*,—partly what suits your pleasure and seems useful to you. But if you do only what is in keeping with your inclinations, or what necessity exacts from you,⁵⁹ or what is useful to you, you ought *neither to praise yourselves nor let others praise you!*... One is a *thoroughly puny kind of man* when one is *only* virtuous: nothing should mislead you in this regard! Men who have to be considered at all, were never such donkeys of virtue: their inmost instinct, that which determined their quantum of power, did not find its reckoning thus: whereas with your minimum amount of power nothing can seem more full of wisdom to you than virtue. But the *multitude* are on your side: and because you *tyrannise* over us, we shall fight you....

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- [7] TRANSLATOR'S NOTE.—Here Nietzsche returns to Christian virtue which is negative and moral.

319.

A *virtuous man* is of a lower species because, in the first place, he has no "personality," but acquires his value by conforming with a certain human scheme which has been once and for ever fixed. He has no independent value: he may be compared; he has his equals, he *must* not be an individual.

Reckoning up the qualities of the *good* man, why is it they appear pleasant to us? Because they urge us neither to war, to mistrust, to caution, to the accumulating of forces, nor to severity: our laziness, our good nature, and our levity, have a *good time*. This, our *feeling of well-being*, is *what we project into* the good man in the form of a *quality*, in the form of a *valuable possession*.

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320.

Under certain circumstances, virtue is merely a venerable form of stupidity: who could blame you for it? And this form of virtue has not been outlived even to-day. A sort of honest peasant-simplicity, which is possible, however, in all classes of society, and which one cannot meet with anything else than a respectful smile, still thinks to-day that everything is in good hands—that is to say, in "God's hands": and when it supports this proposition with that same modest assurance as that with which it would assert that two and two are four, we others naturally refrain from contradiction.

Why disturb *this* pure foolery? Why darken it with our cares concerning man, people, goals, the future? Even if we wished to do so, we shouldn't succeed. *In* all things these people see the reflection of their own venerable stupidity and goodness (in them the old God—*deus myops*— still lives); we others see something else in everything: our problematic nature, our contradictions, our deeper, more painful, and more suspicious wisdom.

321.

He who finds a particular virtue an easy matter, ultimately laughs at it. Seriousness cannot be maintained once virtue is attained. As soon as a man has reached virtue, he jumps out of it—whither? Into devilry.

Meanwhile, how intelligent all our evil tendencies and impulses have become! What an amount of inquisitiveness torments them! They are all fishhooks of knowledge! [Pg 261]

322.

The idea is to associate vice with something so terrible that at last one is obliged to run away from it in order to be rid of its associations. This is the well-known case of Tannhäuser. Tannhäuser, brought to his wits' end by Wagnerian music, cannot

endure life any longer even in the company of Mrs. Venus: suddenly virtue begins to have a charm for him; a Thuringian virgin goes up in price, and what is even worse still, he shows a liking for Wolfram von Eschenbach's melody....

323.

The Patrons of Virtue.—Lust of property, lust of power, laziness, simplicity, fear; all these things are interested in virtue; that is why it stands so securely.

324.

Virtue is no longer believed in; its powers of attraction are dead; what is needed is some one who will once more bring it into the market in the form of an outlandish kind of adventure and of dissipation. It exacts too much extravagance and narrow-mindedness from its believers to allow of conscience not being against it to-day. Certainly, for people, without either consciences or scruples, this may constitute its new charm: it is now what it has never been before—a vice. [Pg 262]

325.

Virtue is still the most expensive vice: *let* it remain so!

326.

Virtues are as dangerous as vices, in so far as they are allowed to rule over one as authorities and laws coming from outside, and not as qualities one develops one's self. The latter is the only right way; they should be the most personal means of defence and most individual needs—the determining factors of precisely *our* existence and growth, which we recognise and acknowledge independently of the question whether others grow with us with the help of the same or of different principles. This view of the danger of the virtue which is understood as impersonal and *objective* also holds good of modesty: through modesty many of the choicest intellects perish. The morality of modesty is the worst possible softening influence for those souls for which it is pre-eminently necessary that they become *hard* betimes.

327.

The domain of morality must be reduced and limited step by step; the names of the instincts which are really active in this sphere must be drawn into the light of day and honoured, after have lain all this time in the concealment of hypocritical names of virtue. Out of respect for one's "honesty," which makes itself heard ever more and more imperiously, one ought to unlearn the shame which makes one deny and "explain away" all natural instincts. The extent to which one can dispense with virtue is the measure of one's strength; and a height may be imagined where the notion "virtue" is understood in such a way as to be reminiscent of *virtù*—the virtue of the [Pg 263]

Renaissance—free from moralic acid. But for the moment—how remote this ideal seems!

The reduction of the domain of morality is a sign of its progress. Wherever, hitherto, thought has not been guided by causality, thinking has taken a *moral* turn.

328.

After all, what have I achieved? Let us not close our eyes to this wonderful result: I have lent new *charms* to virtue—it now affects one in the same way as something *forbidden*. It has our most subtle honesty against it, it is salted in the "*cum grano salis*" of the scientific pang of conscience. It savours of antiquity and of old fashion, and thus it is at last beginning to draw refined people and to make them inquisitive—in short, it affects us like a vice. Only after we have once recognised that everything consists of lies and appearance, shall we have again earned the right to uphold this most beautiful of all fictions—virtue. There will then remain no further reason to deprive ourselves of it: only when we have shown virtue to be a *form of immorality* do we again *justify it*,—it then becomes classified, and likened, in its fundamental features, to the profound and general immorality of all existence, of which it is then shown to be a part. It appears as a form of luxury of the first order, the most arrogant, the dearest, and rarest form of vice. We have robbed it of its grimaces and divested it of its drapery; we have delivered it from the importunate familiarity of the crowd; we have deprived it of its ridiculous rigidity, its empty expression, its stiff false hair, and its hieratic muscles.

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329.

And is it supposed that I have thereby done any harm to virtue?... Just as little as anarchists do to princes. Only since they have been shot at, have they once more sat securely on their thrones.... For thus it has always been and will ever be: one cannot do a thing a better service than to persecute it and to run it to earth.... This—I have done.

5. THE MORAL IDEAL.

A. A Criticism of Ideals.

330.

It were the thing to begin this criticism in suchwise as to do away with the word "*Ideal*": a criticism of *desiderata*.

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331.

Only the fewest amongst us are aware of what is involved, from the standpoint of *desirability*, in every "thus should it be, but it is not," or even "thus it ought to have been": such expressions of opinion involve a condemnation of the whole course of events. For there is nothing quite isolated in the world: the smallest thing bears the largest on its back; on thy small injustice the whole nature of the future depends; the whole is condemned by every criticism which is directed at the smallest part of it. Now granting that the moral norm—even as Kant understood it—is never completely fulfilled, and remains like a sort of Beyond hanging over reality without ever falling down to it; then morality would contain in itself a judgment concerning the whole, which would still, however, allow of the question: *whence does it get the right thereto?* How does the part come to acquire this judicial position relative to the whole? And if, as some have declared, this moral condemnation of, and dissatisfaction with, reality, is an ineradicable instinct, is it not possible that this instinct may perhaps belong to the ineradicable stupidities and immodesties of our species?—But in saying this, we are doing precisely what we deprecate; the point of view of desirability and of unauthorised fault-finding is part and parcel of the whole character of worldly phenomena just as every injustice and imperfection is—it is our very notion of "perfection" which is never gratified. Every instinct which desires to be indulged gives expression to its dissatisfaction with the present state of things: how? Is the whole perhaps made up of a host of dissatisfied parts, which all have desiderata in their heads? Is the "course of things" perhaps "the road hence? the road leading away from reality"—that is to say, eternal dissatisfaction in itself? Is the conception of desiderata perhaps the essential motive-power of all things? Is it—*deus?*

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It seems to me of the utmost importance that we should rid ourselves of the notion of *the whole*, of an entity, and of any kind of power or form of the unconditioned. For we shall never be able to resist the temptation of regarding it as the supreme being, and of christening it "God." The "All" must be subdivided; we must unlearn our respect for it, and reappropriate that which we have lent the unknown and an imaginary entity, for the purposes of our neighbour and ourselves. Whereas, for instance, Kant said: "Two things remain for ever worthy of honour" (at the close of his *Practical Reason*)—to-day we should prefer to say: "Digestion is more worthy of honour." The concept, "the All," will always give rise to the old problems, "How is evil possible?" etc. Therefore, *there is no "All"*, there *is no great sensorium* or *inventarium* or power-magazine.

332.

A man as he *ought* to be: this sounds to me in just as bad taste as: "A tree as it ought to be."

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333.

Ethics: or the "philosophy of desirability."—"Things *ought* to be otherwise," "things *ought* to become different": dissatisfaction would thus seem the heart of ethics.

One could find a way out of it, first, by selecting only those states in which one is free from emotion; secondly, by grasping the insolence and stupidity of the attitude of mind: for to desire that something should be otherwise than it is, means to desire that *everything* should be different—it involves a damaging criticism of the whole. *But life itself consists in such desiring!*

To ascertain *what exists, how it exists* seems an ever so much higher and more serious matter than every "thus should it be," because the latter, as a piece of human criticism and arrogance, appears to be condemned as ludicrous from the start. It expresses a need which would fain have the organisation of the world correspond with our human well-being, and which directs the will as much as possible towards the accomplishment of that relationship.

On the other hand, this desire, "thus it ought to be," has only called forth that other desire, "*what exists?*" The desire of knowing what exists, is already a consequence of the question, "how? is it possible? Why precisely so?" Our wonder at the disagreement between our desires and the course of the world has led to our learning to know the course of the world. Perhaps the matter stands differently: maybe the expression, "thus it ought to be," is merely the utterance of our desire to overcome the world——

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334.

To-day when every attempt at determining how man should be—is received with some irony, when we adhere to the notion that in spite of all one only *becomes* what one *is*(in spite of all—that is to say, education, instruction, environment, accident, and disaster), in the matter of morality we have learnt, in a very peculiar way, how to *reverse* the relation of cause and effect. Nothing perhaps distinguishes us more than this from the ancient believers in morality. We no longer say, for instance, "Vice is the cause of a man's physical ruin," and we no longer say, "A man prospers with virtue because it brings a long life and happiness." Our minds to-day are much more inclined to the belief that vice and virtue are not causes but only *effects*. A man becomes a respectable member of society because he *was* a respectable man from the start—that is to say, because he was born in possession of good instincts and prosperous propensities.... Should a man enter the world poor, and the son of parents who are neither economical nor thrifty, he is insusceptible of being improved—that is to say, he is only fit for the prison or the madhouse.... To-day we are no longer able to separate moral from physical degeneration: the former is merely a complicated symptom of the latter; a man is necessarily bad just as he is necessarily ill.... Bad: this word here stands for a certain *lack of capacity* which is related physiologically with the degenerating type—for instance, a weak will, an uncertain and many-sided personality, the inability to resist reacting to a stimulus and to control one's self, and a certain constraint resulting from every suggestion proceeding from another's will. Vice is not a cause; it is an *effect*. ... Vice is a somewhat arbitrary-epitome of certain effects resulting from physiological degeneracy. A general proposition such as that which Christianity teaches, namely, "Man is evil," would be justified provided one were justified in

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regarding a given type of degenerate man as normal. But this may be an exaggeration. Of course, wherever Christianity prospers and prevails, the proposition holds good: for then the existence of an unhealthy soil—of a degenerate territory—is demonstrated.

335.

It is difficult to have sufficient respect for man, when one sees how he understands the art of fighting his way, of enduring, of turning circumstances to his own advantage, and of overthrowing opponents; but when he is seen in the light of his *desires*, he is the most absurd of all animals. It is just as if he required a playground for his cowardice, his laziness, his feebleness, his sweetness, his submissiveness, where he recovers from his strong virile virtues. Just look at man's "*desiderata*" and his "ideals." Man, when he *desires*, tries to recover from that which is eternally valuable in him, from his deeds; and then he rushes into nonentity, absurdity, valuelessness, childishness. The intellectual indigence and lack of inventive power of this resourceful and inventive animal is simply terrible. The "ideal" is at the same time the penalty man pays for the enormous expenditure which he has to defray in all real and pressing duties.—Should reality cease to prevail, there follow dreams, fatigue, weakness: an "ideal" might even be regarded as a form of dream, fatigue, or weakness. The strongest and the most impotent men become alike when this condition overtakes them: they *deify* the cessation of work, of war, of passions, of suspense, of contrasts, of "reality"—in short, of the struggle for knowledge and of the *trouble* of acquiring it.

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"Innocence" to them is idealised stultification; "blessedness" is idealised idleness; "love," the ideal state of the gregarious animal that will no longer have an enemy. And thus everything that lowers and belittles man is elevated to an *ideal*.

336.

A desire *magnifies* the thing desired; and by not being realised it grows—the *greatest ideas* are those which have been created by the strongest and longest desiring. Things grow *ever more valuable* in our estimation, the more our desire for them increases: if "moral values" have become the highest values, it simply shows that the moral ideal is the one which has been *realised least* (and thus it *represented the Beyond to all suffering*, as a road to *blessedness*). Man, with ever-increasing ardour, has only been embracing *clouds*: and ultimately called his desperation and impotence "God."

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337.

Think of the *naïveté* of all ultimate "*desiderata*"—when the "wherefore" of man remains unknown.

338.

What is the counterfeit coinage of morality? First of all we should know what "good and evil" mean. That is as good as wishing to know why man is here, and what his goal or his destiny is. And that means that one would fain know that man actually *has* a goal or a destiny.

339.

The very obscure and arbitrary notion that humanity has a general duty to perform, and that, as a whole, it is striving towards a goal, is still in its infancy. Perhaps we shall once more be rid of it before it becomes a "fixed idea." ... But humanity does not constitute a whole: it is an indissoluble multiplicity of ascending and descending organisms—it knows no such thing as a state of youth followed by *maturity* and then age. But its strata lie confused and superimposed—and in a few thousand years there may be even younger types of men than we can point out to-day. Decadence, on the other hand, belongs to all periods of human history: everywhere there is refuse and decaying matter, such things are in themselves vital processes; for withering and decaying elements must be eliminated.

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Under the empire of Christian prejudice *this question was never put at all*: the purpose of life seemed to lie in the salvation of the individual soul; the question whether humanity might last for a long or a short time was not considered. The best Christians longed for the end to come as soon as possible;—concerning the needs of the individual, *there seemed to be no doubt whatsoever*. ... The duty of every individual for the present was identical with what it would be in any sort of future for the man of the future: the value, the purpose, the limit of values was for ever fixed, unconditioned, eternal, one with God.... What deviated from this eternal type was impious, diabolic, criminal.

The centre of gravity of all values for each soul lay in that soul itself: salvation or damnation! The salvation of the *immortal* soul! The most extreme form of *personalisation*.... For each soul there was only one kind of perfection; only one ideal, only one road to salvation.... The most extreme form of the principle of *equal rights*, associated with an optical magnification of individual importance to the point of megalomania ... Nothing but insanely important souls, revolving round their own axes with unspeakable terror....

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Nobody believes in these assumed airs of importance any longer to-day: and we have sifted our wisdom through the sieve of contempt. Nevertheless the *optical habit* survives, which would fain measure the value of man by his proximity to a certain *ideal maw*. at bottom the personalisation view is upheld as firmly as that of the *equality of rights as regards the ideal*. In short: people *seem to think that they know* what the *ultimate desideratum* is in regard to the ideal man....

But this belief is merely the result of the exceedingly *detrimental influence* of the Christian ideal, as anybody can discover for himself every time he carefully examines the "ideal type." In the first place, it is believed that the approach to a given "type" is desirable; *secondly*, that this particular type is known; *thirdly*, that

every deviation from this type is a retrograde movement, a stemming of the spirit of progress, a loss of power and might in man.... To dream of a state of affairs in which this *perfect* man will be in the majority: our friends the Socialists and even Messrs. the Utilitarians have not reached a higher level than this. In this way an *aim* seems to have crept into the *evolution* of man: at any rate the belief in a certain *progress towards an ideal* is the only shape in which an *aim* is conceived in the history of mankind to-day. In short: the coming of the "*Kingdom of God*" has been placed in the future, and has been given an earthly, a human meaning—but on the whole the faith in the *old* ideal is still maintained....

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340.

The more concealed forms of the cult of Christian, moral ideals.—The *insipid and cowardly notion "Nature"* invented by Nature-enthusiasts (without any knowledge whatsoever of the terrible, the implacable, and the cynical element in even "the most beautiful" aspects), is only a sort of attempt at *reading* the moral and Christian notion of "humanity" into Nature;—Rousseau's concept of Nature, for instance, which took for granted that "Nature" meant freedom, goodness, innocence, equity, justice, and *Idylls*, was nothing more at bottom than the cult of Christian morality. We should collect passages from the poets in order to see *what* they admired, in lofty mountains, for instance. What Goethe had to do with them—why he admired Spinoza. Absolute *ignorance* concerning the reasons of this *cult*....

The *insipid and cowardly concept "Man"* à la Comte and Stuart Mill, is at times the subject of a cult.... This is only the Christian moral ideal again under another name.... Refer also to the freethinkers—Guyau for example.

The *insipid and cowardly concept "Art"* which is held to mean sympathy with all suffering and with everything botched and bungled (the same thing happens to *history*, cf. Thierry): again it is the cult of the Christian moral ideal.

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And now, as to the whole *socialistic ideal*: it is nothing but a blockheaded misunderstanding of the Christian moral ideal.

341.

The origin of the ideal. The examination of the soil out of which it grows.

A. Starting out from those "aesthetic" mental states during which the world seems rounder, fuller, and *more perfect*: we have the pagan ideal with its dominating spirit of self-affirmation (*people give of their abundance*). The highest type: the *classical* ideal—regarded as an expression of the successful nature of *all* the more important instincts. In this classical ideal we find *the grand style* as the highest style. An expression of the "will to power" itself. The instinct which is most feared *dares to acknowledge itself*.

B. Starting out from the mental states in which the world seemed emptier, paler, and thinner, when "spiritualisation" and the absence of sensuality assume the rank of perfection, and when all that is brutal, animal, direct, and proximate is avoided

(*people calculate and select*): the "sage," "the angel"; priestliness = virginity = ignorance, are the physiological ideals of such idealists: the *anæmic* ideal. Under certain circumstances this anæmic ideal may be the ideal of such natures as *represent* paganism (thus Goethe sees his "saint" in Spinoza).

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C. Starting out from those mental states in which the world seemed more absurd, more evil, poorer, and more deceptive, an ideal cannot even be imagined or desired in it (*people deny and annihilate*); the projection of the ideal into the sphere of the anti-natural, anti-actual, anti-logical; the state of him who judges thus (the "impoverishment" of the world as a result of suffering: *people take, they no longer bestow*): the *anti-natural ideal*.

(The *Christian ideal* is a *transitional form* between the second and the third, now inclining more towards the former type, and anon inclining towards the latter.)

The three ideals: A. Either a *strengthening* of Life (*paganism*), or B. an *impoverishment* of Life (*anæmia*), or C. a *denial* of Life (*anti-naturalism*). The state of beatitude in A. is the feeling of extreme abundance; in B. it is reached by the most fastidious selectiveness; in C. it is the contempt and the destruction of Life.

342.

A. The *consistent* type understands that even evil must not be hated, must not be resisted, and that it is not allowable to make war against one's self; that it does not suffice merely to accept the pain which such behaviour brings in its train; that one lives entirely in positive feelings; that one takes the side of one's opponents in word and deed; that by means of a superfoetation of peaceful, kindly, conciliatory, helpful, and loving states, one impoverishes the soil of the other states, ... that one is in need of unremitting *practice*. What is achieved thereby?—The Buddhistic type, or the *perfect cow*.

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This point of view is possible only where no moral fanaticism prevails—that is to say, when evil is not hated on its own account, but because it opens the road to conditions which are painful (unrest, work, care, complications, dependence).

This is the Buddhistic point of view: there is no hatred of sin, the concept "sin," in fact, is entirely lacking.

B. The *inconsistent* type. War is waged against evil—there is a belief that war waged *for Goodness' sake* does not involve the same moral results or affect character in the same way as war generally does (and owing to which tendencies it is detested as *evil*). As a matter of fact, a war of this sort carried on against evil is much more profoundly pernicious than any sort of personal hostility; and generally, it is "the person" which reassumes, at least in fancy, the position of opponent (the devil, evil spirits, etc.). The attitude of hostile observation and spying in regard to everything which may be bad in us, or hail from a bad source, culminates in a most tormented and most anxious state of mind: thus "miracles," rewards, ecstasy, and transcendental solutions of the earth-riddle now became *desirable*. ... The Christian type: or the *perfect bigot*.

C. The *stoical* type. Firmness, self-control, imperturbability, peace in the form of the rigidity of a will long active—profound quiet, the defensive state, the fortress, the mistrust of war—firmness of principles; the unity of *knowledge* and *will*; great self-respect. The type of the anchorite. *The perfect blockhead*. [Pg 278]

343.

An ideal which is striving to prevail or to assert itself endeavours to further its purpose (a) by laying claim to a *spurious* origin; (b) by assuming a relationship between itself and the powerful ideals already existing; (c) by means of the thrill produced by mystery, as though an unquestionable power were manifesting itself; (d) by the slander of its opponents' ideals; (e) by a lying teaching of the advantages which follow in its wake, for instance: happiness, spiritual peace, general peace, or even the assistance of a mighty God, etc.—Contributions to the psychology of the idealists: Carlyle, Schiller, Michelet.

Supposing all the means of defence and protection, by means of which an ideal survives, are discovered, is it thereby *refuted*? It has merely availed itself of the means of which everything lives and grows—they are all "immoral."

My view: all the forces and instincts which are the source of life are lying beneath the *ban of morality*: morality is the life-denying instinct. Morality must be annihilated if life is to be emancipated.

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344.

To *avoid* knowing himself is the prudence of the idealist. The idealist: a creature who has reasons for remaining in the dark concerning himself, and who is also clever enough to remain in the dark concerning these reasons also.

345.

The tendency of moral evolution.—Every one's desire is that there should be no other teaching and valuation of things than those by means of which he himself succeeds. Thus the *fundamental tendency* of the *weak* and *mediocre* of all times, has been to *enfeeble the strong and to reduce them to the level of the weak*: their *chief weapon in this process* was the *moral principle*. The attitude of the strong towards the weak is branded as evil; the highest states of the strong become bad bywords.

The struggle of the many against the strong, of the ordinary against the extraordinary, of the weak against the strong: meets with one of its finest interruptions in the fact that the rare, the refined, the more exacting, present themselves as the weak, and repudiate the coarser weapons of power.

346.

(1) The so-called pure instinct for knowledge of all philosophers is dictated to them by their moral "truths," and is only seemingly independent.

(2) The "Moral Truths," "thus shall things be done," are mere states of consciousness of an instinct which has grown tired, "thus and thus are things done by us." The "ideal" is supposed to re-establish and strengthen an instinct; it flatters man to feel he can obey when he is only an automaton. [Pg 280]

347.

Morality as a means of seduction.—"Nature is good; for a wise and good God is its cause. Who, therefore, is responsible for the 'corruption of man'? Tyrants and seducers and the ruling classes are responsible—they must be wiped out": this is Rousseau's logic (compare with *Pascals* logic, which concludes by an appeal to original sin).

Refer also to *Luther's* logic, which is similar. In both cases a pretext is sought for the introduction of an insatiable lust of revenge as a *moral and religious* duty. The hatred directed against the ruling classes tries to *sanctify* itself ... (the "sinfulness of Israel" is the basis of the priest's powerful position).

Compare this with *Pauls* logic, which is similar. It is always under the cover of God's business that these reactions appear, under the cover of what is right, or of humanity, etc. In the case of *Christ* the rejoicings of the people appear as the cause of His crucifixion. It was an anti-priestly movement from the beginning. Even in the anti-Semitic movement we find the same trick: the opponent is overcome with moral condemnations, and those who attack him pose as *retributive Justice*.

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348.

The incidents of the fight: the fighter tries to transform his opponent into the *exact opposite* of himself—imaginatively, of course. He tries to believe in himself to such an extent that he may have the courage necessary for the "good Cause" (as if he were the *good Cause*); as if reason, taste, and virtue were being assailed by his opponents.... The belief of which he is most in need, as the strongest means of defence and attack, is *the belief in himself*, which, however, knows how to misinterpret itself as a belief in 1God. He never pictures the advantages and the uses of victory, but only understands victory for the sake of victory—for God's sake. Every small community (or individual), finding itself involved in a struggle, strives to convince itself of this: "*Good taste, good judgment, and virtue are ours.*" War urges people to this *exaggerated self-esteem*....

349.

Whatever kind of *eccentric ideal* one may have (whether as a "Christian," a "free-spirit," an "immoralist," or a German Imperialist), one should try to avoid insisting upon its being *the* ideal; for, by so doing, it is deprived of all its privileged nature. One should have an ideal as a distinction; one should not propagate it, and thus level one's self down to the rest of mankind.

How is it, that in spite of this obvious fact, the majority of idealists indulge in propaganda for their ideal, just as if they had no right to it unless the *majority* acquiesce therein?—For instance, all those plucky and insignificant girls behave in this way, who claim the right to study Latin and mathematics. What is it urges them to do this? I fear it is the instinct of the herd, and the terror of the herd: they fight for the "emancipation of woman," because they are best able to achieve their own private little distinction by fighting for it under the cover of a *charitable movement*, under the banner bearing the device "For others."

The *cleverness* of idealists consists in their persistently posing as the missionaries and "representatives" of an ideal: they thus "beautify" themselves in the eyes of those who still believe in disinterestedness and heroism. Whereas real heroism consists, *not* in fighting under the banner of self-sacrifice, submission, and disinterestedness, but in *not fighting at all*.... "I am thus; I will be thus—and you can go to the devil!"

350.

Every ideal assumes love, hate, reverence, and contempt. Either positive feeling is the *primum mobile*, or negative feeling is. *Hatred* and *contempt* are the *primum mobile* in all the ideals which proceed from resentment.

B. A Criticism of the "Good Man" of the Saint, etc.

351.

The "good man" Or, hemiplegia of virtue.—In the opinion of every strong and natural man, love and hate, gratitude and revenge, goodness and anger, affirmative and negative action, belong to each other. A man is good on condition that he knows how to be evil; a man is evil, because otherwise he would not know how to be good. Whence comes the morbidness and ideological unnaturalness which repudiates these compounds—which teaches a sort of one-sided efficiency as the highest of all things? Whence this hemiplegia of virtue, the invention of the good man? The object seems to be to make man amputate those instincts which enable him to be an enemy, to be harmful, to be angry, and to insist upon revenge.... This unnaturalness, then, corresponds to that dualistic concept of a wholly good and of a wholly bad creature (God, Spirit, Man); in the first are found all the positive, in the second all the negative forces, intentions, and states. This method of valuing thus believes itself to be "idealistic"; it never doubts that in its concept of the "good man," it has found the highest desideratum. When aspiring to its zenith it fancies a state in which all evil is wiped out, and in which only good creatures have actually remained over. It does not therefore regard the mutual dependence of the opposites good and evil as proved. On the contrary, the latter ought to vanish, and the former should remain. The first has a right to exist, the second ought not *to be with us at all*.... What, as a matter of fact, is the reason of this desire? In all ages, and

particularly in the Christian age, much labour has been spent in trying to reduce men to this one-sided activity: and even to-day, among those who have been deformed and weakened by the Church, people are not lacking who desire precisely the same thing with their "humanisation" generally, or with their "Will of God," or with their "Salvation of the Soul." The principal injunction behind all these things is, that man should no longer do anything evil, that he should under no circumstances be harmful or *desire* harm. The way to arrive at this state of affairs is to amputate all hostile tendencies, to suppress all the instincts of resentment, and to establish "spiritual peace" as a chronic disease.

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This attitude of mind, in which a certain type of man is bred, starts out with this absurd hypothesis: good and evil are postulated as realities which are in a state of mutual contradiction (not as complementary values, which they are), people are advised to take the side of the good, and it is insisted upon that a good man resists and forswears evil until every trace of it is uprooted—but *with this valuation Life is actually denied*, for in all its instincts Life has both yea and nay. But far from understanding these facts, this valuation dreams rather of returning to the wholeness, oneness, and strengthfulness of Life: it actually believes that a state of blessedness will be reached when the inner anarchy and state of unrest which result from these opposed impulses is brought to an end.—It is possible that no more dangerous ideology, no greater mischief *in the science of psychology*, has ever yet existed, as this will to good: the most repugnant type of man has been reared, the man who is *not free*, the bigot; it was taught that only in the form of a bigot could one tread the path which leads to God, and that only a bigot's life could be a godly life.

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And even here, Life is still in the right—Life that knows not how to separate Yea from Nay: what is the good of declaring with all one's might that war is an evil, that one must harm no one, that one must not act negatively? One is still waging a war even in this, it is impossible to do otherwise! The good man who has renounced all evil, and who is afflicted according to his desire with the hemiplegia of virtue, does not therefore cease from waging war, or from making enemies, or from saying "nay" and doing "nay." The Christian, for instance, hates "sin"—and what on earth is there which he does not call "sin"! It is precisely because of his belief in a moral antagonism between good and evil, that the world for him has grown so full of hatefulness and things that must be combated eternally. The "good man" sees himself surrounded by evil, and, thanks to the continual onslaughts of the latter, his eye grows more keen, and in the end discovers traces of evil in every one of his acts. And thus he ultimately arrives at the conclusion, which to him is quite logical, that Nature is evil, that man is corrupted, and that being good is an act of grace (that is to say, it is impossible to man when he stands alone). In short: *he denies Life*, he sees how "good," as the highest value, *condemns* Life.... And thus his ideology concerning good and evil ought to strike him as refuted. But one cannot refute a disease. Therefore he is obliged to conceive *another* life!...

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Power, whether in the hands of a god or of a man, is always understood to consist in the ability to *harm* as well as to *help*. This is the case with the Arabs and with the Hebrews, in fact with all strong and well-constituted races.

The dualistic separation of the two powers is fatal.... In this way morality becomes the poisoner of life.

353.

A criticism of the good man.—Honesty, dignity, dutifulness, justice, humanity, loyalty, uprightness, clean conscience—is it really supposed that, by means of these fine-sounding words, the qualities they stand for are approved and affirmed for their own sake? Or is it this, that qualities and states indifferent in themselves have merely been looked at in a light which lends them some value? Does the worth of these qualities lie in themselves, or in the use and advantages to which they lead (or to which they seem to lead, to which they are expected to lead)?

I naturally do not wish to imply that there is any opposition between the *ego* and the *alter* in the judgment: the question is, whether it is the *results* of these qualities, either in regard to him who possesses them or in regard to environment, society, "humanity," which lend them their value; or whether they have a value in themselves.... In other words: is it *utility* which bids men condemn, combat, and deny the opposite qualities (duplicity, falseness, perversity, lack of self-confidence, inhumanity)? Is the essence of such qualities condemned, or only their consequences? In other words: were it *desirable* that there should exist no men at all possessed of such qualities? *In any case, this is believed....* But here lies the error, the shortsightedness, the monocularity of *narrow egoism*.

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Expressed otherwise: would it be desirable to create circumstances in which the whole advantage would be on the side of the just—so that all those with opposite natures and instincts would be discouraged and would slowly become extinct?

At bottom, this is a question of taste and of *æsthetics*: should we desire the most honourable types of men—that is to say, the greatest bores—alone to subsist? the rectangular, the virtuous, the upright, the good-natured, the straightforward, and the "blockheads"?

If one can imagine the total suppression of the huge number constituting the "others," even the just man himself ceases from having a right to exist,—he is, in fact, no longer necessary,—and in this way it is seen that coarse utility alone could have elevated such an *insufferable* virtue to a place of honour.

Desirability may lie precisely on the other side. It might be better to create conditions in which the "just man" would be reduced to the humble position of a "useful instrument"—an "ideal gregarious animal," or at best a herdsman: in short, conditions in which he would no longer stand in the highest sphere, which requires *other qualities*.

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354.

The "good man" as a tyrant—Mankind has always repeated the same error: it has always transformed a mere vital measure into the *measure* and standard of life;—instead of seeking the standard in the highest ascent of life, in the problem of growth and exhaustion, it takes the *preservative measures* of a very definite kind of life, and uses them to exclude all other kinds of life, and even to criticise Life itself and to select from among its forms. That is to say, man ultimately forgets that measures are a means to an end, and gets to like them for themselves: they take the place of a goal in his mind, and even become the standard of goals to him—that is to say, *a given species of man* regards his means of existence as the only legitimate means, as the means which ought to be imposed upon all, as "truth," "goodness," "perfection": the given species, in fact, begins to *tyrannise*. ... It is a *form of faith*, of instinct, when a certain species of man does not perceive that his kind has been conditioned, when he does not understand his relation to other species. At any rate, any species of men (a people or a race) seems to be doomed as soon as it becomes tolerant, grants equal rights, and no longer desires to be master.

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355.

"All good people are weak: they are good because they are not strong enough to be evil," said the Latuka chieftain Comorro to Baker.

"Disasters are not to the faint-hearted," is a Russian proverb.

356.

Modest, industrious, benevolent, and temperate: thus you would that men were?—that *good men* were? But such men I can only conceive as slaves, the slaves of the future.

357.

The metamorphoses of slavery; its disguise in the cloak of religion; its transfiguration through morality.

358.

The ideal slave (the "good man").—He who cannot regard himself as a "purpose," and who cannot give himself any aim whatsoever, instinctively honours the morality of *unselfishness*. Everything urges him to this morality: his prudence, his experience, and his vanity. And even faith is a form of self-denial.

Atavism: delightful feeling, to be able to obey unconditionally for once.

Industry, modesty, benevolence, temperance, are just so many *obstacles* in the way of *sovereign sentiments*, of great *ingenuity*, of an heroic purpose, of noble existence for one's self. [Pg 290]

It is not a question of *going ahead* (to that end all that is required is to be at best a herdsman, that is to say, the prime need of the herd), it is rather a matter of *getting along alone*, of *being able to be another*.

359.

We must realise *all* that has been accumulated as the result of the highest moral *idealism*: how almost *all other values* have crystallised round it. This shows that it has been desired for *a very long time* and with the *strongest passions*—and that it has not yet been attained: otherwise it would have *disappointed* everybody (that is to say, it would have been followed by a more moderate valuation).

The *saint* as the *most powerful type* of man: *this* ideal it is which has elevated the value of moral perfection so high. One would think that the whole of science had been engaged in proving that the *moral* man is the most *powerful* and most godly. —The conquest of the senses and the passions—everything inspired *terror*;—the unnatural seemed to the spectators to be *supernatural* and *transcendental*....

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360.

Francis of Assisi: amorous and popular, a poet who combats the order of rank among souls, in favour of the lowest. The denial of spiritual hierarchy—"all alike before God."

Popular ideals: the good man, the unselfish man, the saint, the sage, the just man. O Marcus Aurelius!

361.

I have declared war against the anæmic Christian ideal (together with what is closely / related to it), not because I want to annihilate it, but only to put an end to its *tyranny* and clear the way for other *ideals*, for *more robust* ideals.... The *continuance* of the Christian ideal belongs to the most desirable of desiderata: if only for the sake of the ideals which wish to take their stand beside it and perhaps above it—they must have opponents, and strong ones too, in order to grow *strong* themselves. That is why we immoralists require the *power of morality*, our instinct of self-preservation insists upon our opponents maintaining their strength—all it requires is to *become master of them*.

362.

Egoism and its problem! The Christian gloominess of La Rochefoucauld, who saw egoism in everything, and imagined that he had therefore *reduced* the worth of things and virtues! In opposition to him, I first of all tried to show that nothing else *could* exist save egoism,—that in those men whose *ego* is weak and thin, the power to love also grows weak,—that the greatest lovers are such owing to the strength of their *ego*,—that love is an expression of egoism, etc. As a matter of fact, the false valuation aims at the interest of those who find it useful, whom it helps—in fact, the herd; it fosters a pessimistic mistrust towards the basis of Life; it would fain undermine the most glorious and most well-constituted men (out of fear); it would assist the lowly to have the upper hand of their conquerors; it is the cause of universal dishonesty, especially in the most useful type of men. [Pg 292]

363.

Man is an indifferent egoist: even the cleverest regards his habits as more important than his advantage.

364.

Egoism! But no one has yet asked: *what* is the *ego* like? Everybody is rather inclined to see all *egos* alike. This is the result of the slave theory, of *universal suffrage*, and of "equality."

365.

The behaviour of a higher man is the result of a very complex set of motives: any word such as "pity" *betrays* nothing of this complexity. The most important factor is the feeling, "who am I? who is the other relative to me?"—Thus the valuing spirit is continually active. [Pg 293]

366.

To think that the history of all moral phenomena may be simplified, as Schopenhauer thought,—that is to say, that *pity* is to be found at the root of every moral impulse that has ever existed hitherto,—is to be guilty of a degree of nonsense and ingenuousness worthy only of a thinker who is devoid of all historical instincts and who has miraculously succeeded in evading the strong schooling in history which the Germans, from Herder to Hegel, have undergone.

367.

My "pity."—This is a feeling for which I can find no adequate term: I feel it when I am in the presence of any waste of precious capabilities, as, for instance, when I contemplate Luther: what power and what tasteless problems fit for back-woodsmen! (At a time when the brave and light-hearted scepticism of a Montaigne

was already possible in France!) Or when I see some one standing below where he might have stood, thanks to the development of a set of perfectly senseless accidents. Or even when, with the thought of man's destiny in my mind, I contemplate with horror and contempt the whole system of modern European politics, which is creating the circumstances and weaving the fabric of the *whole* future of mankind. Yes, to what could not "mankind" attain, if——! This is my "pity"; despite the fact that no sufferer yet exists with whom I sympathise in this way. [Pg 294]

368.

Pity is a waste of feeling, a moral parasite which is injurious to the health, "it cannot possibly be our duty to increase the evil in the world." If one does good merely out of pity, it is one's self and not one's neighbour that one is succouring. Pity does not depend upon maxims, but upon emotions. The suffering we see infects us; pity is an infection.

369.

There is no such thing as egoism which keeps within its bounds and does not exceed them—consequently, the "allowable," the "morally indifferent" egoism of which some people speak, does not exist at all.

"One is continually promoting the interests of one's 'ego' at the cost of other people "; "Living consists in living at the cost of others"—he who has not grasped this fact, has not taken the first step towards truth to himself.

370.

The "subject" is a piece of fiction: the *ego* of which every one speaks when he blames egoism, does not exist at all.

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371.

Our "ego"—which is *not* one with the unitary controlling force of our beings!—is really only an imagined synthesis; therefore there can *be* no "egoistic" actions.

372.

Since all instincts are unintelligent, utility cannot represent a standpoint as far as they are concerned. Every instinct, when it is active, sacrifices strength and other instincts into the bargain: in the end it is stemmed, otherwise it would be the end of everything owing to the waste it would bring about. Thus: that which is "unegoistic," self-sacrificing, and imprudent is nothing in particular—it is common to all the instincts; they do not consider the welfare of the whole *ego* (*because they simply do not think!*), they act counter to our interests, against the *ego*: and often *for* the *ego*—innocent in both cases!

The origin of moral values.—Selfishness has as much value as the physiological value of him who possesses it. Each individual represents the whole course of Evolution, and he is not, as morals teach, something that begins at his birth. If he represent the *ascent* of the line of mankind, his value is, in fact, very great; and the concern about his maintenance and the promoting of his growth may even be extreme. (It is the concern about the promise of the future in him which gives the well-constituted individual such an extraordinary right to egoism.) If he represent *descending* development, decay, chronic sickening, he has little worth: and the greatest fairness would have him take as little room, strength, and sunshine as possible from the well-constituted. In this case society's duty is to *suppress egoism* (for the latter may sometimes manifest itself in an absurd, morbid, and seditious manner): whether it be a question of the decline and pining away of single individuals or of whole classes of mankind. A morality and a religion of "love," the *curbing* of the self-affirming spirit, and a doctrine encouraging patience, resignation, helpfulness, and co-operation in word and deed may be of the highest value within the confines of such classes, even in the eyes of their rulers: for it restrains the feelings of rivalry, of resentment, and of envy,—feelings which are only too natural in the bungled and the botched,—and it even deifies them under the ideal of humility, of obedience, of slave-life, of being ruled, of poverty, of illness, and of lowliness. This explains why the ruling classes (or races) and individuals of all ages have always upheld the cult of unselfishness, the gospel of the lowly and of "God on the Cross."

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The preponderance of an altruistic way of valuing is the result of a consciousness of the fact that one is bungled and botched. Upon examination, this point of view turns out to be: "I am not worth much," simply a psychological valuation; more plainly still: it is the feeling of impotence, of the lack of the great self-asserting impulses of power (in muscles, nerves, and ganglia). This valuation gets translated, according to the particular culture of these classes, into a moral or religious principle (the pre-eminence of religious or moral precepts is always a sign of low culture): it tries to justify itself in spheres whence, as far as it is concerned, the notion "value" hails. The interpretation by means of which the Christian sinner tries to understand himself, is an attempt at justifying his lack of power and of self-confidence: he prefers to feel himself a sinner rather than feel bad for nothing: it is in itself a symptom of decay when interpretations of this sort are used at all. In some cases the bungled and the botched do not look for the reason of their unfortunate condition in their own guilt (as the Christian does), but in society: when, however, the Socialist, the Anarchist, and the Nihilist are conscious that their existence is something for which some one must be *guilty*, they are very closely related to the Christian, who also believes that he can more easily endure his ill ease and his wretched constitution when he has found some one whom he can hold *responsible* for it. The instinct of *revenge* and *resentment* appears in both cases here as a means of enduring life, as a self-preservative measure, as is also the favour shown to *altruistic* theory and practice. The *hatred of egoism*, whether it be one's own (as in the case of the Christian), or another's (as in the case of the Socialists),

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thus appears as a valuation reached under the predominance of revenge; and also as an act of prudence on the part of the preservative instinct of the suffering, in the form of an increase in their feelings of co-operation and unity.... At bottom, as I have already suggested, the discharge of resentment which takes place in the act of judging, rejecting, and punishing egoism (one's own or that of others) is still a self-preservative measure on the part of the bungled and the botched. In short: the cult of altruism is merely a particular form of egoism, which regularly appears under certain definite physiological circumstances.

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When the Socialist, with righteous indignation, cries for "justice," "rights," "equal rights," it only shows that he is oppressed by his inadequate culture, and is unable to understand why he suffers: he also finds pleasure in crying;—if he were more at ease he would take jolly good care not to cry in that way: in that case he would seek his pleasure elsewhere. The same holds good of the Christian: he curses, condemns, and slanders the "world"—and does not even except himself. But that is no reason for taking him seriously. In both cases we are in the presence of invalids who feel better for crying, and who find relief in slander.

374.

Every society has a tendency to reduce its opponents to *caricatures*,—at least in its own imagination,—as also to starve them. As an example of this sort of caricature we have our "*criminal*." In the midst of the Roman and aristocratic order of values, the *Jew* was reduced to a caricature. Among artists, "Mrs. Grundy and the bourgeois" become caricatures; while among pious people it is the heretics, and among aristocrats, the plebeian. Among immoralists it is the moralist. Plato, for instance, in *my* books becomes a caricature.

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375.

All the instincts and forces which morality praises, seem to me to be essentially the same as those which it slanders and rejects: for instance, justice as will to power, will to truth as a means in the service of the will to power.

376.

The *turning of man's nature inwards*. The process of turning a nature inwards arises when, owing to the establishment of peace and society, powerful instincts are prevented from venting themselves outwardly, and strive to survive harmlessly inside in conjunction with the imagination. The need of hostility, cruelty, revenge, and violence is reverted, "it steps backwards"; in the thirst for knowledge there lurks both the lust of gain and of conquest; in the artist, the powers of dissimulation and falsehood find their scope; the instincts are thus transformed into demons with whom a fight takes place, etc.

377.

Falsity.—Every *sovereign instinct* makes the others its instruments, its retainers and its sycophants: it never allows itself to be called by its more hateful name: and it brooks no terms of praise in which it cannot *indirectly* find its share. Around every sovereign instinct all praise and blame in general crystallises into a rigorous form of ceremonial and etiquette. This is *one* of the causes of falsity.

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Every instinct which aspires to dominion, but which finds itself under a yoke, requisitions all the most beautiful names and the *most generally accepted* values to strengthen it and to support its self-esteem, and this explains why *as a rule* it dares to come forward under the name of the "master" it is combating and from whom it would be free (for instance, under the domination of Christian values, the desires of the flesh and of power act in this way). This is the *other* cause of falsity.

In both cases *complete ingenuousness* reigns: the falseness *never* even occurs to the mind of those concerned. It is the sign of a *broken* instinct when man sees the motive force and its "expression" ("the mask") as separate things—it is a sign of inner contradiction and is much less formidable. Absolute *innocence* in bearing, word, and passion, a "good conscience" in falseness, and the certainty wherewith all the grandest and most pompous words and attitudes are appropriated—all these things are necessary for victory.

In the *other case*: that is to say, when *extreme clearsightedness* is present, the genius of the *actor* is needful as well as tremendous discipline in self-control, if victory is to be achieved. That is why priests are the cleverest and *most conscious* hypocrites; and then come princes, in whom their position in life and their antecedents account for a certain histrionic gift. Society men and diplomatists come third, and women fourth.

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The fundamental thought: Falsity seems so deep, so many-sided, and the *will* is directed so inexorably against perfect self-knowledge and accurate self-classification, that one is *very probably right in supposing that Truth and the will to truth* are perhaps something quite different and only *disguises*. (The need of *faith* is the greatest obstacle in the way of truthfulness.)

378.

"Thou shalt not tell a falsehood": people insist upon truthfulness. But the acknowledgment of facts (the refusal to allow one's self to be lied to) has always been greatest with liars: they actually recognised the reality of this popular "truthfulness." There is too much or too little being said continually: to insist upon people's *exposing themselves* with every word they say, is a piece of naïveté.

People say what they think, they are "truthful"; but *only under certain circumstances*: that is to say, provided they be *understood (inter pares)*, and understood with good will into the bargain (*once more inter pares*). One conceals one's self in the presence of the *unfamiliar*: and he who would attain to something, says what he would fain have people think about him, but *not* what he thinks. ("The powerful man is always a liar.")**

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379.

The great counterfeit coinage of Nihilism concealed beneath an artful abuse of moral values:—

(a) Love regarded as self-effacement; as also pity.

(b) The *most impersonal intellect* ("the philosopher") can know the *truth*, "the true essence and nature of things."

(c) Genius, *great men* are *great*, because they do not strive to further their own interests: the *value* of man *increases* in proportion as he effaces himself.

(d) Art as the work of the "*pure free-willed subject*"; misunderstanding of "objectivity."

(e) Happiness as the object of life: *virtue* as a means to an end.

The pessimistic condemnation of life by Schopenhauer is a *moral* one. Transference of the gregarious standards into the realm of metaphysics.

The "individual" lacks sense, he must therefore have his origin in "the thing in itself" (and the significance of his existence must be shown to be "error"); parents are only an "accidental cause."—The mistake on the part of science in considering the individual as the result of all past life instead of the epitome of all past life, is now becoming known.

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380.

1. Systematic *falsification of history*, so that it may present a proof of the moral valuation:

(a) The decline of a people and corruption. (b) The rise of a people and virtue. (c) The zenith of a people ("its culture") regarded as the result of high moral excellence.

2. Systematic falsification of *great men*, *great creators*, and *great periods*. The desire is to make *faith* that which distinguishes great men: whereas carelessness in this respect, scepticism, "immorality," the right to repudiate a belief, belongs to greatness (Cæsar, Frederick the Great, Napoleon; but also Homer, Aristophanes, Leonardo, Goethe). The principal fact—their "free will"—is always suppressed.

381.

A great *lie* in history; as if the *corruption of the Church were the cause* of the Reformation! This was only the pretext and self-deception of the agitators—very strong needs were making themselves felt, the brutality of which sorely required a spiritual dressing.

382.

Schopenhauer declared high intellectuality to be the *emancipation* from the will: he did not wish to recognise the freedom from moral prejudices which is coincident with the emancipation of a great mind; he refused to see what is the typical

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immorality of genius; he artfully contrived to set up the only moral value he honoured—self-effacement, as the one *condition* of highest intellectual activity: "objective" contemplation. "Truth," even in art, only manifests itself after the withdrawal of the *will*....

Through all moral idiosyncrasies I see a *fundamentally different valuation*. Such absurd distinctions as "genius" and the world of will, of morality and immorality, *I know nothing about at all*. The moral is a lower kind of animal than the immoral, he is also weaker; indeed—he is a type in regard to morality, but he is not a type of his own. He is a copy; at the best, a good copy—the standard of his worth lies *without* him. I value a man according to the *quantum of power and fullness of his will*: not according to the enfeeblement and moribund state thereof. I consider that a philosophy which *teaches* the denial of will is both defamatory and slanderous.... I test the *power* of a *will* according to the amount of resistance it can offer and the amount of pain and torture it can endure and know how to turn to its own advantage; I do not point to the evil and pain of existence with the finger of reproach, but rather entertain the hope that life may one day be more evil and more full of suffering than it has ever been.

The zenith of intellectuality, according to Schopenhauer, was to arrive at the knowledge that all is to no purpose—in short, to recognise what the good man already *does* instinctively.... He denies that there can be higher states of intellectuality—he regards his view as a *non plus ultra*.... Here intellectuality is placed much lower than goodness; its highest value (as art, for instance) would be to lead up to, and to advise the adoption of, morality, the absolute predominance of *moral values*.

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Next to Schopenhauer I will now characterise *Kant*: there was nothing Greek in Kant; he was quite anti-historical (cf. his attitude in regard to the French Revolution) and a moral fanatic (see Goethe's words concerning the radically evil element in human nature^[8]). *Saintliness* also lurked somewhere in his soul.... I require a criticism of the saintly type.

Hegel's value: "Passion."

Herbert Spencer's tea-grocer's philosophy: total absence of an ideal save that of the mediocre man.

Fundamental instinct of all philosophers, historians, and psychologists: everything of *value* in mankind, art, history, science, religion, and technology must be shown to be *morally valuable* and *morally conditioned*, in its aim, means, and result. Everything is seen in the light of this highest value; for instance, Rousseau's question concerning civilisation, "Will it make man grow better?"—a funny question, for the reverse is *obvious*, and is a fact which speaks *in favour* of civilisation.

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[8] TRANSLATOR'S NOTE.—This is doubtless a reference to a passage in a letter written by Goethe to Herder, on 7th June 1793, from the camp at Marienborn, near Mainz, in which the following words occur:—"Dagegen hat aber auch Kant seinen philosophischen Mantel, nachdem er ein langes Menschenleben gebraucht hat, ihn von mancherlei sudelhaften Vorurteilen

zu reinigen, freventlich mit dem Schandfleck des radikalen Bösen beschlabbert, damit doch auch Christen herbeigelockt werden den Saum zu küssen?—"Kant, on the other hand, after he had tried throughout his life to keep his philosophical cloak unsoiled by foul prejudices, wantonly dirtied it in the end with the disreputable stain of the 'radical evil' in human nature, in order that Christians too might be lured into kissing its hem.") From this passage it will be seen how Goethe had anticipated Nietzsche's view of Kant; namely, that he was a Christian in disguise.

383.

Religious morality.—Passion, great desire; the passion for power, love, revenge, and property: the moralists wish to uproot and exterminate all these things, and "purify" the soul by driving them out of it.

The argument is: the passions often lead to disaster—therefore, they are evil and ought to be condemned. Man must wring himself free from them, otherwise he cannot be a *good* man....

This is of the same nature as: "If thy right eye offend thee, pluck it out." In this particular case when, with that "bucolic simplicity," the Founder of Christianity recommended a certain practice to His disciples, in the event of sexual excitement, the result would not be only the loss of a particular member, but the actual castration of the whole of the man's character.... And the same applies to the moral mania, which, instead of insisting upon the control of the passions, sues for their extirpation. Its conclusion always is: only the emasculated man is a good man. [Pg 307]

Instead of making use of and of *economising* the great sources of passion, those torrents of the soul which are often so dangerous, overwhelming, and impetuous, morality—this most shortsighted and most corrupted of mental attitudes—would fain make them *dry up*.

384.

Conquest over the passions?—No, not if this is to mean their enfeeblement and annihilation. *They must be enlisted in our service:* and to this end it may be necessary to tyrannise them a good deal (not as individuals, but as communities, races, etc.). At length we should trust them enough to restore their freedom to them: they love us like good servants, and willingly go wherever our best interests lie.

385.

Intolerance on the part of morality is a sign of man's *weakness*: he is frightened of his own "immorality," he must *deny* his strongest *instincts*, because he does not yet know how to use them. Thus the most fruitful quarters of the globe remain uncultivated longest: the power is lacking that might become master here....

386.

There are some very simple peoples and men who believe that continuous fine weather would be a desirable thing; they still believe to-day in *rebus moralibus*, that the "good man" alone and nothing else than the "good man" is to be desired, and that the ultimate end of man's evolution will be that only the good man will remain on earth (and that it is only to that end that all efforts should be directed). This is in the highest degree an *uneconomical* thought; as we have already suggested, it is the very acme of simplicity, and it is nothing more than the expression of the *agreeableness* which the "good man" creates (he gives rise to no fear, he permits of relaxation, he gives what one is able to take).

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With a more educated eye one learns to desire exactly the reverse—that is to say, an ever greater *dominion of evil*, man's gradual emancipation from the narrow and aggravating bonds of morality, the growth of power around the greatest forces of Nature, and the ability to enlist the passions in one's service.

387.

The whole idea of the hierarchy of the *passions*: as if the only right and normal thing were to be led by *reason*—whereas the passions are abnormal, dangerous, half-animal, and moreover, in so far as their end is concerned, nothing more than *desires for pleasure*....

Passion is deprived of its dignity (1) as if it only manifested itself in an unseemly way and were not necessary and always the *motive force*, (2) inasmuch as it is supposed to aim at no high purpose—merely at pleasure....

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The misinterpretation of passion and *reason*, as if the latter were an independent entity, and not a state of relationship between all the various passions and desires; and as though every passion did not possess its quantum of reason....

388.

How it was that, under the pressure of the dominion of an ascetic and *self-effacing morality*, it was precisely the passions—love, goodness, pity, even justice, generosity, and heroism, which were necessarily misunderstood?

It is the *richness of a personality*, the fullness of it, its power to flow over and to bestow, its instinctive feeling of ease, and its affirmative attitude towards itself, that creates great love and great sacrifices: these passions proceed from strong and godlike personalism as surely as do the desire to be master, to obtrude, and the inner certainty that one has a right to everything. The *opposite* views, according to the most accepted notions, are indeed common views; and if one does not stand firmly and bravely on one's legs, one has nothing to give, and it is perfectly useless to stretch out one's hand either to protect or to support others....

How was it possible to *transform* these instincts to such an extent that man could feel that to be of value which is directed against himself, so that he could sacrifice

himself for another self! O the psychological baseness and falseness which hitherto has laid down the law in the Church and in Church-infected philosophy! [Pg 310]

If man is thoroughly sinful, then all he can do is to hate himself. As a matter of fact, he ought not to regard even his fellows otherwise than he does himself; the love of man requires a justification, and it is found in the fact that *God commanded it*.—From this it follows that all the natural instincts of man (to love, etc.) appear to him to be, in themselves, prohibited; and that he re-acquires a right to them only after having *denied* them as an obedient worshipper of God. ... Pascal, the admirable *logician* of Christianity, *went as far as this!* let any one examine his relations to his sister. "Not to make one's self loved," seemed Christian to him.

389.

Let us consider how dearly a moral canon such as this ("an ideal") makes us pay. (Its enemies are—well? The "egoists.")

The melancholy astuteness of self-abasement in Europe (Pascal, La Rochefoucauld)—inner enfeeblement, discouragement, and self-consumption of the non-gregarious man.

The perpetual process of laying stress upon mediocre qualities as being the most valuable (modesty in rank and file, Nature converted into an instrument).

Pangs of conscience associated with all that is self-glorifying and original: thus follows the unhappiness—the *gloominess* of the world from the standpoint of stronger and better-constituted men! [Pg 311]

Gregarious consciousness and timorousness transferred to philosophy and religion.

Let us leave the psychological impossibility of a purely unselfish action out of consideration!

390.

My ultimate conclusion is, that the *real* man represents a much higher value than the "desirable" man of any ideal that has ever existed hitherto; that all "desiderata" in regard to mankind have been absurd and dangerous dissipations by means of which a particular kind of man has sought to establish *his* measures of preservation and of growth as a law for all; that every "desideratum" of this kind which has been made to dominate has *reduced* man's worth, his strength, and his trust in the future; that the indigence and mediocre intellectuality of man becomes most apparent, even to-day, when he reveals a *desire*; that man's ability to fix values has hitherto been developed too inadequately to do justice to the actual, not merely to the "desirable," *worth of man*; that, up to the present, ideals have really been the power which has most slandered man and power, the poisonous fumes which have hung over reality, and which have *seduced men to yearn for nonentity*....

391.

The standard *according* to which the value of moral valuations is to be determined.

The fundamental fact *that has been overlooked*: The contradiction between "becoming more moral" and the elevation and the strengthening of the type man.

Homo natura: The "will to power."

392.

Moral values regarded as *values of appearance* and compared with *physiological* values.

393.

Reflecting upon generalities is always retrograde: the last of the "desiderata" concerning men, for instance, have never been regarded as problems by philosophers. They always postulate the "*improvement*" of man, quite guilelessly, as though by means of some intuition they had been helped over the note of interrogation following the question, *why* necessarily "*improve!*" To what extent is it *desirable* that man should be more *virtuous*, or more *intelligent*, or *happier*? Granting that nobody yet *knows* the "wherefore?" of mankind, all such desiderata have no sense whatever; and if one aspires to one of them—who knows?—perhaps one is frustrating the other. Is an increase of virtue compatible with an increase of intelligence and insight? *Dubito*: only too often shall I have occasion to show that the reverse is true. Has virtue, as an end, in the strict sense of the word, not always been opposed to happiness hitherto? And again, does it not require misfortune, abstinence, and self-castigation as a necessary means? And if the aim were to arrive at the *highest insight*, would it not therefore be necessary to renounce all hope of an increase in happiness, and to choose danger, adventure, mistrust, and seduction as a road to enlightenment?... And suppose one will have happiness; maybe one should join the ranks of the "poor in spirit."

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394.

The wholesale deception and fraud of so-called *moral improvement*.

We do not believe that one man can be another if he is not that other already—that is to say, if he is not, as often happens, an accretion of personalities or at least of parts of persons. In this case it is possible to draw another set of actions from him into the foreground, and to drive back "the older man." ... The man's aspect is altered, but *not* his actual nature.... It is but the merest *factum brutum* that any one should cease from performing certain actions, and the fact allows of the most varied interpretations. Neither does it always follow therefrom that the habit of performing a certain action is entirely arrested, nor that the reasons for that action

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are dissipated. He whose destiny and abilities make him a criminal never unlearns anything, but is continually adding to his store of knowledge: and long abstinence acts as a sort of tonic on his talent.... Certainly, as far as society is concerned, the only interesting fact is that some one has ceased from performing certain actions; and to this end society will often raise a man out of those circumstances which make him *able* to perform those actions: this is obviously a wiser course than that of trying to break his destiny and his particular nature. The Church,—which has done nothing except to take the place of, and to appropriate, the philosophic treasures of antiquity,—starting out from another standpoint and wishing to secure a "soul" or the "salvation" of a soul, believes in the expiatory power of punishment, as also in the obliterating power of forgiveness: both of which supposed processes are deceptions due to religious prejudice—punishment expiates nothing, forgiveness obliterates nothing; what is done cannot be undone. Because some one forgets something it by no means proves that something has been wiped out.... An action leads to certain consequences, both among men and away from men, and it matters not whether it has met with punishment, or whether it has been "expiated," "forgiven," or "obliterated," it matters not even if the Church meanwhile canonises the man who performed it. The Church believes in things that do not exist, it believes in "Souls"; it believes in "influences" that do not exist—in divine influences; it believes in states that do not exist, in sin, redemption, and spiritual salvation: in all things it stops at the surface and is satisfied with signs, attitudes, words, to which it lends an arbitrary interpretation. It possesses a method of counterfeit psychology which is thought out quite systematically.

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395.

"Illness makes men better," this famous assumption which is to be met with in all ages, and in the mouth of the wizard quite as often as in the mouth and maw of the people, really makes one ponder. In view of discovering whether there is any truth in it, one might be allowed to ask whether there is not perhaps a fundamental relationship between morality and illness? Regarded as a whole, could not the "improvement of mankind"—that is to say, the unquestionable softening, humanising, and taming which the European has undergone within the last two centuries—be regarded as the result of a long course of secret and ghastly suffering, failure, abstinence, and grief? Has illness made "Europeans" "better"? Or, put into other words, is not our modern soft-hearted European morality, which could be likened to that of the Chinese, perhaps an expression of physiological *deterioration*?... It cannot be denied, for instance, that wherever history shows us "man" in a state of particular glory and power, his type is always dangerous, impetuous, and boisterous, and cares little for humanity; and perhaps, in those cases in which *it seems otherwise*, all that was required was the courage or subtlety to see sufficiently below the surface in psychological matters, in order even in them to discover the general proposition: "the more healthy, strong, rich, fruitful, and enterprising a man may feel, the more immoral he will be as well." A terrible thought, to which one should on no account give way. Provided, however, that one take a few steps forward with this thought, how wondrous does the future then

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appear! What will then be paid for more dearly on earth, than precisely this very thing which we are all trying to promote, by all means in our power—the humanising, the improving, and the increased "civilisation" of man? Nothing would then be more expensive than virtue: for by means of it the world would ultimately be turned into a hospital: and the last conclusion of wisdom would be, "everybody must be everybody else's nurse." Then we should certainly have attained to the "Peace on earth," so long desired! But how little "joy we should find in each other's company"! How little beauty, wanton spirits, daring, and danger! So few "actions" which would make life on earth worth living! Ah! and no longer any "deeds"! But have not all the *great* things and deeds which have remained fresh in the memory of men, and which have not been destroyed by time, been *immoral* in the deepest sense of the word?...

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396.

The priests—and with them the half-priests or philosophers of all ages—have always called that doctrine true, the educating influence of which was a benevolent one or at least seemed so—that is to say, tended to "improve." In this way they resemble an ingenuous plebeian empiric and miracle-worker who, because he had tried a certain poison as a cure, declared it to be no poison. "By their fruits ye shall know them"—that is to say, "by our truths." This has been the reasoning of priests until this day. They have squandered their sagacity, with results that have been sufficiently fatal, in order to make the "proof of power" (or the proof "by the fruits ") pre-eminent and even supreme arbiter over all other forms of proof. "That which makes good must be good; that which is good cannot lie"—these are their inexorable conclusions—"that which bears good fruit must consequently be true; there is no other criterion of truth." ...

But to the extent to which "improving" acts as an argument, deteriorating must also act as a refutation. The error can be shown to be an error, by examining the lives of those who represent it: a false step, a vice can refute.... This indecent form of opposition, which comes from below and behind—the doglike kind of attack, has not died out either. Priests, as psychologists, never discovered anything more interesting than spying out the secret vices of their adversaries—they prove Christianity by looking about for the world's filth. They apply this principle more particularly to the greatest on earth, to the geniuses: readers will remember how Goethe has been attacked on every conceivable occasion in Germany (Klopstock and Herder were among the first to give a "good example" in this respect—birds of a feather flock together).

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397.

One must be very immoral in order to *make people moral by deeds*. The moralist's means are the most terrible that have ever been used; he who has not the courage to be an immoralist in deeds may be fit for anything else, but not for the duties of a moralist.

Morality is a menagerie; it assumes that iron bars may be more useful than freedom, even for the creatures it imprisons; it also assumes that there are animal-tamers about who do not shrink from terrible means, and who are acquainted with the use of red-hot iron. This terrible species, which enters into a struggle with the wild animal, is called "priests."

Man, incarcerated in an iron cage of errors, has become a caricature of man; he is sick, emaciated, ill-disposed towards himself, filled with a loathing of the impulses of life, filled with a mistrust of all that is beautiful and happy in life—in fact, he is a wandering monument of misery. How shall we ever succeed in vindicating this phenomenon—this artificial, arbitrary, and *recent* miscarriage—the sinner—which the priests have bred on their territory?

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In order to think fairly of morality, we must put two *biological* notions in its place: the *taming* of the wild beasts, and the *rearing of a particular species*.

The priests of all ages have always pretended that they wished to "*improve*" ... But we, of another persuasion, would laugh if a lion-tamer ever wished to speak to us of his "*improved*" animals. As a rule, the taming of a beast is only achieved by deteriorating it: even the moral man is not a better man; he is rather a weaker member of his species. But he is less harmful....

398.

What I want to make clear, with all the means in my power, is:—

(a) That there is no worse confusion than that which confounds *rearing* and *taming*: and these two things have always been confused.... Rearing, as I understand it, is a means of husbanding the enormous powers of humanity in such a way that whole generations may build upon the foundations laid by their progenitors—not only outwardly, but inwardly, organically, developing from the already existing stem and growing *stronger*....

(b) That there is an exceptional danger in believing that mankind as a whole is developing and growing stronger, if individuals are seen to grow more feeble and more equally mediocre. Humanity—mankind—is an abstract thing: the object of *rearing*, even in regard to the most individual cases, can only be the *strong* man (the man who has no breeding is weak, dissipated, and unstable).

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6. CONCLUDING REMARKS CONCERNING THE CRITICISM OF MORALITY.

399.

These are the things I demand of you—however badly they may sound in your ears: that you subject moral valuations themselves to criticism. That you should put a stop to your instinctive moral impulse—which in this case demands submission and not criticism—with the question: "why precisely submission?" That this yearning for a "why?"—for a criticism of morality should not only be your present form of morality, but the sublimest of all moralities, and an honour to the age you live in. That your honesty, your will, may give an account of itself, and not deceive you: "why not?"—Before what tribunal?

400.

The three *postulates*:—

All that is ignoble is high (the protest of the "vulgar man").

All that is contrary to Nature is high (the protest of the physiologically botched).

All that is of average worth is high (the protest of the herd, of the "mediocre").

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Thus in the *history of morality* a *will to power* finds expression, by means of which, either the slaves, the oppressed, the bungled and the botched, those that suffer from themselves, or the mediocre, attempt to make those valuations prevail which favour *their* existence.

From a biological standpoint, therefore, the phenomenon Morality is of a highly suspicious nature. Up to the present, morality has developed at the *cost* of: the ruling classes and their specific instincts, the well-constituted and *beautiful* natures, the independent and privileged classes in all respects.

Morality, then, is a sort of counter-movement opposing Nature's endeavours to arrive at a *higher type*. Its effects are: mistrust of life in general (in so far as its tendencies are felt to be immoral), —hostility towards the senses (inasmuch as the highest values are felt to be opposed to the higher instincts),—Degeneration and self-destruction of "higher natures," because it is precisely in them that the conflict becomes *conscious*.

401.

Which values have been paramount hitherto?

Morality as the leading value in all phases of philosophy (even with the Sceptics). Result: this world is no good, a "true world" must exist somewhere.

What is it that here determines the highest value? What, in sooth, is morality? The instinct of decadence; it is the exhausted and the disinherited who *take their revenge* in this way and play the *masters*....

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Historical proof: philosophers have always been decadents and always in the pay of Nihilistic religions.

The instinct of decadence appears as the will to power. The introduction of its system of means: its means are absolutely immoral.

General aspect: the values that have been highest hitherto have been a special instance of the will to power; morality itself is a particular instance of *immorality*.

Why the Antagonistic Values always succumbed.

1. How was this actually *possible*? Question: why did life and physiological well-constitutedness succumb everywhere? Why was there no affirmative philosophy, no affirmative religion?

The historical signs of such movements: the pagan religion. Dionysos *versus* the Christ. The Renaissance. Art.

2. The strong and the weak: the healthy and the sick; the exception and the rule. There is no doubt as to who is the stronger....

General view of history; Is man an *exception* in the history of life on this account?—An objection to *Darwinism*. The means wherewith the weak succeed in ruling have become: instincts, "humanity," "institutions." ...

3. The proof of this rule on the part of the weak is to be found in our political instincts, in our social values, in our arts, and in our *science*. [Pg 323]

The *instincts of decadence* have become master of the *instincts of ascending* life.... The *will to nonentity* has prevailed over the *will to life*!

Is this *true*? is there not perhaps a stronger guarantee of life and of the species in this victory of the weak and the mediocre?—is it not perhaps only a means in the collective movement of life, a mere slackening of the pace, a protective measure against something even more dangerous?

Suppose the *strong* were masters in all respects, even in valuing: let us try and think what their attitude would be towards illness, suffering, and sacrifice! *Self-contempt on the part of the weak* would be the result: they would do their utmost to disappear and to extirpate their kind. And would this be *desirable*?—should we really like a world in which the subtlety, the consideration, the intellectuality, the *plasticity*—in fact, the whole influence of the weak—was lacking?^[9] ...

We have seen two "wills to power" at war (*in this special case we had a principle*: that of agreeing with the one that has hitherto succumbed, and of disagreeing with the one that has hitherto triumphed): we have recognised the "real world" as a "*world of lies*" and morality as a *form of immorality*. We do *not* say "the stronger is wrong." [Pg 324]

We have understood *what* it is that has determined the highest values hitherto, and *why* the latter should have prevailed over the opposite value: it was numerically the *stronger*.

If we now purify *the opposite value* of the infection, the half-heartedness, *and the degeneration*, with which we identify it, we restore Nature to the throne, free from moralic acid.

[9] TRANSLATOR'S NOTE.—We realise here the great difference between Nietzsche and those who draw premature conclusions from Darwinism. There is no brutal solution of modern problems in Nietzsche's philosophy. He did not advocate anything so ridiculous as the total suppression of the weak and the degenerate. What he wished to resist and to overthrow *was their supremacy, their excessive power*. He felt that there was a desirable and stronger type which was in need of having its hopes, aspirations, and instincts upheld in defiance of Christian values.

402.

Morality, a useful error; or, more clearly still, a necessary and expedient lie according to the greatest and most impartial of its supporters.

403.

One ought to be able to acknowledge the truth up to that point where one is sufficiently elevated no longer to require the *disciplinary school of moral error*.—When one judges life morally, it *disgusts* one.

Neither should false personalities be invented; one should not say, for instance, "Nature is cruel." It is precisely when one perceives *that there is no such central controlling and responsible force that one is relieved!* [Pg 325]

Evolution of man. A. He tried to attain to a certain power over Nature and over himself. (Morality was necessary in order to make man triumph in his struggle with Nature and "wild animals.")

B. If power over Nature has been attained, this power can be used as a help in our development: Will to Power as a self-enhancing and self-strengthening principle.

404.

Morality may be regarded as the *illusion of a species*, fostered with the view of urging the individual to sacrifice himself to the future, and seemingly granting him such a very great value, that with that *self-consciousness* he may tyrannise over, and constrain, other sides of his nature, and find it difficult to be pleased with himself.

We ought to be most profoundly thankful for what morality has done hitherto: *but now it is no more than a burden* which may prove fatal. *Morality itself* in the form of honesty urges us to deny morality.

405.

To what extent is the *self-destruction of morality* still a sign of its own strength? We Europeans have within us the blood of those who were ready to die for their faith; we have taken morality frightfully seriously, and there is nothing which we have not, at one time, sacrificed to it. On the other hand, our intellectual subtlety has been reached essentially through the vivisection of our consciences. We do not yet know the "whither" towards which we are urging our steps, now that we have departed from the soil of our forebears. But it was on this very soil that we acquired the strength which is now driving us from our homes in search of adventure, and it is thanks to that strength that we are now in mid-sea, surrounded by untried possibilities and things undiscovered—we can no longer choose, we must be conquerors, now that we have no land in which we feel at home and in which we would fain "survive." A concealed "yea" is driving us forward, and it is stronger than all our "nays." Even our *strength* no longer bears with us in the old swampy land: we venture out into the open, we attempt the task. The world is still rich and undiscovered, and even to perish were better than to be half-men or poisonous men. Our very strength itself urges us to take to the sea; there where all suns have hitherto sunk we know of a new world....

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III.

CRITICISM OF PHILOSOPHY.

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1. GENERAL REMARKS.

406.

Let us rid ourselves of a few superstitions which heretofore have been fashionable among philosophers!

407.

Philosophers are prejudiced *against* appearance, change, pain, death, the things of the body, the senses, fate, bondage, and all that which has no purpose.

In the first place, they believe in: absolute knowledge, (2) in knowledge for its own sake,

(3) in virtue and happiness as necessarily related,

(4) in the recognisability of men's acts. They are led by instinctive determinations of values, in which *former* cultures are reflected (more dangerous cultures too).

408.

What have philosophers *lacked*! (1) A sense of history, (2) a knowledge of physiology, (3) a goal in the future.—The ability to criticise without irony or moral condemnation. [Pg 328]

409.

Philosophers have had (1) from times immemorial a wonderful capacity for the *contradictio in adjecto*, (2) they have always trusted concepts as unconditionally as they have mistrusted the senses: it never seems to have occurred to them that notions and words are our inheritance of past ages in which thinking was neither very clear nor very exact.

What seems to dawn upon philosophers last of all: that they must no longer allow themselves to be presented with concepts already conceived, nor must they merely purify and polish up those concepts; but they must first *make* them, *create* them, themselves, and then present them and get people to accept them. Up to the present, people have trusted their concepts generally, as if they had been a wonderful *dowry* from some kind of wonderland: but they constitute the inheritance of our most remote, most foolish, and most intelligent forefathers. This *piety* towards that *which already exists in us* is perhaps related to the *moral element in science*. What we needed above all is absolute scepticism towards all traditional concepts (like that which a certain philosopher may already have possessed—and he was Plato, of course: for he taught *the reverse*).

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410.

Profoundly mistrustful towards the dogmas of the theory of knowledge, I liked to look now out of this window, now out of that, though I took good care not to become finally fixed anywhere, indeed I should have thought it dangerous to have done so—though finally: is it within the range of probabilities for an instrument to criticise its own fitness? What I noticed more particularly was, that no scientific scepticism or dogmatism has ever arisen quite free from all *arrières pensées*—that it has only a secondary value as soon as the motive lying immediately behind it is discovered.

