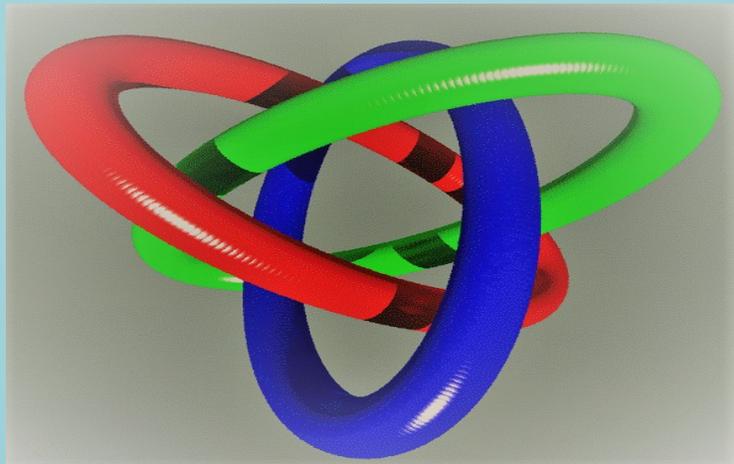


Nietzsche's notebook of 1881: The Eternal Return of the Same



By

Daniel Fidel Ferrer

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No change in content and must include my name,
Daniel Fidel Ferrer.

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Acknowledgment and dedication

Acknowledgment and dedication to the many German philosophers, that I have had the pleasure to read and of course disagree. For non-philosophical reasons, I am also dedicating this book to the people of Khambholaj Village in the Anand District of Gujarat State, India. To Dr. Alfred Denker and Dr. Dr. Holger Zaborowski for all things Heideggerian. No one has read this book for errors. As always, any errors, mistakes or oversights etc. are mine alone. Given a couple more years, I could improve this book. This is a philosophical translation and not a philological translation. Started many years ago in Michigan. In between texts and e-mails there is indeed time to do a few things. Mean while the world caught in the nightmare of Covid-19. I hope is gets contained. The jar has been opened (πίθος pithos); and now let Pandora give us hope (ἐλπίς, Elpis). Dedicated to all those people that have reduced the suffering and those dedicated people that have worked on the vaccines to provide for hope and light at the end of our nightmare.

Suggest you start watching this list of films featuring time loops:

[https://en.wikipedia.org/wiki/List_of_films_featuring_time_loops]

ALFRED KRÖNER VERLAG IN LEIPZIG

FRIEDRICH NIETZSCHES WERKE

GROSS-8^o-GESAMT-AUSGABE

Band

- I. Die Geburt der Tragödie. Unzeitgemäße Betrachtungen
- II. Menschliches, Allzumenschliches. Bd. I
- III. Menschliches, Allzumenschliches. Bd. II
- IV. Morgenröthe
- V. Die fröhliche Wissenschaft
- VI. Also sprach Zarathustra
- VII. Jenseits von Gut und Böse. Zur Genealogie der Moral
- VIII. Der Fall Wagner. Götzen - Dämmerung. Nietzsche contra Wagner. Umwerthung aller Werthe I (Antichrist). Dichtungen. Namenregister zu Band I—VIII
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- X. Nachgelassene Werke 1872/73—1875/76
- XI. Nachgelassene Werke 1875/76—1880/81
- XII. Nachgelassene Werke 1881—1886
- XIII. Nachgelassene Werke. Umwerthungszeit
- XIV. Nachgelassene Werke. Umwerthungszeit
- XV. Ecce homo. Der Wille zur Macht. 1. u. 2. Buch
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- XIX. Philologica. Band III. Unveröffentlichtes zur antiken Religion und Philosophie. Register zu Band XVII—XIX

DIE GROSS-8^o-GESAMT-AUSGABE ist in lateinischer Schrift gedruckt. Jeder der ersten acht Bände enthält vor dem Texte ein lithographirtes Facsimile. Band I und VI enthalten Porträts, ferner ist in dem VI. Band Peter Gasts „Einführung in den Gedankenkreis von »Also sprach Zarathustra«“ und Frau Dr. Elisabeth Förster-Nietzsches Essay: „Die Entstehung von »Also sprach Zarathustra«“ eingefügt

Nietzsche publisher's advertisement in the back matter for Nietzsche's collected writing, 19 volumes in 1922. *Grossoktavausgabe Nietzsches Werke.*

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Introduction and Preface

Friedrich Wilhelm Nietzsche (1844-1900). There are 106 separate physical notebooks (Notizheft) written by Nietzsche from 1870 to 1889 that exist today in the Nietzsche' archives in Weimar, Germany. Some 8,000 pages by one account. Nachlass or the older spelling is "Nachlaß" (*Nachlaß*) which is literally, "after left' or leftovers writings – after Nietzsche (1900) died. Nietzsche's Nachlaß includes many more documents than just his notebooks, for example, essays, course lectures, letters, jotters, etc. [Gottfried Leibniz (1646–1716) has left us a Nachlass of over 200,000 pages]. The following is a translation of a single one of his notebooks dated 1881. In this notebook they are 348 notes. Nietzsche at the time was 36 years old. Many different topics are covered, however, this notebook is known for the first written notes on the Nietzsche's thought (Lehre, doctrine) of the eternal return of the same.

The description and **importance** of this particular 'notebook' of 1881 is clear from the authority of Paolo D'Iorio and I quote him:

"M III 1 – such is the reference number of this in-octavo notebook kept in Weimar's Goethe-Schiller archives – is made up of 160 pages, carefully covered in about 350 fragments belonging (except for a few rare exceptions) to the period from the spring to the fall of 1881 (*DFGA/MIII-1*). It is a secret notebook. Nietzsche did not use its content in any of the published works". (Ibid. Paolo D'Iorio, page 62).

More specific importance and amazing details from Paolo D'Iorio:

"Colli and Montinari correctly wrote elsewhere that Nietzsche "had kept Notebook

M III 1 with him for the entire final period of his creative activity” (cf. Colli-Montinari, *Werke*, 1972, p. 60). There is no doubt that the philosopher had the Notebook in his hands in the Fall of 1888, but it also bears signs of having been re-read in 1883, 1885 and during the Spring of 1888. For example, in the letter Gast from September 3rd 1883 (*eKGWB/BVN*-1883, 461), Nietzsche writes that he found again the first sketch of the eternal return. We can assert that there was another re-reading of this Notebook in the Summer of 1885 from the fact that *eKGWB/NF*-1885,36[15] from 1885 is a reworking of *eKGWB/NF*-1881,11[292], *eKGWB/NF*-1881,11[345] of 1881, *eKGWB/NF*1885,36[23] from 1885 of *eKGWB/NF*-1881,11[150], *eKGWB/NF*-1881,11[281] from 1881, *eKGWB/NF*-1885,35[53] from 1885 of *eKGWB/NF*-1881,11[70] from 1881 and so on. Finally, the recapitulation of the doctrine in *eKGWB/NF*-1888, 14[188] of the spring 1888 is entirely derived from M III 1”. “The eternal return: genesis and interpretation” Paolo D'Iorio. - *Lexicon Philosophicum: International Journal for the History of Texts and Ideas*, #2. 2014.

Background on the physical notebook.

**“Composition dates from 21/03/1881 to 20/12/1881.

Current: Shelf Mark 71/128

Large octavo notebook (16 x 23) bound in a brown cover. The notebook consists of 160 lined pages, written on working from the back of the notebook toward the front. The odd-numbered pages 159-3 have been paginated by Nietzsche as pages 1-78 and page 2 has been paginated by him as page 79. Page 133, however, has been accidentally skipped in this pagination. The notebook contains notes, aphorisms, plans and schemas from the period of *The Gay Science*. These notes were set to paper in the period between the spring and the autumn of 1881.”

“KSA M III 1, Großoktavheft. 160 Seiten. Aufzeichnungen zu FW. Dispositionen und Fragmente. Frühjahr-Herbst 1881. Band 9:11”.

11 = M III 1. Frühjahr – Herbst 1881

11 = M III 1. Spring - Autumn 1881.

**Footnote. Friedrich Nietzsche, Digital Facsimile Edition based on the original manuscripts and prints held at the Foundation of Weimar Classics, edited by Paolo D'Iorio.

Nietzsche, Friedrich. *Nachgelassene Fragmente Frühjahr 1881 bis Sommer 1882* [Frühjahr – Herbst 1881] *Kritische Studienausgabe*, KSA 09, pages 441-575.

Nietzsche, Friedrich. *Werke. Kritische Gesamtausgabe. (KGW)*

Friedrich Nietzsche: *Werke*. Abteilung 5: *Werke, Kritische Gesamtausgabe*, Abt.5, Bd.2, *Idyllen aus Messina; Die fröhliche Wissenschaft; Nachgelassene Fragmente Frühjahr 1881 - Sommer 1882*. Pages 339-473. KGW='V-2.339' to KGW=2.473'.

Nietzsche Editions. Citation information:

Martin Heidegger (1889-1976) usually used this earlier edition of Nietzsche works: *Nietzsches Werke (Grossoktavausgabe)* or *Grossoktavausgabe Nietzsches Werke. (GOA)*. Leipzig: Kröner, 1901-1913. 19 v. in 19 cm. Vols. 9-14 have imprint: Leipzig, C. G. Naumann, 1901-1904. Examples from Heidegger are quotes that look like, 1881-82 (see XII, 18 f., number 35), CM see M III I [197].

The edition that Heidegger owned: *Unveröffentlichtes aus derZeit der Fröhlichen Wissenschaft und des Zarathustra (1881-1886)*. Neugestaltete Ausgabe. 3. Auflage Leipzig (Kröner) 1919. [MH GA 43, page 291. Heidegger's library].

This notebook includes Nietzsche's earliest notes about the thought: The Eternal Return of the Same". This "heaviest weight" (größte Schwergewicht) or the most abysmal (profound, meinen abgründlichsten Gedanken!) (Part III, 13 of *Thus*

Spoke Zarathustra, KSA 4, 271) weighed on Nietzsche and in these notes we get various versions of Nietzsche coming to grips with his thought. Nietzsche is trying to get it sorted out in his mind. What does it mean? What is the impact? At one place he calls it a *Eine Wahrsagung* (a divination, a prophecy). 1884 24 [1].

From *Ecco Homo*, Nietzsche writes about *inspiration* in general:

“...a thought lights up in a flash, with necessity, without hesitation as to its form, - I never had any choice. A delight whose incredible tension sometimes triggers a burst of tears, sometimes automatically hurries your pace and sometimes slows it down; a perfect state of being outside yourself, with the most distinct consciousness of a host of subtle shudders and shiverings down to the tips of your toes; a profound joy...” Translation Judith Norman.

We can image this for Nietzsche when he, “The basic conception of the work, the idea of eternal return, this highest formula of affirmation that can be achieved at all” (KSA 6: 335). Sometimes Nietzsche’s calls it a *Lehre* (doctrine, tenet, a teaching). *Gedanken* translated as thoughts (note: in this case not a single thought).

What was Nietzsche’s state of mind in early August 1881?

From a letter, he says:

“The intensities of my feelings make me shiver and laugh - a couple of times I have not been able to leave the room for the ridiculous reason that my eyes were inflamed - what? Every time I wept too much the day before on my wanderings, not sentimental tears, but tears of exultation; while I sang and talked nonsense, filled with a new look that I have ahead of all people.”

“This is no Switzerland, no Recoaro [trans note: Northern Italy], something completely different, at least something much more southern - I would have to go to the plateaus of Mexico on the calm ocean to find something similar (e.g. Oaxaca) and there, however, with tropical vegetation.” Letter #36. To Heinrich Köselitz in Venice Sils-Maria the 14th August 1881.

This thought is part of our reality that has many different ways of “seeing it”. I am thinking of **anekāntavāda** (अनेकान्तवाद, "many-sidedness"). How did Nietzsche handle this “eureka” (tremendous) thought that came to him early August 1881? The “eternal hourglass of existence” (*Gay Science*).

“Eternal return is probably the most enigmatic concept of Nietzsche's multifaceted philosophy.” Joan Stambaugh (1932-2013). Some have argued that is not problematic at all. Nietzsche used two different words for the thought or theory or doctrine of the ‘return or ‘recurrence’ of the same. English “return” and the German word is *Wiederkunft* from the verb *kommen*, to come. English word “recurrence” and the German word is *Wiederkehr* and from the verb *kehren*, to turn). Example, from the library world, *Wiederkehr periodische*. [See Grimm 4 / vol. 29, Sp. 1068 / WI (E) DERKEHR, f. (M., N.), Restitution, reparation; return, return. verbal abstract to reverse]. Joan Stambaugh thinks in the most important passages Nietzsche uses the word *Wiederkunft* (return). Some interpreters think Nietzsche just used these terms interchangeably. I agree with Joan.

Karl Löwith (1897–1973): “From *Zarathustra* on, everything further fits easily into a philosophy of the eternal recurrence as the self-overcoming of extreme nihilism. The critique of all values so far that is contained in *The Will to Power*, the No to modernity, presupposes the already gained Yes to the eternal cycle of things.” (*Nietzsche's Philosophy of the Eternal Recurrence of the Same*, page 24)

Nietzsche records his “awakening” seven years later in his autobiography (*Ecce Homo*, 1888). Nietzsche wrote *Ecce Homo How one becomes what one is*, (started October 15, Nietzsche’s birthday, age 44.

“I am now telling the story of Zarathustra. The basic conception of the work, the idea of eternal return, this highest formula of affirmation that can be achieved at all - belongs to August 1881: it is thrown on a sheet of paper (er ist auf ein Blatt hingeworfen) with the signature: “6000 feet beyond man and time”. That day I walked through the woods by the lake of Silvaplana; I stopped at a mighty, pyramidal towered block not far from Surlei. Then this thought came to me (Da kam mir dieser Gedanke).” *KGWB/EH-ZA-1*. [German word ‘kam’ translate as occurred or came to me]

That sheet of paper that Nietzsche is talking about is included in this note book and it is numbered 11 [141] and the last remark of his note, Nietzsche wrote: “At the beginning of August 1881 in Sils-Maria, 6000 feet above the sea and much higher above all human things! –“.

Nietzsche follows that up with this remark a few notes later:

11 [144]

“It would be terrible if we still believed in sin: but whatever we will do, in innumerable repetition, it is innocent. If the thought of the eternal return of all things does not overwhelm you, it is not to blame: and it is of no merit if it does. We think of all our ancestors more mildly than they thought; we mourn their incorporated errors, not their evils.”

After a length description of what it is like to re-live life, then Nietzsche ends his note with this:

11 [148]

“This ring, in which you are a grain, shines again and again. And in every ring of human existence in general there is always an hour when first one, then many, then all the most powerful thought arises, that of the eternal return of all things - it is always the hour of noon for humanity. “

11 [163]

“My teaching says: to live in such a way that you have to wish, to live again is the task - at least you will! Whom striving gives the highest feeling, strive: whom calm gives the highest feeling, rest; whom classification follow obedience gives the highest feeling, obey. Only **should** he consciously about it, are **what** gives him the highest esteem and no means shy! It is the eternity!”

So you can see Nietzsche is working out what is the meaning and impact of the thought of Eternal Return of the Same.

Note that second use of the name of “Zarathustra” by Nietzsche makes a brief appearance in this notebook (*KSA* 9, 11[195]).

Who was Nietzsche reading at the time of writing these notes?

Nietzsche read lots of books but to suggest that he is just the sum of the books he reads is wrong. As people we are more than the sum of the people we have meet. Nietzsche's library has over 1000 titles and he borrowed books from other people and he lost plenty of his books to others too. At one point he asked his friend Meta von Salis for a copy of one of Nietzsche's

book he himself had written (*On the Genealogy of Morality: A Polemic (Zur Genealogie der Moral: Eine Streitschrift)* 1887).

There are more philosophers that Nietzsche oppose than he agrees with. Nietzsche is an excellent counter-punch and disagrees with most authors. Interesting, it is Voltaire (1694-1778) the one philosopher that Nietzsche praises for many years. Or, a single sentence he gives a mixed message; for example, from a letter to Overbeck dated 24 December 1883 (#477), Nietzsche wrote, "Tell your dear wife that I feel Emerson like a brother-soul (but his mind is poorly educated.)". He has written of his own views of another philosopher and his connections with Baruch Spinoza (1632-1677).

Nietzsche wrote to Franz Overbeck in Sils-Maria dated 30 July 1881.

"I am utterly amazed, utterly enchanted! I have a precursor, and what a precursor! I hardly knew Spinoza: that I should have turned to him just now, was inspired by "instinct." Not only is his over tendency like mine—namely to make all knowledge the most powerful affect—but in five main points of his doctrine I recognize myself; this most unusual and loneliest thinker is closest to me precisely in these matters: he denies the freedom of the will, teleology, the moral world-order, the unegoistic, and evil. Even though the divergences are admittedly tremendous, they are due more to the difference in time, culture, and science. *In summa*: my lonesomeness, which, as on very high mountains, often made it hard for me to breathe and made my blood rush out, is now at least a twosomeness..." *Portable Nietzsche*, translation Walter Kaufman, 1954, page. 92.

The following authors and books are what Nietzsche was reading during the time he was writing these notes. He may have been reading other books too. So, we can say, at least these books get some kind of mention and/or wording in his notebook.

See Thomas H. Brobjer.

Nietzsche's Philosophical Context An Intellectual Biography.

(see his Table 1, pages 221-222).

Otto Caspari. *Der Zusammenhang der Dinge*. Gesammelte philosophische Aufsätze von Dr. Otto Caspari, Professor an der Universität zu Heidelberg, Breslau: E. Trewendt, 1881, VI, 488 S., 21 cm.

[*The Correlation of things*, 1881].

Fischer, K., *Geschichte der —neuern Philosophie Descartes Schule, Geulinx Malebrache, B. Spinoza* (Heidelberg, 1865).

Lange, F. A., *Geschichte des Materialismus* (1866)

Lecky, W. E. H., *Geschichte des Ursprungs und Einflusses der Aufklärung in Europa* (Leipzig, 1873).

Liebmann, O., *Zur Analysis der Wirklichkeit* (Strassburg, 1880)

Proctor, R. A., *Standpunkt im Weltall* (Heilbronn, 1877)

Spencer, H., *Die Thatsachen der Ethik* (Stuttgart, 1879)

Spir, A., *Denken und Wirklichkeit* Vol. 1 (1877).

J. G. Vogt, *Die Kraft. Eine real-monistische Weltanschauung*. Erstes Buch. *Die Contraktionsenergie, die letztursächliche einheitliche mechanische Wirkungsform des Weltsubstrates*, Leipzig, Haupt & Tischler, 1878. [noted by Paolo D'Iorio].

Interesting in a letter date 21 August 1881, Nietzsche is requesting the following books be sent to him from a book seller:

“Ich möchte ein paar Bücher durch Dich vom Buchhändler:

1. O. Liebmann, *Analysis der Wirklichkeit*.
2. O. Caspari, *die Thomson'sche Hypothese* (Stuttgart 1874 Horster.)
3. A. Fick, „Ursache und Wirkung“.
4. J. G. Vogt, *die Kraft*. Leipzig, Haupt & Tischler 1878.
5. O. Liebmann, *Kant und die Epigonen*.”

In the same letter, Nietzsche then asks for:

“Then I would very much need one of my books from the Zurich boxes: Spir, *Thinking and Reality* - it is not bound, so it is in the box of the uninvolved (Uneingebundenen) and consists of 2 volumes.

Does the Zurich Reading Society (or library) have the “philosophical monthly notebooks”? I need volume 9 of these, year 1873 and also year 1875. Then magazine *Kosmos*, volume 1.

Is there a complete edition of Dubois-Reymond's speeches?

(Sodann hätte ich eins von meinen Büchern aus den Züricher Kisten sehr nöthig: Spir, *Denken und Wirklichkeit* — es ist uneingebunden, befindet sich also in der Kiste der Uneingebundenen und besteht aus 2 Bänden.

Giebt es auf der Zürcher Lesegesellschaft (oder Bibliothek) die „philosophischen Monatshefte“? Ich brauche davon Band 9 Jahrgang 1873 und ebenso Jahrgang 1875. Dann Zeitschrift *Kosmos*, Band 1.

Giebt es von Dubois-Reymond's Reden eine Gesamtausgabe?").

(139. An Franz Overbeck in Zürich, Sils-Maria, 20/21. August 1881).

Background for this discussion see also Johann Carl Friedrich Zöllner (1834-1882). Nietzsche owned this book and it is in his library, *Über die Natur der Kometen. Beiträge zur Geschichte und Theorie der Erkenntniss*. Von Johann Carl Friedrich Zöllner Professor an der Universität Leipzig. Mit X Tafeln. Zweite unveränderte Auflage, Leipzig: W. Engelmann, 1872, C, 523 S., 24 cm.

If you are telling yourself this is just a "thought", Nietzsche wrote this remark later in this same notebook.

"If the circle repetition is even just a probability or a possibility, the thought of a possibility can shake us and transform us, not just sensations or certain expectations! How has the possibility of eternal damnation worked!"

"Wenn die Kreis-Wiederholung auch nur eine Wahrscheinlichkeit oder Möglichkeit ist, auch der Gedanke einer Möglichkeit kann uns erschüttern und umgestalten, nicht nur Empfindungen oder bestimmte Erwartungen! Wie hat die Möglichkeit der ewigen *Verdammniß* gewirkt!" KGWB/NF-1881,11[203]

This is a translation of Nietzsche's text. Starts here.

11 = M III 1. Frühjahr – Herbst 1881

11 = M III 1. Spring - Autumn 1881

11 [1 to 348]

11 [1]

To be indifferent to praise and blame; receipt for it. On the other hand, create a circle that knows about our goals and standards and that means praise and blame for us.

11 [2]

Expand the concept of nutrition; do not lay out their life wrongly, as do those who only have their maintenance in mind.

We don't have to let our lives slip through our hands, through a "goal" - but rather harvest the fruits of all seasons from us.

We want to strive for others, for everything that is outside of us, as for our food. Often it is also the fruits that have just become ripe for our year. - Must one always only have the egoism of the robber or the thief? Why not the gardener's? Joy in caring for others like that of a garden!

(11[2])

Den Begriff der Ernährung erweitern; sein Leben nicht falsch anlegen, wie es die thun, welche bloß ihre Erhaltung im Auge haben.

Wir müssen unser Leben nicht uns durch die Hand schlüpfen lassen, durch ein „Ziel“— sondern die Früchte aller Jahreszeiten von uns einernnten.

Wir wollen nach den Andern, nach allem, was außer uns ist, trachten als nach unserer Nahrung. Oft auch sind es die Früchte, welche gerade für unser Jahr reif geworden sind. — Muß man denn immer nur den Egoismus des Räubers oder Diebes haben? Warum nicht den des Gärtners? Freude an der Pflege der Andern, wie der eines Gartens!)

11 [3]

Formerly it was believed that alchemy explained everything with moral terms (kinship, friendship, instinct, etc.). The realm of morality is getting smaller and smaller.

Use a single drug (e.g. quinine) and its “moral” effects, for example!

11 [4]

La Rochef is only mistaken in assessing the motives which he considers to be true lower than the other alleged ones; that is, he basically still believes in the others and therefore takes the standard; he belittles man by considering him incapable of certain motives.

11 [5]

Our instinct of the instincts always reaches for what is closest to what is convenient: but not what is useful. Of course, in innumerable cases (especially because of selection) what is pleasing to the instinct is also useful! - Man, haughty even where he traces reasons and purposes, closes his eyes in the moral to the pleasant: he just wants his

actions to appear as a consequence of the reasonable intention to lasting benefit: he despises the momentarily pleasant -: although straight this is the lever of all his powers.

The trick of a happy life is to find the situation in which what is pleasant at the moment is also what is permanently useful, where the senses and taste are good for what reason and caution are good.

11 [6]

The way of life of women who are essentially fed and not work could be instantly transformed into a philosophical existence! But you can see them in front of a shop full of laundry and cleaning!

11 [7]

Main idea! It is not nature that deceives us, the individuals, and promotes their ends through our deceit: rather, the individuals arrange all existence for themselves according to individual, i.e. wrong, measures; we want to be right and consequently "nature" must appear as a deceiver. In truth there are no individual truths, but only individual errors - the individual himself is an error. Everything that goes on in us is in itself something else that we do not know: we first put the intention and the evasion and morality into nature. - But I distinguish: the imagined individuals and the true "life systems", each of which is one of us - one throws both into one, while "the individual" is only a sum of conscious feelings and judgments and errors, a belief, a piece of the true life system or many pieces thought together and wired together, a "unit" that does not hold up. We are buds on a tree - what do we know about what can become of us in the interest of the tree! But we have a consciousness as if we wanted and should be everything, a fantasy of "I" and all "not me". To stop himself as such

a fantastic ego to feel! Learn step by step to throw
off the supposed individual! Discover the errors of the ego! The selfishness as error,
see! Altruism is not to be understood as a contrast! That would be the love for
the other supposed individuals! No! About "me" and "you" **out! Feel cosmic!**

(11[7])

Hauptgedanke! Nicht die Natur täuscht uns, die Individuen und fördert ihre Zwecke durch
unsre Hintergehung: sondern die Individuen legen sich alles Dasein nach individuellen
d.h. falschen Maaßen zurecht; wir wollen damit Recht haben und folglich muß „die
Natur“ als Betrügerin erscheinen. In Wahrheit giebt es keine individuellen Wahrheiten,
sondern lauter individuelle Irrthümer — das Individuum selber ist ein Irrthum. Alles was
in uns vorgeht, ist an sich etwas Anderes, was wir nicht wissen: wir legen die Absicht und
die Hintergehung und die Moral erst in die Natur hinein. — Ich unterscheide aber: die
eingebildeten Individuen und die wahren „Lebens-systeme“, deren jeder von uns eins ist
— man wirft beides in eins, während „das Individuum“ nur eine Summe von bewußten
Empfindungen und Urtheilen und Irrthümern ist, ein Glaube, ein Stückchen vom wahren
Lebenssystem oder viele Stückchen zusammengedacht und zusammengefabelt, eine
„Einheit“, die nicht Stand hält. Wir sind Knospen an Einem Baume — was wissen wir von
dem, was im Interesse des Baumes aus uns werden kann! Aber wir haben ein Bewußtsein,
als ob wir Alles sein wollten und sollten, ein Phantasterei von „Ich“ und allem „Nicht-
Ich“. Aufhören, sich als solches phantastisches ego zu fühlen! Schrittweise lernen,
das vermeintliche Individuum abzuwerfen! Die Irrthümer des ego entdecken!
Den Egoismus als Irrthum einsehen! Als Gegensatz ja nicht Altruismus zu verstehen! Das
wäre die Liebe zu den anderen vermeintlichen Individuen! Nein! Über „mich“ und
„dich“ **hinaus! Kosmisch empfinden!)**

11 [8]

The egoism as the general "megalomania" - to be derived as well - physiologically.

11 [9]

To cultivate the evil but indispensable instincts as well as those of pretense (in art) thus harmless. The parallels to search for "art"!

11 [10]

The desire to recognize things as they are - that alone is the good tendency: not looking at others and seeing with different eyes - that would only be a change of place of selfish seeing! We want from the large basic insanity (Grundverrücktheit) cure all for us to measure: self-love is a wrong to close expression; Self-hatred and all affects are continually active with this brief leap; as if everything strives towards us. You walk through the alleys and think that every eye is meant for us: and what if one eye and a word were really meant for us! - no more than it concerns us when the gaze and the word are aimed at a second person - we should just as personally be able to be indifferent! Increase in indifference! And in addition exercise, see with different eyes: exercise without human relationships, i.e. seeing objectively! Cure man's megalomania! Where does he come from? From fear: all spiritual strength always had to jump back quickly to seeing personally. It is already animal suffering. The highest selfishness does not have its opposite in love for the other!! But in neutral objective

vision! The passion for the "true" despite all personal considerations, despite everything "pleasant" and unpleasant, is the highest - therefore the rarest so far!

11 [11]

One has to give people courage to a new great **contempt**, for example of the rich, the officials etc. Every impersonal form of life must be considered mean and contemptible.

11 [12]

What precedes a purposeful action, in consciousness, for example, the image of chewing and chewing, is completely indefinite: and if I do it scientifically more precisely, this has no influence on the action itself. A myriad of individual movements is carried out, of which we know nothing beforehand, and the cleverness of the tongue, for example, is much greater than the cleverness of our consciousness in general. I deny that these movements are brought about by our will; they take place and remain unknown to us - we are also only able to grasp their process in symbols (the sense of touch, hearing, seeing colors) and in individual pieces and moments - its essence, as well as the ongoing process, remain alien to us. **Perhaps represents the fantasy** real course and being somewhat **contrary**, a **fiction** that we used to have to be taken as the essence.

11 [13]

We hear little and uncertainly if we do not understand a language that is spoken around us. Likewise, with music that is alien to us, such as Chinese. The hear-well (Guthören)

is therefore probably a continual guessing and filling in the few really perceived sensations. Understanding is an astonishingly fast approaching phantasy and inference: from two words we guess the sentence (while reading): from a vowel and 2 consonants one word while listening, yes we do not hear many words, but we think they are heard. - What really happened is, is after our appearances hard to say; - because we kept writing and closing. When speaking to people, I often see their facial expressions as clearly as my eyes cannot perceive them: it is a fiction of their words, the interpretation in gestures of the face.

I suppose we only see what we know; our eye is constantly in practice in handling innumerable forms: - the greater part of the picture is not a sensory impression, but a fantasy product. Only small occasions and motifs are taken out of the senses and this is then expressed. The phantasy is to be put in place of the "unconscious": it is not unconscious conclusions but rather thrown possibilities which the phantasy gives (when, for example, sous-reliefs turn into reliefs for the viewer).

Our "outside world" is a fantasy product, with earlier fantasies being used again for construction as usual, practiced activities. The colors, the tones are phantasies, they do not correspond exactly to the actual mechanical process, but to our individual condition. - -

11 [14]

The I - not to be confused with the organic feeling of unity. -

11 [15]

Unclearly cunning, violent and spoiled from the past, by humble and servile surroundings. - he maintains the ambiguity about all principles, in order to face himself so soon in accordance with his advantage.

11 [16]

Alleged expediency of nature - with selfishness, the sexual instinct, where it is said that it uses the individual, with the light emanating from the sun, etc. - all fictions! It may be the ultimate form of an idea of God - but this God is not very clever and very ruthless. Leopardi has the evil stepmother of nature, Schopenhauer the "will". Perhaps one can shed light on the purpose of man with such apparently purposeful activities. Something is achieved, and what is achieved and everything that happens for it is totally different from the image that was previously in the head of the willing - there is no bridge over it. "I eat to fill myself" - but what do I know of what satiety is! In truth, the saturation is achieved, but not wanted - the momentary sensation of pleasure with every bite, as long as there is hunger, is the motive: not the intention to "kill", but an attempt with each bite to see whether it still tastes good. Our actions are experiments, whether this or that instinct takes pleasure in it, right down to the most intricate, playful expressions of the urge to act, which we misinterpret and misunderstand through the theory of ends. We move our tentacles - and this or that instinct finds its prey in what we catch and makes us believe that we intended to satisfy it.

11 [17]

His bad character follows him to the highest peaks of his genius. -

11 [18]

Extent of poetic power: we cannot do anything without first sketching a free picture of it - (although we do not know how this picture relates to the action, the action is something essentially different and takes place in regions inaccessible to us). This picture is very general, a scheme - we think it is not just the guideline, but the moving force itself. Countless images have no activity after them, we ignore that: the cases where something happens afterwards that "we wanted" remain in the memory. - All our development is preceded by an ideal, the product of fantasy: the real development is unknown to us. We have to take this picture. The history of man and mankind is unknown, but the ideal images and their history seem to us to be the development itself. Science cannot create it, but science is the main nourishment for this instinct: in the long run we shy away from everything that is uncertain and lies, this fear and this disgust promote science. That poetic instinct should guess, not fantasize, guess something unknown from real elements: it needs science, that is, the sum of the certain and the probable, in order to be able to write poetry with this material. This process is already in sight. It is a free production in all the senses, the greater part of the sensory perception is guessed. All scientific books bored that give this divine ending shoots no food: the secure does us no good if it does not want to be food for those engines!

11 [19]

Perhaps all moral instincts can be traced back to wanting to have and wanting to hold. The concept of having is always refined, we understand more and more how difficult it is to have and how apparent possession still knows how to elude us - so we

push having into finer points: until in the end complete knowledge of the thing is the prerequisite in order to strive for it: often complete knowledge is enough for us as possession, it no longer has any hiding place in front of us and can no longer escape us. To that extent knowledge would be the last stage of morality. Earlier ones are, for example: to rightly fantasize about a thing and now to believe that one owns it completely, like the lover with the beloved, the father with the child: what enjoyment now in possession! - but appearances are enough for us. We think of the things that we achieve can so that their possessions us highly valuable appears: we do the enemy, which we to conquer hope for our pride dogs: and just as the beloved wife and child. We first an approximate calculation of the things we ever capture can - and now our imagination is active, these future possessions us extremely to make valuable (even offices honor transport, etc.). We are looking for the philosophy, which to our property fits that is gold-plated it. Not "something else" to call them aspire to but what they - the great reformers such as Muhammad, understand this, to give the habits and property of the people a new luster has want and can be seen as something higher (to "discover" more reason and wisdom and happiness in it than they found in it until now). - Wanting to have yourself: self-control, etc.

11 [20]

Main question: according to what was the value table for goods made and changed? So that one property seemed more desirable than another?

