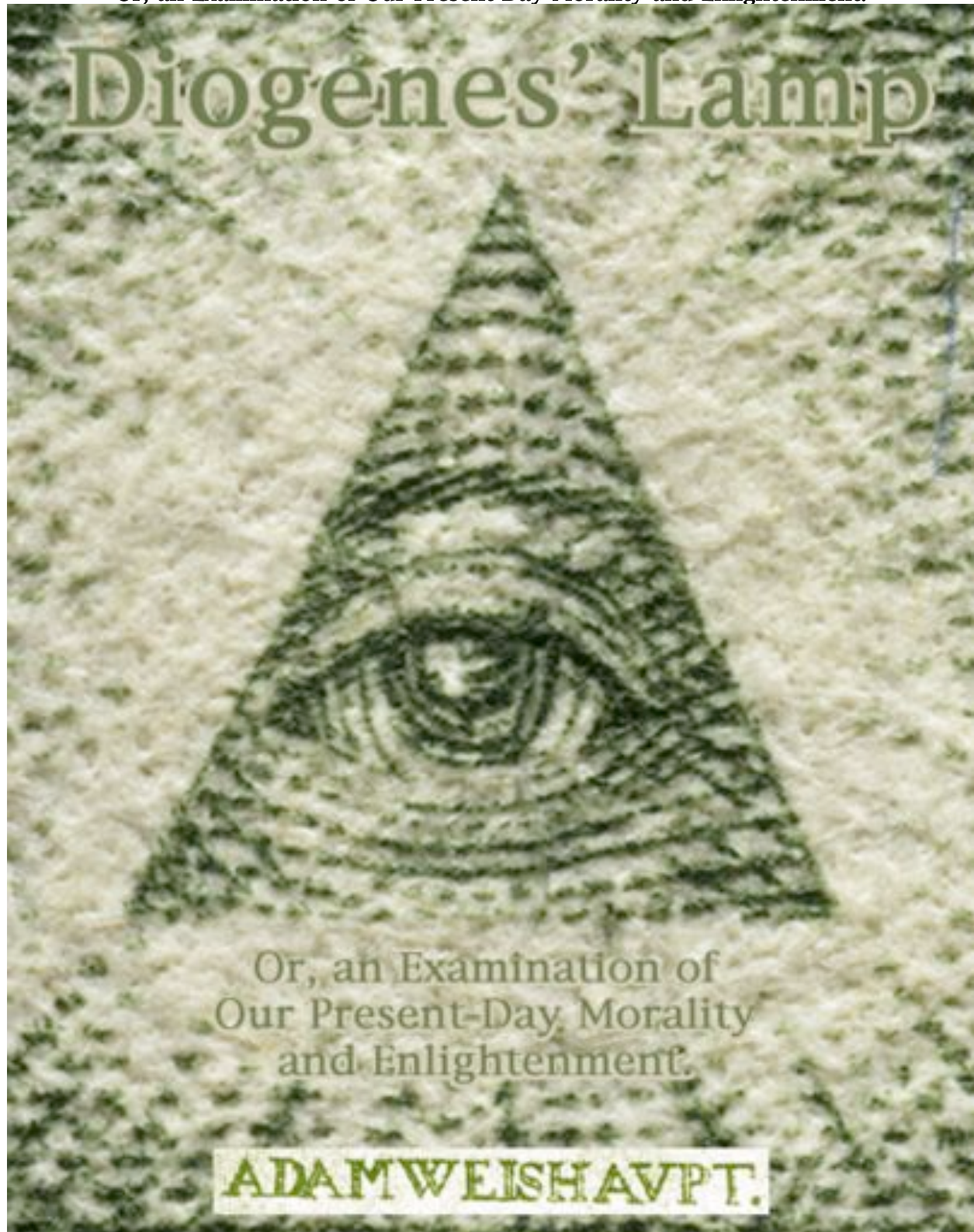
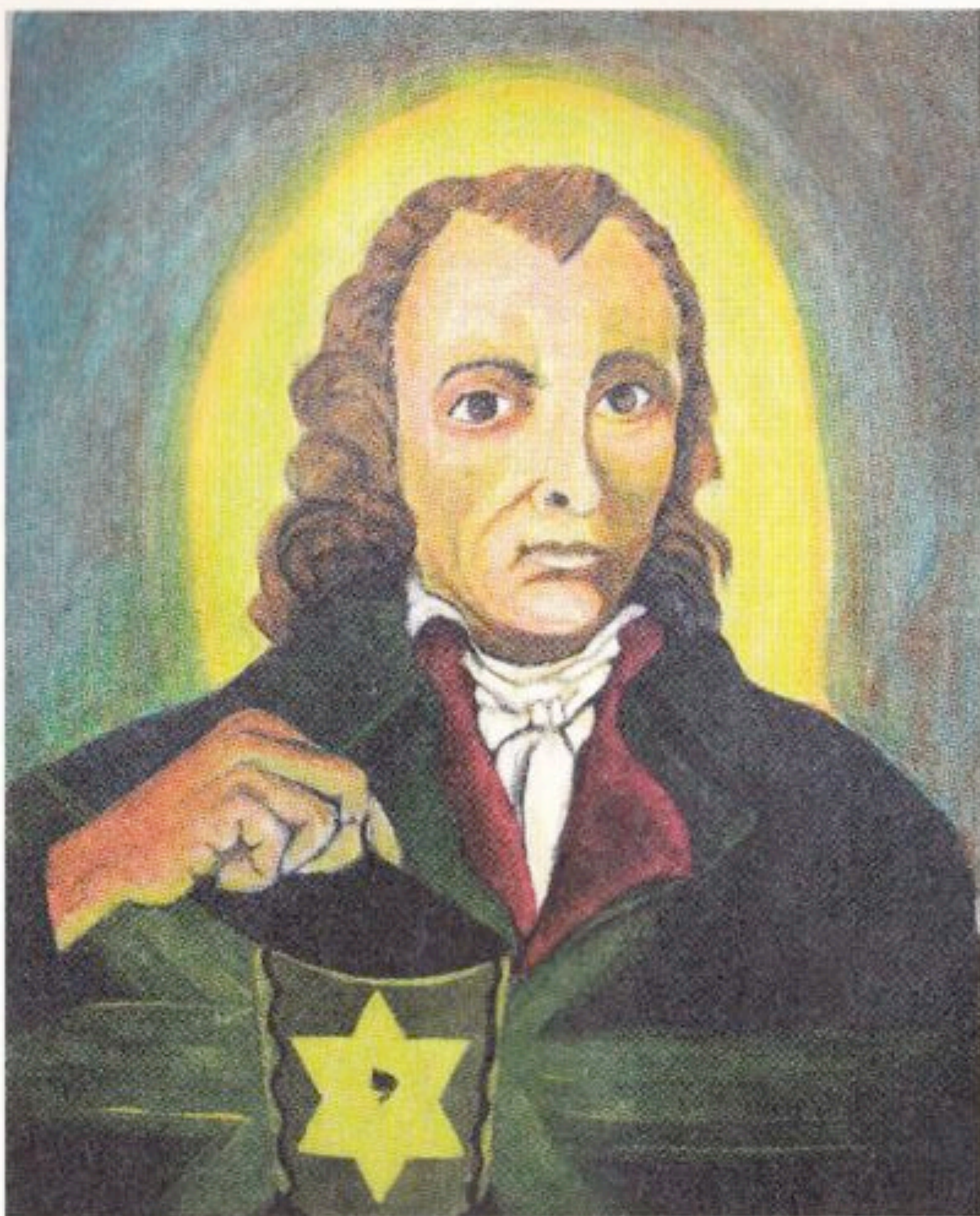


