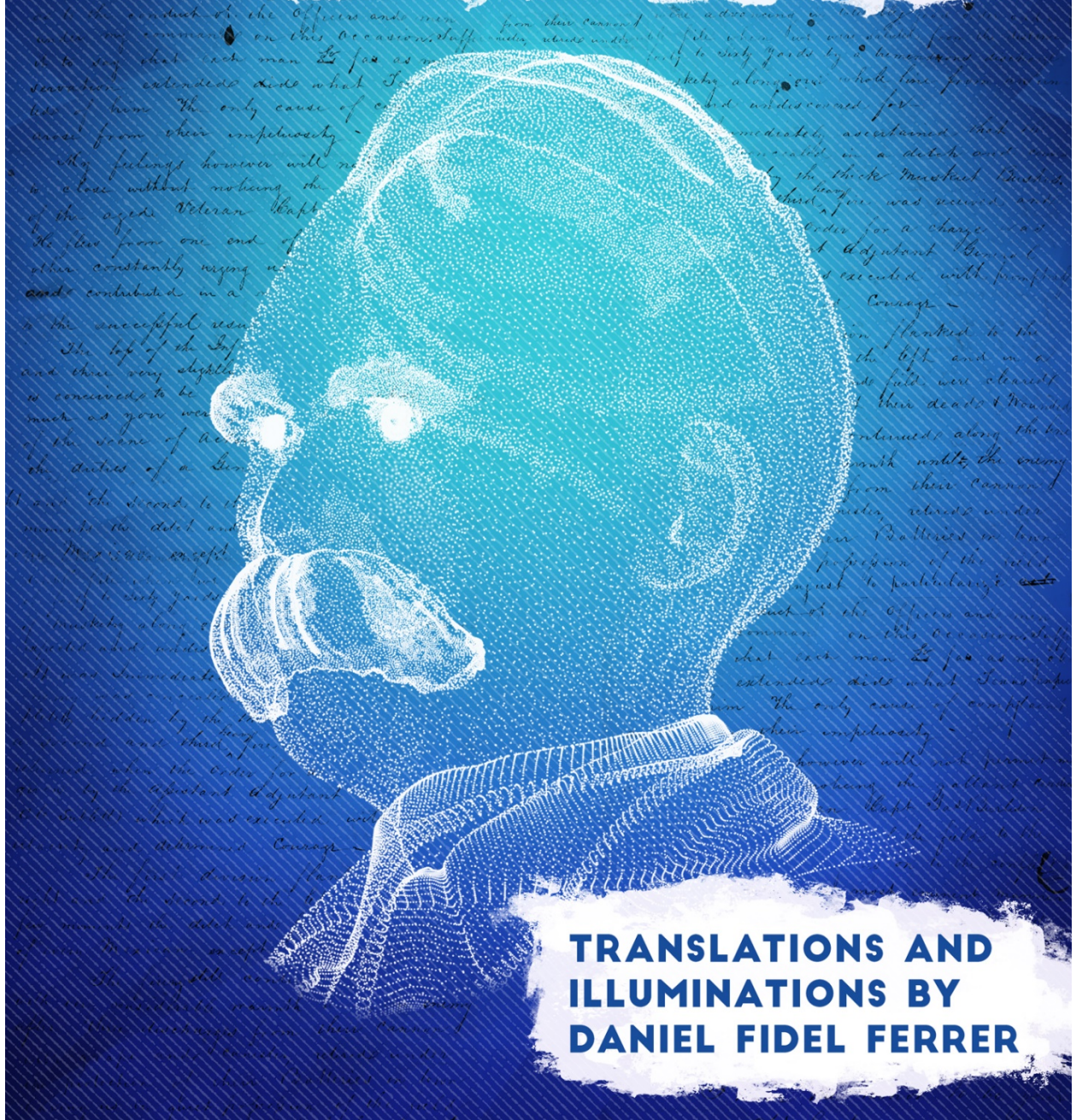


NIETZSCHE'S

SEVEN NOTEBOOKS FROM 1876



**TRANSLATIONS AND
ILLUMINATIONS BY
DANIEL FIDEL FERRER**

Nietzsche's seven notebooks from 1876

Translations and illuminations

by

Daniel Fidel Ferrer

Cataloguing.

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No change in content and must include my name,

Daniel Fidel Ferrer.

This book first published in the year 2020, November.

1). Philosophy. 2). Metaphysics. 3). Philosophy, German. 4). Philosophy, German -
- 19th century. 5). Philosophy, German and Greek Influences Metaphysics. 6).
Nihilism (Philosophy). I. Nietzsche, Friedrich Wilhelm, 1844-1900. II. Ferrer,
Daniel Fidel, 1952-.[Translation from German into English of Friedrich
Nietzsche's notebooks of 1876]. Cover graphics copyright by Shawn Rodriguez.

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 my friends
the Patel from Chicago. To Dr. Alfred Denker and Dr. Dr. Holger Zaborowski for
all things philosophically. Dedication to family members. Julius Kuhn (born in the
city of Verden an der Aller, Germany in 1847; he died in 1890 in the city of Grand
Rapids, Michigan, U.S.A.); and his mother Catharina Justine Louise Kuhn (born
Vogelsang, 1820-1897). Ernesto B. Ferrer, Louise (born Reavis) Ferrer, Ashmita
Rita Ferrer, and my more distance family, Kuhn family that came from
Wolfenbüttel which is a town in Lower Saxony, Germany.

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. If you want to get in
to more philological details you must learn German (see Nietzschechannel plus
many published books on the topics). I even hate to say it, but you might need to
learn Nietzsche's handwriting, which got worst over time. He crossed out sections,
edited, re-wrote; and then in the meantime, others have made some changes and
tried to go from Nietzsche's handwritten notes. Repeat: this is a philosophical
translation.

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Total Nietzsche's notes translated here: 474. *Werke. Kritische Gesamtausgabe*, Berlin, de Gruyter, 1967. (KGWB). Other versions of notes in German, *Nachgelassene Fragmente 1875-1879*. Band 8 *Sämtliche Werke Kritische Studienausgabe in 15 Bänden (KSA)*. Pages 279-379. There are some different dates in the notebooks, for example there is a note 20 [18] and it is dated: January to mid-February Sorrento, Italy 1877.

Preface

Motto:

“I know of no better life purpose than to perish on [attempting] the great and the impossible...”

(Summer-Fall 1873 29[54] *KSA* 7, 651; *KGW* 3:4, 259).

Friedrich Wilhelm Nietzsche (1844-1900).

The year 1876 in Nietzsche's life.

June-July, publication of *Untimely Meditations, Richard Wagner in Bayreuth*.

He arrived in Bayreuth on 23 July, 1876. Wagner's Bayreuth Festival as a musical and socio-cultural phenomenon; and its first official opening was 13 August 1876 and Nietzsche was a special guest. Bayreuther Festspiele was still being held in the 2019.

In August of 1876, Nietzsche fled to the resort town of Klingenberg over 100 miles from Bayreuth in the Bohemian Forest from Wagner's Festival. Nietzsche started working on writing notes that were to become the first part of *Human, All Too Human*.

After a week Nietzsche went back to Bayreuth and Wagner and his wife Cosima Wagner (note one of the last letters Nietzsche ever wrote in January 1889, simply says, “Ariadne, I love you! Dionysus”. See the book entitled: *To Nietzsche: Dionysus, I Love You! Ariadne* by Claudia Crawford, 1994).

During October 1 to 18, Nietzsche was at the Hôtel du Crochet at Bex, Switzerland. In terms of age, Nietzsche became 32 years old on October 15, 1876. In this year 1876, Nietzsche starts to disagree with Arthur Schopenhauer's (1788-1860) philosophy --- in letters and conversations; and in private, the world of Richard Wagner as a cultural idol (the opera as a total work of art). The third part of *Human, All Too Human: A Book for Free Spirits* is titled: *The Wanderer and his Shadow (Der Wanderer und sein Schatten)*, published in 1880. From his traveling around and not staying long in one place you can get the feel of the Wanderer and

his Shadow as his philosophy matures with the turning point in 1876 and certainly his aphoristic methodology is paramount in his writings at this stage.

The turn of Nietzsche was against metaphysics in general and his own writings from before 1876. From his notebook from the end of 1876 to summer 1877.

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].

Much later written in 1888. From Nietzsche's uncanny autobiography, *Ecce Homo: How One Becomes What One Is*; here he write about this period in his life: “Section 2.

The beginnings of this book belong in the middle of the weeks of the first Bayreuth Festival; a deep strangeness to everything that surrounded me there is one of his prerequisites. Anyone who has any idea of the kind of visions I came across at that time can guess how I felt when I woke up one day in Bayreuth. As if I was dreaming ... Where was I? I didn't recognize anything, I hardly recognized Wagner. I leafed through my memories in vain. Tribschen - a distant island of the blissful: no shadow of resemblance. The incomparable days of the laying of the foundation stone, the small, associated company that celebrated it and for which one had not to wish fingers for delicate things: no shadow of resemblance. What happened - Wagner had been translated into German! The Wagnerian had become master of Wagner! - German art! the German master! the German beer! ... The rest of us, who we know only too well, to what kind of refined artists, to what cosmopolitanism of taste Wagner's art alone speaks, were beside ourselves to find Wagnerian “virtues” draped with German “virtues”. - I think I know the Wagnerian, I have "experienced" three generations, from the blessed Brendel, who mistook Wagner for Hegel, to the "idealists" of the Bayreuth newspapers, who mistook Wagner for himself - I have all kinds Confessions of "beautiful souls" heard about Wagner. A kingdom for one word! - In truth, a hair-raising company! Nohl, Pohl, Kohl with grace in infinitum! Not a freak is missing, not even the anti-Semite. - Poor Wagner! Where had he got to? - If only he would have gone under the swine! But among Germans! ... Finally, to educate posterity, one should stuff a

real Bayreuth man, better still put it in alcohol, because there is a lack of alcohol - with the signature: this is what the "spirit" looked like, to which the "Reich" "founded ... Enough, I left for a few weeks in the middle, very suddenly, despite the fact that a charming Parisian woman tried to comfort me; I only apologized to Wagner with a fatalistic telegram. In Klingenberg, a place hidden deep in the forests of the Bohemian Forest, I carried my melancholy and German contempt with me like an illness - and from time to time I wrote a sentence in my notebook under the general title "The Ploughshare" Psychologica that may still be found in "Human, All Too Human". (In the Section 2 of *Ecce Homo: How One Becomes What One Is*, on the topic of his book *Human, All Too Human*).

And we have this project as outlined in *KGWB/NF-1876*, 17[105].

Die Pflugschar.

"The ploughshare.

A guide to spiritual liberation.

First main piece: Free and bound spirits.

Second. The relief of life.

Third. Estates and occupations.

Fourth. Wife and child.

Fifth. The Society.

Sixth. Man alone.

Seventh. The School of Educators."

Digression. *Human, All Too Human* first published in 1878, printed 1000 copies and sold 120. Nietzsche's style here was by using aphorisms (ἀφορισμός; aphorismos) as way of doing philosophy and as a methodology. Some of Nietzsche's notes became aphorisms and poems in his published writings. Are all of Nietzsche's notes – aphorisms? There are 106 separate physical notebooks (Notizheft) written by Nietzsche from 1869 to 1889 that exist today in the Nietzsche' archives in Weimar, Germany. See the afterward at the end of this book for more discussions on this general topic.

Background. "Nietzsche was facing the fact that he was gravely ill. He wrote to Gersdorff in January 1876 that he had suffered "something like a total collapse. I could no longer doubt that I am plagued by a serious illness of the brain, and that my stomach and eyes suffer only because of this illness in the central nervous

system." This was not just an affliction, it was a fate: "My father died at age thirty-six of an inflammation of the brain: it is possible that matters will move more quickly in my case." ("American laughter: Nietzsche reads Tom Sawyer" by B. Griffen. *The New England Quarterly*, March 2010, Vol. 83, No. 1 (March 2010), pp. 129- 141). Carl von Gersdorff (1844-1904); 95 letters between 1865-1887.

Meet and becomes friends with Paul Rée (February, 1876). Unsuccessful attempt at marriage to Ms. Mathilde Trampedach (April, 1876). To Heinrich Romundt "Now that I am back to my old self, I respect... moral liberation and insubordination and hate everything that makes us worn down and skeptical" (April, 1876). In May 1876, Nietzsche requests and gets a leave from the University of Basel for the fall semester. Nietzsche has a falling out with Schopenhauer's philosophy. Nietzsche's letter to Richard Wagner's wife on 19 December, 1876 talks about his break with Schopenhauer's philosophy which was big news with Richard Wagner (1813-1883) and his wife Cosima Wagner (1837-1930) too. They were all enthralled with Schopenhauer philosophy (one of the primary reasons that brought them together).

Nietzsche stayed with Ms. Malwida von Meysenbug (born 1816, died 1903, 58 letters), he was at her rent apartments in the Villa Rubinacci (Hotel Eden), during 1876 October until May 1877 in the town of Sorrento on the coast and directly facing the Bay of Naples in southwestern Italy and facing Mount Vesuvius. Reportedly they could see the island of Ischia. Paul Rée was there part of the time as well. (See *Friedrich Nietzsche in Sorrent* by Paolo D'Iorio. Metzler Verlag, 2020). *Nietzsche's Journey to Sorrento. Genesis of the philosophy of the free spirit*, by Paolo D'Iorio, University of Chicago Press, 2016).

Here is an example of what life was like for Nietzsche during this time in Sorrento with his soul "family". Here is the description, "Paul Rée offers some insight into these days in a letter he wrote to Nietzsche's sister, Elizabeth: "Here is the daily timetable. At seven in the morning, your brother drinks milk, a beverage that agrees with him particularly well. Over tea, he dictates something or other until lunchtime, usually. The food is always simple and hearty, thanks to the care of Miss von Meysenbug, that wise lady with the goodness of an angel. After lunch, the great, general siesta, then a communal stroll. Lately, your brother has been capable of walking for hours on end, even on mountain paths, and this is doubtless the main reason why he has been spared headaches since his last seizure, which was brief, but still extremely violent." *Nietzsche's Journey to Sorrento. Genesis of*

the philosophy of the free spirit. Page 38. His friend Paul Ludwig Carl Heinrich Rée (1849-1901). Rée's book which he wrote during this time is: *The Origin of the Moral Sensations*. 47 letters.

Some more description of their daily routines.

“Malwida's letters give us a description of the atmosphere during these evenings shared by the little community in Sorrento: 'In the evening, at home once again, Rée reads to us for about an hour before dinner and for an hour after dinner. At nine o'clock we go to bed. We are currently reading Voltaire's *Zadig* and *Le siècle de Louis XIV*, by which we are entranced. Nietzsche and Rée especially are fervent admirers of old French literature.” (Ibid, page 38).

In December 1876, Nietzsche writes a letter to Cosima Wagner (Richard Wagner's second wife Cosima, she was 24 years younger than Wagner and only 7 years older than Nietzsche).

“For the next few years in Basel I have planned to complete some philological work, and friend Köselitz [also known as Peter Gast] has agreed to be helpful to me as a secretary, reading and writing down (because with my eyes it is almost over) Philologica is all right again, so something more difficult awaits me: will you be surprised if I admit to you a difference with Schopenhauer's teaching that has gradually arisen, and which I have almost suddenly become aware of? I am not on his side in almost all general sentences; already when I talked about Schopenhauer or wrote, I noticed that I was beyond anything dogmatic about it; everything was important to me.” BVN-1876, 581 — *Brief to Cosima Wagner: 19/12/1876*. 15 letters.

From the Cosima Wagner's diary:

“Arrival of Prof. Nietzsche's book [*The Birth of Tragedy*]. [...] at midday I find Ricard Wagner. very excited and stimulated by Prof. Nietzsche's book, he is happy to have lived to read it; he says after me comes N[ietzsche]. and then Lenbach, who painted his picture, and he observes how dreary his life would have been if he had died ten years ago [...] He calls me his priestess of Apollo—he says I am the Apollonian element, he the Dionysian, but we made an alliance, a pact, and from it came Fidi! [...] In the evening we read Nietzsche's book, which is really splendid; R. thinks of the people who at the moment set the tone in Germany and wonders what the fate of this book will be; he hopes in Bayreuth to start a periodical, which

Prof. Nietzsche would edit." *Cosima Wagner's Diaries*. Vol. 1. 1869-1877. Vol. 2. 1878-1883.

From this you can see how close Nietzsche was to the Wagner family. There are many more entries about Nietzsche's writings, visits (22), letters, and their mutual friends. She said that, Nietzsche "the most important of our friends". Nietzsche wrote, "Frau Cosima Wagner is the only woman with any style whom I have ever got to know...".

Johann Heinrich Köselitz (1854-1918) call by Nietzsche as Peter Gast. He was Nietzsche's amanuensis ("An amanuensis is a person employed to write or type what another dictates or to copy what has been written by another" *Wikipedia*). Peter Gast helped Nietzsche publish his books (after 1876) and later on would edit Nietzsche's handwritten note into print for the Nietzsche archive. Peter wrote a total of 341 letters with Nietzsche and his sister.

During the year 1876, some of the authors that Nietzsche was reading, included: Windisch, E., Indian Philosophy; Lichtenberg, G. C.; Dühring, E; Confucius; Spencer, H; Emerson, R. W.; Mainländer, Philipp; Strauss, D. F.; Voltaire; La Rochefoucauld; Plato and Xenophon. Nietzsche had notes from lectures by Jacob Burckhardt.

Lectures at the University Basel: About Plato's Life and teaching, SS 1876 (19 listeners) and other classes. Travels around Europe: Basel – Veytaux – Genf – Basel – Bayreuth – Klingenberg – Basel – Bex – Genua – Sorrent. Here is a list of letters that Nietzsche sent for just the month of December 1876. All these letters were sent from Sorrento (German name is Sorrent), in the Bay of Naples in southwestern Italy.

Hans Paul von Wolzogen – Sorrent.

Franz Overbeck in Basel – Sorrent.

Ferdinand Schürmann in Bonn – Sorrent.

Franziska und Elisabeth Nietzsche in Naumburg (Postkarte) – Sorrent.

Franziska und Elisabeth Nietzsche in Naumburg (Postkarte) – Sorrent.

Louise Ott in Paris - Sorrent pres de Naples. Villa Rubinacci.

Reinhart von Seydlitz in Davos – Sorrent.

Marie Baumgartner in Lörrach (Postkarte) – Sorrent.

Ernst Schmeitzner in Schloßchemnitz – Sorrent.

Cosima Wagner in Bayreuth – Sorrent.

Franziska und Elisabeth. Nietzsche in Naumburg (Postkarte) – Sorrent.

Franziska und Elisabeth Nietzsche in Naumburg (Postkarte) – Sorrent.

Erwin Rohde in Jena (Postkarte) – Sorrent.

Duncan Large gives us an excellent summary of this time and Nietzsche's plans.

“Nietzsche's immediate plans on completing *Richard Wagner in Bayreuth* had been to continue the *Untimely Meditations* series for which, since 1873, he had been aiming to write (varying sets of) thirteen volumes. The next volume was to have been called “Der Freigeist” (“The Free Spirit” — *KGWB/NF-1876*, 16[11]), and his notes from the early summer of 1876, pre-Bayreuth, are clearly written with this title in mind (*KGWB/NF-1876*, 16[25] to 17[105]), as are the notes from October 1876 and beyond (*KGWB/NF-1876*, 19[66]f.). In between, however, an alternative title emerges for the first time at the very end of notebook U II 5b (Summer 1876): “The Ploughshare: A Guide [*Anleitung*] to Spiritual Liberation” (*KGWB/NF-1876*, 17[105]), and the following notebook (*KGWB/NF-1876*, 18) — dictated in the September to Peter Gast in Basel, on Nietzsche's return from Bayreuth — is then simply entitled “The Ploughshare”. It begins with a quotation in epigraph, which helps explain the choice of title: “If you would follow me, farm with the plough! Then many will benefit [*geniessen*] by you — the poor man and the rich man will certainly benefit by you; the wolf and the eagle will benefit by you and indeed all creatures will benefit by you”. Meier Helmbrecht. (*KGWB/NF-*

1876, 18[1]). Meier Helmbrecht is a character in an eponymous narrative poem written c. 1260-70, in Middle High German, by an author known simply as Wernher der Gartenære” “Nietzsche's helmbrecht, or: How to philosophise with a ploughshare” by Duncan Large. *Journal of Nietzsche Studies* 13:3-22 (1997).

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Starting a new Section of early notes by Nietzsche 1876.
The translated TEXT from German to English begins here:

15 = U II 11 Spring 1876?

15 [1]

Hypothetical sentences in German. "If," originally expressed a desire for, the sentences of the form "this is so, is it" contained in the antecedent a question or a doubt. Therefore, this latter form is not to be confused with the former entirely, still less has it about right alone (as W) seems to think that it applies almost exclusively).

15 [2]

Long periods to avoid it: or if they are necessary to judge purely logical, and I want people to hear the rattle logical frameworks clearly: for they shall serve to facilitate thinking, clarity is the first challenge: what concerns us (Deutsche!) and number of beauty in the period!