What was easy to get (such as food) was relatively underestimated. The table of values does **not** match the degrees of utility at all (against Spencer).

11 [21]

To describe the history of the sense of self: and to show how, even in altruism, that wanting to possess is essential. To show how the main progress of morality does not lie in the concept of "not-I and I", but in the sharper grasp of what is true in the other and in me and in nature, that is, the desire to possess more and more of the appearance of possession, of fictitious possessions to free, i.e. to purify the sense of self from self-deception. Perhaps it ends with the fact that instead of the ego we recognize the relationships and enmities of things, that is, multitudes and their laws: that we try to free ourselves from the error of the ego (altruism is also an error up to now). Not "for the sake of others", but "to live for the sake of the truth"! Not "me and you!" How could we promote "the other" (who is himself a sum of madness!)? Create the sense of self! Weaken the personal slope! Get your eyes used to the reality of things. Refrain from people as much as possible for the time being! What effects must this have! About the things looking to master and so his own-want to satisfy! Don't want people to own! - But doesn't this also mean that individuals weaken? Something new has to be created: not ego and not doing and not omnes!

NB. Do not have to and do not want to strive for possession in youth! likewise no respect in order to command others - not to develop these two drives at all! Us from things **have let** (not personal) and the largest possible extent true things! What grows out of it remains to be seen: we are farmland for things. There are images of life grow out of us and we should be to be like these fertility compels us: our affections dislikes are of arable land that should bring such fruits. The images of existence have been the most important thing so far - they rule over humanity.

(11[21])

Die Geschichte des Ichgefühls zu beschreiben: und zu zeigen, wie auch im Altruismus jenes Besitzenwollen das Wesentliche ist. Zu zeigen, wie nicht im Begriff „Nicht-ich und Ich“ der Hauptfortschritt der Moral liegt, sondern im schärfer-Fassen des Wahren im Anderen und in mir und in der Natur, also das Besitzenwollen immer mehr vom Scheine des Besitzes, von erdichteten Besitzthümern zu befreien, das Ichgefühl also vom Selbstbetrüge zu reinigen. Vielleicht endet es damit, daß statt des Ich wir die Verwandtschaften und Feindschaften der Dinge erkennen, Vielheiten also und deren Gesetze: daß wir vom Irrthum des Ich uns zu befreien suchen (der Altruismus ist auch bisher ein Irrthum). Nicht „um der Anderen willen“, sondern „um des Wahren willen leben“! Nicht „ich und du!“ Wie könnten wir „den Anderen“ (der selber eine Summe von Wahn ist!) fördern dürfen! Das Ichgefühl umschaffen! Den persönlichen Hang schwächen! An die Wirklichkeit der Dinge das Auge gewöhnen. Von Personen soviel wie möglich vorläufig absehen! Welche Wirkungen muß dies haben! Über die Dinge Herr zu werden suchen und so sein Besitzen-wollen befriedigen! Nicht Menschen besitzen wollen! — Aber heißt dies nicht auch, die Individuen schwächen? Es ist etwas Neues zu schaffen: nicht ego und nicht tu und nicht omnes!

NB. Keinen Besitz in der Jugend erstreben müssen und wollen!: ebenso kein Ansehen, um über Andere zu befehlen — diese beiden Triebe gar nicht zu entwickeln! Uns von den Dingen **besitzen lassen** (nicht von Personen) und von einem möglichst großen Umfange wahrer Dinge! Was daraus wächst, ist abzuwarten: wir sind Ackerland für die Dinge. Es sollen Bilder des Daseins aus uns wachsen: und wir sollen so sein, wie diese Fruchtbarkeit uns nöthigt zu sein: unsere Neigungen Abneigungen sind die des Ackerlandes, das solche Früchte bringen soll. Die Bilder des Daseins sind das Wichtigste bisher gewesen — sie herrschen über die Menschheit.)

11 [22]

The education of genius.

11 [23]

NB! To love science without thinking of its uses! But maybe it is a means of turning people into artists in an unprecedented sense! So far she should serve. - A sequence of beautiful experiments is one of the greatest theatrical pleasures.

(NB! Die Wissenschaft lieben, ohne an ihren Nutzen zu denken! Aber vielleicht ist sie ein Mittel, den Menschen in einem unerhörten Sinne zum Künstler zu machen! Bisher sollte sie dienen. — Eine Reihenfolge schöner Experimente ist einer der höchsten Theatergenüsse.)

11 [24]

NB. "The chemical process is always greater than the benefit," Mayer. "With good steam engines about 1/20, with guns 1/10, with mammals 1/5 of the heat of combustion is converted into mechanical effect." To the waste of nature! Then the warmth of the sun at Proctor! The state in proportion to its benefit! The great spirit! Our intellectual work in proportion to the use the instincts derive from it! So no false "utility as a norm"! Waste is simply not a blame: it may be necessary. Also, the severity of the shoots belongs here.

[Names: Robert von Mayer and Richard Anthony Proctor, Nietzsche Channel]

11 [25]

The innervation "exercises its dominion over the muscle action, probably without any noticeable expenditure of physical force, without an electrical current and without a chemical process at all" according to Mayer - "as the effort of the machinist is something negligibly small." (Contact - influence of motor nerves.)

11 [26]

The senses of the people in the progress of civilization have become weaker, eyes and ears: because fear has become less and the understanding finer. Perhaps with the increase in security the delicacy of the understanding will no longer be necessary: and decrease: as in China! In Europe, the struggle against Christianity, the anarchy of opinions, and the competition of the princes of nations and merchants have hitherto refined the understanding.

11 [27]

We enter the age of anarchy: - but this is at the same time the age of the spiritual and freest individuals. A tremendous amount of spiritual power is in swing. Age of genius: previously prevented by morals, morality, etc.

11 [28]

Disgruntlement as prevented release. Principle: it was not the releases, however violent they might be, that caused the greatest harm to humanity, but rather the prevention of them. We have to get rid of upset and pathological discomfort - but this requires the courage to judge the dreadfulness of the trigger differently and more favorably. Assassinations are better than creeping annoyances. Murders wars and so

open violence evil power should well be: if evil of weakness from now evil has to be mentioned.

11 [29]

To prove the error of positive philosophy: it wants to destroy the anarchy of the spirits, and it will produce the dull pressure of unsatisfied release (like China)!

11 [30]

There is still no beautiful and healthy custom about occupation with science. The habits of other occupations, for example civil servants, clerks, gardeners, workers, are thoughtlessly transferred. The aristocracy is so fertile on a large scale because they have adopted noble manners: the noblest is to be able to endure boredom. In fact, the scientific man has to limit himself to himself for several hours a day and, since thoughts often do not come immediately, accept a great deal of boredom without impatience. The Indians understood this!

11 [31]

Many of our instincts find their release in a mechanical strong activity that properly chosen his can: in any case there are pernicious and harmful releases. Hatred anger sex drive and so can the machine asked to be and learn to work useful hack as wood or carry letters or guide the plow. One must work out one's instincts. The life of the scholar requires such a thing in particular. A few hours of the day should of necessity be withdrawn from reflection. All displeasure is to be released: manual labor nearby! Or the run, jump, ride. As a thinker, one could very well ride horses. Or command.

11 [32]

The general history of science finally gives a concept of how the most common spiritual functions come about.

11 [33]

NB! The history of the solar system could still take place in the molecule and heat could be generated through fall and impact.

11 [34]

The Chinese: without shame, without prejudice, talkative, measured: their passions opium play women. You are clean.

11 [35]

To procure the advantages of a dead man - nobody cares about us, neither for nor against. Imagined without humanity, forget the desires of all kinds: and all the excess of force to, **to** look use. The invisible audience be!!

11 [36]

We are somehow in the middle - according to the size of the world and according to the smallness of the infinite world. Or is the atom closer to us than the extreme end of the

world? - Is not the world for us just a combination of relations under one measure? As soon as this arbitrary measure is missing, our world melts!

11 [37]

We do not know a) the motives for the action; b) we do not know the act we are doing; c) we don't know what will become of it. But we believe the opposite of all three: the supposed motive, the supposed action, and the supposed consequences belong in the history of man known to us, but they also have an effect on his unknown history as the sum of three errors each time.

In any case there is not one act to be done, but as many as there are ideals of the perfect man. Useful, perishable - is not "in itself"; the ideals are poems based on more or less little knowledge of man. - I deny absolute morality because I do not know an absolute goal of man. One must know the healthy state to recognize the morbid - but health itself is an idea that after the existing is generated in us. Spencer p. 302. "Transitional states imbued with misery based on non-adaptation": says Spencer - and yet this misery could be the most useful!

11 [38]

For myself and my peers, I am looking for the sunny corner in the midst of the real world, those sunny ideas in which an excess of well-being comes to us. May everyone do this for himself and leave speaking in general, for "society" aside!

11 [39]

Afflicted with itself as with an illness - that's how I found the talents.

11 [40]

But the presupposition of Spencer's ideal of the future is what he **does not see**, the greatest resemblance of all people, so that one really sees himself in old age. Only in this way is altruism possible! But I think of the ever-lasting contrast and greatest possible sovereignty of the individual: so altruistic pleasures must be rare, or form get the joy on others, like our present term joy of the nature.

11 [41]

The origin of the thinker and the dangers at which such an origin usually ends. 1) the parents want to make him equal; 2) he is accustomed to occupations that rob him of the strength and time to think; Professions, etc. 3) one educates him to a costly way of life, to which he must now again devote a lot of energy to create the means to do so 4) one accustoms him to joys which make those of thinking appear colorless, and to a mood of uneasiness in the presence of thinkers and their works 5) the sexual instinct wants to drive him to connect with a woman and to live for the children from now on - no longer for himself 6) his talent brings honors: and these lead him to influential persons who are interested in making a tool out of it 7) the desire to succeed in a science makes him apostate from the further goals: he sticks to the means and forgets the end. - From this the maxims of the education of the independent thinker can be derived. And regulations to memorize these regulations in the most effective way (namely to remove the danger of being forced to think through other unemployment, etc.) I care to preserve my nature!!-

11 [42]

To expose the whole tyranny of the expediency of the species once! How! Should we still promote it? Should not the individual much rather only possible to recapture? All morality should merge into it: what is inheritable to the whole species should constitute the value? - Let us take a look at the random throws that must occur here - whether there might not be some things that run counter to the ideal of the species, assuming that it is once achieved!

11 [43]

These glorifiers of selection expediency (like Spencer) believe they know what are favorable circumstances of development! and do not include evil! And what would have become of man without fear, envy, greed! He no longer existed: and if one imagines the richest, noblest and most fertile human being, without evil, one imagines a contradiction. Favorably treated from all sides and himself favorably - there would have to be a genius terrible suffering, for all its fertility wants selfish feed on the others, they dominate, suck, etc. In short, if now suffering the virtuous on the strength of egoism, so then at the strength of altruism: everything that is done is spoiled for him because it runs counter to his main obsession and appears evil to him. To do something for yourself, to put aside, to create - that would all be with a bad conscience: pleasure arose when one suppressed one's creative desires and felt it in general. A beautiful, resting humanity, nourished and blossoming on all sides, would also be possible, but quite different from our best humanity - for which a few things can be said.

Incidentally, as an individual one could anticipate the incredibly slow process of selection, show people in many pieces and for the time being in their goal - my ideal! The unfavorable circumstances at hand do by itself does aside (loneliness) selection of influences (nature books high events) to think about it! Keep only benevolent opponents in mind! Independent friends! Ban all lower levels of humanity from his field of vision! Or they don't want to see or hear them! Blindness deafness of the wise!

11 [44]

The anticipating. - I doubt whether that permanent man, whom the expediency of the choice of genre finally produces, will stand much higher than the Chinese. Among the throws there are many useless and, with regard to that generic goal, ephemeral and ineffective - but higher ones: let's pay attention to that! Let us emancipate ourselves from the morality of generic expediency! - Obviously the aim is to make man as even and firm as it has already been done with regard to most animal species: they are adapted to the conditions of the earth, etc., and do not change essentially. Man is still changing - is in the process of becoming.

11 [45]

We do not overlook the greatest influences: we can still destroy the race, because we measure the effects according to individuals, at most according to centuries. Whether, for example, the coffee or the alcohol are not poisons which, ingested in the regular way it happens, have destroyed mankind in 2000 years?

11 [46]

"Rudimentary people" are those who no longer serve the purpose of the species: but have not become self-contained beings.

Inadequate in terms of the species, not yet in terms of small complexes, and not in terms of the individual! Are the ends of the individual necessary the ends of the species? No. Individual morality: as a result of a random throw in the game of dice, there is a being who is looking for its conditions of existence - let's take this seriously and let's not be fools to sacrifice for the unknown!

11 [47]

The instinct of property - continuation of the instinct for food and hunting. The instinct for knowledge is also a higher instinct of property.

11 [48]

People get stuck with the means when they feel like achieving them. Rohde.

11 [49]

Those who do not achieve the beautiful look for the wild, because the ugly is allowed to show its "beauty". He also seeks the wild, sublime morality.

11 [50]

In heroism, disgust is very strong (also in the altruistic - one despises the narrowness of the "I" - the intellect has its expansion). The weakness of disgust denotes industrial and utilitarian culture.

11 [51]

Two origins of art 1) to be deceived in a harmless way (pocket player, actor, narrator, etc.) also architecture as if the stone was speaking (by the house or temple inhabitant) 2) to be overpowered in a harmless way: intoxication, music, poetry, etc. First of all, concern, amazement, that there is no evil, that there is no danger - for both of them. So are the states that the most **feared** are and exercise the highest stimulus desirable (erstrebenswerth): deceit and overwhelming. Seen from the side of those who enjoy it.

11 [52]

The interest ("usury") and the bad conscience.

The theater and the bad conscience.

11 [53]

Purification of the soul. - **First** origin of higher and lower.

The aesthetically offensive thing about the inner person without skin - bloody masses, feces, entrails, all those sucking, pumping monsters - shapeless or ugly or grotesque, and embarrassing for the smell. So thought away! What comes out of it arouses shame (feces, urine, saliva, seed) Women do not like to hear about digestion. Byron not seeing

a woman eat (so the ulterior motives go their way). This skin- covered body that seems to be ashamed! The garment on the parts where its essence emerges: or hold the hand over the mouth while spitting out saliva. So: there are disgusting things; the more ignorant a person is about the organism, the more he thinks of raw meat, putrefaction, stench, maggots. Man, unless it is shape, is located disgusting - he does everything to not mind to think. - The pleasure that is evidently connected with this inner man is considered to be a lower - after-effect of the aesthetic judgment. The idealists of love are enthusiasts of beautiful forms, they want to deceive themselves and are often outraged at the idea of coitus and semen. Man has ascribed everything painful, tormenting, excessive force to this inner body: the higher he raised seeing, hearing, the form, and thinking. The disgusting should be the source of misfortune! - We learn the disgust around!

Second origin of the distinction between higher and lower. Everything that is terrifying is considered to be higher than that which is more powerful; anything but lower or even contemptible. As the **highest** - fear and yet do good and good will!

11 [54]

What are the profound transformations that must come from the teaching that no God takes care of us and that there is no eternal moral law (atheistic-immoral humanity)? that we are animals? that our life goes by? that we are irresponsible? the wise and the beast will approach and form a new type!

11 [55]

Those who have the advantage of helpful benevolent sentiments have so glorified them! The praise a consequence of the benefit! And would the benefactor take pleasure in being compensated with praise?

11 [56]

How do drive, taste and passion arise? The latter sacrifices to other shoots, which are weaker (other desire for pleasure) -: which is not unselfish! One instinct dominates the other, including the so-called instinct for self-preservation! "Heroism" etc.

We're **not understood** as passions, but because they were very useful to others, as something higher, more noble, other! - since most of the other passions were dangerous to others. This was very myopic! Also the heroism of patriotism, loyalty to the "truth", research etc. is extremely dangerous to others - they are just too stupid to see it! otherwise they would put the unegoistic virtues under the spell in which greed, sexual sense, cruelty, the desire to conquer, etc. belong. But those were well-known and felt, and gradually all of the nobler and purer feelings steeped - and **idealizes!** ideally made! Thus work, poverty, interest, pederasty, degraded at different times, made ideal at other times.

11 [57]

The people admire and praise the actions of others who for himself impractical appear unless they them useful. (Inappropriateness with regard to enjoyment or use.) In the past, enjoyment or use was understood to be very mean and narrow: and whoever did something for Gloria, for example, was already inexpedient in the opinion of the rough people, the masses. Because one did not see **finer** kinds of enjoyment, one has embraced the realm of the unselfish so great. The lack of psychological delicacy is a

cause of **much** praise and admiration! Because the masses have no passion, they admired passion, because it is associated with sacrifice and is imprudent - one could not imagine the **enjoyment** of passion, one denied it. The crowd **despises** everything ordinary, light and small.

11 [58]

Above all, the question arises: who is the other, who is the other? in short the knowledge of the world! Why do good and hurt - must first be decided! So far, all good and bad doing has been done in **error**, as if one knew what? and what for? The estimation of benevolence has yet to be proven, namely the degree!

11 [59]

Not happiness, but preserving it for as long as possible is the content of all previous morals in the community and society (yes, at the expense of the happiness of all individuals). So neither is the benefit. Who is in the interest of conservation? The chiefs at the head of families, estates, etc. who want to live on in the continued existence of their institutions, which drive their sense of power into the distance. All old people: whoever feels his personal life too short or still short, tries to impress himself into the soul and customs of the new generation and so on to live on, to rule on. It's vanity. - The individual against social morality and aside from it - when the greatest danger for everyone is over, individual trees can grow up with their conditions of existence.

11 [60]

New look at the world in terms of intelligence and goodness. Is humanity an exception? On the whole, is their degree of intelligence and goodness of the same rank as that in nature? Yes. - But now we have to understand the "expediency" and "intelligence" of nature - it is not there at all! Neither is the unegoistic! From there to infer humanity: perhaps our expediency is only a sum of favorable coincidences, and our "goodness" is also an error. Seeking to understand our little script from the big letters of nature! - We can give a series of successions that lead to a purpose - but 1) it is not the complete series, but a pathetic selection 2) we cannot make a link in the series of our own free will, we just know more or less that it will do. Where we are fit for purpose, we still act ignorantly of the means and ends, seen as a whole. We cannot get beyond this fatalism.

11 [61]

People have perceived with amazement that Many his advantage neglected (in the passion, or taste): they were blind to the internal advantages of pride, mood, etc., keeping these people either 1) great or 2) for good That is to say, if an advantage arose for them from this: they now develop the belief that actions are done only to do them good. The glorification of such acts and people had the value of spurring similar personally inexpedient acts. The egoism of those who need help and charity has so elevated the unegoistic!

11 [62]

The Jesuits represented the Enlightenment and humanity against Pascal.

11 [63]

new practice. (n e u e P r a x i)

To begin with, to regard the other person as a thing, an object of knowledge, to which justice must be done: honesty forbids misunderstanding it, yes, treating it under any assumptions that are fictitious and superficial. Doing good is the same as moving a plant into the light to see it better - hurting can also be a necessary means for nature to reveal itself. Do not treat everyone as a person, but rather as a person of such and such a nature: first point of view! As something that recognized must be before it can be so and so treated. Morality with general rules is wrong to every individual. Or there are means of preparing the knowledge that in every being first are applicable, as a precursor of the experiment? - As we deal with things in order to know them, so also with living beings, so with us. - But before we have the knowledge, or after we see that we cannot obtain it, how do we act? And what if we have recognized it? - Use them as forces for our goals - how else? Just as people always did (even when they submitted: they promoted their advantage through the power of him to whom they submitted) - Our intercourse with people must aim at discovering the existing forces, those of the peoples' classes, etc. - then to use these forces for the benefit of our goals (possibly let them annihilate each other if this is necessary).

New: the **honesty** denies the people, they do not want a moral general practice, denies common goals. The humanity is the **power amount** to the use and direction of the individual to compete (**konkurriren**). It is a piece of dominion over the nature, then nature must above all recognize directed and used to be. - My goal would again be knowledge? to put an amount of power at the service of knowledge?

11 [64]

To judge according to my aim about higher and lower qualities - treat all judgments as prejudices in this area. It should be indifferent to me what is thought about the chastity - set it is better for the knowledge, it is recommended. Examine all things for their value for knowledge, e.g. art, political conditions, etc., trade.

11 [65]

Task: see things as they are! Medium: Being able to see it from a hundred eyes, from many people! It was the wrong way to emphasize the impersonal and to call seeing from the neighbor's eye moral. Seeing many neighbors and from many eyes and from all personal eyes - is the right thing. The "impersonal" is only the weakened-personal, mat - can also be useful here and there, where it is important to remove the clouding of passion from the eye. The branches of knowledge where **weak** personalities are useful are best grown (mathematics, etc.). The best ground for knowledge, the strong, mighty natures, are only conquered (made arable, etc.) late for knowledge - here the driving forces are greatest: but there is always complete straying and becoming wild and shooting up in weeds (religion and mysticism) still the most probable (the "philosophers" are such powerful natures who are not yet arable for knowledge; they build, tyrannize reality, lie in it. Everywhere where love, hate, etc. are **possible**, science was still quite **wrong**: Here the "impersonal" are without eyes for the real phenomena, and the strong natures only see themselves and measure everything by themselves - new beings have to be formed.

11 [66]

Search “the truth for the truth's sake” - superficially! We don't want to be betrayed, it offends our pride.

11 [67]

The harmfulness of the "virtues", the usefulness of the "vices" has never been seen in full. Without fear and desire - what would a person be! Without errors at all!

11 [68]

To what extent the sense of honesty can stimulate the fantastic counter-force of nature! Will people really become soberer? - We only **understand** through a fantastic anticipation and experimentation whether the reality is reached by chance in the phantasy picture; especially in history, etc. Thucydides and Tacitus must be poets. Even in the science of the simplest processes, imagination is necessary (e.g. Mayer) - but here the **illusion** can still arise that sobriety is productive!

(11[68]

In wiefern der Sinn der Redlichkeit die phantastische Gegenkraft der Natur zu reizen vermag! Ob wirklich die Menschen nüchterner werden? — Wir **begreifen** ja nur durch ein phantastisches Vorwegnehmen und Versuchen, ob die Realität zufällig in dem Phantasiebild erreicht ist; namentlich in der Historie, usw. Thukydidies und Tacitus müssen Dichter sein. Selbst in der Wissenschaft der einfachsten Vorgänge ist Phantasie nöthig (z.B. Mayer) — aber hier kann noch die **Täuschung** entstehen, als ob Nüchternheit produktiv wäre!).

11 [69]

The passion of knowledge sees itself as the end of existence - if it denies the ends, it sees itself as the most valuable result of all accidents. Will she (sie) deny worth? they cannot maintain the highest pleasure to **be**? But after **him**, to looking for? to train the most pleasurable being as a means and task of this passion? Heighten the senses and increase pride and thirst, etc.

Going down a mountain, hugging the area with your eyes, an unsatisfied desire. The passionate lovers who do not know how to achieve union (- with Lucrez). The knower demands union with things and sees himself separated - this is his passion. Either everything should dissolve in knowledge or it dissolves into the things - this is his tragedy (the latter his death and its pathos former his quest to everything to mind. Make -: enjoyment the matter to defeat to evaporate to rape etc. enjoyment of atomism of mathematical points. greed!

11 [70]

Fundamentally wrong appraisal of the sentient world towards the dead. Because we are them! This includes! And yet with the sensation the superficiality, the deception starts: what has pain and pleasure to do with the real process! - it is a side effect that does not penetrate deep! But we call it the inside and we see the dead world as external - completely wrong! The "dead" world! Forever moved and without error, power against power! And in the sentient world everything is wrong, arrogant! It is a festival to pass from this world into the "dead world" - and the greatest desire of knowledge is to oppose the eternal laws to this false conceited world, where there is no pleasure and no pain and deception. Is this self-negation of sensation, in the intellect? The meaning of

truth is: to understand sensation as the external side of existence, as an oversight of being, an adventure. It takes short enough for that! Let's see through this comedy and enjoy it! Let us not think of the return to the insensibility as a decline! We come true, we complete ourselves. The death is reinterpreted! We reconcile <us> with the real, i.e. with the dead world.

11 [71]

To the extent that the world shows itself to be countable and measurable, that is, reliable - it receives dignity with us. The unpredictable world (of spirits - of the spirit) used to have dignity, it aroused more fear. But we see the eternal **power** somewhere else. Our perception of the world **turns to for: pessimism** of the intellect.

11 [72]

Wonderful discovery: not everything is unpredictable, indeterminate! There are laws on the measure of the **individual's** also true stay! It would have a different result arise **can!**

The individual no more than the eternal peculiarity and venerable! But as the most complicated fact in the world, the highest **chance**. We also believe in its law, whether we already do not see it. - right? As if withdrawn from knowledge, but a means of knowledge, also an obstacle to knowledge - not worthy of admiration, somewhat dubious!

11 [73]

We cannot do without evil or passions - the complete adjustment of everything to everything and everything in itself (as with Spencer) is a mistake, it would be the deepest atrophy. - The most beautiful, physically most powerful predator has the strongest affects: its hatred and greed in this strength will be necessary for its health, and if satisfied, they will develop so magnificently. Even for recognition I need all my instincts, good as well as bad, and would quickly be at the end if I didn't want to be hostile, suspicious, cruel, vindictive, and pretending, etc., towards things. All great people were great by the strength of their affects. Health is also of no use if it has not grown, yes, needs it, great affects. Great affects concentrate and keep the force in tension. Certainly they are often the cause of perishing - but this is not an argument against their useful effects on a large scale. - But our morality wants the opposite, amiable and creditworthy payers and borrowers.

11 [74]

The harm of virtues has not yet been proven!

11 [75]

So on the matter of what we can comprehend only intellectual processes visible audible felt be - is can! that is, we understand our changes in seeing, hearing and feeling that arise in the process. What we have no senses for does not exist for us - but that does not mean that the world does not have to end. Electricity - e.g. our senses are very weakly developed. - Even in a passion, an impulse, we only understand the intellectual process in it - not the physiological, essential, but the little bit of sensation involved. To dissolve everything at will - very naive distortion! - of course everything would be more understandable! But that was always the tendency

to **reduce** everything to an intellectual or **sensory** process - e.g. to purposes, etc.

11 [76]

Change of esteem - is my job.

(Veränderung der Werthschätzung — ist meine Aufgabe).

The body and the mind

the passion

the evil

the community - morality

life and death

Conscience penalty sin

Praise and criticism

Purposes will

indifference

life as an aberration.

11 [77]

Man, as the insane animal: lives in sheer madness, until now, more than anyone has suspected. That's how I found him. (Der Mensch, als das wahnsinnig gewordene Thier: lebt in lauter Wahn, bis jetzt, mehr als irgend wer geahnt hat. So fand ich ihn vor).

11 [78]

The aesthetic judgments (taste, discomfort, disgust, etc.) are what constitutes the basis of the table of goods. This in turn is the basis of moral judgments.

11 [79]

The beautiful, the disgusting, etc., are the older judgment. As soon as it claims absolute truth, the aesthetic judgment turns into a moral demand.

As soon as we deny the absolute truth, we have to give up all absolute demands and withdraw to aesthetic judgments. This is the task - to create a plethora of aesthetic equals of value: each for an individual the ultimate fact and the measure of things.

Reduction of morality to aesthetics!!!

11 [80]

Knowledge has the value of 1) refuting "absolute knowledge" 2) discovering the objective, countable world of necessary succession.

11 [81]

For us there is no cause and effect, but only consequences (“triggers”) NB.

11 [82]

1. The wise must acquire the monopoly of the money market: exalted by their way of life and goals and giving direction for wealth - it is absolutely necessary that the highest intelligence should give it direction.

2. Marriage. Most of our wives are placed too high. - Sexual satisfaction should never be the goal of marriage. - A working population needs good whore houses. - Time marriages.

3. Suicide as a common form of death: new pride of the person who puts his end to it and invents a new celebration - death.

11 [83]

Science from 1650-1800 wanted to show the wisdom and goodness of God: the opposite of the result. Now one is tempted a residue of conceding God, a lack of intellect cunning and evil detours for the better so. But 1) very different degrees of unreason are shown 2) and also of goodness: it would be a being without character. Why accept such a being? - The world is neither good nor bad! And so man! -

11 [84]

Our whole world is the ashes of innumerable living beings (Wesen): and even if the living is so little in comparison to the whole: everything has already been transformed into life and so it goes on. Let us assume an eternal duration, consequently an eternal change of substances -

11 [85]

Researchers like Lecky can never explain the decline of an opinion according to its greatest reign. The opinions (on the basis of taste) are great diseases across many sexes, physiologically at last healing and dying - and the opinions themselves are only the expression of a physiological process known to us. There are individual and super-individual diseases. One must study the people in whom the contrary opinion or skepticism appears: there is a new physiological characteristic in them, probably the germ of another disease. - The people as the mad animals.

11 [86]

The fact of witchcraft is that immense masses of people at that time felt the pleasure of harming others and of thinking harmful to themselves, also of wandering sensually in thoughts, and of feeling powerful in what is evil and common. Where did that come from? - is the question.

11 [87]

Those people with the virtue of inflexibility, self-conquering heroism, show in their unfeeling hard and cruelly dissolute thoughts and actions to others, where this virtue has its foundation. They act against others as they act against themselves - but because the

latter seems useful and rare to people, is consequently worthy of admiration, and the former is very embarrassing, you split them into good and bad halves! In the end this callous toughness has probably been very useful in the greatness of mankind, it sustained views and aspirations and gave whole peoples and times just those virtues of indomitable self-conquering heroism, made them great and strong and dominant.

11 [88]

I have to give up not only the doctrine of sin, but also that of merit (virtue). As in nature - there remain the aesthetic judgments! "Disgusting, ordinary, rare, attractive, harmonious, harsh, garish, contradicting, tormenting, delightful" etc. These judgments are to be put on a scientific basis! "Rare" which is really rare. Much "ordinary" as highly valuable, more than the rare, etc.

11 [89]

The unwillingness to hurt, the lust for cruelty - has a great history. The Christians in their behavior towards the Gentiles; Peoples against their neighbors and opponents; Philosophers disagree with people; all free thinkers; the daily writers; all deviant, like the saints. Almost all writers. Even in works of art there are features which the intention imposes on the rivals. Or as with Heinrich von Kleist, who wants to do violence to the reader with his imagination; also Shakespeare. - Likewise, all laughter, and comedy.

Likewise, the pleasure in pretending: great story. -

Is that why a person is evil?

11 [90]

The people of the Middle Ages, the indomitable, would despise us, we are under their taste. (Die Menschen des Mittelalters, die unbeugsamen, würden uns verachten, wir sind unter ihrem Geschmack).

11 [91]

A big step in the cruelty of being satisfied with spiritual instead of physical torture and even in imagining this torture and not wanting to see it anymore.

11 [92]

The witches wanted to see the damage, the Christian persecutors and inquisitors too, including God before Hell. This is the influence of the barbarians (Germans) on Europe - a step backwards. The slaves brought humility and the barbarians cruelty into Christianity.

11 [93]

It is constantly a lot of us felt and a lot of thought (remembering fantasizes (phantasirt)) that does not come to consciousness. It is of lesser and weaker quality, and is sufficient.

11 [94]

To those who believe in morality.

Deus nudus est,

Seneca.

11 [95]

Deus nudus est says Seneca. I'm afraid he's all in clothes. And what's more: clothes not only make people, but rather gods (Götter) too.

11 [96]

Do you think that a Greek to whom our culture is described will admire it or find it desirable? Or a savage yourself? Every condition has its ideal: a completely different one is always a kind of contradiction to this ideal and therefore embarrassing and contemptible. How should the term "progress of culture" be measured! Everyone thinks he is up to date and his ideal is the ideal of humanity. The story of these tastes of ideals! In every ideal there is also lacking that which gives another ideal its worth, its palatability for its admirers. Well, is there any progress in the kitchen? Yes, within individual circles, peoples, cities, families, the ideal is developing. - The free individual has his own private taste, it must be very strong, otherwise it will be a desire and no longer, in relation to family and popular taste.

11 [97]

The emergence of **many** free individuals among the Greeks: marriage not because of lust. Practice and development of the art of coi [Trans note: maybe coitu?]. Boy love as

a derivation from the adoration and pampering of women - and thus prevention of over-nervousness and weakness of women. The competition and the approval of envy. The simple way of life. The Slaves and the taxation of Labor. Religion is not a moral preacher, so it leaves morals free, as a whole. Killing the embryo; elimination of the fruits of unhappy coitus. etc.

11 [98]

From every moment in a being's state, innumerable paths of its development are open: the ruling drive, however, only approves one single one, that according to its ideal. Thus Spencer's picture of the future of man is not a scientific necessity, but a wish based on current ideals.

11 [99]

What is tolerance! And recognition of foreign ideals! Whoever promotes his own ideal deeply and strongly cannot believe in others without judging them disparagingly - ideals of lesser beings than he is. The absolute height of our standard is the belief in the ideal. - Thus tolerance in the historical sense of so-called justice is proof of distrust of one's own ideal, or the lack of it. So what is scientific sense? Perhaps, the desire for an ideals and faith here the way to the absolute, the incontrovertible to have ideals: so assuming that no ideal has and it suffers! - For many it may be revenge for having no ideal by destroying others. There is an acting act (as with Bacon) as if one had an ideal. "The truth for its own sake" is a phrase, something quite impossible, like the love of the next for its own sake.

11 [100]

History of cruelty; of adjustment; the lust for murder (the latter in mortifying opinions, abusing works, people, peoples, the past - the judge is a sublimated executioner.)