Diogenes' Lamp

Or, an Examination of Our Present-Day Morality and Enlightenment.



by: Dr. Adam Weishaupt.



original painting
by: Jeremy Wood.

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by Dr. Adam Weishaupt founder of the Illuminati

1st published by the Masonic Book Club 2008

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Diogenes' Lamp

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Introduction to Adam Weishaupt's Lamp of Diogenes

by Robert Anton Wilson

CHORUS

Rarely is the question asked: Is our children learning?

--George W. Bush

The only book you've got to read is The Godfather.

That's the only one that tells how the world is really run.

--Roberto Calvi, President, Banco Ambrosiano; stretched, London, 18/6/1982

Adam Weishaupt founded -- or revived -- the secret Order of the Illuminati on May 1, 1776; that much seems like Historical Fact. All else remains disputed and heatedly controversial.

Most historians believe the Illuminati originally recruited only high degree Freemasons, and every generation since 1785 -- when the Bavarian government discovered and outlawed the Illuminati -- Freemasons have faced the charge that they remain "under Illuminati control."

They all deny it, of course.

Well, not all of them; a Scotch Freemason, John Robison, in his *Proofs of a Conspiracy* [1801], claimed the damned Illuminati had taken over Continental European Masonry; he wrote chiefly to warn the lodges of England, Scotland and Ireland against a similar coup.

Ever since Robison, the Masonic/Illuminati debate has included those who think the Weishauptians have taken over all Freemasonic lodges, those like Robison who think they've only infiltrated some, and those, including the *Encyclopedia Britannica*, who see Illuminism as a "short-lived movement of Republican free thought" which never had a major influence on Masonry -- or on anything else.

But the Illuminati debate covers a lot more ground than that.

For example: Kris Millegan in his *Fleshing Out Skull & Bones* presents that Yale society as a branch of the Illuminati. In case you don't know, some prominent Bonesmen have included Bush I, Bush II, Henry Luce of Time, Justice Potter Stewart, an all-star cast of the Captains of American banking, publishing and politics, and most of the directors of the C.I.A..... oh, yes, and John Kerry.

Sure you really want to know more about this?

From another angle, Akron Daraul, in his *History of Secret Societies*, argues that Weishaupt did not invent but only refurbished the Illuminati, which he relates to earlier movements known as the Holy Vehm (Germany), Allumbrados (Spain), Roshinaya (Persia) etc.; while the more exuberant John Steinbacher in *Novus Ordo Seclorum* traces them all the way back to the Garden of Eden! They were founded, he says, by Cain, the son not of the holy marriage of Adam and Eve but of an illicit and Satanic coupling between Eve and the Serpent.