Fundamental aspect: Kant's, Hegel's, Schopenhauer's, the sceptical and epochistical, the historifying and the pessimistic attitudes—all have a *moral* origin. I have found no one who has dared to *criticise the moral valuations*, and I soon turned my back upon the meagre attempts that have been made to describe the evolution of these feelings (by English and German Darwinians).

How can Spinoza's position, his denial and repudiation of the moral values, be explained? (It was the result of his Theodicy!)

411.

Morality regarded as the highest form of protection.—Our world is *either* the work and expression (the *modus*) of God, in which case it must be *in the highest degree*

perfect (Leibnitz's conclusion ...),—and no one doubted that he knew what perfection must be like,—and then all evil can only be *apparent* (Spinoza is *more radical*, he says this of good and evil), or it must be a part of God's high purpose (a consequence of a particularly great mark of favour on God's part, who thus allows man to choose between good and evil: the privilege of being no automaton; "freedom," with the ever-present danger of making a mistake and of choosing wrongly.... See Simplicius, for instance, in the commentary to Epictetus). [Pg 330]

Or our world is imperfect; evil and guilt are real, determined, and are absolutely inherent to its being; in that case it cannot be the *real* world: consequently knowledge can only be a way of denying the world, for the latter is error which may be recognised as such. This is Schopenhauer's opinion, based upon Kantian first principles. Pascal was still more desperate: he thought that even knowledge must be corrupt and false—that *revelation* is a necessity if only in order to recognise that the world should be denied....

412.

Owing to our habit of believing in unconditional authorities, we have grown to feel a profound need for them: indeed, this feeling is so strong that, even in an age of criticism such as Kant's was, it showed itself to be superior to the need for criticism, and, in a certain sense, was able to subject the whole work of critical acumen, and to convert it to its own use. It proved its superiority once more in the generation which followed, and which, owing to its historical instincts, naturally felt itself drawn to a relative view of all authority, when it converted even the Hegelian philosophy of evolution (history rechristened and called philosophy) to its own use, and represented history as being the self-revelation and self-surpassing of moral ideas. Since Plato, philosophy has lain under the dominion of morality. Even in Plato's predecessors, moral interpretations play a most important rôle (Anaximander declares that all things are made to perish as a punishment for their departure from pure being; Heraclitus thinks that the regularity of phenomena is a proof of the morally correct character of evolution in general). [Pg 331]

413.

The progress of philosophy has been hindered most seriously hitherto through the influence of moral *arrières-pensées*.

414.

In all ages, "fine feelings" have been regarded as arguments, "heaving breasts" have been the bellows of godliness, convictions have been the "criteria" of truth, and the need of opposition has been the note of interrogation affixed to wisdom. This falseness and fraud permeates the whole history of philosophy. But for a few respected sceptics, no instinct for intellectual Uprightness is to be found anywhere. Finally, *Kant* guilelessly sought to make this thinker's corruption scientific by means of his concept, "*practical reason*". He expressly invented a reason which, in certain [Pg 332]

cases, would allow one *not* to bother about reason—that is to say, in cases where the heart's desire, morality, or "duty" are the motive power.

415.

Hegel: his popular side, the doctrine of war and of great men. Right is on the side of the victorious: he (the victorious man) stands for the progress of mankind. His is an attempt at proving the dominion of morality by means of history.

Kant: a kingdom of moral values withdrawn from us, invisible, real.

Hegel: a demonstrable process of evolution, the actualisation of the kingdom of morality.

We shall not allow ourselves to be deceived either in *Kant's* or *Hegel's* way:—We no longer *believe*, as they did, in morality, and therefore have no philosophies to found with the view of justifying morality. Criticism and history have no charm for us *in this* respect: what is their charm, then?

416.

The importance of German philosophy (*Hegel*), the thinking out of a kind of *pantheism* which would not reckon evil, error, and suffering as arguments against godliness. *This grand initiative* was misused by the powers that were (State, etc.) to sanction the rights of the people that happened to be paramount.

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Schopenhauer appears as a stubborn opponent of this idea; he is a moral man who, in order to keep in the right concerning his moral valuation, finally becomes a *denier of the world*. Ultimately he becomes a "mystic."

I myself have sought an *æsthetic* justification of the ugliness in this world. I regarded the desire for beauty and for the persistence of certain forms as a temporary preservative and recuperative measure: what seemed to me to be fundamentally associated with pain, however, was the eternal lust of creating and the *eternal compulsion to destroy*.

We call things ugly when we look at them with the desire of attributing some sense, some *new* sense, to what has become senseless: it is the accumulated power of the creator which compels him to regard what has existed hitherto as no longer acceptable, botched, worthy of being suppressed—ugly!

417.

My first solution of the problem: Dionysian wisdom. The joy in the destruction of the most noble thing, and at the sight of its gradual undoing, regarded as the joy over what is *coming* and *what lies in the future*, which triumphs over *actual things*, *however good they may be*. Dionysian: temporary identification with the principle of life (voluptuousness of the martyr included).

My innovations. The Development of Pessimism: intellectual pessimism; *moral* criticism, the dissolution of the last comfort. Knowledge, a sign of *decay*, veils by

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means of an illusion all strong action; isolated culture is unfair and therefore strong.

(1) My *fight* against decay and the increasing weakness of personality. I sought a new *centrum*.

(2) The impossibility of this endeavour is *recognised*.

(3) *I therefore travelled farther along the road of dissolution—and along it I found new sources of strength for individuals. We must be destroyers!*—I perceived that the state of dissolution is one in which individual beings are able to arrive at a kind of perfection not possible hitherto, it is an image and isolated example of life in general. To the paralysing feeling of general dissolution and imperfection, I opposed the *Eternal Recurrence*.

418.

People naturally seek the picture of life in *that* philosophy which makes them most cheerful—that is to say, in that philosophy which gives the highest sense of freedom to *their strongest instinct*. This is probably the case with me.

419.

German philosophy, as a whole,—Leibnitz, Kant, Hegel, Schopenhauer, to mention the greatest,—is the most out-and-out *form of romanticism* and home-sickness that has ever yet existed: it is a yearning for the best that has ever been known on earth. One is at home nowhere; that which is ultimately yearned after is a place where one can somehow feel at home; because one has been at home there before, and that place is the *Greek world*! But it is precisely in that direction that airbridges are broken down—*save*, of course, the rainbow of concepts! And the latter lead everywhere, to all the homes and "fatherlands" that ever existed for Greek souls! Certainly, one must be very light and thin in order to cross these bridges! But what happiness lies even in this desire for spirituality, almost for ghostliness! With it, how far one is from the "press and bustle" and the mechanical boorishness of the natural sciences, how far from the vulgar din of "modern ideas"! One wants to get back to the Greeks *via* the Fathers of the Church, from North to South, from formulæ to forms; the passage out of antiquity—Christianity—is still a source of joy as a means of access to antiquity, as a portion of the old world itself, as a glistening mosaic of ancient concepts and ancient valuations. Arabesques, scroll-work, rococo of scholastic abstractions—always better, that is to say, finer and more slender, than the peasant and plebeian reality of Northern Europe, and still a protest on the part of higher intellectuality against the peasant war and insurrection of the mob which have become master of the intellectual taste of Northern Europe, and which had its leader in a man as great and unintellectual as Luther:—in this respect German philosophy belongs to the Counter-Reformation, it might even be looked upon as related to the Renaissance, or at least to the will to Renaissance, the will to get ahead with the discovery of antiquity, with the excavation of ancient philosophy, and above all of pre-Socratic philosophy—the most thoroughly dilapidated of all Greek temples! Possibly, in a few hundred years, people will be of the opinion that

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all German philosophy derived its dignity from this fact, that step by step it attempted to reclaim the soil of antiquity, and that therefore all demands for "originality" must appear both petty and foolish when compared with Germany's higher claim to having refastened the bonds which seemed for ever rent—the bonds which bound us to the Greeks, the highest type of "men" ever evolved hitherto. To-day we are once more approaching all the fundamental principles of the cosmogony which the Greek mind in Anaximander, Heraclitus, Parmenides, Empedocles, Democritus, and Anaxagoras, was responsible for. Day by day we are growing more *Greek*; at first, as is only natural, the change remains confined to concepts and valuations, and we hover around like Greasing spirits: but it is to be hoped that some day our *body* will also be involved! Here lies (and has always lain) my hope for the German nation.

420.

I do not wish to convert anybody to philosophy: it is both necessary and perhaps desirable that the philosopher should be a *rare* plant. Nothing is more repugnant to me than the scholarly praise of philosophy which is to be found in Seneca and Cicero. Philosophy has not much in common with virtue. I trust I may be allowed to say that even the scientific man is a fundamentally different person from the philosopher. What I most desire is, that the genuine notion "philosopher" should not completely perish in Germany. There are so many incomplete creatures in Germany already who would fain conceal their ineptitude beneath such noble names.

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421.

I must *set up the highest ideal of a philosopher*. Learning is not everything! The scholar is the sheep in the kingdom of learning; he studies because he is told to do so, and because others have done so before him.

422.

The superstition concerning *philosophers*: They are confounded with men *of science*. As if the value of things were inherent in them and required only to be held on to tightly! To what extent are their researches carried on under the influence of values which already prevail (their hatred of appearance of the body, etc.)? Schopenhauer concerning morality (scorn of Utilitarianism). Ultimately the confusion goes so far that Darwinism is regarded as philosophy, and thus at the present day power has gone over to the men of *science*. Even Frenchmen like Taine prosecute research, or mean to prosecute research, *without* being already in possession of a standard of valuation. Prostration before "facts" of a kind of cult. As a matter of fact, they *destroy* the existing valuations.

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The *explanation* of this misunderstanding. The man who is able to command is a rare phenomenon; he misinterprets himself. What one *wants* to do, above all, is to disclaim all authority and to attribute it to *circumstances*. In Germany the critic's

estimations belong to the history of awakening *manhood*. Lessing, etc. (Napoleon concerning Goethe). As a matter of fact, the movement is again made retrograde owing to German romanticism: and the *fame* of German philosophy relies upon it as if it dissipated the danger of scepticism and could *demonstrate faith*. Both tendencies culminate in Hegel: at bottom, what he did was to generalise the fact of German criticism and the fact of German romanticism,—a kind of dialectical fatalism, but to the honour of intellectuality, with the actual submission of the philosopher to reality. *The critic prepares the way*: that is all!

With Schopenhauer the philosopher's mission dawns; it is felt that the object is to determine *values*; still under the dominion of eudemonism. The ideal of Pessimism.

423.

Theory and practice.—This is a pernicious distinction, as if there were an *instinct of knowledge*, which, without inquiring into the utility or harmfulness of a thing, blindly charged at the truth; and then that, apart from this instinct, there were the whole world of *practical* interests.

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In contradiction of this, I try to show what instincts are active behind all these *pure* theorists,—and how the latter, as a whole, under the dominion of their instincts, fatally make for something which *to their minds* is "truth," to their minds and *only* to their minds. The struggle between systems, together with the struggle between epistemological scruples, is one which involves very special instincts (forms of vitality, of decline, of classes, of races, etc.).

The so-called *thirst for knowledge* may be traced to the *lust of appropriation* and of *conquest*: in obedience to this lust the senses, memory, and the instincts, etc., were developed. The quickest possible reduction of the phenomena, economy, the accumulation of spoil from the world of knowledge (*i.e.* that portion of the world which has been appropriated and made manageable)....

Morality is therefore such a curious science, because it is in the highest degree *practical*: the purely scientific position, scientific uprightness, is thus immediately abandoned, as soon as morality calls for replies to its questions. Morality says: I *require* certain answers—reasons, arguments; scruples may come afterwards, or they may not come at all.

"How must one act?" If one considers that one is dealing with a supremely evolved type—a type which has been "dealt with" for countless thousands of years, and in which everything has become instinct, expediency, automatism, fatality, the *urgency* of this moral question seems rather funny.

"How must one act?" Morality has always been a subject of misunderstanding: as a matter of fact, a certain *species*, which was constituted to act in a certain way, wished to justify itself by *making* its norm paramount.

"How must one act?" this is not a cause, but an *effect*. Morality follows, the ideal comes first....

On the other hand, the appearance of moral scruples (or in other words, *the coming to consciousness of the values* which guide action) betray a certain *morbidness*; strong ages and people do not ponder over their rights, nor over the principles of action, over instinct or over reason. *Consciousness* is a sign that the real morality—that is to say, the certainty of instinct which leads to a definite course of action—is going to the dogs.... Every time a new *world of consciousness* is created, the moralists are signs of a lesion, of impoverishment and of disorganisation. Those who are *deeply instinctive* fear bandying words over duties: among them are found pyrrhonic opponents of dialectics and of knowableness in general.... A virtue is *refuted* with a "for." ...

Thesis: The appearance of moralists belongs to periods when morality is declining. [Pg 341]

Thesis: The moralist is a dissipator of moral instincts, however much he may appear to be their restorer.

Thesis: That which really prompts the action of a moralist is not a moral instinct, but the *instincts of decadence*, translated into the forms of morality (he regards the growing uncertainty of the instincts as *corruption*).

Thesis: The *instincts of decadence* which, thanks to moralists, wish to become master of the instinctive morality of stronger races and ages, are:—

- (1) The instincts of the weak and of the botched;
- (2) The instincts of the exceptions, of the anchorites, of the unhinged, of the abortions of quality or of the reverse;
- (3) The instincts of the habitually suffering, who require a noble interpretation of their condition, and who therefore require to be as poor physiologists as possible.

424.

The humbug of the *scientific spirit*.—One should not affect the spirit of science, when the time to be scientific is not yet at hand; but even the genuine investigator has to abandon vanity, and has to affect a certain kind of method which is not yet seasonable. Neither should we falsify things and thoughts, which we have arrived at differently, by means of a false arrangement of deduction and dialectics. It is thus that Kant in his "morality" falsifies his inner tendency to psychology; a more modern example of the same thing is Herbert Spencer's *Ethics*. A man should neither conceal nor misrepresent the *facts* concerning the way in which he conceived his thoughts. The deepest and most inexhaustible books will certainly always have something of the aphoristic and impetuous character of Pascal's *Pensées*. The motive forces and valuations have lain long below the surface; that which comes uppermost is their effect.

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I guard against all the humbug of a false scientific spirit:—

- (1) In respect of the manner of *demonstration*, if it does not correspond to the genesis of the thoughts;

(2) In respect of the demands for *methods* which, at a given period in science, may be quite impossible;

(3) In respect of the demand for *objectivity* for cold impersonal treatment, where, as in the case of all valuations, we describe ourselves and our intimate experiences in a couple of words. There are ludicrous forms of vanity, as, for instance, Sainte-Beuve's. He actually worried himself all his life because he had shown some warmth or passion either "*pro*" or "*con*," and he would fein have lied that fact out of his life.

425.

"Objectivity" in the philosopher: moral indifference in regard to one's self, blindness in regard to either favourable or fetal circumstances. Unscrupulousness in the use of dangerous means; perversity and complexity of character considered as an advantage and exploited.

My profound indifference to myself: I refuse to derive any advantage from my knowledge, nor do I wish to escape any disadvantages which it may entail.—I include among these disadvantages that which is called the *perversion* of character; this prospect is beside the point: I use my character, but I try neither to understand it nor to change it—the personal calculation of virtue has not entered my head once. It strikes me that one closes the doors of knowledge as soon as one becomes interested in one's own personal case—or even in the "Salvation of one's soul"!... One should not take one's morality too seriously, nor should one forfeit a modest right to the opposite of morality....

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A sort of *heritage of morality* is perhaps presupposed here: one feels that one can be lavish with it and fling a great deal of it out of the window without materially reducing one's means. One is never tempted to admire "beautiful souls," one always knows one's self to be their superior. The monsters of virtue should be met with inner scorn; *déniaiser la vertu*—Oh, the joy of it!

One should revolve round one's self, have no desire to be "better" or "anything else" at all than one is. One should be too interested to omit throwing the tentacles or meshes of every morality out to things.

426.

Concerning the psychology of *philosophers*. They should be psychologists—this was possible only from the nineteenth century onwards—and no longer little Jack Homers, who see three or four feet in front of them, and are almost satisfied to burrow inside themselves. We psychologists of the future are not very intent on self-contemplation: we regard it almost as a sign of degeneration when an instrument endeavours "to know itself":^[10] we are instruments of knowledge and we would fain possess all the precision and ingenuousness of an instrument—consequently we may not analyse or "know" ourselves. The first sign of a great psychologist's self-preservative instinct: he never goes in search of himself, he has no eye, no interest, no inquisitiveness where he himself is concerned.... The great egoism of our dominating will insists on our completely shutting our eyes to

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ourselves, and on our appearing "impersonal," "disinterested"!—Oh to what a ridiculous degree we are the reverse of this!

We are no Pascals, we are not particularly interested in the "Salvation of the soul," in our own happiness, and in our own virtue.—We have neither enough time nor enough curiosity to be so concerned with ourselves. Regarded more deeply, the case is again different, we thoroughly mistrust all men who thus contemplate their own navels: because introspection seems to us a degenerate form of the psychologist's genius, as a note of interrogation affixed to the psychologist's instinct: just as a painter's eye is degenerate which is actuated by the *will* to see for the sake of seeing.

[10] TRANSLATOR'S NOTE.—Goethe invariably inveighed against the "gnoti seauton" of the Socratic school; he was of the opinion that an animal which tries to see its inner self must be sick.

2. A CRITICISM OF GREEK PHILOSOPHY.

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427.

The apparition of Greek philosophers since the time of Socrates is a symptom of decadence; the anti-Hellenic instincts become paramount.

The "*Sophist*" is still quite Hellenic—as are also Anaxagoras, Democritus, and the great Ionians; but only as transitional forms. The *polis* loses its faith in the unity of its culture, in its rights of dominion over every other *polis*.... Cultures, that is to say, "the gods," are exchanged, and thus the belief in the exclusive prerogative of the *deus autochthonus* is lost. Good and Evil of whatever origin get mixed: the boundaries separating good from evil gradually *vanish*.... This is the "Sophist." ...

On the other hand, the "philosopher" is the *reactionary*: he insists upon the *old* virtues. He sees the reason of decay in the decay of institutions: he therefore wishes to revive *old* institutions;—he sees decay in the decline of authority: he therefore endeavours to find *new* authorities (he travels abroad, explores foreign literature and exotic religions....);—he will reinstate the *ideal polis*, after the concept "polis" has become superannuated (just, as the Jews kept themselves together as a "people" after they had fallen into slavery). They become interested in all tyrants: their desire is to re-establish virtue with "*force majeure*".

Gradually everything *genuinely Hellenic* is held responsible for the state of *decay* (and Plato is just as ungrateful to Pericles, Homer, tragedy, and rhetoric as the prophets are to David and Saul). *The downfall of Greece is conceived as an objection to the fundamental principles of Hellenic culture: the profound error of philosophers*—Conclusion: the Greek world perishes. The cause thereof: Homer, mythology, ancient morality, etc. [Pg 346]

The anti-Hellenic development of philosophers' valuations:—the Egyptian influence ("Life after death" made into law....);—the Semitic influence (the "dignity of the

sage," the "Sheik");—the Pythagorean influence, the subterranean cults, Silence, means of terrorisation consisting of appeals to a "Beyond," *mathematics*: the religious valuation consisting of a sort of intimacy with a cosmic entity;—the sacerdotal, ascetic, and transcendental influences;—the *dialectical* influence,—I am of opinion that even Plato already betrays revolting and pedantic meticulousness in his concepts!—Decline of good intellectual taste: the hateful noisiness of every kind of direct dialectics seems no longer to be felt.

The two decadent tendencies and extremes run side by side: (a) the luxuriant and more charming kind of decadence which shows a love of pomp and art, and (b) the gloomy kind, with its religious and moral pathos, its stoical self-hardening tendency, its Platonic denial of the senses, and its preparation of the soil for the coming of Christianity.

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428.

To what extent psychologists have been corrupted by the moral idiosyncrasy!—Not one of the ancient philosophers had the courage to advance the theory of the non-free will (that is to say, the theory that denies morality);—not one had the courage to identify the typical feature of happiness, of every kind of happiness ** ("pleasure"), with the will to power: for the pleasure of power was considered immoral;—not one had the courage to regard virtue as a *result of immorality* (as a result of a will to power) in the service of a species (or of a race, or of a *polis*); for the will to power was considered immoral.

In the whole of moral evolution, there is no sign of truth: all the conceptual elements which come into play are fictions; all the psychological tenets are false; all the forms of logic employed in this department of prevarication are sophisms. The chief feature of all moral philosophers is their total lack of intellectual cleanliness and self-control: they regard "fine feelings" as arguments: their heaving breasts seem to them the bellows of godliness.... Moral philosophy is the most suspicious period in the history of the human intellect.

The first great example: in the name of morality and under its patronage, a great wrong was committed, which as a matter of fact was in every respect an act of decadence. Sufficient stress cannot be laid upon this fact, that the great Greek philosophers not only represented the decadence of *every kind of Greek ability*, but also made it *contagious*.... This "virtue" made wholly abstract was the highest form of seduction; to make oneself abstract means to turn one's back on the world.

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The moment is a very remarkable one: the Sophists are within sight of the first *criticism of morality*, the first *knowledge* of morality:—they classify the majority of moral valuations (in view of their dependence upon local conditions) together;—they lead one to understand that every form of morality is capable of being upheld dialectically: that is to say, they guessed that all the fundamental principles of a morality must be *sophistical*—a proposition which was afterwards proved in the grandest possible style by the ancient philosophers from Plato onwards (up to Kant);—they postulate the primary truth that there is no such thing as a "moral *per se*," a "good *per se*," and that it is madness to talk of "truth" in this respect.

Wherever was *intellectual uprightness* to be found in those days?

The Greek culture of the Sophists had grown out of all the Greek instincts; it belongs to the culture of the age of Pericles as necessarily as Plato does not: it has its predecessors in Heraclitus, Democritus, and in the scientific types of the old philosophy; it finds expression in the elevated culture of Thucydides, for instance. And—it has ultimately shown itself to be right: every step in the science of epistemology and morality has *confirmed the attitude* of the Sophists.... Our modern attitude of mind is, to a great extent, Heraclitean, Democritean, and Protagorean ... to say that it is *Protagorean* is even sufficient: because Protagoras was in himself a synthesis of the two men Heraclitus and Democritus.

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(*Plato: a great Cagliostro*,—let us think of how Epicurus judged him; how Timon, Pyrrho's friend, judged him—Is Plato's integrity by any chance beyond question?... But we at least know what he wished to have *taught* as absolute truth—namely, things which were to him not even relative truths: the separate and immortal life of "souls.")

429.

The *Sophists* are nothing more, nor less than realists: they elevate all the values and practices which are common property to the rank of values—they have the courage, peculiar to all strong intellects, which consists in *knowing* their immorality....

Is it to be supposed that these small Greek independent republics, so filled with rage and envy that they would fain have devoured each other, were led by principles of humanity and honesty? Is Thucydides by any chance reproached with the words he puts into the mouths of the Athenian ambassadors when they were treating with the Melians on the question of destruction or submission? Only the most perfect Tartuffes could have been able to speak of virtue in the midst of that dreadful strain—or if not Tartuffes, at least *detached philosophers*, anchorites, exiles, and fleers from reality.... All of them, people who denied things in order to be able to exist.

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The Sophists were Greeks: when Socrates and Plato adopted the cause of virtue and justice, they were *Jews* or I know not what. Grote's tactics in the defence of the Sophists are false: he would like to raise them to the rank of men of honour and moralisers—but it was their honour not to indulge in any humbug with grand words and virtues.

430.

The great reasonableness underlying all moral education lay in the fact that it always attempted to attain to *the certainty of an instinct*: so that neither good intentions nor good means, as such, first required to enter consciousness. Just as the soldier learns his exercises, so should man learn how to act in life. In truth this unconsciousness belongs to every kind of perfection: even the mathematician carries out his calculations unconsciously....

What, then, does Socrates' *reaction* mean, which recommended dialectics as the way to virtue, and which was charmed when morality was unable to justify itself logically? But this is precisely what proves its *superiority*—without unconsciousness *it is worth nothing!*

In reality it means *the dissolution of Greek instincts*, when *demonstrability* is posited as the first condition of personal excellence in virtue. All these great "men of virtue" and of words are themselves types of dissolution.

In practice, it means that moral judgments have been torn from the conditions among which they grew and in which alone they had some sense, from their Greek and Græco-political soil, in order to be *denaturalised* under the cover of being *made sublime*. The great concepts "good" and "just" are divorced from the first principles of which they form a part, and, as "ideas" *become free*, degenerate into subjects for discussion. A certain truth is sought behind them; they are regarded as entities or as symbols of entities: a world is *invented* where they are "at home," and from which they are supposed to hail. [Pg 351]

In short: the scandal reaches its apotheosis in Plato.... And then it was necessary to invent the *perfectly abstract* man also:—good, just, wise, and a dialectician to boot—in short, the *scarecrow* of the ancient philosopher: a plant without any soil whatsoever; a human race devoid of all definite ruling instincts; a virtue which "justifies" itself with reasons. The perfectly absurd "individual" *per se!* the highest form of *Artificiality*....

Briefly, the denaturalisation of moral values resulted in the creation of a degenerate *type of man*—"the good man," "the happy man," "the wise man."—Socrates represents a moment of the most *profound perversity* in the history of values.

431.

Socrates.—This veering round of Greek taste in favour of dialectics is a great question. What really happened then? Socrates, the *roturier* who was responsible for it, was thus able to triumph over a more noble taste, the taste of *the noble*:—the mob gets the upper hand along with dialectics. Previous to Socrates dialectic manners were repudiated in good society; they were regarded as indecent; the youths were Warned against them. What was the purpose of this display of reasons? Why demonstrate? Against others one could use authority. One commanded, and that sufficed. Among friends, *inter pares*, there was tradition—*also* a form of authority: and last but not least, one understood each other. There was no room found for dialectics. Besides, all such modes of presenting reasons were distrusted. All honest things do not carry their reasons in their hands in such fashion. It is indecent to show all the five fingers at the same time. That which can be "demonstrated" is little worth. The instinct of every party-speaker tells him that dialectics excites mistrust and carries little conviction. Nothing is more easily wiped away than the effect of a dialectician. It can only be a *last defence*. One must be in an extremity; it is necessary to have to *extort* one's rights; otherwise one makes no use of dialectics. That is why the Jews were dialecticians, Reynard the Fox was a dialectician, and so was Socrates. As a dialectician a person has a merciless [Pg 352]

instrument in his hand: he can play the tyrant with it; he compromises when he conquers. The dialectician leaves it to his opponent to demonstrate that he is not an idiot; he is made furious and helpless, while the dialectician himself remains calm and still possessed of his triumphant reasoning powers—he *paralyses* his opponent's intellect.—The dialectician's irony is a form of mob-revenge: the ferocity of the oppressed lies in the cold knife-cuts of the syllogism....

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In Plato, as in all men of excessive sensuality and wild fancies, the charm of concepts was so great, that he involuntarily honoured and deified the concept as a form of ideal. *Dialectical intoxication*: as the consciousness of being able to exercise control over one's self by means of it—as an instrument of the Will to Power.

432.

The problem of Socrates.—The two antitheses: the *tragic* and the *Socratic* spirits—measured according to the law of Life.

To what extent is the Socratic spirit a decadent phenomenon? to what extent are robust health and power still revealed by the whole attitude of the scientific man, his dialectics, his ability, and his severity? (the health of the *plebeian*; whose malice, *esprit frondeur*, whose astuteness, whose rascally depths, are held in check by his *cleverness*; the whole type is "ugly").

Uglification: self-derision, dialectical dryness, intelligence in the form of a *tyrant* against the "tyrant" (instinct). Everything in Socrates is exaggeration, eccentricity, caricature; he is a buffoon with the blood of Voltaire in his veins. He discovers a new form of *agon*; he is the first fencing-master in the superior classed of Athens; he stands for nothing else than the *highest form of cleverness*: he calls it "virtue" (he regarded it as a means of *salvation*; he did not choose to be *clever*, cleverness was *de rigueur*); the proper thing is to control one's self in suchwise that one enters into a struggle *not* with passions but with reasons as one's weapons (Spinoza's stratagem—the unravelment of the errors of passion);—it is desirable to discover how every one may be caught once he is goaded into a passion, and to know how illogically passion proceeds; self-mockery is practised in order to injure the very roots of the *feelings of resentment*.

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It is my wish to understand which idiosyncratic states form a part of the Socratic problem: its association of reason, virtue, and happiness. With this absurd doctrine of the identity of these things it succeeded *in charming* the world: ancient philosophy could not rid itself of this doctrine....

Absolute lack of objective interest: hatred of science: the idiosyncrasy of considering one's self a problem. Acoustic hallucinations in Socrates: morbid element. When the intellect is rich and independent, it most strongly resists preoccupying itself with morality. How is it that Socrates is a *moral-maniac*?—Every "practical" philosophy immediately steps into the foreground in times of distress. When morality and religion become the chief interests of a community, they are signs of a state of distress.

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Intelligence, clearness, hardness, and logic as weapons against the *wildness of the instincts*. The latter must be dangerous and must threaten ruin, otherwise no purpose can be served by developing *intelligence* to this degree of tyranny. In order to make a *tyrant* of intelligence the instincts must first have proved themselves tyrants. This is the problem. It was a very timely one in those days. Reason became virtue—virtue equalled happiness.

Solution: Greek philosophers stand upon the same fundamental fact of their inner experiences as Socrates does; five feet from excess, from anarchy and from dissolution—all decadent men. They regard him as a doctor: Logic as will to power, as will to control self, as will to "happiness." The wildness and anarchy of Socrates' instincts is a *sign of decadence*, as is also the superfoetation of logic and clear reasoning in him. Both are abnormalities, each belongs to the other. Criticism. Decadence reveals itself in this concern about "happiness" (*i.e.* about the "salvation of the soul"; *i.e.* to feel that one's condition is a danger). Its fanatical interest in "happiness" shows the pathological condition of the subconscious self: it was a vital interest. The *alternative* which faced them all was: to be reasonable or to perish. The morality of Greek philosophers shows that they felt they were in danger.

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Why everything resolved itself into mummery.—Rudimentary psychology, which only considered the *conscious* lapses of men (as causes), which regarded "consciousness" as an attribute of the soul, and which sought a will behind every action (*i.e.* an intention), could only answer "*Happiness*" to the question: "*What does man desire?*" (it was impossible to answer "*Power*," because that would have been *immoral*);—consequently behind all men's actions there is the intention of attaining to happiness by means of them. Secondly: if man as a matter of fact does not attain to happiness, why is it? Because he mistakes the means thereto.—*What is the unfailing means of acquiring happiness?* Answer: *virtue*.—Why virtue? Because virtue is supreme rationalness, and rationalness makes mistakes in the choice of means impossible: virtue in the form of *reason* is the way to happiness. Dialectics is the constant occupation of virtue, because it does away with passion and intellectual cloudiness.

As a matter of fact, man does *not* desire "happiness." Pleasure is a sensation of power: if the passions are excluded, those states of the mind are also excluded which afford the greatest sensation of power and therefore of pleasure. The highest rationalism is a state of cool clearness, which is very far from being able to bring about that feeling of power which every kind of *exaltation* involves....

The ancient philosophers combat everything that intoxicates and exalts—everything that impairs the perfect coolness and impartiality of the mind.... They were consistent with their first false principle: that consciousness was the *highest*, the *supreme* state of mind, the prerequisite of perfection—whereas the reverse is true....

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Any kind of action is imperfect in proportion as it has been willed or conscious. The philosophers of antiquity *were the greatest duffers* in practice, "because they condemned themselves" theoretically to *dufferdom*,.... In practice everything resolved itself into theatricalness: and he who saw through it, as Pyrrho did, for instance, thought as everybody did—that is to say, that in goodness and uprightness "paltry people" were far superior to philosophers.

All the deeper natures of antiquity were disgusted at the *philosophers of virtue*; all people saw in them was brawlers and actors. (This was the judgment passed on Plato by Epicurus and Pyrrho.)

Result: In practical life, in patience, goodness, and mutual assistance, paltry people were above them:—this is something like the judgment Dostoiwsky or Tolstoy claims for his muzhiks: they are more philosophical in practice, they are more courageous in their way of dealing with the exigencies of life....

435.

A criticism of the philosopher.—Philosophers and moralists merely deceive themselves when they imagine that they escape from decadence by *opposing* it. That lies beyond their wills: and however little they may be aware of the fact, it is generally discovered, subsequently that they were among the most powerful promoters of decadence.

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Let us examine the philosophers of Greece—Plato, for instance. He it was who separated the instincts from the polis, from the love of contest, from military efficiency, from art, beauty, the mysteries, and the belief in tradition and in ancestors.... He was the seducer of the nobles: he himself seduces through the *roturier* Socrates.... He denied all the first principles of the "noble Greek" of sterling worth; he made dialectics an everyday practice, conspired with the tyrants, dabbled in politics for the future, and was the example of a man whose *instincts* were the example of a man whose *instincts* were most perfectly separated from *tradition*. He is profound and passionate in everything that is *anti-Hellenic*....

One after the other, these great philosophers represent the *typical* forms of decadence: the moral and religious idiosyncrasy, anarchy, nihilism, (ἀδιαφορία), cynicism, hardening principles, hedonism, and reaction.

The question of "happiness," of "virtue," and of the "salvation of the soul," is the expression of *physiological contradictoriness* in these declining natures: their instincts lack all *balance* and *purpose*.

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436.

To what extent do dialectics and the faith in reason rest upon *moral* prejudices? With Plato we are as the temporary inhabitants of an intelligible world of goodness, still in possession of a bequest from former times: divine dialectics taking its root in goodness leads to everything good (it follows, therefore, that it must lead "backwards"). Even Descartes had a notion of the fact that, according to a

thoroughly Christian and moral attitude of mind, which includes a belief in a *good* God as the Creator of all things, the truthfulness of God *guarantees* the judgments of our senses for us. But for this religious sanction and warrant of our senses and our reason, whence should we obtain our right to trust in existence? That thinking must be a measure of reality,—that what cannot be the subject of thought, cannot *exist*,—is a coarse *non plus ultra* of a moral blind confidence (in the essential principle of truth at the root of all things); this in itself is a mad assumption which our experience contradicts every minute. We cannot think of anything precisely as it is....

437.

The real *philosophers of Greece* are those which came before Socrates (with Socrates something changes). They are all distinguished men, they take their stand away from the people and from usage; they have travelled; they are earnest to the point of sombreness, their eyes are calm, and they are not unacquainted with the business of state and diplomacy. They anticipated all the great concepts which coming sages were to have concerning things in general: they themselves represented these concepts, they made systems out of themselves. Nothing run give a higher idea of Greek intellect than this sudden fruitfulness in types, than this involuntary completeness in the drawing up of all the great possibilities of the philosophical ideal. I can see only one original figure in those that came afterwards: a late arrival but necessarily the last—*Pyrrho* the nihilist. His instincts were opposed to the influences which had become ascendant in the mean-time the Socratic school, Plato, and the artistic optimism of Heraclitus. (*Pyrrho* goes back to Democritus *via* Protagoras....)

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Wise weariness: *Pyrrho*. To live humbly among the humble. Devoid of pride. To live in the vulgar way; to honour and believe what every one believes. To be on one's guard against science and intellect, and against everything that *puffs one out*. ... To be simply patient in the extreme, careless and mild;—*ἀπάθεια* or, better still, *πραΰτης*. A Buddhist for Greece, bred amid the tumult of the Schools; born alter his time; weary; an example of the protest of weariness against the eagerness of dialecticians; the incredulity of the tired man in regard to the importance of everything. He had seen *Alexander*; he had seen the *Indian penitents*. To such late-arrivals and creatures of great subtlety, everything lowly, poor, and idiotic, is seductive. It narcotises: it gives them relaxation (Pascal). On the other hand, they mix with the crowd, and get confounded with the rest. These weary creatures need warmth.... To overcome contradiction; to do away with contests; to have no will to excel in any way; to deny the *Greek* instincts (*Pyrrho* lived with his sister, who was a midwife.) To rig out wisdom in such a way that it no longer distinguishes; to give it the ragged mantle of poverty; to perform the lowest offices, and to go to market and sell sucking-pigs.... Sweetness, clearness, indifference; no need of virtues that require attitudes; to be equal to all even in virtue: final conquest of one's self, final indifference.

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Pyrrho and Epicurus;—two forms of Greek decadence; they are related in their hatred of dialectics and all *theatrical* virtues. These two things together were then called philosophy; Pyrrho and Epicurus intentionally held that which they loved in low esteem; they chose common and even contemptible names for it, and they represented a state in which one is neither ill, healthy, lively, nor dead.... Epicurus was more *naïf*, more idyllic, more grateful; Pyrrho had more experience of the world, had travelled more, and was more nihilistic. His life was a protest against the great *doctrine of Identity* (Happiness = Virtue = Knowledge). The proper way of living is not promoted by science: wisdom does not make "wise." ... The proper way of living does not desire happiness, it turns away from happiness.... [Pg 362]

438.

The war against the "old faith," as Epicurus waged it, was, strictly speaking, a struggle against *pre-existing* Christianity—the struggle against a world then already gloomy, moralised, acidified throughout with feelings of guilt, and grown old and sick.

Not the "moral corruption" of antiquity, but precisely its *moral infectedness* was the prerequisite which enabled Christianity to become its master. Moral fanaticism (in short: Plato) destroyed paganism by transvaluing its values and poisoning its innocence. We ought at last to understand that what was then destroyed was *higher* than what prevailed! Christianity grew on the soil of psychological corruption, and could only take root in rotten ground.

439.

Science: as a disciplinary measure or as an instinct—I see a decline of the instincts in Greek philosophers: otherwise they could not have been guilty of the profound error of regarding the conscious state as the more valuable state. The intensity of consciousness stands in the inverse ratio to the ease and speed of cerebral transmission. Greek philosophy upheld the opposite view, which is always the sign of weakened instincts.

We must, in sooth, seek *perfect life* there where it is least conscious (that is to say, there where it is least aware of its logic, its reasons, its means, its intentions, and its *utility*). The return to the facts of *common sense*, the facts of the common man and of "paltry people." *Honesty and intelligence* stored up for generations of people who are quite unconscious of their principles, and who even have some fear of principles. It is not reasonable to desire a *reasoning virtue*. ... A philosopher is compromised by such a desire. [Pg 363]

440.

When morality—that is to say, refinement, prudence, bravery, and equity—have been stored up in the same way, thanks to the moral efforts of a whole succession of generations, the collective power of this hoard of virtue projects its rays even into that sphere where honesty is most seldom present—the sphere of *intellect*.

When a thing becomes conscious, it is the sign of a state of ill-ease in the organism; something new has got to be found, the organism is not satisfied or adapted, it is subject to distress, suspense, and it is hypersensitive—precisely all this is consciousness....

Gennius lies in the instincts; goodness does too. One only acts perfectly when one acts instinctively. Even from the moral point of view all thinking which is conscious is merely a process of groping, and in the majority of cases an attack on morality. Scientific honesty is always sacrificed when a thinker begins to reason: let any one try the experiment: put the wisest man in the balance, and then let him discourse upon morality....

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It could also be proved that the whole of a man's *conscious* thinking shows a much lower standard of morality than the thoughts of the same man would show if they were led by his *instincts*.

441.

The struggle against Socrates, Plato, and all the Socratic schools, proceeds from the profound instinct that man is not made *better* when he is shown that virtue may be demonstrated or based upon reason.... This in the end is the niggardly fact, it was the agonal instinct in all these born dialecticians, which drove them to glorify their *personal abilities* as the *highest of all qualities*, and to represent every other form of goodness as conditioned by them. The *anti-scientific* spirit of all this "philosophy": it *will never admit that it is not right*.

442.

This is extraordinary. From its very earliest beginnings, Greek philosophy carries on a struggle against science with the weapons of a theory of knowledge, especially of scepticism; and why is this? It is always in favour of *morality*.... (Physicists and medical men are hated.) Socrates, Aristippus, the Megarian school, the Cynics, Epicurus and Pyrrho—a general onslaught upon knowledge in favour of *morality*.... (Hatred of dialectics also.) There is still a problem to be solved: they approach sophistry in order to be rid of science. On the other hand, the physicists are subjected to such an extent that, among their first principles, they include the theory of truth and of real being: for instance, the atom, the four elements (*juxtaposition* of being, in order to explain its multiformity and its transformations). Contempt of *objectivity* in interests is taught: return to practical interest, and to the personal utility of all knowledge....

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The struggle against science is directed at: (1) its pathos (objectivity); (2) its means (that is to say, at its utility); (3) its results (which are considered childish). It is the same struggle which is taken up later on by the *Church* in the name of piety: the Church inherited the whole arsenal of antiquity for her war with science. The theory of knowledge played the same part in the affair as it did in Kant's or the Indians' case. There is no desire whatever to be troubled with it, a free hand is wanted for the "purpose" that is envisaged.

Against what powers are they actually defending themselves? Against dutifulness, against obedience to law, against the compulsion of going hand in hand—I believe this is what is called *Freedom*....

This is how decadence manifests itself: the instinct of solidarity is so degenerate that solidarity itself gets to be regarded as *tyranny*: no authority or solidarity is brooked, nobody any longer desires to fall in with the rank and file, and to adopt its ignobly slow pace. The slow movement which is the tempo of science is generally hated, as are also the scientific man's indifference in regard to getting on, his long breath, and his impersonal attitude.

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443.

At bottom, morality is *hostile* to science: Socrates was so already too—and the reason is, that science considers certain things important which have no relation whatsoever to "good" and "evil," and which therefore reduce the gravity of our feelings concerning "good" and "evil." What morality requires is that the whole of a man should serve it with all his power: it considers it waste on the part of a creature that *can ill afford waste*, when a man earnestly troubles his head about stars or plants. That is why science very quickly declined in Greece, once Socrates had inoculated scientific work with the disease of morality. The mental attitudes reached by a Democritus, a Hippocrates, and a Thucydides, have not been reached a second time.—

444.

The problem of the *philosopher* and of the *scientific* man.—The influence of age; depressing habits (sedentary study *à la* Kant; over-work; inadequate nourishment of the brain; reading). A more essential question still: is it not already perhaps a *symptom* of decadence when thinking tends to establish *generalities*?

Objectivity regarded as the disintegration of the will (to be able to remain as detached as possible ...). This presupposes a tremendous adiaphora in regard to the strong passions: a kind of isolation, an exceptional position, opposition to the normal passions.

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Type: desertion of *home-country* emigrants go ever greater distances afield; growing exoticism; the voice of the old imperative dies away;—and the continual question "whither?" ("happiness") is a sign of *emancipation* from forms of organisation, a sign of breaking loose from everything.

Problem: is the man of *science* more of a decadent symptom than the philosopher? —as a *whole* scientific man is not, cut loose from everything, only a part of his being is consecrated exclusively to the service of knowledge and disciplined to maintain a special attitude and point of view; in his department he is in need of *all* the virtues of a strong race, of robust health, of great severity, manliness and intelligence. He is rather a symptom of the great multiformity of culture than of the effeteness of the latter. The decadent scholar is a *bad* scholar. Whereas the decadent philosopher has always been reckoned hitherto as the typical philosopher.

445.

Among philosophers, nothing is more rare than *intellectual uprightness*: they perhaps say the very reverse, and even believe it. But the prerequisite of all their work is, that they can only admit of certain truths; they know what they *have* to prove; and the fact that they must be agreed as to these "truths" is almost what makes them recognise one another as philosophers. There are, for instance, the truths of morality. But belief in morality is not a proof of morality: there are cases—and the philosopher's case is one in point—when a belief of this sort is simply a piece of *immorality*.

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446.

What is the retrograde factor in a philosopher?—He teaches that the qualities which he happens to possess are the only qualities that exist, that they are indispensable to those who wish to attain to the "highest good" (for instance, dialectics with Plato). He would have all men raise themselves, *gradatim*, to *his* type as the highest. He despises what is generally esteemed—by him a gulf is cleft between the highest *priestly* values and the values of the *world*. He knows what is true, who God is, what every one's goal should be, and the way thereto.... The typical philosopher is thus an absolute dogmatist;—if he *requires* scepticism at all it is only in order to be able to speak dogmatically of his *principal purpose*.

447.

When the philosopher is confronted with his rival—science, for instance, he becomes a sceptic; then he appropriates a *form of knowledge* which he denies to the man of science; he goes hand in hand with the priest so that he may not be suspected of atheism or materialism; he considers an attack made upon himself as an attack upon morals, religion, virtue, and order—he knows how to bring his opponents into ill repute by calling them "seducers" and "underminers": then he marches shoulder to shoulder with power.

[Pg 369]

The philosopher at war with other philosophers:—he does his best to compel them to appear like anarchists, disbelievers, opponents of authority. In short, when he fights, he fights exactly like a priest and like the priesthood.

3. THE TRUTHS AND ERRORS OF PHILOSOPHERS.

448.

Philosophy defined by Kant: "*The science of the limitations of reason*"!!

449.

According to Aristotle, Philosophy is the art of discovering truth. On the other hand, the Epicurians, who availed themselves of Aristotle's *sensual* theory of knowledge, retorted in ironical opposition to the search for truth: "Philosophy is the art of *Life*."

450.

The three great naïvetés:—

Knowledge as a means of happiness (as if ...);

Knowledge as a means to virtue (as if ...);

[Pg 370]

Knowledge as a means to the "denial of Life"—inasmuch as it leads to disappointment—(as if ...).

451.

As if there were a "truth" which one could by some means approach!

452.

Error and ignorance are fatal.—The assumption that *truth has been found* and that ignorance and error are at an end, constitutes one of the most seductive thoughts in the world. Granted that it be generally accepted, it paralyses the will to test, to investigate, to be cautious, and to gather experience: it may even be regarded as criminal—that is to say, as a *doubt* concerning truth....

"Truth" is therefore more fatal than error and ignorance, because it paralyses the forces which lead to enlightenment and knowledge. The passion for *idleness* now stands up for "truth" ("Thought is pain and misery!"), as also do order, rule, the joy of possession, the pride of wisdom—in fact, *vanity*.—it is easier to *obey* than to *examine*; it is more gratifying to think "I possess the truth," than to see only darkness in all directions; ... but, above all, it is reassuring, it lends confidence, and alleviates life—it "improves" the character inasmuch as it *reduces mistrust*." Spiritual peace, "a quiet conscience"—these things are inventions which are only possible provided "*Truth be found*."—"By their fruits ye shall know them." ... "Truth" is the truth because it makes men *better*.... The process goes on: all goodness and all success is placed to the credit of "truth."

[Pg 371]

This is the *proof by success*: the happiness, contentment, and the welfare of a community or of an individual, are now understood to be the *result of the belief in morality*.... Conversely: *failure* is ascribed to a *lack* of faith.

453.

The causes of error lie just as much in the *good* as in the *bad will* of man:—in an incalculable number of cases he conceals reality from himself, he falsifies it, so that he may not suffer from his good or bad will. God, for instance, is considered the shaper of man's destiny; he interprets his little lot as though everything were intentionally sent to him for the salvation of his soul,—this act of ignorance in

"philology," which to a more subtle intellect would seem unclean and false, is done, in the majority of cases, with perfect *good faith*. Goodwill, "noble feelings," and "lofty states of the soul" are just as underhand and deceptive in the means they use as are the passions love, hatred, and revenge, which morality has repudiated and declared to be egotistic.

Errors are what mankind has had to pay for most dearly: and taking them all in all, the errors which have resulted from goodwill are those which have wrought the most harm. The illusion which makes people happy is more harmful than the illusion which is immediately followed by evil results: the latter increases keenness and mistrust, and purifies, the understanding; the former merely narcotises....

[Pg 372]

Fine feelings and noble impulses ought, speaking physiologically, to be classified with the narcotics: their abuse is followed by precisely the same results as the abuse of any other opiate—*weak nerves*.

454.

Error is the most expensive luxury that man can indulge in: and if the error happen to be a physiological one, it is fatal to life. What has mankind paid for most dearly hitherto? For its "truths ": for every one of these were errors *in physiologicis*>....

455.

Psychological *confusions*: the *desire for belief* is confounded with the "will to truth" (for instance, in Carlyle). But the *desire for disbelief* has also been confounded with the "will to truth" (a need of ridding one's self of a belief for a hundred reasons: in order to carry one's point against certain "believers"). *What is it that inspires Sceptics?* The hatred of dogmatists—or a need of repose, weariness as in Pyrrho's case.

The *advantages* which were expected to come from truth, were the advantages resulting from a belief in *it*: for, in itself, truth could have been thoroughly painful, harmful, and even fatal. Likewise truth was combated only on account of the advantages which a victory over it would provide—for instance, emancipation from the yoke of the ruling powers.

[Pg 373]

The method of truth was *not* based upon motives of truthfulness, but upon *motives of power, upon the desire to be superior*.

How is truth proved? By means of the feeling of increased power,—by means of utility,—by means of indispensability,—*in short, by means of its advantages* (that is to say, hypotheses concerning what truth should be like in order that it may be embraced by us). But this involves *prejudice*: it is a sign that *truth* does not enter the question at all....

What is the meaning of the "will to truth," for instance in the Goncourts? and in the *naturalists*?—A criticism of "objectivity."

Why should we know: why should we not prefer to be deceived?... But what was needed was always belief—and *not* truth.... Belief is created by means which are

quite *opposed* to the method of investigation: *it even depends upon the exclusion of the latter.*

456.

A certain degree of faith suffices to-day to give us an *objection* to what is believed—it does more, it makes us question the spiritual healthiness of the believer.

[Pg 374]

457.

Martyrs.—To combat anything that is based upon reverence, opponents must be possessed of both daring and recklessness, and be hindered by no scruples.... Now, if one considers that for thousands of years man has sanctified as truths only those things which were in reality errors, and that he has branded any criticism of them with the hall-mark of badness, one will have to acknowledge, however reluctantly, that a goodly amount of *immoral deeds* were necessary in order to give the initiative to an attack—I mean to *reason*.... That these immoralists have always posed as the "martyrs of truth" should be forgiven them: the truth of the matter is that they did not stand up and deny owing to an instinct for truth; but because of a love of dissolution, criminal scepticism, and the love of adventure. In other cases it is personal rancour which drives them into the province of problems—they only combat certain points of view in order to be able to carry their point against certain people. But, above all, it is revenge which has become scientifically useful—the revenge of the oppressed, those who, thanks to the truth that happens to be ruling, have been pressed aside and even smothered....

Truth, that is to say the scientific method, was grasped and favoured by such as recognised that it was a useful weapon of war—an instrument of *destruction*....

In order to be honoured as opponents, they were moreover obliged to use an apparatus similar to that used by those whom they were attacking: they therefore brandished the concept "truth" as absolutely as their adversaries did—they became fanatics at least in their poses, because no other pose could be expected to be taken seriously. What still remained to be done was left to persecution, to passion, and the uncertainty of the persecuted—hatred waxed great, and the first impulse began to die away and to leave the field entirely to science. Ultimately all of them wanted to be right in the same absurd way as their opponents.... The word "conviction," "faith," the pride of martyrdom—these things are most unfavourable to knowledge. The adversaries of truth finally adopt the whole subjective manner of deciding about truth,—that is to say, by means of poses, sacrifices, and heroic resolutions,—and thus *prolong* the *dominion* of the anti-scientific method. As martyrs they compromise their very own deed.

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458.

The dangerous distinction between "theoretical" and "practical" in Kant for instance, but also in the ancient philosophers—they behave as if pure intellectuality presented them with the problems of science and metaphysics;—they behave as if

practice should be judged by a measure of its own, whatever the judgment of theory may be.

Against the first tendency I set up my *psychology of philosophers*: their strangest calculations and "intellectuality" are still but the last pallid impress of a physiological fact; spontaneity is absolutely lacking in them, everything is instinct, everything is intended to follow a certain direction from the first.... [Pg 376]

Against the second tendency I put my question: whether we know another method of acting correctly, besides that of thinking correctly; the last case *is* action, the first presupposes thought. Are we possessed of a means whereby we can judge of the value of a method of life differently from the value of a theory: through induction or comparison?... Guileless people imagine that in this respect we are better equipped, we know what is "good"—and the philosophers are content to repeat this view. We conclude that some sort of *faith* is at work in this matter, and nothing more....

"Men must act; *consequently* rules of conduct are necessary"—this is what even the ancient Sceptics thought. The *urgent need* of a definite decision in this department of knowledge is used as an argument in favour of regarding something as *true*!...

"Men must not act"—said their more consistent brothers, the Buddhists, and then thought out a mode of conduct which would deliver man from the yoke of action....

To adapt one's self, to live as the "*common man*" lives, and to regard as right and proper what *he* regards as right: this is *submission* to the *gregarious instinct*. One must carry one's courage and severity so far as to learn to consider such submission a *disgrace*. One should not live according to two standards!... One should not separate theory and practice!... [Pg 377]

459.

Of all that which was formerly held to be true, not one word is to be credited. Everything which was formerly disdained as unholy, forbidden, contemptible, and fatal—all these flowers now bloom on the most charming paths of truth.

The whole of this old morality concerns us no longer: it contains not one idea which is still worthy of respect. We have outlived it—we are no longer sufficiently coarse and guileless to be forced to allow ourselves to be lied to in this way.... In more polite language: we are too virtuous for it.... And if truth in the old sense were "true" only because the old morality said "yea" to it, and *had a right* to say "yea" to it: it follows that no truth of the past can any longer be of use to us.... Our *criterion* of truth is /certainly not morality: we *refute* an assertion when we show that it is dependent upon morality and is inspired by noble feelings.

460.

All these values are empirical and conditioned. But he who believes in them and who honours them, *refuses* to acknowledge this aspect of them. All philosophers believe in these values, and one form their reverence takes is the endeavour to make *a priori truths* out of them. The falsifying nature of *reverence*.... [Pg 378]

Reverence is the supreme test of intellectual *honesty*, but in the whole history of philosophy there is no such thing as intellectual honesty,—but the "love of goodness ..."

On the one hand, there is an absolute *lack of method* in testing the value of these values; *secondly*, there is a general disinclination either to test them or to regard them as conditioned at all.—All *anti-scientific* instincts assembled round moral values in order to *keep science out* of this department....

4. CONCLUDING REMARKS IN THE CRITICISM OF PHILOSOPHY.

461.

Why philosophers are slanderers.—The artful and blind hostility of philosophers towards the *senses*—what an amount of *mob* and *middle-class* qualities lie in all this hatred!

The crowd always believes that an abuse of which it feels the harmful results, constitutes an *objection* to the thing which happens to be abused: all insurrectionary movements against principles, whether in politics or agriculture, always follow a line of argument suggested by this ulterior motive: the abuse must be shown to be necessary to, and, inherent in, the principle.

It is a *woeful* history: mankind looks for a principle, from the standpoint of which he will be able to condemn man—he invents a world in order to be able to slander and throw mud at this world: as a matter of fact, he snatches every time at nothing, and construes this nothing as "God," as "Truth," and, in any case, as judge and detractor of *this* existence....

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If one should require a proof of how deeply and thoroughly the actually *barbarous* needs of man, even in his present state of tameness and "civilisation," still seek gratification, one should contemplate the "leitmotifs" of the whole of the evolution of philosophy:—a sort of revenge upon reality, a surreptitious process of destroying the values by means of which men live, a *dissatisfied* soul to which the conditions of discipline is one of torture, and which takes a particular pleasure in morbidly severing all the bonds that bind it to such a condition.

The history of philosophy is the story of a *secret and mad hatred* of the prerequisites of Life, of the feelings which make for the real values of Life, and of all partisanship in favour of Life. Philosophers have never hesitated to affirm a fanciful world, provided it contradicted this world, and furnished them with a weapon wherewith they could calumniate this world. Up to the present, philosophy has been the *grand school of slander*: and its power has been so great, that even to-day our science, which pretends to be the advocate of Life, has *accepted* the fundamental position of slander, and treats this world as "appearance," and this chain of causes as though it were only phenomenal. What is the hatred which is active here?

[Pg 380]

I fear that it is still the *Circe of philosophers*—Morality, which plays them the trick of compelling them to be ever slanderers.... They believed in moral "truths," in these they thought they had found the highest values; what alternative had they left, save that of denying existence ever more emphatically the more they got to know about it?... For this life is *immoral*.... And it is based upon immoral first principles: and morality says *nay* to Life.

Let us suppress the real world: and in order to do this, we must first suppress the highest values current hitherto—morals.... It is enough to show that morality itself is *immoral*, in the same sense as that in which immorality has been condemned heretofore. If an end be thus made to the tyranny of the former values, if we have suppressed the "real world," a *new order of values* must follow of its own accord.

The world of appearance and the world of *lies*: this constitutes the contradiction. The latter hitherto has been the "real world," "truth," "God." This is the one which we still have to suppress.

The *logic of my conception*:

(1) *Morality as the highest value* (it is master of *all* the phases of philosophy, even of the Sceptics). *Result*: this world is no good, it is not the "real world."

(2) *What* is it that determines the highest value here? What, in sooth, is morality?—It is the instinct of *decadence*; it is the means whereby the exhausted and the degenerate *revenge themselves*. *Historical proof*: philosophers have always been decadents ... in the service of *nihilistic* religions.

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(3) It is the instinct of decadence coming to the fore as *will to power*. Proof: the absolute *immorality* of the means employed by morality throughout its history.

General aspect: the values which have been highest hitherto constitute a specific case of the will to power; morality itself is a specific case of immorality.

462.

The principal innovations: Instead of "moral values," nothing but *naturalistic values*. Naturalisation of morality.

In the place of "sociology," a *doctrine of the forms of dominion*.

In the place of "society," the *complex whole of culture*, which is *my* chief interest (whether in its entirety or in parts).

In the place of the "theory of knowledge," a *doctrine which laid down the value of the passions* (to this a hierarchy of the passions would belong: the passions *transfigured*; their *superior rank*, their "*spirituality*").

In the place of "metaphysics" and religion, the doctrine of *Eternal Recurrence* (this being regarded as a means to the breeding and selection of men).

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463.

My precursors: Schopenhauer. To what extent I deepened pessimism, and first brought its full meaning within my grasp, by means of its most extreme opposite.

Likewise: the higher Europeans, the pioneers of *great politics*.

Likewise: the Greeks and their genesis.

464.

I have named those who were unconsciously my workers and precursors. But in what direction may I turn with any hope of finding my particular kind of philosophers themselves, or at least *my yearning for new philosophers*? In that direction, alone, where a *noble* attitude of mind prevails, an attitude of mind which believes in slavery and in manifold orders of rank, as the prerequisites of any high degree of culture. In that direction, alone, where a *creative* attitude of mind prevails, an attitude of mind which does not regard the world of happiness and repose, the "Sabbath of Sabbaths" as an end to be desired, and which, even in peace, honours the means which lead to new wars; an attitude of mind which would prescribe laws for the future, which for the sake of the future would treat everything that exists to-day with harshness and even tyranny; a daring and "immoral" attitude of mind, which would wish to see both the good and the evil qualities in man developed to their fullest extent, because it would feel itself able to put each in its right place—that is to say, in that place in which each would need the other. But what prospect has he of finding what he seeks, who goes in search of philosophers to-day? Is it not probable that, even with the best Diogenes-lantern in his hand, he will wander about by night and day in vain? This age is possessed of the *opposite* instincts. What it wants, above all, is comfort; secondly, it wants publicity and the deafening din of actors' voices, the big drum which appeals to its Bank-Holiday tastes; thirdly, that every one should lie on his belly in utter subjection before the greatest of all lies—which is "the equality of men"—and should honour only those virtues which *make men equal and place them in equal positions*. But in this way, the rise of the philosopher, as I understand him, is made completely impossible—despite the fact that many may regard the present tendencies as rather favourable to his advent. As a matter of fact, the whole world mourns, to-day, the hard times that philosophers *used* to have, hemmed in between the fear of the stake, a guilty conscience, and the presumptuous wisdom of the Fathers of the Church: but the truth is, that precisely these conditions were *ever so much more favourable* to the education of a mighty, extensive, subtle, rash, and daring intellect than the conditions prevailing to-day. At present another kind of intellect, the intellect of the demagogue, of the actor, and perhaps of the beaver- and ant-like scholar too, finds the best possible conditions for its development. But even for artists of a superior calibre the conditions are already far from favourable: for does not every one of them, almost, perish owing to his want of discipline? They are no longer tyrannised over by an outside power—by the tables of absolute values enforced by a Church or by a monarch: and thus they no longer learn to develop their "inner tyrant," their *will*. And what holds good of artists also holds good, to a greater and more fatal degree, of philosophers. Where, then, are free spirits to be found to-day? Let any one show me a free spirit to-day!

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465.

Under "Spiritual freedom" I understand something very definite: it is a state in which one is a hundred times superior to philosophers and other disciples of "truth" in one's severity towards one's self, in one's uprightness, in one's courage, and in one's absolute will to say nay even when it is dangerous to say nay. I regard the philosophers that have appeared heretofore as *contemptible libertines* hiding behind the petticoats of the female "Truth."

END OF VOL. I.

FRIEDRICH NIETZSCHE
THE
WILL TO POWER
*AN ATTEMPTED
TRANSVALUATION OF ALL VALUES*

TRANSLATED BY
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VOL. II
BOOKS III AND IV

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For the history of the text constituting this volume I would refer readers to my preface to *The Will to Power*, Books I, and II., where they will also find a brief explanation of the actual title of the complete work.

In the two books before us Nietzsche boldly carries his principle still further into the various departments of human life, and does not shrink from showing its application even to science, to art, and to metaphysics.

Throughout Part I. of the Third Book we find him going to great pains to impress the fact upon us that science is as arbitrary as art in its mode of procedure, and that the knowledge of the scientist is but the outcome of his inexorable will to power interpreting facts in the terms of the self-preservative conditions of the particular order of human beings to which he belongs. In Aphorisms 515 and 516, which are typical of almost all the thought expressed in Part I., Nietzsche says distinctly: "The object is not 'to know,' but to schematise,—to impose as much regularity and form upon chaos as our practical needs require."

Unfamiliarity, constant change, and the inability to reckon with possibilities, are sources of great danger: hence, everything *must* be explained, assimilated, and rendered capable of calculation, if Nature is to be mastered and controlled.

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Schemes for interpreting earthly phenomena must be devised which, though they do not require to be absolute or irrefutable, must yet favour the maintenance of the kind of men that devises them. Interpretation thus becomes all important, and facts sink down to the rank of raw material which must first be given some shape (some sense—always anthropocentric) before they can become serviceable.

Even the development of reason and logic Nietzsche consistently shows to be but a spiritual development of the physiological function of digestion which compels an organism to make things "like" (to "assimilate") before it can absorb them (Aph. 510). And seeing that he denies that hunger can be a first motive (Aphs. 651-656), and proceeds to show that it is the amoeba's will to power which makes it extend its pseudopodia in search of what it can appropriate, and that, once the appropriated matter is enveloped, it is a process of making *similar* which constitutes the process of absorption, reason itself is by inference acknowledged to be merely a form of the same fundamental will.

An interesting and certainly inevitable outcome of Nietzsche's argument appears in Aph. 516, where he declares that even our inability to deny and affirm one and the same thing is not in the least necessary, *but only a sign of inability*.

The whole argument of Part I. tends to draw science ever nearer and nearer to art (except, of course, in those cases in which science happens to consist merely of an ascertainment of facts), and to prove that the one like the other is no more than a means of gaining some foothold upon the slippery soil of a world that is for ever in flux.

[Pg ix]

In the rush and pell-mell of Becoming, some milestones must be fixed for the purposes of human orientation. In the torrent of evolutionary changes pillars must

be made to stand, to which man can for a space hold tight and collect his senses. Science, like art, accomplishes this for us, and it is our will to power which "creates the impression of Being out of Becoming" (Aph. 517).

According to this standpoint, then, consciousness is also but a weapon in the service of the will to power, and it extends or contracts according to our needs (Aph. 524). It might disappear altogether (Aph. 523), or, on the other hand, it might increase and make our life more complicated than it already is. But we should guard against making it the Absolute behind Becoming, simply because it happens to be the highest and most recent evolutionary form (Aph. 709). If we had done this with each newly acquired characteristic, sight itself, which is a relatively recent development, would also have required to have been deified.

Pantheism, Theism, Unitarianism—in fact all religions in which a *conscious* god is worshipped, are thus aptly classed by Nietzsche as the result of man's desire to elevate that which is but a new and wonderful instrument of his will to power, to the chief place in the imaginary world beyond (eternal soul), and to make it even the deity itself (God Omniscient). [Pg x]

With the question of Truth we find Nietzsche quite as ready to uphold his thesis as with all other questions. He frankly declares that "the criterion of truth lies in the enhancement of the feeling of power" (Aph. 534), and thus stands in diametrical opposition to Spencer, who makes constraint or inability the criterion of truth. (See *Principles of Psychology*, new edition, chapter ix.... "the unconceivableness of its negation is the ultimate test of the truth of a proposition.")

However paradoxical Nietzsche's view may seem, we shall find that it is actually substantiated by experience; for the activity of our senses certainly convinces us more or less according to the degree to which it is provoked. Thus, if we walked for long round a completely dark room, and everything yielded, however slightly, to our touch, we should remain quite unconvinced that we were in a room at all, more particularly if—to suppose a still more impossible case—the floor yielded too. What provokes great activity in the bulbs of our fingers, then, likewise generates the sensation of truth.

From this Nietzsche proceeds to argue that what provokes the strongest sentiments in ourselves is also true to us, and, from the standpoint of thought, "that which gives thought the greatest sensation of strength" (Aph. 533).

The provocation of intense emotion, and therefore the provocation of that state in which the body is above the normal in power, thus becomes the index to truth; and it is a very remarkable thing that two prominent English thinkers should, at the very end of their careers, have practically admitted this, despite the fact that all their philosophical productions had been based upon a completely different belief. I refer, of course, to Spencer and Buckle, who both upheld the view that in a system of thought the emotional factor is of the highest importance. [Pg xi]

It follows from all this, that lies and false doctrines may quite conceivably prove to be even more preservative to species than truth itself, and although this is a view we have already encountered in the opening aphorisms of *Beyond Good and Evil*, in

Aph, 538 this volume we find it further elucidated by Nietzsche's useful demonstration of the fact that "the easier way of thinking always triumphs over the more difficult way"; and that logic, inasmuch as it facilitated classification and orderly thought, ultimately "got to act like truths."

Before leaving Part I., with which it would be impossible to deal in full, a word or two ought to be said in regard to Nietzsche's views concerning the belief in "cause and effect." In the *Genealogy of Morals* (1st Essay, Aph. 13), we have already read a forecast of our author's more elaborate opinions on this question, and the aphorism in question might be read with advantage in conjunction with the discussion on the subject found in this book (Aphs. 545-555).

The whole of Nietzsche's criticism, however, resolves itself into this, that the doctrine of causality begins with an unnecessary duplication of all that happens. Language, and its origin among a people uneducated in thoughts and concepts, is at the root of this scientific superstition, and Nietzsche traces its evolution from the primeval and savage desire always to find a "doer" behind every deed: to find some one who is responsible and who, being known, thus modifies the unfamiliarity of the deed which requires explaining. "The so-called instinct of causality [of which Kant speaks with so much assurance] is nothing more than the fear of the unfamiliar." [Pg xii]

In Aph. 585 (A), we have a very coherent and therefore valuable exposition of much that may still seem obscure in Nietzsche's standpoint, and we might almost regard this aphorism as the key to the epistemology of the Will to Power. When we find the "will to truth" defined merely as "the longing for a stable world," we are in possession of the very leitmotiv of Nietzsche's thought throughout Part I., and most of what follows is clearly but an elaboration of this thought.

In Part II. Nietzsche reveals himself as utterly opposed to all mechanistic and materialistic interpretations of the Universe. He exalts the spirit and repudiates the idea that mere pressure from without—naked environment—is to be held responsible (and often guilty!) for all that materialistic science would lay at its door. Darwin again comes in for a good deal of sharp criticism; and, to those who are familiar with the nature of Nietzsche's disagreement with this naturalist, such aphorisms as Nos. 643, 647, 649, 651, 684, 685, will be of special interest. There is one question of great moment, which all Nietzsche's perfectly sincere and profoundly serious deprecation of the Darwinian standpoint ought to bring home to all Englishmen who have perhaps too eagerly endorsed the conclusions of their own British school of organic evolution, and that is, to what extent were Malthus, and afterwards his disciple Darwin, perhaps influenced in their analysis of nature by preconceived notions drawn from the state of high pressure which prevailed in the thickly-populated and industrial country in which they both lived? [Pg xiii]

It is difficult to defend Darwin from the fundamental attack which Nietzsche directs at the very root of his teaching, and which turns upon the question of the motive of all Life's struggle. To assume that the motive is always a "struggle for existence" presupposes the constant presence of two conditions—want and over-population,—an assumption which is absolutely non-proven, and it likewise lends a peculiarly

ignoble and cowardly colouring to the whole of organic life, which not only remains unsubstantiated in fact, but which the struggle for power completely escapes. In Part III., which, throughout, is pretty plain sailing, Aphorism 786 contains perhaps the most important statements. Here morality is shown to be merely an instrument, but this time it is the instrument of the gregarious will to power. In the last paragraph of this aphorism Nietzsche shows himself quite antagonistic to Determinism, because of its intimate relation to, and its origin in, a mechanistic interpretation of the Universe. But we should always remember that, inasmuch as Nietzsche would distribute beliefs, just as others distribute bounties—that is to say, according to the needs of those whom he has in view, we must never take for granted that a belief which he deprecates for one class of man ought necessarily, according to him, to be denied another class. [Pg xiv]

Hard as it undoubtedly is to bear this in mind, we should remember that his appeal is almost without interruption made to higher men, and that doctrines and creeds which he condemns for them he would necessarily exalt in the case of people who were differently situated and otherwise constituted. Christianity is a case in point (see *Will to Power*, vol. i. Aph. 132).

We now come to Part IV., which is possibly the most important part of all, seeing that it treats of those questions which may be regarded as Nietzsche's most constant concern from the time when he wrote his first book.

The world as we now see and know it, with all that it contains which is beautiful, indifferent, or ugly, from a human standpoint, is, according to Nietzsche, the creation of our own valuing minds. Perhaps only a few people have had a hand in shaping this world of values. Maybe their number could be counted on the fingers of two hands; but still, what Nietzsche insists upon is, that it is human in its origin. Our whole outlook, everything that gives us joy or pain, must at one time or other have been valued for us, and in persisting in these valuations we, as the acclimatised herd, are indebted to our artists, to our higher men, to all those in history, who at some time or other have dared to stand up and to declare emphatically that *this* was ugly and that *that* was beautiful, and to fight, and if necessary to die, for their opinion. [Pg xv]

Religion, morality, and philosophy, while they all aim at so-called universal Truth, tend to depreciate the value of life in the eyes of exceptional men. Though they establish the "beautiful" for the general stock, and in that way enhance the value of life for that stock, they contradict higher men's values, and, by so doing, destroy their innocent faith in the world. For the problem here is not, what value is true?—but, what value is most conducive to the highest form of human life on earth?

Nietzsche would fain throw all the burden of valuing upon the Dionysian artist him who speaks about this world out of the love and plenitude of power that is in his own breast, him who, from the very health that is within him, cannot look out upon life without transfiguring it, hallowing it, blessing it, and making it appear better, bigger, and more beautiful. And, in this view, Nietzsche is quite consistent; for, if we must accept his conclusion that our values are determined for us by our higher

men, then it becomes of the highest importance that these valuers should be so constituted that their values may be a boon and not a bane to the rest of humanity.

Alas! only too often, and especially in the nineteenth century, have men who lacked this Dionysian spirit stood up and valued the world; and it is against these that Nietzsche protests. It is the bad air they have spread which he would fain dispel.

[Pg xvi]

An to what art means to the artist himself, apart from its actual effect on the world, Nietzsche would say that it is a manner of discharging his will to power. The artist tries to stamp his opinion of what is desirable, and of what is beautiful or ugly, upon his contemporaries and the future; it is in this valuing that his impulse to prevail finds its highest expression. Hence the instinctive economy of artists in sex matters—that is to say, in precisely that quarter whither other men go when their impulse to prevail urges them to action. Nietzsche did not of course deny the sensual nature of artists (Aph. 815); all he wished to make plain was this, that an artist who was not moderate, *in eroticis*, while engaged upon his task, was open to the strongest suspicion.

In the Fourth Book Nietzsche is really at his very best. Here, while discussing questions such as "The Order of Rank," he is so thoroughly in his exclusive sphere, that practically every line, even if it were isolated and taken bodily from the context, would bear the unmistakable character of its author. The thought expressed in Aphorism 871 reveals a standpoint as new as it is necessary. So used have we become to the practice of writing and legislating for a mass, that we have forgotten the rule that prevails even in our own navy—that the speed of a fleet is measured by its slowest vessel.

On the same principle, seeing that all our philosophies and moralities have hitherto been directed at a mass and at a mob, we find that their elevation must of necessity be decided by the lowest of mankind. Thus all passions are banned, because base men do not know how to enlist them in their service. Men who are masters of themselves and of others, men who understand the management and privilege of passion, become the most despised of creatures in such systems of thought, because they are confounded with the vicious and licentious; and the speed of mankind's elevation thus gets to be determined by humanity's slowest vessels.

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Aphorisms 881, 882, 886 fully elucidate the above considerations, while in 912, 916, 943, and 951 we have plans of a constructive teaching which the remainder of Part I. elaborates.

And now, following Nietzsche carefully through Part II. (Dionysus), what is the inevitable conclusion of all we have read? This analysis of the world's collective values and their ascription to a certain "will to power" may now seem to many but an exhaustive attempt at a new system of nomenclature, and little else. As a matter of fact it is very much more than this. By mean? of it Nietzsche wishes to show mankind how much has lain, and how much still lies, in man's power. By laying his finger on everything and declaring to man that it was human will that created it. Nietzsche wished to give man the courage of this will, and a clean conscience in exercising it. For it was precisely this very will to power which had been most hated and most maligned by everybody up to Nietzsche's time.