11 [101]

I see in what a time perceives as evil, what contradicts its ideal, i.e. an atavism of the former good: for example, a rougher kind of cruelty and murderous lust than is tolerated today. At some point, every criminal's act was a virtue. But now he feels it himself with the conscience of the time - he interprets it badly. Everything, or most of what people do and think, interpret as evil, happens when the ideal does not correspond to the human being at all (Christianity): everything becomes original sin while it is actually hereditary virtue.

11 [102]

More unfortunate! You have now also seen through the life of the lonely, the free: and again, as before, you have closed the way to it just through your knowledge.

I want to put everything that I deny in order and sing the whole song: there is no retribution, no wisdom, no goodness, no ends, no will: in order to act, you must believe in errors; and you will still act according to these errors when you have seen through them as errors.

11 [103]

What is morality! A person, a people, has suffered a physiological change, feels it in community feeling and interprets it in the language of his affects and according to the degree of his knowledge, without noticing that the seat of the change is in the physique. As if someone is hungry and thinks to appease him with concepts and customs, with praise and blame!

11 [104]

Politeness is a refined benevolence because it recognizes and makes it pleasant to feel the distance which the gross intellect is annoyed with or which it does not see.

11 [105]

In the most praised acts and characters, murder, theft, cruelty, disguise are necessary elements of strength. In the most depraved actions and characters there is love (appreciation and overestimation of something that one desires to own) and benevolence (appreciation of something that one has, that one wants to keep)

Love and cruelty are not opposites: they are always found with each other in the best and firmest natures. (The Christian God - a very wise person made up without moral prejudice!)

People do not see the small, sublimated doses and deny them: they deny, for example, the cruelty in the thinker, the love in the robber. Or they have good names for everything that emerges in a being that satisfies their taste. The "child" shamelessly shows all qualities, like the plant its sexual organs - neither know anything about praise and blame. Upbringing is learning to rename or to feel different.

11 [106]

"Useful-harmful"! "Utilitarian"! This talk is the prejudice basis as if it identified was, where to develop the human being (or animal plant) should. As if a thousand upon thousand developments were not possible from every point! As if the decision as to which is the best and highest is not a matter of taste! (A measurement according to an ideal, which does not have to be that of another time, another person!)

11 [107]

How valuable it is that man has learned so much joy by looking at or feeling pain! Also by the extent of the glee, man has risen high! (Enjoyment of one's own pain as well - motif in many morals and religions.)

11 [108]

There is no instinct for self-preservation!

11 [109]

These preachers of tolerance! They always exclude a couple of dogmas ("fundamental truths")! They differ from the persecutors only in their opinion of what is necessary for salvation.

Stick to the reason would be nice if there was one there reason! But the tolerant must make himself dependent on his reason, on its weakness! In addition: in the end, it is not even this that pays attention to the evidence and refutations and decides. They are likes

and dislikes of taste. The persecutors have certainly been no less logical than the free thinkers.

11 [110]

The indifference! One thing does not concern us, we can think about it as we like, there is no benefit or disadvantage for us - that is a foundation of the scientific spirit. The number of these things has always increased; the world has become more and more indifferent - so the impartial knowledge increased, which gradually became a taste and finally becomes a passion.

(11[110]

Die Gleichgültigkeit! Ein Ding geht uns nichts an, darüber können wir denken, wie wir mögen, es giebt keinen Nutzen und Nachtheil für uns — das ist ein Fundament des wissenschaftlichen Geistes. Die Zahl dieser Dinge hat immer zugenommen; die Welt ist immer gleichgültiger geworden — so nahm die unparteiliche Erkenntniß zu, welche allmählich ein Geschmack wurde und endlich eine Leidenschaft wird.).

11 [111]

Paracelsi mirabilia. Retold by FN - Of everything wonderful - so Paracelsus told me - what I ever saw and heard is one thing the most amazing, and I must not only have a courageous heart like a lion, but also the innocent patience of a lamb to do it just like that to report how it happened. For assuming that it had been the delusion of a spirit

who wanted to resent me, there was never an angry temptation for me: and what appeared to me spoke the truth -

11 [112]

The essence of every action is as unpalatable to man as the essence of every food: he would rather starve to death than eat it, his disgust is usually so strong. It needs seasoning, we must be seduced into all foods: and so also into all actions. The taste and its relation to hunger, and its relation to the necessity of the organism! The moral judgments are the seasonings. Here as there, however, taste is regarded as that which decides about the value of food, the value of action: the greatest error!

How does the taste change? When does he become lazy and unfree? When is he tyrannical? - And likewise with the judgments about good and bad; a physiological fact is the cause of every change in moral taste; but this physiological change is not something which necessarily demands what is useful to the organism at all times. Rather, the history of taste is a story in itself, and degenerations of the whole as much as advances are the consequences of this taste. Healthy taste, sick taste - these are wrong distinctions - there are innumerable possibilities of development: what always leads to the one is healthy: but it can contradict another development. Only in relation to an ideal that is to be attained is there any sense in "healthy" and "sick". But the ideal is always highly variable, even in the individual (that of the child and of the man!) - and the knowledge of what is necessary to achieve it is almost entirely lacking.

We follow our own tastes and name it with the most sublime words, as duty and virtue and sacrifice. The Quick we do not recognize, so we despise it as we despise the interior of the body, everything is bearable only if it hid in a smooth skin.

11 [113]

In terms of taste, it also revealed whether an agent was killing, whether it was filling, etc. - not how it worked in the long run (for generations). Nor was it known how unevenly the body was maintained and how these strong fluctuations worked. The depression resulting from poor nutrition or digestion determines the ideal.

11 [114]

The consecration has been given to poaching, voraciousness, lust, cruelty, pretense, lies, weakness, madness, St. Vitus's dance, drunkenness, delicacy, laziness, ignorance, lack of possession, desolation of spirit, the glee, the fear - all opposing qualities that have created taste and insurmountable inclination somewhere (each time one blasphemed and disgusted oneself at the opposites and called them bad or low)

11 [115]

In benevolence there is refined possessiveness, refined sexual pleasure, refined exuberance of the sure thing, etc.

Once the refinement there is that is earlier stage felt no more than stage, but as a contrast. It is easier to think opposites than degrees.

No matter how complex an instinct, if it has a name, it is considered a unity and tyrannizes all thinkers who seek its definition.

11 [116]

Let us not be slaves of pleasure and pain, also in science! Painlessness, yes pleasure does not prove health - and pain is not proof against health (just a strong stimulus).

11 [117]

The moral judgments are epidemics that have their time.

11 [118]

A slave class is formed - let's see that a nobility is also formed.

11 [119]

"Science" supposedly based on the love of truth for its own sake! Allegedly with the pure silence of the "will"! In truth, all of our instincts are active, but in a special, as it were, state order and adaptation to one another, so that their result does not become a phantasm: one instinct stimulates the other, everyone fantasizes and wants to enforce his own kind of error: but each of these errors becomes instantaneous again the handle for another instinct (e.g. contradiction analysis, etc.) With all the many phantasms one finally guesses almost necessarily the reality and truth, one puts so many pictures in front of them that one finally hits, it is a shooting from many many rifles. To a savage; a great game of dice, often not in one person, but in many, taking place in generations: where a scholar then only carries out a phantasm and if it is ruined by another, the number of possibilities (in which the truth must be) **reduced in size** - a success! It's a hunt. The more individuals one has in him, the more he alone will have the prospect of finding a truth - then the struggle is in him: and he must put all forces at

the command of the individual phantasm and later oppose another: great momentum, He must have great aversion to monotony, many and sudden disgusts. - Those natures who only compare what other individuals have already fantasized about need above all the cold: they talk about the "coldness of science", they are the unproductive, an important class of people, since they establish the exchange between the producers, a kind of merchant, they appraise the value of the products. This ability, too, can ultimately still be there in a person who is otherwise productive. But also a key capability: the **enjoyment** of all the discarded phantasms, the spectacle of their struggle to have etc. - the nature is seen.

[Lange, F. *Geschichte des Materialismus* (1866)]

11 [120]

I need all my bile for science. -

11 [121]

The chaos in our minds is still working all the time: concepts, images, and sensations are **randomly placed** next to each other, thrown together. This results in neighborhoods in which the mind pauses: it remembers something similar, it feels a taste in it, it holds on and works on both, depending on its art and knowledge. - Here is the last bit of the world where something new is combined, at least as far as the human eye can see. And in the end it will basically also be a new, finest chemical combination that really has nothing to do with the world's becoming (die wirklich im Werden der Welt noch nicht ihres Gleichen hat).

11 [122]

All animal-human instincts have proven themselves, since infinite time; if they were harmful to the preservation of the species, they would have perished: therefore, they can still be harmful and embarrassing to the individual - but the usefulness of the species is the principle sustaining power. First of all, it is impossible to eradicate those instincts and passions from the individual - it consists of them, how likely the same instincts work in the structure and movement of the organism; and secondly, it would mean suicide of the species. The dichotomy of these instincts is just as necessary as all struggle: for suffering is as little taken into account for the preservation of the species as the destruction of innumerable individuals. It is not the most sensible and most direct means of conservation that are conceivable, but the only real ones. - In particular, the instincts are very often inappropriately thrown together, then the individual perishes; as a whole the result is the preservation of the species. - The praise and blame for them, the temporary taste for this and that is a rather **superficial** phenomenon, depending on the awareness of "useful" "harmful" - which is very unscientific! - That is why the despised instincts were nevertheless active, under a different name or ignored. It doesn't matter too much the ethics that prevailed!

11 [123]

Whence these changes in taste in moral matters? Is it going deep? Like the lack of appetite in food, like the feeling of disgust and discomfort with putrid smoke, etc.? Is it that for a state (of a people) its taste is in proportion to what is expedient? Or at least what was believed to be useful? - Does he express "I need this now, I don't need that?" - Or is it changing habits, like the taste of food, caused by the existing lighter satisfaction

in this and that, so that habituation arises, stimulus and desire and the opposite and strangers the opposite felt is? Or both?

11 [124]

When an instinct becomes more intellectual it receives a new name, a new stimulus and a new appreciation. It is often opposed to the instinct on the older level, as its contradiction (cruelty, for example) - Some instincts, e.g. the sexual instinct, are capable of great refinements through the intellect (love of people, adoration of Mary and saints, artistic enthusiasm; Plato means the love of knowledge and philosophy are a sublimated sexual instinct) alongside its old direct effect remains.

11 [125]

To be released from life and to become dead nature again can be felt as a festival - of those who want to die. Love nature! Revere the dead again! It is not the opposite, but the mother's womb, the rule, which has more meaning than the exception: because irrationality and pain are only in the so-called "functional" world, in the living.

11 [126]

The strongest individuals will be those who oppose the laws of the species and do not perish in the process, the individuals. The new nobility is formed from them: but countless individuals must perish when it comes into being! Because they alone lose the legality and the familiar air.

11 [127]

Strange activity of the intellect! In the sex drive, one person desires the other as the means to get rid of the semen or to fertilize the egg. This is precisely what the intellect does not know: it asks: why this desire? he ponders what makes a person desirable and now says: that person must all have these desirable properties! - so he closes and now believes in it as firmly as we believe in the dream image in dreams. Believing in one's conclusions is characteristic. In all affects the intellect is as animal-primitive as it is in dreams. - To prove these animal inferences for all affects. - What's the skepticism? When and in what condition does the intellect become so fine, so suspicious of its conclusions? so little dream?

11 [128]

Now the struggle has been rediscovered everywhere and there is talk of the struggle of cells, tissues, organs, organisms. But one can find all the affects we are aware of in them - at last, when this has happened, we turn the matter around and say: what is really going on in the liveliness of our human affects are those physiological movements, and the affects (struggles, etc.) are only intellectual interpretations where the intellect knows nothing at all, but thinks it knows everything. With the word "anger" "love" "hate" he means why? to have designated the cause of the movement; also with the word "will" etc. - Our natural science is now on the way to clarify the smallest processes through our learned affect feelings, in short to create a way of speaking for those processes: very good! But it remains a pictorial speech.

11 [129]

Ability to intelligently to hear!

11 [130]

Our instincts and passions have been bred for immense periods of time in social and gender associations (previously probably in herds of monkeys): as social instincts and passions, they are stronger than individual ones, even now. One hates more, more suddenly, more innocently (innocence is inherent in the most anciently inherited feelings) as a patriot than as an individual; one sacrifices oneself faster for the family than for oneself: or for a church, party. Honor is the strongest feeling for many, i.e. their esteem for themselves is subordinate to the esteem of others and from there seeks his sanction. - This non-individual egoism is the older, more original; hence so much subordination, piety (as with the Chinese) thoughtlessness about one's own being and well-being, the well-being of the group is more important to us. Hence the ease of wars: here man falls back into his older being. - The cell is initially more of a member than an individual; the individual becomes more and more complex in the course of development, more and more members, society. The free man is a state and a society of individuals. - The development of herd animals and social plants is quite different from that of those living individually. Individual people, if they do not perish, develop into societies, a multitude of fields of work are developed, and so does a great deal of struggle of instincts for food, space and time. The self-regulation is not there all at once. Yes, on the whole, man is a being that necessarily perishes because it has not yet reached it. We all die too young from a thousand mistakes and ignorance in practice. - The freest man has the greatest feeling of power over himself, the greatest knowledge about himself, the greatest order in the necessary struggle of his forces, the comparatively greatest independence of his individual forces, the

comparatively greatest struggle within himself: he is the most divided being and the most varied and the most durable (langlebendste) and abundantly desiring, is nourishing, the most of himself withdrawing and renewing.

11 [131]

A movement occurs 1) through a direct stimulus, e.g. in the frog, whose cerebral hemisphere has been cut out and which lacks the automatic 2) through imagination of the movement, through the image of the process in us. This is a very superficial picture - what does a person know about chewing when he imagines chewing! - but countless times the process brought about by the stimulus has been followed by the image of the process in the eye and brain and finally there is a bond there, so tight that the reverse process occurs: as soon as that image arises, the corresponding movement occurs, the image serves as the trigger charm.

In order for a stimulus to have a really triggering effect, it must be stronger than the counter-stimulus, which is also always there, e.g. the pleasure of the calm of indolence must be cancelled. The image of a process does not always act as a triggering stimulus, because there is a real counter-stimulus that is stronger. We're talking of "want-and-not-can" - the counter-irritant is often not in our consciousness, but we notice a reluctant force that the charm of the picture and is it still so clearly defies the force. There is a fight, although we don't know who is fighting. Will that leads to action, occurs when the reluctant stimulus is weaker - we remember always something of a resistance, and gives, **wrongly interpreted**, that side feeling of **victory** in the success of the intended? In this wrong interpretation we have the origin of belief in free will. "We" are not the ones who bring your idea to victory - it wins because the counter-stimulus is weaker. But the fact that the mechanism is going on has nothing to do with our

arbitrariness - we don't even know it! How could we even “want” him! For example, what is the stretching of our arm for our consciousness!!

11 [132]

Reason! Without knowledge, it is utterly foolish, even with the greatest of philosophers. How does Spinoza fantasize about reason! A fundamental error is the belief in unity and the lack of struggle - that would be death! Where there is life, there is a cooperative education, where the comrades fight for food for space, where the weaker ones fit in, live shorter lives, have fewer offspring: There is a difference in the smallest things, seedlings eggs - equality is a great delusion. Countless beings perish in the fight - some rare cases are preserved. - Whether reason has so far received more than destroyed as a whole, with its imagination that it knows everything, that it knows the body, of “wanting” -? Centralization is not such a perfect - and the imagination of the reason for this center **to be** is certainly the biggest shortcoming of this perfection.

11 [133]

We can only "want" what we have seen - that is, since the formation of the eye, there have only been ideas in the memory, and these, if they are strong enough, are followed by actions. Afferent stimuli are necessary beforehand in order to produce the actions.

11 [134]

When we translate the properties of the lowest animated being into our “reason”, then moral drives arise from them. Such a being assimilates what is next to it,

transforms it into its property (property is first of all food and storage of food); it tries to absorb as much as possible, not just to compensate for the loss - it is **avaricious**. So it grows alone and finally it becomes so reproductive - it divides into 2 beings. The unlimited drive for appropriation is followed by growth and generation. - This instinct leads to the exploitation of the weaker, and in competition with similarly strong ones, it fights, i.e. it **hates**, fears, disguises itself. Assimilating is already: making something alien equal, tyrannizing - **cruelty**.

It subordinates itself, it transforms itself into function and almost entirely renounces many original powers and freedoms, and lives on - slavery is necessary for the formation of a higher organism, as is castes. Publishing for "honor" is - wanting to have your function recognized. Obedience is compulsion, a vital condition, and ultimately a vital stimulus. - Whoever has the greatest strength to degrade others to function, rules - but the subjugated have their subordinates again - their constant struggles: their maintenance to a certain extent is a condition of life for the whole. The whole, in turn, seeks its advantage and finds opponents. - If everyone wanted to take up their post with "reason" and did not want to continually express as much strength and hostility as they need to live - the driving force as a whole was missing: the functions of a similar degree struggle, one must constantly pay attention given, every serenity is exploited, the opponent watches. An association must strive to become over-rich (over-population) in order to produce a new one (colonies) in order to break up into two independent beings. Means of giving the organism duration without the goal of reproduction destroy it, are unnatural - like the clever "nations" of Europe now. - Continually separates each body of the secretes to him not useful to the assimilated beings, 'from what he loathing what he calls evil are what man despises excrement. But his ignorant "reason" often calls him evil, what causes him trouble, is uncomfortable, the other, the enemy, he **confuses** the unusable and the difficult to gain, difficult to defeat and difficult to

incorporate. If he “communicates” to others, is “unselfish” - this is perhaps only the elimination of his useless *w*, which he has to remove from himself in order not to suffer from them. He knows that this fertilizer is useful for the foreign field and makes a virtue of his "generosity". - “Love” is a feeling for property or that which we wish for property.

11 [135]

"Effect." The stimulus that one exerts, the stimulus that he gives, at which others release their powers (e.g. the founder of a religion) has usually been confused with the effect: one inferred from great force-releasing great "causes". Not correct! It can be insignificant stimuli and people: but the force that has accumulated and was ready to explode! - Look at world history!

11 [136]

If a researcher to uncommon results comes (as Mayer) this is still no proof of uncommon strength: by chance his talent at the point was active, where the discovery was prepared. If a coincidence had made Mayer a philologist, he would have done well-known things with the same acumen, but nothing, which is why he would have been trumpeted as “a genius”. - It is not the results that prove the great knower: not even the method, in which different doctrines and claims exist about it at all times. But the multitude, especially of the heterogeneous, the ruling of large masses and the unification, which is viewed with a new eye - the old, etc.

11 [137]

Moses Mendelsohn, this archangel of precociousness, said in relation to purposes that Spinoza would not have been so foolish as to deny them! –

(11[137]

Moses Mendelsohn dieser Erzengel der Altklugheit meinte in Betreff der Zwecke, Spinoza werde doch nicht so närrisch gewesen sein, sie zu leugnen! —).

11 [138]

Our memory is based on seeing and taking the same thing: that is, on inaccuracy; it is originally of the greatest rudeness and looks at almost everything the same way. - The fact that our ideas act as triggering stimuli comes from the fact that we always imagine and feel many ideas as the same, i.e. on the rough memory, which sees the same, and the phantasy, which writes the **same** out of laziness, which in truth is different. - The movement of the foot as an idea is very different from the movement that follows!

11 [139]

In the smallest organism, force is continually being built up and must then be released: either by itself, when the abundance is there, or there is an external stimulus. Where does the force turn? certainly according to the usual: wherever the stimuli lead, that is where the spontaneous triggering will move. The more frequent stimuli educate **also** the direction of the spontaneous release.

11 [140]

Oh the wrong opposites! War and" Peace"! Common sense and passion! Subject
object! There are no such things!

[text re-formated below for clarity].

11 [141]

The Return of the Same.

Draft.

1. The incorporation of fundamental errors.
2. The incorporation of passions.
3. The incorporation of knowledge and renunciation of knowledge. (Passion of knowledge)
4. The innocent. The individual as an experiment. The relief of life, humiliation, weakening - transition.
5. The new heavyweight: the eternal return of the same. Infinite importance of our knowledge, insane, our habits, ways of life for everything to come. What do we with the remnants of our life - we, the we, the largest part of the same in the most essential ignorance spent have? We teach the doctrine - it is the most powerful means, they us themselves incorporate. Our kind of bliss, as a teacher (Lehrer) of the greatest teaching (grössten Lehre).

At the beginning of August 1881 in Sils-Maria,
6000 feet above the sea and much higher above all
human things! -

To 4) philosophy of indifference (Gleichgültigkeit). What formerly the most irritated, seems now quite different, it is just not as game looked upon and are left (the passions

and work) as a life in untruth on principle discarded, as the form and charm but aesthetically enjoyed and cared for, we ask ourselves how the children to the what used to the seriousness of existence constituted. Our pursuit of seriousness is but everything as becoming to understand, us as individuals to deny, as possible from many eyes in the world to see, live in drives and activities, in order thus to eyes to make, at times to the life left to thereafter temporarily over him with the eye to rest: the instincts entertain as foundation all knowing, but knowing where they opponents of recognition are: in summa wait, how far the knowledge and the truth to incorporate can - and in what sense a transformation of man enters, when he finally only still lives, in order to recognize . - This is consequence of the passion of knowledge: it gives for its existence no means, as the sources and powers of the knowledge that errors and PASSION also to receive, from the struggle takes them their sustaining power. - How is this life in relation to its total of well-being is exempt? A game of children to which the eye of the ways looks, violence have on this and those state - and death if so something not possible is. - Now comes but the heaviest knowledge and makes all kinds of life terribly mind rich: an absolute excess of pleasure must prove to be, otherwise is the destruction of our own in regard to the human race as a means of destroying the human race to choose. Already this: we have the past, ours and that of all humanity, to put on the scales and also to outweigh it - no! this piece of human history is and must be eternally repeat, that allowed us from the account can, to have we no influence: whether it equal to our compassion complained and against the life ever takes. To them not upset to be, may our compassion not large to be. The indifference (Gleichgültigkeit) must deeply in us worked have and the enjoyment in watching also. The misery of future humanity should not concern us either. But if we still live want, is the question: and how!

To consider: the various sublime states that I had, as a basis of the various chapters and their matters - as a regulator of in each chapter prevailing expression, lecture so - pathos, a picture of my ideal win, as it were by addition. And then up higher!

11 [141]

(Die Wiederkunft des Gleichen.
Entwurf.

1. Die Einverleibung der Grundirrhümer.
2. Die Einverleibung der Leidenschaften.
3. Die Einverleibung des Wissens und des verzichtenden Wissens. (Leidenschaft der Erkenntniss)
4. Der Unschuldige. Der Einzelne als Experiment. Die Erleichterung des Lebens, Erniedrigung, Abschwächung — Übergang.
5. Das neue Schwergewicht: die ewige Wiederkunft des Gleichen. Unendliche Wichtigkeit unseres Wissen's, Irren's, unsrer Gewohnheiten, Lebensweisen für alles Kommende. Was machen wir mit dem Reste unseres Lebens — wir, die wir den grössten Theil desselben in der wesentlichsten Unwissenheit verbracht haben? Wir lehren die Lehre — es ist das stärkste Mittel, sie uns selber einzuverleiben. Unsre Art Seligkeit, als Lehrer der grössten Lehre.

Anfang August 1881 in Sils-Maria,

6000 Fuss über dem Meere und viel höher über allen
menschlichen Dingen! —

Zu 4) Philosophie der Gleichgültigkeit. Was früher am stärksten reizte, wirkt jetzt ganz anders, es wird nur noch als Spiel angesehen und gelten gelassen (die Leidenschaften und Arbeiten) als ein Leben im Unwahren principiell verworfen, als Form und Reiz aber ästhetisch genossen und gepflegt, wir stellen uns wie die Kinder zu dem, was früher den Ernst des Daseins ausmachte. Unser Streben des Ernstes ist aber alles als werdend zu verstehen, uns als Individuum zu verleugnen, möglichst aus vielen Augen in die Welt sehen, leben in Trieben und Beschäftigungen, um damit sich Augen zu machen, zeitweilig sich dem Leben überlassen, um hernach zeitweilig über ihm mit dem Auge zu ruhen: die Triebe unterhalten als Fundament alles Erkennens, aber wissen, wo sie Gegner des Erkennens werden: in summa abwarten, wie weit das Wissen und die Wahrheit sich einverleiben können — und in wiefern eine Umwandlung des Menschen eintritt, wenn er endlich nur noch lebt, um zu erkennen. — Dies ist Consequenz von der Leidenschaft der Erkenntniß: es giebt für ihre Existenz kein Mittel, als die Quellen und Mächte der Erkenntniß, die Irrthümer und Leidensch<aften> auch zu erhalten, aus deren Kampfe nimmt sie ihre erhaltende Kraft. — Wie wird dies Leben in Bezug auf seine Summe von Wohlbefinden sich ausnehmen? Ein Spiel der Kinder, auf welches das Auge des Weisen blickt, Gewalt haben über diesen und jenen Zustand — und den Tod, wenn so etwas nicht möglich ist. — Nun kommt aber die schwerste Erkenntniß und macht alle Arten Lebens furchtbar bedenkenreich: ein absoluter Überschuß von Lust muß nachzuweisen sein, sonst ist die Vernichtung unser selbst in Hinsicht auf die Menschheit als Mittel der Vernichtung der Menschheit zu wählen. Schon dies: wir haben die Vergangenheit, unsere und die aller Menschheit, auf die Wage zu setzen und auch zu überwiegen — nein! dieses Stück Menschheitsgeschichte wird und muß sich ewig wiederholen, das dürfen wir aus der Rechnung lassen, darauf haben wir keinen Einfluß: ob es gleich unser Mitgefühl beschwert und gegen das Leben überhaupt

einnimmt. Um davon nicht umgeworfen zu werden, darf unser Mitleid nicht groß sein. Die Gleichgültigkeit muß tief in uns gewirkt haben und der Genuß im Anschauen auch. Auch das Elend der zukünftigen Menschheit soll uns nichts angehn. Aber ob wir noch leben wollen, ist die Frage: und wie!

Zu erwägen: die verschiedenen erhabenen Zustände, die ich hatte, als Grundlagen der verschiedenen Capitel und deren Materien — als Regulator des in jedem Capitel waltenden Ausdrucks, Vortrags, Pathos, — so eine Abbildung meines Ideals gewinnen, gleichsam durch Addition. Und dann höher hinauf!)

11 [142]

Do I speak like one to whom it has been revealed? So despise me and don't listen to me. - Are you still those who gods need? Is your reason not yet disgusted with being eaten so cheaply and badly?

11 [143]

“But if everything is necessary, what can I dispose of my actions?” Thought and belief are a heavy weight that presses you next to all other weights and more than them. You say that food, place, air, society change and determine you? Well, your opinions do it even more, for they determine you to be this nourishment, place, air, society. - If you absorb the thought of the thought, it will transform you. The question of everything you want to do: "Is it so that I want to do it countless times?" Is the greatest heavyweight.

11 [144]

It would be terrible if we still believed in sin: but whatever we will do, in innumerable repetition, it is innocent. If the thought of the eternal return of all things does not overwhelm you, it is not to blame: and it is of no merit if it does. We think of all our ancestors more mildly than they thought; we mourn their incorporated errors, not their evils.

1. The most powerful knowledge.
2. Opinions and errors transform man and give him the instincts - or: the incorporated errors.
3. Necessity and innocence.
4. The game of life.

11 [145]

The new education has to prevent men from falling into an exclusive inclination and becoming an organ, as opposed to the natural tendency towards division of labor. The ruling, overarching beings are to be created who watch the game of life and play along with it, now here, now there, without being too violently drawn into it. Ultimately the power must fall to them, it is entrusted to them because they do not make violent, exclusively one- goal use of it. First of all, money is given to them for the purpose of education (the first educators have to educate themselves!), Then because money is safest in their hands (everywhere else it is used up for excessive one-sided tendencies). So a new ruling caste is formed.

11 [146]

The aversion to life is rare. We keep ourselves in it and, in the end and in difficult situations, agree to it, not out of fear of worse, not out of hope for better, not out of habit (which would be boredom) not because of the occasional pleasure - but because of the variety and because basically nothing is a repetition, but reminds of what has been experienced. The charm of the new and yet reminiscent of the old taste - like music with a lot of ugliness.

11 [147]

Ultimately, a new doctrine applies to its best representatives, to the old secured and protective natures, because in them the earlier thoughts with the fertility of a primeval forest have grown confused and impenetrable. The weaker, emptier, sicker, needy are those who take up the new infection - the first followers prove nothing against a doctrine. I believe the early Christians were the most obnoxious people with their "virtues".

11 [148]

The world of forces does not suffer any diminution: otherwise it would have become weak and perish in infinite time. The world of forces does not stand still: otherwise it would have been reached and the clock of existence would stand still. The world of forces therefore never comes into equilibrium, it never has a moment of rest, its force and its movement are the same for every time. Whatever state this world can reach, it must have reached it and not once, but countless times. Like this moment: it has already been there once and many times and will return in the same way, all forces distributed exactly as they are now: and it is the same with the moment that gave birth to this and with that which is the child of the present. Human! Your whole life will be turned over and over again like an hourglass and will run out again and again - a long minute in between until all the conditions that you have become in the cycle of the world come together again. And then you will find every pain and every pleasure and every friend and enemy and every hope and every error and every blade of grass and every glimpse of the sun, the whole context of all things. This ring, in which you are a grain, shines again and again. And in every ring of human existence in general there is always an

hour when first one, then many, then all the most powerful thought arises, that of the eternal return of all things - it is always the hour of noon for humanity.

11 [149]

The chemical qualities also flow and change: may the period of time be enormous, that the current formula of a composition is refuted by the success. Meanwhile the formulas are true: for they are gross; what is 9 parts oxygen to 11 parts hydrogen! This 9:11 is absolutely impossible to make exactly, it is always an error in the realization, consequently a certain range within which the experiment succeeds. But also within it is the eternal change, the eternal flow of all things, in no moment is oxygen exactly the same as in the previous one, but something new: even if this novelty is too fine for all measurements, yes, the whole development of all the novelties during the duration of the human race may not be long enough to refute the formula. - There are as few forms as there are qualities.

11 [150]

We cannot think of becoming otherwise than the transition from one persistent "dead" state to another persistent "dead" state. Oh, we call the "dead" the motionless! As if there was something immobile! The living is not the opposite of the dead, but a special case. (Wir können uns das Werden nicht anders denken als den Übergang aus einem beharrenden „todten“ Zustand in einen anderen beharrenden „todten“ Zustand. Ach, wir nennen das „Tode“ das Bewegungslose! Als ob es etwas Bewegungsloses gäbe! Das Lebende ist kein Gegensatz des Todten, sondern ein Spezialfall).

11 [151]

Our assumption that there are bodies, surfaces, lines, and forms, is only the result of our assumption that there are substances and things that are persistent. As certain as our concepts are fictions, so are the forms of mathematics. There is no such thing - we can just as little realize a surface, a circle, a line as a concept. The whole of infinity always loves as reality and an obstacle between two points.

11 [152]

If all possibilities in the order and relation of forces were not already exhausted, infinity would not have passed. But because this has to be, there is no longer any new possibility and everything must have already been there, countless times.

11 [153]

Our intellect is not set up to comprehend the process of becoming; it strives to demonstrate general rigidity, thanks to its image origins. All philosophers have had the goal of proving eternal persistence, because the intellect feels its own form and effect in it.

11 [154]

Nothing is congruent in reality, for there are no surfaces there.

11 [155]

Our senses never show us side by side but always one after the other. Space and the human laws of space presuppose the reality of images, forms, substances and their permanence, i.e. our space is an imaginary world. We know nothing of space, which belongs to the eternal flow of things.

11 [156]

Basically, science is in fact determine how the man - **not** the individual - feel about all things and to himself, that is the idiosyncrasy of individuals and groups excrete and the persisting determine proportion. It is not the truth, but the person who is recognized and that within all times where he exists. That is, a phantom is being constructed, and everyone is constantly working to find what one has to agree on because it belongs to the essence of man. In doing so, one learned that innumerable things were not essential, as was long believed, and that with the establishment of the essential, nothing could be proven for reality except that the existence of man has until now depended on belief in this "reality" (like body duration of substance, etc.) Science only continues the process which has constituted the essence of the species, of making belief in certain things endemic and of eliminating the unbeliever and letting them die. The achieved similarity of sensation (over space, or the sense of time, or the greatness and the small feeling) has become a condition of existence of the species, but it has nothing to do with truth. The "madman", the idiosyncrasy do not prove the falsehood of an idea, but its abnormality; one cannot live with her for a crowd. It is the mass instinct that even in the knowledge prevails: their living conditions, they always want to better understand to always live longer. Uniformity of sensation, formerly striving for religion through society, is now striving for through science: normal taste is established in all things, knowledge, based on belief in what is persistent, is in the service of

the coarser forms of persistence (mass of people, humanity) and will the finer forms that excrete and kill the idiosyncratic taste - it works against individualization, the taste which is only a condition of life for one person. - The genus is the grosser error, the individual the finer error, it comes later. It fights for its existence, for its new taste, for its relatively unique position in relation to all things - it considers this to be better than general taste and despises it. It wants to rule. But then it discovers that it is itself something that changes and has a changing taste; with its delicacy it gets behind the secret that there is no individual, that in the smallest moment it is something different from the next, and that its conditions of existence are those of a myriad Individuals are: the infinitely small moment is the higher reality and truth, a flash of lightning from the eternal river. Thus it learns: how all enjoying knowledge rests on the gross error of the species, the finer errors of the individual, and the finest error of the creative moment.