How's that for Hot Stuff? Bestiality, Satanism and all the themes for a new X Files movie.....

Meanwhile, Eliphas Levi's History of Magic traces the Illuminati back to Zarathustra and claims its secret doctrine came down to Weishaupt via Manichaeism, the Knights Templar and Freemasonry. This places them as part of the same occult tradition as Giordano Bruno, Dr. John Dee, Aleister Crowley and the Sufis of Islam.

But on the fourth or fifth hand, a British researcher named Nesta Webster sees the Illuminati as the brains behind socialism, communism, anarchism, and the Prussian government from 1776 to 1918. [She wrote shortly after England's first war with the latter.]

On the sixth hand, J.F.,C. Moore argues that the Illuminati, a secret source of fascist occultism, inspired such odd birds as Aaron Burr, Adolf Hitler and J. Edgar Hoover; but Philip Campbell Argyle-Smith claims they are extraterrestrial invaders from the planet Vulcan. They call themselves "Jews" on this planet, he adds.

Whether that means all Jews "are" Vulcans or only some of them seems unclear to me, but the most famous Vulcan, Mr. Spock, "is" Jewish insofar as being performed by a Jewish actor makes one at least partially "Jewish," whatever that means.

Maybe Argyle-Smith has looked at too many Star Trek movies.

He also credits the Illuminized Vulcans with managing the Thugs of India, the Zionists in Israel, the Rothschild banks, the Communist International, the Theosophical Society, Freemasonry and the Assassins of medieval Afghanistan. I don't know why he left out George Bush and Al Qaeda; probably he just wrote too soon.

Another Cosmic Illuminati theory appeared in the East Village Other June 1969; it included Skull & Bones, the Rothschilds, the Nation of Islam ["Black Muslims"], Richard Nixon, the Black Panthers, the Bank of America, the Rosicrucians, the Holy Vehm, the Federal Reserve and the Combine's Fog Machine. That one must contain some hidden jokes [I hope].

According to the RogerSpark, a radical Chicago newspaper [July 1969] Weishaupt actually murdered George Washington and served in his place for his two terms as president.[Then who wrote Weishaupt's books? Hegel maybe; they sounds like him at times.....]

The John Birch Society, of course, has a different slant on all this. According to Gary Allen, the editor of their news magazine, American Opinion, Adam Weishaupt "was" a "monster" but the Illuminati only got really monstrous after its capture by English adventurer/billionaire Cecil Rhodes, who used it to establish British domination of the world. The Council on Foreign Relations acts as its most important "front" in the U.S. today, according to Allen.

Sandra Glass, however, thinks of the Illuminati as a group of clandestine pot-heads [cannabis abusers] which included the medieval Assassins, Weishaupt, Goethe, Washington, the first mayor Richard Daly of Chicago and Ludvig van Beethoven.

"Beethoven?" you may gasp. Well, oddly enough, a recent, scholarly and non-conspiratorial biography of the great Ludwig van, by Maynard Solomon, says Mr B wrote some of his music under commission from the Illuminati and had many friends in the Order itself. Solomon doesn't mention the pot, though; maybe Ludvig, like a recent president with a perpetual hard-on, didn't inhale.

Then again, Adam Gorightly in *The Prankster and the Conspiracy* claims that all recent Illuminati research [post-1960s] has become confused and chaotic because of a hoax conspiracy, also called the Illuminati, founded by one Kerry Thornley, a man accused of involvement in the JFK assassination by New Orleans D.A. Jim Garrison. According to Gorightly, this neo-Illuminati aims only to bedevil and mock the efforts of sincere conspiracy researchers, and he even accuses the author of this essay [me, R.A.W.] of involvement in this Fiendish Plot!

I, of course, refuse to dignify this absurd charge with a denial, which nobody would believe anyway. Besides, as Rev. Ivan Stang of the Church of the Sub-Genius says in *Maybe Logic*, "Well, if I was a member of the Illuminati, I wouldn't say so, would I?"

ANTICHORUS

We are not victims of the world we see, we are victims of the way we see the world.

-- Dennis Kucinich

I think God is sending us a message: "If you can't take a joke, go fuck yourselves."

--Woody Allen

What does this book reveal about the "real" Adam Weishaupt and the "real" Illuminati?

A book works like a mirror, somebody said once: when a monkey looks in, no philosopher looks out. I can only tell you what this book seems to me; others, I feel certain, will find other things in it -- including coded references to Vulcans, Skull & Bones, Zarathustra, the Holy Vehm, communism, Mary Magdalene, the Federal Reserve, the Combine's Fog Machine et.al.

To me, this book seems to support the most cautious and conservative of my sources, the *Encyclopedia Britannica*, and old Adam looks much like a weary defender of "Republican free thought," 18th Century style. In other words, he seems a distant relative, philosophically speaking, of Adam Smith, Hume, Voltaire, Jefferson, Franklin, Tom Paine -- i.e. of all those libertarian ideas currently as unfashionable in this country as in the Bavaria in Weishaupt's day. I know why he seems weary to me: trying to teach liberation to people who feel reconciled to their slavery can really grind you down, in 1804 or 2004...