Long enough, prompted by the fear of attributing any one of his happiest thoughts to this hated fundamental will, had man ascribed all his valuations and all his most sublime inspirations to something outside himself,—whether this something were a God, a principle, or the concept Truth. But Nietzsche's desire was to show man how human, all too human, have been the values that have appeared heretofore; he wished to prove, that to the rare sculptors of values, the world, despite its past, is still an open field of yielding clay, and in pointing to what the will to power has done until now, Nietzsche suggests to these coming sculptors what might still be done, provided they fear nothing, and have that innocence and that profound faith in the fundamental will which others hitherto have had in God, Natural Laws, Truth, and other euphemistic fictions. [Pg xviii]

The doctrine of Eternal Recurrence, to which Nietzsche attached so much importance that it may be regarded almost as the inspiration which led to his great work, *Thus Spake Zarathustra*, ought to be understood in the light of a purely disciplinary and chastening creed. In one of his posthumous works we find Nietzsche saying: "The question which thou shalt have to answer before every deed that thou doest;—is this such a deed as I am prepared to perform an incalculable number of times,—is the best ballast." Thus it is obvious that, feeling the need of something in his teaching which would replace the metaphysics of former beliefs, he applied the doctrine of Eternal Recurrence to this end. Seeing, however, that even among Nietzscheans themselves there is considerable doubt concerning the actual value of the doctrine as a ruling belief, it does not seem necessary to enter here into the scientific justification which he claims for it. Suffice it to say that, as knowledge stands at present, the statement that the world will recur eternally in small things as in great, is still a somewhat daring conjecture—a conjecture, however, which would have been entirely warrantable if its disciplinary value had been commensurate with its daring. [Pg xix]

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THIRD BOOK.

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THE PRINCIPLES OF A NEW VALUATION.

I.

[Pg 2]

[Pg 3]

THE WILL TO POWER IN SCIENCE.

(A) THE METHOD OF INVESTIGATION.

The distinguishing feature of our nineteenth century is not the triumph of *science*, but the triumph of the scientific *method* over science.

467.

The history of scientific methods was regarded by Auguste Comte almost as philosophy itself.

468.

The great *Methodologists*: Aristotle, Bacon, Descartes, Auguste Comte.

469.

The most valuable knowledge is always discovered last: but the most valuable knowledge consists of *methods*.

All methods, all the hypotheses on which the science of our day depends, were treated with the profoundest contempt for centuries: on their account a man used to be banished from the society of *respectable* people—he was held to be an "*enemy of God*," a reviler of the highest ideal, a madman. [Pg 4]

We had the whole *pathos* of mankind against us,—our notion of what "truth" ought to be, of what the service of truth ought to be, our objectivity, our method, our calm, cautious and distrustful manner were altogether *despicable*.... At bottom, that which has kept men back most, is an æsthetic taste: they believed in the picturesque effect of truth; what they demanded of the scientist was, that he should make a strong appeal to their imagination.

From the above, it would almost seem as if the very *reverse* had been achieved, as if a sudden *jump* had been made: as a matter of fact, the schooling which the moral hyperboles afforded, gradually prepared the way for that *milder form of pathos* which at last became incarnate in the scientific man....

Conscientiousness in small things, the self-control of the religious man, was a preparatory school for the scientific character, as was also, in a very pre-eminent sense, the attitude of mind which makes a man *take problems seriously*, irrespective of what personal advantage he may derive from them....

(B) THE STARTING-POINT OF EPISTEMOLOGY.>

[Pg 5]

470.

Profound disinclination to halt once and for all at any collective view of the world. The charm of the opposite point of view: the refusal to relinquish the stimulus residing in the enigmatical.

471.

The hypothesis that, at bottom, things proceed in such a moral fashion that *human reason must be right*, is a mere piece of good-natured and simple-minded trustfulness, the result of the belief in Divine truthfulness—God regarded as the Creator of all things.—These concepts are our inheritance from a former existence in a Beyond.

472.

The contradiction of the so-called "facts of consciousness." Observation a thousand times more difficult, error is perhaps the absolute *condition* of observation.

473.

The intellect cannot criticise itself, simply because it can be compared with no other kind of intellect, and also because its ability to know would only reveal itself in the presence of "actual reality"; that is to say, because, in order to criticise the intellect, we should have to be higher creatures with "absolute knowledge." This would presuppose the existence of *something*, a "thing-in-itself," apart from all the perspective kinds of observation and senso-spiritual perception. But the psychological origin of the belief in *things*, forbids our speaking of "things in themselves." [Pg 6]

474.

The idea that a sort of adequate relation exists between *subject* and *object*, that the object is something which *when seen from inside* would be a subject, is a well-meant invention which, I believe, has seen its best days. The measure of that which we are conscious of, is perforce entirely dependent upon the coarse utility of the function of consciousness: how could this little garret-prospect of consciousness warrant our asserting anything in regard to "subject" and "object," which would bear any relation to reality!

475.

Criticism of modern philosophy: erroneous starting-point, as if there were such things as "facts of consciousness"—and no *phenomenalism* in *introspection*.

476.

"Consciousness"—to what extent is the idea which is thought of, the idea of will, or the idea of a feeling (*which is known by us alone*), quite superficial? Our *inner* world is also "appearance."

[Pg 7]

477.

I am convinced of the phenomenism of the *inner* world also: everything that reaches our consciousness is utterly and completely adjusted, simplified, schematised, interpreted, the *actual* process of inner "perception," the *relation of causes* between thoughts, feelings, desires, between subject and object, is absolutely concealed from us, and may be purely imaginary. This "*inner* world of appearance" is treated with precisely the same forms and procedures as the "outer" world. We never come across a single "fact": pleasure and pain are more recently evolved intellectual phenomena....

Causality evades us; to assume the existence of an immediate causal relation between thoughts, as Logic does, is the result of the coarsest and most clumsy observation. There are *all sorts of passions* that may intervene between two thoughts: but the interaction is too rapid—that is why we *fail to recognise* them, that is why we actually *deny* their existence....

"Thinking," as the epistemologists understand \r it, never takes place at all: it is an absolutely gratuitous fabrication, arrived at by selecting one element from the process and by eliminating all the rest—an artificial adjustment for the purpose of the understanding....

The "mind," *something that thinks*: at times, even, "the mind absolute and pure"—this concept is an evolved and second result of false introspection, which believes in "thinking": in the first place an act is imagined here which does not really occur at all, *i.e.* "thinking"; and, *secondly*, a subject-substratum is imagined in which every process of this thinking has its origin, and nothing else—that is to say, *both the action and the agent are fanciful*. [Pg 8]

478.

Phenomenism must not be sought in the wrong quarter: nothing is more phenomenal, or, to be more precise, nothing is so much *deception*, as this inner world, which we observe with the "inner sense."

Our belief that the will is a cause was so great, that, according to our personal experiences in general, we projected a cause into all phenomena (*i.e.* a certain motive is posited as the cause of all phenomena).

We believe that the thoughts which follow one upon the other in our minds are linked by some sort of causal relation: the logician, more especially, who actually speaks of a host of facts which have never once been seen in reality, has grown accustomed to the prejudice that thoughts *are the cause* of thoughts.

We believe—and even our philosophers believe it still—that pleasure and pain are the causes of reactions, that the very purpose of pleasure and pain is to occasion reactions. For hundreds of years, pleasure and pain have been represented as the *motives* for every action. Upon reflection, however, we are bound to concede that everything would have proceeded in exactly the same way, according to precisely the same sequence of cause and effect, if the states "pleasure" and "pain" had been entirely absent; and that we are simply deceived when we believe that they actually cause anything:—they are the *attendant phenomena*, and they have quite a [Pg 9]

different purpose from that of provoking reactions; they are in themselves effects involved in the process of reaction which takes place.

In short: Everything that becomes conscious is a final phenomenon, a conclusion—and is the cause of nothing; all succession of phenomena in consciousness is absolutely atomistic.—And we tried to understand the universe from the *opposite* point of view—as if nothing were effective or real, save thinking, feeling, willing! ...

479.

The phenomenalism of the "inner world!" A chronological inversion takes place, so that the cause reaches consciousness as the effect.—We know that pain is projected into a certain part of the body although it is not really situated there; we have learnt that all sensations which were ingenuously supposed to be conditioned by the outer world are, as a matter of fact, conditioned by the inner world: that the real action of the outer world never takes place in a way of which we can become conscious.... That fragment of the outer world of which we become conscious, is born after the effect produced by the outer world has been recorded, and is subsequently interpreted as the "cause" of that effect....

In the phenomenalism of the "inner world," the chronological order of cause and effect is inverted. The fundamental fact of "inner experience" is, that the cause is imagined after the effect has been recorded.... The same holds good of the sequence of thoughts: we seek for the reason of a thought, before it has reached our consciousness; and then the reason reaches consciousness first, whereupon follows its effect. All our dreams are the interpretation of our collective feelings with the view of discovering the possible causes of the latter; and the process is such that a condition only becomes conscious, when the supposed causal link has reached consciousness.^[1] [Pg 10]

The whole of "inner experience" is founded on this: that a cause is sought and imagined which accounts for a certain irritation in our nerve-centres, and that it is only the cause which is found in this way which reaches consciousness; this cause may have absolutely nothing to do with the real cause—it is a sort of groping assisted by former "inner experiences," that is to say, by memory. The memory, however, retains the habit of old interpretations,—that is to say, of erroneous causality,—so that "inner experience" comprises in itself all the results of former erroneous fabrications of causes. Our "outside world," as we conceive it every instant, is indissolubly bound up with the old error of cause: we interpret by means of the schematism of "the thing," etc. [Pg 11]

"Inner experience" only enters consciousness when it has found a language which the individual can *understand*—that is to say, a translation of a certain condition into conditions with which he is *familiar*; "understand" means simply this: to be able to express something new in the terms of something old or familiar. For instance, "I feel unwell"—a judgment of this sort presupposes a *very great and recent neutrality on the part of the observer*: the simple man always says, "This and that make me feel unwell,"—he begins to be clear concerning his indisposition only after he has discovered a reason for it.... This is what I call a *lack of philological* knowledge; to be

able to read a text, *as such*, without reading an interpretation into it, is the latest form of "inner experience,"—it is perhaps a barely possible form....

- [1] When in our dream we hear a bell ringing, or a tapping at our door, we scarcely ever wake before having already accounted for the sound, in the terms of the dream-world we were in.—TR.

480.

There are no such things as "mind," reason, thought, consciousness, soul, will, or truth: they all belong to fiction, and can serve no purpose. It is not a question of "subject and object," but of a particular species of animal which can prosper only by means of a certain *exactness*, or, better still, *regularity* in recording its perceptions (in order that experience may be capitalised)....

Knowledge works as an *instrument* of power. It is therefore obvious that it increases with each advance of power....

The purpose of knowledge: in this case, as in the case of "good" or "beautiful," the concept must be regarded strictly and narrowly from an anthropocentric and biological standpoint. In order that a particular species may maintain and increase its power, its conception of reality must contain enough which is calculable and constant to allow of its formulating a scheme of conduct. *The utility of preservation*—and *not* some abstract or theoretical need to eschew deception—stands as the motive force behind the development of the organs of knowledge; ... they evolve in such a way that their observations may suffice for our preservation. In other words, the *measure* of the desire for knowledge depends upon the extent to which *the Will to Power* grows in a certain species: a species gets a grasp of a given amount of reality, *in order to master it, in order to enlist that amount in its service*. [Pg 12]

(C) THE BELIEF IN THE "EGO." SUBJECT.

481.

In opposition to Positivism, which halts at phenomena and says, "These are only *facts* and nothing more," I would say: No, facts are precisely what is lacking, all that exists consists of *interpretations*. We cannot establish any fact "in itself": it may even be nonsense to desire to do such a thing. "Everything is *subjective*," ye say: but that in itself is *interpretation*. The subject is nothing given, but something superimposed by fancy, something introduced behind.—Is it necessary to set an interpreter behind the interpretation already to hand? Even that would be fantasy, hypothesis. [Pg 13]

To the extent to which knowledge has any sense at all, the world is knowable: but it may be interpreted *differently*, it has not one sense behind it, but hundreds of senses.—"Perspectivity."

It is our needs that *interpret the world*; our instincts and their impulses for and against. Every instinct is a sort of thirst for power; each has its point of view, which it would fain impose upon all the other instincts as their norm.

482.

Where our ignorance really begins, at that point from which we can see no further, we set a word; for instance, the word "I," the word "do," the word "suffer"—these concepts may be the horizon lines of our knowledge, but they are not "truths."

483.

Owing to the phenomenon "thought," the ego is taken for granted; but up to the present everybody believed, like the people, that there was something unconditionally certain in the notion "I think," and that by analogy with our understanding of all other causal reactions this "I" was the given *cause* of the thinking. However customary and indispensable this fiction may have become now, this fact proves nothing against the imaginary nature of its origin; it might be a life-preserving belief and *still* be *false*.

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484.

"Something is thought, therefore there is something that thinks": this is what Descartes' argument amounts to. But this is tantamount to considering our belief in the notion "*substance*" as an "*a priori*" truth:—that there must be something "that thinks" when we think, is merely a formulation of a grammatical custom which sets an agent to every action. In short, a metaphysico-logical postulate is already put forward here—and it is not merely *an ascertainment of fact*.... On Descartes' lines nothing absolutely certain is attained, but only the fact of a very powerful faith.

If the proposition be reduced to "Something is thought, therefore there are thoughts," the result is mere tautology; and precisely the one factor which is in question, the "*reality* of thought," is not touched upon,—so that, in this form, the apparitional character of thought cannot be denied. What Descartes *wanted* to prove was, that thought not only had *apparent reality*, but absolute reality.

485.

The concept *substance* is an outcome of the concept *subject*, and not conversely! If we surrender the concept soul, the subject, the very conditions for the concept "substance" are lacking. *Degrees of Being* are obtained, but Being is lost.

Criticism of "*reality*": what does a "*plus or minus of reality*" lead to, the gradation of Being in which we believe? [Pg 15]

The degree of our feeling of *life* and *power* (the logic and relationship of past life) presents us with the measure of "Being," "reality," "non-appearance."

Subject i this is the term we apply to our belief in an *entity* underlying all the different moments of the most intense sensations of reality; we regard this belief as the effect of a cause,—and we believe in our belief to such an extent that, on its account alone, we imagine "truth," "reality," "substantiality."—a "Subject" is the fiction which would fain make us believe that several similar states were the effect of one substratum: but we it was who first *created* the "similarity" of these states; the similising and adjusting of them is the *fact*—*not* their similarity (on the contrary, this ought rather to be denied).

486.

One would have to know what *Being* is, in order to be able to *decide* whether this or that is real (for instance, "the facts of consciousness"); it would also be necessary to know what *certainty* and *knowledge* are, and so forth.—But, as we do *not* know these things, a criticism of the faculty of knowledge is nonsensical: how is it possible for an instrument to criticise itself, when it is itself that exercises the critical faculty. It cannot even define itself!

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487.

Should not all philosophy ultimately disclose the first principles on which the reasoning processes depend?—that is to say, our *belief* in the "ego" as a substance, as the only reality according to which, alone, we are able to ascribe reality to things? The oldest realism at length comes to light, simultaneously with man's recognition of the fact that his whole religious history is no more than a history of soul-superstitions. *Here there is a barrier*; our very thinking, itself, involves that belief (with its distinctions—substance, accident, action, agent, etc.); to abandon it would mean to cease from being able to think.

But that a belief, however useful it may be for the preservation of a species, has nothing to do with the truth, may be seen from the fact that we *must* believe in time, space, and motion, without feeling ourselves compelled to regard them as absolute realities.

488.

The psychological origin of our belief in reason.—The ideas "reality," "Being," are derived from our *subject*-feeling.

"Subject," interpreted through ourselves so that the ego may stand as substance, as the cause of action, as the *agent*.

The metaphysico-logical postulates, the belief in substance, accident, attribute, etc. etc., draws its convincing character from our habit of regarding all our actions as the result of our will: so that the ego, as substance, does not vanish in the multiplicity of changes.—*But there is no such thing as will*. We have no categories which allow us to separate a "world as thing-in-itself," from "a world of appearance." All our *categories of reason* have a sensual origin: they are deductions

[Pg 17]

from the empirical world. "The soul," "the ego"—the history of these concepts shows that here, also, the oldest distinction ("*spiritus*," "life") obtains....

If there is nothing material, then there can be nothing immaterial. The concept no longer *means* anything.

No subject-"atoms." The sphere of a subject *increasing* or *diminishing* unremittingly, the centre of the system continually *displacing* itself, in the event of the system no longer being able to organise the appropriated mass, it divides into two. On the other hand, it is able, without destroying it, to transform a weaker subject into one of its own functionaries, and, to a certain extent, to compose a new entity with it. Not a "substance," but rather something which in itself strives after greater strength; and which wishes to "preserve" itself only indirectly (it wishes to *surpass* itself).

489.

Everything that reaches consciousness as an entity is already enormously complicated: we never have anything more than the *semblance of an entity*.

The phenomenon of the *body* is the richer, more distinct, and more tangible phenomenon: it should be methodically drawn to the front, and no mention should be made of its ultimate significance. [Pg 18]

490.

The assumption of a *single subject* is perhaps not necessary, it may be equally permissible to assume a plurality of subjects, whose interaction and struggle lie at the bottom of our thought and our consciousness in general. A sort of *aristocracy* of "cells" in which the ruling power is vested? Of course an aristocracy of equals, who are accustomed to ruling co-operatively, and understand how to command?

My hypotheses. The subject as a plurality. Pain intellectual and dependent upon the judgment harmful, projected. The effect always "unconscious": the inferred and imagined cause is projected, it *follows* the event. Pleasure is a form of pain. The only kind of power that exists is of the same nature as the power of will: a commanding of other subjects which thereupon alter themselves. The unremitting transientness and volatility of the subject. "Mortal soul." *Number* as perspective form.

491.

The belief in the body is more fundamental than the belief in the soul: the latter arose from the unscientific observation of the agonies of the body. (Something which leaves it. The belief in the *truth of dreams*) [Pg 19]

492.

The body and physiology the starting-point: why?—We obtain a correct image of the nature of our subject-entity, that is to say, as a number of regents at the head

of a community (not as "souls" or as "life-forces") as also of the dependence of these regents upon their subjects, and upon the conditions of a hierarchy, and of the division of labour, as the means ensuring the existence of the part and the whole. We also obtain a correct image of the way in which the living entities continually come into being and expire, and we see how eternity cannot belong to the "subject"; we realise that the struggle finds expression in obeying as well as in commanding, and that a fluctuating definition of the limits of power is a factor of life. The comparative *ignorance* in which the ruler is kept, of the individual performances and even disturbances taking place in the community, also belong to the conditions under which government may be carried on. In short, we obtain a valuation even of *want-of-knowledge*, of seeing-things-generally-as-a-whole, of simplification, of falsification, and of perspective. What is most important, however, is, that we regard the ruler and his subjects as of the *same kind*, all feeling, willing, thinking—and that wherever we see or suspect movement in a body, we conclude that there is co-operative-subjective and invisible life. Movement as a symbol for the eye; it denotes that something has been felt, willed, thought. [Pg 20]

The danger of directly questioning the subject *concerning* the subject, and all spiritual self-reflection, consists in this, that it might be a necessary condition of its activity to interpret itself *erroneously*. That is why we appeal to the body and lay the evidence of sharpened senses aside: or we try and see whether the subjects themselves cannot enter into communication with us.

(D) BIOLOGY OF THE INSTINCT OF KNOWLEDGE. PERSPECTIVITY.

493.

Truth is that kind of error without which a certain species of living being cannot exist. The value for *Life* is ultimately decisive.

494.

It is unlikely that our "knowledge" extends farther than is exactly necessary for our self-preservation. Morphology shows us how the senses and the nerves as well as the brain evolve in proportion as the difficulties of acquiring sustenance increase.

495.

If the morality of "Thou shalt not lie" be refuted, the sense for truth will then have to justify itself before another tribunal—as a means to the preservation of man, *as Will to Power*. [Pg 21]

Likewise our love of the beautiful: it is also the *creative will*. Both senses stand side by side; the sense of truth is the means wherewith the power is appropriated to adjust things according to one's taste. The love of adjusting and reforming—a

primeval love! We can only *take cognisance* of a world which we ourselves have *made*.

496.

Concerning the multifariousness of knowledge. The tracing of *its* relation to many other things (or the relation of kind)—how should "knowledge" be of another? The way to know and to investigate is in itself among the conditions of life; that is why the conclusion that there could be no other kind of intellect (for ourselves) than the kind which serves the purpose of our preservation is an excessively hasty one: this *actual* condition may be only an accidental, not in the least an essential; one.

Our apparatus for acquiring knowledge is not adjusted for knowledge.

497.

The most strongly credited a priori "truths" are, to my mind, mere assumptions pending further investigation; for instance, the law of causation is a belief so thoroughly acquired by practice and so completely assimilated, that to disbelieve in it would mean the ruin of our kind. But is it therefore true? What an extraordinary conclusion! As if truth were proved by the mere fact that man survives! [Pg 22]

498.

To what extent is our *intellect* also a result of the conditions of life?—We should not have it did we not *need* to have it, and we should not have it *as* we have it, if we did not need it *as* we need it—that is to say, if we could live otherwise.

499.

Thinking in a primitive (inorganic) state is to *persevere in forms*, as in the case of the crystal.—In *our* thought, the *essential factor* is the harmonising of the new material with the old schemes (= Procrustes' bed), the *assimilation* of the unfamiliar.

500.

The perception of the senses projected outwards: "inwards" and "outwards"—does the *body* command here?

The same equalising and ordering power which rules in the idioplasma, also rules in the incorporation of the outer world: our sensual perceptions are already the *result* of this process of *adaptation* and *harmonisation* in regard to *all* the past in us; they do not follow directly upon the "impression." [Pg 23]

501.

All thought, judgment, perception, regarded as an act of *comparing*^[2] has as a first condition the act of *equalising*, and earlier still the act of "*making equal*." The

process of making equal is the same as the assimilation by the amœba of the nutritive matter it appropriates.

"Memory" late, in so far as the equalising instinct appears to have been *subdued*: the difference is preserved. Memory—a process of classification and collocation; active—who?

- [2] The German word *vergleichen*, meaning "to compare," contains the root "equal" (*gleich*) which cannot be rendered in English. TR.

502.

In regard to the *memory*, we must unlearn a great deal: here we meet with the greatest temptation to assume the existence of a "soul," which, irrespective of time, reproduces and recognises again and again, etc. What I have experienced, however, continues to live "in the memory"; I have nothing to do with it when memory "comes," my will is inactive in regard to it, as in the case of the coming and going of a thought. Something happens, of which I become conscious: now something similar comes—who has called it forth? Who has awakened it?

[Pg 24]

503.

The whole apparatus of knowledge is an abstracting and simplifying apparatus—not directed at knowledge, but at the *appropriation* of things: "end" and "means" are as remote from the essence of this apparatus as "concepts" are. By the "end" and the "means" a process is appropriated (—a process is *invented* which may be grasped), but by "*concepts*" one appropriates the "things" which constitute the process.

504.

Consciousness begins outwardly as co-ordination and knowledge of impressions,—at first it is at the point which is remotest from the biological centre of the individual; but it is a process which deepens and which tends to become more and more an inner function, continually approaching nearer to the centre.

505.

Our perceptions, as we understand them—that is to say, the sum of all those perceptions the consciousness whereof was useful and essential to us and to the whole organic processes which preceded us: therefore they do not include all perceptions (for instance, not the electrical ones);—that is to say, we have *senses* only for a definite selection of perceptions—such perceptions as concern us with a view to our self-preservation. *Consciousness extends so far only as it is useful*. There can be no doubt that all our sense-perceptions are entirely permeated by valuations (useful or harmful—consequently, pleasant or painful). Every particular colour; besides being a colour, expresses a value to us (although we seldom admit it, or do so only after it has affected us exclusively for a long time, as in the case of

[Pg 25]

convicts in gaol or lunatics). Insects likewise react in different ways to different colours: some like this shade, the others that. Ants are a case in point.

506.

In the beginning *images* how images originate in the mind must be explained. Then *words*, applied to images. Finally *concepts*, possible only when there are words—the assembling of several pictures into a whole which is not for the eye but for the ear (word). The small amount of emotion which the "word" generates,—that is, then, which the view of the similar pictures generates, for which one word is used,—this simple emotion is the common factor, the basis of a concept. That weak feelings should all be regarded as alike, *as the same*, is the fundamental fact. There is therefore a confusion of two very intimately associated feelings in the *ascertainment* of these feelings;—but who is it that ascertains? *Faith* is the very first step in every sensual impression: a sort of yea-saying is the *first* intellectual activity! A "holding-a-thing-to-be-true" is the beginning. It were our business, therefore, to explain how the "holding-of-a-thing-to-be-true" arose! What sensation lies beneath the comment "true"?

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507.

The *valuation*, "I believe that this and that is so," is the essence of "truth." In all valuations, the conditions of *preservation* and of *growth* find expression. All our *organs and senses* of knowledge have been developed only in view of the conditions of preservation and growth. The *trust* in reason and its categories, the trust in dialectics, and also the *valuation* of logic, prove only that *experience* has taught the usefulness of these things to life: not their "truth." The prerequisites of all living things and of their lives is: that there should be a large amount of faith, that it should be possible to pass definite judgments on things, and that *there should be no doubt* at all concerning all essential values. Thus it is necessary that something should be assumed to be true, *not* that it is true.

"The *real* world and the world of *appearance*"— I trace this contrast to the *relation of values*. We have posited *our* conditions of existence as the *attributes of being* in general. Owing to the fact that, in order to prosper, we must be stable in our belief, we developed the idea that the real world was neither a changing nor an evolving one, but a world of *being*.

(E) THE ORIGIN OF REASON AND LOGIC.

508.

Originally there was chaos among our ideas. Those ideas which were able to stand side by side remained over, the greater number perished—and are still perishing.

[Pg 27]

509.

The kingdom of desires out of which logic grew: the gregarious instinct in the background. The assumption of similar facts is the first condition for "similar souls." *For the purpose of mutual understanding and government.*

510.

Concerning the *origin of logic*. The fundamental proneness to *equalise* things and to *see them equal*, gets to be modified, and kept within bounds, by the consideration of what is useful or harmful—in fact, by considerations of success: it then becomes adapted in suchwise as to be gratified in a milder way, without at the same time denying life or endangering it. This whole process corresponds entirely with that external and mechanical process (which is its symbol) by which the *protoplasm* continually assimilates, makes equal to itself, what it appropriates, and arranges it according to its own forms and requirements.

511.

Likeness and Similarity.

1. The coarser the organ the more apparent likenesses it sees;
2. The mind *will* have likeness—that is to say, the identification of one sensual impression with others already experienced: just as the body *assimilates* inorganic matter.

For the understanding of Logic:—

[Pg 28]

The will which tends to see likeness everywhere is the will to power—the belief that something is so and so (the essence of a judgment), is the result of a will which *would fain have it* as similar as possible.

512.

Logic is bound up with the proviso: granted *that identical cases exist*. As a matter of fact, before one can think and conclude in a logical fashion, *this condition must* first be assumed. That is to say, the will to *logical truth* cannot be consummated before a fundamental falsification of all phenomena has been assumed. From which it follows that an instinct rules here, which is capable of employing both means: first, falsification; and secondly, the carrying out of its own point of view: logic does not spring from a will to truth.

513.

The inventive force which devised the categories, worked in the service of our need of security, of quick intelligibility, in the form of signs, sounds, and abbreviations.—"Substance," "subject," "object," "Being," "Becoming," are not matters of metaphysical truth. It was the powerful who made the names of things into law,

and, among the powerful, it was the greatest artists in abstraction who created the categories.

514.

A moral—that is to say, a method of living which long experience and experiment have tested and proved efficient, at last enters consciousness as a law, as dominant.... And then the whole group of related values and conditions become part of it: it becomes venerable, unassailable, holy, true; a necessary part of its evolution is that its origin should be forgotten.... That is a sign that it has become master. Exactly the same thing might have happened with the categories of reason: the latter, after much groping and many trials, might have proved true through relative usefulness.... A stage was reached when they were grasped as a whole, and when they appealed to consciousness as a whole,—when belief in them was commanded,—that is to say, when they acted as if they commanded.... From that time forward they passed as a priori, as beyond experience, as irrefutable. And, possibly, they may have been the expression of no more than a certain practicality answering the ends of a race and a species,—their usefulness alone is their "truth." [Pg 29]

515.

The object is, not "to know," but to schematise,—to impose as much regularity and form upon chaos, as our practical needs require. In the formation of reason, logic, and the categories, it was a need in us that was the determining power: not the need "to know," but to classify, to schematise, for the purpose of intelligibility and calculation. (The adjustment and interpretation of all similar and equal things,—the same process, which every sensual impression undergoes, is the development of reason!) No pre-existing "idea" had anything to do with it: but utility, which teaches us that things can be reckoned with and managed, only when we view them roughly as equal.... *Finality* in reason is an effect, not a cause: Life degenerates with every other form of reason, although constant attempts are being made to attain to those other forms of reason;—for Life would then become too obscure, too unequal. [Pg 30]

The categories are "truths" only in the sense that they are the conditions of our existence, just as Euclid's Space is a conditional "truth." (Between ourselves, as no one will maintain that men are absolutely necessary, reason, as well as Euclid's Space, are seen to be but an idiosyncrasy of one particular species of animals, one idiosyncrasy alone among many others....)

The subjective constraint which prevents one from contradicting here, is a biological constraint: the instinct which makes us see the utility of concluding as we do conclude, is in our blood, we *are* almost this instinct.... But what simplicity it is to attempt to derive from this fact that we possess an absolute truth! ... The inability to contradict anything is a proof of impotence but not of "truth."

516.

We are not able to affirm and to deny one and the same thing: that is a principle of subjective experience—which is not in the least "necessary," *but only a sign of inability*.

If, according to Aristotle, the *principium contradictionis* is the most certain of all principles; if it is the most ultimate of all, and the basis of every demonstration; if the principle of every other axiom lie within it: then one should analyse it all the more severely, in order to discover how many assumptions *already lie* at its root. It either assumes something concerning reality and Being, as if these had become known in some other sphere—that is to say, as if it were *impossible* to ascribe the opposite attributes to it; or the proposition means: that the opposites *should* not be ascribed to it. In that case, logic would be an imperative, *not* directed at the knowledge of truth, but at the adjusting and fixing of a world *which must seem true to us*. [Pg 31]

In short, the question is a debatable one: are the axioms of logic adequate to reality, or are they measures and means by which alone we can, *create* realities, or the concept "reality"?... In order to affirm the first alternative, however, one would, as we have seen, require a previous knowledge of Being; which is certainly not the case. The proposition therefore contains no *criterion of truth*, but an *imperative* concerning that which *should* pass as true.

Supposing there were no such thing as A identical with itself, as every logical (and mathematical) proposition presupposes, and that A is in itself an *appearance*, then logic would have a mere world of *appearance* as its first condition. As a matter of fact, we believe in that proposition, under the influence of an endless empiricism which seems to *confirm* it every minute. The "thing"—that is the real substratum of A; *our belief in things* is the first condition of our faith in logic. The A in logic is, like the atom, a reconstruction of the thing.... By not understanding this, and by making logic into a criterion of *real being*, we are already on the road to the classification of all those hypostases, substance, attribute, object, subject, action, etc., as realities—that is to say, the conception of a metaphysical world or a "real world" (*—this is, however, once more the world of appearance...*). [Pg 32]

The primitive acts of thought, affirmation, and negation, the holding of a thing for true, and the holding of a thing for not true,—in so far as they do not only presuppose a mere habit, but the very *right* to postulate truth or untruth at all,—are already dominated by a belief, *that there is such a thing as knowledge for us*, and *that judgments can really hit the truth*: in short, logic never doubts that it is able to pronounce something concerning truth in itself (*—that is to say, that to the thing which is in itself true, no opposite attributes can be ascribed*).

In this belief there *reigns* the sensual and coarse prejudice that our sensations teach us *truths* concerning things,—that I cannot at the same moment of time say of one and the same thing that it is *hard* and *soft*. (The instinctive proof, "I cannot have two opposite sensations at once," is quite *coarse* and *false*.)

That all contradiction in concepts should be forbidden, is the result of a belief, that we *are able* to form concepts, that a concept not only characterises but also *holds* the essence of a thing.... As a matter of fact, logic (like geometry and arithmetic) [Pg 33]

only holds good of *assumed existences which we have created*. Logic is *the attempt on our part to understand the actual world according to a scheme of Being devised by ourselves; or, more exactly, it is our attempt at making the actual world more calculable and more susceptible to formulation, for our own purposes....*

517.

In order to be able to think and to draw conclusions, it is necessary to *acknowledge that which exists*: logic only deals with formulæ for things which are constant. That is why this acknowledgment would not in the least prove reality: "that which is" is part of our optics. The ego regarded as Being (not affected by either Becoming or evolution).

The *assumed world* of subject, substance, reason, etc., is necessary, an adjusting, simplifying falsifying, artificially-separating power resides in us. "Truth" is the will to be master over the manifold sensations that reach consciousness; it is the will to *classify* phenomena according to definite categories. In this way we start out with a belief in the "true nature" of things (we regard phenomena as real).

The character of the world in the process of Becoming *is not susceptible of formulation*; it is "false" and "contradicts itself." *Knowledge* and the process of *evolution* exclude each other. *Consequently*, knowledge must be something else: it must be preceded by a will to make things knowable, a kind of Becoming in itself must create the *illusion of Being*. [Pg 34]

518.

If our "ego" is the only form of Being, according to which we make and understand all Being: very good! In that case it were very proper to doubt whether an *illusion* of perspective were not active here—the apparent unity which everything assumes in our eyes on the horizon-line. Appealing to the body for our guidance, we are confronted by such appalling manifoldness, that for the sake of method it is allowable to use that phenomenon which is *richer* and more easily studied as a clue to the understanding of the poorer phenomenon.

Finally: admitting that all is Becoming, *knowledge is only possible when based on a belief in Being*.

519.

If there is "only one form of Being, the ego," and all other forms of Being are made in its own image,—if, in short, the belief in the "ego," together with the belief in logic, stands and falls with the metaphysical truth of the categories of reason: if, in addition, the "ego" is shown to be something that is *evolving*: *then*—— [Pg 35]

520.

The continual transitions that occur, forbid our speaking of the "individual," etc.; the "number" of beings itself fluctuates. We should know nothing of time or of movement, if, in a rough way, we did not believe we saw things "standing still" behind or in front of things moving. We should also know just as little about cause and effect, and without the erroneous idea of "empty space" we should never have arrived at the concept of space at all. The principle of identity is based on the "fact of appearance" that there are some things alike. Strictly speaking, it would not be possible to "understand" and "know" an evolving world; something which is called "knowledge" exists only in so far as the "understanding" and "knowing" intellect already finds an adjusted and rough world to hand, fashioned out of a host of mere appearances, but become fixed to the extent in which this kind of appearance has helped to preserve life; only to this extent is "knowledge" possible—that is to say, as a measuring of earlier and more recent errors by one another.

521.

Concerning logical appearance.—The concept "individual" and the concept "species" are equally false and only apparent. "*Species*" only expresses the fact that an abundance of similar creatures come forth at the same time, and that the speed of their further growth and of their further transformation has been made almost imperceptible for a long time: so that the actual and trivial changes and increase of growth are of no account at all (—a stage of evolution in which the process of evolving is not visible, so that, not only does a state of equilibrium *seem* to have been reached, but the road is also made clear for the error of supposing *that an actual goal has been reached*—and that evolution had a goal...). [Pg 36]

The form seems to be something enduring, and therefore valuable; but the form was invented merely by ourselves; and however often "the same form is attained," it does not signify that it *is the same form*,—*because something new always appears*; and we alone, who compare, reckon the new with the old, in so far as it resembles the latter, and embody the two in the unity of "form." As if a *type* had to be reached and were actually intended by the formative processes.

Form, species, law, idea, purpose—the same fault is made in respect of all these concepts, namely, that of giving a false realism to a piece of fiction: as if all phenomena were infused with some sort of obedient spirit—an artificial distinction is here made between that *which* acts and that *which* guides action (but both these things are only fixed in order to agree with our metaphysico-logical dogma: they are not "facts").

We should not interpret this *constraint* in ourselves, to imagine concepts, species, forms, purposes, and laws ("*a world of identical cases*") as if we were in a position to construct a *real world*; but as a constraint to adjust a world by means of which *our existence* will be ensured: we thereby create a world which is determinable, simplified, comprehensible, etc., for us. [Pg 37]

The very same constraint is active in *the functions of the senses* which support the reason—by means of simplification, coarsening, accentuation, and interpretation; whereon all "recognition," all the ability of making one's self intelligible rests. Our

needs have made our senses so precise, that the "same world of appearance" always returns, and has thus acquired the semblance of *reality*.

Our subjective constraint to have faith in logic, is expressive only of the fact that long before logic itself became conscious in us, we did nothing *save introduce its postulates into the nature of things*: now we find ourselves in their presence,—we can no longer help it,—and now we would fain believe that this constraint is a guarantee of "truth." We it was who created the "thing," the "same thing," the subject, the attribute, the action, the object, the substance, and the form, after we had carried the process of equalising, coarsening, and simplifying as far as possible. The world *seems* logical to us, because we have already made it logical.

522.

Fundamental solution.—We believe in reason: this is, however, the philosophy of colourless *concepts*. Language is built upon the most *naïf* prejudices.

Now we read discord and problems into things, because we are able to *think only* in the form of language—we also believe in the "eternal truth" of "wisdom" (for instance, subject, attribute, etc.). [Pg 38]

We cease from thinking if we do not wish to think under the control of language; the most we can do is to attain to an attitude of doubt concerning the question whether the boundary here really is a boundary.

Rational thought is a process of interpreting according to a scheme which we cannot reject.

(F) CONSCIOUSNESS.

523.

There is no greater error than that of making psychical and physical phenomena the two faces, the two manifestations of the same substance. By this means nothing is explained: the concept "*substance*" is utterly useless as a means of explanation. *Consciousness* may be regarded as secondary, almost an indifferent and superfluous thing, probably destined to disappear and to be superseded by perfect automatism

When we observe mental phenomena we may be likened to the deaf and dumb who divine the spoken word, which they do not hear, from the movements of the speaker's lips. From the appearance of the inner mind we draw conclusions concerning invisible and other phenomena, which we could ascertain if our powers of observation were adequate for the purpose.

For this inner world we have no finer organs, and that is why a *complexity which is thousandfold* reaches our consciousness as a simple entity, and we invent a process of causation in it, despite the fact that we can perceive no cause either of the [Pg 39]

movement or of the change—the sequence of thoughts and feelings is nothing more than their becoming visible to consciousness. That this sequence has anything to do with a chain of causes is not worthy of belief: consciousness never communicates an example of cause and effect to us.

524.

The part "consciousness" plays,—It is essential that one should not mistake the part that "consciousness plays" it is our *relation to the outer world; it was the outer world that developed it*. On the other hand, the *direction*—that is to say, the care and cautiousness which is concerned with the inter-relation of the bodily functions, does *not* enter into our consciousness any more than does the *storing activity* of the intellect: that there is a superior controlling force at work in these things cannot be doubted—a sort of directing committee, in which the various *leading desires* make their votes and their power felt. "Pleasure" and "pain" are indications which reach us from this sphere: as are also *acts of will* and *ideas*.

In short: That which becomes conscious has causal relations which are completely and absolutely concealed from our knowledge—the sequence of thoughts, feelings, and ideas, in consciousness, does not signify that the order in which they come is a causal order: it is *so apparently*, however, in the highest degree. We have *based* the whole of our notion of *intellect, reason, logic*, etc., upon this *apparent truth* (all these things do not exist: they are imaginary syntheses and entities), and we then projected the latter into and *behind* all things!

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As a rule *consciousness* itself is understood to be the general sensorium and highest ruling centre; albeit, it is only a *means of communication*: it was developed by intercourse, and with a view to the interests of intercourse.... "Intercourse" is understood, here, as "relation," and is intended to cover the action of the outer world upon us and our necessary response to it, as also our actual influence *upon* the outer world. It is *not* the conducting force, but an *organ of the latter*.

525.

My principle, compressed into a formula which savours of antiquity, of Christianity, Scholasticism, and other kinds of musk: in the concept, "God is *spirit*," God as perfection is "*denied*...."

526.

Wherever people have observed a certain unity in the grouping of things, *spirit* has always been regarded as the cause of this co-ordination: an assumption for which reasons are entirely lacking. Why should the idea of a complex fact be one of the conditions of that fact? Or why should the *notion* of a complex fact have to precede it as its cause?

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We must be on our guard against explaining *finality* by the spirit: there is absolutely no reason whatever for ascribing to spirit the peculiar power of organising and

systematising. The domain of the nervous system is much more extensive: the realm of consciousness is superadded. In the collective process of adaptation and systematising, consciousness plays no part at all.

527.

Physiologists, like philosophers, believe that consciousness increases in *value* in proportion as it *gains* in clearness: the most lucid consciousness and the most logical and impassive thought are of the *first* order. Meanwhile—according to what standard is this value determined?—In regard to the *discharge of will-power* the most superficial and *most simple* thought is the most useful—it might therefore, etc. etc. (because it leaves few motives over).

Precision in action is opposed to the *far-sighted* and often uncertain judgments of *caution*: the latter is led by the *deeper* instinct.

528.

The chief error of psychologists: they regard the indistinct idea as of a lower *kind* than the distinct; but that which keeps at a distance from our consciousness and which is therefore *obscure*, may on that very account be quite clear in itself. *The fact that a thing becomes obscure* is a question of the *perspective of consciousness*. [Pg 42]

529.

The great misapprehensions:—

- (1) The senseless *overestimation of consciousness*, its elevation to the dignity of an entity: "a spirit," "a soul," something that feels, thinks, and wills;
- (2) The spirit regarded as a *cause*, especially where finality, system, and co-ordination appear;
- (3) Consciousness classed as the highest form attainable, as the most superior kind of being, as "God";
- (4) Will introduced wherever effects are observed;
- (5) The "real world" regarded as the spiritual world, accessible by means of the facts of consciousness;
- (6) Absolute knowledge regarded as the faculty of consciousness, wherever knowledge exists at all.

Consequences:—

Every step forward consists of a step forward in consciousness; every step backwards is a step into unconsciousness (unconsciousness was regarded as a falling-back upon the *passions* and *senses*—as a state of *animalism*)

Man approaches reality and real being through dialectics: man *departs* from them by means of instincts, senses, and automatism....

To convert man into a spirit, would mean to make a god of him: spirit, will, goodness—all one.

All goodness must take its root in spirituality, must be a fact of consciousness.

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Every step made towards *something better* can be only a step forward in *consciousness*.

(G) JUDGMENT. TRUE—FALSE.

530.

Kant's theological bias, his unconscious dogmatism, his moral outlook, ruled, guided, and directed him.

The πρῶτον ψεῦδος: how is the fact knowledge possible? Is knowledge a fact at all? What is knowledge? If we do not *know* what knowledge is, we cannot possibly reply to the question, Is there such a thing as knowledge? Very *fine*! But if I do not already "know" whether there is, or can be, such a thing as knowledge, I cannot reasonably ask the question, "What is knowledge?" Kant *believes* in the fact of knowledge: what he requires is a piece of *naïveté: the knowledge of knowledge!*

"Knowledge is judgment." But judgment is a belief that something is this or that! And not knowledge! "All knowledge consists in synthetic judgments" which have the character of being *universally true* (the fact is *so* in all cases, and does not change), and which have the character of being *necessary* (the reverse of the proposition cannot be imagined to exist).

The *validity* of a belief in knowledge is always taken for granted; as is also the *validity* of the feelings which conscience dictates. Here *moral ontology* is the *ruling* bias.

The conclusion, therefore, is: (1) there are propositions which we believe to be universally true and necessary. [Pg 44]

(2) This character of universal truth and of necessity cannot spring from experience.

(3) Consequently it must base itself upon no experience at all, *but upon something else*, it must be derived from another source of knowledge!

Kant concludes (1) that there are some propositions which hold good only on one condition; (2) this condition is that they do not spring from experience, but from pure reason.

Thus, the question is, whence do we derive our reasons for *believing* in the truth of such propositions? No, whence does our belief get its cause? But the *origin of a belief*, of a strong conviction, is a psychological problem: and very limited and narrow experience frequently brings about such a belief! *It already presupposes* that there are not only "data *a posteriori*" but also "data *a priori*"— that is to say, "previous to experience." Necessary and universal truth cannot be given by

experience: it is therefore quite clear that it has come to us without experience at all?

There is no such thing as an isolated judgment!

An isolated judgment is never "true," it is never knowledge; only in *connection with*, and when *related to*, many other judgments, is a guarantee of its truth forthcoming.

What is the difference between true and false belief? What is knowledge? He "knows" it, that is heavenly! Necessary and universal truth cannot be given by experience! It is therefore independent of experience, *of all experience*! The view which comes quite *a priori*, and therefore independent of all experience, *merely out of reason*, is "pure knowledge"! [Pg 45]

"The principles of logic, the principle of identity and of contradiction, are examples of pure knowledge, because they precede all experience."—But these principles are not cognitions, but *regulative articles of faith*.

In order to establish the *a priori* character (the pure rationality) of mathematical axioms, space *must be conceived as a form of pure reason*.

Hume had declared that there were no *a priori* synthetic judgments. Kant says there are—the mathematical ones! And if there are such judgments, there may also be such things as metaphysics and a knowledge of things by means of pure reason!

Mathematics is possible under conditions which are *not* allowed to metaphysics. All human knowledge is either experience or mathematics.

A judgment is synthetic—that is to say, it co-ordinates various ideas. It is *a priori*—that is to say, this co-ordination is universally true and necessary, and is arrived at, not by sensual experience, but by pure reason.

If there are such things as *a priori* judgments, then reason must be able to co-ordinate: co-ordination is a form. Reason must *possess a formative faculty*.

531.

Judging is our oldest faith; it is our habit of believing this to be true or false, of asserting or denying, our certainty that something is thus and not otherwise, our belief that we really "know"—*what* is believed to be true in all judgments? [Pg 46]

What are *attributes*?—We did not regard changes in ourselves merely as such, but as "things in themselves," which are strange to us, and which we only "perceive"; and we did *not* class them as phenomena, but as Being, as "attributes"; and in addition we invented a creature to which they attach themselves—that is to say, we made the *effect* the *working cause*, and the *latter* we made *Being*. But even in this plain statement, the concept "effect" is arbitrary: for in regard to those changes which occur in us, and of which we are convinced we ourselves are *not* the cause, we still argue that they must be effects: and this is in accordance with the belief that "every change must have its author";—but this belief in itself is already mythology; for it *separates* the *working cause* from the cause in work. When I say the "lightning flashes," I set the flash down, once as an action and a second time as a subject

acting; and thus a thing is fancifully affixed to a phenomenon, which is not one with it, but which is *stable*, which *is*, and does not "come."—*To make the phenomenon the working cause*, and to make *the effect into a thing—into Being*: this is the *double error*, or *interpretation*, of which we are guilty.

532.

The *Judgment*—that is the faith: "This and this is so. In every judgment, therefore, there lies the admission that an "identical" case has been met with: it thus takes some sort of comparison for granted, with the help of the memory. Judgment does *not* create the idea that an identical case seems to be there. It believes rather that it actually perceives such a case; it works on the hypothesis that there are such things as identical cases. But what is that much *older* function called, which must have been active much earlier, and which in itself equalises unequal cases and makes them alike? What is that second function called, which with this first one as a basis, etc. etc, "That which provokes the same sensations as another thing is equal to that other thing": but what is that called which makes sensations equal, which regards them as equal?—There could be no judgments if a sort of equalising process were not active within all sensations: memory is only possible by means of the underscoring of all that has already been experienced and learned. Before a judgment can be formed, *the process of assimilation must already have been completed*: thus, even here, an intellectual activity is to be observed which does not enter consciousness in at all the same way as the pain which accompanies a wound. Probably the psychic phenomena correspond to all the organic functions—that is to say, they consist of assimilation, rejection, growth, etc. [Pg 47]

The essential thing is to start out from the body and to use it as the general clue. It is by far the richer phenomenon, and allows of much more accurate observation. The belief in the body is much more soundly established than the belief in spirit.

"However strongly a thing may be believed, the degree of belief is no criterion of its truth." But what is truth? Perhaps it is a form of faith, which has become a condition of existence? Then *strength* would certainly be a criterion; for instance, in regard to causality. [Pg 48]

533.

Logical accuracy, transparency, considered as the criterion of truth ("*omne illud verum est, quod clare et distincte percipitur.*"—Descartes): by this means the mechanical hypothesis of the world becomes desirable and credible.

But this is gross confusion: like *simplex sigillum veri*. Whence comes the knowledge that the real nature of things stands in *this* relation to our intellect? Could it not be otherwise? Could it not be this, that the hypothesis which gives the intellect the greatest feeling of power and security, is *preferred*, *valued*, and marked as *true*—The intellect sets its *freest* and *strongest faculty* and *ability* as the criterion of what is most valuable, consequently of what is *true*....

"True"—from the standpoint of sentiment—is that which most provokes sentiment ("I");

from the standpoint of thought—is that which gives thought the greatest sensation of strength;

from the standpoint of touch, sight, and hearing—is that which calls forth the greatest resistance.

Thus it is the *highest degrees of activity* which awaken belief in regard to the *object*, in regard to its "reality." The sensations of strength, struggle, and resistance convince the subject that there is something which is being resisted.

[Pg 49]

534.

The criterion of truth lies in the enhancement of the feeling of power.

535.

According to my way of thinking, "truth" does not necessarily mean the opposite of error, but, in the most fundamental cases, merely the relation of different errors to each other: thus one error might be older, deeper than another, perhaps altogether ineradicable, one without which organic creatures like ourselves could not exist; whereas other errors might not tyrannise over us to that extent as conditions of existence, but when measured according to the standard of those other "tyrants," could even be laid aside and "refuted." Why should an irrefutable assumption necessarily be "true"? This question may exasperate the logicians who limit *things* according to the limitations they find in themselves: but I have long since declared war with this logician's optimism.

536.

Everything simple is simply imaginary, but not "true." That which is real and true is, however, neither a unity nor reducible to a unity.

[Pg 50]

537.

What is truth?—Inertia; *that* hypothesis which brings satisfaction, the smallest expense of intellectual strength, etc.

538.

First proposition. The *easier* way of thinking always triumphs over the more difficult way;—*dogmatically: simplex sigillum veri.*—*Dico:* to suppose that *clearness* is any proof of truth, is absolute childishness. . . .

Second proposition. The teaching of Being, of things, and of all those constant entities, is a *hundred times more easy* than the teaching of *Becoming* and of evolution. . . .

Third proposition. Logic was intended to be a method of *facilitating* thought: a *means of expression*, —not truth. . . . Later on it got to *act* like truth. . . .

539.

Parmenides said: "One can form no concept of the non-existent";—we are at the other extreme, and say, "That Of which a concept can be formed, is certainly fictional."

540.

There are many kinds of eyes. Even the Sphinx has eyes—therefore there must be many kinds of "truths," and consequently there can be no truth.

[Pg 51]

541.

Inscriptions over the porch of a modern lunatic asylum.

"That which is necessarily true in thought must be necessarily true in morality."—
HERBERT SPENCER.

"The ultimate test of the truth of a proposition is the inconceivableness of its negation,"—HERBERT SPENCER.

542.

If the character of existence were false,;—and this would be possible,—what would truth then be, all our truth? ... An unprincipled falsification of the false? A higher degree of falseness? ...

543.

In a world which was essentially false, truthfulness would be an *anti-natural tendency*: its only purpose would be to provide a means of attaining to a *higher degree of falsity*. For a world of truth and Being to be simulated, the truthful one would first have to be created (it being understood that he must believe himself to be "truthful").

Simple, transparent, not in contradiction with himself, lasting, remaining always the same to himself, free from faults, sudden changes, dissimulation, and form: such a man conceives a world of Being as "God" in His own image.

In order that truthfulness may be possible, the whole sphere in which man moves must be very tidy, small, and respectable: the advantage in every respect must be with the truthful one.—Lies, tricks, dissimulations, must cause astonishment. [Pg 52]

544.

"*Dissimulation*" increases in accordance with the rising *order of rank* among organic beings. In the inorganic world it seems to be entirely absent. There power opposes power quite roughly —*ruse* begins in the organic world; plants are already masters of it. The greatest men, such as Cæsar and Napoleon (see Stendhal's remark concerning him),^[3] as also the higher races (the Italians), the Greeks (Odysseus); the most supreme cunning, belongs to the very *essence* of the elevation of man. ... The problem of the actor. My Dionysian ideal.... The optics of all the organic functions, of all the strongest vital instincts: the power which *will* have error in all life; error as the very first principle of thought itself. Before "thought" is possible, "fancy" must first have done its work; the *picturing* of identical cases, of the *seemingness* of identity, is more primeval than the cognition of identity.

- [3] The reference to Stendhal here, seems to point to a passage in his *Life of Napoleon* (Preface, p. xv) of which Nietzsche had made a note in another place, and which reads: "Une croyance presque instinctive chez moi c'est que tout homme puissant ment quand il parle et à plus forte raison quand il écrit."

[Pg 53]

(H) AGAINST CAUSALITY.

545.

I believe in absolute space as the basis of force, and I believe the latter to be limited and formed. Time, eternal. But space and time as things in themselves do not exist. "Changes" are only appearances (or mere processes of our senses to us); if we set recurrence, however regular, between them, nothing is proved beyond the fact that it has always happened so. The feeling that *post hoc* is *propter hoc*, is easily explained as the result of a misunderstanding, it is comprehensible. But appearances cannot be "causes"!

546.

The interpretation of a phenomenon, *either* as an action *or* as the endurance of an action (that is to say, every action involves the suffering of it), amounts to this: every change, every differentiation, presupposes the existence of an agent and somebody acted upon, *who* is "altered."

547.

Psychological history of the concept *subject*. The body, the thing, the "whole," which is visualised by the eye, awakens the thought of distinguishing between an action and an agent; the idea that the agent is the cause of the action, after having been repeatedly refined, at length left the "subject" over.

[Pg 54]

548.

Our absurd habit of regarding a mere mnemonic sign or abbreviated formula as an independent being, and ultimately as a *cause*; as, for instance, when we say of lightning that it flashes, even the little word "I." A sort of double-sight in seeing which makes sight a *cause of seeing in itself*: this was the feat in the invention of the "subject" of the "ego."

549.

"Subject," "object," "attribute"—these distinctions have been *made*, and are now used like schemes to cover all apparent facts. The false fundamental observation is this, that I believe it is I who does something, who suffers something, who "has" something, who "has" a quality.

550.

In every judgment lies the whole faith in subject, attribute, or cause and effect (in the form of an assumption that every effect is the result of activity, and that all activity presupposes an agent), and even this last belief is only an isolated case of the first, so that faith remains as the most fundamental belief! there are such things as subjects, everything that happens is related attributively to a subject of some sort.

I notice something, and try to discover the reason of it: originally this was, I look for an *intention* behind it, and, above all, I look for one who has an intention, for a subject, an agent: every phenomenon is an action, formerly intentions were seen behind *all* phenomena, this is our oldest habit. Has the animal also this habit? As a living organism, is it not also compelled to interpret things through itself. The question why? is always a question concerning the *causa finalis*, and the general "purpose" of things. We have no sign of the "sense of the efficient cause"; in this respect Hume is quite right, habit (but not only that of the individual) allows us to expect that a certain process, frequently observed, will follow upon another, but nothing more! That which gives us such an extraordinarily firm faith in causality, is not the rough habit of observing the sequence of processes, but our *inability* to *interpret* a phenomenon otherwise than as the result of *design*. It is the *belief in* living and thinking things, as the only agents of *causation*; it is the belief in will, in design—the belief that all phenomena are actions, and that all actions presuppose an agent; it is the belief in the "subject." Is not this belief in the concepts subject and object an arrant absurdity?

[Pg 55]

Question: Is the design the cause of a phenomenon? Or is that also illusion? Is it not the phenomenon itself?

551.

A criticism of the concept "cause."—We have absolutely no experience concerning *cause*, viewed psychologically we derive the whole concept from the subjective

conviction, that we ourselves are causes—that is to say, that the arm moves.... *But that is an error.* We distinguish ourselves, the agents, from the action, and everywhere we make use of this scheme—we try to discover an agent behind every phenomenon. What have we done? We have *misunderstood* a feeling of power, tension, resistance, a muscular feeling, which is already the beginning of the action, and posited it as a cause; or we have understood the will to do this or that, as a cause, because the action follows it. There is no such thing as "Cause," in those few cases in which it seemed to be given, and in which we projected it out of ourselves in *order to understand a phenomenon*, it has been shown to be an illusion. Our understanding of a phenomenon consisted in our inventing a subject who was responsible for something happening, and for the manner in which it happened. In our concept "cause" we have embraced our feeling of will, our feeling of "freedom," our feeling of responsibility and our design to do an action: *causa efficiens* and *causa finalis* are fundamentally one. [Pg 56]

We believed that an effect was explained when we could point to a state in which it was inherent. As a matter of fact, we invent all causes according to the scheme of the effect: the latter is known to us.... On the other hand, we are not in a position to say of any particular thing how it will "act." The thing, the subject the will, the design—all inherent in the conception "cause." We try to discover things in order to explain why something has changed. Even the "atom" is one of these fanciful inventions like the "thing" and the "primitive subject."...

At last we understand that things—consequently also atoms—effect nothing: *because they are non-existent*; and that the concept causality is quite! useless. Out of a necessary sequence of states, the latter's causal relationship does *not* follow (that would be equivalent to extending their *active principle* from 1 to 2, to 3, to 4, to 5). *There is no such thing as a cause or an effect.* From the standpoint of language we do not know how to rid ourselves of them. But that does not matter. If I imagine *muscle* separated from its "effects," I have denied it.... [Pg 57]

In short: *a phenomenon is neither effected nor capable of effecting. Causa is a faculty to effect something*, superadded fancifully to what happens....

The interpretation of causality is an illusion.... A "thing" is the sum of its effects, synthetically united by means of a concept, an image. As a matter of fact, science has robbed the concept causality of all meaning, and has reserved it merely as an allegorical formula, which has made it a matter of indifference whether cause or effect be put on this side or on that. It is asserted that in two complex states (centres of force) the quantities of energy remain constant.

The calculability of a phenomenon does not lie in the fact that a rule is observed, or that a necessity is obeyed, or that we have projected a law of causality into every phenomenon: it lies in the *recurrence of "identical cases."*

There is no such thing as a *sense of causality*, as Kant would have us believe. We are aghast, we feel insecure, we will have something familiar, which can be relied upon.... As soon as we are shown the existence of something old in a new thing, we are pacified. The so-called instinct of causality is nothing more than the *fear of the* [Pg 58]

unfamiliar, and the attempt at finding something in it which is already *known*.—It is not a search for causes, but for the familiar.

552.

To combat determinism and teleology.—From the fact that something happens regularly, and that its occurrence may be reckoned upon, it does not follow that it happens *necessarily*. If a quantity of force determines and conducts itself in a certain way in every particular case, it does not prove that it has "no free will." "Mechanical necessity" is not an established fact: it was *we* who first read into the nature of all phenomena. We interpreted the possibility of *formularising* phenomena as a result of the dominion of necessary law over all existence. But it does not follow, because I do a determined thing, that I am bound to do it. *Compulsion* cannot be demonstrated in things: all that the rule proves is this, that one and the same phenomenon is not another phenomenon. Owing to the very fact that we fancied the existence of subjects "*agents*" in things, the notion arose that all phenomena are the *consequence* of a *compulsory force* exercised over the subject—exercised by whom? once more by an "agent." The concept "Cause and Effect" is a dangerous one, so long as people believe in something that *causes*, and a [Pg 59] something that is *caused*.

(a) Necessity is not an established fact, but an interpretation.

(b) When it is understood that the "subject" is nothing that *acts*, but only a thing of fancy, there is much that follows.

Only with the subject as model we invented *thingness* and read it into the pell-mell of sensations. If we cease from believing in the *acting* subject, the belief in *acting* things, in reciprocal action, in cause and effect between phenomena which we call things, also falls to pieces.

In this case the world of *acting atoms* also disappears: for this world is always assumed to exist on the pre-determined grounds that subjects are necessary.

Ultimately, of course, the "*thing-in-itself*" also disappears: for at bottom it is the conception of a "subject-in-itself." But we have seen that the subject is an imaginary thing. The antithesis "thing-in-itself" and "appearance" is untenable; but in this way the concept "*appearance*" also disappears.

(c) If we abandon the idea of the acting *subject*, we also abandon the *object* acted upon. Duration, equality to self, Being, are inherent neither in what is called subject, nor in what is called object: they are complex phenomena, and in regard to other phenomena are apparently durable—they are distinguishable, for instance, by the [Pg 60] different tempo with which they happen (repose—movement, fixed—loose: all antitheses which do not exist in themselves and by means of which *differences of degree* only are expressed; from a certain limited point of view, though, they seem to be antitheses. There are no such things as antitheses; it is from logic that we

derive our concept of contrasts—and starting out from its standpoint we spread the error over all things).

(d) If we abandon the ideas "subject" and "object"; then we must also abandon the idea "*substance*"—and therefore its various modifications too; for instance: "matter," "spirit," and other hypothetical things, "eternity and the immutability of matter," etc. We are then rid of *materiality*.

From a moral standpoint *the world is false*. But inasmuch as morality itself is a part of this world, morality also is false. The will to truth is a process of *establishing things*, it is a process of *making* things true and lasting, a total elimination of that *false* character, a transvaluation of it into *being*. Thus, "truth" is not something which is present and which has to be found and discovered; it is something *which has to be created* and which *gives* its name to a process, or, better still, to the Will to overpower, which in itself has no purpose: to introduce truth is a *processus in infinitum*, an *active determining*—it is not a process of becoming conscious of something, which in itself is fixed and determined. It is merely a word for "The Will to Power." [Pg 61]

Life is based on the hypothesis of a belief in stable and regularly recurring things, the mightier it is, the more vast must be the world of knowledge and the world called being. Logicising, rationalising, and systematising are of assistance as means of existence.

Man projects his instinct of truth, his "aim," to a certain extent beyond himself, in the form of a metaphysical world of Being, a "thing-in-itself," a world already to hand. His requirements as a creator make him *invent* the world in which he works in advance; he anticipates it: this anticipation (this faith in truth) is his mainstay.

All phenomena, movement, Becoming, regarded as the establishment of relations of degree and of force, as a contest....

As soon as we *fancy* that some one is responsible for the fact that we are thus and thus, etc. (God, Nature), and that we ascribe our existence, our happiness, our misery, our *destiny*, to that some one, we corrupt the *innocence of Becoming* for ourselves. We then have some one who wishes to attain to something by means of us and with us.

The "welfare of the individual" is just as fanciful as the "welfare of the species": the first is *not* sacrificed to the last; seen from afar, the species is just as fluid as the individual. "The *preservation* of the species" is only a result of the *growth* of the species—that is to say, *of the overcoming of the species* on the road to a stronger kind. [Pg 62]

Theses:—The apparent conformity of means to end ("the conformity of means to end which far surpasses the art of man) is merely the result of that "*Will to Power*" which manifests itself in all phenomena:—*To become stronger* involves a process of ordering, which may well be mistaken for an attempted conformity of means to end:—The *ends* which are apparent are not intended but, as soon as a superior power prevails over an inferior power, and the latter proceeds to work as a function of the former, an order of *rank* is established, an organisation which must give rise to the idea that there is an arrangement of means and ends.

Against apparent "*necessity*":—

This is only an expression for the fact that a certain power is not also something else.

Against the apparent conformity of means to ends":—

The latter is only an *expression* for the order among the spheres of power and their interplay.

(I) THE THING-IN-ITSELF AND APPEARANCE.

553.

The foul blemish on Kant's criticism has at last become visible even to the coarsest eyes: Kant had no right to his distinction "*appearance*" and "*thing-in-itself*;"—in his own writings he had deprived himself of the right of differentiating any longer in this old and hackneyed manner, seeing that he had condemned the practice of drawing any conclusions concerning the cause of an appearance from the appearance itself, as unallowable in accordance with his conception of the idea of causality and its *purely intraphenomenal* validity, and this conception, on the other hand, already anticipates that *differentiation*, as if the "thing in itself" were not only inferred but actually *given*. [Pg 63]

554.

It is obvious that neither things-in-themselves *nor* appearances can be related to each other in the form of cause and effect: and from this it follows that the concept "cause and effect" is *not applicable* in a philosophy which believes in things-in-themselves and in appearances. Kant's mistake—... As a matter of fact, from a psychological standpoint, the concept "cause and effect" is derived from an attitude of mind which believes it sees the action of will upon will everywhere, which believes only in living things, and at bottom only in souls (not in things). Within the mechanical view of the world (which is logic and its application to space and time) that concept is reduced to the mathematical formula with which—and this is a fact which cannot be sufficiently emphasised—nothing is ever understood, but rather *defined*—deformed.

[Pg 64]

555.

The greatest of all fables is the one relating to knowledge. People would like to know how things-in-themselves are constituted: but behold, there are no things-in-themselves! But even supposing there *were* an "in-itself," an unconditional thing, it could on that very account *not be known*! Something unconditioned cannot be known: otherwise it would not be unconditioned! Knowing, however, is always a process of "coming into relation with something"; the knowledge-seeker, on this principle, wants the thing, which he would know, to be nothing to him, and to be nothing to anybody at all: and from this there results a contradiction,—in the first place, between this *will* to know, and this desire that the thing to be known *should* be nothing to him (wherefore know at all then?); and secondly, because something which is nothing to anybody, does not even *exist*, and therefore cannot be known. Knowing means: "to place one's self in relation with something," to feel one's self conditioned by something and one's self conditioning it under all circumstances, then, it is a process of *making stable or fixed*, of *defining*, of *making conditions conscious* (not a process of *sounding* things, creatures, or objects in-themselves).

556.

A "thing-in-itself" is just as absurd as a "sense-in-itself," a "meaning-in-itself." There is no such thing as a "fact-in-itself," *for a meaning must always be given to it before it can become a fact.* [Pg 65]

The answer to the question, "What is that?" is a process of *fixing a meaning* from a different standpoint. The "essence" the "essential factor," is something which is only seen as a whole in perspective, and which presupposes a basis which is multifarious. Fundamentally the question is "What is that for me?" (for us, for everything that lives, etc. etc.).

A thing would be defined when all creatures had asked and answered this question, "What is that?" concerning it. Supposing that one single creature, with its own relations and standpoint in regard to all things, were lacking, that thing would still remain undefined.

In short: the essence of a thing is really only an *opinion* concerning that "thing." Or, better still; "*it is worth*" is actually what is meant by "*it is*" or by "*that is*."

One may not ask: "*Who* interprets, then?" for the act of interpreting *itself* as a form of the Will to Power, manifests itself (not as "Being," but as a *process*, as *Becoming*) as a passion.

The origin of "things" is wholly the work of the idealising, thinking, willing, and feeling subject. The concept thing as well as all its attributes.—Even "the subject" is a creation of this order, a "thing" like all others: a simplification, aiming at a definition of the *power* that fixes, invents, and thinks, as such, as distinct from all isolated fixing, inventing, and thinking. Thus a capacity defined or distinct from all other individual capacities; at bottom action conceived collectively in regard to all the action which has yet to come (action and the probability of similar action). [Pg 66]

557.

The qualities of a thing are its effects upon other "things."

If one imagines other "things" to be non-existent, a thing has no qualities.

That is to say; *there is nothing without other things.*

That is to say; there is no "thing-in-itself."

558.

The thing-in-itself is nonsense. If I think all the "relations," all the "qualities" all the "activities" of a thing, away, the thing itself does *not* remain: for "thingness" was only *invented fancifully* by us to meet certain logical needs—that is to say, for the purposes of definition and comprehension (in order to correlate that multitude of relations, qualities, and activities).

559.

"Things which have a nature *in themselves*"—a dogmatic idea, which must be absolutely abandoned.

560.

That things should have a *nature in themselves*, quite apart from interpretation and subjectivity, *is a perfectly idle hypothesis*: it would presuppose that *interpretation* [Pg 67] and the *act of being subjective* are not essential, that a thing divorced from all its relations can still be a thing.

Or, the other way round: the apparent *objective* character of things; might it not be merely the result of a *difference of degree* within the subject perceiving?—could not that which changes slowly strike us as being objective, lasting, Being, "in-itself"?—could not the objective view be only a false way of conceiving things and a contrast *within* the perceiving subject?

561.

If all unity were only unity as organisation. But the "thing" in which we believe was *invented* only as a substratum to the various attributes. If the thing "acts," it means: we regard *all the other* qualities which are to hand, and which are momentarily latent, as the cause accounting for the fact that one individual quality steps forward—that is to say, *we take the sum of its qualities*—*x*—as the cause of the quality *x*; which is obviously *quite* absurd and imbecile!

All unity is *only so* in the form of *organisation* and *collective action*: in the same way as a human community is a unity—that is to say, *the reverse of atomic anarchy*; thus it is a body politic, which *stands for* one, yet is not one.

562.

"At some time in the development of thought, a point must have been reached when man became conscious of the fact that what he called the *qualities of a thing* [Pg 68] were merely the sensations of the feeling subject: and thus the qualities ceased from belonging to the thing." The "thing-in-itself" remained over. 'The distinction between the thing-in-itself and the thing-for-us, is based upon that older and artless observation which would fain grant energy to things: but analysis revealed that even force was only ascribed to them by our fancy, as was also—substance. "The thing affects a subject?" Thus the root of the idea of substance is in language, not in things outside ourselves! The thing-in-itself is not a problem at all!

Being will have to be conceived as a sensation which is no longer based upon anything quite devoid of sensation.

In movement no new *meaning* is given to feeling. That which is, cannot be the substance of movement: it is therefore a form of Being.

N.B.—The explanation of life may be sought, in the first place, through mental images of phenomena which *precede* it (purposes);

Secondly, through mental images of phenomena which follow behind it (the mathematico-physical explanation).

The two should not be confounded. Thus: the physical explanation, which is the symbolisation of the world by means of feeling and thought, cannot in itself make feeling and thinking originate again and show its derivation: physics must rather construct the world of feeling, consistently *without feeling or purpose* right up to the highest man. And teleology is only a *history of purposes*, and is never physical.

[Pg 69]

563.

Our method of acquiring "knowledge" is limited to a process of establishing *quantities*, but we can by no means help feeling the difference of quantity as differences of *quality*. Quality is merely a *relative* truth for *us*; it is not a "thing-in-itself."

Our senses have a certain definite quantum as a mean, within the limits of which they perform their functions—that is to say, we become conscious of bigness and smallness in accordance with the conditions of our existence. If we sharpened or blunted our senses tenfold, we should perish—that is to say, we feel even *proportions* as *qualities* in regard to our possibilities of existence.

564.

But could not all *quantities* be merely tokens of *qualities*? Another consciousness and scale of desires must correspond to greater power in fact, another point of view; growth in itself is the expression of a desire *to become more*; the desire for a greater *quantum* springs from a certain *quale*, in a purely quantitative world, everything would be dead, stiff, and motionless.—The reduction of all qualities to

quantities is nonsense: it is discovered that they can only stand together, an analogy—

565.

Qualities are our insurmountable barriers; we cannot possibly help feeling mere *differences of quantity* as something fundamentally different from quantity—that is to say, as *qualities*, which we can no longer reduce to terms of quantity. But everything in regard to which the word "knowledge" has any sense at all, belongs to the realm of reckoning, weighing, and measuring, to quantity whereas, conversely, all our valuations (that is to say, our sensations) belong precisely to the realm of qualities, *i.e.* to those truths which belong to us alone and to our point of view, and which absolutely cannot be "known." It is obvious that every one of us, different creatures, must feel different qualities, and must therefore live in a different world from the rest. Qualities are an idiosyncrasy proper to human nature; the demand that these our human interpretations and values, should be general and perhaps real values, belongs to the hereditary madnnesses of human pride. [Pg 70]

566.

The "real world," in whatever form it has been conceived hitherto—was always the world of appearance *over again*.

567.

The world of appearance, *i.e.* a world regarded in the light of values; ordered, selected according to values—that is to say, in this case, according to the standpoint of utility in regard to the preservation and the increase of power of a certain species of animals.

It is *the point of view*, then, which accounts for the character of "appearance." As if a world could remain over, when the point of view is cancelled! By such means *relativity* would also be cancelled!

Every centre of energy has its *point of view* of the whole of the *remainder* of the world—that is to say, its perfectly definite *valuation*, its mode of action, its mode of resistance. The "world of appearance" is thus reduced to a specific kind of action on the world proceeding from a centre. [Pg 71]

But there is no other kind of action: and the "world" is only a word for the collective play of these actions. *Reality* consists precisely in this particular action and reaction of every isolated factor against the whole.

There no longer remains a shadow of a *right* to speak here of "appearance." ...

The *specific way of reacting* is the only way of reacting; we do not know how many kinds and what sort of kinds there are.

But there is no "other," no "real," no essential being,—for thus a world *without* action and reaction would be expressed....

The antithesis: world of appearance and real world, is thus reduced to the antitheses "world" and "nonentity."

568.

A criticism of the concept "*real and apparent* world."—Of these two the first is a mere fiction, formed out of a host of imaginary things.

Appearance itself belongs to reality: it is a form of its being; *i.e.* in a world where there is no such thing as being, a certain calculable world of *identical* cases must first be created through *appearance*; a *tempo* in which observation and comparison is possible, etc.

"Appearance" is an adjusted and simplified world, in which our *practical* instincts [Pg 72] have worked: for us it is perfectly true: for we *live* in it, we can live in it: *this is the proof* of its truth as far as we are concerned....

The world, apart from the fact that we have to live in it—the world, which we have *not* adjusted to our being, our logic, and our psychological prejudices—does *not* exist as a world "in-itself"; it is essentially a world of relations: under certain circumstances it has a *different aspect* from every different point at which it is seen: it presses against every point, and every point resists it—and these collective relations are in every case *incongruent*.

The *measure of power* determines what *being* possesses the other measure of power: under what form, force, or constraint, it acts or resists.

Our particular case is interesting enough: we have created a conception in order to be able to live in a world, in order to perceive just enough to enable us to *endure* life in that world....

569.

The nature of our psychological vision is determined by the fact—

(1) That *communication* is necessary, and that for communication to be possible something must be stable, simplified, and capable of being stated precisely (above all, in the so-called *identical* case). In order that it may be communicable, it must be felt as something *adjusted*, as "*recognisable*." The material of the senses, arranged by the understanding, reduced to coarse leading features, made similar to other [Pg 73] things, and classified with its like. Thus: the indefiniteness and the chaos of sense-impressions are, as it were, *made logical*.