15 [3]

It is the right time, with the German language to deal finally artistic. For their physicality is quite developed: they are left to go, they degenerate suddenly. You must come with their knowledge and diligence to help and the effort to contact them by the Greek rhetoricians at their used - as it was too late to hope for a new youth. Now there are up to Luther's German style pots all colors, for the use there - it must be added just the right artist and colorist. It must result in a trade so that one day it will be an art. Even our classic style were naturalists.

15 [4]

First Preparation and education. Second Bauriss. Third Building material.

15 [5]

Addendum to David Strauss.

p. 106

"Everyone knew all along that God, omnipresent 'did not require a special seat"

p.

49

"Says Schleiermacher brings in its own way back out a God-man."

p.

287

"Boldly embracing class of society"

p.

238

"On our point of view is the moral of his reflex action in the sense or the happiness of himself so inseparable, that the same may be caused by external circumstances never lifted his happiness values."

p.

49

"Christian worship, this garment, tailored for a God-man, is flabby and loses all stances once it is folded over a mere man."

15 [6]

Lichtenberg: "I know that famous writers, but they were basically shallow heads - which is easily assembled in Germany - were in all their self-conceit of the best minds, which I was able to interview, are considered shallow heads."

15 [7]

Have the very latest testament bequeathed his wisdom to those who are "spiritually poor" because they have either too much or nothing or nothing and learned quite bad books as read only their own.

15 [8]

Was it not the opinion of Aristotle that the products of old men - was to kill - not because they are completely viable?

15 [9]

Otto Jahn, appeared Beethoven's Ode to Joy is not clear enough.

15 [10]

The effects of Hegel's and Heine's on the German style! The latter destroys the barely finished work of our great literary artist, namely the hard-won sense of uniform color of the style he loves the colorful clown jacket. His ideas, his pictures, his observations, his sentiments, his words do not match each other, he ruled as a virtuoso of all styles, but uses this rule only to throw it to go through each other. In Hegel not everything is worthy of gray, in Heine electrified colors, but the eyes of the attack just so awful as that gray dulls it. Hegel is one factor as a stylist, Heine farceur. -

15 [11]

The new faith cannot move mountains, but word move. -

15 [12]

Empedocles said the Agrigentum: they hung on the pleasures, as if she were to die the next day, and they built as if they would never die. Strauss builds as if his book would have to die tomorrow, and behaves as if it should never die at all. -

15 [13]

Not the Straussian book, its success is the only event that forces us to talk. No thought is in it that would be worthy to be noticed as well and new. -

15 [14]

Although well-washed rags to dress neatly, but in any case liable rags.

15 [15]

The southern German dialects have lost the only form of long past.
Rueckert is Imperfect, Present Perfect and pernicious way in next to each other, eg
As it now stands at the frontier customs
do not want to specify 'what he does,
and to open its box,
the tax collector has the Fund sensed .
What a Perfect in the story is completely reprehensible.

15 [16]

Omission of the participle: "The post is by the brother is, the song is over, the sun has set, the gate has gone on, the guest is, the money is gone, the fortress is over." "He has a to neckerchief, he has the thing away, he has been the enigma. "

15 [17]

Perfect with 'have' as Auxiliary verb (Hülfszeitwort). Originally, "he has a house geba utes, "" I bought a dress ", ie apposition of the accusative as in". He shoots the hare dead ("dead" old).

15 [18]

From the Imperfect, the conjunctive form (Conjunktivform) has developed. The idea of the past transformed into that of the no longer existing, "he lived" contains "it is no longer alive." Now press conjunctive (Conjunktiv) from the denial of the non-existence, obtained from the "non-existence of more". In the older German "I spoke" for any non-compliance at the time, now we distinguish "I spoke" (not satisfied) and "I would have spoken" (never met). "It went well," but it does not work.

15 [19]

The conjunctive (Conjunktiv) the present is so different from the indicative that a knowledge of the Indicative, expresses the belief conjunctive (Conjunktiv) one. From this developed the odd speech: one rejects a certain knowledge, but speaks from the belief that something is true. The only odd speech earlier in the form of the Imperfect subjunctive, and seems so still. Old "I spoke" (conditional), "I would say" new. Old, "he spoke" (an odd speech), new, "he spoke" (subjunctive present tense). - In Switzerland, they say "should be" "the Russians had crossed the Balkans" for. It is well worth imitating.

15 [20]

First

We must strive, the Auxiliary verbs (Hülfszeitwortwesen) be limited!

Second

The nesting of the prepositions to avoid!

Third. Take with "shall", "may want to may be able to" watch out!

4th Also the formation of "that" has become excessive.

5th And the production of Conjunctive Imperfect!

6th

Conserve (Conserviren) to the genitive of the thing, instead of the overgrowth of prepositions, for example praising the heroic deeds of his, the stranger asked his origin, his wounds heal the sick. Receive accuse nor "accuse accuse, convict accused, transfer, redeem, adopt (the prison) to get rid, relieve, rob horrified at lift, refer to (the country), exposing discharged, dismissed, dismiss, dignified, assure free, teach (the better one, the future). "If "to" we are much conservative "boast of his exploits, enjoy long life," "take care of a man" "the one thing in mind, the opportunity to serve, defend life, fear of death" maybe "to the process the anger of fate grieve, be afraid of the danger. "

15 [21]

All right, is both "methinks" and "methinks", "it freezes me" "freezes me." "I'll break your face, I hit you in the face." Dative or accusative appear at, disgusted hurt, suspect.

15 [22]

Solemnly now is the genitive of the verb "gave it the Bohemian, the sparkling wine", but still quite common, for example where people have the pleasure of word games and even their make. Enjoy the bread, surprise of what is heard, mock the cripple, the eighth danger, forget his mother. Devise a better future, of impending disaster scare, teeming life of the happiest, liveliest sound of singing (eg, forest), to recover a child.

15 [23]

The preposition "of" the genitive has displaced. Not with "tired, tired, full, even, empty, free, loose, capable, competent, a partaker, captured, studiously bored, aware of need, conscious, empowered, commemorative, faded, glad worthy sight." The common idioms know the genitive almost no more, "the neighbor his garden" (but also his neighbor's garden).

15 [24]

Bailiff's is genitive (in the sense of people bailiff). Dative plural place names anywhere in huts on-hausen-hold-Eichenthal-field-linden-walden. Baden is "to the baths," Hausen ship "ship initially houses". Thus, in Roth s stone, Altenburg. To be omitted.

15 [25]

Task: a simple statement from Overbeck's book "*Christian theology*". From my "*Birth of Tragedy*".

15 [26]

Warning of the compositions such as "Research aids" ("Forschungshilfsmittel"). "Kulturkampf."

Similarly, before the trust in the capacity one word such as "the perception of the performance of modern photography in conjunction with press button".

15 [27]

The different styles:

A. Style of the intellect unmetric (unmetrisch) or "callous" style.

B. Style of Will

(Either prose or poetry - metric or semi-rhythmic) or "impure style of thinking."

{

First the ἦθος (ethos)

Second the πάθος (Pathos)

The style of the intellect arises late, always based on the ethos of style. But first, most poetic (the image of the individual appointed him, the priest of the seer with ἦθος), later plain-everyday (along the lines of the elegant man who speaks just elected and). The disillusion of thinking must be seen everywhere now, as is the hatred of impure thoughts.

The written language lacks stress and thereby an extraordinary means to gain understanding. You must strive so to this substitute: here is a main difference between the written and spoken discourse. The latter may rely on emphasis: the written language must be clear unambiguous shorter, but it's their best efforts to let the passions of the emphasis sympathize about. Question: how one stands out a word, without taking the tone to help (because it has no tone marks)? Second, it

stands out as one phrase? In many cases must be written differently than spoken. Clarity is the union of light and shadow.

Read aloud recitation require three types of style. Here is reading the way in which the voice must be treated at the most elaborate, since they supply the want of gesticulation, reading the kind where the style must be the most perfect, because omitted here voice and gestures as a means of expression. Natural species could be called as the reading-class, if there were really superfluous gestures, to be replaced so not needed (read behind a curtain). Quiescence at all, where the body would remain quiet, as the history of Herodotus, of course, would be the read genre where voice modulation and gestures do not come into consideration as in mathematics.

16 = N II 1. 1876. [1-55]

16 [1]

I II aesthetics to ethics and doctrine of happiness

16 [2]

None wise - Marriage - Ruin - lucky girl

16 [3]

Menschen, welche das Talent der Darstellung haben, sehen an den Dingen nur das Darstellbare. Sie begreifen vieles nicht. So auch die Schriftsteller und Lehrer. Diese Alle denken im Grunde immer nur an ihr Talent: ob sie sonst besser oder schlechter werden, ist ihnen gleich.

Als Mensch, Musiker, Philolog, Schriftsteller, Philosoph — in allem merke ich jetzt wie es mit mir steht — gleich, überall gleich! Wäre ich ehrgeizig, so wäre es vielleicht gar nicht zum Verzweifeln: aber da ich es so wenig bin, so ist es fast zum Verzweifeln. Bei Schloss Chillon geschrieben, Abends gegen 6.

People who have the talent of representation only see what can be represented in things. You don't understand a lot. So do the writers and teachers. They all basically only think about their talent: they don't care whether they get better or worse.

As a person, musician, philologist, writer, philosopher - in everything I now notice how things are with me - the same, the same everywhere! If I were ambitious, it might not make one despair at all: but since I am so little, it is almost desperate. Written at Chillon Castle, in the evening around 6.

16 [4]

Liberation.
Philologist.

Before.
Of age.
Religion.
Wagner.
etc.

16 [5]

Leopardi - Chamfort - La Roche Foucault - Vauvenargues - Coleridge
(Tischgespräche) -table discussions.

Translate.
History of literature.
About philology.
Book: The free teacher.
1. Path to liberation.
2. the school of educators.
3. the walker.
4. Hail to the death!

16 [6]

Asceticism under the general consideration of suicide, as are the selfless sacrifice.

16 [7]

Each person has his prescriptions to endure the life (and partly it easy to obtain, partly to make it easy, once it has been found difficult), even the criminals. This art is everywhere applied life together. To explain what the prescriptions of religion actually bring to pass.

Not life to it but easier to take lightly.
Many want it more difficult to afterwards their highest prescriptions (ascetic art, etc.) to offer.

16 [8]

"The easy life"

(ῥεῖα ζῶντες) [rheîa zóontes, easily life flow]
" path to spiritual freedom " animals
the Greeks
Teacher
Before
Property and labor.

16 [9]

The easy life.
Path to freedom.
Death of the old culture.
A teacher.
Woman and child.
Property and labor.

16 [10]

Untimely Meditations.

- 1). The cultural philistine (Counterfeiting of education).
- 2). The history.
- 3). The philosopher.
- 4). The artist.
- 5). The teacher.
- 6). Woman and child.
- 7). Property and labor.
- 8). The Greeks.
- 9). Religion.
- 10). Liberation.
- 11). The state.
- 12). Nature.
- 13). Sociability.

Unzeitgemässe Betrachtungen.

1. Der Bildungsphilister (Falschmünzerei der Bildung).
2. Die Historie.
3. Der Philosoph.

4. Der Künstler.
5. Der Lehrer.
6. Weib und Kind.
7. Eigenthum und Arbeit.
8. Griechen.
9. Religion.
10. Befreiung.
11. Staat.
12. Natur.
13. Geselligkeit.

16 [11]

- 1). Nature 1883
- 2). Woman and child in 1878
- 3). Property and work in 1881
- 4). The Teacher 1882
- 5). Sociability 1884
- 6). The Easy Living 1880
- 7). Greeks 1879
- 8). Free Spirit 1877
- 9). State 1885

16 [12]

Seven untimely considerations - 1873-78.
Addendum to any consideration in aphorisms.
Later additions to the untimely considerations (aphoristic).

16 [13]

Make every day a joy - "friend".

16 [14]

make a virtue out of necessity

16 [15]

1 days a week eating nothing.
Evening and just milk tea.
4 hours a day on the road. (With notebook)

Collection:
the German language.
Aphorisms.
Untimely Meditations
29th-37th Years
38th-48th
49th-58th

16 [16]

There are several steps, stairs to freedom. Cannot go up on this one (as if his mind is stubborn) so maybe on that. One force is then developed abnormally high, as the sense of independence, which can lead to freedom as well as the dependence in love.

16 [17]

The Maternal love is in every way: but not the paternal.

16 [18]

Signs of a ruthless superiority on the part of friendly people are very painful and go deep into the heart.

16 [19]

Consilia juventutis plus habent divinitatis. Bacon.

16 [20]

My style has a certain voluptuous conciseness.

16 [21]

The poet has only one thing well and see it again after seeing inaccurate: it deliberately obscure. Some try to do this directly, but there's not possible (as Schiller). The nature of light must pass through the garment.

16 [22]

The getaway (hinwegthut) is an artist: the add (hinzuthut), a slanderer.

16 [23]

The etymologies in Wagner are genuine artistic, although unscientific: the right relation to nature.

16 [24]

delirium tremens of the ascetic

16 [25]

The powerful afterlife of the free spirit - he sees himself as a lesson of humanity which is baked.

Free spirit of self-defense, desire for power.

16 [26]

often revenge for impotence (Isocrates)

16 [27]

The low level of German culture in Strauss's book after the war - according to the general hedonistic ethos - the level in the stream of German culture.

16 [28]

A free-thinker who makes the development of entire generations through before.

16 [29]

People who like Hillebrandt only the public opinion a few years ahead are: which also have only one public opinion.

16 [30]

In an unbroken line of good ancestors up until his father can be proud of: it is a legitimation of his own self from ourselves but a single break in the chain destroys the nobility. Do you have any violent greedy cruel wicked dissolute among your ancestors? should we ask anybody. - So I am noble, in the 4th Grade: I cannot see further back.

16 [31]

Many men are about the adultery of their wives not to be angry, provided that they are the same by going without any loss.

16 [32]

The disobedience of the sons against the fathers always goes just as far as possible, ie, obedience shows up as just the minimum allowed. It is however entirely in the hands of the fathers, to draw the border because they have the education and thus in the habit of hand.

16 [33]

Goal: a reader to agree so elastic that it stands on the toes.

16 [34]

Freethinking fairy tale lust lift the people on the toes.

16 [35]

To allow time for thought: the source water must come together again.

16 [36]

The illusion of sex drive has to be the odd character periodically incurable: he starts over again in his nets, although periods are held between the utter disappointment.

16 [37]

If you have any luck, should one buy happiness.

16 [38]

The inaction on the "active". You do not know the reason why they work, they lose during life without meaning: they lack the higher activity of the individual, they think as officials merchants, but people are inactive as single article

16 [39]

The higher ambition in the vita umbratica: distinguish themselves thoroughly!

16 [40]

It is the misfortune of active that their activity is always a bit unreasonable: they roll as senseless as the stone falls away.

16 [41]

Maybe we use the general welfare more by our Poor walking and going down as if we were victorious.

16 [42]

Everyone has their own opinion on each, because he is a peculiar nature - but he must remember to much!

Things fall apart in such and such a knowledge of what is possible on what opinions are.

16 [43]

With freedom, it is like health: it is individual.

16 [44]

The free spirit will take only a corner of an event, but it does not want to have in its entire width (eg war - Bayreuth).

16 [45]

Modern monasteries - foundations for such free spirits - something light in our great assets.

16 [46]

Discussion of the free spirits: like a steep mountain to climb more, not fighting with each other and making the ground in dispute - the disputing disgusting.

16 [47]

As the mind is free to the last active life? Easily bound - no slave of his actions.

16 [48]

The scholar has lost dignity, he makes haste to send genie active human competition.

16 [49]

Time to reach its outer purpose, a small office, a fortune that nourishes straight. So live that an overthrow of all things we cannot shake much.

16 [50]

Sunlight glistens in the basic flow and shows what the waves: rugged rock.

16 [51]

The estimate of the contemplative life has decreased. Formerly contrasts the clergyman and the esprit fort were: a kind of rebirth possible both in one person now.

16 [52]

It comes down to how much breath you have to dive into this element can be: you have much, so you will be able to see the reason.

16 [53]

To one thing all to see, a person must have two eyes, one of love and one of hate.

16 [54]

The productive people are often free spirits, the poets remain religiously backward.
The politicians - - -

16 [55]

The image of the free spirit is still unfinished in the last century: it negates too little and kept the left.

17 = U II 5b. Summer 1876. [1-105]

17 [1]

About the Aesthetic: Some Derbe.

The omission of a chief means of idealism. You may not look on as accurate, it forces the audience to a great distance back, so he viewed from there (as in the decorative painting). How important is the approach of viewing distance! This does not fluctuate by the creative artist. Particularly in this case, just as he the strongest feelings of his listeners must go.

The Metron puts veil over reality; talk some more artificial and somewhat obscured lifts, the "dull". The last means by which the art works, recreate quite naive! Is very rare! There are pretty silly things that come out here. So it is with religion.

The great value of the impure thought for art.

Belongs to mimic scorn and love together, as with Archilochus. Probably is the most fertile state of the human soul!

17 [2]

To the invincible necessity of human existence is the illogical: so much is very good! There's so tight in the language, in art, in the emotions, religion, in everything that gives life value! Naive people who want to transform the nature of man in a logical! There probably are degrees of approximation, but what's there lost everything! From time to time again the nature of man requires that his illogical original (Urstellung) to things. This accounts for his best impulses.

17 [3]

The two worlds in a row: Spencer's life, the gods of fate in the background. Highly regarded metaphysically.

17 [4]

It is the Germans back once gone the way after the Reformation, as they have now, Schiller and Goethe's Reformation, the high spirit in which they worked, completely lost, everything is now being praised, is a powerful counterpart to this, and so has been trained in a kind of contempt for the honest ones that spirit. It is absolutely essential that the man is great, goes with it is to appraise not too fast, but the National, as it is now understood as a dogma, actually demands the boundedness. Feel like the thief beyond Schiller!

17 [5]

To Darwinism.
The general feeling with humanity.
The state.
To religion.

17 [6]

Heartfelt sympathy is with itself the highest sense, it can bring to the man.

17 [7]

Enough that it is thereby brought temporarily to sleep, and that man no longer thinks of his suffering. It's the best thing about the world that there is for their madness and oblivion sleep: count all ethical systems to train in this best of the worst world.

17 [8]

Life is worthwhile not all the trouble.

17 [9]

Many people do not fear death, but that was too long, self-spinning example of dying of disease and draw this conclusion from the life.

17 [10]

As someone says: "I will not come close to that author, he says to the man so many bad things, he himself must be pretty bad." Answer: But then you yourself must be

even worse, because you say the best people, it, gives the probability of speaking and non-self-self-sparing, and in addition to bad untrue!

17 [11]

The sick person is often healthier in his soul than a healthy man.

17 [12]

Religious view of the world without sharpness and depth of intellect makes religion the most disgusting thing in the world.

17 [13]

There are women who dig where you also have no inner life, but masks are: almost ghostly beings, bloodsucking, never satisfying.

17 [14]

We fear the hostility of neighbors, because we know that he comes through this sentiment behind our secrets and we learn to despise, as we despise ourselves.

17 [15]

How is it that we are suffering more from contempt than from the other? It is harmful to us.

17 [16]

The genius of a man is the state where he at one and the same time is in a state of love and mocking himself.

17 [17]

The purpose of the state is never the state, but always be individuals.

17 [18]

Who wants to embellish things for his imagination must do it, as the poet who wants to beautify one thought he stretched into the Metron and sets the rhythm of the web about him: he has to the idea a little worse, so he fits into the verse. The worsening of cognition, then bend to the things of art: a secret life of the onlookers.

17 [19]

The delicate trick of Christianity was to speak of love as well as Plato's was. There is something so reminiscent Ambiguous Gathering intelligence is the lowest and still feel the glow of that word: the oldest woman and the most sensible man of unselfish love, the noblest moments of their lives thanks.

17[19]

Der feinste Kunstgriff des Christenthums war, von Liebe zu reden: wie es auch der Plato's war. Es ist etwas so Vieldeutiges Sammelndes Erinnerndes darin und die niedrigste Intelligenz empfindet noch den Schimmer dieses Wortes: das älteste Weib und der vernünftigste Mann danken der Liebe die edelsten uneigennützigsten Augenblicke ihres Lebens.

17 [20]

That the Jews are the worst people on earth does so well matched that of utter even among Jews, the Christian doctrine of the sinfulness and wickedness of man was created - and that they met the same of himself.

17[20]

Daß die Juden das schlechteste Volk der Erde sind, stimmt damit gut überein, daß gerade unter Juden die christliche Lehre von der gänzlichen Sündhaftigkeit und Verwerflichkeit des Menschen entstanden ist — und daß sie dieselbe von sich stießen.

17 [21]

Path to spiritual freedom.

Levels of education.

Parents. Kinship neighbors. Friends. Public school teachers. People's history.

Nature. Mathematics. Geography. Travel. The antiquity. The age, dealing with

older people. The Civil Service. The service people. Classification into religious denominations. Before. Women. Children. Solitary. Celibates. Acquisition. Honorary. The goods lots. The dishonorable. The press. The perpetuation. Dealing with the dead. Boon of death, (Reifsein). Too early insight into the target and uselessness.

17 [22]

Untimely Meditations. I have gathered and tied together, making large and self-employed individuals, and also the evidence on which way they can ally with. I see that we are rising: the rock of the whole culture, we soon will be. All other movements are hostile to culture (the socialist as well as that of the great states (Großstaates), the powers of money, even the knowledge of adhesion).