I also think I see an influence of Kant, and perhaps a foreshadowing of Hegel, in the semantic structure used continually by Weishaupt -- "X seems true; not-X also seems true; we'll have to think more about that." Aquinas did the same trick, but always comes down on the side of safe orthodoxy, Papist flavor. Weishaupt throws the ball back to the reader, although you may not always catch him doing that.

I do not see any conclusive proof that the Illuminati plotted anything nefarious or even illegal, except insofar as free thought itself remained illegal in southern Europe. But I also don't see any conclusive proof that they wouldn't and couldn't and didn't do nasty things. As a secret society hidden inside the secret society of Freemasonry, the Illuminati will always remain somewhat mysterious, and pedants and paranoids will argue about it until the last galoot's ashore.

Perhaps Tom Jefferson got it right, when he said that secret societies seemed necessary in Europe, haunted by monarchy and Papism, but not in the United States. Certainly, when the Constitution remained the law of the land [i.e. before the Supremes (s)elected Bozo] no sane person would feel the need for secret societies here. Do I dare add "But now with the Constitution in cryonic suspension --"?

No: I better not....better safe than sorry....

On the other hand, not just secret societies but secrecy itself or even privacy seem increasingly impossible under the reign of George III.

They have hidden cameras everywhere.

They bug our phones.

If they want to, they can "read" every keystroke on my computer, including this one:

They can even pry into the contents of our bladders, in random tests explicitly forbidden by that wonderful, moribund Constitution. Sweet grieving Jesus, there's no place we can escape or hide or feel alone, is there?

Sometimes, tossing and trying to sleep in the wee hours, I explore the ideas rejected by my skeptical waking mind. Maybe the most paranoid fantasies about the Illuminati contain some truth. .. maybe....

Maybe the All-Seeing Eye on the dollar bill does represent the totally fascist state those bastards want.

Maybe all those Internet rants about Skull and Bones serving as a recruiter for the Illuminati have some foundation in fact, after all.

Maybe we should really worry when the choice in the next election remains limited to two rich Bonesmen...What is it Weishaupt wrote?-- "Whoever is rich -- very rich -- can do anything...."

Maybe we should regard "Illuminati" as a generic term, or a metaphor?

Maybe every Power Structure acts a lot like the most paranoid fantasies about the Illuminati, especially when it feels threatened.?

No, no -- that way lies madness, schizophrenia and Usenet trolls. After some sound sleep, I wake, the shadows flee, and I remember that "all's for the best in this best of all possible worlds."

Voltaire didn't intend that as sarcasm, did he?

Robert Anton Wilson
Deep Underground
Somewhere in Occupied U.S.A.
23 February 2004

From the Introduction to 'Diogenes Lamp'
by Dr. Adam Weishaupt founder of the Illuminati
1st published by the Masonic Book Club 2008
Truth On the Illuminati part III

By Sir Mark Bruback K.T.

Passerby- *"Hey buddy, what are you doin' with that lamp?"*
Diogenes- *"I'm looking for an honest man."*

In the last 200 years, no group has been so widely talked about in underground, creating such a conspiratorial cloud of confusion, as the Illuminati. In the shadowy world of secret societies, the Bavarian Illuminati or 'Perfectibilists' (as they originally called themselves) have already left their mark upon history and the human consciousness. Sadly though, the information written about them, up to this point, has been tainted and perverted into a mish-mash of quarter truths and outright lies. To decipher these mysteries we will first travel 40 years back in time.

The revolutionary culture of the American 60's gave birth to many a blazing star/hero of freedom. The music, cinema and arts in general, socially aware activists of all quarters and disciplines began to spread a message, (so ancient, yet so 'new') to a society that seemed to have forgotten its original tenants of freedom. This 'age' of America gave birth to a writer who would bring the esoteric name of our social change group to a modern audience, that writer/philosopher was Robert Anton Wilson (RAW).

As the 60's slowly slid into the 70's, RAW was working as a humor editor at the internationally renown Playboy magazine. A fan of sci-fi, philosophy, history, religion and metaphysics, he began work with Robert Shea in creating a three part book series titled the 'Illuminatus Trilogy'. Chalk-full of intrigue and conspiracy, pure pop-culture brilliance (Any book with underground golden pyramids and submarines, goddess-worshiping superstars, sexy assassins and talking dolphins always will interest me)! This series became a cult-classic and success and became a solid foundation for him to continue his more 'spiritual' writings. He later went on to pen 35 books that have captured the minds and imaginations of new generations every year.

RAW, of all the sage philosophers of modern times, is responsible for bringing the 'Illuminati' into our pop culture dictionary today. His writings are a testament of triumph in translating the 'old ways' into a more coherent language for a new generation to understand the fundamental truths of existence.

The birth pains of bringing the name 'Illuminati' back into the world's eye, is that there are those who did not understand the cosmic joke it was to him. They overlooked the very humorous story of the Illuminatus Trilogy, (mixed with truths, conspiracies, synchronicities, insider head nods, arcane wisdom and general Tom Foolery) and saw a name they could now place on every sinister and shadowy event their eyes could see or their minds create.