(2) The *phenomenal* world is the adjusted world which *we believe to be real*, Its "reality" lies in the constant return of similar, familiar, and related things, in their *rationalised character*, and in the belief that we are here able to reckon and determine.

(3) The opposite of this phenomenal world is not "the real world," but the amorphous and unadjustable world consisting of the chaos of sensations—that is to say, *another kind* of phenomenal; world, a world which to us is "unknowable."

(4) The question how things-in-themselves are constituted, quite apart from our sense-receptivity and from the activity of our understanding, must be answered by the further question: how were we able to know *that things existed*? "Thingness" is one of our own inventions. The question is whether there are not a good many more ways of creating such a world of appearance—and whether this creating, rationalising, adjusting, and falsifying be not the best-guaranteed *reality* itself: in short, whether that which "fixes the meaning of things" is not the only reality: and whether the "effect of environment upon us" be not merely the result of such will-exercising subjects.... The other "creatures" act upon us; our *adjusted* world of appearance is an arrangement and an *overpowering* of its activities: a sort of *defensive* measure. *The subject alone is demonstrable*; the *hypothesis* might be advanced *that subjects are all that exist*,—that "object" is only a form of action of subject upon subject ... a *modus of the subject*. [Pg 74]

(K) THE METAPHYSICAL NEED.

570.

If one resembles all the philosophers that have gone before, one can have no eyes for what has existed and what will exist—one sees only what *is*. But as there is no such thing as Being; all that the philosophers had to deal with was a host of *fancies*, this was their "world."

571.

To assert the *existence* as a whole of things concerning which we know nothing, simply because there is an advantage in not being able to know anything of them, was a piece of artlessness on Kant's part, and the result of the recoil-stroke of certain needs—especially in the realm of morals and metaphysics.

572.

An artist cannot endure reality; he turns away or back from it: his earnest opinion is that the worth of a thing consists in that nebulous residue of it which one derives from colour, form, sound, and thought; he believes that the more subtle, attenuated, and volatile, a thing or a man becomes, *the more valuable he becomes: the less real*, the greater the worth. This is Platonism: but Plato was guilty of yet further audacity in the matter of turning tables—he measured the degree of reality according to the degree of value, and said: The more there is of "idea" the more there is of Being. He twisted the concept "reality" round and said: "What ye regard as real is an error, and the nearer we get to the 'idea' the nearer we are to 'truth.'"—Is this understood? It was the *greatest of all rechristenings*: and because Christianity adopted it, we are blind to its astounding features. At bottom, Plato, like the artist he was, *placed appearance before Being*! and therefore lies and fiction before truth! [Pg 75]

unreality before actuality!—He was, however, so convinced of the value of appearance, that he granted it the attributes of "Being," "causality," "goodness," and "truth," and, in short, all those things which are associated with value.

The concept value itself regarded as a cause: first standpoint.

The ideal granted all attributes, conferring honour: second standpoint.

573.

The idea of the "true world" or of "God" as absolutely spiritual, intellectual, and good, is an *emergency measure* to the extent to which the *antagonistic* instincts are all-powerful...

Moderation and existing humanity is reflected exactly in the humanisation of the gods. The Greeks of the strongest period, who entertained no fear whatever of themselves, but on the contrary were pleased with themselves, brought down their gods to all their emotions.

The spiritualisation of the idea of God is thus very far from being a sign of *progress*: [Pg 76] one is heartily conscious of this when one reads Goethe—in his works the vaporisation of God into virtue and spirit is felt as being upon a lower plane.

574.

The nonsense of all metaphysics shown to reside in the derivation of the conditioned out of the unconditioned.

It belongs to the nature of thinking that it adds the unconditioned to the conditioned, that it invents it—just as it thought of and invented the "ego" to cover the multifariousness of its processes i it measures the world according to a host of self-devised measurements—according to its fundamental fictions "the unconditioned," "end and means," "things," "substances," and according to logical laws, figures, and forms.

There would be nothing which could be called knowledge, if thought did not first so *re-create* the world into "things" which are in its own image. It is only *through* thought that there is *untruth*.

The *origin* of thought, like that of *feelings*, cannot be traced: but that is *no* proof of its primordially or absoluteness! It simply shows that we cannot get *behind it*, because we have nothing else save thought and feeling.

575.

To know is to *point to past experience*: in its nature it is a *regressus in infinitum*. That which halts (in the face of a so-called *causa prima* or the unconditioned, etc.) is [Pg 77] *laziness*, weariness.

576.

Concerning the psychology of metaphysics—the influence of fear. That which has been most feared, the cause of the *greatest suffering* (lust of power, voluptuousness, etc.), has been treated with the greatest amount of hostility by men, and eliminated from the "real" world. Thus the *passions* have been step by step *struck out*, God posited as the opposite of evil—that is to say, reality is conceived to be the *negation of the passions and the emotions* (i.e. *nonentity*).

Irrationality, impulsive action, accidental action, is, moreover, hated by them (as the cause of incalculable suffering). *Consequently* they denied this element in the absolute, and interpreted it as absolute "rationality" and "conformity of means to ends."

Change and *perishability* were also feared; and by this fear an oppressed soul is revealed, full of distrust and painful experiences (the case with *Spinoza*: a man differently constituted would have regarded this change as a charm).

A nature overflowing and *playing* with energy, would call precisely the *passions*, *irrationality* and *change*, *good* in a eudemonistic sense, together with their consequences: danger, contrast, ruin, etc.

577.

Against the value of that which always remains the same (remember Spinoza's artlessness and Descartes' likewise), the value of the shortest and of the most perishable, the seductive flash of gold on the belly of the serpent *vita*— [Pg 78]

578.

Moral values in epistemology itself:—

The faith in reason—why not mistrust?

The "real world" is the good world—why?

Appearance, change, contradiction, struggle, regarded as immoral: the desire for a world which *knows nothing* of these things.

The transcendental world discovered, *so that* a place may be kept for "moral freedom" (as in Kant).

Dialectics as the road to virtue (in Plato and Socrates: probably because sophistry was held to be the road to immorality).

Time and space are ideal: consequently there is unity in the essence of things; consequently no sin, no evil, no imperfection, a *justification* of God.

Epicurus *denied* the possibility of knowledge, in order to keep the moral (particularly the hedonistic) values as the highest.

Augustine does the same, and later Pascal ("corrupted reason"), in favour of Christian values.

Descartes' contempt for everything variable; likewise Spinoza's.

579.

Concerning the psychology of metaphysics.—This world is only apparent: *therefore* there must be a real world;—this world is conditioned: *consequently* there must be an unconditioned world;—this world is contradictory: *consequently* there is a world free from contradiction;—this world is evolving: *consequently* there is somewhere a static world:—a host of false conclusions (blind faith in reason: if A exists, then its opposite B must also exist). Pain *inspires these conclusions*: at bottom they are *withes* that such a world might exist; the hatred of a world which leads to suffering is likewise revealed by the fact that another and *better* world is imagined: the *resentment* of the metaphysician against reality is creative here. [Pg 79]

The second series of questions: wherefore suffer? ... and from this a conclusion is derived concerning the relation of the real world to our apparent, changing, suffering, and contradictory world: (1) Suffering as the consequence of error: how is error possible? (2) Suffering as the consequence of guilt: how is guilt possible? (A host of experiences drawn from the sphere of nature or society, universalised and made absolute.) But if the conditioned world be causally determined by the unconditioned, then the freedom to err, to be sinful, must also be derived from the same quarter: and once more the question arises, to what purpose? ... The world of appearance, of Becoming, of contradiction, of suffering, is therefore willed; to what purpose?

The error of these conclusions; two contradictory concepts are formed—because one of them corresponds to a reality, the other "must" also correspond to a reality. "Whence" would one otherwise derive its contradictory concept? *Reason* is thus a source of revelation concerning the absolute. [Pg 80]

But the *origin* of the above contradictions *need not necessarily* be a supernatural source of reason: it is sufficient to oppose *the real genesis* of the concepts, this springs from practical spheres, from utilitarian spheres, hence the *strong faith* it commands (*one is threatened with ruin* if one's conclusions are not in conformity with this reason; but this fact is no "proof" of what the latter asserts).

The preoccupation of metaphysicians with pain, is quite artless. "Eternal blessedness": psychological nonsense. Brave and creative men never make pleasure and pain ultimate questions—they are incidental conditions: both of them must be desired when one *will attain to* something. It is a sign of fatigue and illness in these metaphysicians and religious men, that they should press questions of pleasure and pain into the foreground. Even *morality* in their eyes derives its great importance *only* from the fact that it is regarded as an essential condition for abolishing pain.

The same holds good of the preoccupation with appearance and error the cause of pain. A superstition that happiness and truth are related (confusion: happiness in "certainty," in "faith").

580.

To what extent are the various *epistemological positions* (materialism, sensualism, idealism) consequences of valuations? The source of the highest feelings of pleasure ("feelings of value") may also judge concerning the problem of *reality*! [Pg 81]

The measure of *positive knowledge* is quite a matter of indifference and beside the point; as witness the development of Indici.

The Buddhistic *negation* of reality in general (appearance pain) is perfectly consistent: undemonstrability, inaccessibility, lack of categories, not only for an "absolute world," but a recognition of the *erroneous procedures* by means of which the whole concept has been reached. "Absolute reality," "Being in itself," a contradiction. In a world of *Becoming*, reality is merely a *simplification* for the purpose of practical ends, or a *deception* resulting from the coarseness of certain organs, or a variation in the tempo of Becoming.

The logical denial of the world and Nihilism is a consequence of the fact that we must oppose nonentity with Being, and that Becoming is denied. ("*Something*" becomes.)

581.

Being and Becoming.—"Reason" developed upon a sensualistic basis upon the *prejudices of the senses*—that is to say, with the belief in the truth of the judgment of the senses.

"Being," as the generalisation of the concept "*Life*" (breath), "to be animate," "to will," "to act upon," "become."

The opposite is: "to be inanimate," "*not* to become," "*not* to will." *Thus*: "Being" is *not* opposed to "not-Being," to "appearance," nor is it opposed to death (for only that can be dead which can also live). [Pg 82]

The "soul," the "ego," posited as *primeval facts*; and introduced wherever *there is Becoming*.

582.

Being—we have no other idea of it than that which we derive from "*living*."—How then can everything "be" dead?

583.

A.

I see with astonishment that science resigns itself to-day to the fate of being reduced to the world of appearance: we certainly have no organ of knowledge for the real world—be it what it may.

At this point we may well ask: With what organ of knowledge is this contradiction established?...

The fact that a world which is accessible to our organs is also understood to be dependent upon these organs, and the fact that we should understand a world as subjectively conditioned, are *no* proofs of the actual *possibility* of an objective world. Who urges us to believe that subjectivity *is* real or essential?

The absolute is even an absurd concept: an "absolute mode of existence" is nonsense, the concept "being," "thing," is always *relative* to us.

The trouble is that, owing to the old antithesis "apparent" and "real," the correlative valuations "of little value" and "absolutely valuable" have been spread abroad. [Pg 83]

The world of appearance does not strike us as a "valuable" world; appearance is on a lower plane than the highest value. Only a "real" world can be absolutely "valuable"....

Prejudice of prejudices! It is perfectly possible in itself that the real nature of things would be so unfriendly, so opposed to the first conditions of life, that appearance is necessary in order to make life possible.... This is certainly the case in a large number of situations—for instance, marriage.

Our empirical world would thus be conditioned, even in its limits to knowledge, by the instinct of self-preservation, we regard that as good, valuable, and true, which favours the preservation of the species....

(a) We have no categories which allow us to distinguish between a real and an apparent world. (At the most, there could exist a world of appearance, but not *our* world of appearance.)

(b) Taking the *real* world for granted, it might still be the *less valuable* to us; for the quantum of illusion might be of the highest order, owing to its value to us as a preservative measure. (Unless *appearance* in itself were sufficient to condemn anything?)

(c) That there exists a correlation between the *degrees of value* and the *degrees of reality* (so that the highest values also possessed the greatest degree of reality), is a metaphysical postulate which starts out with the hypothesis that we *know* the order of rank among values; and that this order is a *moral* one. It is only on this hypothesis that *truth* is necessary as a definition of all that is of a superior value. [Pg 84]

B.

It is of cardinal importance that the *real world* should be suppressed. It is the most formidable inspirer of doubts, and depredator of values, concerning the *world which we are*: it was our most dangerous *attempt* heretofore on the life of Life.

War against all the hypotheses upon which a real world has been imagined. The notion that *moral values* are the *highest values*, belongs to this hypothesis.

The superiority of the moral valuation would be refuted, if it could be shown to be the result of an *immoral* valuation—a specific case of real immorality: it would thus reduce itself to an *appearance*, and as an *appearance* it would cease from having any right to condemn appearance.

C.

Then the "Will to Truth" would have to be examined psychologically: it is not a moral power, but a form of the Will to Power. This would have to be proved by the fact that it avails itself of every *immoral* means there is; above all, of the metaphysicians.

At the present moment we are face to face with the necessity of testing the assumption that moral values are the highest values, *Method in research* is attained only when all *moral prejudices* have been overcome: it represents a conquest over morality.... [Pg 85]

584.

The aberrations of philosophy are the outcome of the fact that, instead of recognising in logic and the categories of reason merely a means to the adjustment of the world for utilitarian ends (that is to say, especially, a useful *falsification*), they were taken to be the criterion of truth—particularly of *reality*. The "criterion of truth" was, as a matter of fact, merely the *biological utility of a systematic falsification of this sort, on principle*: and, since a species of animals knows nothing more important than its own preservation, it was indeed allowable here to speak of "truth." Where the artlessness came in, however, was in taking this anthropocentric idiosyncrasy as the *measure of things*, as the canon for recognising the "real" and the "unreal": in short, in making a relative thing absolute. And behold, all at once, the world fell into the two halves, "real" and "apparent": and precisely that world which man's reason had arranged for him to live and to settle in, was discredited. Instead of using the forms as mere instruments for making the world manageable and calculable, the mad fancy of philosophers intervened, and saw that in these categories the concept of that world is given which does not correspond to the concept of the world in which man lives.... The means were misunderstood as measures of value, and even used as a condemnation of their original purpose.... [Pg 86]

The purpose was, to deceive one's self in a useful way: the means thereto was the invention of forms and signs, with the help of which the confusing multifariousness of life could be reduced to a useful and wieldy scheme.

But woe! a *moral category* was now brought into the game: no creature would deceive itself, no creature may deceive itself—consequently there is only a will to truth. What is "truth"?

The principle of contradiction provided the scheme: the real world to which the way is being sought cannot be in contradiction with itself, cannot change, cannot evolve, has no beginning and no end.

That is the greatest error which has ever been committed, the really fatal error of the world: it was believed that in the forms of reason a criterion of reality had been found—whereas their only purpose was to master reality, by *misunderstanding* it intelligently....

And behold, the world became false precisely owing to the qualities *which constitute its reality*, namely, change, evolution, multifariousness, contrast, contradiction, war. And thenceforward the whole fatality was there.

1. How does one get rid of the false and merely apparent world? (it was the real and only one).

2. How does one become one's self as remote as possible from the world of appearance? (the concept of the perfect being as a contrast to the real being; or, more correctly still, as *the contradiction of life*....). [Pg 87]

The whole direction of values was towards the *slander of life*; people deliberately confounded ideal dogmatism with knowledge in general: so that the opposing parties also began to reject *science* with horror.

Thus the road to science was *doubly* barred: first, by the belief in the real world; and secondly, by the opponents of this belief. Natural science and psychology were (1) condemned in their objects, (2) deprived of their artlessness....

Everything is so absolutely bound and related to everything else in the real world, that to condemn, or to *think away* anything, means to condemn and think away the whole. The words "this should not be," "this ought not to be," are a farce.... If one imagines the consequences, one would ruin the very source of Life by suppressing everything which is in any sense whatever *dangerous or destructive*. Physiology proves this *much better!*

We see how morality (a) *poisons* the whole concept of the world, (b) cuts off the way to *science*, (c) dissipates and undermines all real instincts (by teaching that their root is *immoral*).

We thus perceive a terrible tool of decadence at work, which succeeds in remaining immune, thanks to the holy names and holy attitudes it assumes.

[Pg 88]

585.

The awful recovery of our *consciousness*: not of the individual, but of the human species. Let us reflect; let us think backwards; let us follow the narrow and broad highway.

A.

Man seeks "the truth": a world that does not contradict itself, that does not deceive, that does not change, a *real* world—a world in which there is no suffering: contradiction, deception, variability—the causes of suffering! He does not doubt that there is such a thing as a world as it ought to be; he would fain find a road to it. (Indian criticism: even the ego is apparent and *not* real.)

Whence does man derive the concept of *reality*? —Why does he make variability, deception, contradiction, the origin of *suffering*; why not rather of his happiness? ...

The contempt and hatred of all that perishes, changes, and varies: whence comes this valuation of stability? Obviously, the will to truth is *merely* the longing for a *stable world*.

The senses deceive; reason corrects the errors: *therefore*, it was concluded, reason is the road to a static state; the most *spiritual* ideas must be nearest to the "real

world."—It is from the senses that the greatest number of misfortunes come they are cheats, deluders, and destroyers.

Happiness can be promised only by Being: change and happiness exclude each other. The loftiest desire is thus to be one with Being. That is the formula for the way to happiness. [Pg 89]

In summa: The world as it *ought* to be exists; this world in which we live is an error—this our world should *not* exist.

The belief in Being shows itself only as a result: the real *primum mobile* is the disbelief in Becoming, the mistrust of Becoming, the scorn of all Becoming....

What kind of a man reflects in this way? An unfruitful, *suffering* kind, a world-weary kind. If we try and fancy what the opposite kind of man would be like, we have a picture of a creature who would not require the belief in Being; he would rather despise it as dead, tedious, and indifferent....

The belief that the world which ought to be, is, really exists, is a belief proper to the unfruitful, *who do not wish to create a world as it should be*. They take it for granted, they seek for means and ways of attaining to it. "The will to truth"—*is the impotence of the will to create*.

To recognise that something	} Antagonism in
is <i>thus</i> or <i>thus</i> :	} the degrees of
To act so that something will	} energy in
be <i>thus</i> or <i>thus</i> :	} various natures.

The fiction of a world which corresponds to our desires; psychological artifices and interpretations calculated to associate all that we honour and regard as pleasant, with this *real world*.

"The will to truth" at this stage is essentially *the art of interpretation*: to which also belongs that interpretation which still possesses strength.

The same species of men, grown one degree poorer, *no longer possessed of the power* to interpret and to create fictions, produces the Nihilists. A Nihilist is the man who says of the world as it is, that it ought *not* to exist, and of the world as it ought to be, that it does not exist. According to this, existence (action, suffering, willing, and feeling) has no sense: the pathos of the "in vain" is the Nihilist's pathos—and as pathos it is moreover an *inconsistency* on the part of the Nihilist. [Pg 90]

He who is not able to introduce his will into things, the man without either will or energy, at least invests them with some meaning, *i.e.* he believes that a will is already in them.

The degree of a man's *will-power* may be measured from the extent to which he can dispense with the meaning in things, from the extent to which he is able to endure a world without meaning: *because he himself arranges a small portion of it*.

The *philosophical objective view of things* may thus be a sign of poverty both of will and of energy. For energy organises what is closest and next; the "scientists," whose

only desire is to *ascertain* what exists, are such as cannot arrange things *as they ought to be*.

The *artists*, an intermediary species, they at least set up a symbol of what should exist,—they are productive inasmuch as they actually *alter* and transform; not like the scientists, who leave everything as it is.

The connection between philosophers and the pessimistic religions; the same species of man (*they attribute the highest degree of reality to the things which are valued highest*). [Pg 91]

The connection between philosophers and moral men and their evaluations (the *moral* interpretation of the world as the sense of the world: after the collapse of the religious sense).

The overcoming of philosophers by the annihilation of the world of being: intermediary period of Nihilism; before there is sufficient strength present to transvalue values, and to make the world of becoming, and of appearance, the *only* world to be deified and called good.

B.

Nihilism as a normal phenomenon may be a symptom of increasing *strength* or of increasing *weakness*:—

Partly owing to the fact that the strength *to create* and *to will* has grown to such an extent, that it no longer requires this collective interpretation and introduction of a *sense* ("present duties," state, etc.);

Partly owing to the fact that even the creative power necessary to invent sense, declines, and disappointment becomes the ruling condition. The inability to *believe* in a sense becomes "unbelief."

What is the meaning of *science* in regard to both possibilities?

(1) It is a sign of strength and self-control; it shows an *ability* to dispense with healing, consoling worlds of illusion.

(2) It is also able to undermine, to dissect, to disappoint, and to weaken.

C.

[Pg 92]

The belief in truth, the need of holding to something which is believed to be true: psychological reduction apart from the valuations that have existed hitherto. Fear and laziness.

At the same time *unbelief*: Reduction. In what way does it acquire a *new value*, if a real world does not exist at all (by this means the capacity of valuing, which hitherto has been *lavished* upon the world of being, becomes free once more).

586.

The *real* and the "*apparent*" world.

A.

The *erroneous concepts* which proceed from this concept are of three kinds:—

(a) An unknown world:—we are adventurers, we are inquisitive,—that which is known to us makes us weary (the danger of the concept lies in the fact it suggests that "this" world is known to us....);

(b) Another world, where things are different:—something in us draws comparisons, and thereby our calm submission and our silence lose their value—perhaps all will be for the best, we have not hoped in vain.... The world where things are different—who knows?—where we ourselves will be different....

(c) A *real* world:—that is the most singular blow and attack which we have ever received; so many things have become encrusted in the word "true," that we involuntarily give these to the "real world"; the *real* world must also be a *truthful* world, such a one as would not deceive us or make fools of us; to believe in it in this way is to be almost *forced* to believe (from convention, as is the case among people worthy of confidence). [Pg 93]

The concept, "the *unknown* world," suggests that this world is known to us (is tedious);

The concept, "the other world," suggests that this world *might be different*, it suppresses necessity and fate (it is useless to *submit* and to *adapt one's self*);

The concept, *the true world*, suggests that this world is untruthful, deceitful, dishonest, not genuine, and not essential, and *consequently* not a world calculated to be useful to us (it is unadvisable to become adapted to it; *better* resist it).

Thus we *escape* from "this" world in three different ways:—

(a) With our *curiosity*—as though the interesting part was somewhere else;

(b) With our *submission*—as though it was not necessary to submit, as though this world was not an ultimate necessity;

(c) With our *sympathy* and respect—as though this world did not deserve them, as though it was mean and dishonest towards us....

In summa: we have become revolutionaries in three different ways; we have made x our criticism of the "known world." [Pg 94]

B.

The first step to reason: to understand to what extent we have been *seduced*,—for it might be *precisely* the reverse:

(a) The *unknown* world could be so constituted as to give us a liking for "this" world—it may be a more stupid and meaner form of existence.

(b) The other world, very far from taking account of our desires which were never realised here, might be part of the mass of things which *this* world makes possible for us; to learn to know this world would be a means of satisfying us,

(c) The *true* world: but who actually says that the apparent world must be of less value than the true world? Do not our instincts contradict this judgment? Is not man eternally occupied in creating an imaginative world, because he will have a better world than reality? *In the first place*, how do we know that *our* world is *not* the true world? ... for it might be that the other world is the world of "appearance" (as a matter of fact, the Greeks, for instance, actually imagined a *region of shadows, a life of appearance*, beside *real* existence). And finally, what right have we to establish *degrees of reality*, as it were? That is something different from an unknown world—that is already the *will to know something of the unknown*. The "other," the "unknown" world—good! but to speak of the "true world" is as good as "*knowing* something about it,"—that is the *contrary* of the assumption of an x-world.... [Pg 95]

In short, the world x might be in every way a more tedious, a more inhuman, and a less dignified world than this one.

It would be quite another matter if it were assumed that there were several x-worlds—that is to say, every possible kind of world besides our own. But this has *never been assumed*....

C.

Problem: why has the *image of the other world* always been to the disadvantage of "this" one—that is to say, always stood as a criticism of it; what does this point to?
—

A people that are proud of themselves, and who are on the ascending path of Life, always; picture *another* existence as lower and less valuable than theirs; they regard the strange unknown world as their enemy, as their opposite; they feel no curiosity, but rather repugnance in regard to what is strange to them.... Such a body of men would never admit that another people were the "true people"....

The very fact that such a distinction is possible,—that this world should be called the world of appearance, and that the other should be called the true world,—is symptomatic.

The places of origin of the idea, of "another world":

The philosopher who invents a rational world where *reason* and logical functions are adequate:—this is the root of the "true" world.

[Pg 96]

The religious man who invents a "divine world";—this is the root of the "denaturalised" and the "anti-natural" world.

The moral man who invents a "free world":—this is the root of the good, the perfect, the just, and the holy world.

The *common factor* in the three places of origin: *psychological* error, physiological confusion.

With what attributes is the "other world," as it actually appears in history, characterised? With the stigmata of philosophical, religious, and moral prejudices.

The "other world" as it appears in the light of these facts, is *synonymous* with *not-Being*, with not-living, with the *will* not to live....

General aspect: it was the instinct of the *fatigue of living*, and not that of life, which created the "other world."

Result: philosophy, religion, and morality are *symptoms of decadence*.

(L) THE BIOLOGICAL VALUE OF KNOWLEDGE.

587.

It might seem as though I had evaded the question concerning "certainty". The reverse is true: but while raising the question of the criterion of certainty, I wished to discover the weights and measures with which men had weighed heretofore—and to show that the question concerning certainty is already in itself a *dependent* [Pg 97] question, a question of the second rank.

588.

The question of values is more *fundamental* than the question of certainty: the latter only becomes serious once the question of values has been answered.

Being and appearance, regarded psychologically, yield no "Being in itself," no criterion for reality, but only degrees of appearance, measured according to the strength of the sympathy which we feel for appearance.

There is no struggle for existence between ideas and observations, but only a struggle for supremacy—the vanquished idea is *not annihilated*, but only *driven to the background* or *subordinated*. *There is no such thing as annihilation in intellectual spheres.*

589.

"End and means"
"Cause and effect"
"Subject and object"
"Action and suffering"
"Thing-in-itself and
appearance"

As interpretations (*not* as established facts)—and in what respect were they perhaps necessary interpretations? (as "preservative measures")—all in the sense of a Will to Power.

[Pg 98]

590.

Our values are *interpreted into the heart* of things.

Is there, then, any *sense* in the absolute?

Is not sense necessarily *relative-sense* and perspective?

All sense is Will to Power (all relative senses may be identified with it).

591.

The desire for "established facts"—Epistemology: how much pessimism there is in it!

592.

The antagonism between the "true world," as pessimism depicts it, and a world in which it were possible to live—for this the rights of *truth* must be tested. It is necessary to measure all these "ideal forces" according to the standard of life, in order to understand the nature of that antagonism: the struggle of sickly, desperate life, cleaving to a beyond, against healthier, more foolish, more false, richer, and fresher life. Thus it is not "truth" struggling with Life, but *one* kind of Life with another kind.—But the former would fain be the *higher* kind!—Here we must prove that some order of rank is necessary,—that the first problem is *the order of rank among kinds of Life*.

593.

The belief, "It is *thus* and *thus*," must be altered into the will, "Thus and thus *shall it be*."

(M) SCIENCE.

[Pg 99]

594.

Science hitherto has been a means of disposing of the confusion of things by hypotheses which "explain everything"—that is to say, it has been the result of the intellect's repugnance to chaos. This same repugnance takes hold of me when I contemplate *myself*; I should like to form some kind of representation of my inner world for myself by means of a *scheme*, and thus overcome intellectual confusion. Morality was a simplification of this sort: it taught man as *recognised*, as *known*,—Now we have annihilated morality—we have once more grown *completely obscure* to ourselves! I know that I know nothing *about myself*. *Physics* shows itself to be a *boon* for the mind: science (as the road to *knowledge*) acquires a new charm after morality has been laid aside—and *owing to the fact* that we find consistency here alone, we must *order* our lives in accordance with it so that it may help us to

preserve it. This results in a sort of *practical meditation* concerning the *conditions of our existence* as investigators.

595.

Our first principles: no God: no purpose: limited energy. We will take good care to *avoid* thinking out and prescribing the necessary lines of thought for the lower orders.

[Pg 100]

596.

No "*moral* education" of humanity: but the *disciplinary school of scientific errors* is necessary, because truth disgusts and creates a dislike of life, provided a man is not already irrevocably launched upon his *way*, and bears the consequences of his honest standpoint with tragic pride.

597.

The first principle of *scientific work*: faith in the union and continuance of scientific work, so that the individual may undertake to work at any point, however small, and feel sure that his efforts *will not be in vain*.

There is a great paralysing force: to work *in vain*, to struggle *in vain*.

The periods of *hoarding*, when energy and power are stored, to be utilised later by subsequent periods: *Science* as a *half-way house*, at which the mediocre, more multifarious, and more complicated beings find their most natural gratification and means of expression: all those who do well to avoid *action*.

598.

A. philosopher recuperates his strength in a way quite his own, and with other means: he does it, for instance, with Nihilism. The belief *that there is no such thing as truth*, the Nihilistic belief, is a tremendous relaxation for one who, as a warrior of knowledge, is unremittingly struggling with a host of hateful truths. For truth is ugly.

[Pg 101]

599.

The "purposelessness of all phenomena": the belief in this is the result of the view that all interpretations hitherto have been false, it is a generalisation on the part of discouragement and weakness—it is not a necessary belief.

The arrogance of man: when he sees no purpose, he *denies* that there can be one!

600.

The unlimited ways of interpreting the world: every interpretation is a symptom of growth or decline.

Unity (monism) is a need of inertia; Plurality in interpretation is a sign of strength. One should not *desire to deprive* the world of its disquieting and enigmatical nature.

601.

Against the desire for reconciliation and peaceableness. To this also belongs every attempt on the part of monism.

602.

This relative world, this world for the eye, the touch, and the ear, is very false, even when adjusted to a much more sensitive sensual apparatus. But its comprehensibility, its clearness, its practicability, its beauty, will begin to *near their end* if we *refine* our senses, just as beauty ceases to exist when the processes of its history are reflected upon: the arrangement of the *end* is in itself an illusion. Let it suffice, that the more coarsely and more superficially it is understood, the *more valuable*, the more definite, the more beautiful and important the world then seems. The more deeply one looks into it, the further our valuation retreats from our view, *-senselessness approaches!* We have created the world that has any value! Knowing this, we also perceive that the veneration of truth is already the *result of illusion*—and that it is much more necessary to esteem the formative, simplifying, moulding, and romancing power. [Pg 102]

"All is false—everything is allowed!"

Only as the result of a certain bluntness of vision and the desire for simplicity does the beautiful and the "valuable" make its appearance: in itself it is purely fanciful.

603.

We know that the destruction of an illusion does not necessarily produce a truth, but only one more piece of *ignorance*; it is the extension of our "empty space," an increase in our "waste."

604.

Of what alone can *knowledge* consist?—"Interpretation," the introduction of a sense into things, *not* "explanation" (in the majority of cases a new interpretation of an old interpretation which has grown incomprehensible and little more than a mere sign). There is no such thing as an established fact, everything fluctuates, everything, is intangible, yielding; after all, the most lasting of all things are our opinions. [Pg 103]

605.

The ascertaining of "truth" and "untruth," the ascertaining of facts in general, is fundamentally different from the creative *placing*, forming, moulding, subduing, and *willing* which lies at the root of *philosophy*. *To give a sense to things*—this duty always remains *over*, provided *no sense already lies in them*. The same holds good of sounds, and also of the fate of nations they are susceptible of the most varied interpretations and turns, *for different purposes*.

A higher duty is to *fix a goal* and to mould facts according to it: *that is*, the *interpretation of action*, and not merely a *transvaluation* of concepts.

606.

Man ultimately finds nothing more in things than he himself has laid in them—this process of finding again is science, the actual process of laying a meaning in things, is art, religion, love, pride. In both, even if they are child's play, one should show good courage and one should plough ahead; on the one hand, to find again, on the other,—we are the other,—to lay a sense in things.

[Pg 104]

607.

Science: its two sides:—

In regard to the individual;

In regard to the complex of culture ("levels of culture")

—antagonistic valuation in regard to this and that side.

608.

The development of science tends ever more to transform the known into the unknown: its aim, however, is to do the *reverse*, and it starts out with the instinct of tracing the unknown to the known.

In short, science is laying the road to *sovereign ignorance*, to a feeling that "knowledge" does not exist at all, that it was merely a form of haughtiness to dream of such a thing; further, that we have not preserved the smallest notion which would allow us to class knowledge even as a *possibility* that "knowledge" is a contradictory idea. We *transfer* a primeval myth and piece of human vanity into the land of hard facts: we can *allow* a thing-in-itself as a concept, just as little as we can *allow* "knowledge-in-itself." The *misleading* influence of "numbers and logic," the misleading influence of "laws."

Wisdom is an attempt to *overcome* the perspective valuations (*i.e.* the "will to power"): it is a principle which is both unfriendly to Life, and also decadent; a symptom in the case of the Indians, etc.; *weakness* of the power of appropriation.

[Pg 105]

609.

It does not suffice for you to see in what ignorance man and beast now live; you must also have and learn the *desire* for *ignorance*. It is necessary that you should know that without this form of ignorance life itself would be impossible, that it is merely a vital condition under which, alone, a living organism can preserve itself and prosper: a great solid belt of ignorance must stand about you.

610.

Science—the transformation of Nature into concepts for the purpose of governing Nature—that is part of the rubric *means*.

But the *purpose* and *will* of mankind must grow in the same way, the intention in regard to the whole.

611.

Thought is the strongest and most persistently exercised function in all stages of life—and also in every act of perception or apparent experience! Obviously it soon becomes the *mightiest* and *most exacting* of all functions, and in time tyrannises over other powers. Ultimately it becomes "passion in itself."

612.

The right to great passion must be reclaimed for the investigator, after self-effacement and the cult of "objectivity" have created a false order of rank in this sphere. Error reached its zenith when Schopenhauer taught: *in the release from passion and* in will alone lay the road to "truth," to knowledge; the intellect freed from will *could not help* seeing the true and actual essence of things. The same error in art: as if everything became *beautiful* the moment it was regarded without will. [Pg 106]

613.

The contest for supremacy among the passions, and the dominion of one of the passions over the intellect.

614.

To "humanise" the world means to feel ourselves ever more and more masters upon earth.

615.

Knowledge, among a higher class of beings, will also take new forms which are not yet necessary.

616.

That the *worth of the world* lies in our interpretations (that perhaps yet other interpretations are possible somewhere, besides mankind's); that the interpretations made hitherto were perspective valuations, by means of which we were able to survive in life, *i.e.* in the Will to Power and in the growth of power; that every *elevation of man* involves the overcoming of narrower interpretations; that every higher degree of strength or power attained, brings new views in its train, and teaches a belief in new horizons—these doctrines lie scattered through all my works. The world that *concerns us at all* is false—that is to say, is not a fact; but a romance, a piece of human sculpture, made from a meagre sum of observation; it is "in flux"; it is something that evolves, a great revolving lie continually moving onwards and never getting any nearer to truth—for there is no such thing as "truth." [Pg 107]

617.

Recapitulation:—

To *stamp* Becoming with the character of Being—this is the highest *Will to Power*.

The twofold falsification, by the senses on the one hand, by the intellect on the other, with the view of maintaining a world of being, of rest, of equivalent cases, etc.

That *everything recurs*, is the very nearest *approach of a world of Becoming to a world of Being, the height of contemplation*.

It is out of the values which have been attributed to Being, that the condemnation of, and dissatisfaction with, Becoming, have sprung: once such a world of Being had been invented.

The metamorphoses of Being (body, God, ideas, natural laws, formulæ, etc.).

"Being" as appearance the twisting round of values: appearance was that which *conferred the values*.

Knowledge in itself in a world of Becoming is impossible; how can knowledge be possible at all, then? Only as a mistaking of one's self, as will to power, as will to deception.

Becoming is inventing, willing, self-denying, self-overcoming; no subject but an action, it places things, it is creative, no "causes and effects." [Pg 108]

Art is the will to overcome Becoming, it is a process of eternalising, but short-sighted, always according to the perspective, repeating, as it were in a small way, the tendency of the whole.

That which *all life* shows, is to be regarded as a reduced formula for the collective tendency: hence the new definition of the concept "Life" as "will to power."

Instead of "cause and effect," the struggle of evolving factors with one another, frequently with the result that the opponent is absorbed; no constant number for Becoming.

The uselessness of old ideals for the interpretation of all that takes place, once their bestial origin and utility have been recognised, they are, moreover, all hostile to life.

The uselessness of the mechanical theory—it gives the impression that there *can be no purpose*.

All the *idealism* of mankind, hitherto, is on the point of turning into *Nihilism*—may be shown to be a belief in absolute *worthlessness*, *i.e. purposelessness*.

The annihilation of ideals, the new desert waste the new arts which will help us to endure it—*amphibia* that we are!

First principles, bravery, patience, no "stepping-back," not too much ardour to get to the fore. (*N.B.*—Zarathustra constantly maintaining an attitude of parody towards all former values, as the result of his overflowing energy.)

II.

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THE WILL TO POWER IN NATURE.

1. THE MECHANICAL INTERPRETATION OF THE WORLD.

618.

Of all the interpretations of the world attempted heretofore, the *mechanical* one seems to-day to stand most prominently in the front. Apparently it has a clean conscience on its side; for no science believes inwardly in progress and success unless it be with the help of mechanical procedures. Every one knows these procedures: "reason" and "purpose" are allowed to remain out of consideration as far as possible; it is shown that, provided a sufficient amount of time be allowed to elapse, everything can evolve out of everything else, and no one attempts to suppress his malicious satisfaction, when the "apparent design in the fate" of a plant or of the yolk of an egg, may be traced to stress and thrust in short, people are heartily glad to pay respect to this principle of profoundest stupidity, if I may be allowed to pass a playful remark concerning these serious matters. Meanwhile, among the most select intellects to be found in this movement, some presentiment of evil, some anxiety is noticeable, as if the theory had a rent in it, which sooner or later might be its last: I mean the sort of rent which denotes the end of all balloons inflated with such theories.

[Pg 110]

Stress and thrust themselves cannot be "explained," one cannot get rid of the *actio in distans*. The belief even in the ability to explain is now lost, and people peevishly admit that one can only describe, not explain that the dynamic interpretation of the world, with its denial of "empty space" and its little agglomerations of atoms, will

soon get the better of physicists: although in this way *Dynamis* is certainly granted an inner quality.

619.

The triumphant concept "*energy*" with which our physicists created God and the world, needs yet to be completed: it must be given an inner will which I characterise as the "*Will to Power*"—that is to say, as an insatiable desire to manifest power; or the application and exercise of power as a creative instinct, etc. Physicists cannot get rid of the "*actio in distans*" in their principles; any more than they can a repelling force (or an attracting one). There is no help for it, all movements, all "appearances," all "laws" must be understood as *symptoms* of an *inner* phenomenon, and the analogy of man must be used for this purpose. It is possible to trace all the instincts of an animal to the will to power; as also all the functions of organic life to this one source.

[Pg 111]

620.

Has anybody ever been able to testify to a *force*? No, but to *effects*, translated into a completely strange language. Regularity in sequence has so spoilt us, *that we no longer wonder at the wonderful process.*

621.

A force of which we cannot form any idea, is an empty word, and ought to have no civic rights in the city of science: and the same applies to the purely mechanical powers of attracting and repelling by means of which we can form an image of the world—no more!

622.

Squeezes and kicks are something incalculably recent, evolved and not primeval. They presuppose something which holds together and *can* press and strike! But how could it hold together?

623.

There is nothing *unalterable* in chemistry: this is only appearance, a mere school prejudice. We it was who *introduced* the unalterable, taking it from metaphysics as usual, Mr. Chemist. It is a mere superficial judgment to declare that the diamond, graphite, and carbon are identical. Why? Simply because no loss of substance can be traced in the scales! Well then, at least they have something in common; but the work of the molecules in the process of changing from one form to the other, an action we can neither see nor weigh, is just exactly what makes one material something different—with specifically different qualities.

[Pg 112]

624.

Against the physical *atom*.—In order to understand the world, we must be able to reckon it up; in order to be able to reckon it up, we must be aware of constant causes; but since we find no such constant causes in reality, we *invent* them for ourselves and call them atoms. This is the origin of the atomic theory.

The possibility of calculating the world, the possibility of expressing all phenomena by means of formulæ—is that really "understanding"? What would be understood of a piece of music, if all that were calculable in it and capable of being expressed in formulas, were reckoned up?—Thus "constant causes", things, substances, something "unconditioned," were therefore *invented*;—what has been attained thereby?

625.

The mechanical concept of "movement" is already a translation of the original process into the *language of symbols of the eye and the touch*.

The concept *atom*, the distinction between the "seat of a motive force and the force itself," is a *language of symbols derived from our logical and physical world*.

It does not lie within our power to alter our means of expression: it is possible to understand to what extent they are but symptomatic. To demand an *adequate means of expression is nonsense*: it lies at the heart of a language, of a medium of communication, to express *relation* only.... The concept "truth" is *opposed to good sense*. The whole province of truth—*falsehood* only applies to the relations between beings, not to an "absolute." There is no such thing as a "being in itself" (*relations* in the first place constitute being), any more than there can be "knowledge in itself." [Pg 113]

626.

"*The feeling of force* cannot proceed from movement: feeling in general cannot proceed from movement."

"Even in support of this, an apparent experience is the only evidence: in a substance (brain) feeling is generated through transmitted motion (stimuli). But generated? Would this show that the feeling did *not* yet exist there *at all*? so that its appearance would *have* to be regarded as the *creative act* of the intermediary—motion? The feelingless condition of this substance is only an hypothesis! not an experience! Feeling, therefore is the *quality* of the substance: there actually are substances that feel."

"Do we learn from certain substances that they have *no* feeling? No, we merely cannot tell that they have any. It is impossible to seek the origin of feeling in non-sensitive substance."—*Oh what hastiness!*

[Pg 114]

627.

"To attract" and "to repel", in a purely mechanical sense, is pure fiction: a word. We cannot imagine an attraction without a *purpose*.— Either the will to possess one's self of a thing, or the will to defend one's self from a thing or to repel it—*that* we "understand"; that would be an interpretation which we could use.

In short, the psychological necessity of believing in causality lies in the *impossibility of imagining a process without a purpose*: but of course this says nothing concerning truth or untruth (the justification of such a belief)! The belief in *causæ* collapses with the belief in τέλει (against Spinoza and his causationism).

628.

It is an illusion to suppose that something is *known*, when all we have is a mathematical formula of what has happened; it is only *characterised, described*; no more!

629.

If I bring a regularly recurring phenomenon into a formula, I have facilitated and shortened my task of characterising the whole phenomenon, etc. But I have not thereby ascertained a "law," I have only replied to the question: How is it that something recurs here? It is a supposition that the formula corresponds to a complex of really unknown forces and the discharge of forces; it is pure mythology to suppose that forces here obey a law, so that, as the result of their obedience, we have the same phenomenon every time.

[Pg 115]

630.

I take good care not to speak of chemical "*laws*": to do so savours of morality. It is much more a question of establishing certain relations of power: the stronger becomes master of the weaker, in so far as the latter cannot maintain its degree of independence,—here there is no pity, no quarter, and, still less, any observance of "law."

631.

The unalterable sequence of certain phenomena does not prove any "law," but a relation of power between two or more forces. To say, "But it is precisely this relation that remains the same!" is no better than saying, "One and the same force cannot be another force."—It is not a matter of *sequence*, but a matter of *interdependence*, a process in which the procession of moments do *not* determine each other after the manner of cause and effect....

The separation of the "action" from the "agent"; of the phenomenon from the *worker* of that phenomenon: of the process from one that is not process, but lasting, *substance*, thing, body, soul, etc.; the attempt to understand a life as a sort of shifting of things and a changing of places; of a sort of "being" or stable entity:

this ancient mythology established the belief in "cause and effect," once it had found a lasting form in the functions of speech and grammar. [Pg 116]

632.

The "regularity" of a sequence is only a metaphorical expression, not a fact, just *as if* a rule were followed here! And the same holds good of "conformity to law." We find a formula in order to express an ever-recurring kind of succession of phenomena: but that does not show that we have *discovered a law*; much less a force which is the cause of a recurrence of effects. The fact that something always happens thus or thus, is interpreted here as if a creature always acted thus or thus as the result of obedience to a law or to a lawgiver: whereas apart from the "law" it would be free to act differently. But precisely that inability to act otherwise might originate in the creature itself, it might be that it did not act thus or thus in response to a law, but simply because it was so constituted. It would mean simply: that something cannot also be something else; that it cannot be first this, and then something quite different; that it is neither free nor the reverse, but merely thus or thus. *The fault lies in thinking a subject into things.*

633.

To speak of two consecutive states, the first as "cause," and the second as "effect," is false. The first state cannot bring about anything, the second has nothing effected in it.

It is a question of a struggle between two elements unequal in power: a new adjustment is arrived at, according to the measure of power each possesses. The second state is something fundamentally different from the first (it is not its effect): the essential thing is, that the factors which engage in the struggle leave it with different quanta of power. [Pg 117]

634.

A. criticism of Materialism.—Let us dismiss the two popular concepts, Necessity and Law, from this idea: the first introduces a false constraint, the second a false liberty into the world. "Things" do not act regularly, they follow no *rule*: there are no things (that is our fiction); neither do they act in accordance with any necessity. There is no obedience here: for, the fact that *something is* as it is, strong or weak, is not the result of obedience or of a rule or of a constraint....

The degree of resistance and the degree of superior power—this is the question around which all phenomena turn: if we, for our own purposes and calculations, know how to express this in formulas and "laws," all the better for us! But that does not mean that we have introduced any "morality" into the world, just because we have fancied it as obedient.

There are no laws: every power draws its last consequence at every moment. Things are calculable precisely owing to the fact that there is no possibility of their being

otherwise than they are.

A quantum of power is characterised by the effect it produces and the influence it resists. The adiphoric state which would be thinkable in itself, is entirely lacking. It is essentially a will to violence and a will to defend one's self against violence. It is not self-preservation: every atom exercises its influence over the whole of existence—it is thought out of existence if one thinks this radiation of will-power away. That is why I call it a quantum of "*Will to Power*"; with this formula one can express the character which cannot be abstracted in thought from mechanical order, without suppressing the latter itself in thought. [Pg 118]

The translation of the world of effect into a *visible* world—a world for the eye—is the concept "movement." Here it is always understood that *something* has been moved,—whether it be the fiction of an atomic globule or even of the abstraction of the latter, the dynamic atom, something is always imagined that has an effect—that is to say, we have not yet rid ourselves of the habit into which our senses and speech inveigled us. Subject and object, an agent to the action, the action and that which does it separated: we must not forget that all this signifies no more than semeiotics and—nothing real. Mechanics as a teaching of *movement* is already a translation of phenomena into man's language of the senses.

635.

We are in need of "unities" in order to be able to reckon: but this is no reason for supposing that "unities" actually *exist*. We borrowed the concept "unity" from our concept "ego,"—our very oldest article of faith. If we did not believe ourselves to be unities we should never have formed the concept "thing." Now—that is to say, somewhat late in the day, we are overwhelmingly convinced that our conception of the concept "ego" is no security whatever for a real entity. In order to maintain the mechanical interpretation of the world theoretically, we must always make the reserve that it is with fictions that we do so: the concept of *movement* (derived from the language of our senses) and the concept of the *atom* (= entity, derived from our psychical experience) are based upon a *sense-prejudice* and a *psychological prejudice*. [Pg 119]

Mechanics formulates consecutive phenomena, and it does so semeiologically, in the terms of the senses and of the mind (that all influence is *movement*; that where there is movement something is at work moving): it does not touch the question of the causal force.

The *mechanical* world is imagined as the eye and the sense of touch alone could imagine a world (as "moved"),—in such a way as to be calculable,—as to simulate causal entities "things" (atoms) whose effect is constant (the transfer of the false concept of subject to the concept atom).

The mixing together of the concept of numbers, of the concept of thing (the idea of subject), of the concept of activity (the separation of that which is the cause, and the effect), of the concept of movement: all these things are phenomenal; our eye and our *psychology* are still in it all.

If we eliminate these adjuncts, nothing remains over but dynamic quanta, in a relation of tension to all other dynamic quanta: the essence of which resides in their relation to all other quanta, in their "influence" upon the latter. The will to power, not Being, not Becoming, but a *pathos*—is the elementary fact, from these first results a Becoming, an influencing.... [Pg 120]

636.

The physicists believe in a "true world" after their own kind; a fixed *systematising of atoms* to perform necessary movements, and holding good equally of all creatures, so that, according to them, the "world of appearance" reduces itself to the side of general and generally-needed Being, which is accessible to every one according to his kind (accessible and also adjusted,—made "subjective"). But here they are in error. The atom which they postulate is arrived at by the logic of that perspective of consciousness; it is in itself therefore a subjective fiction. This picture of the world which they project is in no way essentially different from the subjective picture: the only difference is, that it is composed simply with more extended senses, but certainly with *our* senses.... And in the end, without knowing it, they left something out of the constellation: precisely the necessary *perspective factor*, by means of which every centre of power—and not man alone—constructs the rest of the world *from its point of view*—that is to say, measures it, feels it, and moulds it according to its degree of strength.... They forgot to reckon with this perspective-fixing power, in "true being,"—or, in school-terms, subject-being. They suppose that this was "evolved" and added;—but even the chemical investigator needs it: it is indeed *specific Being*, which determines action and reaction according to circumstances. [Pg 121]

Perspectivity is only a complex form, of specificness. My idea is that every specific body strives to become master of all space, and to extend its power (its will to power), and to thrust back everything that resists it. But inasmuch as it is continually meeting the same endeavours on the part of other bodies, it concludes by coming to terms with those (by "combining" with those) which are sufficiently related to it—and thus they conspire together for power. And the process continues.

637.

Even in the inorganic world all that concerns an atom of energy is its immediate neighbourhood: distant forces balance each other. Here is the root of *perspectivity*, and it explains why a living organism is "egoistic" to the core.

638.

Granting that the world disposed of a quantum of force, it is obvious that any transposition of force to any place would affect the whole system—thus, besides the causality of *sequence*, there would also be a dependence, *contiguity*, and *coincidence*.

[Pg 122]

639.

The only possible way of upholding the sense of the concept "God" would be: to make *Him not* the motive force, but the condition of *maximum power*, an *epoch*; a point in the further development of the *Will to Power*; by means of which subsequent evolution just as much as former evolution—up to Him—could be explained.

Viewed mechanically, the energy of collective Becoming remains constant; regarded from the economical standpoint, it ascends to its zenith and then recedes therefrom in order to remain eternally rotatory. This "*Will to Power*" expresses itself in the *interpretation in the manner in which the strength is used*.—The conversion of energy into life; "life in its highest power" thenceforward appears as the goal. The same amount of energy, at different stages of development, means different things.

That which determines growth in Life is the economy which becomes ever more sparing and methodical, which achieves ever more and more with a steadily decreasing amount of energy.... The ideal is the principle of the least possible expense....

The only thing *that is proved* is that the world is *not* striving towards a state of stability. Consequently its zenith must not be conceived as a state of absolute equilibrium....

The dire necessity of the same things happening in the course of the world, as in all other things, is not an eternal determinism reigning over all phenomena, but merely the expression of the fact that the impossible is not possible; that a given force cannot be different from that given force; that a given quantity of resisting force does not manifest itself otherwise than in conformity with its degree of strength;—to speak of events as being necessary is tautological. [Pg 123]

2. THE WILL TO POWER AS LIFE.

(a) *The Organic Process.*

640.

Man imagines that he was present at the generation of the organic world: what was there to be observed, with the eyes and the touch, in regard to these processes? How much of it can be put into round numbers? What rules are noticeable in the movements? Thus, man would fain arrange all phenomena as if they were *for the eye and for the touch*, as if they were forms of motion: he will discover *formules* wherewith to *simplify* the unwieldy mass of these experiences.

The reduction of all phenomena to the level of men with senses and with mathematics. It is a matter of making *an inventory of human experiences*: granting that man, or rather the *human eye and the ability to form concepts*, have been the eternal witnesses of all things.

641.

A plurality of forces bound by a common nutritive process we call "Life." To this nutritive process all so-called feeling, thinking, and imagining belong as means— [Pg 124]
that is to say, (1) in the form of opposing other forces; (2) in the form of an adjustment of other forces according to mould and rhythm; (3) the form of a valuation relative to assimilation and excretion.

642.

The bond between the inorganic and the organic world must lie in the repelling power exercised by every atom of energy. "Life" might be defined as a lasting form of *force-establishing processes*, in which the various contending forces, on their part, grow unequally. To what extent does counter-strife exist even in obedience? Individual power is by no means surrendered through it. In the same way, there exists in the act of commanding, an acknowledgment of the fact that the absolute power of the adversary has not been overcome, absorbed, or dissipated. "Obedience," and "command," are forms of the game of war.

643.

The Will to Power *interprets* (an organ in the process of formation has to be interpreted): it defines, it determines gradations, differences of power. Mere differences of power could not be aware of each other as such: something must be there which *will* grow, and which interprets all other things that would do the same, according to the value of the latter. In sooth, all interpretation is but a means in [Pg 125]
itself to become master of something. (Continual *interpretation* is the first principle of the organic process.)

644.

Greater complexity, sharp differentiation, the contiguity of the developed organs and functions, with the disappearance of intermediate members—if *that* is *perfection*, then there is a Will to Power apparent in the organic process by means of whose *dominating, shaping, and commanding* forces it is continually increasing the sphere of its power, and persistently simplifying things within that sphere, it *grows* imperatively.

"Spirit" is only a means and an instrument in the service of higher life, in the service of the elevation of life.

645.

"*Heredity*," as something quite incomprehensible, cannot be used as an explanation, but only as a designation for the identification of a problem. And the same holds good of "*adaptability*." As a matter of fact, the account of morphology, even supposing it were perfect, *explains* nothing, it merely describes an enormous fact. *How* a given organ gets to be used for any particular purpose is not explained.

There is just as little explained in regard to these things by the assumption of *causæ finales* as by the assumption of *causæ efficientes*. The concept "causa" is only a means of expression, no *more*; a means of designating a thing.

[Pg 126]

646.

They are analogies; for instance, our *memory* may suggest another kind of memory which makes itself felt in heredity, development, and forms. Our *inventive* and experimentative powers suggest another kind of inventiveness in the application of instruments to new ends, etc.

That which we call our "*consciousness*" is quite guiltless of any of the essential processes of our preservation and growth; and no human brain could be so subtle as to construct anything more than a machine—to which every organic process is infinitely superior.

647.

Against Darwinism.—The use of an organ does *not* explain its origin, on the contrary! During the greater part of the time occupied in the formation of a certain quality, this quality does not help to preserve the individual; it is of no use to him, and particularly not in his struggle with external circumstances and foes.

What is ultimately "useful"? It is necessary to ask, "Useful for what"?

For instance, that which promotes the *lasting powers* of the individual might be unfavourable to his strength or his beauty; that which preserves him might at the same time fix him and keep him stable throughout development. On the other hand, a *deficiency*, a state of *degeneration*, may be of the greatest possible use, inasmuch as it acts as a stimulus to other organs. In the same way, a *state of need* may be a condition of existence, inasmuch as it reduces an individual to that modicum of means which, though it *keeps him together*, does not allow him to squander his strength.—The individual himself is the struggle of parts (for nourishment, space, etc.): his development involves the *triumph*, the *predominance*, of isolated parts; the *wasting away*, or the "development into organs," of other parts.

[Pg 127]

The influence of "environment" is nonsensically *overrated* in Darwin, the essential factor in the process of life is precisely the tremendous inner power to shape and to create forms, which merely *uses, exploits* "environment."

The new forms built up by this inner power are not produced with a view to any end; but, in the struggle between the parts, a new form does not exist long *without* becoming related to some kind of semi-utility, and, according to its use, develops itself ever more and more perfectly.

648.

"Utility" in respect of the acceleration of the speed of evolution, is a different kind of "utility" from that which is understood to mean the greatest possible stability and staying power of the evolved creature.

649.

"Useful" in the sense of Darwinian biology means: that which favours a thing in its struggle with others. But in my opinion the *feeling of being surcharged*, the feeling accompanying an *increase in strength*, quite apart from the utility of the struggle, is the actual *progress*: from these feelings the will to war is first derived. [Pg 128]

650.

Physiologists 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: "*self-preservation*" is only one of the results thereof.—Let us beware of *superfluous* teleological principles!—one of which is the whole concept of "self-preservation."^[4]

[4] See *Beyond Good and Evil*, in this edition, Aph. 13.

651.

The most-fundamental—and most primeval activity of a protoplasm cannot be ascribed to a will to self-preservation, for it absorbs an amount of material which is absurdly out of proportion with the needs of its preservation: and what is more, it does *not* "preserve itself" in the process, but actually falls to *pieces*.... The instinct which rules here, must account for this total absence in the organism of a desire to preserve itself: hunger is already an interpretation based upon the observation of a more or less complex organism (hunger is a specialised and later form of the instinct; it is an expression of the system of divided labour, in the service of a higher instinct which rules the whole).

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652.

It is just as impossible to regard *hunger* as the *primum mobile*, as it is to take self-preservation to be so. Hunger, considered as the result of insufficient nourishment, means hunger as the result of a will to power *which can no longer dominate*. It is not a question of replacing a loss, it is only later on, as the result of the division of labour, when the Will to Power has discovered other and quite different ways of gratifying itself, that the appropriating lust of the organism is *reduced* to hunger—to the need of replacing what has been lost.

653.

We can but laugh at the false "*Altruism*" of biologists: propagation among the amoebæ appears as a process of jetsam, as an advantage to them. It is an excretion

of useless matter.

654.

The division of a protoplasm into two takes place when its power is no longer sufficient to subjugate the matter it has appropriated: procreation is the result of impotence.

In the cases in which the males seek the females and become one with them, procreation is the result of hunger.

655.

The weaker vessel is driven to the stronger from a need of nourishment; it desires to get under it, if possible to become *one* with it. The stronger, on the contrary, defends itself from others; it refuses to perish in this way; it prefers rather to split itself into two or more parts in the process of growing. One may conclude that the greater the urgency seems to become one with something else, the more weakness in some form is present. The greater the tendency to variety, difference, inner decay, the more strength is actually to hand.

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The instinct to cleave to something, and the instinct to repel something, are in the inorganic as in the organic world, the uniting bond. The whole distinction is a piece of hasty judgment.

The will to power in every combination of forces, *defending itself against the stronger and coming down unmercifully upon the weaker, is more correct.*

N. B. *All processes may be regarded as "beings".*

656.

The will to power can manifest itself only against *obstacles*; it therefore goes in search of what resists it—this is the primitive tendency of the protoplasm when it extends its *pseudopodia* and feels about it. The act of appropriation and assimilation is, above all, the result of a desire to overpower, a process of forming, of additional building and rebuilding, until at last the subjected creature has become completely a part of the superior creature's sphere of power, and has increased the latter.—If this process of incorporation does not succeed, then the whole organism falls to pieces; and the *separation* occurs as the result of the will to power: in order to prevent the escape of that which has been subjected, the will to power falls into two wills (under some circumstances without even abandoning completely its relation to the two).

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"Hunger" is only a more narrow adaptation, once the fundamental instinct of power has won power of a more abstract kind.

657.

What is "passive"?

To be hindered in the outward movement of grasping: it is thus an act of resistance and reaction.

What is "active"?

To stretch out for power.

"Nutrition"...

Is only a derived phenomenon; the primitive form of it was the will to stuff everything inside one's own skin.

"Procreation"...

Only derived; originally, in those cases in which one will was unable to organise the collective mass it had appropriated, an *opposing will* came into power, which undertook to effect the separation and establish a new centre of organisation, after a struggle with the original will.

"Pleasure"...

[Pg 132]

Is a feeling of power (presupposing the existence of pain).

658.

(1) The organic functions shown to be but forms of the fundamental will, the will to power,—and buds thereof.

(2) The will to power specialises itself as will to nutrition, to property, to *tools*, to servants (obedience), and to rulers: the body as an example.—The stronger will directs the weaker. There is no other form of causality than that of will to will. It is not to be explained mechanically.

(3) Thinking, feeling, willing, in all living organisms. What is a desire if it be not: a provocation of the feeling of power by an obstacle (or, better still, by rhythmical obstacles and resisting forces)—so that it surges through it? Thus in all pleasure pain is understood.—If the pleasure is to be very great, the pains preceding it must have been very long, and the whole bow of life must have been strained to the utmost.

(4) Intellectual functions. The will to shaping, forming, and making like, etc.

(b) *Man*.

659.

With the body as clue.—Granting that the "*soul*" was only an attractive and mysterious thought, from which philosophers rightly, but reluctantly, separated [Pg 133]

themselves—that which they have since learnt to put in its place is perhaps even more attractive and even more mysterious. The human *body*, in which the whole of the most distant and most recent past of all organic life once more becomes living and corporal, seems to flow through, this past and right over it like a huge and inaudible torrent; the body is a more wonderful thought than the old "soul." In all ages the body, as our actual property, as our most certain being, in short, as our ego, has been more earnestly believed in than the spirit (or the "soul," or the subject, as the school jargon now calls it). It has never occurred to any one to regard his stomach as a strange or a divine stomach; but that there is a tendency and a predilection in man to regard all his thoughts as "inspired," all his values as "imparted to him by a God," all his instincts as dawning activities—this is proved by the evidence of every age in man's history. Even now, especially among artists, there may very often be noticed a sort of wonder, and a deferential hesitation to decide, when the question occurs to them, by what means they achieved their happiest work, and from which world the creative thought came down to them: when they question in this way, they are possessed by a feeling of guilelessness and childish shyness. They dare not say: "That came from me; it was my hand which threw that die." Conversely, even those philosophers and theologians, who in their logic and piety found the most imperative reasons for regarding their body as a deception (and even as a deception overcome and disposed of), could not help recognising the foolish fact that the body still remained: and the most unexpected proofs of this are to be found partly in Pauline and partly in Vedantic philosophy. But what does *strength of faith* ultimately mean? Nothing!—A strong faith might also be a foolish faith!—There is food for reflection.

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And supposing the faith in the body were ultimately but the result of a conclusion; supposing it were a false conclusion, as idealists declare it is, would it not then involve some doubt concerning the trustworthiness of the spirit itself which thus causes us to draw wrong conclusions?

Supposing the plurality of things, and space, and time, and motion (and whatever the other first principles of a belief in the body may be) were errors—what suspicions would not then be roused against the spirit which led us to form such first principles? Let it suffice that the belief in the body is, at any rate for the present, a much stronger belief than the belief in the spirit, and he who would fain undermine it assails the authority of the spirit most thoroughly in so doing!

660.

The Body as an Empire.

The aristocracy in the body, the majority of the rulers (the fight between the cells and the tissues).

Slavery and the division of labour: the higher type alone possible through the *subjection* of the lower to a function.

Pleasure and pain, not contraries. The feeling of power.

[Pg 135]

"Nutrition" only a result of the insatiable lust of appropriation in the Will to Power.

"Procreation": this is the decay which supervenes when the ruling cells are too weak to organise appropriated material.

It is the *moulding* force which will have a continual supply of new material (more "force"). The masterly construction of an organism out of an egg.

"The mechanical interpretation": recognises only quantities: but the real energy is in the quality. Mechanics can therefore only describe processes; it cannot explain them.

"Purpose." We should start out from the "sagacity" of plants.

The concept of "meliorism": *not* only greater complexity, but greater *power* (it need not be only greater masses).

Conclusion concerning the evolution of man: the road to perfection lies in the bringing forth of the most powerful individuals, for whose use the great masses would be converted into mere tools (that is to say, into the most intelligent and flexible tools possible).

661.

Why is all *activity*, even that of a *sense*, associated with pleasure? Because, before the activity was possible, an obstacle or a burden was done away with. Or, rather, because all action is a process of overcoming, of becoming master of, and of *increasing* the *feeling of power*? The pleasure of thought. Ultimately it is not only the feeling of power, but also the pleasure of creating and of contemplating the *creation*: for all activity enters our consciousness in the form of "works." [Pg 136]

662.

Creating is an act of selecting and of finishing the thing selected. (In every act of the will, this is the essential element.)

663.

All phenomena which are the result of intentions may be reduced to *the intention of increasing power*.

664.

When we do anything, we are conscious of a *feeling of strength*; we often have this sensation before the act—that is to say, while imagining the thing to do (as, for instance, at the sight of an enemy, of an obstacle, which we feel *equal to*): it is always an accompanying sensation. Instinctively we think that this feeling of strength is the cause of the action, that it is the "motive force." Our belief in causation is the belief in force and its effect; it is a transcript of our experience: in which we identify force and the feeling of force.—Force, however, never moves things; the strength which is conscious "does not set the muscles moving." "Of such a process we have no experience, no idea." "We experience as little concerning [Pg 137]

force as a motive power, as concerning the *necessity* of a movement." Force is said to be the constraining element! "All we know is that one thing follows another;—we know nothing of either compulsion or arbitrariness in regard to the one following the other. Causality is first invented by thinking compulsion into the sequence of processes. A certain "understanding" of the thing is the result—that is to say, we humanise the process a little, we make it more "familiar"; the familiar is the known habitual fact of *human compulsion associated with the feeling of force*.

665.

I have the intention of extending my arm; taking it for granted that I know as little of the physiology of the human body and of the mechanical laws of its movements as the man in the street, what could there be more vague, more bloodless, more uncertain than this intention compared with what follows it? And supposing I were the astutest of mechanics, and especially conversant with the formulæ which are applicable in this case, I should not be able to extend my arm one whit the better. Our "knowledge" and our "action" in this case lie coldly apart: as though in two different regions.—Again: Napoleon carries out a plan of campaign—what does that mean? In this case, everything concerning the consummation of the campaign is *known*, because everything must be done through words of command: but even here subordinates are taken for granted, who apply and adapt the general plan to the particular emergency, to the degree of strength, etc. [Pg 138]

666.

For ages we have always ascribed the value of an action, of a character, of an existence, to the *intention*, to the *purpose* for which it was done, acted, or lived: this primeval idiosyncrasy of taste ultimately takes a dangerous turn provided the lack of intention and purpose in all phenomena comes ever more to the front in consciousness. With it a general depreciation of all values seems to be preparing: "All is without sense."—This melancholy phrase means: "All sense lies in the intention, and if the intention is absolutely lacking, then sense must be lacking too." In conformity with this valuation, people were forced to place the value of life in a life after death, or in the progressive development of ideas, or of mankind, or of the people, or of man to superman; but in this way the *progressus in infinitum* of purpose had been reached: it was ultimately necessary to find one's self a place in the process of the world (perhaps with the disdæmonistic outlook, it was a process which led to nonentity).

In regard to this point, "*purpose*" needs a somewhat more severe criticism: it ought to be recognised that an action is *never caused by a purpose*; that an object and the means thereto are interpretations, by means of which certain points in a phenomena are selected and accentuated, at the cost of other, more numerous, points, that every time something is done for a purpose, something fundamentally different, and yet other things happen; that in regard to the action done with a purpose, the case is the same as with the so-called purposefulness of the heat which is radiated from the sun: the greater part of the total sum is squandered; a [Pg 139]

portion of it, which is scarcely worth reckoning, has a "purpose," has "sense"; that an "end" with its "means" is an absurdly indefinite description, which indeed may be able to command as a precept, as "will," but presupposes a system of obedient and trained instruments, which, in the place of the indefinite, puts forward a host of determined entities (*i.e.* we imagine a system of *clever* but narrow intellects who postulate end and means, in order to be able to grant our only known "end," the rôle of the "cause of an action,"—a proceeding to which we have no right: it is tantamount to solving a problem by placing its solution in an inaccessible world which we cannot observe).

Finally, why could not an "end" be merely an *accompanying feature* in the series of changes among the active forces which bring about the action—a pale stenographic symbol stretched in consciousness beforehand, and which serves as a guide to what happens, even as a symbol of what happens, *not* as its cause?—But in this way we criticise *will* itself: is it not an illusion to regard that which enters consciousness as will-power, as a cause? Are not all conscious phenomena only final phenomena—the lost links in a chain, but apparently conditioning one another in their sequence within the plane of consciousness? This might be an illusion.

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667.

Science does *not* inquire what impels us to will: on the contrary, it *denies* that *willing* takes place at all, and supposes that something quite different has happened—in short, that the belief in "will" and "end" is an illusion. It does not inquire into the *motives* of an action, as if these had been present in consciousness previous to the action, but it first divides the action up into a group of phenomena, and then seeks the previous history of this mechanical movement—but *not* in the terms of feeling, perception, and thought; from this quarter it can never accept the explanation: perception is precisely the matter of science, *which has to be explained*.—The problem of science is precisely to explain the world, *without* taking perceptions as the cause: for that would mean regarding *perceptions* themselves as the *cause* of perceptions. The task of science is by no means accomplished.

Thus: either there is *no* such thing as will,—the hypothesis of science,—or the will is *free*. The latter assumption represents the prevailing feeling, of which we cannot rid ourselves, even if the hypothesis of science were *proved*.

The popular belief in cause and effect is founded on the principle that free will *is the cause of every effect*: thereby alone do we arrive at the feeling of causation. And thereto belongs also the feeling that every cause is *not* an effect, but always only a cause—if will is the cause. "Our acts of will are *not necessary*"—this lies in the very *concept of "will."* The effect necessarily comes *after* the cause—that is what we feel. It is merely a *hypothesis* that even our willing is compulsory in every case.

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668.

"To will" is not "to desire," to strive, to aspire to; it distinguishes itself from that through the *passion of commanding*.

There is no such thing as "willing," but only the willing of *something*: the *aim* must not be severed from the state—as the epistemologists sever it. "Willing," as they understand it, is no more possible than "thinking": it is a pure invention.

It is essential to willing that something should be *commanded* (but that does not mean that the will is carried into effect).

The general *state of tension*, by virtue of which a force seeks to discharge itself, is not "willing."

669.

"Pain" and "pleasure" are the most absurd *means of expressing* judgments, which of course does not mean that the judgments which are enunciated in this way must necessarily be absurd. The elimination of all substantiation and logic, a yes or no in the reduction to a passionate desire to have or to reject, an imperative abbreviation, the utility of which is irrefutable: that is pain and pleasure. Its origin is in the central sphere of the intellect; its prerequisite is an infinitely accelerated process of perceiving, ordering, co-ordinating, calculating, concluding: pleasure and pain are always final phenomena, they are never causes. [Pg 142]

As to deciding what provokes pain and pleasure, that is a question which depends upon the *degree of power*: the same thing, when confronted with a small quantity of power, may seem a danger and may suggest the need of speedy defence, and when confronted with the consciousness of greater power, may be a voluptuous stimulus and may be followed by a feeling of pleasure.

All feelings of pleasure and pain presuppose a *measuring of collective utility* and *collective harmfulness*: consequently a sphere where there is the willing of an object (of a condition) and the selection of the means thereto. Pleasure and pain are never "original facts."

The feelings of pleasure and pain are *reactions of the will* (emotions) in which the intellectual centre fixes the value of certain supervening changes as a collective value, and also as an introduction of contrary actions.

670.

The belief in "emotions"—Emotions are a fabrication of the intellect, an invention of *causes* which do not exist. All general *bodily sensations* which we do not understand are interpreted intellectually—that is to say, a *reason* is sought why we feel thus or thus among certain people or in certain experiences. Thus something disadvantageous dangerous, and strange is taken for granted, as if it were the cause of our being indisposed; as a matter of fact, it gets *added to* the indisposition, so as to make our condition thinkable.—Mighty rushes of blood to the brain, accompanied by a feeling of suffocation, are *interpreted* as anger: the people and things which provoke our anger are a means of relieving our physiological condition. Subsequently, after long habituation, certain processes and general feelings are so regularly correlated that the sight of certain processes provokes that [Pg 143]

condition of general feeling, and induces vascular engorgements, the ejection of seminal fluid, etc.: we then say that the "emotion is provoked by propinquity."

Judgments already inhere in pleasure and pain: stimuli become differentiated, according as to whether they increase or reduce the feeling of power.

The belief in willing. To believe that a thought may be the cause of a mechanical movement is to believe in miracles. The *consistency of science* demands that once we have made the world *thinkable* for ourselves by means of pictures, we should also make the emotions, the desires, the will, etc., *thinkable*—that is to say, we should *deny* them and treat them as *errors of the intellect*.

671.

Free will or no free will?—There is *no such thing* as "Will": that is only a simplified [Pg 144] conception on the part of the understanding, like "matter."

All actions must first be prepared and made possible mechanically before they can be willed. Or, *in most cases* the "object" of an action enters the brain only after everything is prepared for its accomplishment. The object is an inner "stimulus"—nothing *more*.

672.

The most proximate prelude to an action relates to that action: but *further back still* there lies a preparatory history which covers *a far wider field*: the individual action is only a factor in a much more extensive and *subsequent* fact. The shorter and the longer processes are not reported.

673.

The theory of *chance*: the soul is a selecting and self-nourishing being, which is persistently extremely clever and creative (this *creative* power is commonly overlooked! it is taken to be merely passive).

I recognised the *active* and creative *power* within the accidental.—Accident is in itself nothing more than *the clashing of creative impulses*.

674.

Among the enormous multiplicity of phenomena to be observed in an organic being, that part which becomes *conscious* is a mere means: and the particle of "virtue," "self abnegation," and other fanciful inventions, are denied in a most [Pg 145] thoroughgoing manner by the whole of the remaining phenomena. We would do well to study our organism in all its immorality....

The animal functions are, as a matter of fact, a million times more important than all beautiful states of the soul and heights of consciousness: the latter are an overflow, in so far as they are not needed as instruments in the service of the animal functions. The whole of *conscious* life: the spirit together with the soul, the heart,

goodness, and virtue; in whose service does it work? In the greatest possible perfection of the means (for acquiring nourishment and advancement) serving the fundamental animal functions: above all, the *ascent of the line of Life*.

That which is called "flesh" and "body" is of such incalculably greater importance, that the rest is nothing more than a small appurtenance. To continue the chain of life *so that it becomes ever more powerful*—that is the task.