(11[156]

Im Grunde ist die Wissenschaft darauf aus, festzustellen, wie der Mensch — **nicht** das Individuum — zu allen Dingen und zu sich selber empfindet, also die Idiosyncrasie Einzelner und Gruppen auszuschneiden und das beharrende Verhältniß festzustellen. Nicht die Wahrheit, sondern der Mensch wird erkannt und zwar innerhalb aller Zeiten, wo er existiert. D.h. ein Phantom wird konstruiert, fortwährend arbeiten alle daran, um das zu finden, worüber man übereinstimmen muß, weil es zum Wesen des Menschen gehört. Dabei lernte man, daß Unzähliges nicht wesentlich war, wie man lange glaubte, und daß mit der Feststellung des Wesenhaften nichts für die Realität beweisen sei als daß die Existenz des Menschen bis jetzt vom Glauben an diese „Realität“ abgehängt hat (wie Körper Dauer der Substanz usw.) Die Wissenschaft setzt also den Prozeß nur fort, der das Wesen der Gattung konstituiert hat, den Glauben an gewisse Dinge endemisch zu machen und den Nichtglaubenden auszuschneiden und absterben zu lassen.

Die erreichte Ähnlichkeit der Empfindung (über den Raum, oder das Zeitgefühl oder das Groß- und Kleingefühl) ist eine Existenzbedingung der Gattung geworden, aber mit der Wahrheit hat es nichts zu thun. Der „Verrückte“, die Idiosyncrasie beweisen nicht die Unwahrheit einer Vorstellung, sondern deren Abnormität; es läßt sich mit ihr nicht für eine Masse leben. Es ist der Masseninstinkt, der auch in der Erkenntniß waltet: ihre Existenzbedingungen will sie immer besser erkennen, um immer länger zu leben. Uniformität der Empfindung, ehemals durch Gesellschaft Religion erstrebt, wird jetzt durch die Wissenschaft erstrebt: der Normalgeschmack an allen Dingen festgestellt, die Erkenntniß, ruhend auf dem Glauben an das Beharrende, steht im Dienst der gröberen Formen des Beharrens (Masse Volk Menschheit) und will die feineren Formen, den idiosyncrasischen Geschmack ausscheiden und tödten — sie arbeitet gegen die Individualisirung, den Geschmack, der nur für Einen Lebensbedingung ist. — Die Gattung ist der gröbere Irrthum, das Individuum der feinere Irrthum, es kommt später. Es kämpft für seine Existenz, für seinen neuen Geschmack, für seine relativ einzige Stellung zu allen Dingen — es hält diese für besser als den Allgemeingeschmack und verachtet ihn. Es will herrschen. Aber da entdeckt es, daß es selber etwas Wandelndes ist und einen wechselnden Geschmack hat, mit seiner Feinheit geräth es hinter das Geheimniß, daß es kein Individuum giebt, daß im kleinsten Augenblick es etwas Anderes ist als im nächsten und daß seine Existenzbedingungen die einer Unzahl Individuen sind: der unendlich kleine Augenblick ist die höhere Realität und Wahrheit, ein Blitzbild aus dem ewigen Flusse. So lernt es: wie alle genießende Erkenntniß auf dem groben Irrthum der Gattung, den feineren Irrthümern des Individuums, und dem feinsten Irrthum des schöpferischen Augenblicks beruht).

Let us be careful not to attribute any striving or a goal to this cycle: or to assess it according to our needs as boring, stupid, etc. Certainly the highest degree of unreasonability occurs in it as well as the opposite: but it cannot be measured according to Reasonability or unreasonableness are not predicates for the universe. - Beware we are, the law of this circuit as become to think, after the false analogy of the circular motion in the ring: there was not only a mess, and afterwards gradually a more harmonious and finally a fixed circular movement of all forces: Rather everything is eternal, uncreated: if there was a chaos of forces, the chaos was also eternal and recurred in every ring. The cycle is nothing that has become, it is the original law, just as the amount of force is the original law, without exception and violation. All becoming is within the cycle and the amount of force; thus not to use the emerging and passing cycles, for example of the stars or ebb and flow, day and night, seasons, to characterize the eternal cycle by wrong analogy.

(11[157]

Hüten wir uns, diesem Kreislaufe irgend ein Streben, ein Ziel beizulegen: oder es nach unseren Bedürfnissen abzuschätzen als langweilig, dumm usw. Gewiß kommt in ihm der höchste Grad von Unvernunft ebenso wohl vor wie das Gegentheil: aber es ist nicht darnach zu messen, Vernünftigkeit oder Unvernünftigkeit sind keine Prädikate für das All. — Hüten wir uns, das Gesetz dieses Kreises als geworden zu denken, nach der falschen Analogie der Kreisbewegung innerhalb des Ringes: es gab nicht erst ein Chaos und nachher allmählich eine harmonischere und endlich eine fest kreisförmige Bewegung aller Kräfte: vielmehr alles ist ewig, ungeworden: wenn es ein Chaos der Kräfte gab, so war auch das Chaos ewig und kehrte in jedem Ringe wieder. Der Kreislauf ist nichts Gewordenes, er ist das Urgesetz, so wie die Kraftmenge Urgesetz ist, ohne Ausnahme und Übertretung. Alles Werden ist innerhalb des Kreislaufs und der Kraftmenge; also nicht durch falsche Analogie die

werdenden und vergehenden Kreisläufe z.B. der Gestirne oder Ebbe und Fluth Tag und Nacht Jahreszeiten zur Charakteristik des ewigen Kreislaufs zu verwenden).

11 [158]

Let us be careful not to teach such a teaching as a sudden religion! It must slowly seep in, whole generations must build on it and become fertile - so that it becomes a large tree that overshadows all humanity to come. What are the couple of millennia in which Christianity has been preserved! The most powerful thought takes many millennia - it must be small and powerless for a long time!

(11[158]

Hüten wir uns, eine solche Lehre wie eine plötzliche Religion zu lehren! Sie muß langsam einsickern, ganze Geschlechter müssen an ihr bauen und fruchtbar werden, — damit sie ein großer Baum werde, der all noch kommende Menschheit überschatte. Was sind die Paar Jahrtausende, in denen sich das Christenthum erhalten hat! Für den mächtigsten Gedanken bedarf es vieler Jahrtausende — lange lange muß er klein und ohnmächtig sein!).

11 [159]

Let us put the image of eternity on our lives! This thought contains more than all religions, which despise this life as a fleeting one and teach us to look towards another indefinite life.

11 [160]

This teaching is mild to those who do not believe in it, it has no hell and no threats. Those who do not believe have a fleeting life in their consciousness.

11 [161]

Not too distant unknown joys and blessings and pardons look out (ausschauen) but so live that we want to live again for ever so want to live! - Our task approaches us at every moment.

(Nicht nach fernen unbekanntem Seligkeiten und Segnungen und Begnadigungen ausschauen, sondern so leben, daß wir nochmals leben wollen in Ewigkeit so leben wollen! — Unsere Aufgabe tritt in jedem Augenblick an uns heran).

11 [162]

In order for there to be any degree of consciousness in the world, an unreal world of error had to arise: beings with the belief in perseverance in individuals, etc. Only after an imaginary counter world had arisen in contradiction to the absolute flow could anything on this basis arise can be recognized - yes, in the end, the fundamental error can be seen on which everything is based (because opposites can be thought) - but this error cannot be destroyed otherwise than with life: the ultimate truth of the flow of things does not tolerate incorporation, our **organs** (for Life) are prepared for error. This is how the contradiction of life and its ultimate decisions arises in the wise; his drive to knowledge presupposes belief in error and life in it.

Life is the condition of knowing. To err the condition of life and err in the deepest depth. Knowledge of the mad does not cancel it! This is nothing bitter!

We must love and care for the insane, it is the womb of knowledge. Art as the cultivation of madness - our cult.

Love and promote life for the sake of knowing, love and promote the madness for the sake of life. Giving existence an aesthetic meaning, increasing our taste for it, is the basic condition of all passion for knowledge.

So here too we discover a night and a day as a condition of life for us: wanting to recognize and want to err are ebb and flow. If one thing is absolute, then the person perishes; and at the same time the ability.

11 [163]

The political madness, about which I smile just as much as my contemporaries about the religious madness of earlier times, is above all secularization, belief in the world and the blurring of the “beyond” and “beyond”. Its goal is the well-being of the **fugitive** individual: which is why socialism is a fruit, that is, the fugitive **individuals** want to conquer their happiness for themselves, through socialization, they have no reason to wait like people with eternal souls and eternal growth and future improvement. My teaching says: to live in such a way that you have to wish, to live again is the task - at least you will! Whom striving gives the highest feeling, strive: whom calm gives the highest feeling, rest; whom classification follow obedience gives the highest feeling, obey. Only **should** he consciously about it, are **what** gives him the highest esteem and no means shy! It is the eternity!

(Der politische Wahn, über den ich eben so lächle, wie die Zeitgenossen über den religiösen Wahn früherer Zeiten, ist vor allem Verweltlichung, Glaube an die Welt und Aus-dem-Sinn-Schlagen von „Jenseits“ und „Hinterwelt“. Sein Ziel ist das Wohlbefinden des **flüchtigen** Individuums: weshalb der Socialismus eine Frucht ist,

d.h. die flüchtigen **Einzelnen** wollen ihr Glück sich erobern, durch Vergesellschaftung, sie haben keinen Grund zu warten, wie die Menschen mit ewigen Seelen und ewigem Werden und zukünftigem Besserwerden. Meine Lehre sagt: so leben, daß du wünschen mußt, wieder zu leben ist die Aufgabe — du wirst es jedenfalls! Wem das Streben das höchste Gefühl giebt, der strebe: wem Ruhe das höchste Gefühl giebt, der ruhe; wem Einordnung Folgen Gehorsam das höchste Gefühl giebt, der gehorche. Nur **möge** er bewußt darüber werden, **was** ihm das höchste Gefühl giebt und kein Mittel scheuen! Es gilt die Ewigkeit!).

11 [164]

I speak of instinct when some judgment (taste in its lowest level) is incorporated, so that it now stirs itself spontaneously and no longer needs to wait for stimuli. It has its own growth and consequently also its outward-pushing sense of activity. Intermediate stage: the half-instinct, which only reacts to stimuli and is otherwise dead.

11 [165]

We want to experience a work of art again and again! One should shape one's life in such a way that one has the same wish before one's individual parts! This is the main idea! Only at the end is the doctrine of the repetition of everything that has been presented after the tendency has first been planted to create something that can thrive a hundred times more vigorously under the sunshine of this doctrine!

11 [166]

The similar is not a degree of the same: but something completely different from the same.

11 [167]

How can one give meaning to the nearest little one? A) By understanding it as the root of habits. B) As eternal and likewise an eternal condition.

11 [168]

He who sows on the Spirit plants trees that grow very late. What is inherited from father to son are the most practiced habits (not the most valued!) The son betrays the father. The diligence of a scholar corresponds to the activity of his father: for example, when he is always at the counter (Comtoir [maybe typo]) or when he only "works" like a country clergyman. The Greeks of the upper classes were so individually productive because they do not thoughtless diligence was inherited. (Die Griechen der höheren Stände wurden so individuell produktiv, weil sie keinen gedankenlosen Fleiß vererbt bekamen).

11 [169]

We defend ourselves against all wild energies as long as we do not know how to use them (as a force) and as long as we call them evil. But not afterwards! Question: how do you make crime useful? How do you make your own savagery useful?

11 [170]

I want to teach a higher art against the art of works of art: that of the invention of festivals.

11 [171]

I recognize some truth only as opposed to a really vibrant untrue: so the truth is quite powerless, as a concept, to the world and must by merging with vibrant errors of only forces enter! And that is why one must let errors live and grant them a great kingdom. - Likewise: in order to be able to live individually, society must first be highly promoted and continuously promoted - the opposite: in league with it the individual first receives some strength. - At last a point appears where we want to go beyond the individual and idiosyncratic: but only in alliance with the individual, the opposite, can we give strength to this striving.

11 [172]

How do we give weight to the inner life without making it angry and fanatical towards those who think differently? Religious belief decreases and man learns to understand himself as fleeting and as insignificant, he finally becomes weak in the process; he does not practice striving, enduring, he wants the present enjoyment, he makes it easy for himself - and perhaps he uses a lot of spirit in doing so.

11 [173]

How weak all physiological knowledge has hitherto been! while the old physiological errors have acquired spontaneous strength! For a long time, we can only use the new knowledge as stimuli - to discharge the spontaneous forces.

11 [174]

How evil has decreased! In the past one assumed the intention to harm in every natural event!

11 [175]

How mean has Christianity behaved towards antiquity, in that it devastated it completely! Peak of all slanderous malice!

11 [176]

Slave work! Outdoors work! The former work is all work that is not done for our own sake and that has no satisfaction in itself. There is still a lot of spirit to be found so that everyone can do their work satisfactorily.

11 [177]

The age of experimentation! Darwin's claims are to be tested - by experiment! Likewise, the emergence of higher organisms from the lowest. It must Attempts at 1000^{de} led by years back! Educate monkeys to be humans!

11 [178]

It is a wrong point of view: innumerable specimens are sacrificed in order to preserve the genus. There is no such "um"! Likewise, there is no species, but only different

individual beings! So there is no sacrifice either, waste! So don't be unreasonable either! - Nature does not want to "preserve the species"! In fact, many similar beings, with similar conditions of existence, are more easily preserved than abnormal beings.

11 [179]

While in very many cases the first child in a marriage is a sufficient reason not to have any more children: the marriage is not dissolved by this, but held in spite of the likely disadvantage of new children (to the detriment of all later!)- How short-sighted! But the state does not want and does not want better quality, but mass! Therefore, it is due to the growth of the people nothing! - Individual excellent men should have the opportunity to procreate from several women; and individual women, with particularly favorable conditions, should not be bound by the chance of one man either. To take marriage more seriously! Because the state is no longer necessary.

11 [180]

They talk to the luxury now the word as the strongest stimulant on arms, work-sufferers and married men: his sake they strive for wealth: your enemies (befeindet) satisfaction and idyllic philosophy as injuring the national wealth and the –worker (Arbeitskraft). As much wealth as possible, as much envy and displeasure as possible, as much competition as possible! In rich countries the arts were best promoted by the luxury people, art a means of arousing the envy of the inferior as a piece of luxury. On the other hand, their growth in luxury is supposed to be an **apology** for luxury and the intention of dissatisfaction: the arts temporarily appease and numb, or at least glorify, the displeasure of such conditions.

11 [181]

A man sinks in my respect 1) if he has 200-300 thalers a year and still becomes a businessman, civil servant or soldier, when choosing a career 2) if he earns so much and is still looking for an even more time-consuming position (also as a scholar). How! Are they intellectual people! Want to get married and lose the meaning of life over it!

11 [182]

A strong, free person feels the properties of the organism against everything else

- 1) Self-regulation: in the form of fear of all foreign interference, in hatred of the enemy, in moderation, etc.
- 2) Abundant substitute: in the form of greed, appropriation, lust for power
- 3) Assimilation per se: in the form of praise, reproach, making others dependent on oneself, in addition pretense cunning, learning, habituation, commands, incorporation of judgments and experiences
- 4) Secretion and excretion: in the form of disgust, contempt for properties in themselves which are no longer useful; the excess convey benevolence
- 5) Metabolic power: temporarily adore, admire, make yourself dependent, classify yourself, almost renounce the exercise of the other organic properties, transform yourself into "organs", be able to serve
- 6) Regeneration: in the form of sex drive, teaching drive, etc.

Now one would be mistaken to presuppose these organic properties first in man: rather, he gets all of them in the end, as a person who has become free. On the other hand, it began as part of a whole which had its organic properties and made the individual its organ - so that through an unspeakably long habit people **first** feel the affects (Affekte) of society against other societies and individuals and everything living and dead, and not as Individuals! For example, he fears and hates more strongly and most strongly as a member of a gender or state, not his personal enemy, but the public one; yes, he perceives the personal enemy essentially as a public (blood revenge). He goes to war to enrich his state and chief and to help him to replace him, with every personal danger of atrophy, privation, mutilation. As a member of his society he assimilates what is foreign to himself, learns for their welfare; he despises that which of properties is no longer useful for the existence of society, he pushes the highest individuals away when they contradict this use. He turns the organ in the service of his company well and makes use of all the features only by limited use: **correct**: he has those other properties not yet and acquires it only as an organ of the community: the organ gets it the first stirrings of all (Sämtliche) properties of Organic. Society first educates the individual, forms it into a half or whole individual, it is **not formed** from individual beings, not from contracts of such! Rather, at most, an individual is necessary (a chief) as a key point, and this is only "free" in relation to the lower or higher level of the others. So: the state does not originally suppress individuals: they do not yet exist! He makes existence possible for human beings at all, as herd animals. Only then are our instinctual affects taught to us: they are nothing original! There is no such thing as a "state of nature" for them! As parts of a whole, we assume the existence of conditions and functions share and incorporate us that it made experiences and judgments. These later come into

conflict and relationship with one another when the bond of society falls apart: he has to suffer the after-effects of the social organism in himself, he has to atone for the inexpedient of existential conditions and experiences that fit for a whole, and finally he gets there, its possibility of existence as an individual by creating reorganization and assimilation excretion of shoots in itself. Most of the time these test individuals perish. The times when they arise are those of demoralization, of so-called corruption, i.e. all instincts now want to try themselves personally and not until then adapted to that personal benefit they destroy the individual through excess. Or they tear it to pieces in their struggle with one another. The ethicists then appear and try to show people how they can live without suffering in such a way - mostly by recommending the old, conditioned way of life under the yoke of society, only so that a term instead of society come - they are reactionaries. But many receive them, albeit by returning them to bondage. Their claim is that there is an eternal moral law; they do not want to recognize the individual law and call the striving for it immoral and destructive. Inevitably, with one who wants to become free, the functions with which he (or his ancestors) served society predominate: these outstanding functions direct and promote or limit the rest - but he needs all of them in order to function as an organism itself to live, there are living conditions!

But we have long been deformed, and this corresponds to the much greater discomfort of the individuals becoming free - in comparison to the older dependent level and the massive decline.

Main tendencies: 1) the love of life, to plant one's own life in all ways! What every individual it conceives that will make the other valid, and a new high tolerance for having to learn: so it often goes against his taste, if the individual truly multi-the joy of one's life!

2) To be one in enmity against everything and all who seek to suspect the value of life: against the dark and dissatisfied and grumblers. Deny them reproduction! But our enmity must itself become a means to our joy! So laugh, mock, destroy without bitterness! This is our death struggle.

This life - your eternal life!

11 [184]

The real course of events also has real -time match, quite apart from the feelings long short periods of time as they have knowing being. Real time is probably much slower than we humans perceive time: we perceive so little, although a day seems very long to us, compared to the same day with the feeling of an insect. But our blood circulation could in truth have the duration of an earth and sun course. Then we probably feel that we are much too big and have overestimated the fact that we feel too big a measure into space. It is possible that everything is much smaller. So the real world is smaller, but moves much more slowly, but infinitely richer in movements than we suspect.

11 [185]

Egoism is something late and still rare: the herd feelings are more powerful and older. For example, still appreciates the human being as high as the others appreciate

him (vanity) He still wants equal rights with the others and has a good feeling at the thought, even if he treats people equal (but the justice of *sum cuique* very contrary!) He does not see himself as something new, but strives to appropriate the opinions of the rulers, he also educates his children to do so. It is the preliminary stage of egoism, not the opposite of it: man is really no longer individual and ego; as a function of the whole he still feels his existence highest and most justified. That is why he allows himself to be disposed of, through parents, teachers, sets of princes, in order to achieve a kind of **self-respect** - even in love he is much more the determinant than the determinant. Obedience Duty appears to him as "morality", i.e. he glorifies his instincts in the army by presenting them as serious virtues. - Even in the awakened individual, the primordial stock of herd feelings is still overpowering and linked to a good conscience. The Christian with his extra **ecclesiam nulla salus** is cruel to the opponents of the Christian flock; the citizen imposes terrible punishments on the criminal, not as an ego, but from the old instinct - the act of cruelty of murder of slavery (prison) does not offend him as soon as he looks at it from the herd instinct. - All freer men of the Middle Ages believed that above all the feeling of the herds was to be preserved, that the rare individual had to practice disguise in this respect, without shepherds and belief in general laws everything would go haywire. We no longer believe that - because we have seen that the inclination towards the herd is so great that it breaks through again and again, against all freedom of thought! It gives just been very rarely an ego! The desire for the state, social foundations, churches, etc., has not weakened. V [missing letters] the wars! And the "nations"!

The Greek legislators promoted the **agon** in order to divert competition from the state and to gain political calm. (Now one thinks of the competition of the trade) Thinking about the state should be diverted by agonal heating - yes, one should do gymnastics and poetry - this had the secondary success of making the citizens strong and beautiful. - They also promoted the love of boys, once to prevent overpopulation (which creates restless impoverished circles, also within the nobility) then as a means of education for the **agon**: the boys and the elderly should stay with each other, not separate and hold on to the interests of the boys - otherwise the ambition of the segregated elders would have thrown itself on the state, but one could not talk about the state with boys. Perhaps Richelieu used the gallantry of men to divert ambitious urges and to initiate conversations other than the state.

11 [187]

How did Alexandrian culture perish? With all her useful discoveries and the joy of knowing this world, she was **not able** to give this world, **this life**, the ultimate importance, the hereafter remained more important! It is still the main thing to turn around in this - perhaps when metaphysics hits this life with the heaviest accent - according to my teaching!

11 [188]

In general, the direction of socialism, like that of nationalism, is a reaction against individualization. You have your hardship with the ego, the semi-mature mad ego: you want to put it under the bell again.

11 [189]

The amoebic unit of the individual comes last! And the philosophers proceeded from it as if it were there with everyone! Morality is the main counter-evidence: wherever the individual appears, moral corruption occurs, that is, the individual standard of pleasure and displeasure is used for the first time, and this shows how within the individual the instincts have not yet learned to adapt, the unity is not yet there, or in the form of the coarsest tyranny of one instinct over the others - so that the whole thing usually perishes! - This is how the time of free people begins - countless people perish. - In the sight of it, the "wise men" invoke the old morality and try to prove it as pleasant and useful for the individual.

11 [190]

An unstable equilibrium occurs as little in nature as two congruent triangles. Consequently, there is no standstill of the force at all. If the standstill were possible, it would have occurred!

11 [191]

The herd people and the self-made people: the latter first as shepherds. -

11 [192]

Willingness to harm as a tendency is now stripped of its censure in the struggle of the parties (political and also scientific), as well as in the competition of merchants and

states: certain means are forbidden, but not the tendency! Criticism of everything is a final expression of power by those without influence - a continuation of witchcraft

Being useful through prayers and increasing the imagination used to be a main occupation of man, rape a god and determine for good - it is the side piece to magic: rape a devil and force evil: which was probably also a main occupation. The reveling in the will and in the image of the achieved purpose and the belief that this is the means to achieve the intent was: it had all unanimously. One believed in a secret way, besides that of action and mechanics, to arrive at the same goal.

11 [193]

Spinoza: We are determined in our actions only by desires and affects. Knowledge must be affect in order to be motive. - I say: it must be passion in order to be a motive. *ex virtute absolute agere = ex ductu rationis agere, vivere, suum Esse conservare.* "From the ground up, do not seek anything other than one's own benefit" "Nobody strives to maintain one's own being for the sake of another being." "The pursuit of self-preservation is the prerequisite for all virtue."

"People are most useful to one another when everyone seeks their own use." "No single being in the world is so useful to people as people who live according to the guidelines of their reason *ex ductu rationis.*"

"Everything is good that truly serves knowledge; bad on the other hand everything that hinders them. "

Our reason is our greatest power. Among all goods it is the only thing that pleases everyone equally, that no one envies the other, that each wishes for the other and desires all the more than he himself gets from it. - People are united only in reason.

They cannot be united as if they live reasonably. They cannot be more powerful than if they are perfectly matched. - We live in a state of agreement with others and with ourselves in any case more powerfully than in that of conflict. Divide the passions; they bring us into conflict with other people and with ourselves, they make us hostile outward and wavering inward. - ego: everything is prejudice. It gives no sense of style, and without struggle and passion everything is weak, people and society.

("Desire is the essence of man himself, namely the striving by virtue of which man wants to persist in his being.")

"Everyone is powerless to the extent that he neglects his usefulness, that is, his self-preservation."

"The pursuit of self-preservation is the first and only foundation of virtue."

There is no free will in the spirit, but the spirit, to will this or that, is determined by a cause which is likewise determined by another, and this in turn by another, and so on to the infinite.

The will is the ability to affirm and deny: nothing else.

On the other hand, I: pre-egoism and herd instinct are older than "wanting to preserve oneself". Only the human being as a function developed: it later dissolves again the individual, by a function countless conditions of the whole of the organism, who learned and gradually incorporated has.

The Jesuits took empiricism, supporters of Gassendi, the opponents of Descartes (whom they attack with the grounds of sensualism): like Father Bourdin. So they

are for Thomas Aristotle Gassendi - against Augustine Plato Descartes idealism.
(Congregation of the Fathers of the Oratory of Jesus and also Port-Royal) Pascal

Arnold Geulinx (born in the Netherlands 1625): **impossibile est ut is faciat, qui nescit quomodo fiat. Quod nescio, quomodo fiat, id non facio. - Qua fronte dicam, id me facere quod quomodo fiat nescio?** - My will should not extend further than my ability. **Ubi nihil vales, ibi nihil velis.**

Virtus est amor rationis. - Amor rationis hoc agit in amante, ut se ipse deserat, a se penitus recedat. Humilitas est incuria sui. Partes humilitatis sunt duae: inspectio sui et despectio sui.

Malebranche: "Consider the senses as false witnesses in relation to the truth, but as faithful advisers in regard to the preservation and the benefit of life!" We are wrong as soon as our thinking becomes dependent on the senses, when the mind is on the body makes himself dependent. It is sin that causes this dependence. The will to know through the senses, the source of error - is sin. Error caused by sin! Error becomes possible through turning away from God, through submission to the yoke of the body.

Spinoza or Teleologie as Asylum ignorantiae.

11 [195]

Noon and eternity.

Pointers to a new life.

Zarathustra, born at Lake Urmī, left his home in the thirtieth year, went to the province of Aria and wrote the Zend-Avesta in the ten years of his loneliness in the mountains.

(11[195].

[Please note in looking at Nietzsche's actual handwriting in the notebook this note is in very large letters and stands out from the other notes. The first three words cover the top 1/3 of the page, translator note].

Mittag und Ewigkeit.

Fingerzeige zu einem neuen Leben.

Zarathustra, geboren am See Urmi, verliess im dreissigsten Jahre seine Heimat, gieng in die Provinz Aria und verfasste in den zehn Jahren seiner Einsamkeit im Gebirge den Zend-Avesta).

11 [196]

The sun of knowledge is once again at noon: and the serpent of eternity lies curled in its light - - it is your time, you brothers at noon! (Die Sonne der Erkenntniß steht wieder einmal im Mittag: und geringelt liegt die Schlange der Ewigkeit in ihrem Lichte— —es ist *eure* Zeit, ihr Mittagsbrüder!).

11 [197]

To "design a new way of life"

First book in the style of the first movement of the ninth symphony. Chaos sive natura: "from the dehumanization of nature". Prometheus is forged into the Caucasus. Written with the cruelty of Κράτος [krátos) might or power or strength, Translator note], "the power".

Second book. Fleeting-skeptical-

mephistophelic. "On the incorporation of experiences." Knowledge = error that becomes organic and organizes.

Third book. The most intimate and most soaring above the heavens that is ever written:

"From the last happiness of the lonely" - that is the one who has become from "belonging" to "self-ascending" of the highest degree: the perfect ego: only has this ego Love, on the earlier stages, where the highest solitude and self-glory has not been reached, there is something other than love.

Fourth book. Dithyrambic comprehensive. "**Annulus aeternitatis.**" Desire to experience everything over and over again.

The incessant metamorphosis - you have to go through many individuals in a short period of time. The means is the unremitting struggle.

Sils-Maria August 26, 1881

"To avoid everything that is pretty and pleasing, as a world-despising violent person" says J. Burckhardt at Palazzo Pitti)

11 [198]

The great form of a work of art will come to light when the artist has the great form in his being! The large shape in itself is silly and spoils art, it means seducing the artist into hypocrisy or trying to re-stamp the large and rare as convention coin. An honest artist who does not have this formative power in his character is honest not to want it in his works either: - if he denies and vilifies it at all, then this is understandable and at least to be excused: he cannot get over it yourself. So Wagner. But the "infinite melody" is a wooden iron - "the form that has not become form, has become finished" -

that is an expression for the inability of the form and a kind of principle made out of the inability. Dramatic music and attitude music in general goes well with formless, flowing music - but is therefore of a lower genre.

11 [199]

Obedience **Feelings of function Feelings of** weakness have raised the value of "the **unegoistic** ": especially when one believed the complete dependence on one God. Contempt for themselves, but are looking for a purpose for that one yet worked, namely his **needs**: that is to say God 's sake, and finally, when they no longer believed in God to the other, a delusion, a powerful idea: wills that made life easier for people. Our conditions also want slavery, and the individual should be inhibited - hence the culture of altruism. In truth, one acts "unegoistic" because it is the condition under which one continues to exist alone, i.e. one thinks of the existence of the other habitually rather than one's own (e.g. the prince to the people, the mother to the child) because otherwise the prince could not exist as prince, mother could not exist as mother: they want to maintain their sense of power, even if it demands constant attention and innumerable self-sacrifice in favor of the dependent: or, in other cases, in favor of the powerful, if our existence (Well-being, e.g. in the service of a genius, etc.) is only asserted.

11 [200]

Right: the more powerful, the officials against each other firmly: and duties: the more powerful, the officials to be certain: everyone has to do something, and around it **regularly** to gain, dispensed with the more powerful for further interventions, and adds to itself an order: this is part of self-regulation. Regarding the duties

of the functions, the powerful and the function agree. There is nothing "unegoistic" about it.

11 [201]

The modern-scientific counterpart to belief in God is belief in the universe as an organism: that disgusts me. So make the very rare, unspeakably derived, the organic, which we only perceive on the crust of the earth, into the essential universal eternal! This is still human humanization! And a disguised polytheism in the monads, which together form the all-organism! With foresight! Monads who know how to prevent certain possible mechanical successes such as the balance of forces! Fantasy! - If space could become an organism, it would have become one. We have to think it as a whole as far removed from the organic as possible! I believe that even our chemical affinity and coherence are perhaps late-developed phenomena belonging to particular epochs in individual systems. Let us believe in the absolute necessity in the universe, but be careful not to claim of any law, even if it is a primitive mechanical one of our experience, that this rules in it and is an eternal property. - All chemical qualities can become and perish and come again. Countless "properties" may have developed for which we cannot observe from our time and space angles. The change in a chemical quality may also take place now, but only to such a subtle degree that it escapes our finest recalculation.

11 [202]

The measure of the All-Force is determined, nothing "infinite": let us beware of such excesses of the term! As a result, the number of layers, changes, combinations and developments of this force is, to be sure, enormously large and practically

“immeasurable”, but in any case also definite and not infinite. Well but the time in the universe exerts its force infinitely i.e. the force is eternally the same and eternally worked: - up to this moment an eternity has already expired, i.e. all possible developments must have been there to be. Consequently, the momentary development must be a repetition and so that which it gave birth and that which arises from it and so onwards and backwards! Everything has been there innumerable times, insofar as the totality of all forces always recurs. Whether, apart from that, anything like it has ever been there is quite inexplicable. It seems that the overall situation creates new properties down to the smallest detail, so that two different overall situations cannot have anything alike. Can there be something the same in a whole, e.g. two sheets? I doubt: it would presuppose that they had an absolutely same origin, and so we have to assume that up in all eternity back somewhat the same have passed, despite all overall (Gesamtlagen) changes and create new properties - an impossible assumption!

11 [203]

Let us examine how the thought that something repeats itself has worked up to now (e.g. the year or periodic illnesses, waking and sleeping, etc.). If the circle repetition is only a probability or a possibility, the thought of a possibility can also affect us shake and reshape, not just sensations or certain expectations! How has the possibility of eternal damnation worked!

(“Wenn die Kreis-Wiederholung auch nur eine Wahrscheinlichkeit oder Möglichkeit ist, auch der Gedanke einer Möglichkeit kann uns erschüttern und umgestalten, nicht nur Empfindungen oder bestimmte Erwartungen! Wie hat die Möglichkeit der ewigen *Verdammniß* gewirkt!” *KGWB/NF-1881,11[203]*).

11 [204]

The **position** in which humans find themselves, with respect to nature and humans, makes their properties - it is like the atoms.

11 [205]

Let us be careful not to believe that the universe has a tendency to attain certain forms, that it wants to become more beautiful, more perfect, more complex! That's all human! Anarchy, ugly, form - are inappropriate terms. There is nothing imperfect in mechanics.

11 [206]

Everything has come back: Sirius and the spider and your thoughts in this hour and this thought of yours that everything will come again.

11 [207]

How strange and deliberate we act with regard to the dead, the inorganic, and meanwhile we are three-quarters of a column of water, and have inorganic salts in us, which perhaps can do more for our weal and woe than the whole of living society!

11 [208]

The philosophers did it like the peoples: put their narrow morality into the essence of things. The ideal of every philosopher should also be found in the in-itself of things.