RAW, (bless his heart and may he rest in peace) added fuel to the fire, By associating the name 'Illuminati' within his mythos of international conspiracies & intrigue, he unwittingly open the floodgates to wing nuts and paranoid schizophrenic's ravings ever since.

The most notable of these dastardly blowhards is the traitorous British writer who we

will call 'Icky' David Icke. This cankerous coward of counterintelligence has sold hundreds of thousands of books purporting to have the slightest clue as to who and what the Illuminati actually were/are.

As a mentally challenged bigot, he has spread so many lies and drug our name through the dirt almost to a humorous degree, (funny if it were not so viciously incorrect). He has used the name as a blanket for every event his small mind has wrestled with and the cost is truth.

He has claimed the connection with the British royal family and my knightly Order the Templars (fair enough) with us being reptilian aliens bent on world domination (can I get an X-ray please?) and other sci-fi fiction that is hilarious and scary at the same time. Scary because he 'believes' it is true and so speaks to his fans who eat up every word as if it was a Thanksgiving bird. Unfortunately for them, Icky is a modern Jim Jones who has served his followers the purple punch of cyanide-laced deceit.

Even so, un-truth has no family or connection with just one group and we see that not only the far left have adopted the name for use. Right-wing fanatics have also borrowed it for their own agendas, twisting it into another heap of garbage filled lies and slander. Their take on it seems even more underhanded and racist.

Whereas the left have used the name as a general term for inner circles of greedy businessmen with hopes of world domination, (I'm sure there are some) who supposedly control EVERY big company and organization, the right has the equal opposite conclusion. They believe that our Illuminati is a 'cabal' of evil Jews, who are trying to undermine society by creating a world of loose virtues and values. Promiscuous sex, drug use & destroying 'Christian' morality are but some charges.

Once again, mere rubbish, yet very much promoted by the so-called evangelical sects, (who are so hate-filled that even Jesus the Christ himself would be troubled by their sin). This anti-Semitic rhetoric is further spread by certain political puppets, who are preaching more of an apocalyptic doomsday than 'Heaven on Earth'.

One of these leaches of linguistical excrement is one we will call 'LaDouche' Lyndon LaRouche. He claims to be Christian, attracting thousands of youthful idealists in college who want to make the world a better place, (OK, Amen, I agree so far) then his mind begins to show the 'tells' of being a raving mad sociopath, with conspiracy theories up the yin yang and more hateful talk that only thinly veils his hatred of the Jews, (bad news, count me out).

Between the fabrications of both extremes of belief system (or B.S. as RAW used to say) is yet another myth perpetrated by a writer who has out done us all, so far. That man is Dan Brown.

In his book 'Angels & Demons' Mr. Brown claims that our Illuminati is, again, a secret society of scientists bent on destroying the Catholic Church by terrorist means. He has romanticized the myth, decorating it frosting sweet with flower-shaped over exaggerations and tying every theory under the sun together into a convenient story that the world has eaten up by the tens of millions.

This is wrong too. Not wrong enough to stop the Hollywood movie about it based on the book, yet wrong none-the-less. Granted, Mr. Brown is only claiming to be a fiction writer, yet most people believe it's based on some type of fact.

Where am I going with all this?

I want to know, where's their proof?!

Anyone can say anything they want, (our democratic, nay our unalienable human right) yet to claim it as 'TRUTH' one needs to have the adequate facts to back it up. These people and groups, that include the whole spectrum of political belief, have united in attacking a common enemy that is but an illusion with a borrowed name. This name (and the name of its founder Dr. Adam Weishaupt) I am here to clear.

The book, Diogenes Lamp is my proof.

Now, what is commonly known about the Illuminati, as an organization, are but a few facts. What people will find on Wikipedia or other sources is but the small information that has been published in English and that, borrowed from a Masonic scholar by the name of Albert G. MacKey M.D. who published the definition of the Illuminati in his "Encyclopedia of Freemasonry" printed at the turn of the 19th century.

Here's what he had...

"Illuminati-This is a Latin word, signifying the enlightened, and hence often applied in Latin diplomas as an epithet of Freemasons."

Then next...

"Illuminati of Bavaria- A secret society, founded May 1st, 1776, by Adam Weishaupt...its professed objective was, by the mutual assistance of its members, to attain the highest degree of morality and virtue, and to lay the foundation for the reformation of the world by the association of good men to oppose the progress of moral evil."

WB MacKey goes on to describe the system Dr. Weishaupt used to construct his organization, early on associating with the Freemason fraternity. He was initiated into the Masonic Order in Munich in 1777, whose system of degrees, symbolic teaching and secret modes of recognition he emulated, (even though the Illuminati has never been apart of the Masonic family as a 'Rite' the two have been thrown into the same boat by ignorant writers on the subject). Together with his upbringing as an orphan to Jesuits, Weishaupt utilized the "shrewdness & subtlety" of the disciples of Loyola to create his system of moral teaching.

In 1780, a brother Mason by the name of Baron Von Knigge joined the Illuminati and rose quickly to become one of its leaders beside Dr. Weishaupt. Knigge's knowledge of Masonic symbolism (and vast study of ancient religions and culture) aided in creating an elaborate system of degrees, (or passion play stories) for the candidates to the new Order. They were...