But now observe how the heart, the soul, virtue, and spirit together conspire formally to thwart this purpose: as *if they* were the object of every endeavour! ... The *degeneration of life* is essentially determined by the extraordinary *fallibility of consciousness*, which is held at bay least of all by the instincts, and thus commits the gravest and profoundest *errors*.

Now could any more insane extravagance of vanity be imagined than to measure the *value* of existence according to the *pleasant or unpleasant feelings of this consciousness*? It is obviously only a means: and pleasant or unpleasant feelings are also no more than means. [Pg 146]

According to what standard is the objective value measured? According to the quantity of *increased* and *more organised power* alone.

675.

The value of all *valuing*.—My desire would be to see the agent once more identified with the action, after action has been deprived of all meaning by having been separated in thought from the agent; I should like to see the notion of doing *something*, the idea of a "purpose," of an "intention," of an object, reintroduced into the action, after action has been made insignificant by having been artificially separated from these things.

All "objects," "purposes," "meanings," are only manners of expression and metamorphoses of the one will inherent in all phenomena; of the will to power. To have an object, a purpose, or an intention, in fact *to will* generally, is equivalent to the desire for *greater strength*, for fuller growth, and for the *means* thereto *in addition*.

The most general and fundamental instinct in all action and willing is precisely on that account the one which is least known and is most concealed; for in practice we always follow its bidding, for the simple reason that we *are* in ourselves its bidding....

All valuations are only the results of, and the narrow points of view in *servings this* one will: valuing *in itself* is nothing save this, —*will to power*.

To criticise existence from the standpoint of any one of these values is utter nonsense and error. Even supposing that a process of annihilation follows from such a value, even so this process is in the service of this will. [Pg 147]

The *valuation of existence itself*! But existence is this valuing itself!—and even when we say "no," we still do what we *are*.

We ought now to perceive the *absurdity* of this pretence at judging existence; and we ought to try and discover *what* actually takes place there. It is symptomatic.

676.

Concerning the Origin of our Valuations.

We are able to analyse our body, and by doing so we get the same idea of it as of the stellar system, and the differences between organic and inorganic lapses. Formerly the movements of the stars were explained as the effects of beings consciously pursuing a purpose: this is no longer required, and even in regard to the movements of the body and its changes, the belief has long since been abandoned that they can be explained by an appeal to a consciousness which has a determined purpose. By far the greater number of movements have nothing to do with consciousness at all: *neither have they anything to do with sensation*. Sensations and thoughts are extremely *rare* and *insignificant* things compared with the innumerable phenomena occurring every second.

On the other hand, we believe that a certain conformity of means to ends rules over the very smallest phenomenon, which it is quite beyond our deepest science to understand; a sort of cautiousness, selectiveness, co-ordination, and repairing process, etc. In short, we are in the presence of an *activity* to which it would be necessary to ascribe an *incalculably higher and more extensive intellect* than the one we are acquainted with. We learn to *think less of* all that is conscious: we unlearn the habit of making ourselves responsible for ourselves, because, as conscious beings fixing purposes, we are but the smallest part of ourselves. [Pg 148]

Of the numerous influences taking effect every second, for instance, air, electricity, we feel scarcely anything at all. There might be a number of forces, which, though they never make themselves felt by us, yet influence us continually. Pleasure and pain are very rare and scanty phenomena, compared with the countless stimuli with which a cell or an organ operates upon another cell or organ.

It is the phase of the *modesty of consciousness*. Finally, we can grasp the conscious ego itself, merely as an instrument in the service of that higher and more extensive intellect: and then we may ask whether all conscious *willing*, all conscious *purposes*, all *valuations*, are not perhaps only means by virtue of which something essentially *different is attained*, from that which consciousness supposes. We *mean*: it is a question of our *pleasure* and *pain* but pleasure and pain might be the means whereby we *had something to do* which lies outside our consciousness.

This is to show how very *superficial* all conscious phenomena really are; how an action and the image of it differ; how *little* we know about what *precedes* an action; how fantastic our feelings, "freewill," and "cause and effect" are; how thoughts and images, just like words, are only signs of thoughts; the impossibility of finding the grounds of any action; the superficiality of all praise and blame; how *essentially our* conscious life is composed of *fancies* and *illusion*; how all our words merely stand for fancies (our emotions too), and how the *union of mankind* depends upon the transmission and continuation of these fancies: whereas, at bottom, the real union [Pg 149]

of mankind by means of procreation pursues its unknown way. Does this belief in the common fancies of men really *alter* mankind? Or is the whole body of ideas and valuations only an expression in itself of unknown changes? *Are there* really such things as will, purposes, thoughts, values? Is the whole of conscious life perhaps no more than *mirage*? Even when values seem to *determine* the actions of a man, they are, as a matter of fact, doing something quite different! In short, granting that a certain conformity of means to end might be demonstrated in the action of nature, without the assumption of a ruling ego: could not *our* notion of purposes, and our will, etc., be only a *symbolic language* standing for something quite different—that is to say, something not-willing and unconscious? only the thinnest semblance of that natural conformity of means to end in the organic world, but not in any way different therefrom?

Briefly, perhaps the whole of mental development is a matter of the *body*: it is the consciously recorded history of the fact that a *higher body is forming*. The organic ascends to higher regions. Our longing to know Nature is a means by virtue of which the body would reach perfection. Or, better still, hundreds of thousands of experiments are made to alter the nourishment and the mode of living of the *body*: the body's consciousness and valuations, its kinds of pleasure and pain, are *signs of these changes and experiments*. *In the end, it is not a question concerning man; for he must be surpassed.* [Pg 150]

677.

To what Extent are all Interpretations of the World Symptoms of a Ruling Instinct.

The *artistic* contemplation of the world: to sit before the world and to survey it. But here the analysis of æsthetical contemplation, its reduction to cruelty, its feeling of security, its judicial and detached attitude, etc., are lacking. The artist himself must be taken, together with his psychology (the criticism of the instinct of play, as a discharge of energy, the love of change, the love of bringing one's soul in touch with strange things, the absolute egoism of the artist, etc.). What instincts does he sublimate?

The *scientific* contemplation of the world: a criticism of the psychological longing for science, the desire to make everything comprehensible; the desire to make everything practical, useful, capable of being exploited—to what extent this is anti-æsthetic. Only that value counts, which may be reckoned in figures. How it happens that a mediocre type of man preponderates under the influence of science. It would be terrible if even history were to be taken possession of in this way—the realm of the superior, of the judicial. What instincts are here sublimated! [Pg 151]

The religious contemplation of the world: a criticism of the religious man. It is not necessary to take the moral man as the type, but the man who has extreme feelings of exaltation and of deep depression, and who interprets the former with thankfulness or suspicion without, however, seeking their origin in *himself* (nor the latter either). The man who essentially feels anything but free, who sublimates his conditions and states of submission.

The *moral* contemplation of the world. The feelings peculiar to certain social ranks are projected into the universe: stability, law, the making of things orderly, and the making of things alike, are *sought* in the highest spheres, because they are valued most highly,—above everything or behind everything.

What is *common* to all: the ruling instincts *wish to be regarded as the highest values in general*, even as the *creative* and *ruling powers*. It is understood that these instincts either oppose or overcome each other (join up synthetically, or alternate in power). Their profound antagonism is, however, so great, that in those cases in which they *all* insist upon being gratified, a man of very thorough *mediocrity* is the outcome.

[Pg 152]

678.

It is a question whether the origin of our apparent "knowledge" is not also a mere offshoot of our *older valuations*, which are so completely assimilated that they belong to the very basis of our nature. In this way only *the more recent* needs engage in battle *with results of the oldest needs*.

The world is seen, felt, and interpreted thus and thus, in order that organic life may be preserved with this particular manner of interpretation. Man is *not* only an individual, but the continuation of collective organic life in one definite line. The fact that *man* survives, proves that a certain species of interpretations (even though it still be added to) has also survived; that, as a system, this method of interpreting has not changed. "Adaptation."

Our "dissatisfaction," our "ideal," etc., may possibly be the *result* of this incorporated piece of interpretation, of our particular point of view: the organic world may ultimately perish owing to it just as the division of labour in organisms may be the means of bringing about the ruin of the whole, if one part happen to wither or weaken. The *destruction* of organic life, and even of the highest form thereof, must follow the same principles as the destruction of the individual.

679.

Judged from the standpoint of the theory of descent, *individuation* shows the continuous breaking up of one into two, and the equally continuous annihilation of individuals *for the sake of a few* individuals, which evolution bears onwards; the greater mass always perishes ("the body").

[Pg 153]

The fundamental phenomena: *innumerable individuals are sacrificed for the sake of a few*, in order to make the few possible.—One must not allow one's self to be deceived; the case is the same with *peoples* and *races*: they produce the "body" for the generation of isolated and valuable *individuals*, who continue the great process.

680.

I am opposed to the theory that the individual studies the interests of the *species*, or of posterity, at the cost of his own advantage: all this is only apparent.

The excessive importance which he attaches to the *sexual instinct* is not the *result* of the latter's importance to the species, for procreation is the actual performance of the individual, it is his greatest interest, and therefore it is his *highest expression of power* (not judged from the standpoint of consciousness, but from the very centre of the individual).

681.

The *fundamental errors* of the biologists who have lived hitherto: it is not a matter of the species, but of rearing stronger individuals (the many are only a means).

Life is *not* the continuous adjustment of internal relations to external relations, but will to power, which, proceeding from inside, subjugates and incorporates an ever-increasing quantity of "external" phenomena. [Pg 154]

These biologists *continue* the moral valuations ("the absolutely higher worth of Altruism," the antagonism towards the lust of dominion, towards war, towards all that which is not useful, and towards all order of rank and of class).

682.

In natural science, the moral depreciation of the *ego* still goes hand in hand with the overestimation of the *species*. But the species is quite as illusory as the ego: a false distinction has been made. The ego is a hundred times *more* than a mere unit in a chain of creatures; it is the chain *itself*, in every possible respect, and the species is merely an abstraction suggested by the multiplicity and partial similarity of these chains. That the individual is *sacrificed* to the species, as people often say he is, is not a fact at all: it is rather only an example of false interpretation.

683.

The formula of the "*progress*"-*superstition* according to a famous physiologist of the cerebral regions:—

"*L'animal ne fait jamais de progrès comme espèce. L'homme seul fait de progrès comme espèce.*"

No.

[Pg 155]

684.

Anti-Darwin.—The *domestication of man*: what definite value can it have, or has domestication in itself a definite value?—There are reasons for denying the latter proposition.

Darwin's school of thought certainly goes to great pains to convince us of the reverse: it would fain prove that the influence of domestication may be profound and fundamental. For the time being, we stand firmly as we did before; up to the present no results save very superficial modification or degeneration have been shown to follow upon domestication. And everything that escapes from the hand

and discipline of man, returns almost immediately to its original natural condition. The type remains constant, man cannot "*dénaturer la nature*."

Biologists reckon upon the struggle for existence, the death of the weaker creature and the survival of the most robust, most gifted combatant; on that account they imagine a *continuous increase in the perfection of all creatures*. We, on the contrary, have convinced ourselves of the fact, that in the struggle for existence, accident serves the cause of the weak quite as much as that of the strong; that craftiness often supplements strength with advantage; that the *prolificness* of a species is related in a remarkable manner to that species *chances of destruction*....

Natural Selection is also credited with the power of slowly effecting unlimited metamorphoses: it is believed that every advantage is transmitted by heredity, and strengthened in the course of generations (when heredity is known to be so capricious that ...); the happy adaptations of certain creatures to very special conditions of life, are regarded as the result of *surrounding influences*. Nowhere, however, are examples of *unconscious selection* to be found (absolutely nowhere). The most different individuals associate one with the other; the extremes become lost in the mass. Each vies with the other to maintain his kind; those creatures whose appearance shields them from certain dangers, do not alter this appearance when they are in an environment quite devoid of danger.... If they live in places where their coats or their hides do not conceal them, they do not adapt themselves to their surroundings in any way.

[Pg 156]

The *selection of the most beautiful* has been so exaggerated, that it greatly exceeds the instincts for beauty in our own race! As a matter of fact, the most beautiful creature often couples with the most debased, and the largest with the smallest. We almost always see males and females taking advantage of their first chance meeting, and manifesting no taste or selectiveness at all.—Modification through climate and nourishment—but as a matter of fact unimportant.

There are no *intermediate forms*.—

The growing evolution of creatures is assumed. All grounds for this assumption are entirely lacking. Every type has its *limitations*: beyond these evolution cannot carry it.

My general point of view. First proposition: Man as a species is *not* progressing. Higher specimens are indeed attained; but they do not survive. The general level of the species is not raised.

[Pg 157]

Second proposition: Man as a species does not represent any sort of progress compared with any other animal. The whole of the animal and plant world does not develop from the lower to the higher.... but all simultaneously, haphazardly, confusedly, and at variance. The richest and most complex forms—and the term "higher type" means no more than this—perish more easily: only the lowest succeed in maintaining their apparent imperishableness. The former are seldom attained, and maintain their superior position with difficulty, the latter are compensated by great fruitfulness.—In the human race, also, the *superior specimens*, the happy cases of evolution, are the first to perish amid the fluctuations

of chances for and against them. They are exposed to every form of decadence: they are extreme, and, on that account alone, already decadents.... The short duration of beauty, of genius, of the Cæsar, is *sui generis*: such things are not hereditary. The *type* is inherited, there is nothing extreme or particularly "happy" about a type—it is not a case of a particular fate, or of the "evil will" of Nature, but merely of the concept "superior type": the higher type is an example of an incomparably greater degree of complexity a greater sum of co-ordinated elements: but on this account disintegration becomes a thousand times more threatening. "Genius" is the sublimest machine in existence—hence it is the most fragile. [Pg 158]

Third propositio:: The domestication (culture) of man does not sink very deep. When it does sink far below the skin it immediately becomes degeneration (type: the Christian). The wild man (or, in moral terminology, the *evil* man) is a reversion to Nature—and, in a certain sense, he represents a recovery, a *cure* from the effects of "culture." ...

685.

Anti-Darwin.—What surprises me most on making a general survey of the great destinies of man, is that I invariably see the reverse of what to-day Darwin and his school sees or *will* persist in seeing: selection in favour of the stronger, the better-constituted, and the progress of the species. Precisely the reverse of this stares one in the face: the suppression of the lucky cases, the uselessness of the more highly constituted types, the inevitable mastery of the mediocre, and even of those who are *below mediocrity*. Unless we are shown some reason why man is an exception among living creatures, I incline to the belief that Darwin's school is everywhere at fault. That will to power, in which I perceive the ultimate reason and character of all change, explains why it is that selection is never in favour of the exceptions and of the lucky cases: the strongest and happiest natures are weak when they are confronted with a majority ruled by organised gregarious instincts and the fear which possesses the weak. My general view of the world of values shows that in the highest values which now sway the destiny of man, the happy cases among men, the select specimens do not prevail: but rather the decadent specimens,—perhaps there is nothing more interesting in the world than this *unpleasant* spectacle.... [Pg 159]

Strange as it may seem, the strong always have to be upheld against the weak; and the well-constituted against the ill-constituted, the healthy against the sick and physiologically botched. If we drew our morals from reality, they would read thus: the mediocre are more valuable than the exceptional creatures, and the decadent than the mediocre; the will to nonentity prevails over the will to life—and the general aim now is, in Christian, Buddhistic, Schopenhauerian phraseology: "It is better not to be than to be."

I *protest* against this formulating of reality into a moral: and I loathe Christianity with a deadly loathing, because it created sublime words and attitudes in order to deck a revolting truth with all the tawdriness of justice, virtue, and godliness....

I see all philosophers and the whole of science on their knees before a reality which is the reverse of "the struggle for life," as Darwin and his school understood it—that is to say, wherever I look, I see those prevailing and surviving, who throw doubt and suspicion upon life and the value of life.—The error of the Darwinian school became a problem to me: how can one be so blind as to make *this* mistake?

That *species* show an ascending tendency, is the most nonsensical assertion that has ever been made: until now they have only manifested a dead level. There is nothing whatever to prove that the higher organisms have developed from the lower. I see that the lower, owing to their numerical strength, their craft, and ruse, now preponderate,—and I fail to see an instance in which an accidental change produces an advantage, at least not for a very long period: for it would be necessary to find some reason why an accidental change should become so very strong. [Pg 160]

I do indeed find the "cruelty of Nature" which is so often referred to; but in a different place: Nature is cruel, but against her lucky and well-constituted children; she protects and shelters and loves the lowly.

In short, the increase of a species' power, as the result of the preponderance of its particularly well-constituted and strong specimens, is perhaps less of a certainty than that it is the result of the preponderance of its mediocre and lower specimens ... in the case of the latter, we find great fruitfulness and permanence: in the case of the former, the besetting dangers are greater, waste is more rapid, and decimation is more speedy.

686.

Man as he has appeared up to the present is the embryo of the man of the future; *all* the formative powers which are to produce the latter, already lie in the former: and owing to the fact that they are enormous, the more *promising for the future* the modern individual happens to be, the more *suffering* falls to his lot. This is the profoundest concept of *suffering*. The formative powers clash.—The isolation of the individual need not deceive one—as a matter of fact, some uninterrupted current does actually flow through all individuals, and does thus unite them. The fact that they feel themselves isolated, is the *most powerful spur* in the process of setting themselves the loftiest of aims: their search for happiness is the means which keeps together and moderates the formative powers, and keeps them from being mutually destructive. [Pg 161]

687.

Excessive intellectual strength sets *itself* new goals; it is not in the least satisfied by the command and the leadership of the inferior world, or by the preservation of the organism, of the "individual."

We are *more* than the individual: we are the whole chain itself, with the tasks of all the possible futures of that chain in us.

3. THEORY OF THE WILL TO POWER AND OF VALUATIONS.

688.

The unitary view of psychology.—We are accustomed to regard the development of a vast number of forms as compatible with one single origin.

My theory would be: that the will to power is the primitive motive force out of which all other motives have been derived; [Pg 162]

That it is exceedingly illuminating to substitute *power* for individual "happiness" (after which every living organism is said to strive): "It strives after power, after *more* power";—happiness is only a symptom of the feeling of power attained, a consciousness of difference (it does not strive after happiness: but happiness steps in when the object is attained, after which the organism has striven: happiness is an accompanying, not an actuating factor);

That all motive force is the will to power; that there is no other force, either physical, dynamic, or psychic.

In our science, where the concept cause and effect is reduced to a relationship of complete equilibrium, and in which it seems desirable for the *same* quantum of force to be found on either side, *all idea of a motive power is absent*: we only apprehend results, and we call these equal from the point of view of their content of force....

It is a matter of mere experience that change never ceases: at bottom we have not the smallest grounds for assuming that any one particular change must follow upon any other. On the contrary, any state which has been attained would seem almost forced to maintain itself intact if it had not within itself a capacity for not desiring to maintain itself.... Spinoza's proposition concerning "self-preservation" ought as a matter of fact to put a stop to change. But the proposition is false; the contrary is true. In all living organisms it can be clearly shown that they do everything not to remain as they are, but to become greater.... [Pg 163]

689.

"Will to power" and causality.—From a psychological point of view the idea of "cause" is our feeling of power in the act which is called willing—our concept effect is the superstition that this feeling of power is itself the force which moves things....

A state which accompanies an event and is already an effect of that event is deemed "sufficient cause" of the latter; the tense relationship of our feeling of power (pleasure as the feeling of power) and of an obstacle being overcome—are these things illusions?

If we translate the notion "cause" back into the only sphere which is known to us, and out of which we have taken it, we cannot imagine *any change* in which the will

to power is not inherent. We do not know how to account for any change which is not a *trespassing* of one power on another.

Mechanics only show us the results, and then only in images (movement is a figure of speech); gravitation itself has no mechanical cause, because it is itself the first cause of mechanical results.

The will to *accumulate force* is confined to the phenomenon of life, to nourishment, to procreation, to inheritance, to society, states, customs, authority. Should we not be allowed to assume that this will is the motive power also of chemistry?—and of the cosmic order?

Not only conservation of energy, but the minimum amount of waste; so that the only reality is this: *the will of every centre of power to become stronger*—not self-preservation, but the desire to appropriate, to become master, to become more, to become stronger. [Pg 164]

Is the fact that science is possible a proof of the principle of causation—"From like causes, like effects"—"A permanent law of things"—"Invariable order"? Because something is calculable, is it therefore on that account necessary?

If something happens thus, and thus only, it is not the manifestation of a "principle," of a "law," of "order." What happens is that certain quanta of power begin to operate, and their essence is to exercise their power over all other quanta of power. Can we assume the existence of a striving after power without a feeling of pleasure and pain, *i.e.* without the sensation of an increase or a decrease of power? Is mechanism only a language of signs for the concealed fact of a world of fighting and conquering quanta of will-power? All mechanical first-principles, matter, atoms, weight, pressure, and repulsion, are not facts in themselves, but interpretations arrived at with the help of psychical fictions.

Life, which is our best known form of being, is altogether "will to the accumulation of strength"—all the processes of life hinge on this: everything aims, not at preservation, but at accretion and accumulation. Life as an individual case (a hypothesis which may be applied to existence in general) strives after the maximum feeling of power; life is essentially a striving after more power; striving itself is only a straining after more power; the most fundamental and innermost thing of all is this will. (Mechanism is merely the semeiotics of the results.) [Pg 165]

690.

The thing which is the cause of the existence of development cannot in the course of investigation be found above development; it should neither be regarded as "evolving" nor as evolved ... the "will to power" cannot have been evolved.

691.

What is the relation of the whole of the organic process towards the rest of nature?—Here the fundamental will reveals itself.

692.

Is the "will to power" a kind of will, or is it identical with the concept will? Is it equivalent to desiring or commanding; is it the will which Schopenhauer says is the essence of things?

My proposition is that the will of psychologists hitherto has been an unjustifiable generalisation, and that there is no such thing as this sort of will, that instead of the development of one will into several forms being taken as a fact, the character of will has been cancelled owing to the fact that its content, its "whither," was subtracted from it: in Schopenhauer this is so in the highest degree; what he calls "will" is merely an empty word. There is even less plausibility in the will to live: for life is simply one of the manifestations of the will to power; it is quite arbitrary and ridiculous to suggest that everything is striving to enter into this particular form of the will to power. [Pg 166]

693.

If the innermost essence of existence is the will to power; if happiness is every increase of power, and unhappiness the feeling of not being able to resist, of not being able to become master: may we not then postulate happiness and pain as cardinal facts? Is will possible without these two oscillations of yea and nay? But who feels happiness? ... Who will have power? ... Nonsensical question! If the essence of all things is itself will to power, and consequently the ability to feel pleasure and pain! Albeit: contrasts and obstacles are necessary, therefore also, relatively, units which trespass on one another.

694.

According to the obstacles which a force seeks with a view of overcoming them, the measure of the failure and the fatality thus provoked must increase, and in so far as every force can only manifest itself against some thing that opposes it, an element of unhappiness is necessarily inherent in every action. But this pain acts as a greater incitement to life, and increases the will to power.

695.

If pleasure and pain are related to the feeling of power, life would have to represent such an increase in power that the difference, the "plus," would have to enter consciousness. A dead level of power, if maintained, would have to measure its happiness in relation to depreciations of that level, i.e. in relation to states of unhappiness and not of happiness.... The will to an increase lies in the essence of happiness: that power is enhanced, and that this difference becomes conscious. [Pg 167]

In a state of decadence after a certain time the opposite difference becomes conscious, that is decrease: the memory of former strong moments depresses the present feelings of happiness in this state comparison reduces happiness.

696.

It is not the satisfaction of the will which is the cause of happiness (to this superficial theory I am more particularly opposed—this absurd psychological forgery in regard to the most simple things), but it is that the will is always striving to overcome that which stands in its way. The feeling of happiness lies precisely in the discontentedness of the will, in the fact that without opponents and obstacles it is never satisfied. "The happy man": a gregarious ideal.

697.

The normal discontent of our instincts—for instance, of the instinct of hunger, of sex, of movement—contains nothing which is in itself depressing; it rather provokes the feeling of life, and, whatever the pessimists may say to us, like all the rhythms of small and irritating stimuli, it strengthens. Instead of this discontent making us sick of life, it is rather the great stimulus to life. [Pg 168]

(Pleasure might even perhaps be characterised as the rhythm of small and painful stimuli.)

698.

Kant says: "These lines of Count Verri's (*Sull' indole del piacere e del dolore*; 1781) I confirm with absolute certainty: 'Il solo principio motore dell' uomo è il dolore. Il dolore precede ogni piacere. Il piacere non è un essere positivo.'"^[5]

- [5] *On the Nature of Pleasure and Pain*. "The only motive force of man is pain. Pain precedes every pleasure. Pleasure is not a positive thing."—Tr.

699.

Pain is something different from pleasure—I mean it is not the latter's opposite.

If the essence of pleasure has been aptly characterised as the feeling of increased power (that is to say, as a feeling of difference which presupposes comparison), that does not define the nature of pain. The false contrasts which the people, and consequently the language, believes in, are always dangerous fetters which impede the march of truth. There are even cases where a kind of pleasure is conditioned by a certain rhythmic sequence of small, painful stimuli: in this way a very rapid growth of the feeling of power and of the feeling of pleasure is attained. This is the case, for instance, in tickling, also in the sexual tickling which accompanies the coitus: here we see pain acting as the ingredient of happiness. It seems to be a small hindrance which is overcome, followed immediately by another small hindrance which once again is overcome—this play of resistance and resistance overcome is the greatest excitant of that complete feeling of overflowing and surplus power which constitutes the essence of happiness. [Pg 169]

The converse, which would be an increase in the feeling of pain through small intercalated pleasurable stimuli, does not exist: pleasure and pain are not opposites.

Pain is undoubtedly an intellectual process in which a judgment is inherent—the judgment harmful, in which long experience is epitomised. There is no such thing as pain in itself. It is not the wound that hurts, it is the experience of the harmful results a wound may have for the whole organism, which here speaks in this deeply moving way, and is called pain. (In the case of deleterious influences which were unknown to ancient man, as, for instance, those residing in the new combination of poisonous chemicals, the hint from pain is lacking, and we are lost.)

That which is quite peculiar in pain is the prolonged disturbance, the quivering subsequent to a terrible shock in the ganglia of the nervous system. As a matter of fact, nobody suffers from the cause of pain (from any sort of injury, for instance), but from the protracted disturbance of his equilibrium which follows upon the shock. Pain is a disease of the cerebral centres—pleasure is no disease at all.

[Pg 170]

The fact that pain may be the cause of reflex actions has appearances and even philosophical prejudice in its favour. But in very sudden accidents, if we observe closely, we find that the reflex action occurs appreciably earlier than the feeling of pain. I should be in a bad way when I stumbled if I had to wait until the fact had struck the bell of my consciousness, and until a hint of what I had to do had been telegraphed back to me. On the contrary, what I notice as clearly as possible is, that first, in order to avoid a fall, reflex action on the part of my foot takes place, and then, after a certain measurable space of time, there follows quite suddenly a kind of painful wave in my forehead. Nobody, then, reacts to pain. Pain is subsequently projected into the wounded quarter—but the essence of this local pain is nevertheless not the expression of a kind of local wound, it is merely a local sign, the strength and nature of which is in keeping with the severity of the wound, and of which the nerve centres have taken note. The fact that as the result of this shock the muscular power of the organism is materially reduced, does not prove in any way that the essence of pain is to be sought in the lowering of the feeling of power.

Once more let me repeat: nobody reacts to pain: pain is no "cause" of action. Pain itself is a reaction; the reflex movement is another and earlier process—both originate at different points....

[Pg 171]

700.

The message of pain: in itself pain does not announce that which has been momentarily damaged, but the significance of this damage for the individual as a whole.

Are we to suppose that there are any pains which "the species" feel, and which the individual does not?

701.

"The sum of unhappiness outweighs the sum of happiness: consequently it were better that the world did not exist"—"The world is something which from a rational standpoint it were better did not exist, because it occasions more pain than pleasure to the feeling subject"—this futile gossip now calls itself pessimism!

Pleasure and pain are accompanying factors, not causes; they are second-rate valuations derived from a dominating value,—they are one with the feeling "useful," "harmful," and therefore they are absolutely fugitive and relative. For in regard to all utility and harmfulness there are a hundred different ways of asking "what for?"

I despise this pessimism of sensitiveness: it is in itself a sign of profoundly impoverished life.

702.

Man does not seek happiness and does not avoid unhappiness. Everybody knows the famous prejudices I here contradict. Pleasure and pain are mere results, mere accompanying phenomena—that which every man, which every tiny particle of a living organism will have, is an increase of power. In striving after this, pleasure and pain are encountered; it is owing to that will that the organism seeks opposition and requires that which stands in its way.... Pain as the hindrance of its will to power is therefore a normal feature, a natural ingredient of every organic phenomenon; man does not avoid it, on the contrary, he is constantly in need of it: every triumph, every feeling of pleasure, every event presupposes an obstacle overcome. [Pg 172]

Let us take the simplest case, that of primitive nourishment; the protoplasm extends its pseudopodia in order to seek for that which resists it,—it does not do so out of hunger, but owing to its will to power. Then it makes the attempt to overcome, to appropriate, and to incorporate that with which it comes into contact—what people call "nourishment" is merely a derivative, a utilitarian application, of the primordial will to become stronger.

Pain is so far from acting as a diminution of our feeling of power, that it actually forms in the majority of cases a spur to this feeling,—the obstacle is the stimulus of the will to power.

703.

Pain has been confounded with one of its subdivisions, which is exhaustion: the latter does indeed represent a profound reduction and lowering of the will to power, a material loss of strength—that is to say, there is (*a*) pain as the stimulus to an increase or power, and (*b*) pain following upon an expenditure of power; in the first case it is a spur, in the second it is the outcome of excessive spurring.... The inability to resist is proper to the latter form of pain: the provocation of that which resists is proper to the former.... The only happiness which is to be felt in the state of exhaustion is that of going to sleep; in the other case, happiness means triumph.... The great confusion of psychologists consisted in the fact that they did not keep these two kinds of happiness—that of falling asleep, and that of triumph—sufficiently apart. Exhausted people will have repose, slackened limbs, peace and quiet—and these things constitute the bliss of Nihilistic religions and philosophies, the wealthy in vital strength, the active, want triumph, defeated opponents, and the extension of their feeling of power over ever wider regions. Every healthy function [Pg 173]

of the organism has this need,—and the whole organism constitutes an intricate complexity of systems struggling for the increase of the feeling of power....

704.

How is it that the fundamental article of faith in all psychologies is a piece of most outrageous contortion and fabrication? "Man strives after happiness," for instance—how much of this is true? In order to understand what life is, and what kind of striving and tenseness life contains, the formula should hold good not only of trees and plants, but of animals also. "What does the plant strive after?"—But here we have already invented a false entity which does not exist,—concealing and denying the fact of an infinitely variegated growth, with individual and semi-individual starting-points, if we give it the clumsy title "plant" as if it were a unit. It is very obvious that the ultimate and smallest "individuals" cannot be understood in the sense of metaphysical individuals or atoms; their sphere of power is continually shifting its ground: but with all these changes, can it be said that any of them strives after happiness?—All this expanding, this incorporation and growth, is a search for resistance; movement is essentially related to states of pain: the driving power here must represent some other desire if it leads to such continual willing and seeking of pain.—To what end do the trees of a virgin forest contend with each other? "For happiness"?—For power! ...

[Pg 174]

Man is now master of the forces of nature, and master too of his own wild and unbridled feelings (the passions have followed suit, and have learned to become useful)—in comparison with primeval man, the man of to-day represents an enormous quantum of power, but not an increase in happiness! How can one maintain, then, that he has striven after happiness?..

705.

But while I say this I see above me, and below the stars, the glittering rat's-tail of errors which hitherto has represented the greatest inspiration of man: "All happiness is the result of virtue all virtue is the result of free will"!

Let us transvalue the values: all capacity is the outcome of a happy organisation, all freedom is the outcome of capacity (freedom understood here as facility in self-direction. Every artist will understand me).

[Pg 175]

706.

"The value of life."—Every life stands by itself; all existence must be justified, and not only life,—the justifying principle must be one through which life itself speaks.

Life is only a means to something: it is the expression of the forms of growth in power.

707.

The "conscious world" cannot be a starting-point for valuing: an "objective" valuation is necessary.

In comparison with the enormous and complicated antagonistic processes which the collective life of every organism represents, its conscious world of feelings, intentions, and valuations, is only a small slice. We have absolutely no right to postulate this particle of consciousness as the object, the wherefore, of the collective phenomena of life: the attainment of consciousness is obviously only an additional means to the unfolding of life and to the extension of its power. That is why it is a piece of childish simplicity to set up happiness, or intellectuality, or morality, or any other individual sphere of consciousness, as the highest value: and maybe to justify "the world" with it.

This is my fundamental objection to all philosophical and moral cosmologies and theologies, to all wherefores and highest values that have appeared in philosophies and philosophic religions hitherto. A kind of means is misunderstood as the object itself: conversely life and its growth of power were debased to a means. [Pg 176]

If we wished to postulate an adequate object of life it would not necessarily be related in any way with the category of conscious life; it would require rather to explain conscious life as a mere means to itself....

The "denial of life" regarded as the object of life, the object of evolution! Existence—a piece of tremendous stupidity! Any such mad interpretation is only the outcome of life's being measured by the factors of consciousness (pleasure and pain, good and evil). Here the means are made to stand against the end—the "unholy," absurd, and, above all, disagreeable means: how can the end be any use when it requires such means? But where the fault lies is here—instead of looking for the end which would explain the necessity of such means, we posited an end from the start which actually excludes such means, *i.e.* we made a desideratum in regard to certain means (especially pleasurable, rational, and virtuous) into a rule, and then only did we decide what end would be desirable....

Where the fundamental fault lies is in the fact that, instead of regarding consciousness as an instrument and an isolated phenomenon of life in general, we made it a standard, the highest value in life: it is the faulty standpoint of *a parte ad totum*,—and that is why all philosophers are instinctively seeking at the present day for a collective consciousness, a thing that lives and wills consciously with all that happens, a "Spirit," a "God." But they must be told that it is precisely thus that life is converted into a monster; that a "God" and a general sensorium would necessarily be something on whose account the whole of existence would have to be condemned.... Our greatest relief came when we eliminated the general consciousness which postulates ends and means—in this way we ceased from being necessarily pessimists.... Our greatest indictment of life was the existence of God. [Pg 177]

Concerning the value of "Becoming."—If the movement of the world really tended to reach a final state, that state would already have been reached. The only fundamental fact, however, is that it does not tend to reach a final state: and every philosophy and scientific hypothesis (e.g. materialism) according to which such a final state is necessary, is refuted by this fundamental fact.

I should like to have a concept of the world which does justice to this fact. Becoming ought to be explained without having recourse to such final designs. Booming must appear justified at every instant (or it must defy all valuation: which has unity as its end); the present must not under any circumstances be justified by a future, nor must the past be justified for the sake of the present. "Necessity" must not be interpreted in the form of a prevailing and ruling collective force or as a prime motor; and still less as the necessary cause of some valuable result. But to this end it is necessary to deny a collective consciousness for Becoming,—a "God," in order that life may not be veiled under the shadow of a being who feels and knows as we do and yet *wills* nothing: "God" is useless if he wants nothing; and if he do want something, this presupposes a general sum of suffering and irrationality which lowers the general value of Becoming. Fortunately any such general power is lacking (a suffering God overlooking everything, a general sensorium and ubiquitous Spirit, would be the greatest indictment of existence).

[Pg 178]

Strictly speaking nothing of the nature of Being must be allowed to remain,—because in that case Becoming loses its value and gets to be sheer and superfluous nonsense.

The next question, then, is: how did the illusion Being originate (why was it obliged to originate);

Likewise: how was it that all valuations based upon the hypothesis that there was such a thing as Being came to be depreciated.

But in this way we have recognised that this hypothesis concerning Being is the source of all the calumny that has been directed against the world (the "Better world," the "True world" the "World Beyond," the "Thing-in-itself").

(1) Becoming has no final state, it does not tend towards stability.

(2) Becoming is not a state of appearance, the world of Being is probably only appearance. [Pg 179]

(3) Becoming is of precisely the same value at every instant; the sum of its value always remains equal: expressed otherwise, it has no value; for that according to which it might be measured, and in regard to which the word value might have some sense, is entirely lacking. The collective value of the world defies valuation; for this reason philosophical pessimism belongs to the order of farces.

We should not make our little desiderata the judges of existence! Neither should we make culminating evolutionary forms (e.g. mind) the "absolute" which stands behind evolution!

710.

Our knowledge has become scientific to the extent in which it has been able to make use of number and measure. It might be worth while to try and see whether a scientific order of values might not be constructed according to a scale of numbers and measures representing energy.... All other values are matters of prejudice, simplicity, and misunderstanding. They may all be reduced to that scale of numbers and measures representing energy. The ascent in this scale would represent an increase of value, the descent a diminution. [Pg 180]

But here appearance and prejudice are against one (moral values are only apparent values compared with those which are physiological).

711.

Why the standpoint of "value" lapses:—

Because in the *"whole process of the universe"* the work of mankind does not come under consideration; because a general process (viewed in the light of a system) does not exist.

Because there is no such thing as a whole; because no *depreciation of human* existence or human aims can be made in regard to something that does not exist.

Because "necessity," "causality," "design," are merely useful *"semblances."*

Because the aim is *not* "the increase of the sphere of consciousness," *but the increase of power*; in which increase the utility of consciousness is also contained; and the same holds good of pleasure and pain.

Because a mere *means* must not be elevated to the highest criterion of value (such as states of consciousness like pleasure and pain, if consciousness is in itself only a means).

Because the world is not an organism at all, but a thing of chaos; because the development of "intellectuality" is only a means tending relatively to extend the duration of an organisation.

Because all "desirability" has no sense in regard to the general character of existence.

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712.

"God" is the culminating moment: life is an eternal process of deifying and undeifying. *But withal there is no zenith of values*, but only a zenith of *power*.

Absolute exclusion of mechanical and materialistic interpretations. they are both only expressions of inferior states, of emotions deprived of all spirit (of the "will to power").

The retrograde movement front the zenith of development (the intellectualisation of power on some slave-infected soil) may be shown to be the *result* of the highest

degree of energy *turning against* itself, once it no longer has anything to organise, and utilising its power in order to *disorganise*.

(a) The ever-increasing *suppression* of societies, and the latter's subjection by a smaller number of stronger individuals.

(b) The ever-increasing suppression of the privileged and the strong, hence the rise of democracy, and ultimately of *anarchy*, in the elements.

713.

Value is the highest amount of power that a man can assimilate—a man, not mankind! Mankind is much more of a means than an end. It is a question of type: mankind is merely the experimental material; it is the overflow of the ill-constituted—a field of ruins.

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714.

Words relating to values are merely banners planted on those spots where a *new blessedness* was discovered—a new *feeling*.

715.

The standpoint of "value" is the same as that of the *conditions* of *preservation* and *enhancement*, in regard to complex creatures of relative stability appearing in the course of evolution.

There are no such things as lasting and ultimate entities, no atoms, no monads: here also "permanence" was first introduced by ourselves (from practical, utilitarian, and other motives).

"The forms that rule"; the sphere of the subjugated is continually extended; or it decreases or increases according to the conditions (nourishment) being either favourable or unfavourable.

"Value" is essentially the standpoint for the increase or decrease of these dominating centres (pluralities in any case; for "unity" cannot be observed anywhere in the nature of development).

The means of expression afforded by language are useless for the purpose of conveying any facts concerning "development": the need of positing a rougher world of stable existences and things forms part of our *eternal desire for preservation*. We may speak of atoms and monads in a relative sense: and this is certain, *that the smallest world is the most stable world* There is no such thing as will: there are only punctuations of will, which are constantly increasing and decreasing their power.

THE WILL TO POWER AS EXEMPLIFIED IN SOCIETY AND THE INDIVIDUAL.

1. SOCIETY AND THE STATE.

716.

We take it as a principle that only individuals feel any responsibility. Corporations are invented to do what the individual has not the courage to do. For this reason all communities are vastly more upright and instructive, as regards the nature of man, than the individual who is too cowardly to have the courage of his own desires.

All altruism is the prudence of the private man. societies are not mutually altruistic. The commandment, "Thou shalt love thy next-door neighbour," has never been extended to thy neighbour in general. Rather what Manu says is probably truer: "We must conceive of all the States on our own frontier, and their allies, as being hostile, and for the same reason we must consider all of their neighbours as being friendly to us."

The study of society is invaluable, because man in society is far more childlike than man individually. Society has never regarded virtue as anything else than as a means to strength, power, and order. Manu's words again are simple and dignified: "Virtue could hardly rely on her own strength alone. Really it is only the fear of punishment that keeps men in their limits, and leaves every one in peaceful possession of his own." [Pg 184]

717.

The State, or *unmorality* organised, is from within—the police, the penal code, status, commerce, and the family; and from without, the will to war, to power, to conquest and revenge.

A multitude will do things an individual will not, because of the division of responsibility, of command and execution; because the virtues of obedience, duty, patriotism, and local sentiment are all introduced; because feelings of pride, severity, strength, hate, and revenge in short, all typical traits are upheld, and these are characteristics utterly alien to the herd-man.

718.

You haven't, any of you, the courage either to kill or to flog a man. But the huge machinery of the State quells the individual and makes him decline to be answerable for his own deed (obedience, loyalty, etc.).

Everything that a man does in the service of the State is against his own nature. Similarly, everything he learns in view of future service of the State. This result is obtained through division of labour (so that responsibility is subdivided too):— [Pg 185]

The legislator—and he who fulfils the law.

The teacher of discipline—and those who have grown hard and severe under discipline.

719.

A division of labour among the emotions exists inside society, making individuals and classes produce an imperfect, but more useful, kind of soul. Observe how every type in society has become atrophied with regard to certain emotions with the view of fostering and accentuating other emotions.

Morality may be thus justified:—

Economically,—as aiming at the greatest possible use of all individual power, with the view of preventing the waste of exceptional natures.

Æsthetically,—as the formation of fixed types, and the pleasure in one's own.

Politically,—as the art of bearing with the severe divergencies of the degrees of power in society.

Psychologically, as an imaginary preference for the bungled and the mediocre, in order to preserve the weak.

720.

Man has one terrible and fundamental wish; he desires power, and this impulse, which is called freedom, must be the longest restrained. Hence ethics has instinctively aimed at such an education as shall restrain the desire for power; thus our morality slanders the would-be tyrant, and glorifies charity, patriotism, and the ambition of the herd. [Pg 186]

721.

Impotence to power, how it disguises itself and plays the hypocrite, as obedience, subordination, the pride of duty and morality, submission, devotion, love (the idolisation and apotheosis of the commander is a kind of compensation, and indirect self-enhancement). It veils itself further under fatalism and resignation, objectivity, self-tyranny, stoicism, asceticism, self-abnegation, hallowing. Other disguises are: criticism, pessimism, indignation, susceptibility, beautiful soul, virtue, self—deification, philosophic detachment, freedom from contact with the world (the realisation of impotence disguises itself as disdain).

There is a universal need to exercise some kind of power, or to create for one's self the appearance of some power, if only temporarily, in the form of intoxication.

There are men who desire power simply for the sake of the happiness it will bring; these belong chiefly to political parties. Other men have the same yearning, even when power means visible disadvantages, the sacrifice of their happiness, and well-being; they are the ambitious. Other men, again, are only like dogs in a manger, and

will have power only to prevent its falling into the hands of others on whom they would then be dependent.

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722.

If there be justice and equality before the law, what would thereby be abolished?—Suspense, enmity, hatred. But it is a mistake to think that you thereby increase happiness; for the Corsicans rejoice in more happiness than the Continentals.

723.

Reciprocity and the expectation of a reward is one of the most seductive forms of the devaluation of mankind. It involves that equality which depreciates any gulf as immoral.

724.

Utility is entirely dependent upon the object to be attained,—the wherefore? And this wherefore, this purpose, is again dependent upon the degree of power. Utilitarianism is not, therefore, a fundamental doctrine; it is only a story of sequels, and cannot be made obligatory for all.

725.

Of old, the State was regarded theoretically as a utilitarian institution; it has now become so in a practical sense. The time of kings has gone by, because people are no longer worthy of them. They do not wish to see the symbol of their ideal in a king, but only a means to their own ends. That's the whole truth.

[Pg 188]

726.

I am trying to grasp the absolute sense of the communal standard of judgment and valuation, naturally without any intention of deducing morals.

The degree of psychological falsity and denseness required in order to sanctify the emotions essential to preservation and expansion of power, and to create a good conscience for them.

The degree of stupidity required in order that general rules and values may remain possible (including education, formation of culture, and training).

The degree of inquisitiveness, suspicion, and intolerance required in order to deal with exceptions, to suppress them as criminals, and thus to give them bad consciences, and to make them sick with their own singularity.

727.

Morality is essentially a shield, a means of defence; and, in so far, it is a sign of the imperfectly developed man (he is still in armour; he is still stoical).

The fully developed man is above all provided with *weapons*: he is a man who *attacks*.

The weapons of war are converted into weapons of peace (out of scales and carapaces grow feathers and hair).

728.

The very notion, "living organism", implies that there must be growth,—that there must be a striving after an extension of power, and therefore a process of absorption of other forces. Under the drowsiness brought on by moral narcotics, people speak of the right of the individual to *defend himself*; on the same principle one might speak of his right to *attack*: for *both*—and the latter more than the former—are necessities where all living organisms are concerned: aggressive and defensive egoism are not questions of choice or even of "free will," but they are fatalities of life itself. [Pg 189]

In this respect it is immaterial whether one have an individual, a living body, or "an advancing society" in view. The right to punish (or society's means of defence) has been arrived at only through a misuse of the word "right": a right is acquired only by contract, but self-defence and self-preservation do not stand upon the basis of a contract. A people ought at least, with quite as much justification, to be able to regard its lust of power, either in arms, commerce, trade, or colonisation, as a right the right of growth, perhaps.... When the instincts of a society ultimately make it give up war and renounce conquest, it is decadent: it is ripe for democracy and the rule of shopkeepers. In the majority of cases, it is true, assurances of peace are merely stupefying draughts.

729.

The maintenance of the military State is the last means of adhering to the great tradition of the past; or, where it has been lost, to revive it. By means of it the superior or strong type of man is preserved, and all institutions and ideas which perpetuate enmity and order of rank in States, such as national feeling, protective tariffs, etc., may on that account seem justified. [Pg 190]

730.

In order that a thing may last longer than a person (that is to say, in order that a work may outlive the individual who has created it), all manner of limitations and prejudices must be imposed upon people. But how? By means of love, reverence, gratitude towards the person who created the work, or by means of the thought that our ancestors fought for it, or by virtue of the feeling that the safety of our descendants will be secured if we uphold the work—for instance, the *polis*. Morality is essentially the means of; making something survive the individual, because it makes him of necessity a slave. Obviously the aspect from above is different from the aspect from below, and will lead to quite different interpretations. How is

organised power *maintained*?—By the fact that countless generations sacrifice themselves to its cause.

731.

Marriage, property, speech, tradition, race, family, people, and State, are each links in a chain—separate parts which have a more or less high or low origin. Economically they are justified by the surplus derived from the advantages of uninterrupted work and multiple production, as weighed against the disadvantages of greater expense in barter and the difficulty of making things last. (The working parts are multiplied, and yet remain largely idle. Hence the cost of producing them is greater, and the cost of maintaining them by no means inconsiderable.) The advantage consists in avoiding interruption and incident loss. Nothing is more expensive than a start. "The higher the standard of living, the greater will be the expense of maintenance, nourishment, and propagation, as also the risk and the probability of an utter fall on reaching the summit." [Pg 191]

732.

In bourgeois marriages, naturally in the best sense of the word marriage, there is no question whatsoever of love any more than there is of money. For on love no institution can be founded. The whole matter consists in society giving leave to two persons to satisfy their sexual desires under conditions obviously designed to safeguard social order. Of course there must be a certain attraction between the parties and a vast amount of good nature, patience, compatibility, and charity in any such contract. But the word love should not be misused as regards such a union. For two lovers, in the real and strong meaning of the word, the satisfaction of sexual desire is unessential; it is a mere symbol. For the one side, as I have already said, it is a symbol of unqualified submission: for the other, a sign of condescension—a sign of the appropriation of property. Marriage, as understood by the real old nobility, meant the breeding forth of the race (but are there any nobles nowadays? *Quaeritur*),—that is to say, the maintenance of a fixed definite type of ruler, for which object husband and wife were sacrificed. Naturally the first consideration here had nothing to do with love; on the contrary! It did not even presuppose that mutual sympathy which is the *sine qua non* of the bourgeois marriage. The prime consideration was the interest of the race, and in the second place came the interest of a particular class. But in the face of the coldness and rigour and calculating lucidity of such a noble concept of marriage as prevailed among every healthy aristocracy, like that of ancient Athens, and even of Europe during the eighteenth century, we warm-blooded animals, with our miserably oversensitive hearts, we "moderns," cannot restrain a slight shudder. That is why love as a passion, in the big meaning of this word, was invented for, and in, an aristocratic community—where convention and abstinence are most severe. [Pg 192]

733.

Concerning the future of marriage. A super-tax on inherited property, a longer term of military service for bachelors of a certain minimum age within the community.

Privileges of all sorts for fathers who lavish boys upon the world, and perhaps plural votes as well.

A medical certificate as a condition of any marriage, endorsed by the parochial authorities, in which a series of questions addressed to the parties and the medical officers must be answered ("family histories"). [Pg 193]

As a counter-agent to prostitution, or as its ennoblement, I would recommend leasehold marriages (to last for a term of years or months), with adequate provision for the children.

Every marriage to be warranted and sanctioned by a certain number of good men and true, of the parish, as a parochial obligation.

734.

Another commandment of philanthropy.—There are cases where to have a child would be a crime—for example, for chronic invalids and extreme neurasthenics. These people should be converted to chastity, and for this purpose the music of *Parsifal* might at all events be tried. For Parsifal himself, that born fool, had ample reasons for not desiring to propagate. Unfortunately, however, one of the regular symptoms of exhausted stock is the inability to exercise any self-restraint in the presence of stimuli, and the tendency to respond to the smallest sexual attraction. It would be quite a mistake, for instance, to think of Leopardi as a chaste man. In such cases the priest and moralist play a hopeless game: it would be far better to send for the apothecary. Lastly, society here has a positive duty to fulfil, and of all the demands that are made on it, there are few more urgent and necessary than this one. Society as the trustee of life, is responsible to life for every botched life that comes into existence, and as it has to atone for such lives, it ought consequently to make it impossible for them ever to see the light of day: it should in many cases actually prevent the act of procreation, and may, without any regard for rank, descent, or intellect, hold in readiness the most rigorous forms of compulsion and restriction, and, under certain circumstances, have recourse to castration. The Mosaic law, "Thou shalt do no murder," is a piece of ingenuous puerility compared with the earnestness of this forbidding of life to decadents, "Thou shalt not beget"!!! ... For life itself recognises no solidarity or equality of rights between the healthy and unhealthy parts of an organism. The latter must at all cost be *eliminated*, lest the whole fall to pieces. Compassion for decadents, equal rights for the physiologically botched—this would be the very pinnacle of immorality, it would be setting up Nature's most formidable opponent as morality itself! [Pg 194]

735.

There are some delicate and morbid natures, the so-called idealists, who can never under any circumstances rise above a coarse, immature crime: yet it is the great justification of their anæmic little existence, it is the small requital for their lives of

cowardice and falsehood to have been for one *instant* at least—strong. But they generally collapse after such an act.

[Pg 195]

736.

In our civilised world we seldom hear of any but the bloodless, trembling criminal, overwhelmed by the curse and contempt of society, doubting even himself, and always belittling and belying his deeds—a misbegotten sort of criminal; that is why we are opposed to the idea that *all great men have been criminals* (only in the grand style, and neither petty nor pitiful), that crime must be inherent in greatness (this at any rate is the unanimous verdict of all those students of human nature who have sounded the deepest waters of great souls). To feel one's self adrift from all questions of ancestry, conscience, and duty—this is the danger with which every great man is confronted. Yet this is precisely what he desires: he desires the great goal, and consequently the means thereto.

737.

In times when man is led by reward and punishment, the class of man which the legislator has in view is still of a low and primitive type: he is treated as one treats a child. In our latter-day culture, general degeneracy removes all sense from reward and punishment. This determination of action by the prospect of reward and punishment presupposes young, strong, and vigorous races. In effete races impulses are so irrepressible that a mere idea has no force whatever. Inability to offer any resistance to a stimulus, and the feeling that one must react to it: this excessive susceptibility of decadents makes all such systems of punishment and reform altogether senseless.

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The idea "amelioration" presupposes a normal and strong creature whose action must in some way be balanced or cancelled if he is not to be lost and turned into an enemy of the community.

738.

The effect of prohibition. Every power which forbids and which knows how to excite fear in the person forbidden creates a guilty conscience. (That is to say, a person has a certain desire but is conscious of the danger of gratifying it, and is consequently forced to be secretive, underhand, and cautious.) Thus any prohibition deteriorates the character of those who do not willingly submit themselves to it, but are constrained thereto.

739.

"*Punishment and reward.*"—These two things stand or fall together. Nowadays no one will accept a reward or acknowledge that any authority should have the power to punish. Warfare has been reformed. We have a desire: it meets with opposition: we then see that we shall most easily obtain it by coming to some agreement—by

drawing up a contract. In modern society where every one has given his assent to a certain contract, the criminal is a man who breaks that contract. This at least is a clear concept. But in that case, anarchists and enemies of social order could not be tolerated. [Pg 197]

740.

Crimes belong to the category of revolt against the social system, A rebel is not punished, he is simply suppressed. He *may* be an utterly contemptible and pitiful creature; but there is nothing intrinsically despicable about rebellion in fact, in our particular society revolt is far from being disgraceful. There are cases in which a rebel deserves honour precisely because he is conscious of certain elements in society which cry aloud for hostility; for such a man rouses us from our slumbers. When a criminal commits but one crime against a particular person, it does not alter the fact that all his instincts urge him to make a stand against the whole social system. His isolated act is merely a symptom.

The idea of punishment ought to be reduced to the concept of the suppression of revolt, a weapon against the vanquished (by means of long or short terms of imprisonment). But punishment should not be associated in any way with contempt. A criminal is at all events a man who has set his life, his honour, his freedom at stake; he is therefore a man of courage. Neither should punishment be regarded as penance or retribution, as though there were some recognised rate of exchange between crime and punishment. Punishment does not purify, simply because crime does not sully. [Pg 198]

A criminal should not be prevented from making his peace with society, provided he does not belong to the race of criminals. In the latter case, however, he should be opposed even before he has committed an act of hostility. (As soon as he gets into the clutches of society the first operation to be performed upon him should be that of castration.) A criminal's bad manners and his low degree of intelligence should not be reckoned against him. Nothing is more common than that he should misunderstand himself (more particularly when his rebellious instinct—the rancour of the *unclassed*—has not reached consciousness simply because he has not read enough). It is natural that he should deny and dishonour his deed while under the influence of fear at its failure. All this is quite distinct from those cases in which, psychologically speaking, the criminal yields to an incomprehensible impulse, and attributes a motive to his deed by associating it with a merely incidental and insignificant action (for example, robbing a man, when his real desire was to take his blood).

The worth of a man should not be measured by any one isolated act. Napoleon warned us against this. Deeds which are only skin-deep are more particularly insignificant. If we have no crime—let us say no murder—on our conscience; why is it? It simply means that a few favourable circumstances have been wanting in our lives. And supposing we were induced to commit such a crime would our worth be materially affected? As a matter of fact, we should only be despised, if we were not credited with possessing the power to kill a man under certain circumstances. In [Pg 199]

nearly every crime certain qualities come into play without which no one would be a true man. Dostoevsky was not far wrong when he said of the inmates of the penal colonies in Siberia, that they constituted the strongest and most valuable portion of the Russian people. The fact that in our society the criminal happens to be a badly nourished and stunted animal is simply a condemnation of our system. In the days of the Renaissance the criminal was a flourishing specimen of humanity, and acquired his own virtue for himself,—Virtue in the sense of the Renaissance—that is to say, *virtù*; free from moralic acid.

It is only those whom we do not despise that we are able to elevate. Moral contempt is a far greater indignity and insult than any kind of crime.

741.

Shame was first introduced into punishment when certain penalties were inflicted on persons held in contempt, such as slaves. It was a despised class that was most frequently punished, and thus it came to pass that punishment and contempt were associated.

742.

In the ancient idea of punishment a religious concept was immanent, namely, the retributive power of chastisement. Penalties purified; in modern society, however, penalties degrade. Punishment is a form of paying off a debt: once it has been paid, one is freed from the deed for which one was so ready to suffer. Provided belief in the power of punishment exist, once the penalty is paid a feeling of relief and lightheartedness results, which is not so very far removed from a state of convalescence and health. One has made one's peace with society, and one appears to one's self more dignified pure.... To-day, however, punishment isolates even more than the crime; the fate behind the sin has become so formidable that it is almost hopeless. One rises from punishment still an enemy of society. Henceforward it reckons yet another enemy against it. The *jus talionis* may spring from the spirit of retribution (that is to say, from a sort of modification of the instinct of revenge); but in the Book of Manu, for instance, it is the need of having some equivalent in order to do penance, or to become free in a religious sense. [Pg 200]

743.

My pretty radical note of interrogation in the case of all more modern laws of punishment is this: should not the punishment fit the crime?—for in your heart of hearts thus would you have it. But then the susceptibility of the particular criminal to pain would have to be taken into account. In other words, there should be no such thing as a preconceived penalty for any crime—no fixed penal code. But as it would be no easy matter to ascertain the degree of sensitiveness of each individual criminal, punishment would have to be abolished in practice? What a sacrifice! Is it not? Consequently ... [Pg 201]

744.

Ah! and the philosophy of jurisprudence! That is a science which, like all moral sciences, has not even been wrapped in swaddling-clothes yet. Even among jurists who consider themselves liberal, the oldest and most valuable significance of punishment is still misunderstood—it is not even known. So long as jurisprudence does not build upon a new foundation—on history and comparative anthropology—it will never cease to quarrel over the fundamentally false abstractions which are fondly imagined to be the "philosophy of law," and which have nothing whatever to do with modern man. The man of to-day, however, is such a complicated woof even in regard to his legal valuation that he allows of the most varied interpretation.

745.

An old Chinese sage once said he had heard that when mighty empires were doomed they began to have numberless laws.

746.

Schopenhauer would have all rascals castrated, and all geese shut up in convents. But from what point of view would this be desirable? The rascal has at least this advantage over other men—that he is not mediocre; and the fool is superior to us inasmuch as he does not suffer at the sight of mediocrity. It would be better to widen the gulf—that is to say, roguery and stupidity should be increased. In this way human nature would become broader ... but, after all, this is Fate, and it will happen, whether we desire it or not. Idiocy and roguery are increasing: this is part of modern progress.

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747.

Society, to-day, is full of consideration, tact, and reticence, and of good-natured respect for other people's rights—even for the exactions of strangers. To an even greater degree is there a certain charitable and instinctive depreciation of the worth of man as shown by all manner of trustful habits. Respect for men, and not only for the most virtuous, is perhaps the real parting of the ways between us and the Christian mythologists also have our good share of irony even when listening to moral sermons. He who preaches morality to us debases himself in our eyes and becomes almost comical. Liberal-mindedness regarding morality is one of the best signs of our age. In cases where it is most distinctly wanting, we regard it as a sign of a morbid condition (the case of Carlyle in England, of Ibsen in Norway, and Schopenhauer's pessimism throughout Europe). If there is anything which can reconcile us to our own age, it is precisely the amount of immorality which it allows itself without falling in its own estimation—very much the reverse! In what, then, does the superiority of culture over the want of culture consist—of the Renaissance, for instance, over the Middle Ages? In this alone: the greater quantity of acknowledged immorality. From this it necessarily follows that the very *zenith* of human development *must* be regarded by the moral fanatic as the *non plus ultra* of

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corruption (in this connection let us recall Savonarola's judgment of Florence, Plato's indictment of Athens under Pericles, Luther's condemnation of Rome, Rousseau's anathemas against the society of Voltaire, and Germany's hostility to Goethe).

A little more fresh air, for Heaven's sake! This ridiculous condition of Europe *must* not last any longer. Is there a single idea behind this bovine nationalism? What possible value can there be in encouraging this arrogant self-conceit when everything to-day points to greater and more common interests?—at a moment when the spiritual dependence and denationalisation, which are obvious to all, are paving the way for the reciprocal *rapprochements* and fertilisations which make up the real value and sense of present-day culture! ... And it is precisely now that "the new German Empire" has been founded upon the most thread-bare and discredited of ideas—universal suffrage and equal right for all.

Think of all this struggling for advantage among conditions which are in every way degenerate: of this culture of big cities, of newspapers, of hurry and scurry, and of "aimlessness"! The economic unity of Europe must necessarily come—and with it, as a reaction, the pacivist movement. [Pg 204]

A pacivist party, free from all sentimentality, which forbids its children to wage war; which forbids recourse to courts of justice; which forswears all fighting, all contradiction, and all persecution: for a while the party of the oppressed, and later the powerful party:—this party would be opposed to everything in the shape of revenge and resentment.

There will also be a war party, exercising the same thoroughness and severity towards itself, which will proceed in precisely the opposite direction.

749.

The princes of Europe should really consider whether as a matter of fact they can dispense with our services—with us, the immoralists. We are to-day the only power which can win a victory without allies: and we are therefore far and away the strongest of the strong. We can even do without lying, and let me ask what other power can dispense with this weapon? A strong temptation fights for us; the strongest, perhaps, that exists—the temptation of truth.... Truth? How do I come by this word? I must withdraw it: I must repudiate this proud word. But no. We do not even want it—we shall be quite able to achieve our victory of power without its help. The real charm which fights for us, the eye of Venus which our opponents themselves deaden and blind—this charm is the magic of the extreme. The fascination which everything extreme exercises: we immoralists—we are in every way the extremists. [Pg 205]

750.

The corrupted ruling classes have brought ruling into evil odour. The State administration of justice is a piece of cowardice, because the great man who can

serve as a standard is lacking. At last the feeling of insecurity becomes so great that men fall in the dust before any sort of will-power that commands.

751.

"The will to power" is so loathed in democratic ages that the whole of the psychology of these ages seems directed towards its belittlement and slander. The types of men who sought the highest honours are said to have been Napoleon! Cæsar! and Alexander!—as if these had not been precisely the greatest *scorners* of honour.

And Helvetius would fain show us that we strive after power in order to have those pleasures which are at the disposal of the mighty—that is to say, according to him, this striving after power is the will to pleasure—hedonism!

752.

According as to whether a people feels: "the rights, the keenness of vision, and the gifts of leading, etc., are with the few" or "with the many"—it constitutes an oligarchic or a democratic community. [Pg 206]

Monarchy represents the belief in a man who is completely superior a leader, a saviour, a demigod.

Aristocracy represents the belief in a chosen few—in a higher caste.

Democracy represents the disbelief in all great men and in all elite societies: everybody is everybody else's equal, "At bottom we are all herd and mob."

753.

I am opposed to Socialism because it dreams ingenuously of goodness, truth, beauty, and equal rights (anarchy pursues the same ideal, but in a more brutal fashion).

I am opposed to parliamentary government and the power of the press, because they are the means whereby cattle become masters.

754.

The arming of the people means in the end the arming of the mob.

755.

Socialists are particularly ridiculous in my eyes, because of their absurd optimism concerning the "good man" who is supposed to be waiting in their cupboard, and who will come into being when the present order of society has been overturned and has made way for natural instincts. But the opposing party is quite as ludicrous, because it will not see the act of violence which lies beneath every law, the severity and egoism inherent in every kind of authority. "I and my kind will rule and prevail." [Pg 207]

Whoever degenerates will be either expelled or annihilated."—This was the fundamental feeling of all ancient legislation. The idea of a higher order of man is hated much more profoundly than monarchs themselves. Hatred of aristocracy always uses hatred of monarchy as a mask.

756.

How treacherous are all parties! They bring to light something concerning their leaders which the latter, perhaps, have hitherto kept hidden beneath a bushel with consummate art.

757.

Modern Socialism would fain create a profane counterpart to jesuitism: everybody a perfect instrument. But as to the object of it all, the purpose of it—this has not yet been ascertained.

758.

The slavery of to-day: a piece of barbarism. Where are the masters for whom these slaves work? One must not always expect the simultaneous appearance of the two complementary castes of society.

Utility and pleasure are slave theories of life.

"The blessing of work" is an ennobling phrase for slaves. Incapacity for leisure.

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759.

There is no such thing as a right to live, a right to work, or a right to be happy: in this respect man is not different from the meanest worm.

760.

We must undoubtedly think of these things as uncompromisingly as Nature does: they preserve the species.

761.

We should look upon the needs of the masses with ironic compassion: they want something which we have got—Ah!

762.

European democracy is only in a very slight degree the manifestation of unfettered powers. It represents, above all, the unfettering of laziness, fatigue, and *weakness*.

753.

Concerning the future of the workman—Workmen men should learn to regard their duties as *soldiers* do. They receive emoluments, incomes, but they do not get wages!

There is no relationship between *work done* and money received; the individual should, *according to his kind*, be so placed as to *perform* the *highest* that is compatible with his powers. [Pg 209]

764.

Noblemen ought one day to live as the bourgeois do now—but above them, distinguishing themselves by the simplicity of their wants—the superior caste will then live in a poorer and simpler way and yet be in possession of power.

For lower orders of mankind the reverse valuations hold good: it is a matter of implanting "virtues" in them. Absolute commands, terrible compulsory methods, in order that they may rise above mere ease in life. The remainder may obey, but their vanity demands that they may feel themselves dependent, not upon great men, but upon principles.

765.

"The Atonement of all Sin?"

People speak of the profound injustice of the social arrangement, as it the fact that one man is born in favourable circumstances and that another is born in unfavourable ones—or that one should possess gifts the other has not, were on the face of it an injustice. Among the more honest of these opponents of society this is what is said: "We, with all the bad, morbid, criminal qualities which we acknowledge we possess, are only the inevitable result of the oppression for ages of the weak by the strong"; thus they insinuate their evil natures into the consciences of the ruling classes. They threaten and storm and curse. They become virtuous from sheer indignation—they don't want to have become bad men and *canaille* for nothing. The name for this attitude, which is an invention of the last century, is, if I am not mistaken, pessimism; and even that pessimism which is the outcome of indignation. It is in this attitude of mind that history is judged, that it is deprived of its inevitable fatality, and that responsibility and even guilt is discovered in it. For the great desideratum is to find guilty people in it. The botched and the bungled, the decadents of all kinds, are revolted at themselves, and require sacrifices in order that they may not slake their thirst for destruction upon themselves (which might, indeed, be the most reasonable procedure). But for this purpose they at least require a semblance of justification, *i.e.* a theory according to which the fact of their existence, and of their character, may be expiated by a scapegoat. This scapegoat may be God,—in Russia such resentful atheists are not wanting,—or the order of society, or education and upbringing, or the Jews, or the nobles, or, finally, the well-constituted of every kind. "It is a sin for a man to have been born in decent circumstances, for by so doing he disinherits the others, he pushes them aside, he

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imposes upon them the curse of vice and of work.... How can I be made answerable for my misery; surely some one must be responsible for it, or I could not bear to live."...

In short, resentful pessimism discovers responsible parties in order to create a pleasurable sensation for itself—revenge.... "Sweeter than honey"—thus does even old Homer speak of revenge. [Pg 211]

The fact that such a theory no longer meets with understanding—or rather, let us say, contempt is accounted for by that particle of Christianity which still circulates in the blood of every one of us; it makes us tolerant towards things simply because we scent a Christian savour about them.... The Socialists appeal to the Christian instincts; this is their really refined piece of cleverness.... Thanks to Christianity, we have now grown accustomed to the superstitious concept of a soul—of an immortal soul, of soul monads, which, as a matter of fact, hails from somewhere else, and which has only become inherent in certain cases—that is to say, become incarnate in them—by accident: but the nature of these cases is not altered, let alone determined by it. The circumstances of society, of relationship, and of history are only accidents for the soul, perhaps misadventures: in any case, the world is not their work. By means of the idea of soul the individual is made transcendental; thanks to it, a ridiculous amount of importance can be attributed to him.

As a matter of fact, it was Christianity which first induced the individual to take up this position of judge of all things. It made megalomania almost his duty: it has made everything temporary and limited subordinate to eternal rights! What is the State, what is society, what are historical laws, what is physiology to me? Thus speaks something from beyond Becoming, an immutable entity throughout history: thus speaks something immortal, something divine—it is the soul! [Pg 212]

Another Christian, but no less insane, concept has percolated even deeper into the tissues of modern ideas: the concept of the equality of all souls before God. In this concept the prototype of all theories concerning equal rights is to be found. Man was first taught to stammer this proposition religiously: later, it was converted into a moral; no wonder he has ultimately begun to take it seriously, to take it *practically*!—that is to say, politically, socialistically, resento-pessimistically.

Wherever responsible circumstances or people have been looked for, it was the *instinct of revenge* that sought them. This instinct of revenge obtained such an ascendancy over man in the course of centuries that the whole of metaphysics, psychology, ideas of society, and, above all, morality, are tainted with it. Man has nourished this idea of responsibility to such an extent that he has introduced the bacillus of vengeance into everything. By means of it he has made God Himself ill, and killed innocence in the universe, by tracing every condition of things to acts of will, to intentions, to responsible agents. The whole teaching of will, this most fatal fraud that has ever existed in psychology hitherto, was invented essentially for the purpose of punishment. It was the social utility of punishment that lent this concept its dignity, its power, and its truth. The originator of that psychology, that we shall call volitional psychology, must be sought in those classes which had the right of [Pg 213]

punishment in their hands; above all, therefore, among the priests who stood on the very pinnacle of ancient social systems: these people wanted to create for themselves the right to wreak revenge—they wanted to supply God with the privilege of vengeance. For this purpose; man was declared "free": to this end every action had to be regarded as voluntary, and the origin of every deed had to be considered as lying in consciousness. But by such propositions as these ancient psychology is refuted.

To-day, when Europe seems to have taken the contrary direction; when we halcyonians would fain withdraw, dissipate, and banish the concept of guilt and punishment with all our might from the world; when our most serious endeavours are concentrated upon purifying psychology, morality, history, nature, social institutions and privileges, and even God Himself, from this filth; in whom must we recognise our most mortal enemies? Precisely in those apostles of revenge and resentment, in those who are *par excellence* pessimists from indignation, who make it their mission to sanctify their filth with the name of "righteous indignation."... We others, whose one desire is to reclaim innocence on behalf of Becoming, would fain be the missionaries of a purer thought, namely, that no one is responsible for man's qualities; neither God, nor society, nor his parents, nor his ancestors, nor himself—in fact, that no one is to blame for him ... The being who might be made responsible [Pg 214] for a man's existence, for the fact that he is constituted in a particular way, or for his birth in certain circumstances and in a certain environment, is absolutely lacking.—*And it is a great blessing that such a being is non-existent* We are *not* the result of an eternal design, of a will, of a desire: there is no attempt being made with us to attain to an "ideal of perfection," to an "ideal of happiness," to an "ideal of virtue,"—and we are just as little the result of a mistake on God's part in the presence of which He ought to feel uneasy (a thought which is known to be at the very root of the Old Testament). There is not a place nor a purpose nor a sense to which we can attribute our existence or our kind of existence. In the first place, no one is in a position to do this: it is quite impossible to judge, to measure, or to compare, or even to deny the whole universe! And why?—For five reasons, all accessible to the man of average intelligence: for instance, *because there is no existence outside the universe ...* and let us say it again, this is a great blessing, for therein lies the whole innocence of our lives.

2. THE INDIVIDUAL.

766.

Fundamental errors: to regard the *herd* as an aim instead of the individual! The herd is only a means and nothing *more*! But nowadays people are trying to understand [Pg 215] *the herd* as they would an individual, and to confer higher rights upon it than upon isolated personalities. Terrible mistake!! In addition to this, all that makes for gregariousness, *e.g.* sympathy, is regarded as the *more valuable* side of our natures.

767.

The individual is something quite *new*, and capable of *creating new things*. He is something absolute, and all his actions are quite his own. The individual in the end has to seek the valuation for his actions in himself: because he has to give an individual meaning even to traditional words and notions. His interpretation of a formula is at least personal, even if he does not create the formula itself: at least as an interpreter he is creative.

768.

The "ego" oppresses and kills. It acts like an organic cell. It is predatory and violent. It would fain regenerate itself—pregnancy. It would fain give birth to its God and see all mankind at its feet.

769.

Every living organism gropes around as far as its power permits, and overcomes all that is weaker than itself: by this means it finds pleasure in its own existence. The *increasing "humanity"* of this tendency consists in the fact that we are beginning to feel ever more subtly how difficult it is really to *absorb* others: while we could show our power by injuring him, his will *estranges* him from us, and thus makes him less susceptible of being overcome.

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770.

The degree of resistance which has to be continually overcome in order to remain *at the top*, is the measure of *freedom*, whether for individuals or for societies: freedom being understood as positive power, as will to power. The highest form of individual freedom, of sovereignty, would, according to this, in all probability be found not five feet away from its opposite—that is to say, where the danger of slavery hangs over life, like a hundred swords of Damocles. Let any one go through the whole of history from this point of view: the ages when the individual reaches perfect maturity, *i.e.* the free ages, when the classical type, *sovereign man*, is attained to—these were certainly not humane times!

There should be no choice: either one must be uppermost or nethermost—like a worm, despised, annihilated, trodden upon. One must have tyrants against one in order to become a tyrant, *i.e.* in order to be free. It is no small advantage to have a hundred swords of Damocles suspended over one: it is only thus that one learns to dance, it is only thus that one attains to any freedom in one's movements.

771.

Man more than any other animal was originally *altruistic*—hence his slow growth (child) and lofty development. Hence, too, his extraordinary and latest kind of egoism.—Beasts of prey are much more *individualistic*.

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772.

A criticism of *selfishness*. The involuntary ingenuousness of La Rochefoucauld, who believed that he was saying something bold, liberal, and paradoxical (in his days, of course, truth in psychological matters was something that astonished people) when he said. "*Les grandes âmes ne sont pas celles qui ont moins de passions et plus de vertus que les âmes communes, mais seulement celles qui ont de plus grands desseins.*" Certainly, John Stuart Mill (who calls Chamfort the *noble* and philosophical La Rochefoucauld of the eighteenth century) recognises in him merely an astute and keen-sighted observer of all that which is the result of habitual selfishness in the human breast, and he adds: "A noble spirit is unable to see the necessity of a constant observation of *baseness* and *contemptibility*, unless it were to show against what corrupting influences a lofty spirit and a noble character were able to triumph."