I want people to play the rest, without which there can be no culture and. Likewise, the simplicity.

17 [23]

I care only to the motives of the people: the objective existence of knowledge is an abomination to me. The highest knowledge is worse when the people wiped out.

17 [24]

I look back on years of boyhood and youth with regret and feel from day to day more liberation. Bias in the transition from innocence.

17 [25]

Voltage of sensation arise when the first of the Untimely Meditations. Fear for the genius and his work, while the sight of Strauss's clumsiness. The Counterfeit of all spiritual food! The relaxation of all recognition! The tottering morality in right and wrong, and the irrepressible indulgence in vulgar! The hypocritical nature of happiness!

17 [26]

Quiet simplicity and size!

Also in the style of an image of this endeavor, as a result of the concentrated power of my nature.

"The way to yourself."

17 [27]

May be that he has no more hunger and thirst in the right way, and not redeemed once: how the knowledge can ignite the desire, then the half-knowledge him dull, unhealthy and do, production of the individual in order to really know, what it requires!

17 [28]

The purpose of procreation, freer people than we are to bring into the world. No thought is so important as the heritability of characteristics.

17 [29]

Nature tells the man on multiple marriage to each other: first, an older girl. Later in the same transition's maternal.

"Alcestis to die for her husband," he dispenses motherly love, she wants to allow a second marriage. She is brought back from Hades.

17 [30]

People sit in amazement, which so her youth as sigh back (zurückseufzen) years after the student: it is a sign that they unfree themselves and have become better at that time were. I feel just the opposite, and nothing less than a desirable know childhood and adolescence: I feel younger now NICH and freer than ever.

17 [31]

It is a wanderer through the night
With good step;
Long and crooked valley and Hoehn
He takes it with.
The night is beautiful -
He walks to and does not stand still,

Do not know where his path will not. -

As a bird sings through the night. -
- "Oh, bird, what did you do?
What do you hinder my mind and feet
And pour sweet heartache (Herzverdrub)
To me, that I must now stand
And must listen,
To interpret your tone and greeting "? -

The good bird is silent and speaks:
No wanderers, no! I greet you not
With the din;
I sing because the night is so beautiful.
But you should always go further
And never understand my song.
Just go on then
And does your paces away from
I raise my song again at night
As best I can. -
Farewell, thou poor man walking! –

(Es geht ein Wanderer durch die Nacht
Mit gutem Schritt;
Und krummes Thal und lange Höhn
Er nimmt sie mit.
Die Nacht ist schön —
Er schreitet zu und steht nicht still,
Weiß nicht, wohin sein Weg noch will. —

Da singt ein Vogel durch die Nacht. —
— „Ach Vogel, was hast du gemacht?
Was hemmst du meinen Sinn und Fuß
Und gießest süßen Herzverdrub
Auf mich, daß ich nun stehen muß
Und lauschen muß,
Zu deuten deinen Ton und Gruß?“ —

Der gute Vogel schweigt und spricht:

Nein Wanderer, nein! Dich grüß ich nicht
Mit dem Getön;
Ich singe weil die Nacht so schön.
Doch du sollst immer weiter gehn
Und nimmermehr mein Lied verstehn.
Geh nur von dann'
Und klingt dein Schritt von fern heran
Heb' ich mein Nachtlied wieder an
So gut ich kann. —
Leb wohl, du armer Wandersmann! —)

17 [32]

The artist has need of infidelity of memory, not to depreciate the nature, but to remodel.

17 [33]

"Take to the skies." - Who has the preposition "to" completely understood, has grasped the extent of human pride and misery. Who of the things is, is not in the things - not even in it! The latter may be his pride.

17 [34]

To be despised (Verachtetwerden) failure and are a good means to get free. It is his contempt against it: you give me to nothing! So I am now, as I am.

17 [35]

Man makes himself, becoming older, obsolete.

17 [36]

I have here and there in the *Untimely Meditations* failure doors left yet.

17 [37]

The celibacy of the Catholic countries has brought almost to the children of clergy: the mild semi-negative people.

17 [38]

Man throws himself around soon on this page soon <up> those, great is the pain.

17 [39]

Sparkling sunshine of knowledge falls through the flow of things on the ground.

17 [40]

In each gender, as well as in individual Cultivation periods (Culturperioden), the will is striving, dull and wellbeing and die.

17 [41]

The estimate of the contemplative life has declined. - So my view is untimely. Were formerly the clergyman and the esprit fort opposites, both within the contemplative life.

17 [42]

As the free spirit is for active life? Easily bound to the same, not a slave of it.

17 [43]

The active people consume only the contemplative from the found ideas and expedients.

17 [44]

For the future of the free spirit of man lives so that he invents new ways of life and the old weigh.

17 [45]

To use Epicurus canon. (Epikurs Kanon zu benutzen).

17 [46]

Restoration of peace and tranquility for the empire of the intellect, the elimination of modern noise.

A tranquilizer addiction and depression has come over the people, as there never was one, once they have become tired of the modern hunt.

17 [47]

To free-thinkers and friends of the same to those who are not horrible people, who see in every one patron and one supervisor or a bridge to any advantage, and by which flatter themselves. Much more likely to be free spirits, in which everyone, including friends, teachers, patrons can see something tyrannical reject, what great blessings decided.

17 [48]

The ambitious can be a free spirit, for he has here a means to distinguish themselves thoroughly.

17 [49]

What is the goal of linguistics, if not even a universal language find? Then the European universal man was there. Why then the terrible language to learn!

17 [50]

Who wants to spend his money as a free spirit is good, set of institutions, by way of the monasteries in order to facilitate an amicable coexistence with the greatest simplicity for people who want to have to deal with the world to nothing else.

17 [51]

The modern disease: an excess of experience. Therefore, each time going home with him in order not to lose the experience itself.

17 [52]

It is an ominous symptom that is made of the patriotism and politics, such a fuss about it. It may seem that nothing higher is because what you praise.

17 [53]

Modern emotion is so great that all the major results of culture disappearing, it is missing them gradually to the modern sense. The termination of the civilization into a new barbarism. Humanity cannot be managed in this single stream of "active". I hope for the counterweight, the contemplative element in the Russian peasants and Asians. This will at some time or another to a greater measure of correcting the character of mankind.

17 [54]

To the west to the madness of the movement is growing, so that the Americans already seem comfortable and enjoying all the Europeans. Where the two currents meet and merge, humanity comes to its goal: the highest knowledge of the value of existence (there is not possible because the activity of thinking too small, there is not possible, because this activity is directed otherwise).

17 [55]

I imagine future thinkers, in which the European-American restlessness connects with the hundredfold inherited Asian Tranquility: such a combination brings the solution to the enigma. Meanwhile, the contemplative freethinkers their mission: they lift all the barriers of time, a merger of the people who stand in the way: religions States monarchical instincts of wealth and poverty, illusions, and health Rassenvorurtheile - etc.

(Ich imaginire zukünftige Denker, in denen sich die europäisch-amerikanische Rastlosigkeit mit der hundertfach vererbten asiatischen Beschaulichkeit verbindet: eine solche Combination bringt das Welträthsel zur Lösung. Einstweilen haben die betrachtenden Freigeister ihre Mission: sie heben alle die Schranken hinweg, welche einer Verschmelzung der Menschen im Wege stehen: Religionen Staaten

monarchische Instinkte Reichthums- und Armutsillusionen, Gesundheits- und Rassenvorurtheile — usw.)

17 [56]

Anyone who speaks mysteriously of his plans seems silly and self-important to us. It won't be that much. Not wanting to speak of a thing appears as an unjustified sense of self and is considered pedantic.

17 [57]

The soul-unrest, which I abhor, is perhaps the state that drives me to produce. The pious desire that all the peace, uproot their best action.

17 [58]

The free spirit is "jealous god" to the delight of stupid people. νεμεσσητικόν [nemessitikón, nemesis] is envy of the gods.

17 [59]

The simple appearance of truth.

17 [60]

Inhibition necessary to produce genius.

17 [61]

Between three talents the middle line are - my problem.

17 [62]

Each hobby to make central and weave into the existing talent.

17 [63]

The trucks have given rise to many free-thinking. Likewise, the fear of eternal punishment: they shook off those pesky thoughts, while religion was going on.

17 [64]

Religious opinions, you can easily unlearn when you start only temporarily.

17 [65]

Main fault of today's lesson, that he is given the hour and everything is messed up.

17 [66]

Long live the noble traitor!

17 [67]

Genuine democratic states have the highest education at any cost Allen grant.

17 [68]

That art the true nature of the representational illusion is what excites them, not the philosophical reality.

17 [69]

Holy envy

17 [70]

Improve cleanliness to purity: perhaps even the concept of beauty among the Greeks.

17 [71]

The general view is inherited by habit, to now turn his energies to his personal advantages within the given circle. It prevents waste of personal power.

17 [72]

Human and all too human.
Ways to liberation of the mind.
The alleviation of life.
Woman and child.
State and society.

(Menschliches und Allzumenschliches.
Wege zur Befreiung des Geistes.
Die Erleichterung des Lebens.
Weib und Kind.
Staat und Gesellschaft.)

17 [73]

Five small acts of freedom seem more than any free-thinking.

17 [74]

We can easily live like the gods live when we have the vivid delight in the truth.

17 [75]

- 1). The bound spirits.
- 2). The type of higher development, the necessity of free thought.
- 3). Emergence of the Free Spirit - the development, non-habit.
- 4). Part way free spirits.

17 [76]

States marriages, etc. are based on faith, not knowledge. But that is a pudendum: it was fresh from Christianity, to proclaim the mystery of the faith and to demand and to reject the knowledge.

Everywhere a religion based on faith.

The state is there, that his principle is right. The monarchical principle must be true, because the monarchy exists.

17 [77]

That Christ redeemed the world have is bold.

17 [78]

It belongs to the purity of that in the course of life less and less recourse to metaphysical investigated.

17 [79]

The impure thought and style.

17 [80]

The Art of the effects and the causes judge - two aesthetics!

17 [81]

The ascetic <ES> bad and irregular brain.
Ecstasy of delight of the intellect.

17 [82]

The leisure and idleness are lost! slandered again!

17 [83]

§ How successful are made: v. Freedom of Thought.
§ idleness.

17 [84]

It is before all eyes that had grown after the last war of the Germans and the French about every German one degree more dishonest enjoyable greedy, greedy thoughtless: the general admiration for Strauss was the monument, which is set to the lowest level of the stream of German culture has: a free-thinking grown old theologian was the herald of the public being.

17 [85]

In conclusion: the free spirits are the easy living gods.

17 [86]

With religion spoils you look at the head - do not think.

17 [87]

You should not educate themselves but beyond themselves.
No great man has to himself, but always about themselves.

17 [88]

Since then I have not yet been the misfortune to have the load, calculated on the famous men - out of my modest Obscurity (Obskuritat) - - -

17 [89]

The man lay in the causes the same predicates as the effects.

17 [90]

Of character can be the sign of a preponderance of the mind.

17 [91]

If all become free spirits, the foundation is weak: no such culture finally falls off or evaporates like dew and fog.

17 [92]

That we are at the beginning of all vices but are still very near to virtue.

17 [93]

The free spirit is little: therefore uncertainty over the solid character.
He wanders in and out of mind: easy Sceptis.

17 [94]

A nation that begins to drive policy must be very rich to them not to perish.

17 [95]

Aur-Catholic (Aurkatholisches) France and a Greek-Catholic Russia never go into a yoke - that's why the German statesman who promoted the German movement.

17 [96]

By the same means by which one has the small state of broken, smashed one of the great state.

17 [97]

Free traders are criminals statesmen, etc.

17 [98]

The bound thinking required as morality: cats kill a crime by the Egyptians. Man punishes the action, not the spirit: not to deter, but the general ruin buy out of one side of God.

17 [99]

False analogy of the Swiss movement - they charge a small state. Their cantons were not small states.

17 [100]

On the pure knowledge of things can be no ethics form: there must be like nature, neither good nor evil.

17 [101]

I would like the definition of a villain. The robber, the murderer, the thief is not.

17 [102]

In the Catholic Church is an ear (through confession) was created, in which his secret is, without consequences can say inside. What a relief! The idea is good, a wrong by a good deed (though others proved) to do well. This is the true "punishment".

17 [103]

If one satisfies his needs, so it comes over the boredom, how can he solve this problem? Only in that it creates new passions themselves, only to satisfy them. It creates a necessity, by imagining a distress does: by habit which gradually loses its embarrassing nature and the pleasure is. Think of the tobacco smoke.

17 [104]

Free and bound spirits.
Woman and child.
Levels and occupations.
Alleviation of life.
Human and all too human.

17 [105]

The plow blade.
A guide to spiritual liberation.
The first major piece: Free and bound spirits.
Second The alleviation of life.
Third Levels and occupations.
Fourth Woman and child.
Fifth The Company.
Sixth The man is alone with himself.
Seventh The school of educators.

(Die Pflugschar.

Eine Anleitung zur geistigen Befreiung.

Erstes Hauptstück: Freie und gebundene Geister.
Zweites Die Erleichterung des Lebens.
Drittes Stände und Beschäftigungen.
Viertes Weib und Kind.

Fünftes	Die Gesellschaft.
Sechstes	Der Mensch mit sich allein.
Siebentes	Die Schule der Erzieher.)

18 = M I 1. September 1876. [1-62]

The plow blade.
(Die Pflugschar).

18 [1]

"Will you follow me, so build with the plow!, Then enjoy your lot, your certainly delight (geneusst) the poor and the rich man, your delight (geneusst) the wolf and the eagle, and certainly every creature."

The Meier Helmbrecht.

Way to spiritual freedom.

18 [2]

1.2. All public schools are set up on the mediocre natures, so to the, whose fruits are not very into consideration when they are ripe. There the higher spirits and minds are sacrificed to arrive at their ripening fruits, and actually carrying everything. Even in this we show ourselves as belonging to a time when their culture in the means of civilization is destroyed. Of course, the gifted nature knows how to help themselves: their innovative strength shown especially in how they, despite the poor soil in which they are reacted, despite the poor environment, you want to customize it, despite the bad food, with which one replenishment of them to keep themselves in white forces. But it is no justification for the stupidity of those whom they put into this situation.

18 [3]

3. Detachment from the uncomprehending environment: - A deep wound and insult occurs when people with whom one is a long handled confidentially and that it was the best that we had, let us remember sometimes disdain. Anyone care to people handle and it does not hurt to avoid being injured learns, usually to his horror that the people have not noticed a caution, or even that they realize they ride roughshod over her, around her fun (Spaass) thereby have.

18 [4]

4. Means to remove people from themselves - no one can be more peevish and prejudiced against themselves, as if one wants to force him to think of things that he wants to hit with full force from the senses, as the theologians of honesty in confessing, philologists to the educative power of antiquity, statesmen at the end of the state, merchants on the meaning of all purchase money, women in the supply and frailty of their affections and alliances.

18 [5]

8. It is useful to ask for more: - If you want to achieve something, you have very strong demand even more, then they granted him the lesser extent of his claim and is satisfied that he gives himself satisfied.

18 [6]

12. Value of a depressed mood: - people who live under an internal pressure are prone to excesses, - even the thought. Cruelty is often a sign of a discordant inner disposition that anesthesia for; just some cruel ruthlessness of thinking.

18 [7]

24. If you travel from place to place, and one wonders everywhere, which have heads at each place the highest validity, it is found as superior intelligences are rare. Especially with the respected and influential intellects like you have to do dislike most in the long run, because one of them noted that they only have views more advantageous as the leader of this application that gives them the advantage of many of their reputation. A country of many millions of minds shrinks with such views, and all that has validity, one is suspicious. In the protectionists and free traders is the advantage of individuals who have a fringe of science and love of country lied.

18 [8]

27. Without productiveness, life is unworthy and intolerable set but you had no productiveness, or only a weak, think about liberation from the life after, by which

I mean not so much the suicide (Selbsttödtung) than those ever complete liberation understanding of the illusions of life - until her last like a ripe apple from the tree falls over. Is the free spirit reached the height, all motives of the will are no longer effective on him, even when his will still want to bite: he cannot, because he has lost all his teeth.

18 [9]

31. Faith in God, freedom and immortality should we lose as the first teeth, first the right then grows a bit.

18 [10]

32. To redeem them from the fear of death is perhaps the one means: to teach an eternal life, a safer anyway else to inspire desire for death.

18 [11]

33. Religious opinions you get used to us in the first fifteen years of our lives, and in the next fifteen years, again, in the tenth year of life is now usually the most religious man. - If it should be useful to put the people first on the breast of the nurse religion and let him drink the milk of faith, so that he only later and gradually, on bread and meat of knowledge is used: it seems to me the time is too long, given the brevity of human life. The current economy might be right when the man would occur (träte) only in his sixtieth year in the flowering of his strength and reason. But in fact he is now as powerless and at the same time. -

18 [12]

38. It is either the sign of a very anxious and very proud spirit in everyone to see in friends, patrons, teachers, the danger of a tyrannical excess weight, and to take care not to receive great benefits. But there will be no free spirit who does not have this attitude.

Human and all too human.

18 [13]

51. People whose dealings are uncomfortable doing us a favor, if they give us an opportunity to separate ourselves from them. We are behind them much more willing to prove to them remotely good or to treat yourself.

18 [14]

52. One thinks of the moral difference between an honest man and a scoundrel too large; other hand, is usually of great intellectual distinction. The laws against thieves and murderers are made in favor of the educated and wealthy.

18 [15]

55. There are a lot more pleasure than uneasiness in the world. Practically, is the optimism in the rule, - the theoretical pessimism arises from consideration: how bad and absurd the reason for our contentment is, he is surprised at the low level-headedness and common sense in this ease, he would find the constant discomfort understandable.

18 [16]

57. The spiritual unrest, which the philosophic man curse in itself, is perhaps the state from which gushes forth their higher productiveness. Those they obtained all the peace, they would probably uprooted their best activity and thus made useless and unnecessary.

18 [17]

58. Anyone who speaks mysteriously of his projects, or can see that he does not speak of it is true, ironically his fellow man.

18 [18]

60. In vices and bad moods often the good tendency in us collecting spring water, and then burst forth stronger. When virtue has slept, they will get up fresh.

18 [19]

62. What can be the motive for the now demanded isolation of the nations from one another, while everything else points to their amalgamation? I think dynastic

interests and commercial interests go hand in hand. Then all liberal parties use the national closure as a detour to organize social life more freely. As you build large nation-states, you get rid of many smaller rulers and the influence of individual oppressive castes; it goes without saying that the same power which must now smash the small state must one day smash the big state. It is a blind prejudice, on the other hand, that it is the races and the difference in descent

18 [20]

64. On the diligence of the scholars make a lot of nice words but the main thing is that they would be bored to death without their hard work.

18 [21]

65. Christianity and La Rochefoucauld are useful if they suspect the motives of human action, for the adoption of a thorough injustice every action, every proposition has a major influence on that man can liberate us from the far too violently doth want.

18 [22]

66. Young people often complain that they have no experience, just as they suffer in having made too many: it is the pinnacle of modern thoughtlessness.

18 [23]

67. The philosophers of the second order decay in addition to thinkers and counter-thinkers, that is, in those which an existing building, a side wing run according to the given ground plan, (to which the virtue of efficient builder inadequate), and in those conducted in perpetual opposition and contradiction as far are that they last an existing system oppose one another. All other philosophers are over thinker, historian of what is thought of those who have thought: those billed few who stand apart, grow out and to be alone "thinker" named deserve. This day and night and remember thinking it did not, as the dwelling at a forge, no longer hear the noise of the anvils: so are they like Newton (who was once asked how he had come only to his discoveries, and of simply replied, "because I always thought of it.")

18 [24]

68. In two ways the public is rude to a writer: it praises the one work of the same at the expense of another by the same author and then it asks if the author has ever written, ever-new fonts-as if by being endowed been would have received a preponderance of the donor.

18 [25]

71. Signs of a ruthless superiority on the part of friends or by gratitude obliges us to cut people are very painful and deep into the heart.

18 [26]

77. People complain about the immorality of the mass, which would be proven, the allegation would be difficult due to the educated and the masses is just as good and evil as the educated are. It shows itself in the degree and disorderly evil as the educated show itself disorderly, you go ahead of her as a leader, you may live as you want, you raise or ruin it, depending on whether we raise or spoil yourself.

18 [27]

90. Almost every good writer writes only one book. Everything else are just preliminaries, preliminary, statements, supplements thereto, has indeed some very good writers have never written book, for example Lessing, whose intellectual significance rises high above any of his writings, his every poetic attempts.

18 [28]

91. I distinguish great writers, namely language-forming - those living under their treatment or even the language is being revived - and classical writers. The latter are classically known in terms of their inimitable and exemplarity, while the great writers are not imitate. In the classical writers of the language and the word is dead, the animal no longer lives in the shell, and they lined shell of shellfish. But in Goethe it is still alive.

18 [29]

92. How is it that the effect of the tragedy of the lovers of art and each feels stronger, while it refers to the complete silence of the will as the true contemplative

state? It seems rather that the will be plowed, as it only needs to hold the seeds of art in itself.

The easy life.