1. The nursery
 2. Novice
 3. Minerval
 4. Illuminatus Minor
-
1. Symbolic Freemasonry

- 2. Illuminatus Major, or Scottish Novice
 - 3. Illuminatus Dirigens, or Scottish Knight
- 1. The Mysteries
- Lesser Mysteries
- 1. Prebyster, or Priest
 - 2. Prince or Regent
- Greater Mysteries
- 1. Magus
 - 2. Rex, or King

The degrees were building blocks for educating the candidates into the ancient mysteries and philosophies of the Order. One had to be at least 18 to join as a 'Novice' and then the wait time or probation was not less than a year.

Here is what the Illuminati wanted in the fold, as stated by Dr. Weishaupt:

"Whoever does not close their ears to the lamentations of the miserable, nor their heart to the gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship; whoever is steadfast in adversity, unwearied in carrying out of whatever has been engaged in, undaunted in the overcoming of difficulties, whoever does not mock and despise the weak, whose soul is susceptible of conceiving great designs, desirous of rising superior to base motives, and of distinguishing itself by deeds of benevolence, whoever shuns idleness, whoever considers no knowledge as unessential which they may have the opportunity of acquiring, regarding the knowledge of mankind as their chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of their own heart-such a one is a proper candidate."

Members of the Order had code names and words for their communications. Weishaupt went by 'Sparticus' & Knigge was 'Philo'. Names of places too were changed, Ingolstadt was Eleusis, Austria was Egypt, Munich went by Athens and Vienna was Rome. Their calendar too had fictitious names to hide the Order's designs.

OK, so I've just proved the Illuminati WAS a 'secret' society, yet let's explore the reasons for their secrecy.

Firstly, in Bavaria at the time, they had a Papal monarchy. As the professed goal of the Order was to liberate humanity, it stands to reason that the political and socio-economic control of the Catholic church was at stake. The battle for human's minds (and money) was an underground fight that was playing out as the Revolutionary War of independence in the Americas. Thank God it worked here! Did we so soon forget?

The slander that the previous mentioned detractors use is the same misinformation proliferated by an already 'secret' society, the Jesuits. Though that Order was abolished some years earlier for espionage and intrigue, didn't stop them from influencing a new act that, on June 22nd, 1784, abolished all secret organizations by royal decree. That following year the Elector of Bavaria repeated the decree and Dr. Weishaupt lost his professorship at the University of Ingolstadt in Bavaria.

This greatly troubled Dr. Weishaupt who in 1772 had received his professorship of law there at the age of 24. Three years later he had become a Professor of Natural and

Canon Law, much to the jealous dismay of the other professors who had all previously been ecclesiastics. Weishaupt had always been under the harsh scrutiny of the Jesuits who took him in as an orphan at an early age. Adam's liberal views enraged the clergy yet drew much support from the other students and staff.

This core group of 'Bohemians' began to meet at Adam's private apartment to discuss the current topics and 'Enlightenment'. These freethinkers became the core of the Illuminati and when the crushing blow of Papal decree hit, many were imprisoned, tortured, killed or the lucky ones, fled. By the time the Illuminati was rounded up in southern Germany, it had already spread to several countries such as: France, Belgium, Holland, Denmark, Sweden, Poland, Hungary and Italy boasting over two thousand members.

Much will be learned when more books from these countries are found, translated and brought to light. The fact that after only 8 years, the Order was officially disbanded, did little to stop the spirit of human emancipation and the call for true freedom.

Dr. Weishaupt left Bavaria and found a good friend and patron in Duke Ernst of Gotha. In this free city, Adam set more quill to parchment, writing quite a number of books, (amazing what one can do without the distraction of too much TV). Though most were never published, 1786 was a busy year as he did manage to promote the ideals of enlightenment in:

'A Picture of the Illuminati'

'History of the Persecutions of the Illuminati'

'An Apology for the Illuminati'

and then in 1787...

'An Improved System of the Illuminati'

These, along with the book, 'Diogenes Lamp' (1804) are a part of a large known library of written work by Dr. Adam Weishaupt. I feel honored to bring the first English translation into existence. I pray that all his books will all be translated, with more truth to surface and help us untangle the mess of hearsay and speculation by so many angry (and apparently wounded) pundits of preposterousness.

Dr. Weishaupt wrote:

"What I am writing here comes from the innermost basis of my soul. Perhaps circumstance and necessity have enabled me to experience the benefits of such principles more than other people have. In the times when people were slandering me, clamoring about me, denying me, and misjudging me, when so many who did not even know me like village dogs began to howl in chorus as soon as one of them started to howl, and even today when they still do not seem to tire of it, I have indeed felt most deeply the injustice that has been my fate. And yet it seemed bearable to me, because I could say to myself that there is a God who knows better than these people do. They are judging you on the basis of their understanding and their interests. A time will come when they will fall silent and be ashamed of what they do."

In 1830 at the age of 82, Dr. Weishaupt passed from the earth to reside with the Great Architect above. He was spoken of highly by his peers, pupils and fellow Illuminists, who regarded him as a scholarly genius and outstanding advocate for human rights, let us remember him as such.