773.

The Morphology of the Feelings of Self.

First standpoint—To what extent are *sympathy* or *communal feelings*, the lower or preparatory states, at a time when personal self-esteem and initiative in valuation, on the part of individuals, are not yet possible?

Second standpoint.—To what extent is the zenith of collective self-esteem, the pride in the distinction of the clan, the feeling of inequality and a certain abhorrence of mediation, of equal rights and of reconciliation, the school for individual self-esteem? It may be this in so far as it compels the individual to represent the pride of the community—he is obliged to speak and act with tremendous self-respect, because he stands for the community. And the same holds good when the individual regards himself as the instrument or speaking-tube of a godhead. [Pg 218]

Third standpoint.—To what extent do these forms of impersonality invest the individual with enormous importance? In so far as higher powers are using him as an intermediary: religious shyness towards one's self is the condition of prophets and poets.

Fourth standpoint.—To what extent does responsibility for a whole educate the individual in foresight, and give him a severe and terrible hand, a calculating and cold heart, majesty of bearing and of action—things which he would not allow himself if he stood only for his own rights?

In short, collective self-esteem is the great preparatory school for personal sovereignty. The noble caste is that which creates the heritage of this faculty.

774.

The disguised forms of will to power:—

(1) *The desire for freedom*, for independence for equilibrium, for peace, for *co-ordination*. Also that of the anchorite, the "Free-Spirit." In its lowest form, the will to live at all costs—the instinct of self-preservation. [Pg 219]

(2) Subordination, with the view of satisfying the will to power of a whole community; submissiveness, the making of one's self indispensable and useful to him who has the power; love, a secret path to the heart of the powerful, in order to become his master.

(3) The feeling of duty, conscience, the imaginary comfort of belonging to a higher order than those who actually hold the reins of power; the acknowledgment of an order of rank which allows of judging even the more powerful, self-depreciation; the discovery of new *codes of morality* (of which the Jews are a classical example).

775.

Praise and gratitude as forms of will to power.—Praise and gratitude for harvests, for good weather, victories, marriages, and peace—all festivals need a subject on which feeling can be outpoured. The desire is to make all good things that happen to one appear as though they had been done to one: people will have a donor. The same holds good of the work of art: people are not satisfied with it alone, they must praise the artist.—What, then, is praise? It is a sort of compensation for benefits received, a sort of giving back, a manifestation of *our* power—for the man who praises assents to, blesses, values, *judges*. he arrogates to himself the right to give his consent to a thing, to be able to confer honours. An increased feeling of happiness or of liveliness is also an increased feeling of power, and it is as a result of this feeling that a man *praises* (it is as the outcome of this feeling that he invents a donor, a "subject"). Gratitude is thus revenge of a lofty kind: it is most severely exercised and demanded where equality and pride both require to be upheld—that is to say, where revenge is practised to its fullest extent.

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776.

Concerning the Machiavellism of Power.

The *will to power* appears:—

(a) Among the oppressed and slaves of all kinds, in the form of will to "*freedom*": the mere fact of breaking loose from something seems to be an end in itself (in a religio-moral sense: "One is only answerable to one's own conscience"; "evangelical freedom," etc. etc.),

(b) In the case of a stronger species, ascending to power, in the form of the will to overpower. If this fails, then it shrinks to the "will to justice"—that is to say, to the will to the same measure of rights as the ruling caste possesses.

(c) In the case of the strongest, richest, most independent, and most courageous, in the form of "love of humanity," of "love of the people," of the "gospel," of "truth" of "God," of "pity," of self sacrifice," etc. etc.; in the form of overpowering, of deeds of capture, of imposing service on some one, of an instinctive reckoning of one's self as part of a great mass of power to which one attempts to give a direction: the hero, the prophet, the Cæsar, the Saviour, the bell-wether. (The love of the sexes also belongs to this category, it will overpower something, possess it utterly, and it

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looks like self-abnegation. At bottom it is only the love of one's instrument, of one's "horse"—the conviction that things belong to one because one is in a position to use them.)

"Freedom," "Justice," "Love"!!!

777.

Love.—Behold this love and pity of women—what could be more egoistic? ... And when they do sacrifice themselves and their honour or reputation, to whom do they sacrifice themselves? To the man? Is it not rather to an unbridled desire? These desires are quite as selfish, even though they may be beneficial to others and provoke gratitude. ... To what extent can such a hyperfoetation of one valuation sanctify everything else!!

778.

"Senses," "Passions".—When the fear of the senses and of the passions and of the desires becomes so great as to warn us against them, it is already a symptom of *weakness*: extreme measures always characterise abnormal conditions. That which is lacking here, or more precisely that which is decaying, is the power to resist an impulse: when one feels instinctively that one must yield,—that is to say, that one must react,—then it is an excellent thing to avoid opportunities (temptations).

The stimulation of the senses is only a temptation in so far as those creatures are concerned whose systems are easily swayed and influenced: on the other hand, in the case of remarkable constitutional obtuseness and hardness, strong stimuli are necessary in order to set the functions in motion. Dissipation can only be objected to in the case of one who has no right to it; and almost all passions have fallen into disrepute thanks to those who were not strong enough to convert them to their own advantage.

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One should understand that passions are open to the same objections as illnesses: yet we should not be justified in doing without illnesses, and still less without passions. We require the abnormal; we give life a tremendous shock by means of these great illnesses.

In detail the following should be distinguished:—

(1) The *dominating passion*, which may even bring the supremest form of health with it: in this case the co-ordination of the internal system and its functions to perform one task is best attained,—but this is almost a definition of health.

(2) The antagonism of the passions the double, treble, and multiple soul in one breast:^[6] this is very unhealthy; it is a sign of inner ruin and of disintegration, betraying and promoting an internal dualism and anarchy—unless, of course, one passion becomes master. *Return to health*.

(3) The juxtaposition of passions without their being either opposed or united with one another. Very often transitory, and then, as soon as order is established, this

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condition may be a healthy one. A most interesting class of men belong to this order, the chameleons; they are not necessarily at loggerheads with themselves, they are both happy and secure, but they cannot develop—their moods lie side by side, even though they may seem to lie far apart. They change, but they become nothing.

[6] This refers to Goethe's *Faust*. In Part I., Act I., Scene 11., we find Faust exclaiming in despair: "Two souls, alas! within my bosom throne!" See Theodore Martin's *Faust*, translated into English verse.—Tr.

779.

The quantitative estimate of aims and its influence upon the valuing standpoint, the *great* and the *small* criminal. The greatness or smallness of the aims will determine whether the doer feels respect for himself with it all, or whether he feels pusillanimous and miserable.

The degree of intellectuality manifested in the means employed may likewise influence our valuation. How differently the philosophical innovator, experimenter, and man of violence stands out against robbers, barbarians, adventurers!—There is a semblance of disinterestedness in the former.

Finally, noble manners, bearing, courage, self-confidence,—how they alter the value of that which is attained by means of them!

Concerning the optics of valuation:—

The influence of the greatness or smallness of the aims.

The influence of the intellectuality of the means. The influence of the behaviour in action. The influence of success or failure. The influence of opposing forces and their value. The influence of that which is permitted and that which is forbidden. [Pg 224]

780.

The tricks by means of which actions, measures, and passions are legitimised, which from an individual standpoint are no longer good form or even in good taste.—

Art, which allows us to enter such strange worlds, makes them tasteful to us.

Historians prove its justification and reason; travels, exoticism, psychology, penal codes, the lunatic asylum, the criminal, sociology.

Impersonality (so that as media of a collective whole we allow ourselves these passions and action—the Bar, juries, the bourgeois, the soldier, the minister, the prince, society, "critics") makes us feel that we are *sacrificing something*.

781.

Preoccupations concerning one's self and one's eternal salvation are not expressive either of a rich or of a self-confident nature, for the latter lets all questions of

eternal bliss go to the devil,—it is not interested in such matters of happiness it is all power, deeds, desires; it imposes itself upon things; it even violates things. The Christian is a romantic hypochondriac who does not stand firmly on his legs.

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Whenever hedonistic views come to the front, one can always presuppose the existence of pain and a certain ill-constitutedness.

782.

"The growing autonomy of the individual"—Parisian philosophers like M. Fouillée talk of such things: they would do well to study the *race moutonnaire* for a moment; for they belong to it. For Heaven's sake open your eyes, ye sociologists who deal with the future! The individual grew strong under quite opposite conditions: ye describe the extremest weakening and impoverishment of man; ye actually want this weakness and impoverishment, and ye apply the whole lying machinery of the old ideal in order to achieve your end. Ye are so constituted that ye actually regard your gregarious wants as an ideal! Here we are in the presence of an absolute lack of psychological honesty.

783.

The two traits which characterise the modern European are apparently antagonistic *individualism and the demand for equal rights*: this I am at last beginning to understand. The individual is an extremely vulnerable piece of vanity: this vanity, when it is conscious of its high degree of susceptibility to pain, demands that every one should be made equal; that the individual should only stand *inter pares*. But in this way a social race is depicted in which, as a matter of fact, gifts and powers are on the whole equally distributed. The pride which would have loneliness and but few appreciators is quite beyond comprehension: really "great" successes are only attained through the masses—indeed, we scarcely understand yet that a mob success is in reality only a small success; because *pulchrum est paucorum hominum*.

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No morality will countenance order of rank among men, and the jurists know nothing of a communal conscience. The principle of individualism rejects *really great* men, and demands the most delicate vision for, and the speediest discovery of, a talent among people who are almost equal; and inasmuch as every one has some modicum of talent in such late and civilised cultures (and can, therefore, expect to receive his share of honour), there is a more general buttering-up of modest merits to-day than there has ever been. This gives the age the appearance of *unlimited justice*. Its want of justice is to be found not in its unbounded hatred of tyrants and demagogues, even in the arts; but in its detestation of noble natures who scorn the praise of the many. The demand for equal rights (that is to say, the privilege of sitting in judgment on everything and everybody) is anti-aristocratic.

This age knows just as little concerning the absorption of the individual, of his mergence into a great type of men who do not want to be personalities. It was this that formerly constituted the distinction and the zeal of many lofty natures (the greatest poets among them); or of the desire to be a *polis*, as in Greece; or of

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Jesuitism, or of the Prussian Staff Corps, and bureaucracy; or of apprenticeship and a continuation of the tradition of great masters: to all of which things, non-social conditions and the absence of *petty vanity* are necessary.

784.

Individualism is a modest and still unconscious form of will to power; with it a single human unit seems to think it sufficient to free himself from the preponderating power of society (or of the State or Church). He does not set himself up in opposition as a *personality*, but merely as a unit; he represents the rights of all other individuals as against the whole. That is to say, he instinctively places himself on a level with every other unit: what he combats he does not combat as a person, but as a representative of units against a mass.

Socialism is merely an agitational measure of individualism: it recognises the fact that in order to attain to something, men must organise themselves into a general movement—into a "power." But what the Socialist requires is not society as the object of the individual, *but society as a means of making many individuals possible*: this is the instinct of Socialists, though they frequently deceive themselves on this point (apart from this, however, in order to make their kind prevail, they are compelled to deceive others to an enormous extent). Altruistic moral preaching thus enters into the service of individual egoism,—one of the most common frauds of the nineteenth century. [Pg 228]

Anarchy is also merely an agitational measure of Socialism; with it the Socialist inspires fear, with fear he begins to fascinate and to terrorise: but what he does above all is to draw all courageous and reckless people to his side, even in the most intellectual spheres.

In spite of all this, individualism is the most modest stage of the will to power.

When one has reached a certain degree of independence, one always longs for more: separation in proportion to the degree of force; the individual is no longer content to regard himself as equal to everybody, he actually *seeks for his peer*—he makes himself stand out from others. Individualism is followed by a development in groups and organs; correlative tendencies join up together and become powerfully active: now there arise between these centres of power, friction, war, a reconnoitring of the forces on either side, reciprocity, understandings, and the regulation of mutual services. Finally, there appears an order of rank.

Recapitulation—

1. The individuals emancipate themselves.
2. They make war, and ultimately agree concerning equal rights (justice is made an end in itself).
3. Once this is reached, the actual differences in degrees of power begin to make themselves felt, and to a greater extent than before (the reason being that on the whole peace is established, and innumerable small centres of power begin to create [Pg 229]

differences which formerly were scarcely noticeable). Now the individuals begin to form groups, these strive after privileges and preponderance, and war starts afresh in a milder form.

People demand freedom only when they have no power. Once power is obtained, a preponderance thereof is the next thing to be coveted; if this is not achieved (owing to the fact that one is still too weak for it), then "*justice*" i.e. "*equality of power*" become the objects of desire.

785.

The rectification of the concept "egoism."—When one has discovered what an error the "individual" is, and that every single creature represents the whole process of evolution (not alone "inherited," but in "himself"), the individual then acquires *an inordinately great importance*. The voice of instinct is quite right here. When this instinct tends to decline, i.e. when the individual begins to seek his worth in his services to others, one may be sure that exhaustion and degeneration have set in. An altruistic attitude of mind, when it is fundamental and free from all hypocrisy, is the instinct of creating a second value for one's self in the service of other egoists. As a rule, however, it is only apparent—a circuitous path to the preservation of one's own feelings of vitality and worth.

786.

The History of Moralisation and Demoralisation.

Proposition one.—There are no such things as moral actions: they are purely imaginary. Not only is it impossible to demonstrate their existence (a fact which Kant and Christianity, for instance, both acknowledged) but they are not even possible. Owing to psychological misunderstanding, a man invented an *opposite* to the instinctive impulses of life, and believed that a new species of instinct was thereby discovered: a *primum mobile* was postulated which does not exist at all. According to the valuation which gave rise to the antithesis "moral" and "immoral," one should say: *There is nothing else on earth but immoral intentions and actions.* [Pg 230]

Proposition two.—The whole differentiation, "moral" and "immoral," arises from the assumption that both moral and immoral actions are the result of a spontaneous will—in short, that such a will exists; or in other words, that moral judgments can only hold good with regard to intuitions and actions *that are free*. But this whole order of actions and intentions is purely imaginary: the only world to which the moral standard could be applied does not exist at all: *there is no such thing as a moral or an immoral action.*

The *psychological error* out of which the antithesis "moral" and "immoral" arose is: "selfless," "unselfish," "self-denying"—all unreal and fantastic.

A false dogmatism also clustered around the concept "ego"; it was regarded as atomic, and falsely opposed to a non-ego; it was also liberated from Becoming, and declared to belong to the sphere of Being. The false materialisation of the ego: this [Pg 231]

(owing to the belief in individual immortality) was made an article of faith under the pressure of *religio-moral discipline*. According to this artificial liberation of the ego and its transference to the realm of the absolute, people thought that they had arrived at an antithesis in values which seemed quite irrefutable—the single ego and the vast non-ego. It seemed obvious that the value of the individual ego could only exist in conjunction with the vast non-ego, more particularly in the sense of being subject to it and existing only for its sake. Here, of course, the gregarious instinct determined the direction of thought: nothing is more opposed to this instinct than the sovereignty of the individual. Supposing, however, that the ego be absolute, then its value must lie in *self-negation*.

Thus: (1) the false emancipation of the "individual" as an atom;

(2) The gregarious self-conceit which abhors the desire to remain an atom, and regards it as hostile.

(3) As a result: the overcoming of the individual by changing his aim.

(4) At this point there appeared to be actions that were self-effacing: around these actions a whole sphere of antitheses was fancied.

(5) It was asked, in what sort of actions does man most strongly assert himself? Around these (sexuality, covetousness, lust for power, cruelty, etc. etc.) hate, contempt, and anathemas were heaped: it was believed that there could be such things as selfless impulses. Everything selfish was condemned, everything unselfish was in demand.

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(6) And the result was: what had been done? A ban had been placed on the strongest, the most natural, yea, the only genuine impulses, henceforward, in order that an action might be praiseworthy, there must be no trace in it of any of those genuine impulses—*monstrous fraud in psychology*. Every kind of "self-satisfaction" had to be remodelled and made possible by means of misunderstanding and adjusting one's self *sub specie boni*. Conversely: that species which found its advantage in depriving mankind of its self-satisfaction, the representatives of the gregarious instincts, *e.g.* the priests and the philosophers, were sufficiently crafty and psychologically astute to show how selfishness ruled everywhere. The Christian conclusion from this was: "Everything is sin, even our virtues. Man is utterly undesirable. Selfless actions are impossible." Original sin. In short, once man had opposed his instincts to a purely imaginary world of the good, he concluded by despising himself as incapable of performing "good" actions.

N.B. In this way Christianity represents a step forward in the sharpening of psychological insight: La Rochefoucauld and Pascal. It perceived the essential equality of human actions, and the equality of their values as a whole (all immoral).

Now the first serious object was to rear men in whom self-seeking impulses were extinguished. *priests, saints*. And if people doubted that perfection was possible, they did not doubt what perfection was.

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The psychology of the saint and of the priest and of the "good" man, must naturally have seemed purely phantasmagorical. The real motive of all action had been declared bad: therefore, in order to make action still possible, deeds had to be prescribed which, though not possible, had to be declared possible and sanctified. They now honoured and idealised things with as much falsity as they had previously slandered them.

Inveighing against the instincts of life came to be regarded as holy and estimable. The priestly ideal was: absolute chastity, absolute obedience, absolute poverty! The lay ideal: alms, pity, self-sacrifice, renunciation of the beautiful, of reason, and of sensuality, and a dark frown for all the strong qualities that existed.

An advance is made: the slandered instincts attempt to re-establish their rights (e.g. Luther's Reformation, the coarsest form of moral falsehood under the cover of "Evangelical freedom"), they are rechristened with holy names.

The calumniated instincts try to demonstrate that they are necessary in order that the virtuous instincts may be possible. *Il faut vivre, afin de vivre pour autrui*: egoism as a means to an end.^[7]

But people go still further: they try to grant both the egoistic and altruistic impulses the right to exist—equal rights for both—from the utilitarian standpoint. [Pg 234]

People go further: they see greater utility in placing the egoistic rights before the altruistic—greater utility in the sense of more happiness for the majority, or of the elevation of mankind, etc. etc. Thus the rights of egoism begin to preponderate, but under the cloak of an extremely altruistic standpoint—the collective utility of humanity.

An attempt is made to reconcile the altruistic mode of action with the natural order of things. Altruism is sought in the very roots of life. Altruism and egoism are both based upon the essence of life and nature.

The disappearance of the opposition between them is dreamt of as a future possibility. Continued adaptation, it is hoped, will merge the two into one.

At last it is seen that altruistic actions are merely a species of the egoistic—and that the degree to which one loves and spends one's self is a proof of the extent of one's individual power and personality. In short, that the more evil man can be made, the better he is, and that one cannot be the one without the other. At this point the curtain rises which concealed the monstrous fraud of the psychology that has prevailed hitherto.

Results.—There are only immoral intentions and actions; the so-called moral actions must be shown to be immoral. All emotions are traced to a single will, the will to power, and are called essentially equal. The concept of life: in the apparent antithesis good and evil, degrees of power in the instincts alone are expressed. A temporary order of rank is established according to which certain instincts are either controlled or enlisted in our service. Morality is justified: economically, etc. [Pg 235]

Against proposition two.—Determinism: the attempt to rescue the moral world by transferring it to the unknown.

Determinism is only a manner of allowing ourselves to conjure our valuations away, once they have lost their place in a world interpreted mechanistically. Determinism must therefore be attacked and undermined at all costs: just as our right to distinguish between an absolute and phenomenal world should be disputed.

[7] Spencer's conclusion in the *Data of Ethics*.—Tr.

787.

It is absolutely necessary to emancipate ourselves from motives: otherwise we should not be allowed to attempt to sacrifice ourselves or to neglect ourselves! Only the innocence of Becoming gives us the highest courage and the highest freedom.

788.

A clean conscience must be restored to the evil man—has this been my involuntary endeavour all the time? for I take as the evil man him who is strong (Dostoevsky's belief concerning the convicts in prison should be referred to here). [Pg 236]

789.

Our new "freedom." What a feeling of relief there is in the thought that we emancipated spirits do not feel ourselves harnessed to any system of teleological aims. Likewise that the concepts reward and punishment have no roots in the essence of existence! Likewise that good and evil actions are not good or evil in themselves, but only from the point of view of the self-preservative tendencies of certain species of humanity! Likewise that our speculations concerning pleasure and pain are not of cosmic, far less then of metaphysical, importance! (That form of pessimism associated with the name of Hartmann, which pledges itself to put even the pain and pleasure of existence into the balance, with its arbitrary confinement in the prison and within the bounds of pre-Copernican thought, would be something not only retrogressive, but degenerate, unless it be merely a bad joke on the part of a "Berliner." [8])

[8] "Berliner"—The citizens of Berlin are renowned in Germany for their poor jokes.—Tr.

790.

If one is clear as to the "wherefore" of one's life, then the "how" of it can take care of itself.

It is already even a sign of disbelief in the wherefore and in the purpose and sense of life—in fact, it is a sign of a lack of will—when the value of pleasure and pain [Pg 237]

step into the foreground, and hedonistic and pessimistic teaching becomes prevalent; and self-abnegation, resignation, virtue, "objectivity," *may*, at the very least, be signs that the most important factor is beginning to make its absence felt.

791.

Hitherto there has been no German culture. It is no refutation of this assertion to say that there have been great anchorites in Germany (Goethe, for instance); for these had their own culture. But it was precisely around them, as though around mighty, defiant, and isolated rocks, that the remaining spirit of Germany, *as their antithesis*, lay that is to say, as a soft, swampy, slippery soil, upon which every step and every footprint of the rest of Europe made an impression and created forms. German culture was a thing devoid of character and of almost unlimited yielding power.

792.

Germany, though very rich in clever and well-informed scholars, has for some time been so excessively poor in great souls and in mighty minds, that it almost seems to have forgotten what a great soul or a mighty mind is; and to-day mediocre and even ill-constituted men place themselves in the market square without the suggestion of a conscience-prick or a sign of embarrassment, and declare themselves great men, reformers, etc. Take the case of Eugen Dühring, for instance, a really clever and well-informed scholar, but a man who betrays with almost every word he says that he has a miserably small soul, and that he is horribly tormented by narrow envious feelings; moreover, that it is no mighty overflowing, benevolent, and spendthrift spirit that drives him on, but only the spirit of ambition! But to be ambitious in such an age as this is much more unworthy of a philosopher than ever it was: to-day, when it is the mob that rules, when it is the mob that dispenses the honours.

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793.

My "future": a severe polytechnic education. Conscription; so that as a rule every man of the higher classes should be an officer, whatever else he may be besides.

IV.

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THE WILL TO POWER IN ART.

794.

Our religion, morality, and philosophy are decadent human institutions. The counter-agent. Art.

795.

The *Artist-philosopher*. A higher concept of art. Can man stand at so great a distance from his fellows as to mould them? (Preliminary exercises thereto:—

1. To become a self-former, an anchorite.
2. To do what artists have done hitherto, *i.e.* to reach a small degree of perfection in a certain medium.)

796.

Art as it appears without the artist, *i.e.* as a body, an organisation (the Prussian Officers' Corps, the Order of the Jesuits). To what extent is the artist merely a preliminary stage? The world regarded as a self-generating work of art.

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797.

The phenomenon, "artist," is the easiest to see through: from it one can look down upon the fundamental instincts of power, of nature, etc., even of religion and morality.

"Play," uselessness—as the ideal of him who is overflowing with power, as the ideal of the child. The childishness of God, παῖς παίζων.

798.

Apollonian, Dionysian. There are two conditions in which art manifests itself in man even as a force of nature, and disposes of him whether he consent or not: it may be as a constraint to visionary states, or it may be an orgiastic impulse. Both conditions are to be seen in normal life, but they are then somewhat weaker: in dreams and in moments of elation or intoxication.^[9]

But the same contrast exists between the dream state and the state of intoxication; both of these states let loose all manner of artistic powers within us, but each unfetters powers of a different kind. Dreamland gives us the power of vision, of association, of poetry: intoxication gives us the power of grand attitudes, of passion, of song, and of dance.

- [9] German: "Rausch."—There is no word in English for the German expression "Rausch." When Nietzsche uses it, he means a sort of blend of our two words: intoxication and elation.—Tr.

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799.

Sexuality and voluptuousness belong to the Dionysiac intoxication: but neither of them is lacking in the Apollonian state. There is also a difference of tempo between the states.... *The extreme peace of certain feelings of intoxication* (or, more strictly, the slackening of the feeling of time, and the reduction of the feeling of space) is wont to reflect itself in the vision of the most restful attitudes and states of the soul.

The classical style essentially represents repose, simplification, foreshortening, and concentration—the *highest feeling of power* is concentrated in the classical type. To react with difficulty: great consciousness: no feeling of strife.

800.

The feeling of intoxication is, as a matter of fact, equivalent to a sensation of *surplus power*: it is strongest in seasons of rut: new organs, new accomplishments, new colours, new forms. Embellishment is an outcome of *increased power*. Embellishment is merely an expression of a triumphant will, of an increased state of co-ordination, of a harmony of all the strong desires, of an infallible and perpendicular equilibrium. Logical and geometrical simplification is the result of an increase of power: conversely, the mere aspect of such a simplification increases the sense of power in the beholder.... The zenith of development: the grand style.

Ugliness signifies *the decadence of a type*: contradiction and faulty co-ordination among the inmost desires—this means a decline in the *organising* power, or, psychologically speaking, in the will. The condition of pleasure which is called intoxication is really an exalted feeling of power. ... Sensations of space and time are altered; inordinate distances are traversed by the eye, and only then become visible; the extension of the vision over greater masses and expanses; the refinement of the organ which apprehends the smallest and most elusive things; divination, the power of understanding at the slightest hint, at the smallest suggestion; intelligent sensitiveness; *strength* as a feeling of dominion in the muscles, as agility and love of movement, as dance, as levity and quick time; strength as the love of proving strength, as bravado, adventurousness, fearlessness, indifference in regard to life and death.... All these elated moments of life stimulate each other; the world of images and of imagination of the one suffices as a suggestion for the other: in this way states finally merge into each other, which might do better to keep apart, e.g. the feeling of religious intoxication and sexual irritability (two very profound feelings, always wonderfully co-ordinated. What is it that pleases almost all pious women, old or young? Answer: a saint with beautiful legs, still young, still innocent). Cruelty in tragedy and pity (likewise normally correlated). Spring-time, dancing, music, —all these things are but the display of one sex before the other,—as also that "infinite yearning of the heart" peculiar to Faust. [Pg 242]

Artists when they are worth anything at all are men of strong propensities (even physically), with surplus energy, powerful animals, sensual; without a certain overheating of the sexual system a man like Raphael is unthinkable.... To produce music is also in a sense to produce children; chastity is merely the economy of the artist, and in all creative artists productiveness certainly ceases with sexual potency.... Artists should not see things as they are; they should see them fuller, simpler, stronger: to this end, however, a kind of youthfulness, of vernality, a sort of perpetual elation, must be peculiar to their lives. [Pg 243]

801.

The states in which we transfigure things and make them fuller, and rhapsodise about them, until they reflect our own fulness and love of life back upon us: sexuality, intoxication, post-prandial states, spring, triumph over our enemies, scorn, bravado, cruelty, the ecstasy of religious feeling. But three elements above all are active: *sexuality, intoxication, cruelty*; all these belong to the oldest *festal joys* of mankind, they also preponderate in budding artists.

Conversely: there are things with which we meet which already show us this transfiguration and fulness, and the animal world's response thereto is a state of excitement in the spheres where these states of happiness originate. A blending of these very delicate shades of animal well-being and desires is the *æsthetic state*. The latter only manifests itself in those natures which are capable of that spendthrift and overflowing fulness of bodily vigour; the latter is always the *primum mobile*. The sober-minded man, the tired man, the exhausted and dried-up man (e.g. the scholar), can have no feeling for art, because he does not possess the primitive force of art, which is the tyranny of inner riches: he who cannot give anything away cannot feel anything either.

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"*Perfection*"—In these states (more particularly in the case of sexual love) there is an ingenuous betrayal of what the profoundest instinct regards as the highest, the most desirable, the most valuable, the ascending movement of its type; also of the condition towards which it is actually striving. Perfection: the extraordinary expansion of this instinct's feeling of power, its riches, its necessary overflowing of all banks.

802.

Art reminds us of states of physical vigour: it may be the overflow and bursting forth of blooming life in the world of pictures and desires; on the other hand, it may be an excitation of the physical functions by means of pictures and desires of exalted life—an enhancement of the feeling of life, the latter's stimulant.

To what extent can ugliness exercise this power? In so far as it may communicate something of the triumphant energy of the artist who has become master of the ugly and the repulsive; or in so far as it gently excites our lust of cruelty (in some circumstances even the lust of doing harm to ourselves, self-violence, and therewith the feeling of power over ourselves).

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803.

"Beauty" therefore is, to the artist, something which is above all order of rank, because in beauty contrasts are overcome, the highest sign of power thus manifesting itself in the conquest of opposites; and achieved without a feeling of tension: violence being no longer necessary, everything submitting and obeying so easily, and doing so with good grace; this is what delights the powerful will of the artist.

804.

The biological value of *beauty* and *ugliness*. That which we feel instinctively opposed to us æsthetically is, according to the longest experience of mankind, felt to be harmful, dangerous, and worthy of suspicion: the sudden utterance of the æsthetic instinct, *e.g.* in the case of loathing, implies an act of judgment. To this extent beauty lies within the general category of the biological values, useful, beneficent, and life-promoting: thus, a host of stimuli which for ages have been associated with, and remind us of, useful things and conditions, give us the feeling of beauty, *i.e.* the increase of the feeling of power (not only things, therefore, but the sensations which are associated with such things or their symbols). In this way beauty and ugliness are recognised as determined by our most fundamental self-preservative values. Apart from this, it is nonsense to postulate anything as beautiful or ugly. Absolute beauty exists just as little as absolute goodness and truth. In a particular case it is a matter of the self-preservative conditions of a certain type of man: thus the gregarious man will have quite a different feeling for beauty from the exceptional or super-man.

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It is the optics of things in the foreground which only consider immediate consequences, from which the value beauty (also goodness and truth) arises.

All instinctive judgments are short-sighted in regard to the concatenation of consequences: they merely advise what must be done forthwith. Reason is essentially an obstructing apparatus preventing the immediate response to instinctive judgments: it halts, it calculates, it traces the chain of consequences further.

Judgments concerning beauty and ugliness are short-sighted (reason is always opposed to them): but they are convincing in the highest degree; they appeal to our instincts in that quarter where the latter decide most quickly and say yes or no with least hesitation, even before reason can interpose.

The most common affirmations of beauty stimulate each other reciprocally; where the æsthetic impulse once begins to work, a whole host of other and foreign perfections crystallise around the "particular form of beauty." It is impossible to remain objective, it is certainly impossible to dispense with the interpreting, bestowing, transfiguring, and poetising power (the latter is a stringing together of affirmations concerning beauty itself). The sight of a beautiful woman....

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Thus (1) judgment concerning beauty is short-sighted; it sees only the immediate consequences.

(2) It smothers the object which gives rise to it with a charm that is determined by the association of various judgments concerning beauty, which, however, are quite alien to the *essence of the particular object*. To regard a thing as beautiful is necessarily to regard it falsely (that is why incidentally love marriages are from the social point of view the most unreasonable form of matrimony).

Concerning the genesis of Art. That making perfect and seeing perfect, which is peculiar to the cerebral system overlaid with sexual energy (a lover alone with his

sweetheart at eventide transfigures the smallest details: life is a chain of sublime things, "the misfortune of an unhappy love affair is more valuable than anything else"); on the other hand, everything perfect and beautiful operates like an unconscious recollection of that amorous condition and of the point of view peculiar to it—all perfection, and the whole of the beauty of things, through contiguity, revives aphrodisiac bliss. (Physiologically it is the creative instinct of the artist and the distribution of his semen in his blood.) The desire for art and beauty is an indirect longing for the ecstasy; of sexual desire, which gets communicated to the brain. The world become perfect through "love."

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806.

Sensuality in its various disguises.—(1) As idealism (Plato), common to youth, constructing a kind of concave-mirror in which the image of the beloved is an incrustation, an exaggeration, a transfiguration, an attribution of infinity to everything. (2) In the religion of love, "a fine young man," "a beautiful woman," in some way divine; a bridegroom, a bride of the soul. (3) In art, as a decorating force, *e.g.* just as the man sees the woman and makes her a present of everything that can enhance her personal charm, so the sensuality of the artist adorns an object with everything else that he honours and esteems, and by this means perfects it (or idealises it). Woman, knowing what man feels in regard to her, tries to meet his idealising endeavours half-way by decorating herself, by walking and dancing well, by expressing delicate thoughts: in addition, she may practise modesty, shyness, reserve—prompted by her instinctive feeling that the idealising power of man increases with all this, (In the extraordinary finesse of woman's instincts, modesty must not by any means be considered as conscious hypocrisy: she guesses that it is precisely artlessness and real shame which seduces man most and urges him to an exaggerated esteem of her. On this account, woman is ingenuous, owing to the subtlety of her instincts which reveal to her the utility of a state of innocence. A wilful closing of one's eyes to one's self.... Wherever dissembling has a stronger influence by being unconscious it actually becomes unconscious.)

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807.

What a host of things can be accomplished by the state of intoxication which is called by the name of love, and which is something else besides love!—And yet everybody has his own experience of this matter. The muscular strength of a girl suddenly increases as soon as a man comes into her presence: there are instruments with which this can be measured. In the case of a still closer relationship of the sexes, as, for instance, in dancing and in other amusements which society gatherings entail, this power increases to such an extent as to make real feats of strength possible: at last one no longer trusts either one's eyes, or one's watch! Here at all events we must reckon with the fact that dancing itself, like every form of rapid movement, involves a kind of intoxication of the whole nervous, muscular, and visceral system. We must therefore reckon in this case with the collective effects of a double intoxication.—And how clever it is to be a little off

your head at times! There are some realities which we cannot admit even to ourselves: especially when; we are women and have all sorts of feminine, "*pudeurs*."...Those young creatures dancing over there are obviously beyond all reality: they are dancing only with a host of tangible ideals: what is more, they even see ideals sitting around them, their mothers!... An opportunity for quoting *Faust*. They look incomparably fairer, do these pretty creatures, when they have lost their head a little; and how well they know it too, they are even more delightful *because* they know it! Lastly, it is their finery which inspires them; their finery is their third little intoxication. They believe in their dressmaker as in their God: and who would destroy this faith in them? Blessed is this faith! And self-admiration is healthy! Self-admiration can protect one even from cold! Has a beautiful woman, who knew she was well-dressed, ever caught cold? Never yet on this earth! I even suppose a case in which she has scarcely a rag on her. [Pg 250]

808.

If one should require the most astonishing proof of how far the power of transfiguring, which comes of intoxication, goes, this proof is at hand in the phenomenon of love; or what is called love in all the languages and silences of the world. Intoxication works to such a degree upon reality in this passion that in the consciousness of the lover the cause of his love is quite suppressed, and something else seems to take its place,—a vibration and a glitter of all the charm-mirrors of Circe.... In this respect to be man or an animal makes no difference: and still less does spirit, goodness, or honesty. If one is astute, one is befooled astutely; if one is thick-headed, one is befooled in a thick-headed way. But love, even the love of God, saintly love, "the love that saves the soul," are at bottom all one; they are nothing but a fever which has reasons to transfigure itself—a state of intoxication which does well to lie about itself.... And, at any rate, when a man loves, he is a good liar about himself and to himself: he seems to himself transfigured, stronger, richer, more perfect; he *is* more perfect.... *Art* here acts as an organic function: we find it present in the most angelic instinct "love"; we find it as the greatest stimulus of life—thus art is sublimely utilitarian, even in the fact that it lies.... But we should be wrong to halt at its power to lie: it does more than merely imagine; it actually transposes values. And it not only transposes the *feeling* for values: the lover actually *has* a greater value; he is stronger. In animals this condition gives rise to new weapons, colours, pigments, and forms, and above all to new movements, new rhythms, new love-calls and seductions. In man it is just the same. His whole economy is richer, mightier, and *more complete* when he is in love than when he is not. The lover becomes a spendthrift; he is rich enough for it. He now dares; he becomes an adventurer, and even a donkey in magnanimity and innocence; his belief in God and in virtue revives, because he believes in love. Moreover, such idiots of happiness acquire wings and new capacities, and even the door to art is opened to them. [Pg 251]

If we cancel the suggestion of this intestinal fever from the lyric of tones and words, what is left to poetry and music? ... *L'art pour l'art* perhaps; the professional cant of [Pg 252]

frogs shivering outside in the cold, and dying of despair in their swamp.... Everything else was created by love.

809.

All art works like a suggestion on the muscles and the senses which were originally active in the ingenuous artistic man; its voice is only heard by artists—it speaks to this kind of man, whose constitution is attuned to such subtlety in sensitiveness. The concept "layman" is a misnomer. The deaf man is not a subdivision of the class, whose ears are sound. All art works as a *tonic*; it increases strength, it kindles desire (i.e. the feeling of strength), it excites all the more subtle recollections of intoxication; there is actually a special kind of memory which underlies such states—a distant flitful world of sensations here returns to being.

Ugliness is the contradiction of art. It is that which art *excludes*, the *negation* of art: wherever decline, impoverishment of life, impotence, decomposition, dissolution, are felt, however remotely, the æsthetic man reacts with his *No*. Ugliness *depresses*: it is the sign of depression. It *robs* strength, it impoverishes, it weighs down, ... Ugliness *suggests* repulsive things. From one's states of health one can test how an indisposition may increase one's power of fancying ugly things. One's selection of things, interests, and questions becomes different. Logic provides a state which is next of kin to ugliness: heaviness, bluntness. In the presence of ugliness equilibrium is lacking in a mechanical sense: ugliness limps and stumbles—the direct opposite of the godly agility of the dancer.

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The æsthetic state represents an overflow of *means of communication* as well as a condition of extreme sensibility to stimuli and signs. It is the zenith of communion and transmission between living creatures; it is the source of languages. In it, languages, whether of signs, sounds, or glances, have their birthplace. The richer phenomenon is always the beginning: our abilities are subtilised forms of richer abilities. But even to-day we still listen with our muscles, we even read with our muscles.

Every mature art possesses a host of conventions as a basis: in so far as it is a language. Convention is a condition of great art, *not* an obstacle to it.... Every elevation of life likewise elevates the power of communication, as also the understanding of man. *The power of living in other people's souls* originally had nothing to do with morality, but with a physiological irritability of suggestion: "sympathy," or what is called "altruism," is merely a product of that psycho-motor relationship which is reckoned as spirituality (psycho-motor induction, says Charles Féré). People never communicate a thought to one another: they communicate a movement, an imitative sign which is then interpreted as a thought.

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810.

Compared with music, communication by means of words is a shameless mode of procedure; words reduce and stultify; words make impersonal; words make common that which is uncommon.

It is exceptional states that determine the artist—such states as are all intimately related and entwined with morbid symptoms, so that it would seem almost impossible to be an artist without being ill.

The physiological conditions which in the artist become moulded into a "personality," and which, to a certain degree, may attach themselves to any man:—

(1) Intoxication, the feeling of enhanced power; the inner compulsion to make things a mirror of one's own fulness and perfection.

(2) The extreme sharpness of certain senses, so that they are capable of understanding a totally different language of signs—and to create such a language (this is a condition which manifests itself in some nervous diseases); extreme susceptibility out of which great powers of communion are developed; the desire to speak on the part of everything that is capable of making-signs; a need of being rid of one's self by means of gestures and attitudes; the ability of speaking about one's self in a hundred different languages—in fact, a state of *explosion*. [Pg 255]

One must first imagine this condition as one in which there is a pressing and compulsory desire of ridding one's self of the ecstasy of a state of tension, by all kinds of muscular work and movement; also as an involuntary *co-ordination* of these movements with inner processes (images, thoughts, desires)—as a kind of automatism of the whole muscular system under the compulsion of strong stimuli acting from within; the inability to resist reaction; the apparatus of resistance is also suspended. Every inner movement (feeling, thought, emotion) is accompanied by *vascular changes*, and consequently by changes in colour, temperature, and secretion. The suggestive power of music, its "*suggestion mentale*."

(3) *The compulsion to imitate*: extreme irritability, by means of which a certain example becomes contagious—a condition is guessed and represented merely by means of a few signs.... A complete picture is visualised by one's inner consciousness, and its effect soon shows itself in the movement of the limbs,—in a certain suspension of the *will* (Schopenhauer!!!!). A sort of blindness and deafness towards the external world,—the realm of admitted stimuli is sharply defined.

This differentiates the artist from the layman (from the spectator of art): the latter reaches the height of his excitement in the mere act of apprehending: the former in giving—and in such a way that the antagonism between these two gifts is not only natural but even desirable. Each of these states has an opposite standpoint—to demand of the artist that he should have the point of view of the spectator (of the critic) is equivalent to asking him to impoverish his creative power.... In this respect the same difference holds good as that which exists between the sexes: one should not ask the artist who gives to become a woman—to "*receive*." [Pg 256]

Our æsthetics have hitherto been women's æsthetics, inasmuch as they have only formulated the experiences of what is beautiful, from the point of view of the receivers in art. In the whole of philosophy hitherto the artist has been lacking ... *i.e.* as we have already suggested, a necessary fault: for the artist who would begin to understand himself would therewith begin to mistake himself—he must not look

backwards, he must not look at all; he must give.—It is an honour for an artist to have no critical faculty; if he can criticise he is mediocre, he is modern.

812.

Here I lay down a series of psychological states as signs of flourishing and complete life, which to-day we are in the habit of regarding as morbid. But, by this time, we have broken ourselves of the habit of speaking of healthy and morbid as opposites: the question is one of degree, what I maintain on this point is that what people call healthy nowadays represents a lower level of that which under favourable circumstances actually would be healthy—that we are relatively sick....

The artist belongs to a much stronger race. That which in us would be harmful and sickly, is natural in him. But people object to this that it is precisely the impoverishment of the machine which renders this extraordinary power of comprehending every kind of suggestion possible: *e.g.* our hysterical females. [Pg 257]

An overflow of spunk and energy may quite as well lead to symptoms of partial constraint, sense hallucinations, peripheral sensitiveness, as a poor vitality does—the stimuli are differently determined, the effect is the same.... What is not the same is above all the ultimate result; the extreme torpidity of all morbid natures, after their nervous eccentricities, has nothing in common with the states of the artist, who need in no wise repent his best moments.... He is rich enough for it all: he can squander without becoming poor.

Just as we now feel justified in judging genius as a form of neurosis, we may perhaps think the same of artistic suggestive power,—and our artists are, as a matter of fact, only too closely related to hysterical females!!! This, however, is only an argument against the present day, and not against artists in general.

The inartistic states are: objectivity, reflection suspension of the will ... (Schopenhauer's scandalous misunderstanding consisted in regarding art as a mere bridge to the denial of life)... The inartistic states are: those which impoverish, which subtract, which bleach, under which life suffers—the Christian.

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813.

The modern artist who, in his physiology, is next of kin to the hysteric, may also be classified as a character belonging to this state of morbidness. The hysteric is false,—he lies from the love of lying, he is admirable in all the arts of dissimulation,—unless his morbid vanity hood-wink him. This vanity is like a perpetual fever which is in need of stupefying drugs, and which recoils from no self-deception and no farce that promises it the most fleeting satisfaction. (The incapacity for pride and the need of continual revenge for his deep-rooted self-contempt, this is almost the definition of this man's vanity.)

The absurd irritability of his system, which makes a crisis out of every one of his experiences, and sees dramatic elements in the most insignificant occurrences of life, deprives him of all calm reflection; he ceases from being a personality, at most

he is a rendezvous of personalities of which first one and then the other asserts itself with barefaced assurance. Precisely on this account he is great as an actor *i* all these poor will-less people, whom doctors study so profoundly, astound one through their virtuosity in mimicking, in transfiguration, in their assumption of almost any character required.

814.

Artists are not men of great passion, despite all their assertions to the contrary both to themselves and to others. And for the following two reasons: they lack all shyness towards themselves (they watch themselves live, they spy upon themselves, they are much too inquisitive), and they also lack shyness in the presence of passion (as artists they exploit it). Secondly, however, that vampire, their talent, generally forbids them such an expenditure of energy as passion demands.—A man, who has a talent is sacrificed to that talent; he lives under the vampirism of his talent.

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A man does not get rid of his passion by reproducing it, but rather he is rid of it if he is able to reproduce it. (Goethe teaches the reverse, but it seems as though he deliberately misunderstood himself here—from a sense of delicacy.)

815.

Concerning a reasonable mode of life.—Relative, chastity, a fundamental and shrewd caution in regard to *erotica*, even in thought, may be a reasonable mode of life even in richly equipped and perfect natures. But this principle applies more particularly to artists; it belongs to the best wisdom of their lives. Wholly trustworthy voices have already been raised in favour of this view, *e.g.* Stendhal, Th. Gautier, and Flaubert. The artist is perhaps in his way necessarily a sensual man, generally susceptible, accessible to everything, and capable of responding to the remotest stimulus or suggestion of a stimulus. Nevertheless, as a rule he is in the power of his work, of his will to mastership, really a sober and often even a chaste man. His dominating instinct will have him so: it does not allow him to spend himself haphazardly. It is one and the same form of strength which is spent in artistic conception and in the sexual act: there is only one form of strength. The artist who yields in this respect, and who spends himself, is betrayed: by so doing he reveals his lack of instinct, his lack of will in general. It may be a sign of decadence,—in any case it reduces the value of his art to an incalculable degree.

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816.

Compared with the artist, the scientific man, regarded as a phenomenon, is indeed a sign of a certain storing-up and levelling-down of life (but also of an increase of strength, severity, hardness, and will-power). To what extent can falsity and indifference towards truth and utility be a sign of youth, of childishness, in the artist? ... Their habitual manner, their unreasonableness, their ignorance of themselves, their indifference to "eternal values," their seriousness in play, their lack of dignity; clowns and gods in one; the saint and the rabble.... Imitation as an

imperious instinct.—Do not artists of ascending life and artists of degeneration belong to all phases? ... Yes!

817.

Would any link be missing in the whole chain of science and art, if woman, if woman's work, were excluded from it? Let us acknowledge the exception—it proves the rule—that woman is capable of perfection in everything which does not constitute a work: in letters, in memoirs, in the most intricate handiwork—in short, in everything which is not a craft; and just precisely because in the things mentioned woman perfects herself, because in them she obeys the only artistic impulse in her nature,—which is to captivate.... But what has woman to do with the passionate indifference of the genuine artist who sees more importance in a breath, in a sound, in the merest trifle, than in himself?—who with all his five fingers gropes for his most secret and hidden treasures?—who attributes no value to anything unless it knows how to take shape (unless it surrenders itself, unless it visualises itself in some way). Art as it is practised by artists—do you not understand what it is? is it not an outrage on all *our pudeurs*? ... Only in this century has woman dared to try her hand at literature ("*Vers la canaille plumière écrivassière*," to speak with old Mirabeau): woman now writes, she now paints, she is losing her instincts. And to what purpose, if one may put such a question? [Pg 261]

818.

A man is an artist to the extent to which he regards everything that inartistic people call "form" as the actual substance, as the "principal" thing. With such ideas a man certainly belongs to a world upside down: for henceforward substance seems to him something merely formal,—his own life included.

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819.

A sense for, and a delight in, nuances (which is characteristic of modernity), in that which is not general, runs counter to the instinct which finds its joy and its strength in grasping what is typical: like Greek taste in its best period. In this there is an overcoming of the plenitude of life; restraint dominates, the peace of the strong soul which is slow to move and which feels a certain repugnance towards excessive activity is defeated. The general rule, the law, is honoured and made prominent, conversely, the exception is laid aside, and shades are suppressed. All that which is firm, mighty, solid, life resting on a broad and powerful basis, concealing its strength this pleases: *i.e.* it corresponds with what we think of ourselves.

820.

In the main I am much more in favour of artists than any philosopher that has appeared hitherto: artists, at least, did not lose sight of the great course which life pursues; they loved the things "of this world,"—they loved their senses. To strive after "spirituality," in cases where this is not pure hypocrisy or self-deception, seems

to me to be either a misunderstanding, a disease, or a cure, I wish myself, and all those who live without the troubles of a puritanical conscience, and who are able to live in this way, an ever greater spiritualisation and multiplication of the senses. Indeed, we would fain be grateful to the senses for their subtlety, power, and plenitude, and on that account offer them the best we have in the way of spirit. What do we care about priestly and metaphysical anathemas upon the senses? We no longer require to treat them in this way: it is a sign of well-constitutedness when a man like Goethe clings with ever greater joy and heartiness to the "things of this world"—in this way he holds firmly to the grand concept of mankind, which is that man becomes the glorifying power of existence when he learns to glorify himself.

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821.

Pessimism in art?—The artist gradually learns to like for their own sake, those means which bring about the condition of æsthetic elation; extreme delicacy and glory of colour, definite delineation, quality of tone; distinctness where in normal conditions distinctness is absent. All distinct things, all nuances, in so far as they recall extreme degrees of power which give rise to intoxication, kindle this feeling of intoxication by association;—the effect of works of art is the excitation of the state which creates art, of æsthetic intoxication.

The essential feature in art is its power of perfecting existence, its production of perfection and plenitude; art is essentially the affirmation, the blessing, and the deification of existence.... What does a pessimistic art signify? Is it not a *contradictio*?—Yes.—Schopenhauer is in error when he makes certain works of art serve the purpose of pessimism. Tragedy does not teach "resignation." ... To represent terrible and questionable things is, in itself, the sign of an instinct of power and magnificence in the artist; he doesn't fear them.... There is no such thing as a pessimistic, art.... Art affirms. Job affirms. But Zola? and the Goncourts?—the things they show us are ugly, their reason, however, for showing them to us is their love of ugliness ... I don't care what you say! You simply deceive yourselves if you think otherwise.—What a relief Dostoevsky is!

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822.

If I have sufficiently initiated my readers into the doctrine that even "goodness," in the whole comedy of existence, represents a form of exhaustion, they will now credit Christianity with consistency for having conceived the good to be the ugly. In this respect Christianity was right.

It is absolutely unworthy of a philosopher to say that "the good and the beautiful are one"; if he should add "and also the true," he deserves to be thrashed. Truth is ugly.

Art is with us in order that we may not perish through truth.

823.

Moralising tendencies may be combated with art. Art is freedom from moral bigotry and philosophy *à la* Little Jack Horner: or it may be the mockery of these things. The flight to Nature, where beauty and terribleness are coupled. The concept of the great man. [Pg 265]

—Fragile, useless souls-de-luxe, which are disconcerted by a mere breath of wind, "beautiful souls."

—Ancient ideals, in their inexorable hardness and brutality, ought to be awakened, as the mightiest of monsters that they are.

—We should feel a boisterous delight in the psychological perception of how all moralised artists become worms and actors without knowing it.

—The falsity of art, its immorality, must be brought into the light of day.

—The "fundamental idealising powers" (sensuality, intoxication, excessive animality) should be brought to light.

824.

Modern counterfeit practices in the arts: regarded as necessary—that is to say, as fully in keeping with the needs most proper to the modern soul.

The gaps in the gifts, and still more in the education, antecedents, and schooling of modern artists, are now filled up in this way:—

First: A less artistic public is sought which is capable of unlimited love (and is capable of falling on its knees before a personality). The superstition of our century, the belief in "genius," assists this process.

Secondly: Artists harangue the dark instincts of the dissatisfied, the ambitious, and the self-deceivers of a democratic age: the importance of poses.

Thirdly: The procedures of one art are transferred to the realm of another; the object of art is confounded with that of science, with that of the Church, or with that of the interests of the race (nationalism), or with that of philosophy—a man rings all bells at once, and awakens the vague suspicion that he is a god. [Pg 266]

Fourthly: Artists flatter women, sufferers, and indignant folk. Narcotics and opiates are made to preponderate in art. The fancy of cultured people, and of the readers of poetry and ancient history, is tickled.

825.

We must distinguish between the "public" and the "select"; to satisfy the public a man must be a charlatan to-day, to satisfy the select he *will* be a virtuoso and nothing else. The geniuses peculiar to our century overcame this distinction, they were great for both; the great charlatanry of Victor Hugo and Richard Wagner was coupled with such genuine virtuosity that it even satisfied the most refined artistic connoisseurs. This is why greatness is lacking: these geniuses had a double outlook; first, they catered for the coarsest needs, and then for the most refined.

826.

False "accentuation": (1) In romanticism, this unremitting "*expressivo*" is not a sign of strength, but of a feeling of deficiency;

(2) Picturesque music, the so-called dramatic kind, is above all easier (as is also the brutal scandalmongering and the juxtaposition of facts and traits in realistic novels); [Pg 267]

(3) "Passion" as a matter of nerves and exhausted souls; likewise the delight in high mountains, deserts, storms, orgies, and disgusting details,—in bulkiness and massiveness (historians, for instance); as a matter of fact, there is actually a cult of exaggerated feelings (how is it that in stronger ages art desired just the opposite—a restraint of passion?);

(4) The preference for exciting materials (*Erotica* or *Socialistica* or *Pathologica*): all these things are the signs of the style of public that is being catered for to-day—that is to say, for overworked, absentminded, or enfeebled people.

Such people must be tyrannised over in order to be affected.

827.

Modern art is the art of tyrannising. A coarse and salient definiteness in delineation; the motive simplified into a formula; formulæ tyrannise. Wild arabesques within the lines; overwhelming masses, before which the senses are confused; brutality in coloration, in subject-matter, in the desires. Examples: Zola, Wagner, and, in a more spiritualised degree, Taine. Hence logic, massiveness, and brutality.

828.

In regard to the painter: *Tous ces modernes sont des poètes qui ont voulu être peintres, L'un a cherché des drames dans l'histoire, l'autre des scènes de mœurs, celui ci traduit des religions, celui là une philosophie.* One imitates Raphael, another the early Italian masters. The landscapists employ trees and clouds in order to make odes and elegies. Not one is simply a painter; they are all archæologists, psychologists, and impresarios of one or another kind of event or theory. They enjoy our erudition and our philosophy. Like us, they are full, and too full, of general ideas. They like a form, not because it is what it is, but because of what it expresses. They are the scions of a learned, tormented, and reflecting generation, a thousand miles away from the Old Masters who never read, and only concerned themselves with feasting their eyes. [Pg 268]

829.

At bottom, even Wagner's music, in so far as it stands for the whole of French romanticism, is literature: the charm of exoticism (strange times, customs, passions), exercised upon sensitive cosy-corner people. The delight of entering into extremely distant and prehistoric lands to which books lead one, and by which means the whole horizon is painted with new colours and new possibilities.... Dreams of still

more distant and unexploited worlds; disdain of the boulevards. ... For Nationalism, let us not deceive ourselves, is also only a form of exoticism.... Romantic musicians merely relate what exotic books have made of them: people would fain experience exotic sensations and passions according to Florentine and Venetian taste; finally [Pg 269] they are satisfied to look for them in an image.... The essential factor is the kind of novel desire, the desire to imitate, the desire to live as people have lived once before in the past, and the disguise and dissimulation of the soul.... Romantic art is only an emergency exit from defective "reality."

The attempt to perform new things: revolution, Napoleon. Napoleon represents the passion of new spiritual possibilities, of an extension of the soul's domain.

The greater the debility of the will, the greater the extravagances in the desire to feel, to represent, and to dream new things.—The result of the excesses which have been indulged in: an insatiable thirst for unrestrained feelings.... Foreign literatures afford the strongest spices.

830.

Winckelmann's and Goethe's Greeks, Victor Hugo's Orientals, Wagner's Edda characters, Walter Scott's Englishmen of the thirteenth century—some day the whole comedy will be exposed! All of it was disproportionately historical and false, *but*—modern.

831.

Concerning the characteristics of national genius in regard to the strange and to the borrowed—

English genius vulgarises and makes realistic everything it sees;

The French whittles down, simplifies, rationalises, embellishes; [Pg 270]

The German muddles, compromises, involves, and infects everything with morality;

The Italian has made by far the freest and most subtle use of borrowed material, and has enriched it with a hundred times more beauty than it ever drew out of it: it is the richest genius, it had the most to bestow.

832.

The Jews, with Heinrich Heine and Offenbach, approached genius in the sphere of art. The latter was the most intellectual and most high-spirited satyr, who as a musician abided by great tradition, and who, for him who has something more than ears, is a real relief after the sentimental and, at bottom, degenerate musicians of German romanticism.

833.

Offenbach; trench music imbued with Voltaire's intellect, free, wanton, with a slight sardonic grin, but clear and intellectual almost to the point of banality (*Offenbach* never titivates), and free from the *mignardise* of morbid or blond-Viennese sensuality.

834.

If by artistic genius we understand the most consummate freedom within the law, divine ease, and facility in overcoming the greatest difficulties, then *Offenbach* has even more right to the title genius than Wagner has. Wagner is heavy and clumsy: nothing is more foreign to him than the moments of wanton perfection which this clown *Offenbach* achieves as many as five times, six times, in nearly every one of his buffooneries. But by genius we ought perhaps to understand something else. [Pg 271]

835.

Concerning "music."—French, German, and Italian music. (Our most debased periods in a political sense are our most productive. The Slavs?)—The ballet, which is the outcome of excessive study of the history of strange civilisations, has become master of opera.—Stage music and musicians music.—It is an error to suppose that what Wagner composed was *a. form*: it was rather formlessness. The possibilities of dramatic construction have yet to be discovered.—Rhythm. "Expression" at all costs. Harlotry in instrumentation.—All honour to Heinrich Schütz; all honour to Mendelssohn: in them we find an element of Goethe, but nowhere else! (We also find another element of Goethe coming to blossom in Rahel; a third element in Heinrich Heine.)

836.

Descriptive music leaves reality to work its effects alone.... All these kinds of art are easier, and more easy to imitate; poorly gifted people have recourse to them. The appeal to the instincts; suggestive art. [Pg 272]

837.

Concerning our modern music.—The decay of melody, like the decay of "ideas," and of the freedom of intellectual activity, is a piece of clumsiness and obtuseness, which is developing itself into new feats of daring and even into principles;—in the end man has only the principles of his gifts, or of his lack of gifts.

"Dramatic music"—nonsense! It is simply bad music.... "Feeling" and "passion" are merely substitutes when lofty intellectuality and the joy of it (*e.g.* Voltaire's) can no longer be attained. Expressed technically, feeling and "passion" are easier; they presuppose a much poorer kind of artist. The recourse to drama betrays that an artist is much more a master in tricky means than in genuine ones. To-day we have both dramatic painting and dramatic poetry, etc.

What we lack in music is an æsthetic which would impose laws upon musicians and give them a conscience; and as a result of this we lack a real contest concerning "principles."—For as musicians we laugh at Herbart's velleities in this department just as heartily as we laugh at Schopenhauer's. As a matter of fact, tremendous difficulties present themselves here. We no longer know on what basis to found our concepts of what is exemplary, masterly, perfect. With the instincts of old loves and old admiration we grope about in a realm of values, and we almost believe, "that is good which pleases us".... I am always suspicious when I hear people everywhere speak innocently of Beethoven as a "classic"; what I would maintain, and with some seventy, is that, in other arts, a classic is the very reverse of Beethoven. But when the complete and glaring dissolution of style, Wagner's so-called dramatic style, is taught and honoured as exemplary, as masterly, as progressive, then my impatience exceeds all bounds. Dramatic style in music, as Wagner understood it, is simply renunciation of all style whatever; it is the assumption that something else, namely, drama, is a hundred times more important than music. Wagner can paint; he does not use music for the sake of music, with it he accentuates attitudes; he is a poet. Finally he made an appeal to beautiful feelings and heaving breasts, just as all other theatrical artists have done, and with it all he converted women and even those whose souls thirst for culture to him. But what do women and the uncultured care about music? All these people have no conscience for art: none of them suffer when the first and fundamental virtues of an art are scorned and trodden upon in favour of that which is merely secondary (as *ancilla dramaturgica*). What good can come of all extension in the means of expression, when that which is expressed, art itself, has lost all its law and order? The picturesque pomp and power of tones, the symbolism of sound, rhythm, the colour effects of harmony and discord, the suggestive significance of music, the whole sensuality of this art which Wagner made prevail—it is all this that Wagner derived, developed, and drew out of music. Victor Hugo did something very similar for language: but already people in France are asking themselves, in regard to the case of Victor Hugo, whether language was not corrupted by him, whether reason, intellectuality, and thorough conformity to law in language are not suppressed when the sensuality of expression is elevated to a high place? Is it not a sign of decadence that the poets in France have become plastic artists, and that the musicians of Germany have become actors and culturemongers?

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To-day there exists a sort of musical pessimism even among people who are not musicians. Who has not met and cursed the confounded youthlet who torments his piano until it shrieks with despair, and who single-handed heaves the slime of the most lugubrious and drabby harmonies before him? By so doing a man betrays himself as a pessimist.... It is open to question, though, whether he also proves himself a musician by this means. I for my part could never be made to believe it. Wagnerite *pur sang* is unmusical, he submits to the elementary forces of music very much as a woman submits to the will of the man who hypnotises her—and in order

to be able to do this he must not be made suspicious *in rebus musicis et musicantibus* by a too severe or too delicate conscience. I said "very much as"—but in this respect I spoke perhaps more than a parable. Let any one consider the means which Wagner uses by preference, when he wishes to make an effect (means which for the greater part he first had to invent), they are appallingly similar to the means by which a hypnotist exercises his power (the choice of his movements, the general colour of his orchestration; the excruciating evasion of consistency, and fairness and squareness, in rhythm; the creepiness, the soothing touch, the mystery, the hysteria of his "unending melody"). And is the condition to which the overture to *Lohengrin*, for instance, reduces the men, and still more the women, in the audience, so essentially different from the somnambulistic trance? On one occasion after the overture in question had been played, I heard an Italian lady say, with her eyes half closed, in a way in which female Wagnerites are adepts: "*Come si dorme con questa musica!*"^[10] [Pg 275]

[10] "How the music makes one sleep!"—Tr.

840.

Religion in music.—What a large amount of satisfaction all religious needs get out of Wagnerian music, though this is never acknowledged or even understood! How much prayer, virtue, unction, virginity, salvation, speaks through this music!... Oh what capital this cunning saint, who leads and seduces us back to everything that was once believed in, makes out of the fact that he may dispense with words and concepts! ... Our intellectual conscience has no need to feel ashamed—it stands apart—if any old instinct puts its trembling lips to the rim of forbidden philtres.... This is shrewd and healthy, and, in so far as it betrays a certain shame in regard to the satisfaction of the religious instinct, it is even a good sign.... Cunning Christianity: the type of the music which came from the "last Wagner." [Pg 276]

841.

I distinguish between courage before persons, courage before things, and courage on paper. The latter was the courage of David Strauss, for instance. I distinguish again between the courage before witnesses and the courage without witnesses: the courage of a Christian, or of believers in God in general, can never be the courage without witnesses—but on this score alone Christian courage stands condemned. Finally, I distinguish between the courage which is temperamental and the courage which is the fear of fear; a single instance of the latter kind is moral courage. To this list the courage of despair should be added.

This is the courage which Wagner possessed. His attitude in regard to music was at bottom a desperate one. He lacked two things which go to make up a good musician: nature and nurture, the predisposition for music and the discipline and schooling which music requires. He had courage: out of this deficiency he established a principle; he invented a kind of music for himself. The dramatic music [Pg 277]

which he invented was the music which he was able to compose,—its limitations are Wagner's limitations.

And he was misunderstood!—Was he really misunderstood?... Such is the case with five-sixths of the artists of to-day. Wagner is their Saviour: five-sixths, moreover, is the "lowest proportion." In any case where Nature has shown herself without reserve, and wherever culture is an accident, a mere attempt, a piece of dilettantism, the artist turns instinctively—what do I say?—I mean enthusiastically, to Wagner; as the poet says: "Half drew he him, and half sank he."^[11]

[11] This is an adapted quotation from Goethe's poem, "The Fisherman." The translation is E. A. Bowring's.—Tr.

842.

"Music" and the grand style. The greatness of an artist is not to be measured by the beautiful feelings which he evokes: let this belief be left to the girls. It should be measured according to the extent to which he approaches the grand style, according to the extent to which he is capable of the grand style. This style and great passion have this in common—that they scorn to please; that they forget to persuade; that they command: that they will.... To become master of the chaos which is in one; to compel one's inner chaos to assume form; to become consistent, simple, unequivocal, mathematical, law this is the great ambition here. By means of it one repels; nothing so much endears people to such powerful men as this,—a desert seems to lie around them, they impose silence upon all, and awe every one with the greatness Of their sacrilege.... All arts know this kind of aspirant to the grand style: why are they absent in music? Never yet has a musician built as that architect did who erected the Palazzo Pitti.... This is a problem. Does music perhaps belong to that culture in which the reign of powerful men of various types is already at an end? Is the concept "grand style" in fact a contradiction of the soul of music,—of "the Woman" in our music? ...

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With this I touch upon the cardinal question: how should all our music be classified? The age of classical taste knows nothing that can be compared with it: it bloomed when the world of the Renaissance reached its evening, when "freedom" had already bidden farewell to both men and their customs—is it characteristic of music to be Counter-Renaissance? Is music, perchance, the sister of the baroque style, seeing that in any case they were contemporaries? Is not music, modern music, already decadence? ...

I have put my finger before on this question: whether music is not an example of Counter-Renaissance art? whether it is not the next of kin to the baroque style? whether it has not grown in Opposition to all classic taste, so that any aspiration to classicism is forbidden by the very nature of music?

The answer to this most important of all questions of values would not be a very doubtful one, if people thoroughly understood the fact that music attains to its highest maturity and plenitude as romanticism—likewise as a reactionary movement against classicism.

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Mozart, a delicate and lovable soul, but quite eighteenth century, even in his serious lapses ... Beethoven, the first great romanticist according to the French conception of romanticism, just as Wagner is the last great romanticist ... both of them are instinctive opponents of classical taste, of severe style—not to speak of "grand" in this regard.

843.

Romanticism: an ambiguous question, like all modern questions.

The æsthetic conditions are twofold:—

The abundant and generous, as opposed to the seeking and the desiring.

844.

A romanticist is an artist whose great dissatisfaction with himself makes him productive—; who looks away from himself and his fellows, and sometimes, therefore, looks backwards.

845.

Is art the result of dissatisfaction with reality? or is it the expression of gratitude for happiness experienced? In the first case, it is romanticism; in the second, it is glorification and dithyramb (in short, apotheosis art): even Raphael belongs to this, except for the fact that he was guilty of the duplicity of having defied the appearance of the Christian view of the world. He was thankful for life precisely where it was not exactly Christian. [Pg 280]

With a moral interpretation the world is insufferable; Christianity was the attempt to overcome the world with morality: *i.e.* to deny it. *In praxi* such a mad experiment—an imbecile elevation of man above the world—could only end in the begloom, the dwarfing, and the impoverishment of mankind: the only kind of man who gained anything by it, who was promoted by it, was the most mediocre, the most harmless and gregarious type.

Homer as an apotheosis artist; Rubens also. Music has not yet had such an artist.

The idealisation of the great criminal (the feeling for his greatness) is Greek; the depreciation, the slander, the contempt of the sinner, is Judæo-Christian.

846.

Romanticism and its opposite. In regard to all æsthetic values I now avail myself of this fundamental distinction: in every individual case I ask myself has hunger or has superabundance been creative here? At first another distinction might perhaps seem preferable, it is far more obvious,—*e.g.* the distinction which decides whether a desire for stability, for eternity, for Being, or whether a desire for destruction, for change, for Becoming, has been the cause of creation. But both kinds of desire, when examined more closely, prove to be ambiguous, and really susceptible of [Pg 281]

interpretation only according to that scheme already mentioned and which I think is rightly preferred.

The desire for destruction, for change, for Becoming, may be the expression of an overflowing power pregnant with promises for the future (my term for this, as is well known, is Dionysian); it may, however, also be the hate of the ill-constituted, of the needy and of the physiologically botched, that destroys, and must destroy, because such creatures are indignant at, and annoyed by everything lasting and stable.

The act of immortalising can, on the other hand, be the outcome of gratitude and love: an art which has this origin is always an apotheosis art; dithyrambic, as perhaps with Rubens, happy, as perhaps with Hafiz; bright and gracious, and shedding a ray of glory over all things, as in Goethe. But it may also, however, be the outcome of the tyrannical will of the great sufferer who would make the most personal, individual, and narrow trait about him, the actual idiosyncrasy of his pain—in fact, into a binding law and imposition, and who thus wreaks his revenge upon all things by stamping, branding, and violating them with the image of his torment. The latter case is romantic pessimism in its highest form, whether this be Schopenhauerian voluntarism or Wagnerian music.

847.

It is a question whether the antithesis, classic and romantic, does not conceal that other antithesis, the active and the reactive.

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848.

In order to be a classic, one must be possessed of all the strong and apparently contradictory gifts and passions: but in such a way that they run in harness together, and culminate simultaneously in elevating a certain species of literature or art or politics to its height and zenith (they must not do this after that elevation has taken place ...). They must reflect the complete state (either of a people or of a culture), and express its most profound and most secret nature, at a time when it is still stable and not yet discoloured by the imitation of foreign things (or when it is still dependent ...); not a reactive but a deliberate and progressive spirit, saying Yea in all circumstances, even in its hate.

"And does not the highest personal value belong thereto?" It is worth considering whether moral prejudices do not perhaps exercise their influence here, and whether great moral loftiness is not perhaps a contradiction of the classical? ... Whether the moral monsters must not necessarily be romantic in word and deed? Any such preponderance of one virtue over others (as in the case of the moral monster) is precisely what with most hostility counteracts the classical power in equilibrium, supposing a people manifested this moral loftiness and were classical notwithstanding, we should have to conclude boldly that they were also on the same high level in immorality! this was perhaps the case with Shakespeare (provided that he was really Lord Bacon).

Concerning the future. Against the romanticism of great passion.—We must understand how a certain modicum of coldness, lucidity, and hardness is inseparable from all classical taste: above all consistency, happy intellectuality, "the three unities," concentration, hatred of all feeling, of all sentimentality, of all *esprit*, hatred of all multiformity, of all uncertainty, evasiveness, and of all nebulosity, as also of all brevity, finicking, prettiness and good nature. Artistic formulæ must not be played with: life must be remodelled so that it should be forced to formulate itself accordingly.

It is really an exhilarating spectacle which we have only learned to laugh at quite recently, because we have only seen through it quite recently: this spectacle of Herder's, Winckelmann's, Goethe's, and Hegel's contemporaries claiming that they had rediscovered the classical ideal ... and at the same time, Shakespeare! And this same crew of men had scurvily repudiated all relationship with the classical school of France! As if the essential principle could not have been learnt as well here as elsewhere! ... But what people wanted was "nature," and "naturalness": Oh, the stupidity of it! It was thought that classicism was a kind of naturalness!

Without either prejudice or indulgence we should try and investigate upon what soil a classical taste can be evolved. The hardening, the simplification, the strengthening, and the bedevilling of man are inseparable from classical taste. Logical and psychological simplification. A contempt of detail, of complexity, of obscurity.

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The romanticists of Germany do not protest against classicism, but against reason, against illumination, against taste, against the eighteenth century.

The essence of romantico-Wagnerian music is the opposite of the classical spirit.

The will to unity (because unity tyrannises. *e.g.* the listener and the spectator), but the artist's inability to tyrannise over himself where it is most needed—that is to say, in regard to the work itself (in regard to knowing what to leave out, what to shorten, what to clarify, what to simplify). The overwhelming by means of masses (Wagner, Victor Hugo, Zola, Taine).

The Nihilism of artists.—Nature is cruel in her cheerfulness; cynical in her sunrises. We are hostile to emotions. We flee thither where Nature moves our senses and our imagination, where we have nothing to love, where we are not reminded of the moral semblances and delicacies of this northern nature; and the same applies to the arts. We prefer that which no longer reminds us of good and evil. Our moral sensibility and tenderness seem to be relieved in the heart of terrible and happy Nature, in the fatalism of the senses and forces. Life without goodness.

Great well-being arises from contemplating Nature's indifference to good and evil.

No justice in history, no goodness in Nature. That is why the pessimist when he is an artist prefers those historical subjects where the absence of justice reveals itself

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with magnificent simplicity, where perfection actually comes to expression—and likewise he prefers that in Nature, where her callous evil character is not hypocritically concealed, where that character is seen in perfection.... The Nihilistic artist betrays himself in willing and preferring cynical history and cynical Nature.

851.

What is tragic?—Again and again I have pointed to the great misunderstanding of Aristotle in maintaining that the tragic emotions were the two depressing emotions—fear and pity. Had he been right, tragedy would be an art unfriendly to life: it would have been necessary to caution people against it as against something generally harmful and suspicious. Art, otherwise the great stimulus of life, the great intoxicant of life, the great will to life, here became a tool of decadence, the hand-maiden of pessimism and ill-health (for to suppose, as Aristotle supposed, that by exciting these emotions we thereby purged people of them, is simply an error). Something which habitually excites fear or pity, disorganises, weakens, and discourages: and supposing Schopenhauer were right in thinking that tragedy taught resignation (*i.e.* a meek renunciation of happiness, hope, and of the will to live), this would presuppose an art in which art itself was denied. Tragedy would then constitute a process of dissolution; the instinct of life would destroy itself in the instinct of art. Christianity, Nihilism, tragic art, physiological decadence; these things would then be linked, they would then preponderate together and assist each other onwards—downwards.... Tragedy would thus be a symptom of decline.

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This theory may be refuted in the most cold-blooded way, namely, by measuring the effect of a tragic emotion by means of a dynamometer. The result would be a fact which only the bottomless falsity of a doctrinaire could misunderstand: that tragedy is a tonic. If Schopenhauer refuses to see the truth here, if he regards general depression as a tragic condition, if he would have informed the Greeks (who to his disgust were not "resigned") that they did not firmly possess the highest principles of life: it is only owing to his *parti pris*, to the need of consistency in his system, to the dishonesty of the doctrinaire—that dreadful dishonesty which step for step corrupted the whole psychology of Schopenhauer (he who had arbitrarily and almost violently misunderstood genius, art itself, morality, pagan religion, beauty, knowledge, and almost everything).