11 [209]

Herd people and special people!

11 [210]

The inorganic conditions us completely: water, air, soil, soil, electricity, etc. We are plants under such conditions.

11 [211]

My task: the dehumanization of nature and then the naturalization of man after he has won the pure term "nature".

11 [212]

All habits (e.g. to a particular food, such as coffee, or a certain time division) have the result, people on the duration of certain type to grow. So look around you! Check the smallest! Where is it going? Is it your way, your goal?

11 [213]

The infinitely new becoming is a contradiction; it would presuppose an infinitely growing force. But what should it grow from! Where to feed yourself from,

feed with excess! The assumption that the universe is an organism contradicts the essence of the organic.

11 [214]

Friends of salt are not "carnivores". There are always noble and wealthy men who want to hide the fact that little meat is eaten: one should be careful whether people need a lot or little salt!

11 [215]

Tea has a bland or severe or insignificant smell and taste: consequently, one should add the flowers!

11 [216]

The food (for example onions and stimulant narcotics such as tobacco) prove that what is most important to people is not pleasure and avoidance of displeasure, but rather being irritated. Stimulus is in itself something different from pleasure and displeasure (or the latter are its extremes)

11 [217]

We need blindness at times, and we must leave certain articles of faith and errors in us untouched - as long as they keep us alive.

We must be unscrupulous about truth and error as long as it is about life - just **so that** we then again consume life in the service of truth and intellectual conscience. This is our ebb and flow, the energy of our contraction and expansion.

11 [218]

Reproduction often without any individual inclination.

11 [219]

These slaves are often tired and regularly tired - that's why they take their amusements so dearly (which is the strangest characteristic of our time) your beer and wine bars, their level of pleasant entertainment, their parties, their churches - everything is so mediocre because it is A lot of spirit and strength must not be used up, i.e. not challenged either - you want to rest. - Yes! **Otium!** This is the idleness of those who still have all the strength with them.

11 [220]

The most powerful thought consumes a lot of power that was previously available to other goals, so it has a transformative effect, it creates new laws of motion of power, but no new power. But this makes it possible to redefine and rearrange the affects of individual people.

11 [221]

Slavery is generally visible, although it does not admit it to itself; - We must strive to be everywhere, to know all their relationships, to best represent all of their opinions, so alone can we control and use them. Our nature must remain hidden: like that of the Jesuits, who exercised a dictatorship in the general anarchy, but introduced themselves as tools and functions. What is our function, our cloak of slavery? Teaching? - Slavery is not to be destroyed, it is necessary. We just want to see to it that there are always those for which working so that this enormous mass of political forces commercial (commerciellen) not for nothing is used up. Even that there are spectators and no longer players!

11 [222]

Out of the spirit of function, philosophers are now thinking about transforming humanity into One Organism - it is the opposite of my tendency. But possible many changing diverse that their organisms, maturity and rot can come their fruit fall; the individuals, most of whom perish, but the few matter. - Socialism is a ferment which heralds a myriad of state experiments, including state failures and new eggs. The ripening of current states happens faster; military violence is increasing.

11 [223]

I feel the difficulty and the wanting spirit in every turn!

11 [224]

We have made lightning harmless: we have to be inventive to make it useful, to make it work.

11 [225]

The "chaos of the universe" as the exclusion of all purposeful activity does not contradict the idea of the cycle: the latter is just an unreasonable necessity without any formal ethical aesthetic consideration. There is a lack of liking, in the smallest detail and as a whole.

11 [226]

The **selfishness** is still infinitely weak! The effects of herd-building affects are called very imprecise: one is greedy and accumulates wealth (instinct of the family of the tribe), another is dissolute in **venere**, another vain (valuation of himself according to the standard of the herd), one speaks of Egoism of the conqueror, of the statesman, etc. - they only think of themselves, but of "themselves" insofar as the ego is developed through the herd-building affect. Selfishness of mothers and teachers. Just ask once how few examine thoroughly: why do you live here? why do you deal with that? How did you come to this religion? What influence does this and that diet have on you? Is this house built for you? etc. Nothing is rarer than the statement of the ego in front of ourselves. The prevailing prejudice is that one knows the ego, it does not fail to stir constantly: but almost no work and intelligence is put into it - as if we were lifted up for self-knowledge by an intuition of research!

11 [227]

Here the mountain shows its 3 cusps: with a sharper lens I see a lot of new cusps, the line becomes always new with each sharper lens, the old one becomes an arbitrary phantasm. Finally, I come to the point where the line can no longer be observed because the movement of the weathering escapes our eyes. But the movement cancels the line!

11 [228]

There is little we can protect ourselves on a large scale: a comet can smash the sun at any moment, or an electrical force can appear in which the star system suddenly melts. What is "statistics" in these things! We have perhaps a few million years for earth and sun in which something like this has not happened: it does not prove anything. - Part of the naturalization of the human being is the readiness for the absolutely sudden and thwarting.

The sudden things have accustomed people to a false dichotomy, they call it permanently regularly, etc. - but Sudden is ongoing in the least because, in every nerve; and it is just regular whether it seems unpredictable to us in time. Continuous is that whose changes we do not see because they are too gradual and too subtle for us.

11 [229]

When we gradually formulate the contradictions to all of our fundamental opinions, we approach the truth. First of all, it is a cold, dead world of concepts; we combine it with our other errors of instincts and thus draw a piece at a time in the life inside. In the adaptation of the living errors can alone the first ever **dead** truth to life brought be.

11 [230]

People talk about stomach ailments and mean those who suffer from digestion - as if the stomach alone is the digestive thing! And the educated speak of "gastric juice". - It is very good that such errors do not affect the organization; we would have perished long ago. - And through the healing method and diet nonsense, they were deadly enough! -

11 [231]

The coexistence of 2 completely alike is impossible: it would presuppose the absolutely same history of existence, going back to all eternity. But this presupposed the general absolutely identical history of origin, i.e. everything else would have to be absolutely the same in all times, i.e. the whole rest would have to repeat itself continuously, in itself and detached from the 2 equals. - But in the same way one can prove the absolute difference and inequality in the side by side with a difference: a detachment is unthinkable; when one thing changes, the aftereffect goes through into everything.

11 [232]

There were infinitely many levels of force, but not infinitely different: the latter presupposed an indefinite force. It only has a "number" of possible properties.

11 [233]

Mechanics takes force as something absolutely divisible: but it must first control each of its possibilities in reality. With that force nothing can be divided into equal parts; in every situation it is a property, and properties cannot be halved: which is why there has never been a balance of power

11 [234]

It is wonderful that the assumptions of the mechanics are sufficient for our needs (machines, bridges, etc.), there are very great needs and the "small errors" are not taken into account.

11 [235]

We cannot imagine movement without lines: its essence is concealed from us. "Strength" in mathematical points and mathematical lines - is the final consequence, and shows all the nonsense. - Ultimately, it is practical sciences, proceeding from the fundamental errors of man, that there are things and like.

11 [236]

v. Analysis of reality

We can feel the same movement as sound, color, warmth, electricity. The sensation makes the properties of things for us as colorful and varied. In truth, everything could be a lot easier and different! How do we differentiate between red and blue, how does it affect the mind, especially of madmen! - and yet! Sensation makes the gaps, the differences much greater than they are in nature.

11 [237]

“Archetype” is a fiction like purpose, line, etc. Nature never strives for something similar in shape, but arises where few different degrees of the quantity of forces prevail. "Little" different for us! and "similar" for us!

We should say similar qualities instead of “the same” - also in chemistry. And "similar" for us. Nothing happens twice, the oxygen atom is without its equal, in truth, **it is sufficient** for us to assume that there are innumerable alike.

11 [238]

The M [missing letters] and philosophers have earlier in the nature into sealed humans - we dehumanize nature! Later they will concentrate more on themselves, instead of philosophies and works of art there will be ideal people who form a new ideal every 5 years.

11 [239]

49 hundred less - atmospheric pressure here at an altitude of 6,000 feet: if I let my feelings get their way, she (sie) says on the other hand: "To carry two pounds less than down by the sea - and maybe not even that much less!"

11 [240]

First people have to learn the new desire - and for that there must be someone who arouses them, a teacher: I trust that they will then be fine and inventive enough to find

the ways to satisfy the desire themselves - step- and tentatively, as they are used to. - It doesn't matter if my suggestions are "impractical" - they are only intended to stimulate the appetite (e.g. the treatment of criminals).

11 [241]

If our affects are the means of maintaining the movements and formations of a social organism, then nothing would be more flawed than to conclude that in the lowest organism it is also the affects which here self-regulate, assimilate, excrete, transform, regenerate - thus to presuppose affects here too, pleasure displeasure will inclination aversion. It would be as mad a mistake as to infer, from the fact of the circulation of blood in the human body, a similar circulation of blood in the lowest organisms. - Our affects presuppose thoughts and tastes, these a nervous system etc.

11 [242]

We see as far as we feel - but feeling is idiosyncrasy, so seeing (scope and degree of clarity) is also idiosyncrasy

11 [243]

Strange: what man is most proud of, his self-regulation through reason, is also done by the lowest organism, and better, more reliably! Acting according to ends is in fact only the smallest part of our self-regulation: if humanity really acted according to its reason, that is, according to the basis of its opinion and knowledge, it would have perished long ago. Reason is a slowly developing auxiliary organ, which fortunately has little power to determine man through tremendous times; it works in the service of organic drives,

and slowly emancipates itself to equality with them - so that reason (opinion and knowledge) with the Drive fights as a new drive of its own - and late, very late to obesity.

11 [244]

The differences in temperament are perhaps more due to the different distribution and mass of the inorganic salts than to anything else. The bilious people have too little sodium sulphate, the melancholy people lack potassium sulphate and phosphoric acid; too little phosphoric acid lime in the phlegmatic. The brave natures have an abundance of phosphate of iron.

11 [245]

If an equilibrium of power had been reached at some point, it would still last: so it never happened. The current state contradicts the assumption. If one assumes that there was once a state that was absolutely identical to the instantaneous state, then this assumption is not refuted by the instantaneous state. But among the infinite possibilities there must have been this case, because up to now an infinity has already passed. If equilibrium were possible, it must have come about. - And if this current state was there, then the one who gave birth to him and his pre-state back - from this it follows is that he is also a second third, etc. time already there was - just that he'll be there a second third time - countless Paint, forward - and backward. That means that all becoming moves in the repetition of a certain number of completely identical states. - Whatever is possible, of course, cannot be left to the human head to think out: but under all circumstances the present state is a possible one, quite apart from our ability to judge or inability to judge the possible - for it is a real one. So it could be said: all real states must already

have their equals, provided that the number of cases is not infinite and that only a finite number has to occur in the course of infinite time? because always counting backwards from every moment an infinity has already passed? The standstill of forces, their equilibrium is a conceivable case: but it has not occurred, consequently the number of possibilities is greater than that of realities. The fact that nothing like recurs could not be explained by chance, but only by an intentionality embedded in the essence of the force: for, assuming an immense number of cases, the chance achievement of the same throw is more likely than absolute never-equality.

11 [246]

The basic idea of the commercial culture: the lower ground with her little property is dissatisfied by the sight of the rich, she believes the rich is the lucky one. - The working, overworked, seldom dormant slave mass believes that the person without physical work is the lucky one (e.g. already the monk - which is why the slaves liked to become monks). - He who is plagued by desires and seldom free believes that the learned and immovable and also clergy are happy. - The nervous person, torn to and fro, believes that the man of the great one passion is the happy one. - The person who has got to know small awards thinks that the most honored is the lucky one. It is that which is seldom and to a lesser extent possessed that stimulates the imagination of people to the image of the happy - not that which they lack - the lack creates indifference to the opposition of the lack.

11 [247]

In the molecule there are explosions and changes in the orbit of all atoms, and sudden releases of force. In a moment our whole solar system could experience such a stimulus as the nerve exerts on the muscle. That this never happened or never will happen cannot be proven.

11 [248]

Hypothesis in the long run more powerful than any faith - provided it much longer standing remains as a rel [typo incomplete word?] dogma.

11 [249]

Boldness on the inside and humility on the outside, after all "outside" - a German union of virtues, as was once believed - I have so far found most beautiful in Swiss artists and scholars: in Switzerland, where I have all of my German qualities by far more abundantly because they seem to grow up much more protected than in Germany today. And which poet would Germany have to oppose the Swiss Gottfried Keller? Is there a painter who is searching for a path like Böcklin? A similar wise man like J. Burckhardt? Does the great celebrity of the natural scientist Häckel add anything to the greater fame of Rütimeyer? - just to begin a series of good names. Still there are growing alpine and alpine valley plants of mind, and how to keep yourself its high German drives brought from Switzerland at the time of the young Goethe, Voltaire Gibbon and Byron learned there to indulge their supranational feelings, so is now a temporary Swissization (Swissisation, Verschweizerung) an advisable means to look a little beyond the German economy of the moment.

11 [250]

Don't repent! but rather make good evil through good action!

(Nicht Reue! sondern Böses durch eine gute Handlung gut machen!)

11 [251]

There is a lot of blue music in Lohengrin. Wagner knows the opiate and narcotic effects and uses them against the nervous confusion of his musical inventiveness, which he is well aware of.

11 [252]

I am always amazed when stepping outside to think with what wonderful certainty everything affects us, the forest in such a way and the mountain in such a way and that there is no confusion, oversights and hesitation in us, in relation to all sensations. And yet the greatest insecurity and something chaotic must have been there, it is only in enormous periods of time that everything is so firmly inherited; People who felt significantly different about distance, light and color, etc., were pushed aside and could not reproduce well. This way of feeling differently must have been felt and avoided as "the madness" for thousands of years. One no longer understood each other, one let the "exception" aside perish. A tremendous cruelty has existed since the beginning of everything organic, eliminating everything that "felt differently". - Science is perhaps only a continuation of this elimination process, it is completely impossible if it does not recognize "normal people" as the highest "measure" that can be maintained by all means! - We live in the remains of the sensations of our ancestors: as it were in fossils of feeling. They wrote poetry and fantasized - but the decision as to whether such a

poetry and phantasm could remain alive was given by experience, whether one could live with it or whether one would perish with it. Errors or truths - if only **life** with them was possible! Gradually an impenetrable network has emerged! Therein entangled we come into being, and even science does not solve us out.

11 [253]

If moral sufferings have made life difficult - it depends on the fact that it is by no means possible to take a moral feeling relative; it is essentially unconditional as the bodies unconditionally appear to us, likewise the state, the soul, the community. No matter how much we hold back the fact that everything has become: it affects us as something that has not become, that it is immortal, and it imposes absolute obligations. "The neighbor" as well, however wise we are about him too. The urge to take unconditionally is very powerful.

11 [254]

There would be no suffering, there would be nothing organic, i.e. without the belief in **equality**, i.e. without this error there would be no pain in the world!

11 [255]

Science has more and more the succession to determine the things in its course so that the processes for us practicable (e.g. as they are practical in the machine), the insight into cause and effect is therefore not created, but a power over the natural leaves win so. The evidence will soon come to an end, and

further refinement would be of no benefit to humans. - Until now, this was the great achievement of man, in many ways it possible to achieve accuracy in the observation of succession and so to be able to imitate for his purposes.

11 [256]

Our parents are still growing in us, their later acquired characteristics, which are also present in the embryo, take time. We only get to know the characteristics of the father when he was a man as a man.

11 [257]

I saw the tragedy with music high above Wagner - and heard the music in the tragedy of existence high above Schopenhauer.

11 [258]

For the "cure of the individual."

1) He should proceed from the neighbor and the smallest and determine the whole dependency into which he was born and brought up

2) He should also understand the usual rhythm of his thinking and feeling, his intellectual needs for nutrition

3) Then he should try to make all kinds of changes, first to break the habits (many diet changes, with the greatest of observation

4) He should lean on his adversaries spiritually, he should try to eat their food. He should travel, in every sense. During this time, he will be "restless and fleeting". From time to time he should rest over his experiences - and digest.

5) Then comes the higher: the attempt to compose an ideal. This precedes the still higher - living this ideal.

6. He must go through a series of ideals.

11 [259]

Principle: what should be worshiped must not be pleasant. Hence - - -

11 [260]

There is a part of the night of which I say, "Time ends here!" After all the night watches, especially after night journeys and hikes, one has a strange feeling about this period: it was always much too short or much too long, our sense of time feels an anomaly. It may be that we have to atone for it while we are awake, that we usually spend that time in the chaos of dreams! enough, at night from 1 to 3 o'clock we no longer have the clock in our heads. It seems to me that this is what the ancients also expressed, with **intempestiva nocte** and ἐν ἀωρονυκτί [en aoronyktí] (Aeschylus) "there in the night where there is no time"; And I also use a dark word by Homer to describe the deepest, quietest part of the night, etymologically based on this thought: let the translators translate it as "time of the night milking" - where in the world do you ever have cows at one o'clock at night milked! Where was one so foolish!

[Nietzsche something similar later on in this note: 4 = D 18. Mp XV 2c. Mp XVII 3a. Mp XVI 1b. Early 1886 — Spring 1886 4 [5] Translators note].

11 [261]

It is our task to retain the purity of music and to prevent it, after it has been made capable of enormous sudden effects in the form of the Baroque style and after a long incorporation, now from being misused for mystical, semi-religious purposes: - every coming sorcerer and Cagliostro [Alessandro Cagliostro] will try to work with music and Spiritism, and re-awakening of religious and moral instincts are possible in this way - perhaps that one will try to give the Christian evening meal an inner glow through music. - That it needs no words is its greatest advantage over poetry, which appeals to concepts and consequently hits philosophy and science - but one does not notice it when music leads us away from philosophy and science, seduces us!

11 [262]

The history of philosophy is so far only brief: it is a beginning, it has not yet waged wars and brought peoples together; the highest of their preliminary stages are the church wars; the age of religion is far from over. Later one will take philosophical opinions as questions of life and existence in the same way as before sometimes religious and political - the taste and the disgust in opinions becomes so great that one does not want to live anymore as long as there is another opinion. The whole philosophy will be lived through before this forum of mass taste and mass disgust - probably before the age of religions there were also religious individuals who had preceded but were completely indifferent, corresponding to the precedent and indifferent individual philosophers. - That which corresponds to the necessary living

conditions of the time, of the group will always prevail as “truth”: in the long run the sum of opinions will be incorporated into mankind, in which it has its greatest benefit, i.e. the possibility of the longest duration. The most essential of these opinions, on which the duration of humanity rests, have long been incorporated into it, e.g. the belief in equality, number, space, etc. That is why the struggle will not turn - it can only be an expansion of these erroneous foundations of our animal existence. - The Chinese way of thinking is important as the most important monument of the enduring spirit. - So it will hardly be the story of the “truth”, but rather that of an organic structure of error, which passes over into body and soul and finally dominates the sensations and instincts. Continuous selection of what belongs to life is practiced. The claim to the preservation of life will take the place of the “sense of truth” more and more tyrannically, i.e. it will receive and hold onto the name from it. - If we as individuals live our precursor existence, let us leave the coming wars to wage our opinions - we live in the middle of human time: **greatest happiness!**

11 [263]

Deepest error in the judgment of men: we estimate them according to their effects, with the measure of effectus aequat causam. But man exerts only stimuli to other people, it is important, which in other people present is that the powder explodes or that the stimulus almost do not mind. Who would judge a match to destroy a city in its aftermath! But that's how we do it! The effects show which elements were there in the other people of the time: that he exerted a stimulus: and with what means and with what kind of intentions one still has to ask! - It is teleology to believe that the great must come at the time of the elements ready to explode. What is important is that the inciting force can remain a man after his death, left by his work or by the fable that forms of his life on it are the thinking that at the time no practice "stimulus".

Recently we also mistaken about the things because we do after the effects in us judge: how different seems to us blue and red, and there is something more or less length of the nerve! Or the same chemical constituents, depending on their position, result in different things, and how do we feel this difference! We measure everything according to the explosion that a stimulus creates in us as big small etc.

11 [264]

The impact is not the first mechanical fact, but that there is something that can impact, that aggregate-herd state of atoms which is not the same as dust, but holds together: here there is precisely non-impact and nevertheless force, not only of counter-striving, resistance, but above all the arrangement, classification, attachment, through conducting and together Socialize ends force. A lump like this can "bump" as a whole afterwards!

11 [265]

The total balance must be either an impossibility or the changes in the force come to be in circulation before that is possible per se balance has occurred. - Ascribing a "feeling of self-preservation" to being! Madness! The atoms "striving for pleasure and displeasure"!

11 [266]

You didn't eat the meat because you didn't want to eat the souls of people, so it was just a disgust for man-eating, both with Pythagoras and the Indians. Do not pity the animals! It is not at all necessary to cause pain by killing: and with regard to probable natural death, the man who kills animals has generally **alleviated** the lot of the animal world, especially since they have no foresight of death. - Those who do not want to live "on living things" should abstain from plants too! - The compassion of the Christian saints was compassion for beings in which the devil dwells - not for the "living".

11 [267]

"The immorality" of the Boc [incomplete word] accio is of Indian origin.

11 [268]

In order for there to be a subject at all, there must be something that persists and there must also be a lot of equality and similarity. The unconditionally different in constant change could not be held onto, could not be held onto anything, it would flow off like

the rain from the stone. And without something that persists, there would be no mirror at all to show what is next and one after the other: the mirror already presupposes something that is persistent. - But now I believe: the subject could arise in that the error of the same arises, for example, if a protoplasm from different forces (light, electricity, pressure) always receives only one stimulus and, after the one stimulus, concludes that the causes are identical: or only one stimulus at all capable is and All Other than direct feels - and so it must indeed go in the deepest organic level. First, faith is born at the insistence and equality except us - and only later we summarize our own by the immense practice on out of ourselves as a steady Rendes and self-himself-the same as unconditional on. The belief (the sentence) would have to be so incurred **before** the self-consciousness in the process of assimilation of the organic this faith is already there - that this mistake! - This is the secret: how did the organic come to judge the like and similar and persistent? Pleasure and displeasure are only consequences of this judgment and its incorporation; they already presuppose the usual stimuli of nutrition from the same and similar things!

11 [269]

Formerly it was thought that to the infinite activity in time there belonged an infinite force which is not exhausted by any consumption. Now one always thinks the force in the same way, and it no longer needs to be infinitely great. It is eternally active, but it can no longer create infinite cases; it must repeat itself: this is my conclusion.

11 [270]

The stimulus and the initiating thing were confused from the start! The equality of the stimuli gave the belief in "the same things" the origin: the constantly identical stimuli created the belief in "things", "substances".

Felt in the manner in which the first fruits organic formations stimuli and the out-of-itself judge (beurtheilten) which must life-sustaining principle be searched: won one belief, is received, at which the survival possible was; not the truest but the most useful belief. "Subject" is the vital condition of organic existence, therefore not "true", but subject-sensation can be essentially false, but as the only means of preservation. The error father of the living!

This original error is to be understood as a coincidence! To guess!

In the most developed states we still commit the oldest error: for example, we imagine the state as a whole of permanent realities as a thing and accordingly we classify ourselves as a function. Without the protoplasm's idea of a "permanent thing" outside of it, there would be no classification, no assimilation.

There is very little charm compared to the many charming causes - the oldest error was based on this.

11 [271]

In the forest the tree grows quickly, in the desire for air and light, but "it does not take root and is therefore not very permanent: while the trees, to which light and air have free access, stand for centuries: the depth and extent of the roots is in the Proportion to durability. But consequently slow ascent!"

11 [272]

My contrast to the spirit of trade, as the spirit of the age.

11 [273]

I would like Germany to seize Mexico's in order to set the tone on earth through an exemplary forest culture in the conservative interests of future humanity. - The time comes when the struggle for dominion will be waged - it will be waged in the name of basic philosophical teachings. The first groups of forces are already being formed, one is practicing the great principle of blood and race kinship. "Nations" are much finer terms than races, basically a discovery of science that one now incorporates into feeling: wars are and will be the great masters of such concepts. - Then come social wars - and concepts will again be incorporated! Until, finally, the terms no longer provide pretexts, names, etc. for the movement of peoples, but the most powerful term has to assert itself.

The social wars are especially wars against the commercial spirit and restrictions on the national spirit. Climatic Decisions about Populations and Races in America. - Slavic-Germanic-Nordic culture! - the smaller one, but stronger and harder to work!

(11[273])

Ich möchte, Deutschland bemächtigte sich Mexico's, um auf der Erde durch eine musterhafte Forstkultur im konservativen Interesse der zukünftigen Menschheit den Ton anzugeben. — Die Zeit kommt, wo der Kampf um die Erdherrschaft geführt werden wird — er wird im Namen philosophischer Grundlehren geführt werden. Schon jetzt bilden sich die ersten Kräfte-gruppen, man übt sich ein in dem großen Princip der Bluts-

und Rassenverwandtschaft. „Nationen“ sind viel feinere Begriffe als Rassen, im Grunde eine Entdeckung der Wissenschaft, die man jetzt dem Gefühle einverleibt: Kriege sind die großen Lehrmeister solcher Begriffe und werden es sein. — Dann kommen sociale Kriege — und wieder werden Begriffe einverleibt werden! Bis endlich die Begriffe nicht mehr nur Vorwände, Namen usw. für Völkerbewegungen abgeben, sondern der mächtigste Begriff sich durchsetzen muß.

Die socialen Kriege sind namentlich Kriege gegen den Handelsgeist und Einschränkungen des nationalen Geistes. Klimatische Entscheidungen über Bevölkerungen und Rassen in Amerika. — Slavisch-germanisch-nordische Cultur! — die geringere, aber kräftigere und arbeitsamere!).

11 [274]

There is continual progress in climatic adaptation, and now it is tremendously accelerated because the elimination of the unsuitable is so easy: and also because the adaptation is now supported by science (e.g. heat, groundwater, etc.).

The animal species have mostly how the plants adapt to a particular continent (Erdtheil) achieved and have now is something solid and hard-retention for their character, they change essentially no more. Unlike the man who is always unstable and does not want to adapt to a climate finally, mankind pushes out to produce an all climates grown nature (even by such fantasies as "human equality"): a general Earthman to be built, so changed to man still (where he has adapted, for example in China he remains almost unchanged for millennia). The over-climatic art man who knows how to compensate for the disadvantages of every climate and who drags the substitutes for what is lacking in the climate (e.g. stoves) into every climate - a demanding, difficult-to-maintain being! "Workers' distress" reigns where the climate is

in contradiction to people! and only a few can create substitutes (in battle, of course, and tyrannical).

Winter infirmity prevails in the educated circles of the north. - Perhaps that the ovens cause permanent poisoning! Seen against the French, the German appears like a stunted stove stool.

11 [275]

Don't be a despiser of lust!

11 [276]

The transformation of man first takes millennia for the formation of the type, then generations: finally, a man walks through several individuals during his life.

Why shouldn't we be able to do to humans what the Chinese know how to do to trees - that they bear roses on one side and pears on the other?

Those natural processes of human breeding, for example, which have been practiced slowly and clumsily until now, could be taken into their hands by humans: and the old foolishness of races, racial struggles, national fever and personal jealousy could, at least in experiments, be reduced to small times. - Whole parts of the earth could devote themselves to conscious experimentation!

11 [277]

Noses are conceivable whose olfactory nerves would only be tickled by the ejections of a volcano. Indeed, the surfaces of all things which smell seem to be in a state of constant explosion; the force with which the small masses are sent out must be tremendous - I am thinking, for example, of the effect of campers on water. - So the earth is always enveloped by thick clouds of the finest matter: without this, the water vapor would not be able to cluster into clouds.

11 [278]

To draw conclusions from the big to the small: we see currents at work everywhere, but these are not lines! It will probably be the same in the realm of atoms, the forces flow and exert the pressure just as horizontally as with regard to what they encounter. A line is an abstraction in relation to the probable fact: we cannot paint a moving force with any sign, but conceptually isolate 1) the direction 2) the moved 3) the pressure, etc. In reality these isolated things do not exist!

11 [279]

The principle "to do something for the sake of the neighbor" is either an atavism of feeling at the time when the bond with the community has weakened, or even an unclear feeling of the herd mind, which in people outside the community because they are so far away not thinking and the neighbor only member of the community has in mind (e.g. "freedom" and "equality" where you certainly do not think of the Hottentots) Or is it a mask for that feeling: it is to a community are formed, for example, Christian. Where that principle occurs, one usually wants to form communities, for example, Comte's followers.

11 [280]

The laws are not the expression of the character of a people: I mean, the flaws in character as they appear to the most powerful (as obstacles to their power and intentions) are emphasized. In addition, they stand firm and the people develop: so that very soon a disproportion arises.

11 [281]

Only the one after the other produces the idea of time. Assuming that we do not feel causes and effects but a continuum, we do not believe in time. Because the movement of becoming is not from resting points of equal calm stretches. The outer periphery of a wheel, like the inner periphery, is always moving and, although slower, in comparison to the faster moving inner one, it is not stationary. With time, you cannot decide between slow and fast movement. In absolute becoming, power can never rest, never be inability: "slow and rapid movement of the same" is not measured against a unit that is missing there. A continuum of power is without one after the other and without juxtaposition (this again presupposes human intellect and gaps between things). Without one after the other and without juxtaposition there is no becoming, no multiplicity for us - we could only assert that that continuum is one, calm, unchangeable, no becoming, without time and space. But that's just the human contrast.

11 [282]

Which articles of faith are indispensable for the **ennoblement** of man? - First of all, so as not to revert to savagery and un-society. There could be indispensable errors here too.

11 [283]

Jesus was a great egoist. (Jesus war ein großer Egoist).

11 [284]

The feeling of power only as conquerors, then dominating (organisierend) - it regulates the vanquished to its conservation and to get it the vanquished themselves. - The function also emerged from a feeling of power, in a fight with even weaker forces. The function is maintained in overpowering and dominating even lower functions - in this it is supported by the higher power!

11 [285]

I used to think that our existence was the artistic dream of a god, that all our thoughts and feelings were basically his inventions in composing his drama - also that we thought "I thought" "I acted" was his thought. The regularity of nature would be understandable as the regularity of his ideas - or it was enough that he thought of us as those who perceive nature as we perceive it. - Not a happy one, but rather an artist god! (Kein glücklicher, sondern eben ein Künstler-Gott!).

11 [286]

Without the enormous security of the faith and willingness of religious men and animals would not be viable. To generalize on the basis of the smallest induction, to make a rule for one's behavior, to believe what has been done once, which has proven itself, as the only means to an end - that, at bottom, crude intellectuality, has preserved man and beast. To be so wrong countless times and to suffer from the wrong conclusion is by no means as damaging on the whole as skepticism, indecision and caution. To regard success and failure as proofs and counter-proofs against belief is the basic human trait: "What succeeds, it's thought is true". - How sure does the world stand before us as a result of this furious, greedy belief! How safely do we perform all movements! "I hit" - how safe you feel! - So the low intellectuality, the unscientific being is the condition of existence, of action, we would starve to death without this, skepticism and caution are only allowed late and only rarely. Habit and unconditional belief that it must be as it is the foundation of all growth and strengthening. - Our whole view of the world has arisen in such a way that it has been proven by success, we can live with it (belief in external things, freedom of will). Likewise, any morality is only so proved. - The big counter question now arises: there can probably be innumerable kinds of life and consequently also of imagination and belief. If we determine everything necessary in our current way of thinking, we have not proven anything for the "truth in itself", but only "the truth for us" that is, what enables us to be on the basis of experience - and the process is so old, that rethinking is impossible. Everything **a priori** belongs here.

11 [287]

The dissolution of custom, of society, is a state in which the new egg (or several eggs) emerge - eggs (individuals) as the germs of new societies and entities. The appearance

of individuals is the sign of the achieved reproductive capacity of society: as soon as it shows itself, the old society dies. It is not a simile. - Our eternal "states" are something unnatural. - As many new growths as possible! - Or vice versa: if there is a tendency to perpetuate the state, then there is also a decline in the number of individuals and the sterility of the whole: this is why the Chinese regard great men as a national misfortune; they have eternal duration in mind. Individuals are signs of decline.

11 [288]

There is something intoxicating in lust, the old religions used this. And even now poets and musicians seek to make use of this part of intoxicating power by stimulating erotic imitations. - The artists' work with all possible means, very impartial.

11 [289]

First the compulsion compels something to be done often, and later the need arises after the compulsion has been incorporated (e.g. to walk when the animal can no longer swim is compulsion first, and the opposite of desire: later it becomes a need)

11 [290]

The ultimate benefit of knowledge and science is to enable the detachment of new eggs from the ovary and to allow ever new species to arise: for science brings knowledge of the means of preservation to new individuals. - Without advances in knowledge, new individuals would always perish quickly; the conditions of existence would be too difficult and accidental. Already the agony of inner contradiction!