1. The Nursery
 1. Preparatory Literary Essay
 2. Novitiate (Novice)
3. Minerval (Brethren of Minerva, Academy of Illuminism)
 4. Illuminatus Minor
 2. Symbolic Freemasonry
 1. Apprentice
 2. Fellow Craft
 3. Master
 1. Scots Major Illuminatus
 2. Scots Illuminatus Dirigens (Directory)
 3. Mysteries
 1. Lesser
 1. Presbyter, Priest, or Epopot
2. Prince or Regent (Prefets, Provincials, National Director, National Superiors)
 2. Greater
 1. Magus (5-7 Aeropagaites)
 2. Rex or King

- source: Terry Melanson, author of "Perfectibilists," on his website:
<http://www.conspiracyarchive.com/NWO/Illuminati.htm>

A. Preparatory Degrees

1. Novice and Teacher, almost apart as such from ceremonial procedure.
2. Academy of Illuminism, otherwise, Brethren of Minerva.
- the reception was at the end of night in a dark room.
3. Illuminatus Minor
4. Illuminatus Major, otherwise "Scottish Novice" (reflected form Masonry).

The Candidate is represented as depositing an account of his life in the hands of his Sponsor, and this was checked by information derived from the Intelligence Department of the Order.

B. Intermediary Degree

1. Scottish Knight of Illuminism, founded on Ecossais Grades of Masonic Chivalry and reproducing points of their procedure. An alternative name was: Illuminatus Dirigens." The Candidate was called upon to testify his belief that the Superiors of Illuminism were also the unknown and lawful Superiors of Freemasonry.

C. Class of the Lesser Mysteries

1. Epopot, or Priest of Illuminism.
- the Candidate was hood-winked and driven by a circuitous route to a place of assembly. He was brought into a brightly illuminated Temple, where was a vacant throne, by which lay the insignia of royalty, and a cushion whereon was folded a white priestly robe and girdle. The Candidate was to choose between them, and if he was guided rightly he became a Priest of the Order, when a part of its policy was unveiled to him.
2. Regent or Principatus Illuminatus.
- the political aspects of the Order were developed in the Grade of Knighthood.

D. Class of the Greater Mysteries

1. Magus or Philosopher
2. Man-King.
- the last Mysteries were combined in these Degrees, but no account of their Ritual procedure has transpired.

A. Preparatory Degrees

1. The Nursery

- a two-part system of one Mentor and one Candidate, found by the Mentor.

a. Teacher: the candidates were usually drawn from among friends of the professors on German college university campuses.

b. Novitiate (Novice): submits a "preparatory literary essay" describing the events of their life to their Mentor, which is then cross-checked by the up-line Illuminati.

2. the Brethren of Minerva or Academy of Illuminism

- the reception was just before dawn, in a room with black curtains at the end of a hall.

a. Illuminatus Minor

- symbolic freemasonry

i. Apprentice

ii. Fellow Craft

iii. Master Mason

b. Illuminatus Major or "Scottish Novice"

- uses intra-Lodge intelligence to fact-check new candidates' oath pledges.

B. Intermediary Degrees

1. Scots Major Illuminatus or "Scottish Knight of Illuminism"

- served the IO covertly by reporting on Scottish Rite Masons

2. Scots Illuminatus Dirigens (Directory)

- served the IO overtly by reviewing intra-Lodge intel re. new members.

C. Class of the Mysteries

- the candidate was hoodwinked and taken by a circuitous route to a brightly lit Temple, and led up to a throne. On one side of the throne rests the keys to religion and the Church, and on the other the Keys to politics and the State. If the candidate chose the Religious Mysteries, they entered the "Lesser Mystery" Degrees, and if they chose the Mysteries of State, they would be taken into the "Greater Mystery" Degrees.

1. the Lesser Mysteries

a. Presbyter: Prefect

b. Priest: Provincial

c. Epopt: National Director

2. Class of the Greater Mysteries

a. Magus (5-7 member council of Areopagites)

- consisting of:

i. Prince or Regent

ii. Prefects

iii. Provincials

iv. National Director

v. National Superiors

b. Rex or King-Man

- source: pg. 387, Waite, AE. "New Encyclopedia of Freemasonry,"
Weathervane Books, 1970. ISBN: 0-517-191482

"If, on the other hand, people could succeed in making the thought of their continuing existence their soul's ruling idea; if they had enough strength of mind to rise above the sway and power of all present impressions, with the aid of this idea - what different creatures these people would become, what a gathering-place of delight this Earth would be, if this manner of thinking would only become the primary one for all humanity? For people of this type there would be no discontent. All would reliably and assuredly obtain that which they sought. For what do all human beings seek? - An unimpeded activity of the mind, and an associated, pain-free life."