18 [30]

One hundred and first each person has his own prescriptions for how life is to endure and indeed as it is easy to obtain and easy to make, even after it has been shown to be difficult.

18 [31]

104. If life is to be felt throughout history and more difficult, so you may well ask whether the ingenuity of the people least sufficient for the highest degree of difficulty.

18 [32]

112. The man who has these Christians moderate comfort and not the other, the philosophy is not made the gift in the utter irresponsibility is bad about it: he knows himself very well, and despises himself, because he is being erroneously be measured as a debt; therefore, sees With the he-man with a fear that is not behind his secrets. He holds the fellow human beings really are better than either, because he knows less, or he will, as if he think he is better, to win it for themselves and agree to the same feelings against him. The vanity and ambition of the people rests mostly on the feeling of his own contempt: they want people to be mistaken about them, they are excited about each sentence of the fellow human beings when it is convenient for them, even if they know that it is wrong, and their aim is to prevent that they get about the whole truth to light.

18 [33]

113. The remedy for pain, which employ people who are often just stuns. All such funds but belong to a low level of healing. Anesthesia by ideas found in the religions and arts, which include far in the history of medicine. Particularly to understand religions to move to the cause of suffering by assumptions from the eyes, for example by being parents, where a child has died, saying it did not die and add in regard to the body, even -- baby live continue as a nicer one.

115. It is known that love and admiration cannot easily be perceived in relation to the same person with another. The hardest and rarest but this would be that supreme love and the lowest degree of respect would find themselves at each other, so as contempt of the head and love as the engine of the heart. And yet, this state is possible and proven by history. The one who could even love with the purest kind of love would be the one who is despised even at the same time, and who says to himself: despise no one, except yourself, because you know you alone. Such is perhaps the position of the founder of the Christian religion to the world. Even love of mercy is with himself and his utter contempt core of Christianity without any **testa** and mythology. The feeling of contempt arises from self-knowledge, and from these again need for revenge (Rachebedürfnis). Someone has suffered enough in itself, enough to hurt themselves by all kinds of sin, so he starts against the feeling of revenge felt. Penetrating introspection and self-loathing are the last corollary, in some people even asceticism, i.e. acts of violence in revenge of aversion and hatred. Also the fact that the man took more trouble and haste expects (zumuthet) to show the same tendency to revenge themselves. That in all this man still loves appear, then like a miracle, and usually puts you such a refined and incomprehensible love of a god at, but the man himself is the one of a kind of love is capable of in a kind of self-pardon, because he cannot stop loving each other, because his love never can be up to the head. In this condition, the master of love the feeling of revenge, the man is able to act again and continue to live, he maintains, however this action and all earthly desire not very high, it is almost pointless, but he cannot help but act, as the Christian is the first time comforted by the terms of the end of the world and then finally his despicable to go to action driving nature lose hope, so now know everyone that it is with humanity, in any case be one over and it must be the expression of aimlessness put on all human striving, he will come to more and more behind the fundamental errors in all endeavors and bring them to light; them all impure thought is based. He will understand, for example, that all parents create their children without responsibility and without knowledge of to educate parents so that they necessarily do injustice and assault of another sphere. It is this is just for the misery of existence, and so man is last in everything he does, feel full of discontent and the highest that can achieve what he will be: feel sorry for himself, but the love and compassion for themselves for the highest levels of difficulty of life saved, as the strongest relief funds.

Woman and child.

18 [35]

116. On the tricky question of where are you man? I answer: a father and mother, and we want to stand again.

18 [36]

118. If I anywhere find a lowering of the Germans, I suppose the reason that has prevailed for four decades, a common spirit with the marriage foundations, for example, in the middle classes, the pure pandering for money and rank, and the daughters are to be supplied and the men want get married (erheirathen) fortune or favor, for it sees the children to the common origin of these marriages.

18 [37]

119. The best thing about marriage is friendship. Is this big enough, they can even overlook mitigating about the aphrodisiac and get over it. Without friendship, marriage, both parties make common thinking and contemptuous.

18 [38]

123. The living together of spouses is the primary means to make a good marriage rare, because even the best friendships endure this only rarely.

18 [39]

124. Among the most touching in the good marriage is the mutual connivance at the disgusting secret, from which the new child conceived and born is. One feels especially in the procreation of the humiliation of loved ones are out of love.

18 [40]

125. For the existence of his father's son does not need to be grateful, perhaps he may even be angry with him because of certain inherited characteristics (propensity for anger, lust). Fathers have much to do to bring it back to make good that they have sons.

18 [41]

126. Fathers who feel their own inadequacy and sincerely wish to have the level of intellect and heart continually go up, have a right to procreate. Once they give with this slope that longing, then give the child she had some big hint as to what is truly desirable (Erstrebenswerthe), and for such angulation maintains the adult's parents to be the only truly thankful.

18 [42]

130. The man is destined to either father or mother to be, in any sense. Without productiveness, life is horrible, therefore, I'm not from the youth, because in it it is not possible or reasonable to produce.

18 [43]

131. Had the woman so assiduously to the beauty of men, would be thus finally rule on the beautiful and vain men - as it is now generally to the women. It shows the enthusiasm and perhaps the higher spirit of man that he wants the woman beautiful. It shows the larger sense and sobriety of the women (perhaps its lack of aesthetic sense), that the women take even the ugly men, they look more to the matter that is here: protection, care, and men more on the beautiful receipt and a transfiguration of existence, even if this fact should be more arduous (mühsäliger).

18 [44]

135. It is the love deep in the friendship, that it demands exclusive possession, while one may have several good friends and these friends are friends with each other again.

18 [45]

140. Women who love their sons, especially, are often vain and conceited. Women who do not care much for their sons, have almost certainly right to give, but to understand, that was to be expected from such a father is no better child shows so their vanity.
Over the Greeks.

18 [46]

143. If one imagines the Greeks as little numerous tribes, on a densely populated land as the land in the interior were covered with a race of Mongol origin, bordered the coast with a Semitic strips and between Thracians settled place, so you can see a the necessity, before particularly noted the superiority of quality and to create again and again, so they exercised their spell over the masses. The feeling to endure alone as superior beings among a majority unique (feindsäligen) it, they forced continually to the highest intellectual power.

18 [47]

146. The Platonic Socrates is in the true sense, a caricature, because it is overloaded with features that can never be together in one person. Plato is not dramatic enough to capture the image of Socrates even in a dialogue. So it's even a flowing caricature. By contrast, the Memorabilia of Xenophon give a really true picture, which is just as witty, as was the object of the picture, but you have to understand this book to read. The philologists think basically that Socrates had nothing to say to them, and get bored here, therefore. Other people feel that this book stands out both in and treated.

18 [48]

153. The gods make people even more angry when they probably did not want and that is not merely a Greek idea, that's human nature. Who might not love the one from which he secretly wishes that he would be worse, so to speak, justifies his aversion. It is Diess in the dark philosophy of hatred that is not written yet. Continued from "*Human and Too Human.*"

18 [49]

154. A foolish prince, has the good fortune is perhaps the happiest creature under the sun, because the propriety of the court it can just seem so wise, as he has, fortunately, unnecessary. A foolish prince, has the misfortune, still lives bearable, because he can vent his displeasure and his failure to others. A wise prince who has the luck is usually a shiny beast of prey, a wise prince who has the misfortune, however, a very irritated beast of prey, which is in a cage is, he is mistaken not about his mistakes and that makes him so angry. A wise prince who is good, generally very unhappy, because he must do many things for which he is too good or too smart.

18 [50]

155. Basically it keeps the struts and the intentions of a person, be they ever so dangerous and bizarre, or at least excused for forgivable if he risks his life for it. People can perhaps be expressed by anything so clearly, how much do they take the value of life.

18 [51]

156. Our crime against criminals is that we treat them as villains. I once wanted to hear the definition of a villain. The rascally actually seems to be unrecognizable, and therefore also reached her arm was not there for the eye of justice.

18 [52]

157. The purpose of the oldest punishments is not, deter the offense, but first , an attempt to make the damage irreparable, for example, by a fine to the relatives of the slain; secondly belong here Maas rules, which meets the community in order to be a whole to secure from the wrath of an offended deity, therefore, must be the murderer from his home in Homer are volatile, it is not moral, but a religious one blemish on him, he threatened the community to which he belongs. This kind of rules is unnecessary for us Maas.

18 [53]

158. The basic idea of a new humane criminal law would be: remove a wrong time to the extent that the damage can be done well, then the evil deed with a good deed to compensate (compensiren). This good deed did not take the injured and insulted, but some proved to be somebody, one has so often by the outrage at the individual, but usually passed on the link of the human society - it is a blessing because the company guilty. Such is not to be so grossly, as if a theft would make amends for by a gift, but rather is he who has shown his ill will, even now show his good will.

18 [54]

162. One may doubt whether the good people, the thirst for knowledge is, exploited the fact is that he is getting better. A little more likely to sin occasionally makes him wise. Everyone is aware of some experience, in which state he had the deepest sympathy to understand the uncertainty of the society and marriages.

18 [55]

163. Actually, once punished the thief is entitled to remuneration, insofar as he has lost his reputation by the judiciary. What he suffers from the fact that he is a thief from now, goes far beyond a single expiation of guilt.

18 [56]

164. The Catholic Church has created the institution of confession, an ear, in which you can divulge his secret without dangerous consequences. Such was a great relief of life, because one forgets his guilt from the moment when it has further told them, but usually they do not forget the others.

18 [57]

165. Who the not really higher is when the Being (Sein) has to encourage the behavior of the neighbor whose non more than its Being (Sein); because the moralists want to turn aside this claim, they invent those records that everyone but himself could redeem into nonexistence.

18[57]

165. Wer das Nichtsein wirklich höher stellt, als das Sein, hat im Verhalten zu dem Nächsten dessen Nichtsein mehr zu fördern, als dessen Sein; weil die Moralisten dieser Forderung ausbiegen wollen, erfinden sie solche Sätze, dass Jeder nur sich selber in's Nichtsein erlösen könne.

18 [58]

167. On the pure knowledge of things can be found none of the current ethics; follows from it, this alone that we must, like nature, neither good nor evil. The requirement to be good, arises from impure knowledge.

18 [59]

168. The leaves sometimes wrong in what it does, a wound, but not often. Remorse is the exception rather than the rule. To someone who is against us, insult, so that

we are rid of his dealings, even a happy sigh generated by the acquired freedom. But perhaps this is the wrong action defense.

18 [60]

169. The curtains can be a statesman his undertakings a good conscience and the need to more honest and enthusiastic those who are able to appear so.

18 [61]

173. Who has the urge for cleanliness in the spiritual, it will only endure for a time in the religions and then take refuge in a metaphysics, and later he will divest himself from stage to stage as well as metaphysics. It is likely that the instinct for cleanliness in the moral rather follow an opposite path is, for it is this instinct always associated with the impurity of thought, making this perhaps always impure.

18 [62]

176. The plow blade cuts into the hard and the soft ground, it goes across high and deep and brings it close. Diess book is for the good and the evil, for the lowly and the powerful. The evil one who reads it will be better, worse the Good, the mighty low, the mighty low.

19 = U II 5c. October-December 1876. [1-120]

Bex on October 3 at. (B e x vom 3 October an.)

19 [1]

1. Philology is the art in an age that reads too much to learn to read and teach. But the scholar reads slowly and think about six lines a half hour. Not its result, but this is his habit to his credit.

19 [2]

2. The history of philology is the story of a class of hard-working but untalented people. Therefore, the senseless fighting and subsequent overestimation of some richer and more perceptive natures, under which advised the philologists are.

19 [3]

3. That the philologists are able to do so (e.g., more than the medical students) to educate the youth, is a prejudice which still lie to the daily experience is punished. So you do it here, as with the street sweepers, which also suggests no one checked whether they are best to sweep the road, enough that they have the will to this dirty business. Similarly, each state, the business of youth from education and is satisfied that the philologist it - do not.

19 [4]

4. The antiquity has been discovered in all the main points of statesmen, artists and philosophers, not of philologists: it's up to the present day.

19 [5]

5. The philologists do not want to believe that a Sophoclesian tragedy can be misunderstood in 100 passages and simply passed by in many depraved passages,

but still understand and explain the tragedy better than the most thorough philologist.

Anyone who reads a witty author and in the end believes he has understood everything, exc - he's happy.

5. Daß man eine Sophokleische Tragödie an 100 Stellen falsch verstehen und an vielen verdorbenen Stellen einfach vorübergehen, aber doch die Tragödie besser verstehen und erklären kann als der gründlichste Philologe, das wollen die Philologen nicht glauben.

Wer einen geistreichen Autor liest und am Schlusse glaubt, er habe alles verstanden, exc. — der ist glücklich.

19 [6]

6. I believe Shakespeare to modern English language teachers better understand all, though I do a lot of mistakes. In general, everyone is even an ancient author understood better than the philological language teachers: why is this? - So that philologists are nothing other than grown old high school student.

19 [7]

8. Finer spirits is dressed by such a constraint, which always tell stories about the one laughing is: where it is not enough to smile.

19 [8]

12. A master will choose his dealings with masters of other arts and his students have, but not with the colleagues and not with those who are only experts, and no master.

19 [9]

14. The what can rejoice with us, are higher and closer to us than those which suffer with us. Sympathetic joy makes the "friend" (the Rejoicing), pity the fellow sufferers. - An ethics of compassion needs to be supplemented by the higher ethics of friendship.

19 [10]

15. The people are Protestants, Catholics, according to their native Turks, as one who is born in a land of wine, a wine drinker.

19 [11]

17. Those who failed in the whole lot, will not give in little indulgence. It has perhaps been no stand, which did so much with the erotic excesses alone, like the Catholic priesthood, which the love renounced. But he allowed himself the occasional pleasure.

19 [12]

18. One can speak highly suitable and yet so that all the world is crying about the opposite. Sun Socrates spoke very fit, but before a forum of world history: his judges condemned vice versa. - The Masters talk to their listeners down.

19 [13]

19. If you have any good father, so should we buy one. That adopts a son to a father, is more reasonable than the opposite: because he knows much more about what he needs.

19 [14]

20. The reputation of doctors based on the ignorance of the healthy and the sick: and this ignorance in turn is based on the reputation of the doctors.

19 [15]

21. The best doctor can have only one patient, every person is a disease history.

19 [16]

23. An author who calls himself not to guess, and to betray him so as to treat words as if they had to do with a costumed crime or with a mischievous beauty, which may often be allowed: but there are cases where its secrecy at least to honor as well, like the one traveling incognito prince.

19 [17]

The estimation of properties can only be comparative, self-interest does the highest estimate.

Emulation or destruction.

19 [18]

24. The illusion of sex drive is a network that, if it is torn, always knit by itself.

19 [19]

27. To the advantage of a hazardous speculation have money, you have to do as the cold bath - quick in, quick out.

19 [20]

28. The dramatic musician must not only have ears, but eyes to the ears.

19 [21]

32. The workers complain that they are revised. But the same revision can be found everywhere, among the merchants scholar military officer: in the wealthy classes, the revision appears as the inner drive of too much activity, with the workers they will be enforced externally, that's the difference. A mitigation of this instinct would indirectly also to the good workers. He may not believe that the current banker more enjoyable or worthy as he lives.

19 [22]

35. Most writers write badly because they do not communicate to us their thoughts but the thought of the idea. Often it is vanity that makes the period so full, it is the accompanying cackle of the hen, which draws our attention to the egg, namely, any one standing amidst the full period of little thoughts.

19 [23]

36. The man is a child at the greatest distance from the animal, his most human intellect. By the fifteenth year he enters puberty and the animals one step nearer, with the possession of the sense of the thirties (the middle line between laziness and greed) a step further. In the sixtieth year is lost, often the shame, and then comes out of the seventy-year-old unveiled as a whole beast before us: we see only his eyes and teeth.

19 [24]

38. The disobedience and independence, including interior, the sons against the fathers usually goes just so far as possible, ie, as it still endures as the father of any, from which there results that it is unpleasant to be father to son.

19 [25]

Irony is ignoble.

19 [26]

41. Once one has understood that a prince in his country's political changes no longer comes into consideration and only interesting for the courtiers and the country's people, should we go to him out of the way, since you can not treat him as a private citizen.

19 [27]

42. The active will disperse through the art, the artist demands the highest collection. Consequently, they must be dissatisfied with each other and bite into each other. The art is just as certainly not for this activity, but for those who have a surplus of leisure and thus its highest seriousness of exception can give the artist: the existence of this class of idle Olympians have those active (be they workers or bankers or to provide civil servants) with their superior work. The existence of this class is an evil, so is the art an evil.

Art of the activity of the idle.

Desires are for leisure in the activity.

19 [28]

43. In 50 years, every able-bodied man in Europe to understand the weapons and military maneuvering, the better Qualified to even the tactics. Everyone will get opinions from then on to power may know that he has won a trained army for his opinions. This will determine the history of opinions.

19 [29]

45. Three-quarters of all lies are brought about by the antithesis in the world.

19 [30]

Tone of the youth loudly.

19 [31]

Of vanity and love of fancy, a vanity or some other person to be in love because.

19 [32]

50. The best writer is ashamed to be a writer, he is too rich to let thoughts and noble, than that he should not be ashamed to see his wealth other than just occasionally.

19 [33]

51. To get a grape and a talent to maturity, including rain, as well as sunny days.

19 [34]

52. To underestimate the value of an evil deed, if one does not stop at how much they tongues in motion, how much energy it unleashed, and how many people it serves to reflect or to collect.

19 [35]

53. The darkening of Europe may depend on whether five or six freer spirits remain true to itself or not.

19 [36]

54. No one is responsible for his actions, nobody for his nature: his focus is as much as unjust. This also applies if the individual depends on itself. - The sentence is as bright as sunlight and yet everyone here prefer to go to the shadows and untruth: from fear to completely lose your eyesight, so because of the supposed consequences.

19 [37]

55. Morality is solely distributed by the fact that what brightens the intellect as much as possible new and better ways of acting taught to know and a lot of new motives of action presented for selection, then that gives you opportunities. The man is from a lower motive very often taken only because he knew not a higher, and it remains low and moderate in his actions because he was offered no opportunity of emphasizing its higher and purer instincts. - Many people wait all their lives on the occasion, on their way to be good.

19 [38]

56. When choosing between a physical and spiritual descendants, one has to consider in favor of the latter, that is father and mother in one person and that the child when it is born, no education, but only the introduction to the world needs .

19 [39]

59. Of two evils sensations may gradually redeem the philosophy: first, by the fear on his deathbed, because there is nothing to fear, remorse, and secondly by the remorse after the deed, because every act was inevitable. With regard to all the past is a fatalism cold philosophical convictions.

That is one of discontent over but perhaps not less, when I realize that it was necessity: it is a pain that cannot make accusations by revenge, etc.. For his whole nature of the deed is to be eat accuse only a new step in the same irrationality, which wants to make us responsible for every action. Because of the discontent is there, so there must be accountability, that somewhere a freedom: as Schopenhauer came to the concept of intelligible freedom. But the fact of discontent does not prove the reasonableness of this rational displeasure: and only if it would stand,

you would be able to continue at close of Schopenhauer's way. - The discontent is the way, but now there, but can perhaps be given up.

But if the bad moves handed action by any discontent, so would this cold attitude, which one would be accustomed to respect the past, also have the pleasure of the uprooted done. But the actions of men by the anticipation of pleasure or pain to be acquired will be determined: this falls away, so it no longer feeling held back by the bad act, and would prefer him nothing more towards the good deed. It would be in terms of what is to come as cold as in regard to the past. Now would occur (träge) in the cold deliberation, whether life or non-life was preferable: and the suicide of prudence would result. In or knowledge of this matter resists weathering every man, and every ethic against the abolition of liberty: the latter unjustly, since philosophy has definitely do not pay attention to the consequences of the truth but only to them. - That's life as a whole, not a consequence of sensation (pain or pleasure) is said to have warded off the same reason (hence the importance that is attributed to the deathbed).

19 [40]

65. "The One Who Will you": this is an acclamation, which always allows only for little people, but at the very least this is somewhat superfluous.

19 [41]

66. The ethics of each religion is pessimistic excuses before the suicides.

19 [42]

70. And what they came to the aid of virtue? The voice of conscience? - Oh no, the voice of the neighbor.

19 [43]

71. Self-sufficient people occasionally show themselves in vain, good-nature: for example, to the vanity of certain classes, not to shame.

19 [44]

72. The self-sufficient is vain, if he feels the higher self-sufficiency of another, which happens but rarely.

19 [45]

73. It admits of no conclusion as to the ability, whether anyone is mostly vain and self-sufficient: the greatest genius is sometimes conceited like a young girl and would be able to dye their hair. This vanity is perhaps the leftover and tall habit, from time ago, where he had no right to believe in themselves and begged (einbettelte) this faith only by other people in small coins.

19 [46]

79. It often escapes his pursuers by rather slower than that one that goes faster and this applies especially in literary pursuits.

19 [47]

Kotzebue - "weaving live in it and have our being".
Shakespeare, accident in the history of the theater.
Schiller is a better playwright.

19 [48]

84th The pious man feels superior to the irreligious: Christian humility I want to believe when I see that the pious humiliated in front of the irreligious.

19 [49]

I change some readers because of the rhythms of the period.