11 [291]

There are probably many kinds of intelligence, but each has its own law, which makes it impossible for it to imagine any **other** law. Because we cannot have any empiricism about the various intelligences, every path to insight into the origin of intelligence is closed. The general phenomenon of intelligence is unknown to us, we only have the special case and we cannot generalize. Here alone we are completely slaves, even if we wanted to be fantastic! On the other hand, there will have to be an understanding of the world from every kind of intelligence - but I believe it is only the adaptation of the regularity of the individual kind of intelligence that has been brought to an end - it carries out itself everywhere. Every intelligence believes in itself

11 [292]

Go back once. If the world had a goal, it would have to be reached: if there were an (unintended) final state for it, it would also have to be reached. If it were able to persist and become rigid at all, if there was only one moment of "Being" (Sein) in the strict sense in its course, there could no longer be any becoming, hence no thinking, no observing a becoming. If it were to become eternally new, it would be posited as something wonderful in itself and free and self-creative and divine. Eternal becoming new presupposes: that the force multiplies itself arbitrarily, that it not only has the intention, but also the means to guard itself against repetition, to come back into an old form, thus at every moment every movement to avoid this control - or the inability to get into the same situation: that would mean that the amount of force is nothing fixed, and likewise the properties of the force. Something unstable of power, something

undulatory (Undulatorisches) is completely unthinkable to us. If we do not want to fantasize into the unthinkable and not fall back into the old concept of creator (increase from nothing, decrease from nothing, absolute arbitrariness and freedom in growth and in properties). —

(Man gehe einmal rückwärts. Hätte die Welt ein Ziel, so müßte es erreicht sein: gäbe es für sie einen (unbeabsichtigten) Endzustand, so müßte er ebenfalls erreicht sein. Wäre sie überhaupt eines Verharrens und Starrwerdens fähig, gäbe es in ihrem Verlaufe nur Einen Augenblick „Sein“ im strengen Sinn, so könnte es kein Werden mehr geben, also auch kein Denken, kein Beobachten eines Werdens. Wäre sie ewig neu werdend, so wäre sie damit gesetzt etwas an sich Wunderbares und Frei- und Selbstschöpferisch-Göttliches. Das ewige Neuwerden setzt voraus: daß die Kraft sich selber willkürlich vermehre, daß sie nicht nur die Absicht, sondern auch die Mittel habe, sich selber vor der Wiederholung zu hüten, in eine alte Form zurückzugerathen, somit in jedem Augenblick jede Bewegung auf diese Vermeidung controliren — oder die Unfähigkeit, in die gleiche Lage zu gerathen: das hieße, daß die Kraftmenge nichts Festes sei und ebenso die Eigenschaften der Kraft. Etwas Un-Festes von Kraft, etwas Undulatorisches ist uns ganz undenkbar. Wollen wir nicht ins Undenkbare phantasiren und nicht in den alten Schöpferbegriff zurückfallen (Vermehrung aus dem Nichts, Verminderung aus dem Nichts, absolute Willkür und Freiheit im Wachsen und in den Eigenschaften) —).

11 [293]

With regard to all our experience we must always remain skeptical and say, for example: we cannot claim an eternal validity of any “natural law”, we cannot claim its eternal persistence of any chemical quality, we are not fine enough to understand the

presumed absolute flow of the events to see: the constant is only virtue as our coarse organs which summarize and lie down on surfaces, which then did not exist. The tree is something in every moment new: the form is said of us, because we cannot perceive the finest absolute movement: we create a mathematical average line into the absolute movement at all lines and surfaces bring, we should, on the basis of intellect which is the error: assumption of the same and of persistence, because we can only see what is persistent and only remember what is similar (like). But in itself it is different: we must not translate our skepticism into the essence.

11 [294]

The prosperity, the comfort, which creates satisfaction for the senses, is now desired, all the world wants above all else. Consequently, it will approach a spiritual slavery that was never before. Because this goal can be achieved, the greatest concerns now must not be misleading. The Chinese are proof that there can be duration. The intellectual Caesarism hovers over all efforts of merchants and philosophers. (Die Chinesen sind der Beweis, daß auch Dauer dabei sein kann. Der geistige Cäsarismus schwebt über allem Bestreben der Kaufleute und Philosophen).

11 [295]

Our present education has the value of a kind of compulsory migration in the time of the Middle Ages and the guilds. The counterbalance, to set up comfortably at home according to local values, worked in the past. Now the intention acts on sense prosperity and next to it the image of all other cultures which wanted something over or against the sense prosperity.

The compulsory guild taught learning: finally, an individual instinct to learn has emerged, through heredity. The learning is originally acidic than all the work, so hated. The scholars therefore have a preponderance in the Middle Ages.

11 [296]

Whoever hates or despises the alien blood is not yet an individual, but a kind of human protoplasm.

11 [297]

Be on and on, who you are - the teacher and educator of yourself! You are not a writer, you only write for yourself! In this way you will keep the memory of your good moments and find their connection, the golden chain of yourself! This is how you prepare for the time when you need to speak! Perhaps that you will then be ashamed of speaking, as you have sometimes been ashamed of writing, that it is still necessary to interpret yourself, that actions and non-actions are not enough to communicate. Yes, you want to communicate! One day there will be a civilization where reading a lot belongs to the bad tone: then you will no longer have to be ashamed of being read; while now anyone who addresses you as a writer insults you; and who in thy writings sake praises you gives a sign that its clock is not good, he makes a rift between himself and you - he has no idea how much he lowered when he was up so believes to be raised. I know the state of people today when they read: Ugh! To care for this state and to want to create!

11 [298]

If one disagrees about opinions and sheds blood and sacrifices, then the culture is high: opinions have become goods.

11 [299]

Hellwald, Häckel and Consorten - they have the mood of the specialists and a frog nose wisdom (eine Froschnasen-Weisheit). The little piece of brain that is open to the knowledge of their world has nothing to do with their totality, it is a corner talent, as when one person draws, another plays the piano; they remind me of the honest old David Strauss, who innocently tells how he first has to tweak and pinch himself in order to find out for himself whether he still has a feeling for general existence. These specialists don't have them and that's why they're so "cold"; Educational camels, on whose humps a lot of good insight and knowledge sit without preventing the whole thing from being just a camel.

11 [300]

Vegetable food and wine - that would be the craziest of all possible ways of life!

11 [301]

Without imagination and memory there would be no pleasure and no pain. The affects aroused in this way instantly have at their disposal similar past cases and the dire possibilities; they interpret, they put into it. Therefore, pain in general is quite out of proportion to its importance in life - it is inexpedient. But where an injury is not perceived by the eye or the touch, it is much less painful and the imagination is untrained. The pain is greatest on the fingers, on the teeth, on the head, etc.

11 [302]

The great thing in nature, all the feelings of the high, noble, graceful, beautiful, kind, severe, powerful, ravishing, which we have in nature and in man and history, are not immediate feelings, but after-effects of innumerable errors incorporated into us - everything would be cold and deadly for us without this long school. Even the safe lines of the mountains, the safe color gradations, the different lust for each color are heirlooms: at some point this color was less associated with dangerous phenomena than another and gradually it had a calming effect (like blue)

11 [303]

The Egoism has been denounced, from which it exercised (municipalities princes party leader's founders of religions philosophers like Plato); they needed the opposite attitudes among the people who were supposed to function for them. - Wherever a time a people dominates a city, it is always that the egoism of the same becomes conscious and no longer shies away from means (no longer ashamed of itself). Wealth in individuals is wealth in those who are no longer ashamed of what is their own and what is different. When a people becomes proud and seeks opponents, they grow in strength and goodness. - On the other hand, glorify selflessness! and admit, like Kant, that an act of the same has probably never been done! So only in order to lower the opposite principle, to depress its value, to vote people cold and contemptuous, consequently lazy in thought against egoism! - For up to now it has been the lack of well-planned, thoughtful egoism that keeps people as a whole at such a low level! Equality is seen as connecting and worth striving for! There is a false concept of unity and peace, as the most useful condition. In truth, a strong antagonism belongs everywhere, in

marriage, friendship, state, federation, corporation, learned associations, religions, so that something right can grow. The reluctance is the form of the force - in peace as in war, consequently different forces and not the same must exist, because these would keep the balance!

11 [304]

Suck out your life situations and coincidences - and then move on to others! It is not enough to be a person if it is the necessary beginning! In the end it would mean asking yourselves to be restricted! But pass from one to another and experience a series of beings!

(Saugt eure Lebenslagen und Zufälle aus — und geht dann in andere über! Es genügt nicht, Ein Mensch zu sein, wenn es gleich der nothwendige Anfang ist! Es hieße zuletzt doch, euch aufzufordern, beschränkt zu werden! Aber aus Einem in einen Anderen übergehen und eine Reihe von Wesen durchleben!).

11 [305]

Infinitely new changes and positions of a certain force is a contradiction, no matter how great and how economical in change, provided that it is eternal. So one would have to conclude 1) either it is only active from a certain point in time and will also cease one day - but to think at the beginning of being active is absurd; if it were in equilibrium, it would be eternal! 2) or there are not infinitely new changes, but a cycle of a definite number of them takes place again and again: the activity is eternal, the number of products and levels of force finite.

11 [306]

Nature does not build for the eye; the form is an accidental result. Consider that in an egg all the atoms make their moves that forms only for eyes exist and that atoms without eyes they do not want to.

11 [307]

One of Spinoza's thoughts stuck in Schopenhauer's heart: that the essence of everything is appetitus and that this appetitus consists in persisting in existence. This shone once upon him and made it so clear to him that he never again carefully considered the

process of "will" (just as little as all of its basic concepts - he was without a doubt about them because he had come to them without real reason and empiricism).

11 [308]

How irregular is the Milky Way! (Vogt. P 110)

11 [309]

Observe how a pleasure arises, how many ideas have to come together! and in the end it is one and a whole, and no longer wants to be recognized as a multiplicity. So it could be with every pleasure every pain! They are brain phenomena! But multiplicity that has long been incorporated into us and now only presents itself as a whole! Why does a cut finger hurt? In itself he does not hurt (whether he is already experiencing "stimuli"), who whose brain is chloroformed has no "pain" in his finger. Should the judgment on the violation of a functioning organ on the part of the presenting unit first have been necessary? Is it the unity which alone imagines the damage and - now it makes us feel it as pain by sending the strongest **stimuli** to where the damage occurs? Could the intention to flee, defense, caution, rescue be stuck in the pain? Means to prevent further damage? At the same time anger about the injury, a feeling of revenge in one? All **together** - pain? So **we come** to consciousness as a mess and unity of feeling?

11 [310]

He was ashamed of his holiness and disguised it.

11 [311]

Isn't the existence of some diversity and not complete circularity in the world around us a sufficient **counter-** evidence against a uniform circular shape of everything that exists? Where does the difference within the circle come from? Where does the duration of this difference come from? Isn't everything far too diverse to have come from one? And aren't the many chemical laws and again organic species and forms inexplicable from one? Or from two? - Assuming that there is an even "contraction energy" in all power centers of the universe, the question arises from where even the slightest difference could arise? Then the All in countless would completely identical rings and balls being solved, and we had countless completely identical worlds **next to each other**. Is this necessary for me to accept? An eternal juxtaposition to the eternal succession of the same worlds? But the multiplicity and disorder in the world we have known up to now contradicts that there cannot have been such a universal similarity of development, it must have resulted in a uniform spherical being for our part too! Should in fact the emergence of qualities not be lawful in itself? Should different things arise from the "force"? Anything? Should the laws we see deceive us? Not be a primordial law? Should the diversity of qualities in our world also be a consequence of the absolute emergence of any properties? Only that it no longer occurs in our corner of the world? Or generally accepted that we cause and effect call, without being so (**one to usually become freely**, for example, oxygen and hydrogen chemically) Should this "rule" just be a longer **whim**? ---

11 [312]

Who does not to a cycle of the universe believes has the arbitrary believe God - this is my viewing conditions unlike any previous theistic! (see Vogt p. 90.)

11 [313]

What I **object** as a **counter** hypothesis against the circular process:

Should it be possible to derive the laws of the mechanical world as exceptions and to a certain extent coincidences of general existence, as one of many innumerable possibilities? That we happened to be thrown into this mechanical corner of the world order? That all chemistry in turn is the exception and chance in the mechanical world order, and finally the organism within the chemical world is the exception and chance? - Would we really have to assume as the most general form of existence a not yet mechanical world, withdrawn from mechanical laws (even if not inaccessible to them)? Which would actually be the most general now and always? So that the emergence of the mechanical world would be a lawless game, which would finally gain the same consistency as the organic laws now for our consideration? So that all of our mechanical laws would not be eternal, but have become, under countless different mechanical laws, left over from them, or come to dominate in individual parts of the world but not in others? - It seems that we need a will, a real irregularity, only an ability to become legal, a primordial stupidity which is not even suitable for mechanics? The emergence of the qualities presupposes the emergence of the quantities, and these again could arise after a thousand kinds of mechanics.

11 [314]

Our higher pains, the so-called pains of the soul, the dialectic of which we often still see when any event occurs, are slow and drawn apart, compared to the lower pain (e.g. when wounded), whose character is suddenness. But the latter is just as complicated and dialectically fundamental, and intellectually - the essential thing is that many affects rush off at once and crash upon each other - this sudden confusion and chaos is physical pain for the consciousness. Pleasure and pain are not "immediate facts" as imagination is. A lot of ideas, incorporated into instincts, are instantly at hand and against each other. The reverse is with pleasure, the imagination, just as quickly at hand, is in harmony and balance and - this is perceived by the intellect as pleasure.

11 [315]

There have been innumerable **modi cogitandi**, but only those who advanced organic life have survived - will they have been the finest? - The simplification is the main need of the organic; To see the situation in a much more compact way, to grasp cause and effect without the many middle links, to find many dissimilar things similar - that was necessary - so there was an incomparably greater search for food and assimilation, because the belief that something was to be found for food was much more frequent was excited - a great advantage in the growth of the organic! The desire thousand-fold by the thousand-fold probability of satisfaction, the organs of searching strengthened: - the insane and getting caught up (Sichvergreifen) may grow into countless, but the favorable handles are **frequent**! The "error" is the means to happy coincidence!

11 [316]

The **last** organisms whose formation we see (people's states societies) must be used for teaching about the first organisms. The ego-consciousness is the last thing that is added when an organism is fully functioning, almost something superfluous: the consciousness of unity, at any rate something extremely imperfect and often flawed in comparison with the really innate, incorporated working unity of all functions. The great main activity is unconscious. Consciousness only appears ordinarily when the whole wants to subordinate itself to a higher whole again - as consciousness first of this higher whole, of the outside-itself. Consciousness arises in relation to the nature, we feature his might - it is the means to incorporate us. As long as it is a question of self-preservation, awareness of the ego is unnecessary. - Well, even in the lowest organism. The foreign, greater, stronger is presented as such first. - Our judgments about our "I" lag behind and are carried out after the introduction of the outside of us, the power that rules us. We mean to ourselves what we are considered to be in the higher organism - general law.

The sensations and affects of the organic are all fully developed long before the feeling of unity of consciousness arises.

Oldest organisms: chemical slow processes, enclosed in much slower ones like in envelopes, exploding from time to time and then reaching around and thereby attracting new food.

11 [317]

You say: "Those errors were necessary for that stage, as remedies - the cure of the human race has a necessary-reasonable course!" In this sense I deny reasonableness. It is fortuitous that this and every article of faith was victorious, it is not necessary - the

same healing effect might perhaps have come from another. But mainly! The result of the healing effects was very arbitrary, very unreasonable! In addition, almost all of them brought with them a deeply different disease! But this whole cure for mankind was endured by it - that is the strangest thing! It was certainly not the most sensible, nor the only possible! But it was possible!

11 [318]

You think you will have a long rest until you are born again - but make no mistake! There is "no time" between the last moment of consciousness and the first glimmer of new life - it is over as quickly as a lightning strike, even if living creatures measure it after billions of years and cannot even measure it. Timelessness and succession go hand in hand as soon as the intellect is gone.

11 [319]

Intellectually measured, how erroneous is pleasure and pain! How wrong it would be to judge the value of life according to the degree of pleasure or pain! There is so much stupidity in pain as in blind affects, yes, there is anger, vengeance, escape, disgust, hatred, overcrowding of the imagination (exaggeration) itself, pain is the undivided mass of affects, without intellect there is no pain, but the lowest form of it The intellect emerges there; the intellect of "matter", the "atoms". There is a way of being surprised by an injury (like the one sitting on the cherry tree with a shotgun through his cheek), that one does not feel the pain at all. The pain is a brain product.

11 [320]

If one understands how even now life on a large scale (in the course of states' morals, etc.) is generated by errors: but as the errors must become ever higher and finer: then it becomes probable that what originally generated life, just the conceivable grossest error was - that at first this error has developed and that even the oldest, and incorporated most errors there are, which underpin the future of the company. Not the truth, but the usefulness and susceptibility of opinions has had to be proven in the course of empiricism; it is a delusion, which our present experience also contradicts, that the most possible adaptation to the real situation is the most favorable condition in life. - There may have been very many approaches to ideas about things that were truer (and there are still some) but they perish, they no longer want to be absorbed - the foundation of errors on which everything now rests works. Selecting, regulating, it demands an adaptation as a function of everything "known" - otherwise it eliminates the same. - The process is repeated within each small circle: many approaches are made to new opinions, but a selection is made that decides what is alive and what wants to stay in life. Opinions have never directed anything to reason - but at all perishing opinions shoot free that were previously suppressed. Every new knowledge is damaging until it has been transformed into an organ of the old and recognizes the hierarchy of old and young in it - it must remain embryonic weak for a long time; Ideas often appear late in their nature; they have had time to absorb and grow.

(11[320])

Begreift man, wie auch jetzt noch das Leben im Großen (im Gange der Staaten Sittlichkeiten usw.) durch Irrthümer gezeugt wird: wie die Irrthümer aber immer höher

und feiner werden müssen: so wird es wahrscheinlich, daß das, was ursprünglich das Leben zeugte, eben der denkbar gröbste Irrthum war — daß zuerst sich dieser Irrthum entwickelt hat und daß überhaupt die ältesten, und am besten einverleibten Irrthümer es seien, auf denen der Fortbestand der Gesellschaft beruht. Nicht die Wahrheit, sondern die Nützlichkeit und Erhaltefähigkeit von Meinungen hat sich im Verlauf der Empirie beweisen müssen; es ist ein Wahn, dem auch unsere jetzige Erfahrung widerspricht, daß die möglichste Anpassung an den wirklichen Sachverhalt die lebengünstigste Bedingung sei. — Es kann sehr viele Ansätze zu Vorstellungen über die Dinge gegeben haben, die wahrer waren (und es giebt deren immer noch) aber sie gehen zu Grunde, sie wollen sich nicht mehr einverleiben — das Fundament von Irrthümern, auf dem jetzt alles ruht, wirkt auswählend, regulirend, es verlangt von allem „Erkannten“ eine Anpassung als Funktion — sonst scheidet es dasselbe aus. — Innerhalb jedes kleinen Kreises wiederholt sich der Prozeß: es werden viele Ansätze zu neuen Meinungen gemacht, aber eine Auswahl findet statt, das Lebendige und Im-Leben-bleiben-Wollende entscheidet. Meinungen haben nie etwas zu Grunde gerichtet — aber bei allem Zugrundegehen schießen die Meinungen frei auf, die bisher unterdrückt wurden. Jede neue Erkenntniß ist schädigend, bis sie sich in ein Organ der alten verwandelt hat und die Hierarchie von Alt und Jung in derselben anerkennt — sie muß lange embryonal-schwach bleiben; Ideen treten oft spät erst in ihrer Natur auf, sie hatten Zeit nöthig, sich einzuverleiben und groß zu wachsen.)

11 [321]

The untruth must be deducible from the “own true essence” of things: the disintegration into subject and object must correspond to the real state of affairs. It is not knowledge that belongs to the essence of things, but error. Belief in the unconditioned must be deducible from the essence of the **esse**, from the general condition! The evil and the

pain belong to what really is: but not as permanent properties of the **esse**. For evil and pain are only consequences of imagining, and that imagining is an eternal and general property of all being, whether there can be permanent properties at all, whether becoming does not exclude everything that is the same and permanent, except in the form of error and appearance, while imagining itself is a process without equal and lasting? - If the mistake arose as a property of being? Is it then a constant becoming and changing?

[Spir, A., *Denken Wirklichkeit* Vol. 1 (1877).

11 [322]

The higher the intellect, the more the range and degree of pain and pleasure increase.

11 [323]

How completely erroneous is the sensation! All our movements on the basis of sensations are based on judgments - incorporated opinions about certain causes and effects, about a mechanism, about our "I" etc. But everything is wrong! Nevertheless: we may know better, as soon as we act practically, we must act against better knowledge and put ourselves at the service of sentient judgments! This is the level of knowledge which is much older than the level of language invention - mostly animal!

11 [324]

Imagining itself is not a contradiction between the properties of **esse**: only its content and its law. - Feeling and will are known to us only as ideas, so their existence

is not proven. If they are known to us alone as the content of the representation and according to the law of the representation, then they must appear to us as equally persistent, etc. Indeed, every feeling is grasped by us as something lasting in some way (a sudden blow?) And not as something new and unique in itself, but something similar and the same to the known.

11 [325]

Without the assumption of a kind of being that is opposite to true reality, we would have nothing by which it could measure, compare and portray itself: error is the presupposition of knowledge. Partial persistence, relative bodies, identical processes, similar processes - with this we falsify the true fact, but it would be impossible to know anything about it without first having falsified it. The fact is though any knowledge still wrong, but it gives but as an imagine and among the ideas again a lot of degrees **of wrong**. The degrees of falsity and determine the necessity of Fundamental error (Grundirrhums) than the **life** condition of the representing being - task of science. The question is not how error is possible, but rather: how is a kind of truth possible at all despite the fundamental untruth in knowledge? - The representing being is **certain**, yes, our only certainty: what it represents and how it must represent is the problem. That being represents is not a problem; it is precisely the fact that **whether** there is any other than representing Being at all, whether representing does not belong to the property of Being (Seins), is a problem.

(Wir würden ohne die Annahme einer der wahren Wirklichkeit entgegengesetzten Art des Seins nichts haben, an dem es sich messen und vergleichen und abbilden könnte: der Irrthum ist die Voraussetzung des Erkennens. Theilweises Beharren, relative Körper, gleiche Vorgänge, ähnliche Vorgänge — damit verfälschen wir den wahren

Thatbestand, aber es wäre unmöglich, von ihm irgendetwas zu wissen, ohne ihn erst so verfälscht zu haben. Es ist nämlich so zwar jede Erkenntniß immer noch falsch, aber es giebt doch so ein Vorstellen, und unter den Vorstellungen wieder eine Menge Grade **des Falschen**. Die Grade des Falschen festzustellen und die Nothwendigkeit des Grundirrthums als der **Lebens**bedingung des vorstellenden Seins — Aufgabe der Wissenschaft. Nicht wie ist der Irrthum möglich, heißt die Frage, sondern: wie ist eine Art Wahrheit trotz der fundamentalen Unwahrheit im Erkennen überhaupt möglich? — Das vorstellende Sein ist **gewiß**, ja unsere einzige Gewißheit: was es vorstellt und wie es vorstellen muß, ist das Problem. Daß das Sein vorstellt, ist kein Problem, es ist eben die Thatsache: **ob** es ein anderes als ein vorstellendes Sein überhaupt giebt, ob nicht Vorstellen zur Eigenschaft des Seins gehört, ist ein Problem).

11 [326]

I'm learning more and more: the difference between people is how long they can keep themselves in a high mood. Some barely an hour, and someone would like to doubt whether they are capable of high moods. There is something physiological about it.

11 [327]

Women who are too lively and want to dampen the impression of it choose blue colors: and there are also blue hues in books with which their author tries to balance his jumping irritability.

11 [328]

A person who has to choke down so many poisonous broths every day is always to be admired when he knows times of great emotions and does not have any fundamental disgust at the "great".

11 [329]

The antinomy: "The elements in the given reality which are alien to the true essence of things cannot come from this, so they must have come from there - but where from? since there is nothing but the true essence - consequently an explanation of the world is just as necessary as it is impossible." I solve this as follows: the true essence of things is a fiction of representing being, without which it cannot represent. Those elements in the given reality, which are alien to this fictitious "true being" („wahren Wesen"), are the properties of being, have not been added. But also the representing being, the existence of which is tied to erroneous belief, must have arisen if those properties (those of change, relativity) are otherwise inherent in the esse: at the same time imagining and belief in the self-identical and persistent must have arisen. - I think that everything organic already presupposes representing.

11 [330]

Basic certainty.

"I present, so there is a being" **cogito, ergo est**. That I am this representing Being, that representing is an activity of the ego, is no longer certain: just as little is everything that I represent. - The only Being that we know is the imaginary Being (Das einzige Sein, welches wir kennen, ist das vorstellende Sein). If we describe

it correctly, then the predicates of beings must be in it at all. (But by taking imagining itself as the object of imagining, isn't it soaked, falsified, insecure by the laws of imagining? -) The change is inherent in the imagination, not the movement: probably passing away and arising, and in imagining everything that persists is lacking; on the other hand, it posits two persevering, it believes in the persistence of 1) an ego 2) of a content: this belief in the persistence of the substance, that is, in the fact that it remains the same with itself, is an opposition to the process of representation itself. (Even if I like here very generally speaking by imagining, I'm doing a persisting renders thing thereof) to be clear, however, that imagining anything at rest, nothing to oneself the same immutable: that Being so, that ours is the only guaranteed, is changing, not-identical-with-itself, has relationships (conditioned, thinking must have a content in order to be thinking). - This is the basic certainty of Being. Now the representation asserts precisely the opposite of Being! But it doesn't have to be true! But perhaps this is claiming to the contrary just only a condition of existence of this kind of being, the representational style! That means: thinking would be impossible if it did not fundamentally misunderstand the essence of the **esse**: it must assert the substance and the like, because a cognition of the completely flowing is impossible; it must ascribe properties to being in order to exist itself. There does not need to be a subject or an object for imagining to be possible, but imagining must believe in both. - In short: what thinking grasps and must grasp as the real can be the opposite of beings!

11 [331]

We are milder and more humane! All mildness and humanity, however, consist in the fact that we attribute a lot to the circumstances and no longer everything to the

person! and that we accept egoism in many ways and no longer regard it as evil and reprehensible in itself (as it was respected in the community). So: in the slackening of our belief in the absolute responsibility of the person and our belief in the reprehensibility of the individual, our progress consists of barbarism!

11 [332]

You say: "Certain beliefs are wholesome for humanity, consequently they must be believed" (this is how every community has judged). But that is **my** act, for the first time **I** have demanded the counter-calculation! - So to have asked: what unspeakable misery, what deterioration of people has arisen from the fact that the ideal of selflessness was set up, that is, egoism was called bad and let it be felt as bad! - by calling the will of man free and placing full responsibility on him, thus responsibility for everything egoistic - called "evil" - that is, what is necessary for nature in his being: so one made him a bad reputation and a bad conscience: - by being one holy God thought about man and thus impressed the evil being in all actions, and indeed the finer and nobler a person felt? - The slacking off of these terrible beliefs and the slacking off in the compulsion and forcing of belief in general has scared away barbarism! - Of course: an even earlier barbarism, a coarser one, could only be scared away by those "wholesome" delusional articles!

11 [333]

Every imagining comes about with the help of memory, and is the product of innumerable experiences, judgments, errors, lusts, unpleasures of past moments in man: whether it appears so suddenly. When I imagine a mountain lake, I have a completely

different past working on this idea than when a Berliner imagines it. Or: "Church" "Philosopher" "Nobleman" "Day thief" ("Tagedieb") etc.

11 [334]

Every pleasure and displeasure is now with us a highly complex result, no matter how suddenly it appears; the whole experience and an enormous amount of appraisals and errors of the same are contained in it. The degree of pain is not in proportion to the danger; our understanding contradicts. Likewise, the measure of pleasure is not in relation to our present knowledge - but it is in relation to the "knowledge" of the most primitive and longest previous period of mankind and animals. We are subject to the laws of the past, i.e. its assumptions and valuations.

11 [335]

Only the kinds of assumptions with which a survival was possible have survived - this was the oldest criticism, and for a long time the only one! As a result, the grossest errors are incorporated into us, ineradicable - for they often do not prevent us from continuing to live. Whether an assumption was harmful in the long run (e.g. the assumption that a drink is healthy but shortened life in the long run) was out of the question. Man's ephemerality may be the result of flawed, embodied assumptions.

At the beginning of all spiritual activity stand the grossest assumptions and fictions, for example, same thing insistence. You are of the same age as the intellect and he has modeled his being accordingly. - Only the assumptions remained with which organic life got along.

11 [336]

To E. R

If I lay myself out, I lay down in it

So may a friend be my interpreter.

And when he rises on his own path,

He carries his friend's picture with him.

February 1882.

(An E.R.

Leg ich mich aus, so leg ich mich hinein

So mög ein Freund mein Interprete sein.

Und wenn er steigt auf seiner eignen Bahn,

Trägt er des Freundes Bild mit sich hinan.

Februar 1882).

11 [337]

Gaya Scienza.

Albas Morgenlieder

Serenas Abendlieder

Tenzoni Streitlieder

Sirventes Lob- und Rügelieder

Sontas Lieder der Freude

Laïs Lieder des Leides

Gaya Scienza.

Alba's morning songs

Serena's evening songs

Tenzoni quarrel songs

Sirventes songs of praise and rebuke

Sonta's songs of joy

Laïs songs of suffering

[Under this note see this reference if interested. Vgl. Theodor Gsell Fels,
Südfrankreich, nebst den Kurorten der Riviera di Ponente, Corsica und Algier.
Leipzig: Bibliographisches Institut, 1878:312f., 316.

<http://www.thenietzschechannel.com/notebooks/german/nachc/nachc11c.htm>]

11 [338]

The future story: this thought will win more and more - and those who do not believe in it must by their nature finally die out!

Only those who consider their existence to be eternally repeatable
are left: but among such a state is possible that no utopian has yet reached!

(Die zukünftige Geschichte: immer mehr wird dieser Gedanke siegen — und die nicht
daran Glaubenden müssen ihrer Natur nach endlich aussterben!

Nur wer sein Dasein für ewig wiederholungsfähig hält, bleibt übrig: unter solchen aber
ist ein Zustand möglich, an den noch kein Utopist gereicht hat!).

11 [339]

Are you prepared now? You must have lived through every degree of skepticism and
have bathed with lust in ice-cold rivers - otherwise you have no right to this thought; I
want to defend myself against the gullible and enthusiastic! I want to defend my
thoughts in advance! It is said to be the religion of the freest, most cheerful and exalted
souls - a lovely meadow between gilded ice and pure heaven!

(Seid ihr nun vorbereitet? Ihr müßt jeden Grad von Skepsis durchlebt haben und mit
Wollust in eiskalten Strömen gebadet haben — sonst habt ihr kein Recht auf diesen
Gedanken; ich will mich gegen die Leichtgläubigen und Schwärmerischen wohl
wehren! Ich will meinen Gedanken im Voraus vertheidigen! Er soll die Religion der
freiesten heitersten und erhabensten Seelen sein — ein lieblicher Wiesengrund
zwischen vergoldetem Eise und reinem Himmel!)

11 [340]

1) Tremendous fact: all our moral judgments have proceeded from
the opposite: how did this happen?

2) how did the older moral judgment come about?

11 [341]

The punishment is not dishonorable as long as it affects the unintentional perpetrator.

11 [342]

Remorse even after unintentional iniquity. E.g. Oedipus.

essential: disgust for yourself!

the basic aesthetic nature of judgment.

11 [343]

Against Spencer: "It is not expedient that way" - that is not a moral judgment

"It is not right, although it is functional"

"It humiliates me" "it makes me feel horror and disgust."

Consideration for one's own benefit **or** that of society still does not make the matter "moral"! "It is harmful to others, useful to me" - what has to happen for this to be perceived as "humiliating", as disgusting? - In and for itself it is the right action, the natural one, in which everything grows green and flourishes.

The free will, the knowledge about the **purpose** of the actions were considered immoral felt: is herd instinct (Heerdeninstinkt). The knowledge has had a guilty conscience for itself (Das Wissen hat das schlechte Gewissen für sich gehabt).

11 [344]

No charity in the herd: but a sense of the whole and indifference to one's neighbor. This indifference is something very great!

11 [345]

In which propositions and beliefs is the best expression of the decisive turn which has occurred due to the preponderance of the scientific over the religious, god-making spirit? We insist that the world, as a force, must not be thought of as unlimited - we forbid ourselves the concept of an infinite force as incompatible with the concept of "force".

11 [346]

man taking nature into service and overwhelming

the scientific man works in the instinct of this will to power and feels justified

Progress in knowledge as progress in power (but not as an individual). Rather, this slave-like consumption of the scholar makes the individual lower.

11 [347]

Antagonism:

Elevation and reinforcement of the type!

Elevation and reinforcement of its individual organs and functions.

11 [348]

In and for me - what for? -

(An und für mich — wozu? —)

[End of Nietzsche's notebook. 11 = M III 1. Spring and Autumn 1881].

Aphorism n=6109 id='V.11[348]' kgw='V-2.473' ksa='9.575'].

Page ranges:

KSA 09, pages 441-575. ' *KSA*='9.441' *KSA*='9.575'

KGW='V-2.339' to *KGW*=V 2.473'.

Nietzsche's Notebooks in English: a Translator's Introduction and Afterward

Fredrick Nietzsche (1844-1900). This translation of Nietzsche's notes here is not a finished product and are offered here not as the final philological perfect translation of Nietzsche's writings. Indeed, if you are looking for more scholarly publications, then consult the extensive German publications on Nietzsche's unpublished writings called the Nachlaß. There are 106 separate physical notebooks (Notizheft) written by Nietzsche from 1870 to 1889 that exist today in the Nietzsche' archives in Weimar, Germany.