852.

The tragic artist.—Whether, and in regard to what, the judgment "beautiful" is established is a question of an individual's or of a people's strength. The feeling of plenitude, of overflowing strength (which gaily and courageously meets many an obstacle before which the weakling shudders)—the feeling of power utters the judgment "beautiful" concerning things and conditions which the instinct of impotence can only value as hateful and ugly. The *flair* which enables us to decide whether the objects we encounter are dangerous, problematic, or alluring, likewise determines our æsthetic Yea. ("This is beautiful," is an affirmation).

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From this we see that, generally speaking, a preference for questionable and terrible things is a symptom of strength; whereas the taste for pretty and charming trifles is characteristic of the weak and the delicate. The love of tragedy is typical of strong ages and characters: its *non plus ultra* is perhaps the *Divina Commedia*. It is the heroic spirits which in tragic cruelty say Yea unto themselves: they are hard enough to feel pain as a pleasure.

On the other hand, supposing weaklings desire to get pleasure from an art which was not designed for them, what interpretation must we suppose they would like to give tragedy in order to make it suit their taste? They would interpret their own feeling of value into it: e.g. the "triumph of the moral order of things," or the teaching of the "uselessness of existence," or the incitement to "resignation" (or also half-medicinal and half-moral outpourings, *à la* Aristotle). Finally, the art of terrible natures, in so far as it may excite the nerves, may be regarded by the weak and exhausted as a stimulus: this is now taking place, for instance, in the case of the admiration meted out to Wagner's art. A test of man's well-being and consciousness of power is the extent to which he can acknowledge the terrible and questionable character of things, and whether he is in any need of a faith at the end.

This kind of artistic pessimism is precisely the reverse of that religio-moral pessimism which suffers from the corruption of man and the enigmatic character of existence: the latter insists upon deliverance, or at least upon the hope of deliverance. Those who suffer, doubt, and distrust themselves,—the sick, in other words,—have in all ages required the transporting influence of visions in order to be able to exist at all (the notion "blessedness" arose in this way). A similar case would be that of the artists of decadence, who at bottom maintain a Nihilistic attitude to life, and take refuge in the beauty of form,—in those select cases in which Nature is perfect, in which she is indifferently great and indifferently beautiful. (The "love of the beautiful" may thus be something very different from the ability to see or create the beautiful: it may be the expression of impotence in this respect.) The most convincing artists are those who make harmony ring out of every discord, and who benefit all things by the gift of their power and inner harmony: in every work of art they merely reveal the symbol of their inmost experiences—their creation is gratitude for life. [Pg 288]

The depth of the tragic artist consists in the fact that his æsthetic instinct surveys the more remote results, that he does not halt shortsightedly at the thing that is nearest, that he says Yea to the whole cosmic economy, which justifies the terrible, the evil, and the questionable; which more than justifies it.

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853.

Art in the "Birth of Tragedy."

I.

The conception of the work which lies right in the background of this book, is extraordinarily gloomy and unpleasant: among all the types of pessimism which

have ever been known hitherto, none seems to have attained to this degree of malice. The contrast of a true and of an apparent world is entirely absent here: there is but one world, and it is false, cruel, contradictory, seductive, and without sense. A world, thus constituted is the true world. We are in need of lies in order to rise superior to this reality, to this truth—that is to say, in order to live.... That lies should be necessary to life is part and parcel of the terrible and questionable character of existence.

Metaphysics, morality, religion, science, in this book, all these things are regarded merely as different forms of falsehood: by means of them we are led to believe in life. "Life, must inspire confidence"; the task which this imposes upon us is enormous. In order to solve, this problem man must already be a liar in his heart, but he must above all else be an artist. And he is that. Metaphysics, religion, morality, science, all these things are but the offshoot of his will to art, to falsehood, to a flight from "truth," to a denial of "truth." This ability, this artistic capacity *par excellence* of man—thanks to which he overcomes reality with lies,—is a quality which he has in common with all other forms of existence. He himself is indeed a piece of reality, of truth, of nature: how could he help being also a piece of genius in prevarication!

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The fact that the character of existence is misunderstood, is the profoundest and the highest secret motive behind everything relating to virtue, science, piety, and art. To be blind to many things, to see many things falsely, to fancy many things: Oh, how clever man has been in those circumstances in which he believed he was anything but clever! Love, enthusiasm, "God"—are but subtle forms of ultimate Self-deception; they are but seductions to life and to the belief in life! In those moments when man was deceived, when he had befooled himself and when he believed in life: Oh, how his spirit swelled within him! Oh, what ecstasies he had! What power he felt! And what artistic triumphs in the feeling of power! ... Man had once more become master of "matter,"—master of truth! ... And whenever man rejoices it is always in the same way: he rejoices as an artist, his power is his joy, he enjoys falsehood as his power....

II.

Art and nothing else! Art is the great means of making life possible, the great seducer to life, the great stimulus of life.

Art is the only superior counter-agent to all will to the denial of life; it is *par excellence* the anti-Christian, the anti-Buddhistic, the anti-Nihilistic force.

Art is the alleviation of the seeker after knowledge,—of him who recognises the terrible and questionable character Of existence, and who will recognise it,—of the tragic seeker after knowledge.

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Art is the alleviation of the man of action,—of him who not only sees the terrible and questionable character of existence, but also lives it, will live it,—of the tragic and warlike man, the hero. Art is the alleviation of the sufferer,—as the way to states in which pain is willed, is transfigured, is deified, where suffering is a form of great ecstasy.

III.

It is clear that in this book pessimism, or, better still, Nihilism, stands for "truth." But truth is not postulated as the highest measure of value, and still less as the highest power. The will to appearance, to illusion, to deception, to becoming, and to change (to objective deception), is here regarded as more profound, as more primeval, as more metaphysical than the will to truth, to reality, to appearance: the latter is merely a form of the will to illusion. Happiness is likewise conceived as more primeval than pain: and pain is considered as conditioned, as a consequence Of the will to happiness (of the will to Becoming, to growth, to forming, i.e. to creating; in creating, however, destruction is included). The highest state of Yea-saying to existence is conceived as one from which the greatest pain may not be excluded: the tragico-Dionysian state.

IV.

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In this way this book is even anti-pessimistic, namely, in the sense that it teaches something which is stronger than pessimism and which is more "divine" than truth: Art. Nobody, it would seem, would be more ready seriously to utter a radical denial of life, an actual denial of action even more than a denial of life, than the author of this book. Except that he knows—for he has experienced it, and perhaps experienced little else!—that art is of more value than truth.

Even in the preface, in which Richard Wagner is, as it were, invited to join with him in conversation, the author expresses this article of faith, this gospel for artists; "Art is the only task of life, art is the metaphysical activity of life...."

FOURTH BOOK

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DISCIPLINE AND BREEDING.

I.

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THE ORDER OF RANK.

1. THE DOCTRINE OF THE ORDER OF RANK.

854.

In this age of universal suffrage, in which everybody is allowed to sit in judgment upon everything and everybody, I feel compelled to re-establish the order of rank.

855.

Quanta of power alone determine rank and distinguish rank: nothing else does.

856.

The will to power.—How must those men be constituted who would undertake this transvaluation? The order of rank as the order of power: war and danger are the prerequisites which allow of a rank maintaining its conditions. The prodigious example: man in Nature—the weakest and shrewdest creature making himself master, and putting a yoke upon all less intelligent forces.

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857.

I distinguish between the type which represents ascending life and that which represents decay, decomposition and weakness. Ought one to suppose that the question of rank between these two types can be at all doubtful?

858.

The modicum of power which you represent decides your rank; all the rest is cowardice.

859.

The advantages of standing detached from one's age.—Detached from the two movements, that of individualism and that of collectivist morality; for even the first does not recognise the order of rank, and would give one individual the same freedom as another. My thoughts are not concerned with the degree of freedom which should be granted to the one or to the other or to all, but with the degree of power which the one or the other should exercise over his neighbour or over all; and more especially with the question to what extent a sacrifice of freedom, or even enslavement, may afford the basis for the cultivation, of a *superior* type. In plain words: *how could one sacrifice the development of mankind* in order to assist a higher species than man to come into being.

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860.

Concerning rank.—The terrible consequences of "equality"—in the end everybody thinks he has the right to every problem. All order of rank has vanished.

861.

It is necessary for *higher* men to declare war upon the masses! In all directions mediocre people are joining hands in order to make themselves masters. Everything that pampers, that softens, and that brings the "people" or "woman" to the front, operates in favour of universal suffrage,—that is to say, the dominion of *inferior*

men. But we must make reprisals, and draw the whole state of affairs (which commenced in Europe with Christianity) to the light of day and to judgment.

862.

A teaching is needed which is strong enough to work in a *disciplinary* manner; it should operate in such a way as to strengthen the strong and to paralyse and smash up the world-weary.

The annihilation of declining races. The decay of Europe. The annihilation of slave-tainted valuations. The dominion of the world as a means to the rearing of a higher type. The annihilation of the humbug which is called morality (Christianity as a hysterical kind of honesty in this regard: Augustine, Bunyan.) The annihilation of universal suffrage—that is to say, that system by means of which the lowest natures prescribe themselves as a law for higher natures. The annihilation of mediocrity and its prevalence. (The one-sided, the individuals—peoples; constitutional plenitude should be aimed at by means of the coupling of opposites; to this end race-combinations should be tried.) The new kind of courage—no *a priori* truths (those who were accustomed to believe in something sought such truths!), but *free* submission to a ruling thought, which has its time; for instance, time conceived as the quality of space, etc.

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2. THE STRONG AND THE WEAK.

863.

The notion, "strong and weak man" resolves itself into this, that in the first place much strength is inherited—the man is a total sum; in the other, *not yet enough* (inadequate inheritance, subdivision of the inherited qualities). Weakness may be a *starting* phenomenon: *not yet enough*; or a final phenomenon: "no more."

The determining point is there where great strength is present, or where a great amount of strength can be discharged. The mass, as the sum-total of the *weak*, reacts *slowly*; it defends itself against much for which it is too weak,—against that for which it has no use; it *never* creates, it *never* takes a step forward. This is opposed to the theory which denies the strong individual and would maintain that the "masses do everything." The difference is similar to that which obtains between separated generations: four or even five generations may lie between the masses and him who is the moving spirit—it is a *chronological* difference.

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The *values of the weak* are in the van, because the strong have adopted them in order to *lead* with them.

864.

Why the weak triumph.—On the whole, the sick and the weak have more *sympathy* and are more "humane"; the sick and the weak have more intellect, and are more changeable more variegated, more entertaining—more malicious; the sick alone invented *malice*. (A morbid precocity is often to be observed among rickety, scrofulitic, and tuberculous people.) *Esprit*: the property of older races; Jews, Frenchmen, Chinese. (The anti-Semites do not forgive the Jews for having both intellect—and money. Anti-Semites—another name for "bungled and botched.")

The sick and the weak have always had *fascination* on their side; they are more *interesting* than the healthy: the fool and the saint—the two most interesting kinds of men.... Closely related thereto is the "genius." The "great adventurers and criminals" and all great men, the most healthy in particular, have always been *sick* at certain periods of their lives—great disturbances of the emotions, the passion for power, love, revenge, are all accompanied by very profound perturbations. And, as for decadence, every man who does not die prematurely manifests it in almost every respect—he therefore knows from experience the instincts which belong to it: for *half his life* nearly every man is decadent. [Pg 300]

And finally, woman! *One-half of mankind is weak*, chronically sick, changeable, shifty woman requires strength in order to cleave to it; she also requires a religion of the weak which glorifies weakness, love, and modesty as divine: or, better still, she makes the strong weak—she *rules* when she succeeds in overcoming the strong. Woman has always conspired with decadent types,—the priests, for instance, against the mighty, against the "strong," against *men*. Women avail themselves of children for the cult of piety, pity, and love:—the *mother* stands as the symbol of *convincing* altruism.

Finally, the increase of civilisation with its necessary correlatives, the increase of morbid elements, of the *neurotic* and *psychiatric* and of the *criminal*. A sort of *intermediary species* arises, the artist. He is distinct from those who are criminals as the result of weak wills and of the fear of society, although they may not yet be ripe for the asylum; but he has antennas which grope inquisitively into both spheres, this specific plant of culture, the modern artist, painter, musician, and, above all, novelist, who designates his particular kind of attitude with the very indefinite word "naturalism."... Lunatics, criminals, and realists^[1] are on the increase: this is the sign of a growing culture plunging forward at headlong speed—that is to say, its excrement, its refuse, the rubbish that is shot from it every day, is beginning to acquire more importance, the retrogressive movement *keeps pace* with the advance. [Pg 301]

Finally, *the social mishmash*, which is the result of revolution, of the establishment of equal rights, and of the superstition, the "equality of men." Thus the possessors of the instincts of decline (of resentment, of discontent, of the lust of destruction, of anarchy and Nihilism), as also the instincts of slavery, of cowardice, of craftiness, and of rascality, which are inherent among those classes of society which have long been suppressed, are beginning to get infused into the blood of all ranks. Two or three generations later, the race can no longer be recognised—everything has become *mob*. And thus there results a collective instinct against *selection*, against every kind of *privilege*, and this instinct operates with such power, certainty,

hardness, and cruelty that, as a matter of fact, in the end, even the privileged classes have to submit: all those who still wish to hold on to power flatter the mob, work with the mob, and must have the mob on their side—the "geniuses" *above all*. The latter become the *heralds* of those feelings with which the mob can be inspired,—the expression of pity, of honour, even for all that suffers, all that is low and despised, and has lived under persecution, becomes predominant (types: Victor Hugo, Richard Wagner).—The rise of the mob signifies once more the rise of old values.

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In the case of such an extreme movement, both in tempo and in means, as characterises our civilisation, man's ballast is shifted. Those men whose worth is greatest, and whose mission, as it were, is to compensate for the very great danger of such a morbid movement,—such men become dawdlers *par excellence*; they are slow to accept anything, and are tenacious; they are creatures that are relatively lasting in the midst of this vast mingling and changing of elements. In such circumstances power is necessarily relegated to the *mediocre*: *mediocrity*, as the trustee and bearer of the future, consolidates itself against the rule of the mob and of eccentricities (both of which are, in most cases, united). In this way a new antagonist is evolved for exceptional men—or in certain cases a new temptation. Provided that they do not adapt themselves to the mob, and stand up for what satisfies the instincts of the disinherited, they will find it necessary to be "mediocre" and sound. They know: *mediocritas* is also *aurea*,—it alone has command of money and *gold* (of all that glitters ...).... And, once more, old virtue and the whole superannuated world of ideals in general secures a gifted host of special-pleaders.... Result: mediocrity acquires intellect, wit, and genius, it becomes entertaining, and even seductive.

Result.—A high culture can only stand upon a broad basis, upon a strongly and soundly consolidated mediocrity. In its service and assisted by it, *science* and even art do their work. Science could not wish for a better state of affairs: in its essence it belongs to a middle-class type of man,—among exceptions it is out of place,—there is not anything aristocratic and still less anything anarchic in its instincts.—The power of the middle classes is then upheld by means of commerce, but, above all, by means of money-dealing: the instinct of great financiers is opposed to everything extreme—on this account the Jews are, for the present, the most *conservative* power in the threatening and insecure conditions of modern Europe. They can have no use either for revolutions, for socialism, or for militarism: if they would have power, and if they should need it, even over the revolutionary party, this is only the result of what I have already said, and it in no way contradicts it. Against other extreme movements they may occasionally require to excite terror by showing how much power is in their hands. But their instinct itself is inveterately conservative and "mediocre, ... Wherever power exists, they know how to become mighty; but the application of their power always takes the same direction. The polite term for *mediocre*, as is well known, is the word "*Liberal*."

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Reflection.—It is all nonsense to suppose that this general *conquest of values* is anti-biological. In order to explain it, we ought to try and show that it is the result of a

certain interest of life to maintain the type "man," even by means of this method [Pg 304]
which leads to the prevalence of the weak and the physiologically botched—if things were otherwise, might man not cease to exist? Problem ...

The *enhancement* of the type may prove fatal to the *maintenance of the species*. Why?—The experience of history shows that strong races *decimate* each other *mutually*, by means of war, lust for power, and venturousness; the strong emotions; wastefulness (strength is no longer capitalised, disturbed mental systems arise from excessive tension); their existence is a costly affair in short, they persistently give rise to friction *between themselves*; periods of *profound slackness* and torpidity intervene: all great ages have to be *paid for*.... The strong are, after all, weaker, less wilful, and more absurd than the average weak ones.

They are *squandering* races. "*Permanence*," in itself, can have no value: that which ought to be preferred thereto would be a shorter life for the species, but a life *richer* in creations. It would remain to be proved that, even as things are, a richer sum of creations is attained than in the case of the shorter existence; *i.e.* that man, as a storehouse of power, attains to a much higher degree of dominion over things under the conditions which have existed hitherto.... We are here face to face with a problem of *economics*.

- [1] The German word is "Naturalist," and really means "realist" in a bad sense.
—Tr.

865.

The state of mind which calls itself "idealism," and which will neither allow mediocrity to be mediocre nor woman to be woman! Do not make everything [Pg 305]
uniform! We should have a clear idea of how *dearly we have to pay for the establishment of a virtue*; and that virtue is nothing generally desirable, but a *noble piece of madness*, a beautiful exception, which gives us the privilege of feeling elated....

866.

It is *necessary* to show *that a counter-movement is inevitably associated* with any increasingly economical consumption of men and mankind, and with an ever more closely involved "machinery" of interests and services. I call this counter-movement the *separation of the luxurious surplus of mankind*: by means of it a stronger kind, a higher type, must come to light, which has other conditions for its origin and for its maintenance than the average man. My concept, my metaphor for this type is, as you know, the word "Superman." Along the first road, which can now be completely surveyed, arose adaptation, stultification, higher Chinese culture, modesty in the Instincts, and satisfaction at the sight of the belittlement of man—a kind of *stationary level of mankind*. If ever we get that inevitable and imminent, general control of the economy of the earth, then mankind *can* be used as machinery and find its best purpose in the service of this economy—as an enormous piece of clock-work consisting of ever smaller and ever more subtly adapted wheels; then all

the dominating and commanding elements will become ever more superfluous; and the whole gains enormous energy, while the individual factors which compose it represent but small modicums of strength and of *value*. To oppose this dwarfing and adaptation of man to a specialised kind of utility, a reverse movement is needed -the procreation of the *synthetic* man who *embodies* everything and *justifies* it; that man for whom the turning of mankind into a machine is a first condition of existence, for whom the rest of mankind is but soil on which he can devise his *higher mode* of existence. [Pg 306]

He is in need of the *opposition* of the masses, of those who are "levelled down"; he requires that feeling of distance from them; he stands upon them, he lives on them. This higher form of *aristocracy* is the form of the future. From the moral point of view, the collective machinery above described, that solidarity of all wheels, represents the most extreme example in the *exploitation of mankind*: but it presupposes the existence of those for whom such an exploitation would have some *meaning*.^[2] Otherwise it would signify, as a matter of fact, merely the general depreciation of the type man,—a *retrograde phenomenon* on a grand scale.

Readers are beginning to see what I am combating—namely, *economic* optimism: as if the genera] welfare of everybody must necessarily increase with the growing self-sacrifice of everybody. The very reverse seems to me to be the case, *the self-sacrifice of everybody amounts to a collective loss*; man becomes *inferior*—so that nobody knows what end this monstrous purpose has served. A wherefore? a *new* wherefore?—this is what mankind requires. [Pg 307]

- [2] This sentence for ever distinguishes Nietzsche's aristocracy from our present plutocratic and industrial one, for which, at the present moment at any rate, it would be difficult to discover some meaning.—Tr.

867.

The recognition of the *increase of collective power*: we should calculate to what extent the ruin of individuals, of castes, of ages, and of peoples, is included in this general increase.

The transposition of the *ballast* of a culture. The *cost* of every vast growth: who bears it? *Why must it be enormous at the present time?*

868.

General aspect of the future European: the latter regarded as the most intelligent servile animal, very industrious, at bottom very modest, inquisitive to excess, multifarious, pampered, weak of will,—a chaos of cosmopolitan passions and intelligences. How would it be possible for a stronger race to be bred from him?—Such a race as would have a classical taste? The classical taste: this is the will to simplicity, to accentuation, and to happiness made visible, the will to the terrible, and the courage for psychological *nakedness* (simplification is the outcome of the will to accentuate; allowing happiness as well as nakedness to become visible is a consequence of the will to the terrible ...). In order to fight one's way out of that [Pg 308]

chaos, and up to this form, a certain *disciplinary constraint* is necessary: a man should have to choose between either going to the dogs or *prevailing*. A ruling race can only arise amid terrible and violent conditions. Problem: where are the *barbarians* of the twentieth century? Obviously they will only show themselves and consolidate themselves after enormous socialistic crises. They will consist of those elements which are capable of the *greatest hardness towards themselves*, and which can guarantee the *most enduring will-power*.

869.

The mightiest and most dangerous passions of man, by means of which he most easily goes to rack and ruin, have been so fundamentally banned that mighty men themselves have either become impossible or else must regard themselves as *evil*, "harmful and prohibited." The losses are heavy, but up to the present they have been necessary. Now, however, that a whole host of counter-forces has been reared, by means of the temporary suppression of these passions (the passion for dominion, the love of change and deception), their liberation has once more become possible: they will no longer possess their old savagery. We can now allow ourselves this tame sort of barbarism: look at our artists and our statesmen!

[Pg 309]

870.

The root of all evil: that the slave morality of modesty, chastity, selflessness, and absolute obedience should have triumphed. Dominating natures were thus condemned (1) to hypocrisy, (2) to qualms of conscience,—creative natures regarded themselves as rebels against God, uncertain and hemmed in by eternal values.

The barbarians showed that the ability of *keeping within the bounds of moderation* was not in the scope of their powers: they feared and slandered the passions and instincts of nature—likewise the aspect of the ruling Cæsars and castes. On the other hand, there arose the suspicion that all *restraint* is a form of weakness or of incipient old age and fatigue (thus La Rochefoucauld suspects that "virtue" is only a euphemism in the mouths of those to whom vice no longer affords any pleasure). The capacity for restraint was represented as a matter of hardness, self-control, asceticism, as a fight with the devil, etc. etc. The natural *delight* of æsthetic natures, in measure; *the pleasure derived from the beauty of measure*, was *overlooked* and *denied*, because that which was desired was an anti-eudæmonistic morality. The belief in the pleasure which comes of restraint has been lacking hitherto—this pleasure of a rider on a fiery steed! The moderation of weak natures was confounded with the restraint of the strong!

In short, the best things have been blasphemed because weak or immoderate swine have thrown a bad light upon them—the best men have *remained concealed*—and have often *misunderstood* themselves.

[Pg 310]

871.

Vicious and unbridled people: their depressing influence upon the *value of the passions*. It was the appalling barbarity of morality which was principally responsible in the Middle Ages for the compulsory recourse to a veritable "league of virtue"—and this was coupled with an equally appalling exaggeration of all that which constitutes the value of man. Militant "civilisation" (taming) is in need of all kinds of irons and tortures in order to maintain itself against terrible and beast-of-prey natures.

In this case, contusion, although it may have the most nefarious influences, is quite natural: that which *men of power and will are able to demand of themselves* gives them the standard for what they may also allow themselves. Such natures are the very opposite of the *vicious* and the *unbridled*; although under certain circumstances they may perpetrate deeds for which an inferior man would be convicted of vice and intemperance.

In this respect the concept, "*all men are equal before God*" does an extraordinary amount of harm; actions and attitudes of mind were forbidden which belonged to the prerogative of the strong alone, just as if they were in themselves unworthy of man. All the tendencies of strong men were brought into disrepute by the fact that the defensive weapons of the most weak (even of those who were weakest towards themselves) were established as a standard of valuation. [Pg 311]

The confusion went so far that precisely the great *virtuosos* of life (whose self-control presents the sharpest contrast to the vicious and the unbridled) were branded with the most opprobrious names. Even to this day people feel themselves compelled to disparage a Cæsar Borgia: it is simply ludicrous. The Church has anathematised German Kaisers owing to their vices: as if a monk or a priest had the right to say a word as to what a Frederick II. should allow himself. Don Juan is sent to hell: this is very *naïf*. Has anybody ever noticed that all interesting men are lacking in heaven? ... This is only a hint to the girls, as to where they may best find salvation. If one think at all logically, and also have a profound insight into that which makes a great man, there, can be no doubt at all that the Church has dispatched all "great men" to Hades—its fight is *against* all "greatness in man."

872.

The rights which a man arrogates to himself are relative to the duties which he sets himself, and to the tasks which he feels *capable of performing*. The great majority of men have no right to life, and are only a misfortune to their higher fellows.

873.

The misunderstanding of egoism: on the part of *ignoble natures* who know nothing of the lust of conquest and the insatiability of great love, and who likewise know nothing of the overflowing feelings of power which make a man wish to overcome things, to force them over to himself, and to lay them on his heart, the power which impels an artist to his material. It often happens also that the active spirit looks for a field for its activity. In ordinary "egoism" it is precisely the ... "non-ego," the [Pg 312]

profoundly mediocre creature, the member of the herd, who wishes to maintain himself—and when this is perceived by the rarer, more subtle, and less mediocre natures, it revolts them. For the judgment of the latter is this: "We are the *noble*! It is much more important to maintain *us* than *that* cattle!"

874.

The degeneration of the ruler and of the ruling classes has been the cause of all the great disorders in history! Without the Roman Cæsars and Roman society, Christianity would never have prevailed.

When it occurs to inferior men to doubt whether higher men exist, then the danger is great! It is then that men finally discover that there are virtues even among inferior, suppressed, and poor-spirited men, and that everybody is equal before God: which is the *non plus ultra* of all confounded nonsense that has ever appeared on earth! For in the end higher men begin to measure themselves according to the standard of virtues upheld by the slaves—and discover that they are "proud," etc., and that all their *higher* qualities should be condemned. [Pg 313]

When Nero and Caracalla stood at the helm, it was then that the paradox arose: "The lowest man is of more value than that one on the throne!" And thus the path was prepared for an *image of God* which was as remote as possible from the image of the mightiest,—God on the Cross!

875.

Higher man and gregarious man.—When great men are *wanting*, the great of the past are converted into demigods or whole gods: the rise of religions proves that mankind no longer has any pleasure in man ("nor in woman neither," as in Hamlet's case). Or a host of men are brought together in a heap, and it is hoped that as a Parliament they will operate just as tyrannically.

Tyrannising is the distinctive quality of great men; they make inferior men stupid.

876.

Buckle affords the best example of the extent to which a plebeian agitator of the mob is incapable of arriving at a clear idea of the concept, "higher nature." The opinion which he *combats* so passionately—that "great men," individuals, princes, statesmen, geniuses, warriors, are the levers and *causes* of all great movements, is instinctively misunderstood by him, as if it meant that all that was essential and valuable in such a "higher man," was the fact that he was capable of setting masses in motion; in short, that his sole merit was the effect he produced.... But the "higher nature" of the great man resides precisely in being different, in being unable to communicate with others, in the loftiness of his rank—*not* in any sort of effect he may produce even though this be the shattering of both hemispheres. [Pg 314]

877.

The Revolution made Napoleon possible: that is its justification. We ought to desire the anarchical collapse of the whole of our civilisation if such a reward were to be its result. Napoleon made nationalism possible: that is the latter's excuse.

The value of a man (apart, of course, from morality and immorality: because with these concepts a man's *worth* is not even skimmed) does not lie in his utility; because he would continue to exist even if there were nobody to whom he could be useful. And why could not that man be the very pinnacle of manhood who was the source of the worst possible effects for his race: so high and so superior, that in his presence everything would go to rack and ruin from envy?

878.

To appraise the value of a man according to his *utility* to mankind, or according to what he costs it, or the *damage* he is able to inflict upon it, is just as good and just as bad as to appraise the value of a work of art according to its *effects*. But in this way the value of one man compared with another is not even touched upon. The "moral valuation," in so far as it is *social* measures men altogether according to their effects. But what about the man who has his own taste on his tongue, who is surrounded and concealed by his isolation, uncommunicative and not to be communicated with; a man whom no one has fathomed yet—that is to say, a creature of a higher, and, at any rate, *different* species, how would ye appraise his worth, seeing that ye cannot know him and can compare him with nothing? [Pg 315]

Moral valuation was the cause of the most enormous obtuseness of judgment: the value of a man in himself is *underrated*, well-nigh *overlooked*, practically *denied*. This is the remains of simple-minded teleology: the value of man *can only be measured with regard to other men*.

879.

To be obsessed by moral considerations presupposes a very low grade of intellect: it shows that the instinct for special rights, for standing apart, the feeling of freedom in creative natures, in "children of God" (or of the devil), is lacking. And irrespective of whether *he* preaches a ruling morality or *criticises* the prevailing ethical code from the point of view of his own ideal: by doing these things a man shows that he belongs to the herd—even though he may be what it is most in need of—that is to say, a "shepherd." [Pg 316]

880.

We should substitute morality by the will to our own ends, and *consequently* to the means to them.

881.

Concerning the order of rank.—What is it that constitutes the *mediocrity* of the typical man? That he does not understand that things necessarily have *their other*

side; that he combats evil conditions as if they could be dispensed with, that he will not take the one with the other; that he would fain obliterate and erase the *specific character of a thing*, of a circumstance, of an age, and of a person, by calling only a portion of their qualities good, and suppressing the remainder. The "desirability" of the mediocre is that which we others combat: their *ideal* is something which shall no longer contain anything harmful, evil, dangerous, questionable, and destructive. We recognise the reverse of this: that with every growth of man his other side must grow as well; that the highest man, if such a concept be allowed, would be that man who would represent *the antagonistic character of existence* most strikingly, and would be its glory and its only justification.... Ordinary men may only represent a small corner and nook of this natural character; they perish the moment the multifariousness of the elements composing them, and the tension between their antagonistic traits, increases: but this is the prerequisite for greatness in man. That man should become better and at the same time more evil, is my formula for this inevitable fact. [Pg 317]

The majority of people are only piecemeal and fragmentary examples of man: only when all these creatures are jumbled together does one whole man arise. Whole ages and whole peoples in this sense, have a fragmentary character about them; it may perhaps be part of the economy of human development that man should develop himself only piecemeal. But, for this reason, one should not forget that the only important consideration is the rise of the synthetic man; that inferior men, and by far the great majority of people, are but rehearsals and exercises out of which here and there a whole man may arise; a man who is a human milestone, and who indicates how far mankind has advanced up to a certain point. Mankind does not advance in a straight line,—often a type is attained which is again lost (for instance, with all the efforts of three hundred years, we have not reached the men of the Renaissance again, and in addition to this we must not forget that the man of the Renaissance was already behind his brother of classical antiquity).

882.

The superiority of the Greek and the man of the Renaissance is recognised, but people would like to produce them without the conditions and causes of which they were the result.

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883.

"*Purification of taste*" can only be the result of the *strengthening* of the type. Our society to-day represents only the cultivating systems, the cultivated man is *lacking*. The great *synthetic man*, in whom the various forces for attaining a purpose are correctly harnessed together, is altogether wanting. The specimen we possess is the *multifarious* man, the most interesting form of chaos that has ever existed: but *not* the chaos *preceding* the creation of the world, but that following it: *Goethe* as the most beautiful expression of the type (*completely and utterly un-Olympian!*)^[3]

[3] The Germans always call Goethe the Olympian.—Tr.

884.

Handel, Leibniz, Goethe, and Bismarck, are characteristic of the *strong German type*. They lived with equanimity, surrounded by contrasts. They were full of that agile kind of strength which cautiously avoids convictions and doctrines, by using the one as a weapon against the other, and reserving absolute freedom for themselves.

885.

Of this I am convinced, that if the rise of great and rare men had been made dependent upon the voices of the multitude (taking for granted, of course, that the latter knew the qualities which belong to greatness, and also the price that all greatness pays for its self-development), then there would never have been any such thing as a great man! [Pg 319]

The fact that things pursue their course *independently* of the voice of the many, is the reason why, a few astonishing things have taken place on earth.

886.

The Order of Rank in Human Values.

(a) A man should not be valued according to isolated acts. *Epidermal actions*. Nothing is more rare than a *personal* act. Class, rank, race, environment, accident—all these things are much more likely to be expressed in an action or deed than the "personality" of the doer.

(b) We should on no account jump to the conclusion that there are many people who are personalities. Some men are but conglomerations of personalities, whilst the majority are not even *one*. In all cases in which those average qualities preponderate, which ensure the maintenance of the species, to be a personality would involve unnecessary expense, it would be a luxury in fact, it would be foolish to demand of anybody that he should be a personality. In such circumstances everybody is a channel or a transmitting vessel.

(c) A "personality" is a relatively *isolated* phenomenon; in view of the superior importance of the continuation of the race at an average level, a personality might even be regarded as something *hostile to nature*. For a personality to be possible, timely isolation and the necessity for an existence of offence and defence, are prerequisites; something in the nature of a walled enclosure, a capacity for shutting out the world; but above all, a much *lower degree of sensitiveness* than the average man has, who is too easily infected with the views of others. [Pg 320]

The first *question* concerning the *order of rank*: how far is a man disposed to be *solitary* or *gregarious*? (in the latter case, his value consists in those qualities which secure the survival of his tribe or his type; in the former case, his qualities are those which distinguish him from others, which isolate and defend him, and make his *solitude possible*).

Consequence: the solitary type should not be valued from the standpoint of the gregarious type, or *vice versa*.

Viewed from above, both types are necessary; as is likewise their antagonism,—and nothing is *more* thoroughly reprehensible than the "desire" which would develop a *third* thing out of the two ("virtue" as hermaphroditism). This is as little worthy of desire as the equalisation and reconciliation of the sexes. The *distinguishing qualities must be developed ever more and more*, the gulf must be *made ever wider....*

The concept of *degeneration* in both cases: the approximation of the qualities of the herd to those of solitary creatures: and *vice versa*—in short, when they begin to *resemble* each other. This concept of degeneration is beyond the sphere of moral judgments.

[Pg 321]

887.

Where the *strongest natures* are to be sought. The ruin and degeneration of the *solitary* species is much greater and more terrible: they have the instincts of the herd, and the tradition of values, against them; their weapons of defence, their instincts of self-preservation, are from the beginning insufficiently strong and reliable—fortune must be peculiarly favourable to them if they are *to prosper* (they prosper best in the lowest ranks and dregs of society; if ye are seeking *personalities* it is there that ye will find them with much greater certainty than in the middle classes!)

When the dispute between ranks and classes, which aims at equality of rights, is almost settled, the fight will begin against the *solitary person*. (In a certain sense *the latter can maintain and develop himself most easily in a democratic society*: there where the coarser means of defence are no longer necessary, and a certain habit of order, honesty, justice, trust, is already a general condition.) The *strongest* must be most tightly bound, most strictly watched, laid in chains and supervised: this is the instinct of the herd. To them belongs a régime of self-mastery, of ascetic detachment, of "duties" consisting in exhausting work, in which one can no longer call one's soul one's own.

888.

I am attempting an *economic* justification of virtue. The object is to make man as useful as possible, and to make him approximate as nearly as one can to an infallible machine: to this end he must be equipped with *machine-like virtues* (he must learn to value those states in which he works in a most mechanically useful way, as the highest of all: to this end it is necessary to make him as disgusted as possible with the other states, and to represent them as very dangerous and despicable).

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Here is the first stumbling-block: the tediousness and monotony which all mechanical activity brings with it. To learn to endure *this*—and not only to endure it, but to see tedium enveloped in a ray of exceeding charm: this hitherto has been the task of all higher schools. To learn something which you don't care a fig about, and to find precisely your "duty" in this "objective" activity; to learn to value happiness and duty as things apart; this is the invaluable task and performance of higher

schools. It is on this account that the philologist has, hitherto, been the educator *per se*: because his activity, in itself, affords the best pattern of magnificent monotony in action; under his banner youths learn to "swat": first prerequisite for the thorough fulfilment of mechanical duties in the future (as State officials, husbands, slaves of the desk, newspaper readers, and soldiers). Such an existence may perhaps require a philosophical glorification and justification more than any other: pleasurable feelings must be valued by some sort of infallible tribunal, as altogether of inferior rank; "duty *per se*" perhaps even the pathos of reverence in regard to everything unpleasant,—must be demanded imperatively as that which is above all useful, delightful, and practical things.... A mechanical form of existence regarded as the highest and most respectable form of existence, worshipping itself (type: Kant as the fanatic of the formal concept "Thou shalt").

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889.

The economic valuation of all the ideals that have existed hitherto—that is to say, the selection and rearing of definite passions and states at the cost of other passions and states. The lawgiver (or the instinct of the community) selects a number of states and passions the existence of which guarantees the performance of regular actions (mechanical actions would thus be the result of the regular requirements of those passions and states).

In the event of these states and passions containing ingredients which were painful, a means would have to be found for overcoming this painfulness by means of a valuation; pain would have to be interpreted as something valuable, as something pleasurable in a higher sense. Conceived in a formula: "*How does something unpleasant become pleasant?*" For instance, when our obedience and our submission to the law become honoured, thanks to the energy, power, and self-control they entail. The same holds good of our public spirit, of our neighbourliness, of our patriotism, our "humanisation," our "altruism," and our "heroism." The *object of all idealism* should, be to induce people to do unpleasant things cheerfully.

[Pg 324]

890.

The *belittlement* of man must be held as the chief aim for a long while: because what is needed in the first place is a broad basis from which a stronger species of man may arise (to what extent hitherto has *every stronger* species of man arisen from a *substratum of inferior people?*).

891.

The absurd and contemptible form of idealism which would not have mediocrity mediocre, and which instead of feeling triumphant at being exceptional, becomes *indignant* at cowardice, falseness, pettiness, and wretchedness. *We should not wish things to be any different*, we should make the gulfs even *wider*!—The higher types

among men should be compelled to distinguish themselves by means of the sacrifices which they make to their own existence.

Principal point of view; distances must be established, but no contrasts must be created. The *middle classes* must be dissolved, and their influence decreased: this is the principal means of maintaining distances.

892.

Who would dare to disgust the mediocre of their mediocrity! As you observe, I do precisely the reverse: every step away from mediocrity—thus do I teach—leads to *immorality*.

[Pg 325]

893.

To hate mediocrity is unworthy of a philosopher: it is almost a note of interrogation to his "*right* to philosophy." It is precisely because he is the exception that he must protect the rule and ingratiate all mediocre people.

894.

What I combat: that an exceptional form should make war upon the rule—instead of understanding that the continued existence of the rule is the first condition of the value of the exception. For instance, there are women who, instead of considering their abnormal thirst for knowledge as a distinction, would fain dislocate the whole status of womanhood.

895.

The *increase of strength* despite the temporary ruin of the individual:—

A new level must be established;

We must have a method of storing up forces for the maintenance of small performances, in opposition to economic waste;

Destructive nature must for once be reduced to an *instrument* of this economy of the future;

The weak must be maintained, because there is an enormous mass of *finicking* work to be done;

The weak and the suffering must be upheld in their belief that existence is still possible; [Pg 326]

Solidarity must be implanted as an instinct opposed to the instinct of fear and servility;

War must be made upon accident, even upon the accident of "the great man."

896.

War upon *great* men justified on economic grounds. Great men are dangerous; they are accidents, exceptions, tempests, which are strong enough to question things which it has taken time to build and establish. Explosive material must not only be discharged harmlessly, but, if possible, its discharge must be *prevented* altogether, this is the fundamental instinct of all civilised society.

897.

He who thinks over the question of how the type man may be elevated to its highest glory and power, will realise from the start that he must place himself beyond morality; for morality was directed in its essentials at the opposite goal—that is to say, its aim was to arrest and to annihilate that glorious development wherever it was in process of accomplishment. For, as a matter of fact, development of that sort implies that such an enormous number of men must be subservient to it, that a *counter-movement* is only too natural: the weaker, more delicate, more mediocre existences, find it necessary to take up sides *against* that glory of life and power; and for that purpose they must get a new valuation of themselves by means of which they are able to condemn, and if possible to destroy, life in this high degree of plenitude. Morality is therefore essentially the expression of hostility to life, in so far as it would overcome vital types.

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898.

The strong of the future.—To what extent necessity on the one hand and accident on the other have attained to conditions from which a *stronger species* may be reared: this we are now able to understand and to bring about consciously; we can now create those conditions under which such an elevation is possible.

Hitherto education has always aimed at the utility of society: *not* the greatest possible utility for the future, but the utility of the society actually extant. What people required were "instruments" for this purpose. Provided the *wealth of forces were greater*, it would be possible to think of a draft being made upon them, the aim of which would not be the utility of society, but some future utility.

The more people grasped to what extent the present form of society was in such a state of transition as sooner or later to be *no longer able to exist for its own sake*, but only as a means in the hands of a stronger race, the more *this task would have to be brought forward*.

The increasing belittlement of man is precisely the impelling power which leads one to think of the cultivation of a *stronger race*: a race which would have a surplus precisely there where the dwarfed species was weak and growing weaker (will, responsibility, self-reliance, the ability to postulate aims for one's self).

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The means would be those which history teaches: *isolation* by means of preservative interests which would be the reverse of those generally accepted; exercise in transvalued valuations; distance as pathos; a clean conscience in what to-day is most despised and most prohibited.

The *levelling* of the mankind of Europe is the great process which should not be arrested; it should even be accelerated. The necessity of *cleaving gulfs*, of *distance*, of the *order of rank*, is therefore imperative; but not the necessity of retarding the process above mentioned.

This *levelled-down* species requires justification as soon as it is attained: its justification is that it exists for the service of a higher and sovereign race which stands upon it and can only be elevated upon its shoulders to the task which it is destined to perform. Not only a ruling race whose task would be consummated in ruling alone: but a race with *vital spheres* of its own, with an overflow of energy for beauty, bravery, culture, and manners, even for the most abstract thought; a yeasaying race which would be able to allow itself every kind of great luxury—strong enough to be able to dispense with the tyranny of the imperatives of virtue, rich enough to be in no need of economy or pedantry; beyond good and evil; a forcing-house for rare and exceptional plants.

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899.

Our psychologists, whose glance dwells involuntarily upon the symptoms of decadence, lead us to mistrust intellect ever more and more. People persist in seeing only the weakening, pampering, and sickening effects of intellect, but there are now going to appear:—

New barbarians	Cynics	The union of intellectual
	Experimentalists	superiority with well-being
	Conquerors	and an overflow of strength.

900.

I point to something new: certainly for such a democratic community there is a danger of barbarians; but these are sought only down below. There is also *another kind of barbarians* who come from the heights: a kind of conquering and ruling natures, which are in search of material that they can mould. Prometheus was a barbarian of this stamp.

901.

Principal standpoint: one should not suppose the mission of a higher species to be the *leading* of inferior men (as Comte does, for instance); but the inferior should be regarded as the *foundation* upon which a higher species may live their higher life—upon which alone they *can stand*. The conditions under which a *strong, noble* species maintains itself (in the matter of intellectual discipline) are precisely the reverse of those under which the industrial masses—the tea-grocers *à la* Spencer—subsist. Those qualities which are within the grasp only of the *strongest* and most *terrible* natures, and which make their existence possible leisure, adventure, disbelief, and even dissipation—would necessarily ruin mediocre natures —and does do so—when they possess them. In the case of the latter industry, regularity,

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moderation, and strong "conviction" are in their proper place—in short, all "gregarious virtues": under their influence these mediocre men become perfect.

902.

Concerning the ruling types. The shepherd as opposed to the "lord" (the former is only a means to the maintenance of the herd; the latter, the *purpose* for which the herd exists).

903.

The temporary preponderance of social valuations is both comprehensible and useful; it is a matter of building a *foundation* upon which a *stronger* species will ultimately be made possible. The standard of strength: to be able to live under the transvalued valuations, and to desire them for all eternity. State and society regarded as a sub-structure: economic point of view, education conceived as breeding.

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904.

A consideration which "free spirits" *lack*: that the same discipline which makes a strong nature still stronger, and enables it to go in for big undertakings, *breaks up and withers the mediocre*: doubt —*la largeur de cœur*—experiment—independence.

905.

The hammer. How should men who must value in the opposite way be constituted? —Men who possess *all* the qualities of the modern soul, but are strong enough to convert them into real health? The means to their task.

906.

The strong man, who is mighty in the instincts of a strong and healthy organisation, digests his deeds just as well as he digests his meals; he even gets over the effects of heavy fare: in the main, however, he is led by an inviolable and severe instinct which prevents his doing anything which goes against his grain, just as he never does anything against his taste.

907.

Can we foresee the favourable circumstances under which creatures of the highest value might arise? It is a thousand times too complicated, and the probabilities of failure are *very great*: on that account we cannot be inspired by the thought of striving after them! Scepticism.—To oppose this we can enhance courage, insight, hardness, independence, and the feeling of responsibility; we can also subtilise and learn to forestall the delicacy of the scales, so that favourable accidents may be enlisted on our side.

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908.

Before we can even think of acting, an enormous amount of work requires to be done. In the main, however, *a cautious exploitation* of the present conditions would be our best and most advisable course of action. The actual *creation* of conditions such as those which occur by accident, presupposes the existence of *iron* men such as have not yet lived. Our first task must be to make the personal ideal *prevail* and *become realised*! He who has understood the nature of man and *the origin of mankind's greatest specimens*, *shudders before man and takes flight from all action*: this is the result of inherited valuations!!

My consolation is, that the nature of man is *evil*, and this guarantees his *strength*!

909.

The typical forms of self-development, or the eight principal questions:—

1. Do we want to be more multifarious or more simple than we are?
2. Do we want to be happier than we are, or more indifferent to both happiness and unhappiness?
3. Do we want to be more satisfied with ourselves, or more exacting and more inexorable? [Pg 333]
4. Do we want to be softer, more yielding, and more human than we are, or more inhuman?
5. Do we want to be more prudent than we are, or more daring?
6. Do we want to attain a goal, or do we want to avoid all goals (like the philosopher, for instance, who scents a boundary, a *cul-de-sac*, a prison, a piece of foolishness in every goal)?
7. Do we want to become more respected, or more feared, or more *despised*?
8. Do we want to become tyrants, and seducers, or do we want to become shepherds and gregarious animals?

910.

The type of my disciples.—To such men as *concern* *vie in any way* I wish suffering, desolation, sickness, ill-treatment, indignities of all kinds. I wish them to be acquainted with profound self-contempt, with the martyrdom of self-distrust, with the misery of the defeated: I have no pity for them; because I wish them to have the only thing which to-day proves whether a man has any value or not, namely, *the capacity of sticking to his guns*.

911.

The happiness and self-contentedness of the lazzaroni, or the blessedness of "beautiful souls," or the consumptive love of Puritan pietists, proves nothing in regard to *the order of rank* among men. As a great educator one ought inexorably [Pg 334]

to thrash a race of such blissful creatures into unhappiness. The danger of belittlement and of a slackening of powers follows immediately I am *opposed* to happiness *à la* Spinoza or *à la* Epicurus, and to all the relaxation of contemplative states. But when virtue is the means to such happiness, well then, *one must master even virtue*.

912.

I cannot see how any one can make up for having missed going to *a good school* at the proper time. Such a person does not know himself; he walks through life without ever having learned to walk. His soft muscles betray themselves at every step. Occasionally life itself is merciful enough to make a man recover this lost and severe schooling; by means of periods of sickness, perhaps, which exact the utmost will-power and self-control; or by means of a sudden state of poverty, which threatens his wife and child, and which may force a man to such activity as will restore energy to his slackened tendons, and a *tough spirit* to his will to life. The most desirable thing of all, however, is, under all circumstances to have severe discipline *at the right time*, *i.e.* at that age when it makes us proud that people should expect great things from us. For this is what distinguishes hard schooling, as good schooling, from every other schooling, namely, that a good deal is demanded, that a good deal is severely exacted; that goodness, nay even excellence itself, is required as if it were normal; that praise is scanty, that leniency is non-existent; that blame is sharp, practical, and without reprieve, and has no regard to talent and antecedents. We are in every way in need of such a school: and this holds good of corporeal as well as of spiritual things; it would be fatal to draw distinctions here! The same discipline makes the soldier and the scholar efficient; and, looked at more closely, there is no true scholar who has not the instincts of a true soldier in his veins. To be able to command and to be able to obey in a proud fashion; to keep one's place in rank and file, and yet to be ready at any moment to lead; to prefer danger to comfort; not to weigh what is permitted and what is forbidden in a tradesman's balance; to be more hostile to pettiness, slyness, and parasitism than to wickedness. What is it that one *learns* in a hard school?—*to obey* and *to command*.

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913.

We should *repudiate* merit—and do only that which stands above all praise and above all understanding.

914.

The new forms of morality:—

Faithful vows concerning that which one wishes to do or to leave undone; complete and definite abstention from many things. Tests as to whether one is *ripe* for such discipline.

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915.

It is my desire to *naturalise asceticism*: I would substitute the old intention of asceticism, "self-denial," by my own intention, *self-strengthening*: a gymnastic of the will; a period of abstinence and occasional fasting of every kind, even in things intellectual; a casuistry in deeds, in regard to the opinions which we derive from our powers; we should try our hand at adventure and at deliberate dangers. (*Dîners chez Magny*: all intellectual gourmets with spoilt stomachs.) *Tests* ought also to be devised for discovering a man's power in keeping his word.

916.

The things which have become *spoilt* through having been abused by the Church:—

(1) *Asceticism*.—People have scarcely got the courage yet to bring to light the natural utility and necessity of asceticism for the purpose of the *education of the will*. Our ridiculous world of education, before whose eyes the useful State official hovers as an ideal to be striven for, believes that it has completed its duty when it has instructed or trained the brain; it never even suspects that something else is first of all necessary—the education of *will-power*; tests are devised for everything except for the most important thing of all: whether a man can *will*, whether he can *promise*; the young man completes his education without a question or an inquiry having been made concerning the problem of the highest value of his nature. [Pg 337]

(2) *Fasting*.—In every sense—even as a means of maintaining the capacity for taking pleasure in all good things (for instance, to give up reading for a while, to hear no music for a while, to cease from being amiable for a while: one ought also to have fast days for one's virtues).

(3) *The monastery*.—Temporary isolation with severe seclusion from all letters, for instance; a kind of profound introspection and self-recovery, which does not go out of the way of "temptations," but out of the way of "duties"; a stepping out of the daily round of one's environment; a detachment from the tyranny of stimuli and external influences, which condemns us to expend our power only in reactions, and does not allow it to gather volume until it bursts into spontaneous activity (let anybody examine our scholars closely: they only think reflexively, *i.e.* they must first read before they can think).

(4) *Feasts*.—A man must be very coarse in order not to feel the presence of Christians and Christian values as oppressive, so oppressive as to send all festive moods to the devil. By feasts we understand: pride, high-spirits, exuberance; scorn of all kinds of seriousness and Philistinism; a divine saying of Yea to one's self, as the result of physical plenitude and perfection—all states to which the Christian cannot honestly say Yea. *A feast is a pagan thing par excellence*.

(5) *The courage of ones own nature: dressing-up in morality*.—To be able to call one's passions good without the help of a moral formula: this is the standard which measures the extent to which a man is able to say Yea to his own nature, namely, how much or how little he has to have recourse to morality. [Pg 338]

(6) *Death*.—The foolish physiological fact must be converted into a moral necessity. One should live in such a way that *one may have the will to die at the right time*!

To feel ones self stronger or, expressed otherwise: happiness always presupposes a comparison (not necessarily with others, but with one's self, in the midst of a state of growth, and without being conscious that one is comparing).

Artificial accentuation: whether by means of exciting chemicals or exciting errors ("hallucinations.")

Take, for instance, the Christian's feeling of *security*; he feels himself strong in his confidence, in his patience, and his resignation: this artificial accentuation he owes to the fancy that he is protected by a God. Take the feeling of *superiority*, for instance: as when the Caliph of Morocco sees only globes on which his three united kingdoms cover four-fifths of the space. Take the feeling of *uniqueness*, for instance: as when the European imagines that culture belongs to Europe alone, and when he regards himself as a sort of abridged cosmic process; or, as when the Christian makes all existence revolve round the "Salvation of man."

The question is, where does one begin to feel the pressure of constraint: it is thus that different degrees are ascertained. A philosopher for instance, in the midst of the coolest and most transmontane feats of abstraction feels like a fish that enters its element: while colours and tones oppress him; not to speak of those dumb desires—of that which others call "the ideal." [Pg 339]

A healthy and vigorous little boy will look up sarcastically if he be asked: "Wilt thou become virtuous?"—but he immediately becomes eager if he be asked: "Wilt thou become stronger than thy comrades?"

How does one become stronger?—By deciding slowly; and by holding firmly to the decision once it is made. Everything else follows of itself. Spontaneous and changeable natures: both species of the weak. We must not confound ourselves with them; we must feel distance—betimes!

Beware of good-natured people!. Dealings with them make one torpid. All environment is good which makes one exercise those defensive and; aggressive powers which are instinctive in man. All one's inventiveness should apply itself to putting one's power of will to the test.... *Here* the determining factor must be recognised as something which is not knowledge, astuteness, or wit.

One must learn to command betimes,—likewise to obey. A man must learn modesty and tact in modesty: he must learn to distinguish and to honour where modesty is displayed; he must likewise distinguish and honour wherever he bestows his confidence. [Pg 340]

What does one repent most? One's modesty; the fact that one has not lent an ear to one's most individual needs; the fact that one has mistaken one's self; the fact that one has esteemed one's self low; the fact that one has lost all delicacy of hearing in regard to one's instincts.—This want of reverence in regard to one's self

is avenged by all sorts of losses: in health, friendship, well-being, pride, cheerfulness, freedom, determination, courage. A man never forgives himself, later on, for this want of genuine egoism: he regards it as an objection and as a cause of doubt concerning his real ego.

919.

I should like man to begin by *respecting* himself: everything else follows of itself. Naturally a man ceases from being anything to others in this way: for this is precisely what they are least likely to forgive. "What? a man who respects himself?"

[4] This is something quite different from the blind instinct to *love* one's self. Nothing is more common in the love of the sexes or in that duality which is called ego, than a certain contempt for that which is loved the fatalism of love. [Pg 341]

[4] Cf. Disraeli in *Tancred*: "Self-respect, too, is a superstition of past ages.... It is not suited to these times; it is much too arrogant, too self-conceited, too egoistical. No one is important enough to have self-respect nowadays" (book iii. chap. v.).—Tr.

920.

"I will have this or that"; "I would that this or that were so"; "I know that this or that is so the degrees of power: the man of *will*, the man of *desire*, the man of *fate*.

921.

The means by which a strong species maintains itself:—

It grants itself the right of exceptional actions, as a test of the power of self-control and of freedom.

It abandons itself to states in which a man is not allowed to be anything else than a barbarian.

It tries to acquire strength of will by every kind of asceticism.

It is not expansive, it practises silence; it is cautious in regard to all charms.

It learns to obey in such a way that obedience provides a test of self-maintenance. Casuistry is carried to its highest pitch in regard to points of honour.

It never argues, "What is sauce for the goose is sauce for the gander,"—but conversely! it regards reward, and the ability to repay, as a privilege, as a distinction.

It does not covet *other* people's virtues.

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922.

The way in which one has to treat raw savages and the impossibility of dispensing with barbarous methods, becomes obvious, in practice, when one is transplanted,

with all one's European pampering, to a spot such as the Congo, or anywhere else where it is necessary to maintain one's mastery over barbarians.

923.

Warlike and peaceful people.—Art thou a man who has the instincts of a warrior in thy blood? If this be so, another question must be put. Do thy instincts impel thee to attack or to defend? The rest of mankind, all those whose instincts are not warlike, desire peace, concord, freedom, "equal rights": these things are but names and steps for one and the same thing. Such men only wish to go where it is not necessary for them to defend themselves,—such men become discontented with themselves when they are obliged to offer resistance: they would fain create circumstances in which war is no longer necessary. If the worst came to the worst, they would resign themselves, obey, and submit: all these things are better than waging war—thus does the Christian's instinct, for instance, whisper to him. In the born warrior's character there is something of armour, likewise in the choice of his circumstances and in the development of every one of his qualities, weapons are best evolved by the latter type, shields are best devised by the former.

What expedients and what virtues do the unarmed and the undefended require in order to survive—and even to conquer? [Pg 343]

924.

What will become of a man who no longer has any reasons for either defence or attack? What will remain of his *passions* when he has lost those which form his defence and his weapons?

925.

A marginal note to a *niaiserie anglaise*: "Do not to others that which you would not that they should do unto you." This stands for wisdom; this stands for prudence; this stands as the very basis of morality as "a golden maxim." John Stuart Mill believes in it (and what Englishman does not?).... But the maxim does not bear investigation. The argument, Do not as you would not be done by, forbids action which produce harmful results; the thought behind always is that an action is invariably requited. What if some one came forward with the "*Principe*" in his hands, and said: "We must do those actions alone which enable us to steal a march on others,—and which deprive others of the power of doing the same to us"?—On the other hand, let us remember the Corsican who pledges his honour to vendetta. He too does not desire to have a bullet through him; but the prospect of one, the probability of getting one, does not deter him from vindicating his honour.... And in all really decent actions are we not intentionally indifferent as to what result they will bring? To avoid an action which might have harmful results,—that would be tantamount to forbidding all decent actions in general. [Pg 344]

Apart from this, the above maxim is valuable because it betrays a certain *type of man*: it is the instinct of the herd which formulates itself through him,—we are

equal, we regard each other as equal: as I am to thee so art thou to me.—In this community equivalence of actions is really believed in—an equivalence which never under any circumstances manifests itself in real conditions. It is impossible to requite every action: among real individuals equal actions do not exist, consequently there can be no such thing as "requital." ... When I do anything, I am very far from thinking that any man is able to do anything at all like it: the action belongs to me.... Nobody can pay me back for anything I do; the most that can be done is to make me the victim of another action.

926.

Against John Stuart Mill.—I abhor the man's vulgarity when he says: "What is right for one man is right for another"; "Do not to others that which you would not that they should do unto you. Such principles would fain establish the whole of human traffic *upon mutual services*, so that every action would appear to be a cash payment for something done to us. The hypothesis here is ignoble to the last degree: it is taken for granted that there is some sort of equivalence in value between my actions and thine; the most personal value Of an action is simply cancelled in this manner (that part of an action which has no equivalent and which cannot be remunerated). "Reciprocity" is a piece of egregious vulgarity; the mere fact that what I do *cannot* and *may* not be done by another, that there is *no such thing as equivalence* (except in those *very select circles* where one actually has one's equal, *inter pares*), that in a really profound sense a man never requites because he is something *unique* in himself and can only do *unique* things,—this fundamental conviction contains the cause of *aristocratic aloofness from the mob*, because the latter believes in equality, and *consequently* in the feasibility of equivalence and "reciprocity."

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927.

The suburban Philistinism of moral valuations and of its concepts "useful" and "harmful" is well founded; it is the necessary point of view of a community which is only able to see and survey *immediate and proximate* consequences. The *State* and the *political man* are already in need of a more *super-moral* attitude of mind: because they have to calculate concerning a much more complicated tissue of consequences. An economic policy for the whole world should be possible which could look at things in such broad perspective that all its isolated demands would seem for the moment not only unjust, but arbitrary.

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928.

"*Should one follow one's feelings?*"—To set one's life at stake on the impulse of the moment, and actuated by a generous feeling, has little worth, and does not even distinguish one. Everybody is alike in being capable of this—and in behaving in this way with determination, the criminal, the bandit, and the Corsican certainly outstrip the honest man.

A higher degree of excellence would be to overcome this impulse, and to refrain from performing an heroic deed at its bidding—and to remain cold, *raisonnable*, free from the tempestuous surging of concomitant sensations of delight.... The same holds good of pity: it must first be *sifted through* reason; without this it becomes just as dangerous as any other passion.

The *blind yielding* to a passion, whether it be generosity, pity, or hostility, is the cause of the greatest evil. Greatness of character does not consist in not possessing these passions—on the contrary, a man should possess them to a terrible degree: but he should lead them by the bridle.. and even this he should not do out of love of control, but merely because....

929.

"To give up one's life for a cause"—very effective. But there are many things for which one gives up one's life: the passions, one and all, will be gratified. Whether one's life be pledged to pity, to anger, or to revenge—it matters not from the point of view of value. How many have not sacrificed their lives for pretty girls—and even what is worse, their health! When one has temperament, one instinctively chooses the most dangerous things: if one is a philosopher, for instance, one chooses the adventures of speculation; if one is virtuous, one chooses immorality. One kind of man will risk nothing, another kind will risk everything. Are we despisers of life? On the contrary, what we seek is life raised to a higher power, life in danger.... But, let me repeat, we do not, on that account, wish to be more virtuous than others, Pascal, for instance, wished to risk nothing, and remained a Christian. That perhaps was virtuous.—A man always sacrifices something.

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930.

How many *advantages* does not a man sacrifice! To how small an extent does he seek his own profit! All his emotions and passions wish to assert their rights, and how remote a passion is From that cautious utility which consists in personal profit!

A man does *not* strive after "happiness"; one must be an Englishman to be able to believe that a man is always seeking his own advantage. Our desires long to violate things with passion—their overflowing strength seeks obstacles.

931.

All passions are generally *useful*, some directly, others indirectly; in regard to utility it is absolutely impossible to fix upon any gradation of values,—however certainly the forces of nature in general may be regarded as good (*i.e.* useful), from an economic point of view, they are still the sources of much that is terrible and much that is fatally irrevocable. The most one might say would be, that the mightiest passions are the most valuable: seeing that no stronger sources of power exist.

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932.

All well-meaning, helpful, good-natured attitudes of mind have *not* come to be honoured on account of their usefulness: but because they are the conditions peculiar to *rich souls* who are able to bestow and whose value consists in their vital exuberance. Look into the eyes of the benevolent man! In them you will see the exact reverse of self-denial, of hatred of self, of Pascalism.

933.

In short, what we require is to dominate the passions and not to weaken or to extirpate them!—The greater the dominating power of the will, the greater the freedom that may be given to the passions.

The "great man" is so, owing to the free scope which he gives to his desires, and to the still greater power which knows how to enlist these magnificent monsters into its service.

The "good man" in every stage of civilisation is at one and the same time the *least dangerous* and the *most useful*: a sort of medium; the idea formed of such a man by the common mind is that he is some one *whom one has no reason to fear, but whom one must not therefore despise*. [Pg 349]

Education: essentially a means of *ruining* exceptions in favour of the rule. Culture: essentially the means of directing taste against the exceptions in favour of the mediocre.

Only when a culture can dispose of an overflow of force, is it capable of being a hothouse for the luxurious culture of the exception, of the experiment, of the danger, of the *nuance*: *this* is the tendency of *every* aristocratic culture.

934.

All questions of strength: to what extent ought one to try and prevail against the preservative measures of society and the latter's prejudices?—to what extent ought one to unfetter *one's terrible qualities*, through which so many go to the dogs?—to what extent ought one to run counter to *truth*, and take up sides with its most questionable aspects?—to what extent ought one to oppose suffering, self-contempt, pity, disease, vice, when it is always open to question whether one can ever master them (what does not kill us makes us *stronger*....)?—and, finally, to what extent ought one to acknowledge the rights of the rule, of the common-place, of the petty, of the good, of the upright, in fact of the average man, without thereby allowing one's self to become vulgar? ... The strongest test of character is to resist being ruined by the seductiveness of goodness. *Goodness* must be regarded as a luxury, as a refinement, as a *vice*. [Pg 350]

3. THE NOBLE MAN.

935.

Type. real goodness, nobility, greatness of soul, as the result of vital wealth: which does not give in order to receive—and which has no desire to *elevate* itself by being good, *squandering* is typical of genuine goodness, vital *personal* wealth is its prerequisite.

936.

Aristocracy.—Gregarious ideals at present culminating in the highest standard of value for society. It has been attempted to give them a cosmic, yea, and even a metaphysical, value.—I defend *aristocracy* against them.

Any society which would of itself preserve a feeling of respect and *délicatesse* in regard to freedom, must consider itself as an exception, and have a force against it from which it distinguishes itself, and upon which it looks down with hostility.

The more rights I surrender and the more I level myself down to others, the more deeply do I sink into the average and ultimately into the greatest number. The first condition which an aristocratic society must have in order to maintain a high degree of freedom among its members, is that extreme tension which arises from the presence of the most *antagonistic* instincts in all its units: from their will to dominate....

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If ye would fain do away with strong contrasts and differences of rank, ye will also abolish, strong love, lofty attitudes of mind, and the feeling of individuality.

Concerning the *actual* psychology of societies based upon freedom and equality.—What is it that tends to *diminish* in such a society?

The will to be *responsible for ones self* (the loss of this is a sign of the decline of autonomy); the ability to defend and to attack, even in spiritual matters; the power of command; the sense of reverence, of subservience, the ability to be silent, *great passion*, great achievements, tragedy and cheerfulness.

937.

In 1814 Augustin Thierry read what Montlosier had said in his work, *De la Monarchie française*: he answered with a cry of indignation, and set himself to his task. That emigrant had said:

"Race d'affranchis, race d'esclaves arrachés de nos mains, peuple tributaire, peuple nouveau, licence vous fut octroyée d'être libres, et non pas à nous d'être nobles; pour nous tout est de droit, pour vous tout est de grâce, nous ne sommes point de votre communauté; nous sommes un tout par nous mêmes."

938.

How constantly the aristocratic world shears and weakens itself ever more and more! By means of its noble instincts it abandons its privileges, and owing to its refined and excessive culture, it takes an interest in the people, the weak, the poor, and the poetry of the lowly, etc. [Pg 352]

939.

There is such a thing as a noble and dangerous form of carelessness, which allows of profound conclusions and insight: the carelessness of the self-reliant and over-rich soul, which has never *troubled* itself about friends, but which knows only hospitality and knows how to practise it; whose heart and house are open to all who will enter—beggar, cripple, or king. This is genuine sociability: he who is capable of it has hundreds of "friends," but probably not one friend.

940.

The teaching μηδὲν ἄγαν applies to men with overflowing strength,—not to the mediocre, ἐγκράτεια and ἄσκησις are only steps to higher things. Above them stands "golden Nature."

"*Thou shalt*"—unconditional obedience in Stoics, in Christian and Arabian Orders, in Kant's philosophy (it is immaterial whether this obedience is shown to a superior or to a concept).

Higher than "Thou shalt" stands "I will" (the heroes); higher than "I will" stands "I am" (the gods of the Greeks).

Barbarian gods express nothing of the pleasure of restraint,—they are neither simple, nor light-hearted, nor moderate.

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941.

The essence of our gardens and palaces (and to the same extent the essence of all yearning after riches) is *the desire to rid the eye of disorder and vulgarity, and to build a home for our soul's nobility.*

The majority of people certainly believe that they will develop higher natures when those beautiful and peaceful things have operated upon them: hence the exodus to Italy, hence all travelling, etc., and all reading and visits to theatres. *People want to be formed*—that is the kernel of their labours for culture! But the strong, the mighty, would themselves *have a hand in the forming, and would fain have nothing strange about them!*

It is for this reason, too, that men go to open Nature, not to find themselves, but to lose themselves and to forget themselves. The desire "*to get away from one's self*" is proper to all weaklings, and to all those who are discontented with themselves.

942.

The only nobility is that of birth and blood. (I do not refer here to the prefix "Lord" and *L'almanac de Gotha*: this is a parenthesis for donkeys.) Wherever people speak of the "aristocracy of intellect," reasons are generally not lacking for concealing something, it is known to be a password among ambitious Jews. Intellect alone does not ennoble; on the contrary, something is always needed *to ennoble intellect*. —What then is needed?—Blood.

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943.

What is noble?

—External punctiliousness; because this punctiliousness hedges a man about, keeps him at a distance, saves him from being confounded with somebody else.

A frivolous appearance in word, clothing, and bearing, with which stoical hardness and self-control protect themselves from all prying inquisitiveness or curiosity.

—A slow step and a slow glance. There are not too many valuable things on earth: and these come and wish to come of themselves to him who has value. We are not quick to admire.

—We know how to bear poverty, want, and even illness.

—We avoid small honours owing to our mistrust of all who are over-ready to praise: for the man who praises believes he understands what he praises: but to understand—Balzac, that typical man of ambition, betrayed the fact *comprendre c'est égal*.

—Our doubt concerning the communicativeness of our hearts goes very deep; to us, loneliness is not a matter of choice, it is imposed upon us.

—We are convinced that we only have duties to our equals, to others we do as we think best: we know that justice is only to be expected among equals (alas! this will not be realised for some time to come),

—We are ironical towards the "gifted"; we hold the belief that no morality is possible without good birth.

—We always feel as if we were those who had to dispense honours: while he is not found too frequently who would be worthy of honouring us. [Pg 355]

—We are always disguised: the higher a man's nature the more is he in need of remaining incognito. If there be a God, then out of sheer decency He ought only to show Himself on earth in the form of a man.

—We are capable of *otium*, of the unconditional conviction that although a handicraft does not shame one in any sense, it certainly reduces one's rank. However much we may respect "industry," and know how to give it its due, we do not appreciate it in a bourgeois sense, or after the manner of those insatiable and cackling artists who, like hens, cackle and lay eggs, and cackle again.

—We protect artists and poets and any one who happens to be a master in something; but as creatures of a higher order than those, who only know how to do

something, who are only "productive men," we do not confound ourselves with them.

—We find joy in all *forms* and ceremonies; we would fain foster everything formal, and we are convinced that courtesy is one of the greatest virtues; we feel suspicious of every kind of *laissez aller*, including the freedom of the press and of thought; because, under such conditions, the intellect grows easy-going and coarse, and stretches its limbs.

—We take pleasure in women as in a perhaps daintier, more delicate, and more ethereal kind of creature. What a treat it is to meet creatures who have only dancing and nonsense and finery in their minds! They have always been the delight of every tense and profound male soul, whose life is burdened with heavy responsibilities. [Pg 356]

—We take pleasure in princes and in priests, because in big things, as in small, they actually uphold the belief in the difference of human values, even in the estimation of the past, and at least symbolically.

—We are able to keep silence *i* but we do not breathe a word of this in the presence of listeners.

—We are able to endure long enmities: we lack the power of easy reconciliations.

—We have a loathing of demagogism, of enlightenment, of amiability, and plebeian familiarity.

—We collect precious things, the needs of higher and fastidious souls; we wish to possess nothing in common. We want to have our own books, our *own* landscapes.

—We protest against evil and fine experiences, and take care not to generalise too quickly. The individual case: how ironically we regard it when it has the bad taste to put on the airs of a rule!

—We love that which is *naïf*, and *naïf* people, but as spectators and higher creatures; we think Faust is just as simple as his Margaret.

—We have a low estimation of good people, because they are gregarious animals: we know how often an invaluable golden drop of goodness lies concealed beneath the most evil, the most malicious, and the hardest exterior, and that this single grain outweighs all the mere goody-goodness of milk-and-watery souls.

—We don't regard a man of our kind as refuted by his vices, nor by his tomfooleries. We are well aware that we are not recognised with ease, and that we have every reason to make our foreground very prominent. [Pg 357]

What is noble?—The fact that one is constantly forced to be playing a part. That one is constantly searching for situations in which one is forced to put on airs. That one leaves happiness to the *greatest number*: the happiness which consists of inner peacefulness, of virtue, of comfort, and of Anglo-angelic-back-parlour-smugness, *à la* Spencer. That one instinctively seeks for heavy responsibilities. That one knows

how to create enemies everywhere, at a pinch even in one's self. That one contradicts the *greatest number*, not in words at all, but by continually behaving differently from them.

945.

Virtue (for instance, truthfulness) is *our* most noble and most dangerous luxury. We must not decline the disadvantages which it brings in its train.

946.

We refuse to be *praised*: we do what serves our purpose, what gives us pleasure, or what we are obliged to do.

947.

What is chastity in a man? It means that his taste in sex has remained noble; that *in eroticis* he likes neither the brutal, the morbid, nor the clever.

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948.

The concept of honour is founded upon the belief in select society, in knightly excellences, in the obligation of having continually to play a part. In essentials it means that one does not take one's life too seriously, that one adheres unconditionally to the most dignified manners in one's dealings with everybody (at least in so far as they do not belong to "us"); that one is neither familiar, nor good-natured, nor hearty, nor modest, except *inter pares*; that one is *always playing a part*.

949.

The fact that one sets one's life, one's health, and one's honour at stake, is the result of high spirits and of an overflowing and spendthrift will: it is not the result of philanthropy, but of the fact that every danger kindles our curiosity concerning the measure of our strength, and provokes our courage.

950.

Eagles swoop down straight nobility of soul is best revealed by the magnificent and proud foolishness with which it makes its *attacks*.

951.

War should be made against all namby-pamby ideas of *nobility*!—A certain modicum of brutality cannot be dispensed with: no more than we can do without a certain approximation to criminality. "Self-satisfaction" must *not* be allowed; a man should look upon himself with an adventurous spirit; he should experiment with

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himself and run risks with himself—no beautiful soul-quackery should be tolerated. I want to give a *more robust ideal* a chance of prevailing.

952.

"Paradise is under the shadow of a swordsman"—this is also a symbol and a test-word by which souls with noble and warrior-like origin betray and discover themselves.

953.

The two paths.—There comes a period when man has a surplus amount of power at his disposal. Science aims at establishing the *slavery of nature*.

Then man acquires the *leisure* in which to develop himself into something new and more lofty. A *new aristocracy*. It is then that a large number of virtues which are now *conditions of existence* are superseded.—Qualities which are no longer needed are on that account lost. We no longer need virtues: *consequently* we are losing them (likewise the morality of "one thing is needful," of the salvation of the soul, and of immortality: these were means wherewith to make man capable of enormous self-tyranny, through the emotion of great fear!!!).

The different kinds of needs by means of whose discipline man is formed: need [Pg 360] teaches work, thought, and self-control.

Physiological purification and strengthening. The new aristocracy is in need of an opposing body which it may combat: it must be driven to extremities in order to maintain itself.

The two futures of mankind: (1) the consequence of a levelling-down to mediocrity, (2) conscious aloofness and self-development.

A doctrine which would cleave a *gulf*: it maintains the *highest and the lowest species* (it destroys the intermediate).