19 [50]

90. One gives his heart to someone rather than his money. - Why is that? - One gives his heart and it has yet, but the money has not anymore.

19 [51]

93. No writer has until now had enough spirit to write rhetorically allowed.

19 [52]

96. A beautiful woman has but little in common with the truth (which may also say the detractors?): Delight both more if they desire, as if they are possessed.

19 [53]

99. An alliance is stronger, when the allies believe in themselves and know about each other: why is the alliance under lovers fixed before the marriage relationship, as after it.

19 [54]

100. No prince, wanted to lead the war, was ever at a loss for a casus belli. But all the motives which we make known publicly, show that we are all embarrassed never to a casus belli. Every action is done from motives and alleged a motive.

19 [55]

103. A politician divides people into two categories, firstly tools, secondly enemies. Actually there is only so for him a kind of people: enemies.

19 [56]

108. Either makes you look with the help of a religious life difficult for the outer and the inner light or vice versa: the former is the case with Christianity, the latter perishing of religions. Hence it follows, that creates a religion to make it easier for the heart and goes to reason if she has nothing more to facilitate this.

19 [57]

110. "A spirit is just as deep as he is high," said someone. Now you might think the term "high spirit" in the power and energy of the boom, flight, when the term "deep mind" to the remoteness of the target, to which the spirit has taken its way. The sentence will therefore say that a spirit is just as much as he can fly. But this is not true, rarely does a spirit as far as he could fly at all. So the sentence must read: rarely is a spirit so deep as it is high.

19 [58]

111. If the earlier smallpox strength and physical health of a constitution to the test and put the people, which they failed, were fatal: one can perhaps now be regarded as such an infection religious test for the strength and health of the mental constitution. Either one overcomes it, or you can go mentally because of it.

19 [59]

Elements of education.

- 1) errors.
- 2) Incorrect conclusions.
- 3) passions.
- 4) The bound spirits.
- 5) oblivion.
- 6) Man as a thing.
- 7) The degenerating natures.
- 8) The emergence of the truth of sense.
- 9) Future of the culture.

19 [60]

113th Treaties of European countries are now just as long as there is the constraint which she created. So this is a condition in which the force will decide (in the physical sense) and leads to their consistency. This is the following: the great states devour the small states, the Monster state (Monstrestaat) devours the great state - and the (Monstrestaat) bursts apart, because he finally lacks the belt that encircled his body: the hostility of neighbors. The fragmentation into atomic state formations is apparent even the remotest prospect of European politics. Battle of the Company, continued in the habit of war.

19 [61]

114. There are no more teachers, buying under that name, only people who are not educated themselves. - There are teachers, but no educator, grooms, but no rider.

19 [62]

116. Here and there one party tries to clean up some scraps of contaminated Christianity, and to dress with them - the effect is small: for freshly laundered rags, dressing neatly indeed, but always stingy way.

19 [63]

117. At the sight of countless churches, which once built Christianity, one must say: it is currently not enough religion there to pay off this building. Also: it is now missing in religion, the religion and to destroy only.

19 [64]

112. The public opinions are reflected in the private laziness. But what is clear from the private opinions? - The public passions.

19 [65]

118) We live in a culture which goes to the funding of culture as a basis.

annulment of Nations -. European man

. abstention from politics

. Aside pulling the talent

. contempt for the press

. religion and art as the only remedy

. Simple Life

contempt of Societal differences

Higher Tribunal for the sciences.

liberation of women.

The friendships -. entwined circles

. Organization of the economy of the mind

follow the opinions of the institutions themselves

19 [66]

Greetings to the moralists.

Absence of the moralists.

The activity.

Who want to be free.

Free spirit.

Wounding.

Impossible without productivity - that free spirit.
Sighs of past youth.
Father or mother.
Production of genius. Middle of the road.
Denser than lighten.
Aesthetics.
Denser. A writer. Philologists.
Art - action.
Society.
Woman and child.
State (Greece).
Religious one.
Higher moral principles (good and bad) (vanity).
Maximum relief of life.
fatum tristissimum.

19 [67]

Voice of history.
All General progress:
free ghostly tour: to detach the people from the conventional.
1. The man is alone with himself.
2. Woman and child.
3. Society.
4. Art - Poetry - aesthetics.
5. The state.
6. Religious one.
7. Alleviation of life.

19[67]

Stimme der Geschichte.
Alles Allgemeine voran:
freigeisterhafter Rundgang: um den Menschen vom Herkömmlichen
loszulösen.
1. Der Mensch mit sich allein.
2. Weib und Kind.
3. Gesellschaft.
4. Kunst — Dichter — Aesthetik.
5. Staat.

6. Religiöses.
7. Erleichterung des Lebens.

19 [68]

Homo liber de morte de nulla re minus quam cogitate ejus Sapientia et mortis non est meditatio sed vitae. Spinoza.

19 [69]

Who thinks like sharper, the images of the poet not too much of it is also dissimilar to put into memory, as a member of the focus, the overtones of a sound heard as dissonant chord.

19 [70]

4. the free spirit and of the philosopher.
5. within a culture: examples.
6. current position.
7. The future.

19 [71]

The end feels pity as the stronger, which gives me the desire to be ready to intervene if he could only help. The pain of such an aesthetic reverberations.

19 [72]

Themes:

About the maxim.

On the amendment.

Against the poet.

The philosopher of pleasure, probably to the predecessor, is not thinking of the successor (in which pleasure?).

Difference of free thinker and philosopher.

Thucydides as the ideal of the free spirit-sophists.

Origin of pity.
Suicide in the religions.
The patient.
Vanities of the scholars.

19 [73]

It explores the things that cause a similar sensation in us, together in conjunction to bring such love springtime beauty of nature, deity, etc. This interweaving of things corresponds to nothing in the real causal link. Poets and philosophers love to so arrange things, art and morality come together.

19 [74]

They call the union of the German government to a state a "big idea". It is the same kind of people who will one day be inspired for the great states of Europe: it is still the "bigger idea".

19[74]

Sie nennen die Vereinigung der deutschen Regierungen zu Einem Staate eine „große Idee“. Es ist dieselbe Art von Menschen, welche eines Tages sich für die vereinigten Staaten Europas begeistern wird: es ist die noch „größere Idee“.

19 [75]

The diversity of languages prevented most, to see what is actually going on - the disappearance of the Nationalists and the creation of European man.

19 [76]

All the foundations of civilization have become obsolete: thus, the culture must be destroyed.

19 [77]

The 10 Commandments of the Free Spirit.
Thou shalt neither love nor hate people.
Thou shalt not drive policy.
Thou shalt not be rich, and no beggars.

You shall go to the famous and influential of the way.
Thou shalt thy wife from another company than the people are.
Thou shalt leave thy children by educating your friends.
You shall submit to any ceremony of the Church.
You shall not regret it a misdemeanor, but because of him doing a good deed more.
You should to be able to tell the truth, prefer the exile.
Thou shalt leave the world against you and grant you against the world.

19 [78]

Cap. The Free Spirit II in the present.
Cap. III. Goals of the Free Spirit: The future of humanity.
Cap. IV formation of the Free Spirit.

19 [79]

Future in a few centuries. Economy of the earth, let extinction of bad races, better breeding, one language. Entirely new conditions for the people, even for a higher being? Now it is trading status, which prevents a complete relapse into barbarism (telegraphy, geography, ind Invention, etc.).

19 [80]

To tell the truth when the truth is there, mixed with so much pleasure, that man because of her exile, and even worse chosen.

19 [81]

Maudit les savants et il ne plus vivre voulut qu'en bonne compagnie. Voltaire (Zadig)

19 [82]

Philologists.
Where did the dumbing down of high school students? Through the example of the teacher, the stultify all the authors, etc.
Why the philologists to corrupt authorities are so eager? Out of vanity: they care nothing about the old, but very much to them yourself
There is a witty school edition?

19 [83]

Because people in the world so far it is understandable not find much that is valuable, so they think this must be true and important in the inexplicable, and they build on their highest feelings and hunches to the dark inexplicable. Now does this corrodible rich to be anything substantial, it might be empty: it would be for the people the same thing come out of it, if only he had in his knowledge, a dark spot: it he conjures up then what he needs and peopled the dark passage with ghosts and premonitions.

19 [84]

If a person gets used to strictly adhere to the truth and to beware of everything metaphysical corrodible itself, it would perhaps even the enjoyment of seals with the feeling of something forbidden to do connected: it would be a sweet pleasure, but not without remorse afterwards and there.

19 [85]

The so-called metaphysical necessity does not prove anything about this one needs corresponding reality: on the contrary, because we are in need, we hear the language of the will, the intellect and not go astray if we believe this language. A God would accept if it were provable, without a necessity that it would seem necessary.

19 [86]

Themes.
The Free Spirit.
And explaining the unexplainable.
Demise of the old culture.
Causes of art.
Of suicide.
Vanity of the scholar.
The maxim.
The writer.
The patient.
The improvement of the people.

On the amendment.
Dealing.
The intellect of women.
The friendship.
Phases of morality.
About power.
Simplicity and good.
The hope.
The needle.
Struggle against fate.
Good and evil.
Replacement of religious motives.
Promise.
Intellect and morality.
Boredom - Leisure (Musse).
Punishment and repentance.
Philologists as a teacher.
Thucydides type of the sophist liberalism.

19 [87]

The judgments of the jury courts are wrong for the same reason that the censorship of teachers about a student is wrong: they arise from an exchange between the different precipitated judgments: put the best case, one of the jurors have judged correctly, then the net result of the middle between the right and several wrong judgments that in any case wrong.

19 [88]

A poet must have no such specific term of his audience into the soul of the painter as a certain distance from the picture if it should be examined properly, and requires a certain vision of the beholder. The new seals are only partially enjoyed by us, each picking out what he likes, we are not in the necessary conditions for these art works. The poets themselves are uncertain and will soon have this now another audience in mind, they do not believe it myself, that we grasp their whole intention and looking through the details or the substance to please. Like everything now, what a storyteller well, lost in today's audience is: which wants only the substance of the story and interested want to be overwhelmed carried

away: by the fact that the criminal acts such as contain the best, not the art of the storyteller.

19 [89]

Prehistoric era are immense periods of time determined by tradition, nothing happens. In the historical period is the fact every time a solution of tradition, a difference of opinion, it is the free-thinking, which makes the story. The faster the change of opinions, the faster the world changes in the Chronicle Journal, and last notes of the telegraph, wherein in hours, the opinions of the people have changed.

19 [90]

A beautiful woman in the marriage must have very many good qualities to it to help out (hinwegzuhelfen) that she is beautiful.

19 [91]

Communicability of the truth of opinions at all.

19 [92]

What makes an opinion? - Asks the statesman. Is it a force?

19 [93]

People are accustomed to, one another's opinion to appraise higher than his own.

19 [94]

Ask the faithful: blessed you agree? - That will serve as evidence for and against the truth. When a madman thinks he is God, and is happy in it - as it happens - it is therefore proved that there is a God.

19 [95]

In a tragedy will necessarily dominate the eloquence which is just at a time practiced and appreciated. Thus among the Greeks, as among the French, as in Shakespeare. With him is the Spanish influence that prevailed at the court of

Elizabeth, is unmistakable: the profusion of images, looking for their awareness is not universally human, but Spanish. In of the Italian novella, as in Le Sage reigns distinguished speech and culture of the nobility of the Renaissance. - We have no court eloquence and no public like the Greeks, so it is with the speech in the drama nothing, it is naturalized. Goethe in Tasso goes back to the example of the Renaissance. Schiller is dependent on the French. Wagner gives the art of speech altogether.

19 [96]

Humans have the tendency for the conventional, if he seeks reasons to always specify the deepest level. Because he feels the immense beneficial effects, he looks for a deep wisdom in the full intention of the soul of those who planted the tradition. - But it is reversed, and the creation of God, marriage is shallow and stupid, the foundation of tradition is intellectually to set very low.

19 [97]

If you have a belief upsets, so you do not throw the consequences of which have grown out of him. This continues to live by virtue of tradition: the tradition closes his eyes about the association of faith and order. The result appears to be there for their own sake. The consequence of denying her father.

19 [98]

What is the reaction of opinions? If an opinion ceases to be interesting, so it looks give her a charm by holding them to their opposing opinion. Usually seduced but the opposite opinion and makes a new confessor: she has become more interesting.

19 [99]

Aristotle says, because of the tragedy on the excessive timidity and compassion will be discharged, the listeners return colder back home. Plato says, however, he was sentimental and more anxious than ever. - Plato's question about the moral significance of art is not raised yet again. The artist needs the unleashing of passion. We let the passions which the Athenian comedian wants to unload on his audience to please no more: lust slander obscenities, etc. In fact Athens become effeminate. As a substitute for religion cannot apply the art: because for one who has completed, it is unnecessary for one who is in combat, not a substitute for

religion, but at most a assistance of the religion. - Maybe your position is what it takes Mainlander, an assistance of the knowledge, they can see the peace and the great success of the knowledge of how distant blue mountains. Replacement of religion is not art, but the knowledge.

19 [100]

Religions do not press any of which truths **allegorico sensu**, but no truths - that is to say against Schopenhauer. The consensus **gentium** in religious views is rather a counter-argument to the underlying truth. Not an ancient priestly wisdom, but the fear of the inexplicable is the origin of religion: what it is by reason, is acceded to it on the sly.

19 [101]

The study of psychology was part of ancient rhetoric. As far as we are back! The party press was actually a bit of psychology, and the diplomacy - all as a practice. The new psychology is essential for the Reformer.

19 [102]

The new reformer takes people like clay. Through time and institutions to make them all that they can make animals and angels. There is little celebration there. "Transformation of humanity!"

19 [103]

It is to concede all that the religion was useful for the people: give directly happiness and comfort. If the truth cannot siblings (*verschwistern*) to the benefits that their cause is lost. Why should humanity sacrifice himself for the truth? Indeed, it cannot perform. All efforts have until now the truth value in the eye: the usefulness of mathematics was removed, the father stayed at his son.... It would have taken a human being as stupid, dealing with something where nothing comes out, or even damage. One held for the public danger, the people of the air they breathe the spoils. Is religion necessary to live, so is he who shakes them, dangerous to the community: the lie is necessary, it shall not be shaken. Well - the truth is possible in connection with life? -

19 [104]

It cares for himself - and then to the son: the latter consideration prevents the people to live, individually and ruthlessly. He wants to institutions that his son come to good. On this depends the continuation of humanity: people do not have children, everything falls under the pile. The concern for the child takes care of the property and the secured position: for property and social order. Greed and ambition are the shoots, which may be related to this concern for the breed: they are by inheritance very great, even if in the special case of the brood is missing: if the pursuit target, the head is cut off: still moving, the body still.

19 [105]

A good teacher can come into the case, the offending pupil sharply, only to stupidity, to say it, nipping in the bud.

19 [106]

The Reluctant Martyr and despised the honest, is a coward, etc., while he's just like him can.

19 [107]

It is in the nature of bound spirits, or any explanation to be preferred to none, taking one-sufficient. High culture demands to leave some things to stand still unexplained: ἐπέχω [*epi-*, "upon"].

19 [108]

The dark matter is as dangerous as the key light. Fear lives in the depths of the human imagination. The last form of religion is that it is conceded on all unexplained dark areas, but in this you'd think would put the enigma.

19 [109]

Through the piles, etc. it is proved that there is a progress has given mankind. But if allowed due to the last 4000 of humanity is this assumption is questionable. But science has progressed: it is the highest form of civilization destroyed so far and may never arise again.

19 [110]

The instinct is like a worm, which has cut off the head and is still moving in the same direction.

19 [111]

Love is not explained by Schopenhauer. The sex once. Then the special tendency of aesthetic given judgment (Miturtheilen), which are by heredity become very strong. The black man wants to despise blacks and whites. With the "Genius of the genus" nothing is gained.

19 [112]

Not to be immortal, not in consideration for the Propagation of the people are in love: against Plato. But the pleasure's sake. They were, even if the women were infertile, more than ever! The Greek pederasty should be not unnaturally, the final cause, according to Plato, "to produce fine speeches."

19 [113]

Each person takes on the highest interest, but is accustomed to respectful Irishmen to the judgments of others above one's own: belief in Authority (Auktorität), have inherited and dressed foundations of society, morals, etc. From these two premises yields (ergiebt) the vanity: the man is his own value judgments by others before himself firmly.

19 [114]

All morality is sometime not even have been "custom" but coercion. Only since there is tradition, there are good actions.

19 [115]

Selfless selfish impulses due to be taken methodically. The social instinct goes back to the individual who realizes that he is retained only if it is incorporated into a covenant. The estimate of the social and is then passed as the most useful members are also the most honored, always strengthened continuously. Now there

is a bright flame, to suffer everything for their country (for example, any similar organization of science). The selfish purpose is forgotten. The "good" arises when one forgets the origin. - The parental instinct has been bred only in the large company, you need descendants, so take the protection of marriage and honor them. - Even the unselfish love (between the sexes) is probably only a forced thing, by the social (Societät) enforced. It was only later used to and finally passed, and as an original impulse. First the engine is only one satisfaction, regardless of the other individual, cruel. - Whether all the parental instincts of animals are due to social (Societät)? -

19 [116]

Here begin the "thoughts and designs" of autumn and winter 1876
December 22, 1876 I wrote this last page.

19[116]

Hier beginnen die „Gedanken und Entwürfe“ aus Herbst und Winter 1876.
22 Dezember 1876 schrieb ich diese letzte Seite.

19 [117]

Introduction.

To recall Goethe "If one speaks he ought to speak positively."

19 [118]

Human and all too human.

Convivial sayings.

19 [119]

The sentence as a subject of merriment.

19 [120]

The old culture.

1. The impure thought in the foundations of civilization.
2. Morality.
3. Religion.

4. Art (language).
5. The free spirits.
6. The women.
7. The Saints.
8. The appreciation of life.
9. Law.
10. Peoples.
11. Science.
12. Disappearance of ancient civilization.

20 = Mp = XIV 1a (Brenner). Winter 1876-1877.
[1-21]

[Nietzsche's student and friend with him during this time, Albert Brenner. 1878 May 17 Death of Albert Brenner tuberculosis].

20 [1]

14. There is a double aesthetics. One starts from the effects of art and closes on appropriate reasons, it stands with this method and the magic of art and is itself a kind of poetry and Noise: Into a sounding of the strings of the art in science. The other aesthetic comes from the often absurd and childish beginnings of art: it can, the actual effects do not derive and will try, therefore, reduce the sensation of the art in general and to those effects in every way suspicious, as if they lie or were pathologically. What is clear, that the aesthetics of art uses, which are not and how both can be no science.

20 [2]

16. - - - In fact, these consequences are serious. If the poor, clumsy plot eventually takes no more dejection after themselves, so would this cold attitude, to which one would get used in respect to the past, also have the pleasure of the uprooted done. But the actions of man by the anticipation of the purchased pleasure or pain will be determined: is it in ways away on so-called moral pleasure or pain, give him no sensation has more back from the bad act, and would prefer him nothing more to the good That way: unless the consideration for the useful or harmful, the morale was avoiding a utilitarian theory. The person would be in terms of what is to come as cold and as wise as in regard to the past. Then he would be ready for the cold reflection, of what value was his present life, which still could be painful enough, besides the consideration that perhaps the non-existence was preferable to being. In or knowledge of this matter the weather, resists every person and every philosophical ethics against the abolition of accountability: the latter unjustly, since philosophy has definitely do not pay attention to the consequences of the truth, but only on her own. - Should have that man's life as a whole, not a consequence of sensation in pleasure or pain, but would exclude with destruction and utter insensibility, is rejected for the same reason commonly: the dread of a belief in the

value of life weaken and the desire to commit suicide to encourage. The will to live is resisting the conclusions of reason and trying to tarnish this: hence the importance that we attribute to the last moments of life on his deathbed, as if there would be something to fear or hope.

20 [3]

A sentence is a link from a chain of thought, it demands that the reader is restoring this chain from its own resources: Diessen demand means a lot. A sentence is a presumption. - Or is it a caution: as Heraclitus knew. Must be a sentence to be edible, and only stirred up with another material (e.g., experiences, stories) was added. That most people do not understand and therefore, one may express Offensive safe in sentences.

20 [4]

12. In a violent emotion of love can easily falls from a state of infatuation, which is addressed to another person than from the cold and the complete freedom of the mind.

20 [5]

20. How much more of goodness and happiness among the people there if they henceforth what they gave God so far, would give each other, at times, strength, wealth, overcoming the heart, selflessness, love. How much more? - Perhaps not too much.

20 [6]

21. Some people want to be with praise, admiration, envy of his own other than to convince or persuade values, it is because much more than all else and he used every means, even that of self-intoxication and self-outwitting. Yes, he prefers a hundred times to admire themselves rather than to benefit themselves and love themselves more favorably than he is. To him the vanity is the only means of self-complacency. He does not stand out as both an excellent feel, no matter whether he is there.

20 [7]

25. Where is the envy of the gods? It seems that the Greeks not to a quiet and peaceable, but was alone in a wanton and outrageous fortune, and it infuriated him to see the lucky ones. He must have been too bad on the whole, his courage, for his soul was too easily at the sight of happiness wounded. Where there was an outstanding talent, as was the crowd of jealous extremely large. That met an accident, it was said: Is that also need, he was too arrogant, and yet each would have behaved just as if he had had the same talent, that is arrogant, just like everyone did on occasion play the God who the talent sends the accident.