All translations are an interpretation – even mine. Caveats are many: I am not a native speaker of German, I do not know conversational German, I do not teach the German language, I am not a philologist, and I cannot read Nietzsche's handwriting. There are plans for official translations of these notes that are forthcoming. If you need to quote any of these present translations, then you must first review the published German texts of the notebooks (Notizheft). (1) Martin Luther who did the famous translation of the *Bible* into German wrote in a letter, "If anyone does not like my translation, they can ignore it... (September 15, 1530) *Martin Luthers Werke*, (Weimar: Hermann Boehlaus Nachfolger, 1909), Band 30, Teil II, pp. 632-646)". The purpose of these translations is the philosophical understanding of Nietzsche. I have tried to make Nietzsche readable for

philosophical purposes. From these translations, perhaps you will get a bit of a glimpse into his thinking and thoughts via his own written notes, quotes, and jottings. Plato said he revised the *Republic* seven times, which is extreme dedication. In any case, I am sure if I had re-worked these translations for a few more years, I would have fixed all of the errors. However, at some time these translation projects reach a point of diminishing returns on re-working them. Please forgive the errors. Martin Luther (1483-1546), says he had his two assistants Meister Philip and Aurogallus working so hard on translating part of the *Bible* (the chapter on *Job*) that they had only translated three lines after four days. (2); at this rate it would take many more decades to translate even a small selection of Nietzsche's notebooks.

Translation notes.

I have not tried to fix, polish-up, or clarify Nietzsche's unpublished writings. Some of the translators have really refined Nietzsche's ideas and positions. I have not "fixed" Nietzsche. I have not dropped or added words or changed the wording to make Nietzsche's position clearer or stronger (others have done enough damage). Learn German and read the texts in German – my best recommendation and advice to you the reader. There are groups on the internet that work on all the details of translating Nietzsche's remarks. There are many nuances and shades of the meaning in attempting to translate anyone's language. Some words I could not translate from German and French; and I left those few words in German, but more words in French. I think most of the French texts are quotes that Nietzsche wrote down from French authors that he was reading at the time he wrote these notes.

Reader beware. There are many historical and philosophical allusions as in all of Nietzsche's philosophical writings and these notebooks are similar. Remember

these are “notebooks” and include lots of notes or jottings -- and these are neither fragments nor polished drafts for publication. Nietzsche may have written these notebooks from back to front and re-used various notebooks at a later time. In the German text there are missing punctuation marks, missing quotation marks, missing words, abbreviation of words, miss numbered section, working table of contents for project books he wanted to publish, projects outlined, quotes without quote marks. Sometimes there are even personal notes to himself, for example, “Evening dress warm!” [Autumn 1888 21 [#5]. Some of the published German texts include ‘missing letters and missing words’ filled in by the German language editors to help understand and polish these actual incomplete notes. Check the published German texts if you have any questions. The most famous of these single personal notes is when Jacques Derrida (1930-2004) (*Éperons: les styles de Nietzsche*, 1978) (3) writes about one note written by Nietzsche, where Nietzsche wrote, “I have forgotten my umbrella” (“ich habe meinen Regenschirm vergessen”) [1881 12 = N V 7. Herbst Fall 1881] note [#62]. Perhaps all of Nietzsche’s notes are in fact similar and are just personal reminders of some kind. I read this passage in a book and now I am thinking this thought or some thoughts came to him unexpectedly from out the blue – the thought of eternal return for example. In early August 1881 when he stops by a large pyramidal rock, walking around the lake Silvaplana near Surlei in Switzerland the thought of the eternal return came to Nietzsche in a flash.

I tried to keep Nietzsche’s overall punctuations; but I did not reproduce any of the italics, bolding, double-spacing of letters in a word, capital letters, cross-outs, deletions, and underlining, which can be used to emphasis particular words or edit notes. I am not sure these punctuation marks were done by Nietzsche in any important way (some will disagree on this point). These emphasizes may have

been done by the different enthusiastic editors over time when moving the text from Nietzsche's handwritten notes to the text version we have now. More and more of the handwritten notebook reproductions are coming online, so I suggest you study the actual handwritten notebooks if you need to focus on the genuine formatting of the notes. (4) The recent publication of Nietzsche's writings by Walter De Gruyter publisher has added extensive additional scholarship to the different versions of these notes in German. (5) I have added the German (sometime other languages too) words or texts in places I thought would be helpful using parenthesis () or []. Nietzsche also placed notes in parenthesis, so this maybe a slight confusing. Again, if you have any questions, please check and review the precise German texts. All of the specific translator's notes, I have put in angle brackets [translator notes]. Sometimes I have placed some alternative translation in the angle brackets as well.

Philosophical note on the content: I do not agree with everything Nietzsche wrote - and nor should you. By way, contrary to some philosophers (for example, G.W.F. Hegel (1770-1831) and Edmund Husserl (1859-1938), Nietzsche was not looking for disciples or followers. Nietzsche wrote, "One repays a teacher badly if one always remains nothing but a pupil. Now I bid you lose me and find yourselves; and only when you have all denied me will I return to you. Verily, my brothers, with different eyes shall I then seek my lost ones; with a different love shall I then love you." (*Thus Spoke Zarathustra*. 1883-1885, Walter Kaufmann translation. *The Portable Nietzsche*, 1972, page 190).

Nietzsche published the following remark about the nature of translating,

"The worst thing that can be translated from one language to another is the pace of their style: that which has its origin in the character of the race, more

physiologically speaking, at the average rate of its "metabolism." There are honestly meant translations, which are almost fakes, as involuntary alterations of the original, simply because his brave and amusing tempo could not be translated, which goes beyond anything dangerous in things and words."

(Beyond Good and Evil: prelude to a philosophy of the future. (Jenseits von Gut und Böse. Vorspiel einer Philosophie der Zukunft), Second Division: the free spirit, #28. 1886). [KGWB/JGB-28].

Like the publications of an author's book marginalia, it is hard to imagine that Nietzsche himself would have ever thought that these notebooks would be published or available for the public to read. Given the few reviews of any of Nietzsche's published writings and the low number of published copies printed of his writings during this lifetime; and in fact, he only knew a few details of about the lectures by Georg Brandes (1842-1927) about Nietzsche's philosophy in 1888 at the University of Copenhagen. In Nietzsche's published autobiography, *Ecce Homo How one becomes what one is*, (written in 1888, first edition published in 1908) he thought that eventually he would become incredibly famous and celebrated. Since 1908, many of his readers have written off Nietzsche's remarks as coming from his state of mind during his early stages of his nervous and mental breakdown; rather than predicting his real future destiny, his influence and general provocation on the western intellectual world. Even in a non-western culture like China, Nietzsche has a long-standing inspiration on the Chinese thinkers. (6) I think even Nietzsche would have been amazed at own influence on Chinese thinking.

A small selection of some of Nietzsche's notes (Nachlaß sometimes spelled "Nachlass") was published (1901, 1906) as the *Will to Power* (7) and this first

opened the eyes of the intellectual public to the golden nuggets of Nietzsche's unpublished thoughts. Many other philosopher notebooks are a source of great philosophical import as well. Some general examples: Immanuel Kant's (1724-1804) *Notes and fragments*; G.W.F. Hegel (1770-1831)'s aphorisms from the wastebook (1803-6); Karl Marx's (1818-1883) *Economic and Philosophical Manuscripts* or the so-called *Paris Manuscripts*, 1844. Ludwig Wittgenstein's (1889-1951) Nachlaß has recently been put in electronic format; and many other examples: Gottfried Wilhelm Leibniz (1646-1716) [200,000 sheets and 15,000 letters] and Edmund Husserl have extensive Nachlaß materials. Note that both, Henri-Louis Bergson (1859-1941) and Alfred North Whitehead (1861-1947) had made previous arrangements; and had their widows destroy all of their Nachlaß materials after their deaths.

Why read Nietzsche's notebooks? The philosopher Martin Heidegger (1889-1976) proposed that if you want to know what Nietzsche was genuinely and authentically thinking – you will find it in the notebooks; and that the published writings are more for what might be called for only: 'public consumption'. (8) Needless to say, you need to decide your own position on the general worth and value of Nietzsche's thought and more importantly his own personal questions marks; and more specifically reading his notebooks. There are other translations of Nietzsche's notebooks available as well. (9) Undoubtedly there will be more future translation into English of these controversially notes.

Nietzsche wrote:

“I know my destiny (Loos). It will pick up, once my name will be associated with the recollection (Erinnerung) of something tremendous – a crisis as there was none on earth, the most profound collision of conscience, a decision that was conjured

up *against* all that has been believed, demanded, and hallowed so far. I am not a man, I am dynamite.”

Ecco Homo: how one becomes who one is in "Why I Am a Destiny," #1. (1888)
Amended translated by Walter Kaufmann. *Basic writings of Nietzsche*, Modern Language Edition, 2000. p. 782.

The German text reads, “Ich kenne mein Loos. Es wird sich einmal an meinen Namen die Erinnerung an etwas Ungeheures anknüpfen, — an eine Krisis, wie es keine auf Erden gab, an die tiefste Gewissens-Collision, an eine Entscheidung heraufbeschworen g e g e n Alles, was bis dahin geglaubt, gefordert, geheiligt worden war. Ich bin kein Mensch, ich bin Dynamit.” *Ecce homo. Wie man wird, was man ist*. The Section: Warum ich ein Schicksal bin, #1, 1888).

In fact, even though Nietzsche published 15+ books during his lifetime, he was not well known in the intellectual world; nevertheless, Nietzsche is now known worldwide in many different areas of humanities. He was a radical thinker and critical counter-puncher (polemical element) to many philosophers and philosophical/religious positions. Example, in his published work, *Beyond Good and Evil: prelude to a philosophy of the future*. (*Jenseits von Gut und Böse. Vorspiel einer Philosophie der Zukunft*), he referees to over 200 authors.

“Preface 1.

In anticipation of having to approach humanity with the heaviest demands ever placed on them, it seems essential to me to say who I am. Basically you should know it: because I did not "leave me undecided". But the mismatch between the greatness of my task and the smallness of my contemporaries has been expressed in the fact that I have been neither heard nor even seen.” (*Ecce Homo How one*

becomes what one is, (written in 1888, first edition published in 1908), (*Ecce homo: Warum ich so klug bin*). Preface 1.

Again – Nietzsche has come out of the shadows and long wandering to confront the entire traditional humanities. The history of the ‘world of ideas’ has been attacked by Nietzsche at every point.

(1). Largest and latest collections of Nietzsche writings in German:

Kritische Gesamtausgabe: Werke. 40+ volumes. (Berlin: de Gruyter, 1967-).

In print, there are two versions of the Giorgio Colli and Mazzino Montinari edition: the complete hardbound version (*Kritische Gesamtausgabe Werke*, abbreviated as **KGW**) and the paperback version (*Kritische Studienausgabe* or abbreviated **KSA**).

Some of the standard abbreviations:

BAW means: Beck'sche Verlagsbuchhandlung (1934-40). *Historisch-Kritische Gesamtausgabe*.

GOA means: *Grossoktavausgabe Nietzsches Werke* (1901-1913). **KGW** means *Werke: Kritische Gesamtausgabe* (1967). *Grossoktavausgabe Nietzsches Werke*. (**GOA**). Leipzig: Kröner, 1901-1913.

16 v. in 8. p., ports. 19 cm. Vols. 9-14 have imprint: Leipzig, C. G. Naumann, 1901-1904.

KSA means *Werke: Kritische Studienausgabe* (1980).

KSB (KSAB) means *Sämtliche Briefe: Kritische Studienausgabe*

KGB means: *Briefe: Kritische Gesamtausgabe* MA means: *Nietzsches Gesammelte Werke* (Musarionausgabe)

MGW means Musarion edition of *Gesammelte Werke* (1920-29)

The Nietzsche Channel.

<http://www.thenietzschechannel.com/>

Nietzsche Spuren (many German texts of Nietzsche)

<http://www.friedrichnietzsche.de/>

Friedrich Nietzsche bibliography

http://en.wikipedia.org/wiki/Friedrich_Nietzsche_bibliography

The New York Public Library has facsimiles of all of Nietzsche's papers (except the letters) that are in the Nietzsche Archive in Weimar, Germany. What is actually called: Nietzsche's Nachlaß? There are 45 bound volumes. Volumes 1-5 contain the manuscripts for his published works; volumes 6-8 Nietzsche's lecture notes; volumes 9-32 philosophical notebooks; volumes 33-42 memoranda; volumes 43-45 musical compositions.

Nietzsche archive in Weimar started at Weingarten 18, Grochlitzer Straße 7 and then finally to Villa Silberblick (Humboldtstraße 36).

See also some history of the Nietzsche archives: *Zur Geschichte des Nietzsche-Archivs Elisabeth Förster-Nietzsche, Fritz Kögel, Rudolf Steiner, Gustav Naumann, Josef Hofmiller. Chronik, Studien und Dokumente.* By David M. Hoffmann. (De Gruyter, 1991. 843 pages).

Current address of the Nietzsche Archive is:

Nietzsche Archive
Humboldtstraße 36
99425 Weimar
GERMANY

Note: Nietzsche's actual physical library is kept at Duchess Anna Amalia Library.
Die Herzogin Anna Amalia
Bibliothek

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(2). *An Open Letter on Translating* by Martin Luther, dated September 15, 1530.

Translated from "Ein sendbrief D. M. Luthers. Von Dolmetzschen und Fürbit der heiligenn" in *Dr. Martin Luthers Werke*, (Weimar: Hermann Boehlaus Nachfolger, 1909), Band 30, Teil II, pp. 632-646. Revised and annotated by Michael D. Marlowe, June 2003. The English version of Luther's *Sendbrief vom Dolmetschen* presented here is a revision of the translation done by Dr. Gary Mann. Note especially, Philip Melanchthon and Matthew Aurogallus, University of Wittenberg work in partnership (?) with Luther when he did the translation of the Old Testament. <http://www.bible-researcher.com/luther01.html>

(3). Jacques Derrida (1930-2004) (*Éperons: les styles de Nietzsche*, 1978). *Spurs: Nietzsche's Styles*, translation. Barbara Harlow (Chicago: University of Chicago Press, 1979.)

(4). Some handwriting examples of Nietzsche. Nietzsche's handwriting got worst toward end of his life – his later notes have been transcribed by only a few of the editors (most notable was his personal friend Peter Gast, whose real name was Johann Heinrich Köselitz (1854 –1918). He was Nietzsche's amanuensis. Peter Gast worked on the transcription of the published writings after 1876. In addition, Peter Gast worked in the Nietzsche archives in Weimar as an editor from 1899 to 1909 on behalf of Nietzsche's sister: Elisabeth Förster-Nietzsche (1846-1935), she started the Nietzsche Archives in 1894 after returning from Paraguay, South America in 1893.

Digitale Faksimile Gesamtausgabe – Digital facsimile reproduction of the entire Nietzsche estate, including first editions of works, manuscripts, letters and biographical documents. More than nine thousand pages are available at present. <http://www.nietzschesource.org/facsimiles/DFGA>

Nietzsche's notebook of 1881: The Eternal Return of the Same

Friedrich Nietzsche: Verzeichnis des Briefwechsels 1847 - 1900.

Herausgegeben von der Klassik Stiftung Weimar/Goethe- und Schiller-Archiv

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Klassik Stiftung Weimar

<http://ora-web.swkk.de/swk-db/niebrief/index.html>

Nietzsches Briefe Ausgewählte Korrespondenz. Wahnbriefe 1889.

<http://www.thenietzschechannel.com/correspondence/ger/nilettersg.htm>

See also some of the recent published volumes in German; for example, *Werke: Kritische Gesamtausgabe; Band 5 Notizheft W I 8* includes a CD-ROM which has unpublished manuscript facsimiles images on the CD-ROM.

Nietzsche, philosopher, psychologist, antichrist / by Walter Kaufmann. Princeton, N.J.: Princeton University Press, 1974. The 4th edition, total pages 532. Includes facsimiles of some of Nietzsche's handwriting there are 4 letters (on pages 470-482).

Nietzsche owned a typewriter, called the Malling-Hansen Writing ball, model 1878, serial number 125. <http://www.malling-hansen.org/friedrich-nietzsche-and-his-typewriter-a-malling-hansen-writing-ball.html> See the book *Nietzsches Schreibkugel: Ein Blick auf Nietzsches Schreibmaschinendzeit durch die Restauration der Schreibkugel* by Dieter Eberwein, date 2005, pages 77. He had sent letters to the inventor.

(5). Nietzsche, Friedrich. *Werke. Kritische Gesamtausgabe.*

Founded by Colli, Giorgio / Montinari,azzino. Continued by Gerhardt, Volker / Miller, Norbert / Müller-Lauter, Wolfgang / Pestalozzi, Karl together with der Berlin-Brandenburgischen Akademie der Wissenschaften

[Ca. 40 Bde in 9 Abteilungen]. Example of first volume: *Band 1 Nachgelassene Aufzeichnungen (Anfang 1852 - Sommer 1858)*. Rev. by Figl, Johann. In collaboration with Hödl, Gerald. Published in 1995, 397 pages.

(6). Sino-Nietzscheans

Kelly, David A. "The Highest Chinadom: Nietzsche and the Chinese Mind, 1907-1989." *Nietzsche and Asian Thought*. Chicago: University of Chicago Press, 1991. Pages, 151-74. Alternatively, *Nietzsche in China* by Lixin Shao. Peter Lang Publishing, 1999, 146 pages.

(7). *Der Wille zur Macht* by Fredrick Nietzsche (edition 1901, 483 sections; 1906 edition 1067 sections). Most recent English translation *The Will to Power: In Science, Nature, Society and Art*. Random House, 1968. Translation by Walter Kaufmann and R. J. Hollingdale. This collection of Nietzsche notes is a complete cut and paste job from his actual notebooks by his sister Elisabeth Förster-Nietzsche and Heinrich Köselitz (also known as "Peter Gast"). Nietzsche has already discard this title 'Der Wille zur Macht' as a book to published by him before he died. The *Will to Power* should not be used nor quoted (I will in selected sections). Of course, over the years, I have read and re-read the English translation of Nietzsche by Walter Kaufmann and I owe him many thanks for his translations. However, we now know the *Will to Power* as a book that the text is faulty (bad cut and paste job). Regarding the issue of the *Will to Power*; see for example a philological analysis: Mazzino Montinari, "Nietzsche's Unpublished Writings from 1885 to 1888; or, Textual Criticism and *the Will to Power*." *Reading Nietzsche*. Urbana: Univ. of Illinois Press, 2003, 92-93.

(8). Martin Heidegger (1889-1976) said:

“The actual philosophy remains back as “Nachlaß”. Martin Heidegger. *Nietzsche*, see other translation by David Krell. (New York: Harper and Row, 1979), page 9. (Heidegger wrote, “Die eigentliche Philosophies bleibt als “Nachlaß” zurück”. *Nietzsche* Volume 1, page 17).

German text published by Pfullingen: Günther Neske Verlag, 1961 in two volumes. Note: Martin Heidegger usually used this edition of Nietzsche works: *Grossoktavausgabe Nietzsches Werke*. (Abbreviated as **GOA**). Leipzig: Kröner, 1901-1913. 16 v. in 8. p., ports. 19 cm. Vols. 9-14 have imprint: Leipzig, C. G. Naumann, 1901-1904. *Nietzsches Werke* (Grossoktavausgabe) (**GOA**).

(9). Translations from Nietzsche's notebooks:

Philosophy and Truth: Selections from Nietzsche's Notebooks of the Early 1870s. Edited and translation by Daniel Breazeale. (Atlantic Highlands, NJ: Humanities Press, 1979).

Unpublished Writings from the Period of Unfashionable Observations. Translation Richard T. Gray. (Stanford, California: Stanford University Press, 1999).

Nietzsche: Writings from the Early Notebooks (Cambridge Texts in the History of Philosophy) by Raymond Geuss (Editor), Alexander Nehamas (Editor), Ladislaus Löb (Translator). 2009.

Writings from the Late Notebooks. Edited. Rüdiger Bittner and translation Kate Sturge. (New York: Cambridge University Press, 2003).

Unpublished Writings from the Period of Unfashionable Observations, The Complete Works of Friedrich Nietzsche. vol. 11. Translation. Richard T. Gray. (Stanford, California: Stanford University Press, 1999).

Nietzsche's notebook of 1881: The Eternal Return of the Same

Unpublished Fragments from the Period of Thus Spoke Zarathustra (Summer 1882–Winter 1883/84). The Complete Works of Friedrich Nietzsche. (Stanford, California: Stanford University Press, 2019).

Unpublished Fragments (Spring 1885–Spring 1886). The Complete Works of Friedrich Nietzsche. (Stanford, California: Stanford University Press, 2019).

Nietzsche: Writings from the Early Notebooks (Cambridge Texts in the History of Philosophy) 2009. Ladislaus Löb (Translator)

Nietzsche's Last Notebooks 1888-1889. June 2012. Translation by Daniel Fidel Ferrer.

Nietzsche's Notebook of 1887-1888. June 2012. Translation by Daniel Fidel Ferrer.

Nietzsche's Lenzer Heide Notes on European Nihilism. July 2020. Translation and essays by Daniel Fidel Ferrer.

Nietzsche's seven notebooks from 1876. 2020. Translation by Daniel Fidel Ferrer.

Nietzsche's Last Twenty Two Notebooks: complete [1886-1889]. January 2021. Translation by Daniel Fidel Ferrer.

A few notes on his last years 1888 and 1889: June 26, 1888 to end of July 1888 completed August 24, 1888 as the *The Case of Wagner. A Musician's Problem* is assembled and done. October 1888, he works on his own music for “Hymn to Life” (‘Hymnus an das Leben’) which was a poem written by Lou Andreas-Salomé (1861-1937). *Twilight of the Idols or How to Philosophize with a Hammer* started in August and printing completed mid-November, 1888. *The Antichrist: Curse upon Christianity*, written September and November 1888.

Ecco Homo: how one becomes who one is. Begun October 15, 1888 and written until December 29, 1888. In the 1888 summer and up to very early January 1889

writes a number of poems. January 3, 1889 collapses. Nietzsche writes the so-called madness letter (Wahnbriefe, Wahnzettel) from January 1 until January 5, 1889, postmarked Turin.

One of the last lines of the last letter Nietzsche wrote, “Consider, we make a beautiful nice chat, Turin is not far, very serious professional duties are missing before the hand, a glass of Veltliner would be to procure.” To Jacob Burckhardt, January 5th, 1889. [Note, white wine from Italy].

Nietzsche does not write any more, and then Nietzsche dies eleven years later on August 25, 1900.

Please note to see some of the twisted history of Nietzsche's publications, as of 1974, Walter Kaufmann's excellent discussions in the two sections “Appendix: Nietzsche's ‘Suppressed’ Manuscripts” and (page 425-458) and “Bibliography” (pages 483-510) in *Nietzsche, philosopher, psychologist, antichrist* / by Walter Kaufmann. Princeton, N.J.: Princeton University Press, 1974. The 4th edition. The entire notebook 1881 11 was first published in Germany in 1973. In Germany, copyright on scholarly editions expires twenty-five years after the first publication.

The thought of the eternal return of the same

Die ewige Wiederkunft des Gleichen (the eternal recurrence of the same).

In *Ecco Homo: how one becomes what one is*, Nietzsche says this important insight about his novel, *Thus Spoke Zarathustra: A Book for All and None*: “Die Grundconception des Werks, der Ewige-Wiederkunfts-Gedanke”.

"The basic conception of the work, the eternal-recurrence-thought".

This “heaviest weight” (größte Schwergewicht) or the most abysmal (profound, meinen abgründlichsten Gedanken!) (Part III, 13 of *Thus Spoke Zarathustra*, *KSA* 4, 271) thoughts weighed on him and in these notes we get various versions of Nietzsche coming to grips with his thought. Another example; “Die Grundconzeption des Werks, der Ewige-Wiederkunfts-Gedanke, diese höchste Formel der Bejahung, die überhaupt erreicht werden kann” (*KSA* 6: 335) “The basic conception of the work, the idea of eternal return, this highest formula of affirmation that can be achieved at all” (*KSA* 6: 335).

“The basic conception of the work, the thought eternal-return”.

KGWB/EH-ZA-1 — Ecce homo: Also sprach Zarathustra, Ein Buch für Alle und Keinen. Written during 1883-1885.

Clearly, Nietzsche names what he considered as the core and central theme – the thought of the eternal return (of the same) as of 1888, which is as of a few years after he wrote *Thus Spoke Zarathustra: A Book for All and None*.

KGWB/NF-1884, 27 [23] — Nachgelassene Fragmente Sommer–Herbst 1884.

“Zarathustra 2. - "the doctrine of eternal return" - at first crushing for the nobler, seemingly the means to exterminate it - for the lesser, less sensitive natures remain? "One must suppress this doctrine and kill Zarathustra."”.

Eternal return of the same is also called: das größte Schwergewicht (the greatest or heaviest weight). Heaviest burden on human existence. Wake up in the morning to this idea.

Example. Break out of the different interpretations of the eternal return of the same by three philosophers:

Karl Jaspers (1883-1969) metaphysical, individual existential, and historical.

“To him it was most overpowering, while probably no one since then has taken it seriously” *Nietzsche: An Introduction to the Understanding of His Philosophical Activity*, page 352). And then the final

“When we deal analytically and critically with this idea, we encounter on its physical side a form of scientific argument that in this case cannot but fail. Its metaphysical meaning proves to be a version of dogmatic metaphysics of the pre-Kantian variety, while its existential significance simply expresses godlessness.” (page 353).

Karl Löwith's Nietzsche's *Philosophy of the Eternal Recurrence of the Same* contradiction between cosmology and anthropology anthropological (psychological) and cosmological aspect.

Gilles Deleuze's (1925-1995) study *Nietzsche et la philosophie* (1962): the eternal recurrence between:

physical theory (speculation)
ethical doctrine (practice).

Cosmological doctrine. Physical time synthesis of past, present and future.
Finally, affirming and the overman. On the other hand, in today's language perhaps the "overclass".

Martin Heidegger wrote in the early 1930s.

"Meanwhile, the genuine "work" on the "simple" interpretation of beings in their "what" as will to power, and in their "how" as eternal recurrence of the same, comes to a halt." *Ponderings V* [374–375] page, 273.

Early note from 1881 reads:

KGWB/NF-1881, 11 [141]. Spring-Autumn 1881.

"The new heavyweight: the eternal recurrence of the Same. Infinite importance of our knowledge, of insanity, of our habits, of life for all that is coming. What do we do with the remnant of our lives-we, who have spent the most part in the most essential ignorance?"

In *The Gay Science* ("la gaya scienza") 1887:

"The greatest heavyweight [Das grösste Schwergewicht]. - Like when, one day or at night, a demon slipped into your loneliness and said to you, "This life, as you now live and live, you will have to live again and again countless times; and there will be nothing new about it, but every pain and every desire and every thought and sigh and all the unspeakable little and big of your life must come back to you, and all in the same row and episode - and also this spider and moonlight among the trees, as well as this moment and myself. The eternal hourglass of existence is turned over again and again - and you with it, dust from the dust! "- Would you not

prostrate and grit your teeth and curse the demon that spoke like that? Or have you once experienced a tremendous moment when you would answer him: "You are a God and I never heard more divine [Göttlicheres]!" If that thought about you had violence, it would transform you as you are, and perhaps crush it; the question in everything and everyone "do you want this again and countless times?" would be as the biggest focus on your actions! Or how would you be good to yourself and to life, to ask for nothing more than after this last eternal confirmation and sealing?" Nietzsche's *The Gay Science* ("la gaya scienza"), section 341. *Die fröhliche Wissenschaft*. ("la gaya scienza"). 1887. This might be interpreted as the ethical interpretations of the eternal return of the same.

From Nietzsche's autobiography *Ecce Homo*

"The affirmation of flux and destruction, the decisive element in a Dionysian philosophy, the yea-saying to contradiction and strife, the notion of Becoming, along with the radical rejection of even the concept, "Being" — therein I am forced to recognize in any event that which is closest to me of all that has previously been thought. The doctrine of the "Eternal Recurrence," that is, of the unconditional and endlessly repeating circulation of all things — this doctrine of Zarathustra's could possibly in the end also have been taught by Heraclitus. At least the Stoics, who derived all their fundamental ideas from Heraclitus, possessed traces of it." *Ecce Homo How: one becomes what one is*, (written in 1888, first edition published in 1908), page 51. Translation by Thomas Wayne.

KGWB/NF-1888, 24 [1]. October-November 1888.

"For what did the Hellene guarantee with these mysteries? The eternal life, the eternal return of life, the future promised and consecrated in procreation, the triumphant jaws to life beyond death and change, true life as the whole survival in

the community, city, sexual union; the sexual symbol as the most venerable symbol at all, the symbolic symbol of all the ancient piety; the deepest gratitude for each individual in the act of procreation, pregnancy, birth.”

Nietzsche's quote from *Thus Spoke Zarathustra: A Book for All and None* III from section 2 of “On the Vision and the Riddle” (“Von Gesicht und Räthsel”); this famous passages has been analyzed again and again for Nietzsche's theory and doctrine of “time” and the “eternal return of the same”.

“Behold this gateway, dwarf ---I continued. ‘It has two faces. Two paths meet here; no one has yet followed either to its end. This long lane stretches back for an eternity. And the long lane out there, that is another eternity. They contradict each other, these paths; they offend each other face to face; and it is here at this gateway that they come together. The name of the gateway is inscribed above: ‘Moment.’ But whoever would follow one of them, on and on, farther and farther-do you believe, dwarf, that these paths contradict each other eternally?” ‘All that is straight lies,’ the dwarf murmured contemptuously. ‘All truth is crooked; time itself is a circle.- ‘You spirit of gravity,’ I said angrily, ‘do not make things too easy for yourself Or I shall let you crouch where you are crouching, lame foot; and it was I that carried you to this height. ‘Behold,” I continued, ‘this moment’’. From this gateway, Moment, a long, eternal lane leads backward: behind us lies an eternity. Must not whatever can walk have walked on this lane before? Must not whatever can happen have happened, have been done, and have passed by before? And if everything has been there before-what do you think, dwarf, of this moment? Must not this gateway too have been there before? And are not all things knotted together so firmly that this moment draws after it all that is to come? Therefore, itself too? For whatever can walk-in this long lane out there too, it must walk one more. ‘And this slow spider, which crawls in the moonlight, and this moonlight

itself, and I and you in the gateway, whispering together, whispering of eternal things-must not all of us –have been there before? And return and walk in that other lane, out there, before us, in this long dreadful lane-must we not eternally return. “(Thus Spoke Zarathustra. 1883-1885, Walter Kaufmann translation. *The Portable Nietzsche*, 1977, page 269-270).

And then note, the follow up some few paragraphs later:

'Behold," I continued, 'this moment. From this gateway, Moment, a long, eternal lane leads backward: behind us lies an eternity. Must not whatever can walk have walked on this lane before? Must not whatever can happen have happened, have been done, and have passed by before? And if everything has been there before-what do you think, dwarf, of this moment? Must not this gateway too have been there before? And are not all things knotted together so firmly that this moment draws after it all that is to come? Therefore, itself too? For whatever can walk-in this long lane out there too, it must walk once more. “*Thus Spoke Zarathustra*. 1883-1885, Walter Kaufmann translation. *The Portable Nietzsche*, 1977, page 270).

One way of analyzing Nietzsche's thought of eternal recurrence is as a theory of time. There are many other ways, of course. One way is kind of a moral imperative (like Kant's); you should live your life as if you were to re-live it again and again (e.g. movie Groundhog Day).

The concept of time in the astronomical sense. Was there time before current universe (13.8 billion years ago)? Unknown. Nevertheless, we can imagine a time before. Will there be a time when the universe reaches a state of almost no motion (entropy vs order)? Extreme entropy. This is where there are no clusters of atoms and no motion hence almost absolute zero temperature (Kelvin zero “0”, –273.15

°C). Great questions for astrophysics; but clearly of no (zero) consequence for earth or humans. Human may survive another 1 or 2 million years but that is mere dot on the current time scale of the universe.

So therefore, I take Nietzsche's thought of the eternal return of the same as a theory (fact?) about the human experience of the "moment" or as theory of human's direct experience of time. Is some kind of *Phenomenology of Internal Time-Consciousness* (Husserl, given lectures 1904-1906) or metaphysic of experience? As long as we are human, we will experience time as the return of the moment. There are some contra examples of humans using LSD-25 etc. where humans have a different sense and experience of time. We can imagine other ways of experiencing time, often in Star Trek movies as one example. Of course, many other examples of the nature of time changing in science fiction besides just *Star Trek*, for example, the movie *Back to the future*. Other examples, *Final Countdown/Philadelphia Experiment*, *Timecop*, *Terminator*, *Flight of the Navigator*, *Looper*, and of course the classic, *The Time Machine*.

Suggest you start watching this list of films featuring time loops:

[https://en.wikipedia.org/wiki/List_of_films_featuring_time_loops]

Back to Nietzsche. Nietzsche uses the expression "eternal" (der Ewige); but there are clear passages where Nietzsche says "no" to the concept of "eternal". I think it clear that Nietzsche is in fact unclear on the use of the term and concept of der Ewige "eternal". Why is that? What is the SAME that returns? Thought of as a doctrine of time, then the SAME is the "moment" that returns. We can think of time as infinite but humans are finite, so our idea or thought of infinite is on weak or very weak metaphysical and epistemological (ἐπιστήμη, epistēmē, and λόγος, logos) ground. Does the SAME return eternally? Does the "moment" keep coming forward in our experience? Yes, but maybe not eternally. With human

imagination, we can project (think forward) that our experience of the “moment” will continue as long as human are experience consciousness of time. The “moment” will continue to return.

KGWB/Notebook June–July 1885. 38 [14].

In the summer 1885 Nietzsche wrote:

“What distinguishes us from all Platonic and Leibnitz thinking separates most thoroughly, that is: we do not believe in eternal terms, eternal values, eternal forms, eternal souls, and philosophy insofar as it is science (Wissenschaft) and not law, we mean only the biggest expansion of the concept (Begriff) "History".