The aristocracies, both spiritual and temporal, which have existed hitherto prove nothing *against* the necessity of a new aristocracy.

4. THE LORDS OF THE EARTH.

954.

A certain question constantly recurs to us; it is perhaps a seductive and evil question; may it be whispered into the ears of those who have a right to such doubtful problems—those strong souls of to-day whose dominion over themselves is unswerving: is it not high time, now that the type "gregarious animal" is developing ever more and more in Europe, to set about rearing, thoroughly, artificially, and consciously, an opposite type, and to attempt to establish the latter's virtues? And would not the democratic movement itself find for the first time a sort [Pg 361]

of goal, salvation, and justification, if some one appeared who availed himself of it—so that at last, beside its new and sublime product, slavery (for this must be the end of European democracy), that higher species of ruling and Cæsarian spirits might also be produced, which would stand upon it, hold to it, and would elevate themselves through it? This new race would climb aloft to new and hitherto impossible things, to a broader vision, and to its task on earth.

955.

The aspect of the European of to-day makes me very hopeful. A daring and ruling race is here building itself up upon the foundation of an extremely intelligent, gregarious mass. It is obvious that the educational movements for the latter are not alone prominent nowadays.

956.

The same conditions which go to develop the gregarious animal also force the development of the leaders.

957.

The question, and at the same time the task, is approaching with hesitation, terrible as Fate, but nevertheless inevitable: how shall the earth as a whole be ruled? And to what end shall man as a whole—no longer as a people or as a race—be reared and trained?

Legislative moralities are the principal means by which one can form mankind, according to the fancy of a creative and profound will: provided, of course, that such an artistic will of the first order gets the power into its own hands, and can make its creative will prevail over long periods in the form of legislation, religions, and morals. At present, and probably for some time to come, one will seek such colossally creative men, such really great men, as I understand them, in vain: they will be lacking, until, after many disappointments, we are forced to begin to understand why it is they are lacking, and that nothing bars with greater hostility their rise and development, at present and for some time to come, than that which is now called *the* morality in Europe. Just as if there were no other kind of morality, and could be no other kind, than the one we have already characterised as herd-morality. It is this morality which is now striving with all its power to attain to that green-meadow happiness on earth, which consists in security, absence of danger, ease, facilities for livelihood, and, last but not least, "if all goes well," even hopes to dispense with all kinds of shepherds and bell-wethers. The two doctrines which it preaches most universally are "equality of rights" and "pity for all sufferers"—and it even regards suffering itself as something which must be got rid of absolutely. That such ideas may be modern leads one to think very poorly of modernity. He, however, who has reflected deeply concerning the question, how and where the plant man has hitherto grown most vigorously, is forced to believe that this has always taken place under the opposite conditions; that to this end the danger of the

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situation has to increase enormously, his inventive faculty and dissembling powers have to fight their way up under long oppression and compulsion, and his will to life has to be increased to the unconditioned will to power, to over-power: he believes that danger, severity, violence, peril in the street and in the heart, inequality of rights, secrecy, stoicism, seductive art, and devilry of every kind—in short, the opposite of all gregarious desiderata—are necessary for the elevation of man. Such a morality with opposite designs, which would rear man upwards instead of to comfort and mediocrity; such a morality, with the intention of producing a ruling caste—the future lords of the earth—must, in order to be taught at all, introduce itself as if it were in some way correlated to the prevailing moral law, and must come forward under the cover of the latter's words and forms. But seeing that, to this end, a host of transitionary and deceptive measures must be discovered, and that the life of a single individual stands for almost nothing in view of the accomplishment of such lengthy tasks and aims, the first thing that must be done is to rear *a new kind* of man in whom the duration of the necessary will and the necessary instincts is guaranteed for many generations. This must be a new kind of ruling species and caste—this ought to be quite as clear as the somewhat lengthy and not easily expressed consequences of this thought. The aim should be to prepare a *transvaluation of values* for a particularly strong kind of man, most highly gifted in intellect and will, and, to this end, slowly and cautiously to liberate in him a whole host of slandered instincts hitherto held in check: whoever meditates about this problem belongs to us, the free spirits—certainly not to that kind of "free spirit" which has existed hitherto: for these desired practically the reverse. To this order, it seems to me, belong, above all, the pessimists of Europe, the poets and thinkers of a revolted idealism, in so far as their discontent with existence in general must *consistently* at least have led them to be dissatisfied with the man of the present; the same applies to certain insatiably ambitious artists who courageously and unconditionally fight against the gregarious animal for the special rights of higher men, and subdue all herd-instincts and precautions of more exceptional minds by their seductive art. Thirdly and lastly, we should include in this group all those critics and historians by whom the discovery of the Old World, which has begun so happily—this was the work of the *new* Columbus, of German intellect—will be courageously *continued* (for we still stand in the very first stages of this conquest). For in the Old World, as a matter of fact, a different and more lordly morality ruled than that of to-day; and the man of antiquity, under the educational ban of his morality, was a stronger and deeper man than the man of to-day—up to the present he has been the only well-constituted man. The temptation, however, which from antiquity to the present day has always exercised its power on such lucky strokes of Nature, *i.e.* on strong and enterprising souls, is, even at the present day, the most subtle and most effective of anti-democratic and anti-Christian powers, just as it was in the time of the Renaissance. [Pg 364]

In Plato's *Theages* the following passage will be found: "Every one of us would like if possible to be master of mankind; if possible, a *God!*" *This* attitude of mind must be reinstated in our midst.

Englishmen, Americans, and Russians.

959.

That primeval forest-plant Man always appears where the struggle for power has been waged longest. *Great* men.

Primeval forest creatures, the *Romans*.

960.

From now henceforward there will be such favourable first conditions for greater ruling powers as have never yet been found on earth. And this is by no means the most important point. The establishment has been made possible of international race unions which will set themselves the task of rearing a ruling race, the future "lords of the earth"—a new, vast aristocracy based upon the most severe self-discipline, in which the will of philosophical men of power and artist-tyrants will be stamped upon thousands of years: a higher species of men which, thanks to their preponderance of will, knowledge, riches, and influence, will avail themselves of democratic Europe as the most suitable and supple instrument they can have for taking the fate of the earth into their own hands, and working as artists upon man himself. Enough! The time is coming for us to transform all our views on politics.

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5. THE GREAT MAN.

961.

I will endeavour to see at which periods in history great men arise. The significance of despotic moralities that have lasted a long time: they strain the bow, provided they do not break it.

962.

A great man,—a man whom Nature has built up and invented in a grand style,—What is such a man? *First*, in his general course of action his consistency is so broad that owing to its very breadth it can be surveyed only with difficulty, and consequently misleads; he possesses the capacity of extending his will over great stretches of his life, and of despising and rejecting all small things, whatever most beautiful and "divine" things of the world there may be among them. *Secondly*, he is colder, harder, less cautious and more free from the fear of "public opinion"; he does not possess the virtues which are compatible with respectability and with being respected, nor any of those things which are counted among the "virtues of

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the herd." If he is unable to *lead*, he walks alone; he may then perchance grunt at many things which he meets on his way. *Thirdly*, he asks for no "compassionate" heart, but servants, instruments; in his dealings with men his one aim is *to make* something out of them. He knows that he cannot reveal himself to anybody: he thinks it bad taste to become familiar; and as a rule he is not familiar when people think he is. When he is not talking to his soul, he wears a mask. He would rather lie than tell the truth, because lying requires more spirit and *will*. There is a loneliness within his heart which neither praise nor blame can reach, because he is his own judge from whom is no appeal.

963.

The great man is necessarily a sceptic (I do not mean to say by this that he must appear to be one), provided that greatness consists in this: to *will* something great, together with the means thereto. Freedom from any kind of conviction is a factor in his *strength of will*. And thus it is in keeping with that "enlightened form of despotism" which every great passion exercises. Such a passion enlists intellect in its service; it even has the courage for unholy means; it creates without hesitation; it allows itself convictions, it even *uses* them, but it never submits to them. The need of faith and of anything unconditionally negative or affirmative is a proof of weakness; all weakness is weakness of will. The man of faith, the believer, is necessarily an inferior species of man. From this it follows that "all freedom of spirit," *i.e.* instinctive scepticism, is the prerequisite of greatness.

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964.

The great man is conscious of his power over a people, and of the fact that he coincides temporarily with a people or with a century—this *magnifying* of his self-consciousness as *causa* and *voluntas* is *misunderstood* as "altruism": he feels driven to *means* of communication: all great men are *inventive* in such means. They want to form great communities in their own image; they would fain give multiformity and disorder definite shape; it stimulates them to behold chaos.

The misunderstanding of love. There is a *slavish* love which subordinates itself and gives itself away—which idealises and deceives itself; there is a *divine* species of love which despises and loves at the same time, and which *remodels* and *elevates* the thing it loves.

The object is to attain that enormous *energy of greatness* which can model the man of the future by means of discipline and also by means of the annihilation of millions of the bungled and botched, and which can yet avoid *going to ruin* at the sight of the suffering *created* thereby, the like of which has never been seen before.

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965.

The revolution, confusion, and distress of whole peoples is in my opinion of less importance than *the misfortunes which attend great individuals in their development*. We must not allow ourselves to be deceived: the many misfortunes of all these

small folk do not together constitute a sum-total, except in the feelings of *mighty* men.—To think of one's self in moments of great danger, and to draw ones own advantage from the calamities of thousands in the case of the man who differs very much from the common ruck—may be a sign of a great character which is able to master its feeling of pity and justice.

966.

In contradistinction to the animal, man has developed such a host of *antagonistic* instincts and impulses in himself, that he has become master of the earth by means of this synthesis.—Moralties are only the expression of local and limited *orders of rank* in this multifarious world of instincts which prevent man from perishing through their *antagonism*. Thus a masterful instinct so weakens and subtilises the instinct which opposes it that it becomes an *impulse* which provides the *stimulus* for the activity of the principal instinct.

The highest man would have the greatest multifariousness in his instincts, and he would *possess* these in the relatively strongest degree in which he is able to endure them. As a matter of fact, wherever the plant, man, is found strong, mighty instincts are to be found opposing each other (*e.g.* Shakespeare), but they are subdued.

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967.

Would one not be justified in reckoning all great men among the *wicked*? This is not so easy to demonstrate in the case of individuals. They are so frequently capable of masterly dissimulation that they very often assume the airs and forms of great virtues. Often, too, they seriously reverence virtues, and in such a way as to be passionately hard towards themselves; but as the result of cruelty. Seen from a distance such things are liable to deceive. Many, on the other hand, misunderstand themselves; not infrequently, too, a great mission will call forth great qualities, *e.g.* justice. The essential fact is: the greatest men may also perhaps have great virtues, but then they also have the opposites of these virtues. I believe that it is precisely out of the presence of these opposites and of the feelings they suscite, that the great man arises,—for the great man is the broad arch which spans two banks lying far apart.

968.

In *great men* we find the specific qualities of life in their highest manifestation: injustice, falsehood, exploitation. But inasmuch as their effect has always been *overwhelming*, their essential nature has been most thoroughly misunderstood, and interpreted as goodness. The type of such an interpreter would be Carlyle.^[5]

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[5] This not only refers to *Heroes and Hero-Worship*, but doubtless to Carlyle's prodigious misunderstanding of Goethe a misunderstanding which still requires to be put right by a critic untainted by Puritanism.—Tr.

969.

Generally speaking, everything *is worth no more and no less than one has paid for it*. This of course does not hold good in the case of an isolated individual; the great capacities of the individual have no relation whatsoever to that which he has done, sacrificed, and suffered for them. But if one should examine the previous history of his race one would be sure to find the record of an extraordinary storing up and capitalising of power by means of all kinds of abstinence, struggle, industry, and determination. It is because the great man has cost so much, and not because he stands there as a miracle, as a gift from heaven, or as an accident, that he became great: "Heredity" is a false notion. A man's ancestors have always paid the price of what he is.

970.

The danger of modesty. To adapt ourselves too early to duties, societies, and daily schemes of work in which accident may have placed us, at a time when neither our powers nor our aim in life has stepped peremptorily into our consciousness; the premature certainty of conscience and feeling of relief and of sociability which is acquired by this precocious, modest attitude, and which appears to our minds as a deliverance from those inner and outer disturbances of our feelings—all this pampers and keeps a man down in the most dangerous fashion imaginable. To learn to respect things which people about us respect, as if we had no standard or right of our own to determine values; the strain of appraising things as others appraise them, *counter* to the whisperings of our inner taste, which also has a conscience of its own, becomes a terribly subtle kind of constraint: and if in the end no explosion takes place which bursts all the bonds of love and morality at once, then such a spirit becomes withered, dwarfed, feminine, and objective. The reverse of this is bad enough, but still it is better than the foregoing: to suffer from one's environment, from its praise just as much as from its blame; to be wounded by it and to fester inwardly without betraying the fact; to defend one's self involuntarily and suspiciously against its love; to learn to be silent, and perchance to conceal this by talking; to create nooks and safe, lonely hiding-places where one can go and take breath for a moment, or shed tears of sublime comfort—until at last one has grown strong enough to say: "What on earth have I to do with you?" and to go *one's* way alone.

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971.

Those men who are in themselves destinies, and whose advent is the advent of fate, the whole race of *heroic* bearers of burdens: oh! how heartily and gladly would they have respite from themselves for once in a while!—how they crave after stout hearts and shoulders, that they might free themselves, were it but for an hour or two, from that which oppresses them! And how fruitlessly they crave! ... They wait; they observe all that passes before their eyes: no man even cometh nigh to them with a thousandth part of their suffering and passion, no man guesseth to what end they have waited.... At last, at last, they learn the first lesson of their life: to wait no

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longer; and forthwith they learn their second lesson: to be affable, to be modest; and from that time onwards to endure everybody and every kind of thing—in short, to endure still a little more than they had endured theretofore.

6. THE HIGHEST MAN AS LAWGIVER OF THE FUTURE.

972.

The lawgivers of the future.—After having tried for a long time in vain to attach a particular meaning to the word "philosopher,"—for I found many antagonistic traits, I recognised that we can distinguish between two kinds of philosophers:—

- (1) Those who desire to establish any large system of values (logical or moral);
- (2) Those who are the *lawgivers* of such valuations.

The former try to seize upon the world of the present or the past, by embodying or abbreviating the multifarious phenomena by means of signs: their object is to make it possible for us to survey, to reflect upon, to comprehend, and to utilise everything that has happened hitherto—they serve the purpose of man by using all past things to the benefit of his future. [Pg 374]

The second class, however, are *commanders*; they say: "Thus shall it be!" They alone determine the "whither" and the "wherefore," and that which will be useful and beneficial to man; they have command over the previous work of scientific men, and all knowledge is to them only a means to their creations. This second kind of philosopher seldom appears; and as a matter of fact their situation and their danger is appalling. How often have they not intentionally blindfolded their eyes in order to shut out the sight of the small strip of ground which separates them from the abyss and from utter destruction. Plato, for instance, when he persuaded himself that "the good," as he wanted it, was not Plato's good, but "the good in itself," the eternal treasure which a certain man of the name of Plato had chanced to find on his way! This same will to blindness prevails in a much coarser form in the case of the founders of religion; their "Thou shalt" must on no account sound to their ears like "I will,"—they only dare to pursue their task as if under the command of God; their legislation of values can only be a burden they can bear if they regard it as "revelation," in this way their conscience is not crushed by the responsibility.

As soon as those two comforting expedients—that of Plato and that of Muhammed—have been overthrown, and no thinker can any longer relieve his conscience with the hypothesis "God" or "eternal values," the claim of the lawgiver to determine new values rises to an awfulness which has not yet been experienced. Now those elect, on whom the faint light of such a duty is beginning to dawn, try and see whether they cannot escape it—as their greatest danger—by means of a timely side-spring: for instance, they try to persuade themselves that their task is already accomplished, or that it defies accomplishment, or that their shoulders are not broad enough for such burdens, or that they are already taken up with burdens [Pg 375]

closer to hand, or even that this new and remote duty is a temptation and a seduction, drawing them away from all other duties; a disease, a kind of madness. Many, as a matter of fact, do succeed in evading the path appointed to them: throughout the whole of history we can see the traces of such deserters and their guilty consciences. In most cases,, however, there comes to such men of destiny that hour of delivery, that autumnal season of maturity, in which they are forced to do that which they did not even "wish to do": and that deed before which in the past they have trembled most, falls easily and unsought from the tree, as an involuntary deed, almost as a present.

973.

The human horizon.—Philosophers may be conceived as men who make the greatest efforts to *discover* to what extent man can *elevate* himself—this holds good more particularly of Plato: how far man's *power* can extend. But they do this as individuals; perhaps the instinct of Cæsars and of all founders of states, etc., was greater, for it preoccupied itself with the question how far man could be urged forward in *development* under "favourable circumstances." What they did not sufficiently understand, however, was the nature of favourable circumstances. The great question: "Where has the plant 'man' grown most magnificently heretofore? In order to answer this, a comparative study of history is necessary. [Pg 376]

974.

Every fact and every work exercises a fresh persuasion over every age and every new species of man. History always enunciates new truths.

975.

To remain objective, severe, firm, and hard while making a thought prevail is perhaps the best forte of artists; but if for this purpose any one have to work upon human material (as teachers, statesmen, have to do, etc.), then the repose, the coldness, and the hardness soon vanish. In natures like Cæsar and Napoleon we are able to divine something of the nature of "disinterestedness" in their work on their marble, whatever be the number of men that are sacrificed in the process. In this direction the future of higher men lies: to bear the greatest responsibilities and not to go to rack and ruin through them.—Hitherto the deceptions of inspiration have almost always been necessary for a man not to lose faith in his own hand, and in his right to his task. [Pg 377]

976.

The reason why philosophers are mostly failures. Because among the conditions which determine them there are qualities which generally ruin other men:—

(1) A philosopher must have an enormous multiplicity of qualities; he must be a sort of abbreviation of man and have all man's high and base desires: the danger of the

contrast within him, and of the possibility of his loathing himself;

(2) He must be inquisitive in an extraordinary number of ways: the danger of versatility;

(3) He must be just and honest in the highest sense, but profound both in love and hate (and in injustice);

(4) He must not only be a spectator but a lawgiver: a judge and defendant (in so far as he is an abbreviation of the world);

(5) He must be extremely multiform and yet firm and hard. He must be supple.

977.

The really *regal* calling of the philosopher (according to the expression of Alcuin the Anglo-Saxon): "*Prava corrigere, et recta corroborare, et sancta sublimare.*"

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978.

The new philosopher can only arise in conjunction with a ruling class, as the highest spiritualisation of the latter. Great politics, the rule of the earth, as a proximate contingency, the total *lack of principles* necessary thereto.

979.

Fundamental concept: the new values must first be created—this remains *our duty*! The philosopher must be our lawgiver. New species. (How the greatest species hitherto [for instance, the Greeks] were reared: this kind of accident must now be *consciously* striven for.)

980.

Supposing one thinks of the philosopher as an educator who, looking down from his lonely elevation, is powerful enough to draw long chains of generations up to him: then he must be granted the most terrible privileges of a great educator. An educator never says what he himself thinks; but only that which he thinks it is good for those whom he is educating to hear upon any subject. This dissimulation on his part must not be found out; it is part of his masterliness that people should believe in his honesty, he must be capable of all the means of discipline and education: there are some natures which he will only be able to raise by means of lashing them with his scorn; others who are lazy, irresolute, cowardly, and vain, he will be able to affect only with exaggerated praise. Such a teacher stands beyond good and evil, but nobody must know that he does.

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981.

We must *not* make men "better," we must *not* talk to them about morality in any form as if "morality in itself," or an ideal kind of man in general, could be taken for

granted; but we must *create circumstances* in which *stronger men are necessary*, such as for their part will require a morality (or, better still: a bodily and spiritual discipline) which makes men strong, and upon which they will consequently insist! As they will need one so badly, they will have it.

We must not let ourselves be seduced by blue eyes and heaving breasts: *greatness of soul has absolutely nothing romantic about it. And unfortunately nothing whatever amiable either.*

982.

From warriors we must learn: (1) to associate death with those interests for which we are fighting—that makes us venerable; (2) we must learn to *sacrifice* numbers, and to take our cause sufficiently seriously not to spare men; (3) we must practise inexorable discipline, and allow ourselves violence and cunning in war.

983.

The *education* which rears those *ruling* virtues that allow a man to become master of his benevolence and his pity: the great disciplinary virtues ("Forgive thine enemies" is mere child's play beside them), *and the passions of the creator, must be elevated* to the heights—we must cease from carving marble! The exceptional and powerful position of those creatures (compared with that of all princes hitherto): the Roman Cæsar with Christ's soul.

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984.

We must not separate greatness of soul from intellectual greatness. For the former involves *independence*; but without intellectual greatness independence should not be allowed; all it does is to create disasters even in its lust of well-doing and of practising "justice." Inferior spirits *must* obey, consequently they cannot be possessed of greatness.

985.

The more lofty philosophical man who is surrounded by loneliness, not because he wishes to be alone, but because he is what he is, and cannot find his equal: what a number of dangers and torments are reserved for him, precisely at the present time, when we have lost our belief in the order of rank, and consequently no longer know how to understand or honour this isolation! Formerly the sage almost sanctified himself in the consciences of the mob by going aside in this way; to-day the anchorite sees himself as though enveloped in a cloud of gloomy doubt and suspicions. And not alone by the envious and the wretched: in every well-meant act that he experiences he is bound to discover misunderstanding, neglect, and superficiality. He knows the crafty tricks of foolish pity which makes these people feel so good and holy when they attempt to save him from his own destiny, by giving him more comfortable situations and more decent and reliable society. Yes,

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he will even get to admire the unconscious lust of destruction with which all mediocre spirits stand up and oppose him, believing all the while that they have a holy right to do so! For men of such incomprehensible loneliness it is necessary to put a good stretch of country between them and the officiousness of their fellows: this is part of their prudence. For such a man to maintain himself uppermost to-day amid the dangerous maelstroms of the age which threaten to draw him under, even cunning and disguise will be necessary. Every attempt he makes to order his life in the present and with the present, every time he draws near to these men and their modern desires, he will have to expiate as if it were an actual sin: and withal he may look with wonder at the concealed wisdom of his nature, which after every one of these attempts immediately leads him back to himself by means of illnesses and painful accidents.

986.

*"Maledetto colui
che contrista, un spirto immortal!"*
MANZONI (*Conte di Carmagnola*, Act II.)

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987.

The most difficult and the highest form which man can attain is the most seldom successful: thus the history of philosophy reveals a superabundance of bungled and unhappy cases of manhood, and its march is an extremely slow one; whole centuries intervene and suppress what has been achieved: and in this way the connecting-link is always made to fail. It is an appalling history, this history of the highest men, of the sages.—What is most often damaged is precisely the recollection of great men, for the semi-successful and botched cases of mankind misunderstand them and overcome them by their "successes." Whenever an "effect" is noticeable, the masses gather in a crowd round it; to hear the inferior and the poor in spirit having their say is a terrible ear-splitting torment for him who knows and trembles at the thought, that the fate of man depends upon the success of its highest types. From the days of my childhood I have reflected upon the sage's conditions of existence, and I will not conceal my happy conviction that in Europe he has once more become possible—perhaps only for a short time.

988.

These new philosophers begin with a description of a systematic order of rank and difference of value among men,—what they desire is, alas precisely the reverse of an assimilation and equalisation of man: they teach estrangement in every sense, they cleave gulfs such as have never yet existed, and they would fain have man become more evil than he ever was. For the present they live concealed and estranged even from each other. For many reasons they will find it necessary to be anchorites and to wear masks—they will therefore be of little use in the matter of seeking for their equals. They will live alone, and probably know the torments of all

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the loneliest forms of loneliness. Should they, however, thanks to any accident, meet each other on the road, I wager that they would not know each other, or that they would deceive each other in a number of ways.

989.

"Les philosophes ne sont pas faits pour s'aimer. Les aigles ne volent point en compagnie. Il faut laisser cela aux perdrix, aux étourneaux ... Planer au-dessus et avoir des griffes, voilà le lot des grands génies."—GALIANI.

990.

I forgot to say that such philosophers are cheerful, and that they like to sit in the abyss of a perfectly clear sky: they are in need of different means for enduring life than other men; for they suffer in a different way (that is to say, just as much from the depth of their contempt of man as from their love of man).—The animal which suffered most on earth discovered for itself —*laughter*.

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991.

Concerning the misunderstanding of "cheerfulness." —It is a temporary relief from long tension; it is the wantonness, the Saturnalia of a spirit, which is consecrating and preparing itself for long and terrible resolutions. The "fool" in the form of "science."

992.

The new order of rank among spirits; tragic natures no longer in the van.

993.

It is a comfort to me to know that over the smoke and filth of human baseness there is a *higher and brighter* mankind, which, judging from their number, must be a small race (for everything that is in any way distinguished is *ipso facto* rare). A man does not belong to this race because he happens to be more gifted, more virtuous, more heroic, or more loving than the men below, but because he is *colder, brighter, more far-sighted, and more lonely*; because he endures, prefers, and even insists upon, loneliness as the joy, the privilege, yea, even the condition of existence; because he lives amid clouds and lightnings as among his equals, and likewise among sunrays, dewdrops, snowflakes, and all that which must needs come from the heights, and which in its course moves ever from heaven to earth. The desire to look aloft is not our desire.—Heroes, martyrs, geniuses, and enthusiasts of all kinds, are not quiet, patient, subtle, cold, or slow enough for us.

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994.

The absolute conviction that valuations above and below are different; that innumerable experiences are wanting to the latter: that when looking upwards from below misunderstandings are necessary.

995.

How do men attain to great power and to great tasks? All the virtues and proficiencies of the body and the soul are little by little laboriously acquired, through great industry, self-control, and keeping one's self within narrow bounds, through a frequent, energetic, and genuine repetition of the same work and of the same hardships; but there are men who are the heirs and masters of this slowly acquired and manifold treasure of virtues and proficiencies because, owing to happy and reasonable marriages and also to lucky accidents, the acquired and accumulated forces of many generations, instead of being squandered and subdivided, have been assembled together by means of steadfast struggling and willing. And thus, in the end, a man appears who is such a monster of strength, that he craves for a monstrous task. For it is our power which has command of us: and the wretched intellectual play of aims and intentions and motivations lies only in the foreground—however much weak eyes may recognise the principal factors in these things.

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990.

The sublime man has the highest value, even when he is most delicate and fragile, because an abundance of very difficult and rare things have been reared through many generations and united in him.

997.

I teach that there are higher and lower men, and that a single individual may under certain circumstances justify whole millenniums of existence —that is to say, a wealthier, more gifted, greater, and more complete man, as compared with innumerable imperfect and fragmentary men.

998.

Away from rulers and rid of all bonds, live the highest men: and in the rulers they have their instruments.

999.

The order of rank: he who *determines* values and leads the will of millenniums, and does this by leading the highest natures—he *is the highest man*.

1000.

I fancy I have divined some of the things that lie hidden in the soul of the highest man; perhaps every man who has divined so much must go to ruin: but he who has seen the highest man must do all he can to make him *possible*. Fundamental thought: we must make the future the standard of all our valuations—and not seek the laws for our conduct behind us. [Pg 387]

1001.

Not "mankind," but *Superman* is the goal!

1002.

"Come l'uom s'eterna...."—*Inf.* xv. 85.

II.

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DIONYSUS.

1003.

To *him who is one of Nature's lucky strokes*, to, him unto whom my heart goes out, to him who is carved from one integral block, which is hard, sweet, and fragrant—to him from whom even my nose can derive some pleasure—let this book be dedicated.

He enjoys that which is beneficial to him.

His pleasure in anything ceases when the limits of what is beneficial to him are overstepped.

He divines the remedies for partial injuries; his illnesses are the great stimulants of his existence.

He understands how to exploit his serious accidents.

He grows stronger under the misfortunes which threaten to annihilate him.

He instinctively gathers from all he sees, hears, and experiences, the materials for what concerns him most,—he pursues a selective principle,—he rejects a good deal.

He reacts with that tardiness which long caution and deliberate *pride* have bred in him,—he tests the stimulus: whence does it come? whither does it lead? He does not submit. [Pg 389]

He is always in his own company, whether his intercourse be with books, with men, or with Nature.

He honours anything by choosing it, by conceding to it, by trusting it.

1004.

We should attain to such a height, to such a lofty eagle's ledge, in our observation, as to be able to understand that everything happens, *just as it ought to happen*: and that all "imperfection," and the pain it brings, belong to all that which is most eminently desirable.

1005.

Towards 1876 I experienced a fright; for I saw that everything I had most wished for up to that time was being compromised. I realised this when I perceived what Wagner was actually driving at: and I was bound very fast to him—by all the bonds of a profound similarity of needs, by gratitude, by the thought that he could not be replaced, and by the absolute void which I saw facing me.

Just about this time I believed myself to be inextricably entangled in my philology and my professorship—in the accident and last shift of my life: I did not know how to get out of it, and was tired, used up, and on my last legs.

At about the same time I realised that what my instincts most desired to attain was precisely the reverse of what Schopenhauer's instincts wanted—that is to say, a *justification of life*, even where it was most terrible, most equivocal, and most false: to this end, I had the formula "*Dionysian*" in my hand. [Pg 390]

Schopenhauer's interpretation of the "absolute" as *will* was certainly a step towards that concept of the "absolute" which supposed it to be necessarily good, blessed, true, and integral, but Schopenhauer did not understand how to deify this will: he remained suspended in the moral-Christian ideal. Indeed, he was still so very much under the dominion of Christian values, that, once he could no longer regard the absolute as God, he had to conceive it as evil, foolish, utterly reprehensible. He did not realise that there is an infinite number of ways of being different, and even of being God.

1006.

Hitherto, moral values have been the highest values: does anybody doubt this? If we bring down the values from their pedestal, we thereby alter *all* values; the principle of their *order of rank* which has prevailed hitherto is thus overthrown.

1007.

Transvalue values—what does this mean? It implies that all spontaneous motives, all new, future, and stronger motives, are still extant; but that they now appear under false names and false valuations, and have not yet become conscious of themselves. [Pg 391]

We ought to have the courage to become, conscious, and to affirm all that which has been *attained*—to get rid of the humdrum character of old valuations, which makes us unworthy of the best and strongest things that we have achieved.

1008.

Any doctrine would be superfluous for which everything is not already prepared in the way of accumulated forces and explosive material. A transvaluation of values can only be accomplished when there is a tension of new needs, and a new set of needy people who feel all old values as painful,—although they are not conscious of what is wrong.

1009.

The standpoint from which my values are determined: is abundance or desire active? ... Is one a mere spectator, or is one's own shoulder at the wheel—is one looking away or is one turning aside? ... Is one acting spontaneously, as the result of accumulated strength, or is one merely reacting to a goad or to a stimulus? ... Is one simply acting as the result of a paucity of elements, or of such an overwhelming dominion over a host of elements that this power enlists the latter into its service if it requires them? ... Is one a *problem* one's self or is one a *solution* already? ... Is one *perfect* through the smallness of the task, or *imperfect* owing to the extraordinary character of the aim? ... Is one genuine or only an *actor*; is one genuine as an actor, or only the bad copy of an actor? is one a representative or the creature represented? Is one a personality or merely a rendezvous of personalities? ... Is one ill from a disease or from surplus health? Does one lead as a shepherd, or as an "exception" (third alternative: as a fugitive)? Is one in need of dignity, or can one play the clown? Is one in search of resistance, or is one evading it? Is one imperfect owing to one's precocity or to one's tardiness? Is it one's nature to say yea, or no, or is one a peacock's tail of garish parts? Is one proud enough not to feel ashamed even of one's vanity? Is one still able to feel a bite of conscience (this species is becoming rare; formerly conscience had to bite too often: it is as if it now no longer had enough teeth to do so)? Is one still capable of a "duty"? (there are some people who would lose the whole joy of their lives if they were *deprived* of their duty—this holds good especially of feminine creatures, who are born subjects).

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1010.

Supposing our common comprehension of the universe were a *misunderstanding*, would it be possible to conceive of a form of *perfection*, within the limits of which even such a *misunderstanding as this* could be sanctioned?

The concept of a *new* form of perfection: that which does *not* correspond to our logic, to our "beauty," to our "good," to our "truth," might be perfect in a *higher* sense even than our ideal is.

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1011.

Our most important limitation: we must not deify the unknown; we are just beginning to know so little. The false and wasted endeavours.

Our "new world": we must ascertain to what extent we are the *creators* of our valuations—we will thus be able to put "sense" into history.

This belief in truth is reaching its final logical conclusion in us—ye know how it reads: that if there is anything at all that must be worshipped it is *appearance*; that *falsehood* and *not* truth is—divine.

1012.

He who urges rational thought forward, thereby also drives its antagonistic power—mysticism and foolery of every kind—to new feats of strength.

We should recognise that every movement is (1) *partly* the manifestation of fatigue resulting from a previous movement (satiety after it, the malice of weakness towards it, and disease); and (2) *partly* a newly awakened accumulation of long slumbering forces, and therefore wanton, violent, healthy.

1013.

Health and morbidness: let us be careful! The standard is the bloom of the body, the agility, courage, and cheerfulness of the mind—but also, of course, how much *morbidness a man can bear and overcome*,—and convert into health. That which would send more delicate natures to the dogs, belongs to the stimulating means of *great* health. [Pg 394]

1014.

It is only a question of power: to have all the morbid traits of the century, but to balance them I by means of overflowing, plastic, and rejuvenating power. The *strong* man.

1015.

Concerning the strength of the nineteenth century.—We are more mediæval than the eighteenth century; not only more inquisitive or more susceptible to the strange and to the rare. We have revolted against the *Revolution*, ... We have freed ourselves from the fear of reason, which was the spectre of the eighteenth century: we once more dare to be childish, lyrical, absurd, in a word, we are musicians. And we are just as little frightened of the *ridiculous* as of the *absurd*. The *devil* finds that he is tolerated even by God:^[6] better still, he has become interesting as one who has been misunderstood and slandered for ages,—we are the saviours of the devil's honour.

We no longer separate the great from the terrible. We reconcile good things, in all their complexity, with the very *worst* things; we have overcome the *desideratum* of the past (which wanted goodness to grow without the increase of evil). The *cowardice* towards the ideal, peculiar to the Renaissance, has diminished—we even dare to aspire to the latter's morality. *Intolerance* towards priests and the Church [Pg 395]

has at the same time come to an end; "It is immoral to believe in God"—but this is precisely what we regard as the best possible justification of this belief.

On all these things we have conferred the civic rights of our minds. We do not tremble before the back side of "good things" (we even look for it, we are brave and inquisitive enough for that), of Greek antiquity, of morality, of reason, of good taste, for instance (we reckon up the losses which we incur with all this treasure: we almost reduce ourselves to poverty with such a treasure). Neither do we conceal the back side of "evil things" from ourselves.

[6] This is reminiscent of Goethe's *Faust*, See "Prologue in Heaven."—Tr.

1016.

That which does us honour.—If anything does us honour, it is this: we have transferred our seriousness to other things; all those things which have been despised and laid aside as base by all ages, we regard as important—on the other hand, we surrender "fine feelings" at a cheap rate.

Could any aberration be more dangerous than the contempt of the body? As if all intellectuality were not thereby condemned to become morbid, and to take refuge in the *vapeurs* of "idealism"!

Nothing that has been thought out by Christians and idealists holds water: we are more radical. We have discovered the "smallest world" everywhere as the most decisive. [Pg 396]

The paving-stones in the streets, good air in our rooms, food understood according to its worth: we value all the *necessaries* of life seriously, and *despise* all "beautiful soulfulness" as a form of "levity and frivolity." That which has been most despised hitherto, is now pressed into the front rank.

1017

In the place of Rousseau's "man of Nature," the nineteenth century has discovered a much *more genuine* image of "Man,"—it had the courage to do this.... On the whole, the Christian concept of man has in a way been reinstalled. What we have not had the courage to do, was to call precisely this "man *par excellence*," good, and to see the future of mankind guaranteed in him. In the same way, we did not dare to regard the *growth in the terrible side* of man's character as an accompanying feature of every advance in culture; in this sense we are still under the influence of the Christian ideal, and side with it against paganism, and likewise against the Renaissance concept of *virtù*. But the key of culture is not to be found in this way: and *in praxi* we still have the forgeries of history in favour of the "good man" (as if he alone constituted the progress of humanity) and the *socialistic ideal* (i.e. the *residue* of Christianity and of Rousseau in the de-Christianised world).

The fight against the eighteenth century: it meets with its *greatest conquerors* in Goethe and Napoleon. Schopenhauer, too, fights against the eighteenth century; but he returns involuntarily to the seventeenth—he is a modern Pascal, with [Pg 397]

Pascalian valuations, *without* Christianity. Schopenhauer was not strong enough to invent a *new yea*.

Napoleon: we see the necessary relationship between the higher and the terrible man. "Man" reinstalled, and her due of contempt and fear restored to woman. Highest activity and health are the signs of the great man; the straight line and grand style rediscovered in action; the mightiest of all instincts, that of life itself,—the lust of dominion,—heartily welcomed.

1018.

(*Revue des deux mondes*, 15th February 1887. Taine concerning Napoleon)
"Suddenly the master faculty reveals itself: the *artist*, which was latent in the politician, comes forth from his scabbard; he creates *dans l'idéal et l'impossible*. He is once more recognised as that which he is: the posthumous brother of Dante and of Michelangelo; and verily, in view of the definite contours of his vision, the intensity, the coherence, and inner consistency of his dream, the depth of his meditations, the superhuman greatness of his conception, he is their equal: *son génie a la même taille et la même structure; il est un des trois esprits souverains de la renaissance italienne*."

Nota bene. Dante, Michelangelo, Napoleon.

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1019.

Concerning the pessimism of strength. In the internal economy of the *primitive* man's soul, the *fear* of evil preponderates. What is *evil*! Three kinds of things: accident, uncertainty, the unexpected. How does primitive man combat evil?—He conceives it as a thing of reason, of power, even as a person. By this means he is enabled to make treaties with it, and generally to operate upon it in advance—to forestall it.

—Another expedient is to declare its evil and harmful character to be but apparent: the consequences of accidental occurrences, and of uncertainty and the unexpected, are interpreted as *well-meant*, as reasonable.

—A third means is to interpret evil, above all, as merited: evil is thus justified as a punishment.

—In short, *man submits to* in all religious and moral interpretations are but forms of submission to evil.—The belief that a good purpose lies behind all evil, implies the renunciation of any desire to combat it.

Now, the history of every culture shows a diminution of this *fear of the accidental, of the uncertain, and of the unexpected*. Culture means precisely, to learn to reckon, to discover causes, to acquire the power of forestalling events, to acquire a belief in necessity. With the growth of culture, man is able to dispense with that primitive form of submission to evil (called religion or morality), and that "justification of evil." Now he wages war against "evil,"—he gets rid of it. Yes, a state of security, of belief in law and the possibility of calculation, is possible, in which consciousness

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regards these things with tedium,—in which the joy of the accidental, of the uncertain, and of the unexpected, actually becomes a spur.

Let us halt a moment before this symptom of *highest* culture, I call it the *pessimism of strength*. Man now no longer requires a "justification of evil"; justification is precisely what he abhors: he enjoys evil, *pur, cru*; he regards purposeless evil as the most interesting kind of evil. If he had required a God in the past, he now delights in cosmic disorder without a God, a world of accident, to the essence of which terror, ambiguity, and seductiveness belong.

In a state of this sort, it is precisely *goodness* which requires to be justified—that is to say, it must either have an evil and a dangerous basis, or else it must contain a vast amount of stupidity: *in which case it still pleases*. Animality no longer awakens terror now; a very intellectual and happy wanton spirit in favour of the animal in man, is, in such periods, the most triumphant form of spirituality. Man is now strong enough to be able to feel ashamed of *a belief in God*: he may now play the part of the devil's advocate afresh. If in practice he pretends to uphold virtue, it will be for those reasons which lead virtue to be associated with subtlety, cunning, lust of gain, and a form of the lust of power.

This pessimism of strength also ends in a *theodicy*, i.e. in an absolute saying of yea to the world—but the same arguments will be raised in favour of life which formerly were raised against it: and in this way, in a conception of this world *as the highest ideal possible*, which has been effectively attained. [Pg 400]

1020.

The principal kinds of pessimism:—

The pessimism of *sensitiveness* (excessive irritability with a preponderance of the feelings of pain).

The pessimism of the *will that is not free* (otherwise expressed: the lack of resisting power against stimuli).

The pessimism of *doubt* (shyness in regard to everything fixed, in regard to all grasping and touching).

The psychological conditions which belong to these different kinds of pessimism, may all be observed in a lunatic asylum, even though they are there found in a slightly exaggerated form. The same applies to "Nihilism" (the penetrating feeling of nonentity).

What, however, is the nature of Pascal's moral pessimism, and the *metaphysical pessimism* of the Vedânta-Philosophy? What is the nature of the *social pessimism* of anarchists (as of Shelley), and of the pessimism of compassion (like that of Leo Tolstoy and of Alfred de Vigny)?

Are all these things not also the phenomena of decay and sickness?... And is not excessive seriousness in regard to moral values, or in regard to "other-world" fictions, or social calamities, or *suffering* in general, of the same order? All such

exaggeration of a single and narrow standpoint is in itself a sign of sickness. The same applies to the preponderance of a negative over an affirmative attitude! [Pg 401]

In this respect we must not confound with the above: the joy of saying and doing *no*, which is the result of the enormous power and tenseness of an affirmative attitude—peculiar to all rich and mighty men and ages. It is, as it were, a luxury, a form of courage too, which opposes the terrible, which has sympathy with the frightful and the questionable, because, among other things, one is terrible and questionable: the *Dionysian* in will, intellect, and taste.

1021.

My Five "Noes."

(1) My fight against *the feeling of sin* and the introduction of the notion of *punishment* into the physical and metaphysical world, likewise into psychology and the interpretation of history. The recognition of the fact that all philosophies and valuations hitherto have been saturated with morality.

(2) My identification and my discovery of the *traditional* ideal, of the Christian ideal, even where the dogmatic form of Christianity has been wrecked. The *danger of the Christian ideal* resides in its valuations, in that which can dispense with concrete expression: my struggle against *latent Christianity* (for instance, in music, in Socialism).

(3) My struggle against the eighteenth century of Rousseau, against his "Nature," against his "good man," his belief in the dominion of feeling—against the pampering, weakening, and moralising of man: an ideal born of the *hatred of aristocratic culture*, which in practice is the dominion of unbridled feelings of resentment, and invented as a standard for the purpose of war (the Christian morality of the feeling of sin, as well as the morality of resentment, is an attitude of the mob). [Pg 402]

(4) My fight against *Romanticism*, in which the ideals of Christianity and of Rousseau converge, but which possesses at the same time a yearning for that *antiquity* which knew of sacerdotal and aristocratic culture, a yearning for *virtù*, and for the "strong man"—something extremely hybrid; a false and imitated kind of *stronger* humanity, which appreciates extreme conditions in general and sees the symptom of strength in them ("the cult of passion"; an imitation of the most expressive *forms, furore espressivo*, originating not out of plenitude, but out of *want*).—(In the nineteenth century there are some things which are born out of relative plenitude—*i.e.* out of *well-being*; cheerful music, etc.—among poets, for instance, Stifter and Gottfried Keller give signs of more strength and inner well-being than—. The great strides of engineering, of inventions, of the natural sciences and of history (?) are relative products of the strength and self-reliance of the nineteenth century.)

(5) My struggle against the *predominance of gregarious instincts*, now science makes common cause with them; against the profound hate with which every kind of order of rank and of aloofness is treated.

From the pressure of plenitude, from the tension of forces that are continually increasing within us and which cannot yet discharge themselves, a condition is produced which is very similar to that which precedes a storm: we—like Nature's sky—become overcast. I hat, too, is "pessimism.".. A teaching which puts an end to such a condition by the fact that it *commands* something: a transvaluation of values by means of which the accumulated forces are given a channel, a direction, so that they explode into deeds and flashes of lightning—does not in the least require to be a hedonistic teaching: in so far as it *releases strength* which was compressed to an agonising degree, it brings happiness.

Pleasure appears with the feeling of power.

Happiness means that the consciousness of power and triumph has begun to prevail.

Progress is the strengthening of the type, the ability to exercise great will-power, everything else is a misunderstanding and a danger.

There comes a time when the old masquerade and moral toggling-up of the passions provokes repugnance: *naked Nature*; when the *quanta* of *power* are recognised as *decidedly* simple (as *determining rank*); when *grand style* appears again as the result of great passion.

The purpose of culture *would have* us enlist everything terrible, step by step and experimentally, into its service; but before it is *strong enough* for this it must combat, moderate, mask, and even curse everything terrible.

Wherever a culture points to anything as evil, it betrays its *fear* and therefore weakness.

Thesis: everything good is the evil of yore which has been rendered serviceable. *Standard*: the more terrible and the greater the passions may be which an age, a people, and an individual are at liberty to possess, because they are able to use them as *a means*, the *higher is their culture*: the more mediocre, weak, submissive, and cowardly a man may be, the more things he will regard as *evil*: according to him the kingdom of evil is the largest. The lowest man will see the kingdom of evil (*i.e.* that which is forbidden him and which is hostile to him) everywhere.

It is not a fact that "happiness follows virtue"—but it is the mighty man who first *declares his happy state to be virtue*.

Evil actions belong to the mighty and the virtuous: bad and base actions belong to the subjected.

The mightiest man, the creator, would have to be the most evil, inasmuch as he makes his ideal prevail over all men in *opposition* to their ideals, and remoulds them according to his own image.

Evil, in this respect, means hard, painful, enforced.

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Such men as Napoleon must always return and always settle our belief in the self-glory of the individual afresh: he himself, however, was corrupted by the means he had to stoop to, and had *lost noblesse* of character. If he had had to prevail among another kind of men, he could have availed himself of other means; and thus it would not seem *necessary* that a Cæsar *must become bad*.

1027.

Man is a combination of the *beast* and the *super-beast*; higher man a combination of the monster and the superman:^[7] these opposites belong to each other. With every degree of a man's growth towards greatness and loftiness, he also grows downwards into the depths and into the terrible: we should not desire the one without the other;—or, better still: the more fundamentally we desire the one, the more completely we shall achieve the other.

- [7] The play on the German words: "Unthier" and "Überthier," "Unmensch" and "Übermensch," is unfortunately not translatable.—Tr.

1028.

Terribleness belongs to greatness: let us not deceive ourselves.

1029.

I have taught the knowledge of such terrible things, that all "Epicurean contentment" is impossible concerning them. Dionysian pleasure is the only *adequate* kind here: *I was the first to discover the tragic*. Thanks to their superficiality in ethics, the Greeks misunderstood it. Resignation is not the lesson of tragedy, but only the misunderstanding of it! The yearning for nonentity is the *denial* of tragic wisdom, its opposite!

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1030.

A rich and powerful soul not only gets over painful and even terrible losses, deprivations, robberies, and insults: it actually leaves such dark infernos in possession of still greater plenitude and power; and, what is most important of all, in possession of an increased blissfulness in love. I believe that he who has divined something of the most fundamental conditions of love, will understand Dante for having written over the door of his Inferno: "I also am the creation of eternal love."

1031.

To have travelled over the whole circumference of the modern soul, and to have sat in all its corners—my ambition, my torment, and my happiness.

Veritably to have *overcome* pessimism, and, as the result thereof, to have acquired the eyes of a Goethe—full of love and goodwill.

1032.

The first question is by no means whether we are satisfied with ourselves; but whether we are satisfied with anything at all. Granting that we should say yea to any single moment, we have then affirmed not only ourselves, but the whole of existence. For nothing stands by itself, either in us or in other things: and if our soul has vibrated and rung with happiness, like a chord, once only and only once, then all eternity was necessary in order to bring about that one event,—and all eternity, in this single moment of our affirmation, was called good, was saved, justified, and blessed. [Pg 407]

1033.

The passions which *say yea*. I ride, happiness, health, the love of the sexes, hostility and war, reverence, beautiful attitudes, manners, strong will, the discipline of lofty spirituality, the will to power, and gratitude to the Earth and to Life: all that is rich, that would fain bestow, and that refreshes, gilds, immortalises, and deifies Life—the whole power of the virtues that *glorify*—all declaring things good, saying yea, and doing yea.

1034.

We, many or few, who once more dare to live in a world *purged of morality*, we *pagans* in faith, we are probably also the first who understand what a *pagan faith* is: to be obliged to imagine higher creatures than man, but to imagine them *beyond* good and evil; to be compelled to value all higher existence as *immoral* existence. We believe in Olympus, and *not* in the "man on the cross."

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1035.

The more modern man has exercised his idealising power in regard to a *God* mostly by *moralising the latter* ever more and more—what does that mean?—nothing good, a diminution in man's strength.

As a matter of fact, the reverse would be possible: and indications of this are not wanting. God imagined as emancipation from morality, comprising the whole of the abundant assembly of Life's contrasts, and *saving* and *justifying* them in a divine agony. God as the beyond, the superior elevation, to the wretched *cul-de-sac* morality of "Good and Evil."

1036.

A humanitarian God cannot be *demonstrated* from the world that is known to us: so much are ye driven and forced to conclude to-day. But what conclusion do ye draw from this? "He cannot be demonstrated to *us*": the scepticism of knowledge. You all *fear* the conclusion: "From the world that is known to us quite a different God would be *demonstrable*, such a one as would certainly not be humanitarian"—and, in a word, you cling fast to your God, and invent a world for Him which *is unknown to us*.

1037.

Let us banish the highest good from our concept of God: it is unworthy of a God. Let us likewise banish the highest wisdom: it is the vanity of philosophers who have perpetrated the absurdity of a God who is a monster of wisdom: the idea was to make Him as like them as possible. No! God *as the highest power*—that is sufficient! —Everything follows from that, even—"the world"! [Pg 409]

1038

And how many new Gods are not still possible! I, myself, in whom the religious—that is to say, the god-*creating* instinct occasionally becomes active at the most inappropriate moments: how very differently the divine has revealed itself every time to me! ... So many strange things have passed before me in those timeless moments, which fall into a man's life as if they came from the moon, and in which he absolutely no longer knows how old he is or how young he still may be! ... I would not doubt that there are several kinds of gods.... Some are not wanting which one could not possibly imagine without a certain halcyonic calm and levity.... Light feet perhaps belong to the concept "God". Is it necessary to explain that a *God* knows how to hold Himself preferably outside all Philistine and rationalist circles? also (between ourselves) beyond good and evil? His outlook is a *free* one—as Goethe would say.—And to invoke the authority of Zarathustra, which cannot be too highly appreciated in this regard: Zarathustra goes as far as to confess, "I would only believe in a God who knew how to *dance* ..."

Again I say: how many new Gods are not still possible! Certainly Zarathustra himself is merely an old atheist: he believes neither in old nor in new gods. Zarathustra says, "*he would*"—but Zarathustra will not.... Take care to understand him well. [Pg 410]

The type God conceived according to the type of creative spirits, of "great men."

1039.

And how many new *ideals* are not, at bottom, still possible? Here is a little ideal that I seize upon every five weeks, while upon a wild and lonely walk, in the azure moment of a blasphemous joy. To spend one's life amid delicate and absurd things; a stranger to reality, half-artist, half-bird, half-metaphysician; without a yea or a nay for reality, save that from time to time one acknowledges it, after the manner of a

good dancer, with the tips of one's toes; always tickled by some happy ray of sunlight; relieved and encouraged even by sorrow—for sorrow *preserves* the happy man; fixing a little tail of jokes even to the most holy thing: this, as is clear, is the ideal of a heavy spirit, a ton in weight *of the spirit of gravity*.

1040.

From the military-school of the soul. (Dedicated to the brave, the good-humoured, and the abstinent.)

I should not like to undervalue the amiable virtues; but greatness of soul is not compatible with them. Even in the arts, grand style excludes all merely pleasing qualities. [Pg 411]

In times of painful tension and vulnerability, choose war. War hardens and develops muscle.

Those who have been deeply wounded have the Olympian laughter; a man only has what he needs.

It has now already lasted ten years: no sound any longer *reaches* me—a land without rain. A man must have a vast amount of humanity at his disposal in order not to pine away in such drought.^[8]

[8] For the benefit of those readers who are not acquainted with the circumstances of Nietzsche's life, it would be as well to point out that this is a purely personal plaint, comprehensible enough in the mouth of one who, like Nietzsche, was for years a lonely anchorite.—Tr.

1041.

My new road to an affirmative attitude.—Philosophy, as I have understood it and lived it up to the present, is the voluntary quest of the repulsive and atrocious aspects of existence. From the long experience derived from such wandering over ice and desert, I learnt to regard quite differently everything that had been philosophised hitherto: the *concealed* history of philosophy, the psychology of its great names came into the light for me. "How much truth can a spirit *endure*; for how much truth is it *daring* enough?"—this for me was the real measure of value. [Pg 412] Error is a piece of *cowardice* ... every victory on the part of knowledge, is the *result* of courage, of hardness towards one's self, of cleanliness towards one's self.... The kind of *experimental philosophy* which I am living, even anticipates the possibility of the most fundamental Nihilism, on principle: but by this I do not mean that it remains standing at a negation, at a *no*, or at a will to negation. It would rather attain to the very reverse—to a *Dionysian affirmation* of the world, as it is, without subtraction, exception, or choice—it would have eternal circular motion: the same

things, the same reasoning, and the same illogical concatenation. The highest state to which a philosopher can attain: to maintain a Dionysian attitude to Life—my formula for this is *amor fati*.

To this end we must not only consider those aspects of life which have been denied hitherto, as: *necessary*, but as desirable, and not only desirable to those aspects which have been affirmed hitherto (as complements or first prerequisites, so to speak), but for their own sake, as the more powerful, more terrible, and more *veritable* aspects of life, in which the latter's will expresses itself most clearly.

To this end, we must also value that aspect of existence which alone has been affirmed until now; we must understand whence this valuation arises, and to how slight an extent it has to do with a Dionysian valuation of Life: I selected and understood that which in this respect says "yea" (on the one hand, the instinct of the sufferer; on the other, the gregarious instinct; and thirdly, the *instinct of the greater number* against the exceptions).

Thus I divined to what extent a stronger kind of man must necessarily imagine—the elevation and enhancement of man in another direction: *higher creatures*, beyond good and evil, beyond those values which bear the stamp of their origin in the sphere of suffering, of the herd, and of the greater number—I searched for the data of this topsy-turvy formation of ideals in history (the concepts "pagan," "classical," "noble," have been discovered afresh and brought forward). [Pg 413]

1042.

We should demonstrate to what extent the religion of the Greeks was *higher* than Judæo-Christianity. The latter triumphed because the Greek religion was degenerate (and decadent).

1043.

It is not surprising that a couple of centuries have been necessary in order to link up again—a couple of centuries are very little indeed.

1044.

There must be some people who sanctify functions, not only eating and drinking, and not only in memory of them, or in harmony with them; but this world must be for ever glorified anew, and in a novel fashion.

1045.

The most intellectual men feel the ecstasy and charm of *sensual* things in a way which other men —those with "fleshy hearts"—cannot possibly imagine, and ought not to be able to imagine: they are sensualists with the best possible faith, because they grant the senses a more fundamental value than that fine sieve, that thinning and mincing machine, or whatever it is called, which in the language of the people [Pg 414]

is termed "*spirit*" The strength and power of the senses—this is the most essential thing in a sound man who is one of Nature's lucky strokes: the splendid beast must first be there—otherwise what is the value of all "humanisation"?

1046.

(1) We want to hold fast to our senses, and to the belief in them—and accept their logical conclusions! The hostility to the senses in the philosophy that has been written up to the present, has been man's greatest feat of nonsense.

(2) The world now extant, on which all earthly and living things have so built themselves, that it now appears as it does (enduring and proceeding slowly), we would fain *continue building*—not criticise it away as false!

(3) Our valuations help in the process of building; they emphasise and accentuate. What does it mean when whole religions say: "Everything is bad and false and evil"? This condemnation of the whole process can only be the judgment of the failures!

(4) True, the failures might be the greatest sufferers and therefore the most subtle! The contented might be worth little!

(5) We must understand the fundamental *artistic* phenomenon which is called "Life,"—*the formative* spirit, which constructs under the most unfavourable circumstances: and in the slowest manner possible—The *proof* of all its combinations must first be given afresh: *it maintains itself*. [Pg 415]

1047.

Sexuality, lust of dominion, the pleasure derived from appearance and deception, great and joyful gratitude to Life and its typical conditions—these things are essential to all paganism, and it has a good conscience on its side.—*That which is hostile to Nature* (already in Greek antiquity) combats paganism in the form of morality and dialectics.

1040.

An anti-metaphysical view of the world—yes, but an artistic one.

1049.

Apollo's misapprehension: the eternity of beautiful forms, the aristocratic prescription, "*Thus shall it ever be!*"

Dionysus. Sensuality and cruelty. The perishable nature of existence might be interpreted as the joy of procreative and destructive force, as *unremitting creation*.

1050.

The word "*Dionysian*" expresses: a constraint to unity, a soaring above personality, the common-place, society, reality, and above the abyss of the *ephemeral*, the [Pg 416]

passionately painful sensation of superabundance, in darker, fuller, and more fluctuating conditions; an ecstatic saying of yea to the collective character of existence, as that which remains the same, and equally mighty and blissful throughout all change, the great pantheistic sympathy with pleasure and pain, which declares even the most terrible and most questionable qualities of existence good, and sanctifies them; the eternal will to procreation, to fruitfulness, and to recurrence; the feeling of unity in regard to the necessity of creating and annihilating.

The word "*Apollonian*" expresses: the constraint to be absolutely isolated, to the typical "individual," to everything that simplifies, distinguishes, and makes strong, salient, definite, and typical to freedom within the law.

The further development of art is just as necessarily bound up with the antagonism of these two natural art-forces, as the further development of mankind is bound up with the antagonism of the sexes. The plenitude of power and restraint, the highest form of self-affirmation in a cool, noble, and reserved kind of beauty: the Apollonianism of the Hellenic will.

This antagonism of the Dionysian and of the Apollonian in the Greek soul, is one of the great riddles which made me feel drawn to the essence of Hellenism. At bottom, I troubled about nothing save the solution of the question, why precisely Greek Apollonianism should have been forced to grow out of a Dionysian soil: the Dionysian Greek had need of being Apollonian; that is to say in order to break his will to the titanic, to the complex, to the uncertain, to the horrible by a will to measure, to simplicity, and to submission to rule and concept. Extravagance, wildness, and Asiatic tendencies lie at the root of the Greeks. Their courage consists in their struggle with their Asiatic nature: they were not given beauty, any more than they were given Logic and moral! naturalness: in them these things are victories, they are willed and fought for—they constitute the *triumph* of the Greeks.

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1051.

It is clear that only the rarest and most lucky cases of humanity can attain to the highest and most sublime human joys in which Life celebrates its own glorification; and this only happens when these rare creatures themselves and their forbears have lived a long preparatory life leading to this goal, without, however, having done so consciously. It is then that an overflowing wealth of multifarious forces and the most agile power of "free will" and lordly command exist together in perfect concord in one man; then the intellect is just as much at ease, or at home, in the senses as the senses are at ease or at home in it; and everything that takes place in the latter must give rise to extraordinarily subtle joys in the former. And *vice versâ*: just think of this *vice versâ* for a moment in a man like Hafiz; even Goethe, though to a lesser degree, gives some idea of this process. It is probable that, in such perfect and well-constituted men, the most sensual functions are finally transfigured by a symbolic elatedness of the highest intellectuality; in themselves they feel a kind of *deification of the body* and are most remote from the ascetic philosophy of the principle "God is a Spirit": from this principle it is clear that the

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ascetic is the "botched man" who declares only that to be good and "God" which is absolute, and which judges and condemns.

From that height of joy in which man feels himself completely and utterly a deified form and self-justification of nature, down to the joy of healthy peasants and healthy semi-human beasts, the whole of this long and enormous gradation of the light and colour of *happiness* was called by the Greek—not without that grateful quivering of one who is initiated into secret, not without much caution and pious silence—by the godlike name: *Dionysus*. What then *do* all modern men—the children of a crumbling, multifarious, sick and strange age *know* of the *compass* of Greek happiness, how *could* they know anything about it! Whence would the slaves of "modern ideas" derive their right to Dionysian feasts!

When the Greek body and soul were in full "bloom," and not, as it were, in states of morbid exaltation and madness, there arose the secret symbol of the loftiest affirmation and transfiguration of life and the world that has ever existed. There we have a *standard* beside which everything that has grown since must seem too short, too poor, too narrow: if we but pronounce the word "Dionysus" in the presence of the best of more recent names and things, in the presence of Goethe, for instance, or Beethoven, or Shakespeare, or Raphael, in a trice we realise that our best things and moments are *condemned*. Dionysus is a *judge*! Am I understood? There can be no doubt that the Greeks sought to interpret, by means of their Dionysian experiences, the final mysteries of the "destiny of the soul" and everything they knew concerning the education and the purification of man, and above all concerning the absolute hierarchy and inequality of value between man and man. There is the deepest experience of all Greeks, which they conceal beneath great silence,—*we do not know the Greeks* so long as this hidden and sub-terranean access to them remains obstructed. The indiscreet eyes of scholars will never perceive anything in these things, however much learned energy may still have to be expended in the service of this excavation—; even the noble zeal of such friends of antiquity as Goethe and Winckelmann, seems to savour somewhat of bad form and of arrogance, precisely in this respect. To wait and to prepare oneself; to await the appearance of new sources of knowledge; to prepare oneself in solitude for the sight of new faces and the sound of new voices; to cleanse one's soul ever more and more of the dust and noise, as of a country fair, which is peculiar to this age; to *overcome* everything Christian by something super-Christian, and not only to rid oneself of it,—for the Christian doctrine is the counter-doctrine to the Dionysian; to rediscover the *South* in oneself, and to stretch a clear, glittering, and mysterious southern sky above one; to reconquer the southern healthiness and concealed power of the soul, once more for oneself; to increase the compass of one's soul step by step, and to become more supernatural, more European, more super-European, more Oriental, and finally more *Hellenic*—for Hellenism was, as a matter of fact, the first great union and synthesis of everything Oriental, and precisely on that account, the *beginning* of the European soul, the discovery of *our* "new world":—he who lives under such imperatives, who knows what he may not encounter some day? Possibly—a *new dawn*!

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1052.

The two types; Dionysus and Christ on the Cross. We should ascertain whether the typically *religious* man is a decadent phenomenon (the great innovators are one and all morbid and epileptic); but do not let us forget to include that type of the religious man who is *pagan*. Is the pagan cult not a form of gratitude for, and affirmation of, Life? Ought not its most representative type to be an apology and deification of Life? The type of a well-constituted and ecstatically overflowing spirit! The type of a spirit which absorbs the contradictions and problems of existence, and which *solves* them!

At this point I set up the *Dionysus* of the Greeks: the religious affirmation of Life, of the whole of Life, not of denied and partial Life (it is typical that in this cult the sexual act awakens ideas of depth, mystery, and reverence).

Dionysus *versus* "Christ"; here you have the contrast. It is *not* a difference in regard to the martyrdom,—but the latter has a different meaning. Life itself—Life's eternal fruitfulness and recurrence caused anguish, destruction, and the will to annihilation. In the other case, the suffering of the "Christ as the Innocent One" stands as an objection against Life, it is the formula of Life's condemnation.—Readers will guess that the problem concerns the meaning of suffering; whether a Christian or a tragic meaning be given to it. In the first case it is the road to a holy mode of existence; in the second case *existence itself is regarded as sufficiently holy* to justify an enormous amount of suffering. The tragic man says yea even to the most excruciating suffering: he is sufficiently strong, rich, and capable of deifying, to be able to do this; the Christian denies even the happy lots on earth: he is weak, poor, and disinherited enough to suffer from life in any form. God on the Cross is a curse upon Life, a signpost directing people to deliver themselves from it;—Dionysus cut into pieces is a *promise* of Life: it will be for ever born anew, and rise afresh from destruction. [Pg 421]

III.

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ETERNAL RECURRENCE.

1053.

My philosophy reveals the triumphant thought through which all other systems of thought must ultimately perish. It is the great disciplinary thought: those races that cannot bear it are doomed; those which regard it as the greatest blessing are destined to rule.

1054.

The *greatest* of all fights: for this purpose a new *weapon* is required.

A hammer: a terrible alternative must be created. Europe must be brought face to face with the logic of facts, and confronted with the question whether its will for ruin is really earnest.

General levelling down to mediocrity must be avoided. Rather than this it would be preferable to perish.

1055.

A pessimistic attitude of mind and a pessimistic doctrine and ecstatic Nihilism, may in certain circumstances even prove indispensable to the philosopher—that is to say, as a mighty form of pressure, or hammer, with which he can smash up degenerate, perishing races and put them out of existence; with which he can beat a track to a new order of life, or instil a longing for nonentity in those who are degenerate and who desire to perish. [Pg 423]

1056.

I wish to teach the thought which gives unto many the right to cancel their existences—the great disciplinary thought.

1057.

Eternal Recurrence. A prophecy.

1. The exposition of the doctrine and its *theoretical* first principles and results.
2. The proof of the doctrine.
3. Probable results which will follow from its being *believed*. (It makes everything break open.)
 - (a) The means of enduring it.
 - (b) The means of ignoring it.
4. Its place in history is a means.

The period of greatest danger. The foundation of an oligarchy *above* peoples and their interests: education directed at establishing a political policy for humanity in general.

A counterpart of Jesuitism.

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1058.

The two greatest philosophical points of view (both discovered by Germans).

- (a) That of *becoming* and that of *evolution*.
- (b) That based upon the *values of existence* (but the wretched form of German pessimism must first be overcome!)

Both points of view reconciled by me in a decisive manner.

Everything becomes and returns for ever, *escape is impossible!*

Granted that we *could* appraise the value of existence, what would be the result of it? The thought of recurrence is a principle of *selection* in the service of *power* (and barbarity!).

The ripeness of man for this thought.

1059.

1. The thought of eternal recurrence: its first principles which must necessarily be true if it were true. What its result is.

2. It is the most *oppressive* thought: its probable results, provided it be not prevented, that is to say, provided all values be not transvalued.

3. The means of *enduring it*: the transvaluation of all values. Pleasure no longer to be found in certainty, but in uncertainty; no longer "cause and effect," but continual creativeness; no longer the will to self-preservation, but to power; no longer the modest expression "it is all *only* subjective," but "it is all *our* work! let us be proud of it."

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1060.

In order to endure the thought of recurrence, freedom from morality is necessary; new means against the *fact pain* (pain regarded as the instrument, as the father of pleasure; there is no accretive consciousness of pain); pleasure derived from all kinds of uncertainty and tentativeness, as a counterpoise to extreme fatalism; suppression of the concept "necessity"; suppression of the "will"; suppression of "absolute knowledge."

Greatest elevation of man's *consciousness of strength*, as that which creates superman.

1061.

The two extremes of thought—the materialistic and the platonic—are reconciled in *eternal recurrence*: both are regarded as ideals.

1062.

If the universe had a goal, that goal would have been reached by now. If any sort of unforeseen final state existed, that state also would have been reached. If it were capable of any halting or stability of any being, it would only have possessed this capability of becoming stable for one instant in its development; and again becoming would have been at an end for ages, and with it all thinking and all "spirit." The fact of "intellects" being in a *state of development* proves that the universe can have no goal, no final state, and is incapable of being. But the old habit of thinking of some purpose in regard to all phenomena, and of thinking of a directing and creating deity in regard to the universe, is so powerful, that the

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thinker has to go to great pains in order to avoid thinking of the very aimlessness of the world as intended. The idea that the universe intentionally evades a goal, and even knows artificial means wherewith it prevents itself from falling into a circular movement, must occur to all those who would fain attribute to the universe the capacity of eternally regenerating itself—that is to say, they would fain impose upon a finite, definite force which is invariable in quantity, like the universe, the miraculous gift of renewing its forms and its conditions *for all eternity*. Although the universe is no longer a God, it must still be capable of the divine power of creating and transforming; it must forbid itself to relapse into any one of its previous forms; it must not only have the intention, but also the means, of avoiding any sort of repetition, every second of its existence, even, it must control every single one of its movements, with the view of avoiding goals, final states, and repetitions and all the other results of such an unpardonable and insane method of thought and desire. All this is nothing more than the old religious mode of thought and desire, which, in spite of all, longs to believe that in some way or other the universe resembles the old, beloved, infinite, and infinitely-creative God—that in some way or other "the old God still lives"—that longing of Spinoza's which is expressed in the words "*deus sive natura*" (what he really felt was "*natura sive deus*"). Which, then, is the proposition and belief in which the decisive change, the present *preponderance* of the scientific spirit over the religious and god-fancying spirit, is best formulated? Ought it not to be: the universe, as force, must not be thought of as unlimited, because it cannot be thought of in this way,—we forbid ourselves the concept *infinite* force, because it is *incompatible* with the idea of force? Whence it follows that the universe lacks the power of eternal renewal. [Pg 427]

1063.

The principle of the conservation of energy inevitably involves *eternal recurrence*.

1064.

That a state of equilibrium has never been reached, proves that it is impossible, but in infinite space it must have been reached. Likewise in spherical space. The *form* of space must be the cause of the eternal movement, and ultimately of all imperfection. That "energy" and "stability" and "immutability" are contradictory. The measure of energy (dimensionally) is fixed though it is essentially fluid.

"That which is timeless" must be refuted, any given moment of energy, the absolute conditions for a new distribution of all forces are present, it cannot remain stationary. Change is part of its essence, therefore time is as well; by this means, however, the necessity of change has only been established once more in theory. [Pg 428]

1065.

A certain emperor always bore the fleeting nature of all things in his mind, in order not to value them too seriously, and to be able to live quietly in their midst. Conversely, everything seems to me much too important for it to be so fleeting, I

seek an eternity for everything: ought one to pour the most precious salves and wines into the sea? My consolation is that everything that has been is eternal: the sea will wash it up again.

1066.

The new concept of the universe. The universe exists; it is nothing that grows into existence and that passes out of existence. Or, better still, it develops, it passes away, but it never began to develop, and has never ceased from passing away; it *maintains* itself in both states. It lives on itself, its excrements are its nourishment.

We need not concern ourselves for one instant with the hypothesis of a *created* world. The concept create is to-day utterly indefinable and unrealisable; it is but a word which hails from superstitious ages, nothing can be explained with a word. The last attempt that was made to conceive of a world that *began* occurred quite recently, in many cases with the help of logical reasoning,—generally, too, as you will guess, with an ulterior theological motive. [Pg 429]

Several attempts have been made lately to show that the concept that "the universe has an infinite past (*regressus in infinitum*) is contradictory, it was even demonstrated, it is true, at the price of confounding the head with the tail. Nothing can prevent me from calculating backwards from this moment of time, and of saying: "I shall never reach the end"; just as I can calculate without end in a forward direction, from the same moment. It is only when I wish to commit the error—I shall be careful to avoid it—of reconciling this correct concept of a *regressus in infinitum* with the absolutely unrealisable concept of a finite *progressus* up to the present; only when I consider the direction (forwards or backwards) as logically indifferent, that I take hold of the head—this very moment—and think I hold the tail: this pleasure I leave to you, Mr. Dühring!...

I have come across this thought in other thinkers before me, and every time I found that it was determined by other ulterior motives (chiefly theological, in favour of a *creator spiritus*). If the universe were in any way able to congeal, to dry up, to perish; or if it were capable of attaining to a state of equilibrium; or if it had any kind of goal at all which a long lapse of time, immutability, and finality reserved for it (in short, to speak metaphysically, if becoming could resolve itself into being or into nonentity), this state ought already to have been reached.

But it has not been reached: it therefore follows.... This is the only certainty we can grasp, which can serve as a corrective to a host of cosmic hypotheses possible in themselves. If, for instance, materialism cannot consistently escape the conclusion of a finite state, which William Thomson has traced out for it, then materialism is thereby refuted. [Pg 430]

If the universe may be conceived as a definite quantity of energy, as a definite number of centres of energy,—and every other concept remains indefinite and therefore useless,—it follows therefrom that the universe must go through a calculable number of combinations in the great game of chance which constitutes its existence. In infinity, at some moment or other, every possible combination must

once have been realised; not only this, but it must have been realised an infinite number of times. And inasmuch as between every one of these combinations and its next recurrence every other possible combination would necessarily have been undergone, and since every one of these combinations would determine the whole series in the same order, a circular movement of absolutely identical series is thus demonstrated: the universe is thus shown to be a circular movement which has already repeated itself an infinite number of times, and which plays its game for all eternity.—This conception is not simply materialistic; for if it were this, it would not involve an infinite recurrence of identical cases, but a finite state. Owing to the fact that the universe has not reached this finite state, materialism shows itself to be but an imperfect and provisional hypothesis. [Pg 431]

1067.

And do ye know what "the universe" is to my mind? Shall I show it to you in my mirror? This universe is a monster of energy, without beginning or end; a fixed and brazen quantity of energy which grows neither bigger nor smaller, which does not consume itself, but only alters its face; as a whole its bulk is immutable, it is a household without either losses or gains, but likewise without increase and without sources of revenue, surrounded by nonentity as by a frontier, it is nothing vague or wasteful, it does not stretch into infinity; but it is a definite quantum of energy located in limited space, and not in space which would be anywhere empty. It is rather energy everywhere, the play of forces and force-waves, at the same time one and many, agglomerating here and diminishing there, a sea of forces storming and raging in itself, for ever changing, for ever rolling back over in calculable ages to recurrence, with an ebb and flow of its forms, producing the most complicated things out of the most simple structures; producing the most ardent, most savage, and most contradictory things out of the quietest, most rigid, and most frozen material, and then returning from multifariousness to uniformity, from the play of contradictions back into the delight of consonance, saying yea unto itself, even in this homogeneity of its courses and ages; for ever blessing itself as something which recurs for all eternity,—a becoming which knows not satiety, or disgust, or weariness:—this, my Dionysian world of eternal self-creation, of eternal self-destruction, this mysterious world of twofold voluptuousness; this, my "Beyond Good and Evil" without aim, unless there is an aim in the bliss of the circle, without will, unless a ring must by nature keep goodwill to itself,—would you have a name for my world? A *solution* of all your riddles? Do ye also want a light, ye most concealed, strongest and most undaunted men of the blackest midnight?—*This world is the Will to Power—and nothing else!* And even ye yourselves are this will to power—and nothing besides! [Pg 432]