20 [8]

30. The vanity has two sources, either in the sense of weakness or in power. Man, when he perceives his helplessness as an individual and the extent of his powers and possessions musing on exchange with the neighbor. The higher the estimate his powers and possessions, the more he can win for himself in this exchange. Now he knows of all that he possesses the weak side all too well. He therefore hides these and provides the strong shining qualities to light. This is a kind of vanity, which shall include the others who want to give the appearance of brilliant qualities, which are in fact not there: seeing the two together form the vanity (which is adjustable). The vain man wants in this way to create desirability and therefore higher taxation. Envy arises when one is desirous, however, has little or no prospect of satisfying his lust by barter. We are all desirous to foreign ownership. First, because we know the weaknesses of its own possessions to good and its benefits have become unattractive to us by habit, then the other because his property has been in the most favorable light. We seem enamored in our possession, to make him appear worthy desire. When replacing any of the others cheated and believes himself to have a higher profit. The exchange holds the end of the wise, and the vanity of seeing more people in the faith in his wisdom. The exchange says the end, he was the Deceptive, but with whom he exchanged thinks of himself the same thing. - We appreciated the envied, because providing the others who do not envy us, but an exchange may be driven by the increased desirability of the envious to a higher Taxation of our goods. - The feeling of power, inherited, created the blind vanity (that while the sighted, according to the advantage was seeing); discussed (discutiert) the power and does not compare, it considers itself the supreme power, it makes the greatest demands, others offer their talents and energies with the same claims on, so now only remains for the war will be decided by a contest over the right of these claims, or destruction of a competitor, at least his outstanding ability. Jealousy is the irritable condition of powerful, in proportion to the mighty competitor, envy, the hopeless condition of

not being able to anticipate him: So if he is subject in the war. The envy in sighted vanity arises from unsatisfied desire, envy at the blind vanity is the result of a defeat.

20 [9]

35. The resignation is that the man gives up the strong contraction of all muscles of his thought and feeling and they put back into a state where his thinking and feeling is habitually and mechanically. This decrease is connected with a desire and the mechanical motion is at least without pain.

20 [10]

38. You can suppress the greatest talent and intellectual inventiveness when produce (produci) is insatiable in the source water and no time can collect.

20 [11]

17. - - - To take the example of excessive and nearly crashed inoculation: the Germans, originally extraordinary of that unity and efficiency, which Tacitus, the greatest admirer of her health, describes, were by the inoculation of Roman civilization wounded not only, but almost until the bleeding brought: it took them morals, religion, freedom of speech, as much as we could, and they are not perished, but that they are a deep suffering nation, they have proved by their conduct to the soulful music. No nation has so many sores, like the Germans, and therefore, they just have a greater aptitude for every kind of free-thinking. - I want to look at this intentionally remain with the people and keep me on the laws relating to human due to weaker refining and degenerate natures, to make conclusions on the brute natures and their laws. - From this entire discussion, the free spirit found evidence that he also bound spirits is useful, because it helps to ensure that solidify the product of the bound spirits, their state, their culture, their moral and not die, he leaves in stem branches and flow ever anew the enlivening juice of rejuvenation.

20 [12]

22. It is perhaps the most important goal of humanity, that the measured value of life and the reason for which reason it is there, is determined correctly. Therefore,

it waits for the manifestation of the highest intellect, because only he can fix the value or worthlessness of life for good. Under what circumstances will arise, but this supreme intellect? It seems that those who promote human welfare in general and rough to sit still present very different goals than to produce that highest intellect worth determining. Man sought for as many make a good living and still life to understand this well enough externally.

20 [13]

4. One often loves a place where a man and goes to him henceforth out of the way, so great is the curiosity of the heart.

20 [14]

31. One must be very flat in order from the regular companies do not go home with remorse.

20 [15]

34. It is practically, to have dealings with friends and wives much confidence but little confidentiality in relations with the rest of the world, however, little confidence and a lot of confidence.

20 [16]

79. Biting is a free spirit to be more conscience when he started his marriage with church ceremonies, as if he has seduced a girl, although the latter blaming and punishable (strafenswerth), the former is not.

20 [17]

108. Whoever praises his health, has an illness more.

20 [18]

Education for free spirit.

First stage: under the rule of personal benefit.

Second stage: under the rule of tradition.

Third stage: under the rule of religion.

Fourth stage: under the rule of art.

Fifth stage: under the rule of a metaphysical philosophy.

Sixth stage: under the face point (Gesichtspunct) of general utility.

Seventh stage: under the prevailing intent on knowledge.

January to mid February
Sorrento 1877

20[18]

Erziehung zum Freigeist.

Erste Stufe: unter der Herrschaft des persönlichen Nutzens.

Zweite Stufe: unter der Herrschaft des Herkommens.

Dritte Stufe: unter der Herrschaft der Religion.

Vierte Stufe: unter der Herrschaft der Kunst.

Fünfte Stufe: unter der Herrschaft einer metaphysischen Philosophie.

Sechste Stufe: unter dem Gesichtspunct des allgemeinen Nutzens.

Siebente Stufe: unter der herrschenden Absicht auf Erkenntniss.

Januar bis Mitte Februar
Sorrent 1877

20 [19]

Operetta

Positivism necessarily very

Fatum

refined heroism

a statesman, philanthropist

20 [20]

One loves coarse consistency - Overbeck

20 [21]

Melody of European man: from which there results that is still a lot to do in this man.

Nietzsche's seven notebooks from 1876

What is now the dominant theme in Europe, l'idée fixe musicale? An operetta melodies (except of course the pigeons or W).

21 = N II 3 End of 1876 - Summer 1877. [1-84]

21 [1]

Glacial pebbles flowers

21 [2]

All writers experience to recognize unsafe.

21 [3]

Comb, necklace, earrings, brooch - a style is filigree.

21 [4]

"Decent criminals"

"The vanity of the scholar"

"Friendship"

"In Praise of error"

"European man"

21 [5]

Vanity is compatible with self-contempt - higher vantage point of suicide.

21 [6]

Period of great Mot ---- the personal is not the impersonal.

21 [7]

Openness concealment - as the starting-virtues of low population.

Genteel - vulgar for the higher caste.

21 [8]

We do not like to hear tell actions, which the narrator trusts us not: or they must all go into the amazing and exceptional.

21 [9]

the free spirit
the marriage
the easy life
psychological observations

21 [10]

The perky bouncing movements of the whale enjoy as if they meant to play and pleasure: it is now makes the agony that nature within him. We so admired the cheerfulness great statesmen.

21 [11]

Humanity, a messy officiating machine with tremendous strength.

21 [12]

Everything thrives on volcanic soil.

21 [13]

Schopenhauer to the world as blind to the Scriptures.

21 [14]

Intuitively, the idea full-illogical in German is essential signs that it left behind, nor is intended medieval - some advantages lie in it, as in all things.

21 [15]

The German is not the future of the German budget.

21 [16]

Formation of the eye more important than the ear.

21 [17]

Way of thinking is not open to free actions (individually), but the government have the reshaping institutions.

21 [18]

Mammalian witness beast

21 [19]

eleventh finger - Fingerhut

21[19]

elfter Finger — Fingerhut

21 [20]

It hurt to commit themselves to the high-revered much.

21 [21]

Dream of the toad.

21 [22]

Ambitious people are condemned to inactivity due to illness, even the most evil enemies. The active ambition is a skin disease of the soul, it drives everything harmful to the outside.

21 [23]

Who is allowed to speak publicly committed itself to contradict publicly, as soon as he changes his opinions.

21 [24]

It only gives reasons against suicide individually. Strong Medicine. Moral reasons do not.

21 [25]

You do not want to have too much law, but also not too little.

21 [26]

The friend of the most moral man. Aristotle.

21 [27]

In fact, everything depends - Nutz.

21 [28]

For the present European culture is characteristic of the slow intoxication and standing still to a certain limit.

21 [29]

One never thinks much of a girlfriend or lover, as if the friendship or love affair is in the last quarter.

21 [30]

Who in the pleasures only costs around carefully, reserves left after barely a mouthful Annehmlichkeiten....

21 [31]

The selfish is as bad, with most falling in wrong, because it harms, gives him no such character. It wants to preserve itself, character of self-defense (the emotion itself may have need of his nerves). Need and without harm with intent is nonsense.

21 [32]

They complain that socialist workers have the same property selfish bourgeois sense, once they reach the goal.

Wrong: That is right. The views of the situation: if no one is protectionists - - -

21 [33]

All social eating and drinking, obnoxious.

21 [34]

Listen to music smoking food and drink - from the Lutheran clumsy geniality made.

21 [35]

Against noise.

21 [36]

Usefulness in the nature of morality - the frontiersman as a murderer.

21 [37]

Inconsistency of the principle, swept along in the corridor, waxed to continue growing, sometimes the principle of giving a different direction.

21 [38]

Sounds of bells - golden light through the windows. Dream. Cause a posteriori into sealed as with the eye sensations.

21 [39]

Edward Lichtenberg Room
Ploughshare.
Sentences 1.

- 2 For the knowledge of man.
- 3 General orientation.
- 4 Religion.
- 5 art.
- 6 morality.

Eduard Leuchtenberg Roon

- Pflugschaar.
- 1 Sentenzen.
 - 2 Zur Kenntniss des Menschen.
 - 3 Allgemeine Orientirung.
 - 4 Religion.
 - 5 Kunst.
 - 6 Moral.

21 [40]

Love and hate one-eyed stupid (blödsichtig), as "will."

21 [41]

Our highest moods of such natural explanation is metaphysical.

21 [42]

Place in Tristram over barbarism.

C. Desmoulins

Executioner

Cynicism execution refreshed.

21 [43]

Socialism is based on the decision, people like to sit down and be fair to everyone:
it is the highest morality.

21 [44]

The allure of science stands out now, even by the contrast.

21 [45]

Who can follow me in righteousness against different cultures.

21 [46]

Fata Morgana is the philosophy, which pretends to solve the tired disciples of sciences.

21[46]

Philosophie ist die Fata Morgana welche die Lösung den ermüdeten Jüngern der Wissenschaften vorspiegelt.

21 [47]

Content Rich people have in respect of the same things ebb and flow, affection and aversion. You have all these different currents - - -

21 [48]

The truth here is entirely on the head, which is especially unseemly for truth.

21 [49]

The carnival procession once historically as now the other car.

21 [50]

Tristan: On-the passion and exuberance.

21 [51]

Certain findings protect yourself: you do not understand.

21 [52]

Belief in the truth

He who humbles himself
Pity is silent

21 [53]

Science is the one who encourages them, like: very little to him who receives results.

But unlike art with religion, etc. We need to keep the kingdom of falsehood in us: this is the tragedy.

21 [54]

Violet (red over blue) wallpaper curtains nerve calming, an American doctor has kurirt so mad.

21 [55]

If you have weaned themselves also a religion, so you think it proved a theorem better, if his mood religious appears (anmuthet) us as "a very safe Gospel."

21 [56]

A. Conditions of educators.

First Tranquility

Second several cultures lived through

Third a science.

<B.> Themes:

C. recoveries - - -

Necessary centers of the culture, otherwise the flattening: why the courts, the universities, the big cities are not?

21 [57]

Pflueger.

Judge zugl pastor. (Richter zugl Seelsorger).

Preface afterwards.

21 [58]

Contrast suffering deep consideration of their needs for comfort and scientific culture.

21 [59]

Worthy of judging a metaphysician as Schopenhauer as testimony to the people (but an unscientific).

21 [60]

When the man immediately with insight into the truth would be endowed, would not have gone through the school of error?

21 [61]

Effect of fire death, the cruelty as a power source for the neighbor.

21 [62]

The truth without influence as the setting sun.

21 [63]

Beginning: our teachers are not educated themselves.
Closing date: death to scare away as long as possible. Aeternität.

21 [64]

Resurrection per 300 years.

21 [65]

F. If you take something you have it?
Yes.
But the virginity?

21 [66]

People started to think in public, we must allow ourselves to contradict ourselves in public.

21 [67]

Goethe's Wilhelm Meister's favorite problem.

21 [68]

Separate phases with mental awareness, signs of civilization.

21 [69]

Women marrying ceremony

21 [70]

Optim Pessim nothing [-]

21 [71]

Gray- green robe and blue light under dress [-] with white tips

21 [72]

The evil actions based on errors as revenge on a belief in accountability, just as cruel, as far as the triumph of power.

21 [73]

All evil qualities are due to the preservation of individuals, but certainly not evil. Grudges with hunger, if someone else - - -

21 [74]

From a metaphysical age in a realistic [+] S is a fatal transitions [+]

21 [75]

Against Aristotle, ghost stories - art by the compassion of the people multiplied, to morality, as well as by religion.

21 [76]

How about the genius of civilization?

21 [77]

Collection of science in the world is not full effect on the sly.

21 [78]

Why do we still hesitate and afflict ourselves by our joys - it does not matter - but who's to a shameful [- -] will give [- - -] otherwise need not be ashamed.

21 [79]

Girl Monkey. [Mädchen-Affe]

21 [80]

What we love, because we are all good sites - - -
Now we love ourselves - - -

21 [81]

Either we value proposition because we are at or authority.
Comparison of a chief means of pleasure to us.

21 [82]

I On the history of civilization.
II Human, All Too Human.
III Sentences book.
IV Origin of Greek literature.
V Writer and book.

VI Philological.

21 [83]

Morality often depends on the success <down>.

21 [84]

No liability will pledge (sgelöbniss) about science. If you can have it, will you.

Afterward and Commentary

Overall.

Remember Nietzsche wrote this and published this text as well:

“We are unknown to ourselves, we knowers, we ourselves to ourselves, and there is a good reason for this. We have never looked for ourselves, —so how are we ever supposed to find ourselves?” *KGWB* VI/2: 259. Preface. *On the Genealogy of Morality* (1887).

Nietzsche's Warning to us all:

“5

What tempts one to look at all philosophers half suspiciously, half mockingly, is not that one comes again and again to find out how innocent they are - how often and how easily they bother and get lost, in short their childhood and childishness (Kinderei und Kindlichkeit) - but that they do not talk honestly enough about them: while they all make a great and virtuous noise as soon as the problem of truthfulness (Wahrhaftigkeit) is even remotely touched. They all pretend that they have discovered and achieved their true opinions through the self-development of a cold, pure, divinely-minded dialectic (göttlich unbekümmerten Dialektik) (unlike the mystics of every rank, who are more honest than they are and more doltish-they speak of "inspiration") while basically an anticipated sentence, an idea, an "inspiration," usually an abstracted and sifted-out desire of the heart, is defended by them with reasons sought afterwards...”

(Beyond Good and Evil: prelude to a philosophy of the future. (Jenseits von Gut und Böse. Vorspiel einer Philosophie der Zukunft), Prejudices of the Philosophers, #5. 1886). [KGWB/JGB-5].

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 1869 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)". 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. There are approximately by my count about 8000 pages in Nietzsche's notebooks.

Translation notes.

I have not tried to fix, polish-up, or clarify Nietzsche's unpublished writings. Some of the translator 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 strongly 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 (). 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 wastebank (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 gegen 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 mentions 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 over 2000 years of tradition.

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

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

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.

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's 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 library and books are kept at Duchess Anna Amalia Library.

Die Herzogin Anna Amalia Bibliothek
Besuchsadresse
Platz der Demokratie 1
99423 Weimar
GERMANY

(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.

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, and 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 Schreibmaschinenzeit durch die Restauration der Schreibkugel* by Dieter Eberwein, date 2005, pages 77.

(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

(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:azzino 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 Philosophie 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).

Translation of selections from Nietzsche's notebooks:

- *The Will to Power*, ed. and trans. Walter Kaufmann, Vintage, 1968, ISBN 0-394-70437-1
- *Writings from the Late Notebooks*, ed. Rüdiger Bittner, Cambridge University Press, 2003, ISBN 0-521-00887-5
- *Philosophy and Truth: Selections from Nietzsche's Notebooks of the Early 1870s*, ed. and trans. Daniel Breazeale, Prometheus Books, 1990, ISBN 1-57392-532-2
- *Philosophy in the Tragic Age of the Greeks*, trans. Marianne Cowan, Regnery Publishing, 1996, ISBN 0-89526-710-1
- *The Pre-Platonic Philosophers*, trans. Greg Whitlock, University of Illinois Press, 2001, ISBN 0-252-02559-8
- *Unmodern Observations*. Yale University Press. 1990. ISBN 0-300-04311-2.
- *Nietzsche's Last Notebooks 1888-1889*. June 2012. Translation by Daniel Fidel Ferrer. Archive.org
- *Nietzsche's Notebook of 1887-1888*. June 2012. Translation by Daniel Fidel Ferrer. Archive.org

- *Anti-Education: On the Future of Our Educational Institutions*. Translated by Searls, Damion. New York Review of Books. 2015. ISBN 978-1590178942., five lectures given in 1872.
- *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).
- *Unpublished Fragments from the Period of Thus Spoke Zarathustra (Summer 1882–Winter 1883/84)*. Stanford, California: Stanford University Press, 2019).
- *Unpublished Fragments (Spring 1885-Spring 1886)*. (Stanford, California: Stanford University Press, 2019).
- *Writings from the Early Notebooks*. Cambridge University Press, 2009.
- *The Will to Power*. Translated by R. Kevin Hill and Michael A. Scarpitti. Penguin Classics, 2017. It is unclear why translate this work as the German is a poor cut/paste from the notebooks.

Nietzsche's writing about and Richard Wagner.

1). *Unzeitgemässe Betrachtungen*. Von Dr. Friedrich Nietzsche.

Ordentl. Professor der Classischen Philologie an der Universität Basel. Viertes Stück: *Richard Wagner in Bayreuth*. Schloss-Chemnitz. Verlag von Ernst Schmeitzner. 1876. London E. C.: F. Wohlauer.

2). *Der Fall Wagner. Ein Musikanten-Problem*. Von Friedrich Nietzsche. Leipzig. Verlag von C. G. Neumann. 1888.

3). *Nietzsche contra Wagner. Aktenstücke eines Psychologen*. Von Friedrich Nietzsche. Leipzig. Verlag von C. G. Neumann. 1889.

Nietzsche contra Wagner, 1888 in: 'The Portable Nietzsche', trans. Walter Kaufmann, Penguin, 1977, ISBN 0-14-015062-5 in: 'The Anti-Christ, Ecce Homo, Twilight of the Idols and Other Writings', trans. Judith Norman, Cambridge University Press, 2005, ISBN 0-521-01688-6 (also contains: '*The Case of Wagner*', 1888 and '*Nietzsche contra Wagner*', 1888). [*The Case of Wagner* (German: *Der Fall Wagner*) is a book by the philosopher Friedrich Nietzsche, originally published in 1888. Subtitled "A Musician's Problem". Wikipedia].

From a letter to Malwida von Meysenbug.

“You will see that I have not lost my good mood in this duel. Sincerely, a Wagner belongs, in the midst of the difficult task of my life, to the real rest. I wrote this little work in the spring, here in Turin: meanwhile the first book of my revaluation of all values has been finished - the greatest philosophical event of all time, with which the history of mankind breaks apart in half ... (das größte philosophische Ereigniß aller Zeiten, mit dem die Geschichte der Menschheit in zwei Hälften auseinander bricht...). *KGWB/BVN-1888*, 1126 — *Brief AN Malwida von Meysenbug*: 04/10/1888.

About Truth and lie in the extra-moral sense

Written around 21 June 1873.

In some remote corner of the universe, which was poured out flickering in innumerable solar systems, there was once a star on which clever animals invented knowledge. It was the most haughty and mendacious minute of "world history": but only a minute. After a few breaths of nature the star froze, and the clever animals had to die. So someone could invent a fable and yet would not have sufficiently illustrated how pathetic, how shadowy and fleeting, how useless and arbitrary the human intellect appears within nature; there were ages when he wasn't; when it's over with him again, nothing will have happened. For there is no further mission for that intellect that goes beyond human life. Rather, it is human, and only its owner and producer takes it as pathetically as if the hinges of the world were turning within it. But if we could communicate with the mosquito, we would hear that it too swims through the air with this pathos and feels within itself the flying center of this world. There is nothing so reprehensible and insignificant in nature that is not immediately swelled up like a tube by a little touch of that power of knowledge; and just as every porter wants his admirer, so even the proudest man, the philosopher, thinks he sees the eyes of the universe telescopically directed from all sides to his actions and thoughts.

It is remarkable that the intellect can achieve this, which is only given as an aid to the most unhappy, most delicate, most ephemeral beings, in order to keep them in existence for a minute; from which they would otherwise, without that addition, have every reason to flee as quickly as Lessing's son. [see Lessing's letter to Johann Joachim Eschenburg (Wolfenbüttel, December 31, 1777)]. That arrogance connected with cognition and feeling, laying a blinding mist over the eyes and senses of men, thus deceives them about the value of existence, by carrying within itself the most flattering esteem for knowledge itself. It's most general effect is deception - but even the most individual effects have something of the same character about them.