At the end of the section 2, Nietzsche comes up with this statement and the heaviest stress of the eternal return of the same.

“Oh my brothers, I heard a laugh that was not laughed at by anybody, - - and now a thirst eats on me, a longing that never stops.

My longing for this laughter eats at me: oh how can I still bear to live! And how can I endure to die now! “.

The end of #2 section from “On the Vision and the Riddle” (Von Gesicht und Räthsel). *Also sprach Zarathustra. Ein Buch für Alle und Keinen.* 1884. Dritter Theil.

NF-1873, 30 [2] - Notebook Autumn 1873 - Winter 1873-74.

Early note:

“With the foundation of the supra-historical man (transhistorical man, überhistorischen Menschen), who does not see salvation in the process, but in every man and every experience, and again in every lived period, in every day,

every hour, to know what life is meant to do: so that for him the world is finished in every single moment and reaches its end.”

Notice the connection with the eternal return of the same as a doctrine of time and temporality.

Again Heidegger's project:

“Now, if we do not thoughtfully formulate our inquiry in such a way that it is capable of grasping in a unified way the doctrines of the eternal return of the same and will to power, and these two doctrines in their most intrinsic coherence as revaluation... then we will never grasp Nietzsche's philosophy (Heidegger's *Nietzsche* volume I, page 17).

Attempt to find the central core of Nietzsche's thought in the connection between – the eternal return of the same, the Will-to-Power === all as the revaluation of all values.

KGWB/NF-1886, 5 [71] – Notebook Summer 1886 - Autumn 1887.

“A certain mental fatigue, brought on by the long struggle of philosophical opinions to hopeless skepticism towards philosophers, also marks the by no means lower rank of those nihilists. Think of the situation in which Buddha appeared. The doctrine of the eternal return would have learned prerequisites (as the teacher Buddha had such as the concept of causality, etc.).”

Note an example, of Heidegger's methodology of re-working. Same as with Nietzsche's doctrines.

Heidegger wrote in 1939,

“Aristotle's acceptance of Antiphon's doctrine nevertheless constitutes the sharpest rejection of it. The most drastic way to reject a proposition is not to dismiss it

brusquely as disproven and merely *brush it aside*, but on the contrary to take it over and work it into an essential and grounded connection with one's own argument..." GA 9, English, *Pathmarks*, p. 224.

Returning. Please note that is next one is numbered 3, so it is right before his last notebook entry with expression of self-overcoming of nihilism (number 4).

KGWB/NF-1888,13[3]. — Nachgelassene Fragmente Anfang 1888 — Frühjahr 1888.

"I. The history of European nihilism. (Misunderstanding of pessimism. what is missing?)

Essential: the sense (Sinn) missing)

Decline of all other highest values.

The idealizing force has thrown itself on the reverse

I. The will to truth. Starting point: decline of the value of "truth."

- The noble types so far. Decline of the sovereign type.

IV On the teaching of the eternal return. As a hammer.

- The history of the ranking

1 Physiology: the organic functions

2 Psychology of affects

II. What moralists and moral systems mean.

IV We future. The privilege of the fewest and the privilege of most

II Origin of the highest concepts of value ("metaphysics")

"Herd"; "Good person" etc. rulers.

II The aesthetic values, origin, criticism.

IV Ranking of the values.”

(IV Wir Zukünftigen. Vom Vorrecht der Wenigsten und vom Vorrecht der Meisten

II Herkunft der höchsten Werthbegriffe („Metaphysik“)

„Heerde“; „guter Mensch“ usw. Herrschaftsgebilde.

II Die ästhetischen Werthe, Ursprung, Kritik.

IV Rangordnung der Werthe.)

KGWB/NF-1888,13[4] — Nachgelassene Fragmente Anfang 1888 — Frühjahr 1888.

“A. From the advent of nihilism.

1. "Truth". From the value of truth. The belief in the truth. – Decline (Niedergang) of the highest value (höchsten Werthes).

Summation of all that is done against him.

2. Decline of any kind of faith.

3. The decline of all noble types

B. From the necessity of nihilism.

4. Origin of the highest previous value.

5. What are moralists and moral systems.

6. For a critique of aesthetic values.

C. From the self-overcoming of nihilism.

7. The will to power: psychological considerations.

8. The will to power: physiological considerations.

9. The will to power: historical and sociological analysis

D. The conqueror and the conquered.

10. From the privilege of the few.

11. The hammer: doctrine of eternal recurrence.

12. Of the hierarchy of values.

Each book 150 pages.

Each chapter 50”

Nietzsche wrote, “I do not want nothing differently, also backwards, - I was not allowed to want anything differently... *Amor fati*... “Fragmente Dezember 1888—Anfang Januar 1889 kgw=VIII-3.445 ksa=13.641 VIII.25 [7]. “ The thought here is just like the eternal return of the same – the eternal return of necessity is *amor fati*. The necessity leads directly to *amor fati*. It does, however, point to the issues of necessity and if you have a choice to want your fate to be different. While it is in some sense undeniable that choice and fate are directly opposite each other, but Nietzsche is pointing out that I do not want anything to be different. Do we accept it or are we resigned to our own fate? Are we active or passive or acquiescence to

our fate without a choice? In any case, Nietzsche was not allowed anything different.

Nietzsche wrote in his unique and self-absorbed autobiography, “My formula for greatness in man is *amor fati*: that man does not want to have anything differently, either in the future, the past, or for all eternity. Not only must he endure necessity, and on no account conceal it—all idealism is falsehood in the face of necessity—but love it . . .” *Ecce Homo* (Why I Am So Clever, #10) (1888, autumn). This is Nietzsche’s polished prose (laid on the gold scales) and ripened like a good late wine. Now, it become the greatness in man (note so positively affirming). Again as Nietzsche explains it further, it sounds like the eternal return of the same and not only the thought of necessity, but we should “love it”. Certainly, fatalism, but note the usage of the word “want”; that means, not the stronger fatalism of “you will anyway” as if you had an actual choice.

This is the last passage that Nietzsche wrote about *amor fati*, here he says, “...to a Dionysian affirmation of world as it is, without subtraction, exception, or selection – it wants the eternal cycle (circulation, Kreislauf): – the same things, the logic and illogicalness of entanglements (Knoten). The highest condition a philosopher can reach: Dionysian to existence (Dasein) stand – my formula for it is *amor fati*.” *Will to Power* 1041 (1888) spring-summer, 1888-1889. VIII.16 [32] kgw=VIII-3.288, ksa=13.492, CM, W II, 7a [32]. This note from the unpublished writings (Nachlaß), really adds many more things to Nietzsche’s thought of *amor fati*. The eternal return of the same means the Dionysian affirmation and furthermore, it wants the world as it is without anything changed. Fatalism embraced and with the additional meaning of loving your fate. As Nietzsche has lived his experimental philosophy, even if this means the “most fundamental nihilism” and no-saying, he switches in the middle of this note (#1041) to his most yes-saying. There are three

points of linkage: Dionysian, eternal return of the same, and *amor fati*. Again, Nietzsche is trying to sum up his total “yes-saying” in two words – *amor fati*. The eternal revaluation of all values lead the affirming of life, the great “yes” to live. Whereas, Nietzsche thinks of Christian and western philosophical tradition as the “no-saying” to life.

One of Nietzsche's last books was titled: *The Antichrist: Curse upon Christianity*, written September and November 1888.

By now you can see many of the recurring themes and topics in Nietzsche. The hierarchy of values, will to power, the doctrine of eternal recurrence, the history of European nihilism, conquerors and the conquered, decline, hammer, *amor fati*, and the attempt to do the revaluation all values. Against the Christian and western tradition of “their” values (truths, ideals “e.g. progress”, idols, the highest of all values – God).

The later Recapitulation note of

1888. 14 [188]

14 = W II 5. Frühjahr 1888

[The notebook begins with Nizza, den 25. März 1888].

14 [188]

The new world-conception

1) The world is, it is not something that is not (nichts), nothing that flies. Or rather: it is, it goes, but it has never begun to become and never ceased to pass - it receives in both... It lives on itself: its excrements are its food...

2) The hypothesis of a created world we should not worry for a moment. "Create" the term is now completely indefinable, unrealizable, just a word still rudimentary in times of superstition, in a word they said nothing. Conspire to the last attempt, a world that begins, has recently made several times with the help of a logical procedure - mostly, how to guess, is from a theological purpose behind

The eternal return (Die ewige Wiederkunft).

Philosophy

3) It has recently been found several times in the term-time infinity of the world wanted to rear a contradiction: it has been found even at the price of course, while confusing head to the tail. Nothing can stop me to say from this moment on

backward reckoning "I'm never going to come to an end": how can I expect from that moment forward, out into infinity. Only when I wanted to make the mistake - I'll be careful not to do it - this correct power term regress one in infinitum the same as a not enforceable term of an infinite progresses until now if I have the direction (forward or reverse) and logically indifferent set continued, I would head this moment to take as a tail: that will be left up to you, my Mr. Dühring!...

4) I came across this idea in earlier thinkers: every time he was driven by other ulterior motives (- mostly theological, in favour of the creator spirit) If the world freeze anything, wither away, could be nothing, or if an equilibrium state could reach, or if they even had a goal of some, the duration, the immutability, the one-for-all-time in the closing of (short-spoken, metaphysically: if becoming this into Being, or could to lead nothing (kurz, metaphysisch geredet: wenn das Werden in das Sein oder ins Nichts münden könnte)) would have to this condition be met. But it is not achieved, which implies... It is our only certainty we have in our hands to serve as correction against a large amount of the potential world-hypotheses. Can for example [German: z.B.] escape mechanism as the consequence of a final state is not what Thompson has drawn him, so the mechanism is refuted.

Philosophy

5) When the world must be thought of as a certain quantity of force and a certain number of centers of force - and every other representation remains indefinite and therefore useless - it follows that it has a calculable number of combinations, in the great dice game of their lives to go through. In infinite time, every possible combination would be reached eventually, even more, it would be infinite number of times achieved. And since between every "combination" and their next "return"

all at all possible combinations would have expired and each of these combinations, the entire sequence of combinations in the same row conditional, a circular movement of absolutely identical series was proved that the world as a cycle has already repeated itself infinitely often and plays its game in infinitum.

This conception is not simply a mechanistic: as it were, it would not condition an infinite recurrence of identical cases, but a final state. Because the world has not reached it (ihn), the mechanism must apply to us as imperfect and merely provisional hypothesis.”

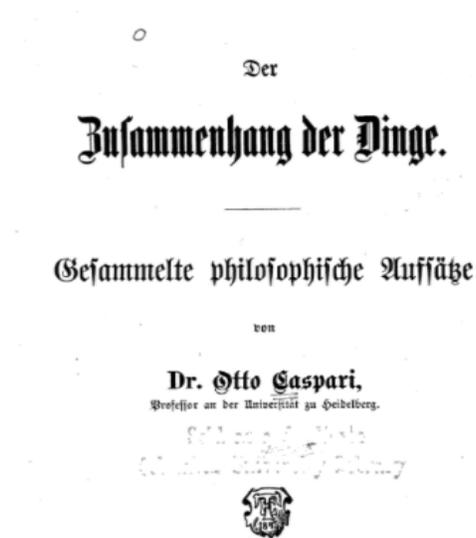
Remarks about the naming of Thompson here.

Paolo D'Iorio wrote, "Finally, the recapitulation of the doctrine in *KGWB/NF*-1888, 14[188] of the spring 1888 is entirely derived from M III 1". "The eternal return: genesis and interpretation" Paolo D'Iorio. - *Lexicon Philosophicum: International Journal for the History of Texts and Ideas*, #2. 2014."

Nietzsche was reading this author:

Otto Caspari. *Zusammenhang der Dinge*

[*The Correlation of things*, 1881].



Otto Caspari. *Die Thomson'sche Hypothese von der endlichen Temperaturlausgleichung im Weltall, beleuchtet vom philosophischen Gesichtspunkte*, Stuttgart: A. Horster, 1874, X, 64 S., 22 cm.

[Thomson's hypothesis of finite temperature equilibrium in space, illuminated from the philosophical point of view, 1874].

Otto Caspari (1841 – 1917).

There is only one reference to “Thompson” in Nietzsche’s writings and letters. This is in the note 1888 14 [188]. “Can for example escape mechanism as the consequence of a final state is not what Thompson has drawn to him, so the mechanism is refuted.” Yes, it is widerlegt (refuted). “Die beste aller möglichen Welten” Leibniz. Nietzsche’s attack is more aimed at his own attempt to work out the thought of the Eternal Return of the Same – as not mechanism process. Is a theory of time? A theory of moral laws or moral processes (like Karma)? It is the how of the world? Everything that goes around... Comes around (Justin Timberlake).

“14[188]

Die neue Welt-Conception

1) Die Welt besteht; sie ist nichts, was wird, nichts, was vergeht. Oder vielmehr: sie wird, sie vergeht, aber sie hat nie angefangen zu werden und nie aufgehört zu vergehen — sie erhält sich in Beidem... Sie lebt von sich selber: ihre Excremente sind ihre Nahrung...

2) Die Hypothese einer geschaffenen Welt soll uns nicht einen Augenblick bekümmern. Der Begriff „schaffen“ ist heute vollkommen undefinierbar, unvollziehbar; bloß ein Wort noch, rudimentär aus Zeiten des Aberglaubens; mit einem Wort erklärt man Nichts. Der letzte Versuch, eine Welt, die anfängt, zu

concipiren, ist neuerdings mehrfach mit Hülfe einer logischen Prozedur gemacht worden — zumeist, wie zu errathen ist, aus einer theologischen Hinterabsicht

Die ewige Wiederkunft.

Philosophie

3) Man hat neuerdings mehrfach in dem Begriff Zeit-Unendlichkeit der Welt nach hinten einen Widerspruch finden gewollt: man hat ihn selbst gefunden, um den Preis freilich, dabei Kopf mit dem Schwanz zu verwechseln. Nichts kann mich hindern, von diesem Augenblick an rückwärts rechnend zu sagen „ich werde nie dabei an ein Ende kommen“: wie ich vom gleichen Augenblick vorwärts rechnen kann, ins Unendliche hinaus. Erst wenn ich den Fehler machen wollte — ich werde mich hüten, es zu thun — diesen correkten Begriff eines regressus in infinitum gleichzusetzen mit einem gar nicht vollziehbaren Begriff eines unendlichen progressus bis jetzt, wenn ich die Richtung (vorwärts oder rückwärts) als logisch indifferent setzte, würde ich den Kopf, diesen Augenblick, als Schwanz zu fassen bekommen: das bleibe Ihnen überlassen, mein Herr Dühring!...

4) Ich bin auf diesen Gedanken bei früheren Denkern gestoßen: jedes Mal war er durch andere Hintergedanken bestimmt (— meistens theologische, zu Gunsten des creator spiritus) Wenn die Welt überhaupt erstarren, vertrocknen, absterben, Nichts werden könnte, oder wenn sie einen Gleichgewichtszustand erreichen könnte, oder wenn sie überhaupt irgend ein Ziel hätte, das die Dauer, die Unveränderlichkeit, das Ein-für-alle-Mal in sich schlösse (kurz, metaphysisch geredet: wenn das Werden in das Sein oder ins Nichts münden könnte) so müßte dieser Zustand erreicht sein. Aber er ist nicht erreicht: woraus folgt... Das ist unsere einzige Gewißheit, die wir in den Händen halten, um als Korrektiv gegen eine große Menge an sich möglicher Welt-Hypothesen zu dienen. Kann z.B. der

Mechanismus der Consequenz eines Finalzustandes nicht entgehen, welche Thompson ihm gezogen hat, so ist damit der Mechanismus widerlegt.

Philosophie

5) Wenn die Welt als bestimmte Größe von Kraft und als bestimmte Zahl von Kraftcentren gedacht werden darf — und jede andere Vorstellung bleibt unbestimmt und folglich unbrauchbar — so folgt daraus, daß sie eine berechenbare Zahl von Combinationen, im großen Würfelspiel ihres Daseins, durchzumachen hat. In einer unendlichen Zeit würde jede mögliche Combination irgendwann einmal erreicht sein; mehr noch, sie würde unendliche Male erreicht sein. Und da zwischen jeder „Combination“ und ihrer nächsten „Wiederkehr“ alle überhaupt noch möglichen Combinationen abgelaufen sein müßten und jede dieser Combinationen die ganze Folge der Combinationen in derselben Reihe bedingt, so wäre damit ein Kreislauf von absolut identischen Reihen bewiesen: die Welt als Kreislauf der sich unendlich oft bereits wiederholt hat und der sein Spiel in infinitum spielt.

Diese Conception ist nicht ohne weiteres eine mechanistische: denn wäre sie das, so würde sie nicht eine unendliche Wiederkehr identischer Fälle bedingen, sondern einen Finalzustand. Weil die Welt ihn nicht erreicht hat, muß der Mechanismus uns als unvollkommene und nur vorläufige Hypothese gelten.”

Rejection of the idea of eternal

KGWB/Notebook June–July 1885. 38 [14].

In the summer 1885 Nietzsche wrote:

“What distinguishes us from all Platonic and Leibnitz thinking separates most thoroughly, that is: we do not believe in eternal terms, eternal values, eternal forms, eternal souls, and philosophy insofar as it is science (Wissenschaft) and not law, we mean only the biggest expansion of the concept (Begriff) "History".

[Was uns von allen Platonischen und Leibnitzischen Denkweisen am Gründlichsten abtrennt, das ist: wir glauben an keine ewigen Begriffe, ewigen Werthe, ewigen Formen, ewigen Seelen; und Philosophie, soweit sie Wissenschaft und nicht Gesetzgebung ist, bedeutet uns nur die weiteste Ausdehnung des Begriffs “Historie“]. Notebook: 38 = Mp XVI 1a. Mp XVI 2a. Mp XV 2b. Juni–Juli 1885. Number 38 [14].

KGWB/NF-1876, 23 [159]

“I want to expressly explain to readers of my earlier writings that I have given up on the metaphysical-artistic views which essentially dominate them: they are pleasant but untenable. Anyone who allows himself to speak publicly at an early age is usually forced to publicly disagree soon afterwards.” [23 = Mp XIV 1b. Ende 1876 — Sommer 1877].

Nietzsche's notebook ***Summer 1872- early 1873. 19 [83].***

“But if metaphysics is eliminated, then gradually the humanity will appear much other great again. I mean, the philosopher will prefer other areas...”

Nietzsche's notebook ***Winter 1872-1873. 23 [7]***

“What is philosophy now? 1. The impossibility of metaphysics.”

Perspectivism

(Perspektivismus)

From Nietzsche's writings:

1) *NF*-1886. 7 [21] - Late 1886 - spring 1887.

“Perspectivism of desirability (of the ideal).”

2) *NF*-1886. 7 [60] - Late 1886 - spring 1887.

“Against positivism, which stops at the phenomenon “there are only facts”, I would say: no, there are precisely no facts, only interpretations. We cannot establish a fact “in itself”: perhaps it is nonsense to want something like that. “It's all subjective” you say: but that is already an interpretation, the “subject” is not something given, but something that has been added and put behind it. Is it finally necessary to put the interpreter behind the interpretation? That is poetry, hypothesis.

Insofar as the word “knowledge” has any meaning, the world is recognizable: but it can be interpreted differently, it has no meaning behind it, but innumerable senses “Perspectivism”. It is our needs that interpret the world: our instincts and their pros and cons. Every instinct is a kind of lust for domination, everyone has his perspective, which he way would like to impose as the norm on all other instincts.”

(Gegen den Positivismus, welcher bei dem Phänomen stehen bleibt “es giebt nur Thatsachen,” würde ich sagen: nein, gerade Thatsachen giebt es nicht, nur Interpretationen. Wir können kein Factum “an sich” feststellen: vielleicht ist es ein Unsinn, so etwas zu wollen. “Es ist alles subjektiv” sagt ihr: aber schon das ist *Auslegung*, das “Subjekt” ist nichts Gegebenes, sondern etwas Hinzu-Erdichtetes, Dahinter-Gestecktes.— Ist es zuletzt nöthig, den Interpreten noch hinter die Interpretation zu setzen? Schon das ist Dichtung, Hypothese.

Soweit überhaupt das Wort “Erkenntniß” Sinn hat, ist die Welt erkennbar: aber sie ist anders *deutbar*, sie hat keinen Sinn hinter sich, sondern unzählige Sinne “Perspektivismus.”

Unsre Bedürfnisse sind es, *die die Welt auslegen*: unsre Triebe und deren Für und Wider. Jeder Trieb ist eine Art Herrschsucht, jeder hat seine Perspektive, welche er als Norm allen übrigen Trieben aufzwingen möchte.)”

3) *FW-354 - The Gay Science (“la gaya scienza”)*, section 354. *Die fröhliche Wissenschaft. (“la gaya scienza“)*. 1887.

“Our actions are basically all in an incomparable way personal, unique, indefinitely-individual, there is no doubt; but as soon as we translate them into consciousness, they no longer seem to be... This is the real phenomenalism and perspectivism as I understand it: the nature of animal consciousness means that the world of which we can become conscious is only a surface - and the world of signs is, a generalized, a generalized world - that everything that becomes conscious becomes flat, thin, relatively stupid, general, signs, herds marks, that with every consciousness a great, thorough corruption, falsification, superficialization and generalization is connected.”

4) *NF-1888*, 14 [186] - Spring 1888.

Philosophie

“Physicists believe in a “true world” in their own way: a fixed atomic systematization in necessary motions, the same for all beings, - so that for them the “apparent world” is reduced to the side of the general accessible to every being according to its kind and generally necessary being (accessible and also made up - “subjectively” made) But with this they get lost: the atom they attach is inferred according to the logic of that consciousness-perspectivism - is thus itself a subjective fiction. This worldview (Dieses Weltbild) that they create is by no means essentially different from the subjective worldview (Subjektiv-Weltbild): it is only constructed with further thought out senses, but absolutely with our senses ... And finally they left out something in the constellation without knowing it: precisely that necessary perspectivism, by virtue of which every center of force - and not only man - constructs the whole rest of the world on its own, i.e. measures, touches, and shapes by its force ... You have forgotten to include this perspective-setting force in “true being” ... In school language spoken: being a subject. They think that this is "developed", added –

But the chemist still needs it: it is being specific, that determines how-and-how acting and reacting, depending on the situation.”

Perspectivism is just a complex form of specificity

“My idea is that every specific body strives to become master over the whole space and to expand its power (- its will to power :) and to push back everything that is opposed to its expansion. But he continually encounters the same strivings of other bodies and ends up coming to terms with those who are related enough to him: —so they then conspire together to power. And the process continues ...

(Die Physiker glauben an eine “wahre Welt” auf ihre Art: eine feste, für alle Wesen gleiche Atom-Systematisation in nothwendigen Bewegungen,—so daß für sie die “scheinbare Welt” sich reduziert auf die jedem Wesen nach seiner Art zugängliche Seite des allgemeinen und allgemein nothwendigen Seins (zugänglich und auch noch zurechtgemacht—“subjektiv” gemacht) Aber damit verirren sie sich: das Atom, das sie ansetzen, ist erschlossen nach der Logik jenes Bewußtseins-Perspektivism,—ist somit auch selbst eine subjektive Fiktion. Dieses Weltbild, das sie entwerfen, ist durchaus nicht wesensverschieden von dem Subjektiv-Weltbild: es ist nur mit weitergedachten Sinnen konstruiert, aber durchaus mit *unseren* Sinnen ... Und zuletzt haben sie in der Constellation etwas ausgelassen, ohne es zu wissen: eben den nothwendigen Perspektivismus, vermöge dessen jedes Kraftcentrum—und nicht nur der Mensch—von sich aus die ganze übrige Welt konstruiert d.h. an seiner Kraft mißt, betastet, gestaltet ... Sie haben vergessen, diese Perspektiven-*setzende* Kraft in das “wahre Sein” einzurechnen ... In der Schulsprache geredet: das Subjekt-sein. Sie meinen, dies sei “entwickelt”, hinzugekommen —

Aber noch der Chemiker braucht es: es ist ja das *Spezifisch-Sein*, das bestimmt So-und-So-Agiren und -Reagiren, je nachdem

Der Perspektivismus ist nur eine complexe Form der Spezifität

Meine Vorstellung ist, daß jeder spezifische Körper darnach strebt, über den ganzen Raum Herr zu werden und seine Kraft auszudehnen (—sein Wille zur Macht:) und Alles das zurückzustoßen, was seiner Ausdehnung widerstrebt. Aber er stößt fortwährend auf gleiche Bestrebungen anderer Körper und endet, sich mit denen zu arrangiren (“vereinigen”), welche ihm verwandt genug sind:—so *conspiriren sie dann zusammen zur Macht*. Und der Prozeß geht weiter ...”).

Nietzsche thought of most philosophers as opponents.

Nietzsche's letter 1887.

#954. An Paul Deussen in Berlin (Postkarte)

Nice (France) pension de Genève 16. Nov. 1887.

“...maybe this old Plato is my essential big opponent?

But how proud I am to have such an *opponent!*—

“...vielleicht ist dieser alte Plato mein eigentlicher großer Gegner? Aber wie stolz bin ich, einen solchen *Gegner* zu haben! —“. *KSB* 8, 200.

Heidegger from 1931-1938.

“Tell me which thinker you have chosen as an “opponent” and how you have chosen that one, and I will tell you how far you yourself have entered into the domain of thinking.” (*Ponderings II-VI: Black Notebooks*, page 275).

“Tell me which thinker and how you have chosen him as an "opponent" and I will tell you how far you yourself have entered the realm of the thinking.”

“105 Sage mir, welche(n) Denker und wie du ihn als »Gegner« gewählt hast und ich sage dir, wie weit du selbst den Bereich des Denkerischen betreten hast.”. *GA* 94, page 377.

Nietzsche gets some final few words

Back to Nietzsche, and of course, Nietzsche gets some final few words:

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“Alas, what are you, my written and painted thoughts? It was not long ago, you were still so colorful, young and mischievous, full of spines and secret spices, that you made me sneeze and laugh - and now? You have already withdrawn your novelty, and some of you, I fear, are ready to become truths: so immortal, they look so boring, so boring! And was it ever different? What things do we write and paint, we mandarins with a Chinese brush, we perpetuate the things which can be written, what can we draw by ourselves? Alas, only that which will be wilted and begin to hide! Oh, always only pulling and exhausted thunderstorms and yellow late feelings! Oh, always only birds, who flew tiredly and flees and now have their hands ripped, with our hand! We perpetuate what cannot live and fly for a long time, weary and dull things alone! And it is only in the afternoon that you have my written and painted thoughts, for which alone I have colors, many colors, perhaps, many colorful tendernesses and fifty yellows, and browns, and greens, and reds: but no one can guess from me how you are in your morning their sudden sparks and wonders of my loneliness, my old beloved ones - - bad thoughts!” (*Beyond Good and Evil: Prelude to a Philosophy of the Future*. 296, page 236).

Nietzsche said,

“A new breed of philosophers is emerging: I dare to baptize them with a name that is not without danger. Just as I guess (errathe) them, just as they allow themselves to be guessed (errathen) - for it is part of their way of trying to remain a riddle (Räthsel) in anything - these philosophers of the future would like to have a right (Recht), perhaps also unright (Unrecht), to be called tempter. This name itself is ultimately only an attempt and, if you will, a temptation (Versuchung).” (*Beyond Good and Evil: Prelude to a Philosophy of the Future*, part 2, #42).

(#42. Eine neue Gattung von Philosophen kommt herauf: ich wage es, sie auf einen nicht ungefährlichen Namen zu taufen. So wie ich sie errathe, so wie sie sich errathen lassen — denn es gehört zu ihrer Art, irgend worin Räthsel bleiben zu wollen —, möchten diese Philosophen der Zukunft ein Recht, vielleicht auch ein Unrecht darauf haben, als Versucher bezeichnet zu werden. Dieser Name selbst ist zuletzt nur ein Versuch, und, wenn man will, eine Versuchung.)

Finally, Nietzsche wrote late in his productive life (age 44), his profound autobiography.

“Preface Third

Who knows how to breathe the air of my writings, knows that it is an air of height, a strong air. You have to be made for it, otherwise there is no danger of you catching a cold. The ice is near; the loneliness is tremendous - but how calm all things are in the light! how free your breath! how much you feel under yourself! Philosophy, as I have hitherto understood and lived it, is the voluntary life in ice and High Mountains - the search for everything that is foreign and questionable in existence, everything that has been spellbound by morality so far.”

In Nietzsche's published autobiography, *Ecce Homo How one becomes what one is*, (started October 15, Nietzsche's birthday, age 44, completed in autumn 1888, first edition published in April 1908, eight years after his death (August 25, 1900).

One of Nietzsche's remarks on the Greeks and our return to the Greeks in the 20-21th century.

In a famous motto calls us back to Kant, Otto Liebmann's (1840-1912) writes in his book *Kant and His Epigones* of 1865: "Also muss auf Kant zurückgegangen werden." In English the translations: "Therefore, must return to Kant". This was a call in the middle of 1800s to go back to Kant. Nietzsche wanted to read this book and request a copy be sent to him in **August 1881**. Nietzsche own this edition, Otto Liebmann, *Kant und die Epigonen. Eine Kritische Abhandlung*, Stuttgart: C. Schober, 1865, 218 S., 21 cm.

Heidegger was already working on Nietzsche in 1910. He took this course from Heinrich Rickert (1863–1936), in the winter semester of 1913-1914. "German Philosophy from Kant to Nietzsche (Historical Introduction to the Problems of the Present)". Heidegger writes in 1957, "What the exciting years between 1910 and 1914 meant for me cannot be adequately expressed; I can only indicate a bit of it by a selective listing: the second, significantly enlarged edition of Nietzsche's *The Will to Power...*" A Recollective "Vita" 1957.

So, it is certain that Heidegger read the following passage.

On one hand, it is Nietzsche's view of the whole of history of German philosophy and religious traditions and their relationship to the ancient Greeks; and it points to his emphasis of pre-Socratics. On the other hand, it reads like a historical road map for the young Heidegger. Although their view of the Greek world was different, they both wanted to live in the Greek world. Heidegger told his students to read

Aristotle for 15 years before even reading Nietzsche. Basic message: Therefore, we must return to the Greeks.

Nietzsche writes, *Will to Power*, #419 (1885)

“German philosophy as a whole - Leibniz, Kant, Hegel, Schopenhauer, to name the greatest - is the most fundamental form of *romanticism* and homesickness (Heimweh), there has ever been: the longing for the best that ever existed. One is no longer at home anywhere; at last one longs back for that place in which alone one can be at home, because it is the only place in which one would want to be at home: the *Greek* world!

But it is in precisely that direction that all bridges are broken---except the rainbow-bridges of concepts! And these lead everywhere, into all the homes and "fatherlands" that existed for Greek souls! To be sure, one must be very subtle, very light, very thin to step across these bridges! But what happiness there is already in this will to spirituality, to ghostliness almost! How far it takes one from "pressure and stress," from the mechanistic awkwardness of the natural sciences, from the market hubbub of "modern ideas"! One wants to go *back*, through the Church Fathers to the Greeks, from the north to the south, from the formulas to the Forms; one still **relishes the exit from antiquity, Christianity, as an entrance to** it, as in itself a goodly piece of the old world, as a glittering mosaic of ancient concepts and ancient value judgments. Arabesques, flourishes, rococo of scholastic abstractions-still better, that is to say subtler and thinner, than the peasant and mob reality of the European north, still a protest of higher spirituality against the peasants' war and mob rebellion that has become master of spiritual taste in northern Europe and has found its leader in the great "unspiritual man," Luther: in this respect, German philosophy is a piece of counter-Reformation, even

of Renaissance, at least will to Renaissance, will to go on with the discovery of antiquity, the digging up of ancient philosophy, above all of the pre-Socratics-the most deeply buried of all Greek temples!

A few centuries hence, perhaps, one will judge that all German philosophy derives its real dignity from being a gradual reclamation of the soil of antiquity, and that all claims to "originality" must sound petty and ludicrous in relation to that higher claim of the Germans to have joined anew the bond that seemed to be broken, the bond with the Greeks, the hitherto highest type of man.

Today we are again getting close to all those fundamental forms of world interpretation devised by the Greek spirit through Anaximander, Heraclitus, Parmenides, Empedocles, Democritus, and Anaxagoras - we are growing more Greek by the day; at first, as is only fair, in concepts and evaluations, as Hellenizing ghosts, as it were: but one day, let us hope, also in our bodies!

Herein lies (and has always lain) my hope for the German character! (meine Hoffnung für das deutsche Wesen!).”

(Updated reference, *KGWB/NF-1885,41[4]*).

Will To Power (#419, 1885, Walter Kaufman, pages 225-226).

“Also muss auf Griechische Welt zurückgegangen werden”.

Nietzsche's notebook of 1881: The Eternal Return of the Same

“Thus life once taught me: and from this I solve you, the riddle of your heart, you wisest ones.”

(Also lehrte mich einst das Leben: und daraus löse ich euch, ihr Weisesten, noch das Räthsel eures Herzens...”. *KGWB/Za-II-Ueberwindung — Also sprach Zarathustra II: Von der Selbst-Ueberwindung. Erste Veröff*).

Let Nietzsche help you solve the riddle of your heart – please.

Also muss auf Nietzsche zurückgegangen werden!

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By Daniel Fidel Ferrer.

No one has read this book for errors. As always, any errors, mistakes or oversights etc. are mine alone. Given a couple more years, I could improve this book. June 2021.