The intellect, as a means of preserving the individual, develops its main forces in disguise; for this is the means by which the weaker, less robust individuals

maintain themselves than those who are unable to fight for existence with horns or sharp predatory teeth. This art of disguise comes to its peak in man: here is deception, flattering, lying and deceiving, talking behind-the-back, representing, living in the borrowed splendor, being masked, the veiling convention, the stage play in front of others and in front of oneself, briefly, the constant fluttering about the one flame of vanity so much the rule and the law that almost nothing is more incomprehensible than how an honest and pure urge to truth could arise among people. They are deeply immersed in illusions and dream images, their eyes only glide around on the surface of things and see "forms", their sensation leads nowhere to the truth, but is content to receive stimuli and, as it were, to play a tentative game on the back of things play. To this end, the person lets himself be lied to at night, throughout a lifetime, without his moral feeling ever trying to prevent this: while there are supposed to be people who have eliminated snoring through a strong will. What does man actually know about himself! Yes, could he even once completely perceive himself, laid down as if in an illuminated glass case? Does not nature withhold most of it from him, even about his body, in order to captivate and lock him in a proud, juggled consciousness, away from the windings of the intestines, the rapid flow of bloodstreams, the entangled fiber tremors! She threw away the key: and woe to the fateful new greed that could see through a crack out of the consciousness room and down and which now suspected that man rests on the merciless, the greedy, the insatiable, the murderous, in the Indifference to his ignorance, and as it were hanging on the back of a tiger in dreams. Where in the world does the drive to truth come from in this constellation!

In so far as the individual wants to maintain himself in relation to other individuals, in a natural state of things he mostly only uses the intellect for disguise: but because man wants to exist socially and in herds out of need and boredom at the same time, he needs a peace treaty and seeks that at least that grossest **bellum omnium contra omnes** [the war of all against all] disappear from his world. This peace treaty brings with it what looks like the first step towards attaining that enigmatic drive for truth. For now it is fixed what from now on should be "truth" i.e. A uniformly valid and binding designation of things is invented and the legislation of language also gives the first laws of truth: for here there arises for the first time the contrast between truth and lie: the liar uses the valid designations, the words, around that Making unreal appear real; he says e.g. I am rich, while "poor" would be the correct term for this state. He misuses the fixed conventions by

interchanging or even reversing the names. If he does this in a selfish and otherwise damaging manner, society will no longer trust him and thereby exclude him from itself. People don't flee from being cheated so much as they are from being damaged by fraud. At this level too, they basically hate not deception, but the dire, hostile consequences of certain types of deception. In a similarly limited sense, man only wants the truth. He desires the pleasant, life-sustaining consequences of truth; he is indifferent to pure knowledge without consequences, and is even hostile to the possibly harmful and destructive truths. And moreover: what about those conventions of language? Are they perhaps products of knowledge, of the sense of truth: do the terms and things coincide? Is language the adequate expression of all realities?

Only through forgetfulness can man ever come to believe that he possesses a truth in the degree just indicated. If he does not deal with the truth in the form of tautology i.e. wants to be content with empty shells, he will forever trade illusions for truths. What is a word the representation of a nerve stimulus in sounds? But to infer a cause outside of us from the nerve stimulus is already the result of a wrong and unjustified application of the principle of reason. How could we, if the truth in the genesis of language, the aspect of certainty in the designations alone had been decisive, how could we say: the stone is hard: as if "hard" were still known to us and not just as a very subjective irritation! We classify things according to sexes, we designate the tree as male, the plant as female: what arbitrary transfers! How far beyond the Canon of Certainty! We are talking about a snake: the name applies to nothing but writhing, so it could also apply to the worm. What arbitrary demarcations, what one-sided preferences, now that characteristic of a thing! The different languages placed side by side show that when it comes to words, the truth is never important, never an adequate expression: otherwise there would not be so many languages. The "thing in itself" (that would just be the pure truth without consequences) is also completely incomprehensible to the linguist and absolutely not desirable. He only describes the relations of things to people and uses the boldest metaphors to help them express them. First transfer a nerve stimulus into an image! first metaphor. The image reshaped into a sound! Second metaphor. And each time complete jumping over the sphere, right into a completely different and new one. One can imagine a person who is completely deaf and has never had a feeling for the tone and the music: how he marveled at the Chladnian sound figures in the sand, found their causes in the trembling of the string and would now swear

that he should now know what people call sound, we all do with language. We believe we know something about the things themselves when we speak of trees, colors, snow and flowers and yet we have nothing but metaphors of things that do not correspond at all to the original beings. Like clay as a figure of sand, the enigmatic X of the thing itself appears as a nerve stimulus, then as an image, and finally as a sound. In any case, it is not logical in the development of language, and all the material in which and with what later the man of truth, the researcher, the philosopher works and builds, if not from Cloud Cuckoo Land (Wolkenkuckusheim), at least not from the essence of the things. Let us think especially of the formation of concepts: every word immediately becomes conceptual because it is not intended to serve as a memory for the unique, completely individualized primal experience to which it owes its origin, but at the same time for countless, more or less, similar, i.e. strictly speaking, never the same, i.e. it has to match a lot of unequal cases. Every concept arises from equating what is not equal. As certainly as one leaf is never exactly the same as another, the term leaf is certainly formed by dropping these individual differences at will, by forgetting what distinguishes them, and now arouses the idea that there is something in nature besides the leaves that "Leaf" would be, for example, an archetype, according to which all leaves would be woven, drawn, calibrated, colored, curled, painted, but by clumsy hands, so that no specimen would have turned out to be correct and reliable as a true copy of the original form. We call a person honest; why did he act so honestly today? we ask. Our answer is usually: because of his honesty. The truth! that means again: the leaf is the cause of the leaves. We know nothing at all of an essential quality that would be called honesty, but of numerous individualized, thus unequal actions, which we equate by omitting the unequal and which we now call honest actions; finally we formulate from them a **qualitas occulta** with the name: honesty.

The overlook of the individual and the real gives us the concept, just as it gives us the form, whereas nature knows no forms and concepts, therefore also no genres, but only an X that is inaccessible and indefinable for us. For our opposition between individual and Genus is anthropomorphic and does not come from the essence of things, even if we do not dare to say that it does not correspond to it: that would be a dogmatic assertion and as such as inexplicable as its opposite. So what is truth? A mobile army of metaphors, metonymies, anthropomorphisms, in short a sum of human relations, which, poetically and rhetorically heightened,

transferred, adorned, and which after long use seem solid, canonical and binding to a people: the truths are illusions of which one can have forgotten that they are some, metaphors that have worn out and become sensually powerless, coins that have lost their image and are now considered metal, no longer coins. We still do not know where the drive to truth comes from: for so far we have only heard of the obligation that society makes in order to exist, to be truthful, i.e. To use the usual metaphors, in other words, to put it morally: from the obligation to lie according to a fixed convention, to lie in droves in a style that is binding for all. Now, of course, man forgets that it is so with him; so he lies unconsciously in the manner indicated and after a hundred years of habituation - and it is precisely through this unconsciousness, precisely through this forgetting that he comes to the feeling of truth. The feeling of being obliged to designate one thing as red, another as cold, a third as mute, awakens a moral impulse relating to truth: the liar demonstrates himself from the opposition of the liar, whom no one trusts, whom everyone excludes. Man the venerable, trustworthy and useful of truth. He now places his actions as a rational being under the rule of abstractions: he no longer suffers from being swept away by sudden impressions, by perceptions; he generalizes all these impressions first into more discolored, cooler concepts in order to be the vehicle of his. To connect life and action. Everything that distinguishes man from the animal depends on this ability to evaporate intuitive metaphors into a scheme, that is, to dissolve an image into a concept; In the area of those schemes something is possible that would never succeed under the vivid first impressions: to build a pyramidal order according to castes and degrees, to create a new world of laws, privileges, subordination, and limit regulations that are now the other vivid world of the first. Opposite impressions, as the more solid, more general, more familiar, more human and therefore as the regulating and imperative. While every visual metaphor is individual and unrivaled and therefore always knows how to escape all rubricating, the large structure of the concepts shows the rigid regularity of a Roman columbarium and exhales in logic that rigor and coolness that is inherent in mathematics. Anyone who is breathed in by this coolness will hardly believe that the term, bony and octagonal like a cube and relocatable like that, but only remains as the residue of a metaphor, and that the illusion of the artistic transfer of a nerve stimulus into images, if not the mother is the grandmother of every concept. Within this dice game of terms, however, "truth" means - to use each dice as it is designated; to count his eyes exactly, to form correct rubrics and never to violate the caste order and the order of the ranking classes as the Romans and Etruscans

cut the sky through rigid mathematical lines and banned a god into such a delimited space as a **templum**, so every people has such a mathematically divided conceptual sky and understands by the requirement of truth that every conceptual god only looked for in his sphere. One can admire the human being here as a mighty architectural genius who succeeds in building an infinitely complex conceptual dome on movable foundations and, as it were, on flowing water; Of course, in order to find support on such foundations, it must be a structure made of spider threads, so delicate that the wave carries it away, so firm that it is not blown apart by the wind. As building genius, man rises far above bees to such a degree: the bees are built from wax that they collect from nature, and he builds from the much more delicate material of the concepts which he first has to fabricate from himself. He is to be admired here very much - but only not because of his drive for truth, for pure knowledge of things. If someone hides a thing behind a bush, looks for it and finds it again there, then there is not much to be boasted about in this search and finding: but this is how it is with the search and finding of the "truth" within the area of reason. If I make the definition of the mammal and then, after seeing a camel, declare: See, a mammal, then indeed a truth is brought to light, but it is of limited value, I mean, it is through and through anthropomorphic and contains not a single point that is "true in itself", really and universally valid, apart from the person. The researcher for such truths is basically only looking for the metamorphosis of the world in man; he struggles to understand the world as a human-like thing and, at best, fights for the feeling of assimilation. Just as the astrologer regards the stars in the service of men and in connection with their happiness and suffering, such a researcher regards the whole world as linked to man, as the infinitely broken echo of a primordial sound, man, as the multiplied image of the an archetype, of man. His procedure is: to hold man as a measure of all things, but he proceeds from the error of believing that he has these things immediately before him as pure objects. So he forgets the original visual metaphors as metaphors and takes them as the things themselves.

Only through forgetting that primitive world of metaphors, only through the hardening and rigidness of a mass of images originally flowing out of the primal powers of human imagination in heated fluid, only through the invincible belief that this sun, this window, this table is a truth in itself, in short, only because a person forgets himself as a subject, namely as an artistically creative subject, does he live with some calm, security and consistency; if he could just get out of the

prison walls of this belief for a moment, his "self-confidence" would be over immediately. This alone costs him an effort to admit to himself how the insect or the bird perceive a completely different world than the human being, and that the question of which of the two world perceptions is more correct is a completely senseless one, since it is already based on the standard of correct perception i.e. would have to be measured with a non-existing standard. In general, however, the correct perception seems to me - that would mean the adequate expression of an object in the subject - a contradicting absurdity: for between two absolutely different spheres as between subject and object there is no causality, no correctness, no expression, but at most an aesthetic behavior, I mean a suggestive translation, a stammering translation into an entirely foreign language. For which, however, a freely composing and freely inventing medium-sphere and medium-power is required. The word appearance contains many seductions, which is why I avoid it as much as possible: for it is not true that the essence of things appears in the empirical world. A painter who has no hands and who wanted to express the picture before him by singing will always reveal more in this interchanging of spheres than the empirical world reveals of the nature of things. Even the relation of a nerve stimulus to the image produced is not in itself a necessary one; But if the same image is produced a million times and is inherited through many human sexes, and ultimately appears in the whole of humanity each time as a result of the same occasion, then it finally takes on the same meaning for humans as if it were the only necessary image and as if it were that relation of the original nerve stimulus to the image brought before is a strict causality relation; how a dream, repeated forever, would be felt and judged to be reality. But the fact that a metaphor becomes hard and rigid does not guarantee the necessity and exclusive justification of this metaphor.

Certainly every person who is at home in such considerations has felt a deep mistrust of any such idealism, as often as he was once quite clearly convinced of the eternal consistency, omnipresence and infallibility of the laws of nature; He concluded: here everything is, as far as we can penetrate, according to the height of the telescopic and the depth of the microscopic world, so safe, developed, endless, regular and without gaps; science will forever have to dig successfully in these shafts and everything found will agree and not contradict each other. How little does this resemble a fantasy product: for if it were this, it would have to make one guess the appearance and the unreality somewhere. Against this one has to say: if

we still had a different kind of sensory perception, we could only perceive now as a bird, now as a worm, now as a plant, or would one of us see the same stimulus as red, the other as blue if a third person even heard it as a sound, no one would speak of such a regularity in nature, but only understand it as a highly subjective structure. Then: what is a law of nature for us? it is not known to us per se, but only in its effects, i.e. in its relations to other natural laws, which are again only known to us as relations. So all these relations only refer to each other again and again and are by their nature incomprehensible to us through and through; We only really know what we add, time, space, that is, successions and numbers. Everything wonderful, however, which we are amazed at about the laws of nature, which demands our explanation and could lead us to distrust idealism, lies precisely and entirely only in the mathematical rigor and inviolability of the conceptions of time and space. But this we produce in and from ourselves with that necessity with which the spider spins; If we are compelled to understand all things only under these forms, then it is no longer wonderful that we only understand these forms in all things: because they all have to bear the laws of number in themselves, and number even is the most amazing thing in things. All regularity which so impresses us in the course of the stars and in the chemical process basically coincides with those properties which we ourselves bring to things, so that we impress ourselves with them. It turns out, however, that the artistic metaphor formation with which every sensation begins in us already presupposes those forms, that is, is carried out in them; only the firm persistence of these archetypes explains the possibility of how a structure of concepts should subsequently be constituted again from the metaphors themselves. This is namely an imitation of the time, space and number relationships on the basis of metaphors.

[Ueber Wahrheit und Lüge im aussermoralischen Sinne.

1.

In irgend einem abgelegenen Winkel des in zahllosen Sonnensystemen flimmernd ausgegossenen Weltalls gab es einmal ein Gestirn, auf dem kluge Thiere das Erkennen erfanden. Es war die hochmüthigste und verlogenste Minute der „Weltgeschichte“: aber doch nur eine Minute. Nach wenigen Athemzügen der Natur erstarrte das Gestirn, und die klugen Thiere mussten sterben. — So könnte Jemand eine Fabel erfinden und würde doch nicht genügend illustriert haben, wie

kläglich, wie schattenhaft und flüchtig, wie zwecklos und beliebig sich der menschliche Intellekt innerhalb der Natur ausnimmt; es gab Ewigkeiten, in denen er nicht war; wenn es wieder mit ihm vorbei ist, wird sich nichts begeben haben. Denn es giebt für jenen Intellekt keine weitere Mission, die über das Menschenleben hinausführte. Sondern menschlich ist er, und nur sein Besitzer und Erzeuger nimmt ihn so pathetisch, als ob die Angeln der Welt sich in ihm drehten. Könnten wir uns aber mit der Mücke verständigen, so würden wir vernehmen, dass auch sie mit diesem Pathos durch die Luft schwimmt und in sich das fliegende Centrum dieser Welt fühlt. Es ist nichts so verwerflich und gering in der Natur, was nicht durch einen kleinen Anhauch jener Kraft des Erkennens sofort wie ein Schlauch aufgeschwellt würde; und wie jeder Lastträger seinen Bewunderer haben will, so meint gar der stolzeste Mensch, der Philosoph, von allen Seiten die Augen des Weltalls teleskopisch auf sein Handeln und Denken gerichtet zu sehen.

Es ist merkwürdig, dass dies der Intellekt zu Stande bringt, er, der doch gerade nur als Hilfsmittel den unglücklichsten delikatesten vergänglichsten Wesen beigegeben ist, um sie eine Minute im Dasein festzuhalten; aus dem sie sonst, ohne jene Beigabe, so schnell wie Lessings Sohn zu flüchten allen Grund hätten. Jener mit dem Erkennen und Empfinden verbundene Hochmuth, verblendende Nebel über die Augen und Sinne der Menschen legend, täuscht sie also über den Werth des Daseins, dadurch dass er über das Erkennen selbst die schmeichelhafteste Werthschätzung in sich trägt. Seine allgemeinste Wirkung ist Täuschung — aber auch die einzelsten Wirkungen tragen etwas von gleichem Charakter an sich.

Der Intellekt, als ein Mittel zur Erhaltung des Individuums, entfaltet seine Hauptkräfte in der Verstellung; denn diese ist das Mittel, durch das die schwächeren, weniger robusten Individuen sich erhalten, als welchen einen Kampf um die Existenz mit Hörnern oder scharfem Raubthier-Gebiss zu führen versagt ist. Im Menschen kommt diese Verstellungskunst auf ihren Gipfel: hier ist die Täuschung, das Schmeicheln, Lügen und Trügen, das Hinter-dem-Rücken-Reden, das Repräsentiren, das im erborgten Glanze Leben, das Maskirtsein, die verhüllende Convention, das Bühnenspiel vor Anderen und vor sich selbst, kurz das fortwährende Herumflattern um die eine Flamme Eitelkeit so sehr die Regel und das Gesetz, dass fast nichts unbegreiflicher ist, als wie unter den Menschen ein ehrlicher und reiner Trieb zur Wahrheit aufkommen konnte. Sie sind tief eingetaucht in Illusionen und Traumbilder, ihr Auge gleitet nur auf der Oberfläche der Dinge herum und sieht „Formen“, ihre Empfindung führt nirgends in die

Wahrheit, sondern begnügt sich Reize zu empfangen und gleichsam ein tastendes Spiel auf dem Rücken der Dinge zu spielen. Dazu lässt sich der Mensch Nachts, ein Leben hindurch, im Traume belügen, ohne dass sein moralisches Gefühl dies je zu verhindern suchte: während es Menschen geben soll, die durch starken Willen das Schnarchen beseitigt haben. Was weiss der Mensch eigentlich von sich selbst! Ja, vermöchte er auch nur sich einmal vollständig, hingelegt wie in einen erleuchteten Glaskasten, zu percipiren? Verschweigt die Natur ihm nicht das Allermeiste, selbst über seinen Körper, um ihn, abseits von den Windungen der Gedärme, dem raschen Fluss der Blutströme, den verwickelten Fasererzitterungen, in ein stolzes gauklerisches Bewusstsein zu bannen und einzuschliessen! Sie warf den Schlüssel weg: und wehe der verhängnissvollen Neubegier, die durch eine Spalte einmal aus dem Bewusstseinszimmer heraus und hinab zu sehen vermöchte und die jetzt ahnte, dass auf dem Erbarmungslosen, dem Gierigen, dem Unersättlichen, dem Mörderischen der Mensch ruht, in der Gleichgültigkeit seines Nichtwissens, und gleichsam auf dem Rücken eines Tigers in Träumen hängend. Woher, in aller Welt, bei dieser Constellation der Trieb zur Wahrheit!]

Five prefaces to five unwritten books For Mrs. Cosima Wagner

With heartfelt admiration and in response to oral and written questions, written down with a cheerful mind in the Christmas days of 1872.

[Translation of just the first (#1) preface of five, translator note].

1. *Über das Pathos der Wahrheit.*

About the pathos of truth.

Preface.

Is fame really just the most delicious bite of our self-love? - It is tied to the rarest people, as desire, and in turn to the rarest moments of them. These are the moments of sudden enlightenment in which a person stretches out his arm, commanding, as if to a creation of the world, scooping light out of himself and flowing out around him. He was then filled with the exhilarating certainty that what lifted and raptured him so far, i.e. the height of this one feeling, should not be withheld from posterity; In the eternal necessity of these rarest illuminations for all who are to come, man recognizes the necessity of his fame; mankind, into all future, needs him, and just as that moment of enlightenment is the exodus and the epitome of his own being, so as man of this moment he believes to be immortal, while he sees everything else as dross, rot, vanity Throwing away animality, or as pleonasm, and abandoning it to impermanence.

We see every disappearance and perishing with dissatisfaction, often with the amazement as if we experienced something basically impossible in it. To our displeasure, a tall tree collapses and a collapsing mountain torments us. Every New Year's Eve lets us feel the mystery of the contradiction between being and becoming. But that a moment of highest world perfection, as it were, without posterity and heirs, disappears like a fleeting gleam of light, offends the moral man most of all. Rather, his imperative is: that which was once there in order to reproduce the term "man" more beautifully must also be present forever. That the great moments form a chain, that they, as a mountain range, connect humanity

through millennia, that for me the greatest of a past time is also great and that the foreboding faith of the lust for glory be fulfilled, that is the basic idea of culture.

The terrible struggle of culture is sparked by the demand that the great should be eternal; because everything else that is still alive calls out no! The familiar, the small, the common, filling every corner of the world, as heavy earthly air, which we are all condemned to breathe, smoldering for the great, throws itself inhibiting, dampening, suffocating, opacifying, deceptively in the path that the great is to immortality has to go. The way leads through human brains! Through the brains of miserable, short-lived beings, as which, handed down to narrow needs, appear again and again for the same needs and with difficulty ward off destruction for a short time. They want to live, to live something - at any cost. Who would suspect among them that difficult torch-lit race through which the great alone survives? And yet again and again some wake up who, in view of that greatness, feel so happy, as if human life was a glorious thing and as if it had to be considered the most beautiful fruit of this bitter plant, to know that one day someone proudly and stoically through this existence has passed, another with profundity, a third with compassion, but all of them leaving behind a lesson that he who lives the existence most beautifully who does not respect it. If the common man takes this span of being so sadly seriously, then those knew, on their journey to immortality, to bring it to an Olympic laugh or at least to a sublime scorn; often they went into their grave with irony - for what was there to bury about them?

The most daring knights among these fame addicts, who believe in finding their coat of arms hanging on a constellation, must be sought from the philosophers. Her work does not point her to an "audience", to the excitement of the masses and the cheering applause of contemporaries; to walk the road lonely is part of their nature. Their talent is the rarest and, in a certain respect, the most unnatural in nature, and is exclusive and hostile even to the same talents. The wall of their self-sufficiency must be made of diamond if it is not to be destroyed and broken, because everything is in motion against it, man and nature. Their journey to immortality is more arduous and more handicapped than any other, and yet no one can believe more surely than the philosopher in particular that he will reach his goal on it, because he does not even know where he should stand, if not on the wide open spaces of all time; for the disregard of the present and the momentary lies in the way of philosophical observation. He has the truth; let the wheel of time roll where it will, it will never be able to escape the truth.

It is important to learn from such people that they once lived. One would never be able to imagine, as an idle possibility, the pride of the wise Heraclitus, who may be our example. In itself every striving for knowledge, according to its essence, seems unsatisfied and unsatisfactory; therefore no one, if he is not instructed by history, will be able to believe in such a regal self-respect, in such an unfettered conviction that he is the only happy suitor of truth. Such people live in their own solar system; one must seek them out there. A Pythagoras, an Empedocles, too, treated themselves with superhuman appreciation, indeed with almost religious shyness, but the bond of compassion, tied to the great conviction of the transmigration of souls and the unity of all living things, led them again to other people, to their Rescue, there. But of the feeling of loneliness that permeated the hermit of the Ephesian Temple of Artemis, one can only suspect something frozen in the wildest mountain wasteland. No overpowering feeling of compassionate excitement, no desire to want to help and save flows from him: he is like a star without an atmosphere. His eye, directed blazing inwards, looks dead and icy, as if only for appearance, outwards. Waves of madness and perversity beat around him, directly at the festivals of his pride; he turns away from it with disgust. But people with sensitive breasts also avoid such a tragic larva; In a remote sanctuary, under images of gods, next to great cold architecture, such a being may appear more understandable. Heraclitus was incredible among people, as a person; and if he was seen paying attention to the game of noisy children, then in any case he considered what a mortal never considered on such an occasion - the game of the great world child Zeus and the eternal joke of a world shattering and a world coming into being. He did not need people, not even for his knowledge; He cared nothing about anything that could be asked of them and what the other wise men tried to ask before him. "I looked for myself and researched" he said with a word that was used to designate the research of an oracle: as if he were the true fulfiller and finisher of that Delphic sentence "know yourself", and nobody else.

But what he heard from this oracle he considered to be immortal and eternally worthy of interpretation, in the sense in which the prophetic speeches of the Sibyl were immortal. It is enough for the most distant humanity: let it be interpreted like oracle sayings, as he, like the Delphic God himself, "neither says nor hides." rather, as it is proclaimed with a "foaming mouth", it must come to the thousands of years of the future. For the world needs truth forever, so it needs Heraclitus forever, although he does not need it. What is his fame to him! "The glory of

mortals who always flow away!" As he scornfully exclaims. This is something for singers and poets, also for those who have become known as "wise" men before him - they may swallow the most delicious bite of their self-love, for him this food is too mean. His fame concerns the people, not him; his self-love is the love of truth - and it is precisely this truth that tells him that the immortality of humanity needs him, not he the immortality of the man Heraclitus.

The truth! Enthusiastic madness of a god! What concern of the people the truth!

And what was the Heraclites "truth"!

And where did she go? A dream that has vanished, wiped away from the faces of mankind, with other dreams! - She wasn't the first!

Perhaps a callous demon would know nothing to say of all that we proudly metaphorically call "world history" and "truth" and "fame" but these words:

[Die Wahrheit! Schwärmerischer Wahn eines Gottes! Was geht die Menschen die Wahrheit an!

Und was war die Heraklitische „Wahrheit“!

Und wo ist sie hin? Ein verflogener Traum, weggewischt aus den Mienen der Menschheit, mit anderen Träumen! — Sie war die Erste nicht!

Vielleicht würde ein gefühlloser Dämon von alledem, was wir mit stolzer Metapher „Weltgeschichte“ und „Wahrheit“ und „Ruhm“ nennen, nichts zu sagen wissen, als diese Worte:]

"In some remote corner of the universe, which was poured shimmering in countless solar systems, there was once a star on which clever animals invented knowledge. It was the most haughty and mendacious minute in world history, but only a minute. After a few breaths of nature the star froze, and the clever animals had to die. It was high time, too: for even though they boasted that they had already recognized a lot, they had finally discovered, to great displeasure, that they had recognized everything wrongly. They died and cursed in the death of the truth. That was the kind of these desperate animals who invented knowledge. "

This would be man's lot if he were only a knowing animal; the truth would drive him to despair and destruction, the truth to be forever doomed to falsehood. But only the belief in the attainable truth, in the trustingly approaching illusion, is

befitting to man. Doesn't he actually live by being constantly deceived? Does not nature withhold most of it from him, even the very closest e.g. his own body, of which he only has a tricky "consciousness"? In this consciousness he is locked and nature threw away the key. O the fateful new curiosity of the philosopher who demands to look through a crack out of the consciousness room and down: perhaps then he suspects how man rests on the greedy, the insatiable, the disgusting, the merciless, the murderous the indifference of his ignorance and, as it were, hanging on the back of a tiger in dreams.

"Let him hang," calls out art. "Wake him up" calls the philosopher, in the pathos of truth. But he himself sinks into an even deeper magical slumber while he thinks he is shaking the sleeper - maybe then he dreams of the "ideas" or of immortality. Art is more powerful than knowledge, because it wants life, and the latter only achieves the ultimate goal - destruction. -

[„Laßt ihn hängen“, ruft die Kunst. „Weckt ihn auf“ ruft der Philosoph, im Pathos der Wahrheit. Doch er selbst versinkt, während er den Schlafenden zu rütteln glaubt, in einen noch tieferen magischen Schlummer — vielleicht träumt er dann von den „Ideen“ oder von der Unsterblichkeit. Die Kunst ist mächtiger als die Erkenntniß, denn sie will das Leben, und jene erreicht als letztes Ziel nur — die Vernichtung. —].

Rejection of metaphysicians.

KGWB/NF-1885, 34 [204]. April-June 1885.

“Finally, it came to me that the world's most negative of all possible modes of thinking is that which in itself is called evil, and which acknowledges only the unconditioned, one, conscience, and beings: I found that God was the most destructive and most hostile of all thoughts, and that the knowledge of this "truth" has been waiting so long for the monstrous confusion of the dear pious and metaphysicians of all times. Forgive me that I myself am not at all willing to renounce one of these two ways of thinking - I should have to abandon my task, which requires opposing means.”

KGWB/Notebook Fall 1887. 10 [150]

“Note for donkeys. It has been forgotten to admit to this positing of ideal also the reality of persons: one became atheistic. But have you really renounced the ideal? - --- The last metaphysicians still seek in essence to him the real "reality," the "thing in itself", in relation to all others is only apparent. Their dogma that because our world is so obvious phenomenon is not the expression of this ideal, it just does not "true" - and basically not even on the metaphysical world, returns as the cause. The unconditioned, if it is that highest perfection, may make impossible the reason for everything related Schopenhauer, who had decided otherwise, necessary to the metaphysical reason to think as opposed to the ideals, as "evil blind will": he was such then "that which appears" to be, which reveals itself in the world of appearance.” [10 = W II 2. Herbst 1887].

KGWB/Notebook late 1876 - summer 1877. 23 [27]

“And this is the value of such metaphysicians as Schopenhauer: they attempt a world view (Weltbild): only pity is that it transforms the world into a human being: one might say that the world is in great Schopenhauer. That's just not true.”

KGWB/Notebook Spring-Summer 1888. 16 [58]

“For the spider, the spider, the most perfect being, for God is a metaphysician metaphysician: that is calls (das heißt), he spins ...”

From the *Twilight of Idols or How to Philosophize with a Hammer* (Four Errors, section 3).

“Not to mention the "thing in itself", the **horrendum pudendum** [a terrible shame] of the metaphysicians!”

From *The Antichrist: Curse on Christianity*:

“Even the palest of the pale were still able to become master over him, the gentlemen metaphysicians, the concept-albinos. They spun their webs around him so long that he, hypnotized by their movements, became himself a spider, a metaphysician. Henceforth he spun the world again out of himself — **sub specie Spinozae**

— henceforth

he transfigured himself into something ever thinner and paler, became an “ideal,” became “pure spirit,” became “absolute,” became the “thing-in-itself” ... Downfall of a God: God became the “thing-in-itself”...” *The Antichrist: Curse on Christianity*, page 116. Translation by Thomas Wayne.

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].*

Rejection of supersensuous.

“It was the honeymoon of German philosophy, all the young theologians of the Tübingen institutions soon in the bushes - all sought after "faculties". And what they found not all - in that innocent, rich, still youthful period of the German spirit, in which blew the romance, the

wicked fairy, into singing, back when "find" you and "invent" to not did hold apart! Above all a fortune's "supersensible": Schelling christened it intellectual intuition which came and with it the heartiest longing of the basically pious inclined German. It is this whole arrogant and fanatical movement...”
(*Beyond Good and Evil: Prelude to a philosophy of the future*. (Section 11, (1886).

KGWB/NF-1885, 34[82] — Nachgelassene Fragmente April–Juni 1885.

“- Anti-Kant.

Fortune, instinct, heredity, habit," who thinks to explain something with such words, must be humble today, and, moreover, badly trained. But at the end of the last century it was raging. Galiani explained everything from habits and instincts. Hume explained the sense of causality out of habit; Kant, with great calm said: "it is a fortune". All the world was happy, especially when he also discovered a moral faculty. Here lay the magic of his philosophy: the young theologians of the Tübingen monastery went into the bushes - everyone was looking for "fortune". And what could not be found! Schelling christened "intellectual intuition," a power for the "transcendental". Schopenhauer thought of an already sufficiently estimated fortune, of the will, that they have found that more and more, namely "the thing in itself". In England, the instinctualists and intuitionists of morality emerged. It was the old matter of faith and knowledge, a sort of "formal faith" which claimed some content. History is essentially the theologians. Leibnitz is alive again, and behind Leibnitz-Plato. The terms as ἀνάμνησις, etc. This skeptical movement is, in fact, directed against Sceptis, it has a pleasure in submission.”

Note definition: scepis ('skepsis) is a philosophical doubt or a skepticism concept. From Greek σκέψις skepsis, "inquiry".

Rejection of Platonism.

Nietzsche's early note often quoted by Martin Heidegger.

KGWB/Notebook. End 1870 to April 1871. 7 [156].

“My philosophy *inverted* <upside down> *Platonism*: the farther from the true being, the more purely beautiful it is better. The life in appearance as a goal.”

[Meine Philosophie *umgedrehter Platonismus*: je weiter ab vom wahrhaft Seienden, um so reiner schöner besser ist es. Das Leben im Schein als Ziel]. *NF-1870*, 7 [156]. [7 = U I 2b. Ende 1870 — April 1871.

German word: **umgedrehter**

[English translation: upside down, reverse, inverted].

Next in *Beyond Good and Evil: Prelude to a philosophy of the future*. (1886).

Emphasis added by author. Preface, June 1885.

“It seems that all the great things about the human race to enroll with eternal demands in the heart, just as enormous and awe-faces to wander about the earth: a caricature of this kind was the dogmatic philosophy, for example, the Vedanta doctrine in Asia, the Platonism in Europe. Let us not be ungrateful to it, as surely it must be conceded that the worst, most tedious and dangerous of errors hitherto has been a dogmatist error - namely Plato's invention of **pure spirit** and the **good in itself**.”

I think the follow quote from James Magrini gives us the background about Nietzsche overall engagement and attempt to completely overcome or overturn Platonism as seen from a metaphysical point of view.

“At the backdrop of this Platonist-Christian (Platonism) privileging of the super-sensuous world, Nietzsche attempts to return to the realm of the senses which involves an overturning of the Platonic world view. What ensues is a reevaluation of the metaphysical standard of truth and an initiation towards a “physiological” aesthetics. At first glance, positivism appears to accomplish such a move as described, for positivism inverts Platonism’s value system by removing the super-sensuous from a position of importance, no longer designating it as “true Being.” In its place, empirical presentation (positum) becomes the new “truth” standard of reality. Nevertheless, positivism is not a radical overcoming of Platonism in the Nietzschean sense, for it continues the proliferation of nihilism, and like its counterpart, embraces the unnatural bifurcation of existence, i.e., the comparative ideal of the “true world” against which values are measured and judged. Although positivism casts aside the ideal of the super-sensuous as the “true world,” it retains the ideal of the “true world,” and along with it the “blueprint of an ‘above and below.’” Positivism continues to operate within Platonism’s system of hierarchy.

Empirical validation becomes the gold standard establishing the world of “appearances” (in this case, the super-sensuous world), as that which constitutes all things which are not truly in Being. Initially, Nietzsche’s undertaking seems to repeat the move of positivism, i.e., establishing the “sensual” as the criterion for determining “True reality.” However, Nietzsche does not intend to establish an alternative form of positivism by merely reversing the structure of knowledge. Rather, he seeks to attack the root of nihilism, abolishing the destructive “essence” of Platonism – the distinction between “true and apparent” world.” KRITIKE VOLUME THREE NUMBER ONE (JUNE 2009) 116-138. “Truth, Art, and the “New Sensuousness”: Understanding Heidegger’s Metaphysical Reading of Nietzsche”. By James Magrini.

Nietzsche says in the *Twilight of the Idols or How to Philosophize with a Hammer*: “6. The true world--we have abolished. What world has remained? The apparent one perhaps? But no! With the true world we have also abolished the apparent one.

(Noon; moment of the briefest shadow; end of the longest error; high point of (pinnacle) humanity; INCIPIT ZARATHUSTRA.)”.

Now you can see how Nietzsche’s metahistory of philosophy fits in with his critical engagement with Platonism and metaphysics in general. The question remains for Heidegger at least – does Nietzsche abolish the Platonic distinction between the true and apparent world (true world as eternal)? Heidegger would answer a definitive: no.

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

“It has been dearly paid that this Athenian went to school with the Egyptians (probably among the Jews in Egypt.) In the great disgrace of Christianity, Plato is one of those fatal ambiguities which made it possible for the nobler natures of antiquity which led to the "cross" ... My recovery, my preference, my cure of all *Platonism* was Thucydides every time. Thucydides, and, perhaps, the *Principe* of Machiavelli, are most closely related to me, by their absolute will not to pretend and to see reason in reality-not in "reason," even less in "morality." the miserable fairy-tale, which the classical German educated as a reward for his "seriousness" in the intercourse with antiquity, cures nothing so thoroughly as Thucydides.”

Twilight of Idols or How to Philosophize with a Hammer. Section: *What I owe to the ancients*, 2. First publication 24/11/1888.

“My recreation, my preference, my *cure* from all Platonism was at any time Thucydides. Thucydides and, perhaps, the *Principe* of Machiavelli, are themselves most closely related unconditional by the will, and is nothing to fool and to see reason in reality - not in the "reason", even less in "morality"...”. *Twilight of Idols or How to Philosophize with a Hammer*

Heidegger writes in his essay “Plato’s Doctrine of Truth” (1940) that Nietzsche is the “most unrestrained Platonist in the history of Western metaphysics” (et. p. 174). Nietzsche is entirely caught by metaphysics (*Beiträge zur Philosophie (Vom Ereignis)* (1936–1938. GA 65, et page 127). Heidegger points toward one of his basic attacked against Nietzsche are the claims that Nietzsche early on recognized his basic philosophical position was the task of overturning Platonism. The two basic points for Heidegger in Western metaphysics is the first beginning marked by Plato and the second who marks the end is Nietzsche. This distinction is the relationship between the supersensuous (Übersinnlichen) and sensuous. Plato’s ideas are in the domain of the supersensuous and Nietzsche’s Ockham’s razor cuts (**lex parsimoniae**) away the supersensuous (true world, see Section 4 from Nietzsche's *Twilight of Idols or How to Philosophize with a Hammer*, HOW THE "TRUE WORLD" FINALLY BECAME A FABLE. The History of an Error) and leaves us with the sensuous or apparent world. Of course, at some points, Nietzsche wants to do away with this distinction and hence this leads us out of Platonism. Certainly, Plato and Nietzsche were antipodes on the world of ideas. For Nietzsche there are no eternal ideas. Heidegger’s point is that Nietzsche wanted to invert Platonism and still in general Nietzsche was stuck in the Platonist distinction of the supersensuous and sensuous worlds. Nietzsche’s thinking was hung-up within this distinction.

Nietzsche was on the verge of seeing through his inversion of Platonism, but taking his overall considerate is still within the web of Platonism. Western philosophy is just a series of footnotes to Plato according to a famous saying by Alfred North Whitehead. However, with Heidegger he sees this as the metahistory of metaphysics and forgottenness of Being as being caught in the limitation of Platonism or the inadequacy of western metaphysics. After Heidegger sees these limitations, this is the way that Heidegger wants to break out in to a new, other beginning for philosophy. Heidegger’s break out is done through a confrontation with Platonism and its entanglement in Nietzsche’s inversion of Platonism.

Western metaphysics has happened all within the limitation and realm of Platonism. Nietzsche sees Christianity as Platonism for the people.

For Heidegger, Nietzsche is simply the extreme opposition (the antagonist opponent) to eternal truth and ideas of Platonism. Although Nietzsche was reading many of the early Greek philosophers, the task for Nietzsche is still within the dominion of the fundamental trends of his engagement with Platonism. It should be noted that there is nothing of Kant or Hegel or the German philosophers in Nietzsche's on-going development and thinking. The crux to Nietzsche for Heidegger is Nietzsche's opposition to Platonism. For Heidegger, Nietzsche is trapped within the limited horizon of Platonism. Heidegger said, "Nietzsche remains caught in *metaphysics*: from beings to Being; and he exhaust all possibilities of this basic position..." (*Beiträge zur Philosophie (Vom Ereignis)* (1936–1938. GA 65 182, page 127). Hence, according to Heidegger, Nietzsche task is simply the overturning (Umkehrung) of Platonism

Heidegger on the other hand is completely contra to this reading of Western metaphysics. Through the philosophical comprehension of the early Greeks and a deeper understanding of Aristotle, Heidegger gains a sweeping perception of the Greeks that leads to recovery and retrieval of the question about the meaning or the truth of Being of beings without those essential elements of Platonism.

Heidegger's judgment of Nietzsche as the "most unrestrained Platonist" shows unmistakably Heidegger's contra interpretation of the Greeks. Heidegger wrote, "Nietzsche was stuck in this interpretation because he did not recognize the guiding-question as such and did not enact the crossing to the grounding-question." (*Beiträge zur Philosophie (Vom Ereignis)* (1936–1938. GA 65, section 110, et page 153).

Letter to Paul Deussen (16 December 1887), "perhaps this old Plato is my true great opponent? But how proud I am to have such an opponent!"

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See for a more complete list:

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

End quote.

What “morality” did Nietzsche want in the year 1876?

This year 1876, Nietzsche started to shift from Wagner to his more mature philosophy.

Beyond Good and Evil: Prelude to a Philosophy of the Future. Subsection: “Part1 On the prejudices of philosophers”. The entire section 6 is translated here:

“6.

Gradually it became clear to me what every great philosophy has been up to now: namely the self-confession of its author and a kind of unwanted and unnoticed **mémoires**; likewise that the moral (or immoral) intentions in every philosophy constitute the real germ of life from which the whole plant has always grown. Indeed, one does well (and wisely) to explain how the most remote metaphysical assertions of a philosopher actually came about to always ask oneself: what morality does it want ?-) out? Accordingly, I do not believe that one “drive to knowledge” is the father of philosophy, but that another drive, here as usual, has used knowledge (and misunderstanding!) Only like a tool. But anyone who looks at the basic human instincts to see how far they may have driven their game as inspiring geniuses (or demons and goblins) will find that they have all practiced philosophy at some point - and that each and every one of them just be too happy as the final purpose of existence and as legitimate Lord wants to represent all the other drives. Because every instinct is domineering: and as such he tries to philosophize. - Of course: with the scholars, the actually scientific people, it may be different - "better" if you want - there may really be something like an instinct for knowledge, some small independent clockwork, which, well wound, bravely on it starts working without the entire other instincts of the scholar being essentially involved. The actual “interests” of the scholar are therefore usually quite elsewhere, for example in the family or in making money or in politics; yes, it is almost irrelevant whether his little machine is placed in this or that part of science, and whether the “hopeful” young worker makes himself a good philologist, mushroom connoisseur, or chemist: - it denotes not that he will become this or that.

Conversely, there is absolutely nothing impersonal about the philosopher; and in particular his morality gives a decided and decisive testimony to who he is - that is, in what order of precedence the innermost instincts of his nature are placed in relation to one another.”