"What would become of the world, what would become of ourselves, if everyone were lord and master of creation? If all human beings have the right to have this particular desire, whose desires should be satisfied? - The wishes of all humans? Or the wishes of a few of nature's special favorites? The former is simply impossible, and the latter would be dreadful and unjust. There must, therefore, be a middle road. And it can only exist in everyone's becoming that which, and as much as, he or she is capable of becoming, without causing people with equal rights to suffer; that there be a happiness for individuals which is compatible with the happiness of all. But this happiness will become possible for everyone as soon as they all learn to feel more sensitive to pleasure and less sensitive to displeasure. That will happen as soon as all the maliciousness, ugliness and pointlessness of so many things are eliminated. They will be eliminated as soon as someone comes up with a plan for the world whose purpose is the highest development of all beings to whom all occurrences serve as means. This highest development, however, can only succeed if humans are beings destined to endure; the opposite of all this will occur as soon as one thinks about one's destruction. Is it really so illogical to think that everything has a cause, a consequence, a purpose? Does thinking nothing of it make this world more bearable? If this is illogical, then let us think of no cause at all, but rather of a consequence or purpose. For if there is a cause, a consequence, a purpose, then every cause has its subsequent cause, every consequence its subsequent consequence, every purpose its subsequent purpose. Either purposes exist that have no purpose, or there exists a series of purposes. Therefore a plan exists. And all things in this world maintain their position in accordance with this plan. Which makes everything rational and good, and the sources of our discontent are eliminated. All our discontent results from our inability to see into the future."

"On me rests the spirit of a hundred-weight of slander which, despite my repeated public and private pleadings, no tribunal on Earth wants to eliminate by a lawful inquest. This spirit of slander charges me with threatening the destruction of both religion, and the highest authorities, and the welfare of states. And it is precisely this spirit that has turned in that direction the meaning of some few of my words that were capable of containing a more noble sense. ... And the reasons for this my conviction I have set out for the world to see in precisely these pages. But I wanted, in a time when there was no end to games and abuses in secret societies, for this human weakness to be used to further more real and more dignified aims, to the benefit of mankind."

"I wanted some of the better to develop an urgent need for both a more precise understanding of humanity and for an independent inner perfection, by means of my placing them into a dangerous situation where they either miss their goal entirely, to their own disadvantage, or are forced to make the study of themselves and of other human beings their lives' primary concern."

- Adam Weishaupt. "Diogenes' Lamp."

"I wanted all these things, and I believe to this hour, despite all persecutions already suffered and still lying before me, that this idea is a great one, albeit too premature for such times and thus unluckily calculated. If my contemporaries happen to be of another opinion, to me this appears to prove that their enthusiasm for virtue is capable of growth."

"That mistakes occurred cannot be denied, that I erred exquisitely, that I was simple enough to imagine human beings better, less self-serving, and more receptive for that which is good and great than they in fact are... ."

"I am ashamed of those who are ashamed of me."

"Because positive religion is the reason of the greater masses, and takes the place of pure reason for these people, all positive religions must therefore, in accordance with their purpose, approach the human powers of comprehension, and cannot all start right away with the fruits and the realest ideas. ... Here, to a great extent, authority takes the place of such reasons that are not understood by the masses... . Now, because completely reasonable people are one of the rarest things on earth, it follows that there are also very few people whose weakness does not require support of this nature."

"ganz vernünftige Menschen sind eine der seltensten dinge auf der Erde."
"completely reasonable people are one of the rarest things on earth."

"Why, if this life is all we have, should not even the lowest among us seek, just like the first among us, to assert his existence more, and to make his existence more enjoyable, and see how far he can take this? What hinders him from seeing all existing ownership as usurpation, and demanding his own portion?"

"Doubtless, this is done with better intentions than results."

"Every human being wants to be happy."

"I think that anyone else who thought about himself as much as I have about myself would find no nobler source."

"our perfection exists only in approximation, and can be called, more perfectioning than perfection."

- Adam Weishaupt. "Diogenes' Lamp."

Diogenes' Lamp

Or, an Examination
of Our Present-Day Morality and Enlightenment.

- - -

by

Dr. Adam Weishaupt.

- - -

*Regensburg,
Montag and Weiss, 1804.*

"But, Lords, we hear this fearful tempest sing,
Yet we seek no shelter to avoid the storm:
We see the wind sit sore upon our sails,
And yet we strike not, but securely perish,
We see the very wreck that we must suffer;
And unavoids is the danger now
For suffering so the causes of our wreck."

- K. Richard II, Act. II, Sc. I.

*To the Author's Patron and Friend,
the
Lord's Highest
and
Baron Franz von Zach,
High and Well Born.*

"Come then, my friend! my Genius! come along,
And while the Muse now stoops, or now ascends,
To man's low passions, or their glorious ends,
Teach me, like thee, in various nature wise,
To fall with dignity, with temper rise;
Form'd by thy converse, happily to steer
From grave to gay, from lively to severe;
Correct with spirit, eloquent with ease,
Intent to reason, or polite to please.
Oh! while along the stream of time thy name
Expanded flies, and gathers all its fame;
Say, shall my little bark attendant sail,
Pursue the triumph, and partake the gale?
When statesmen, heroes, kings in dust repose.
Whose sons shall blush, their fathers were my foes,
Shall then this book to future age pretend
Thou wert my guide, philosopher, and friend?
That urg'd by thee, I turn'd the useful art
From sounds to things, from fancy to the heart,
For wit's false mirror held up nature's light;
Shew'd erring pride whatever is, is right;
That reason, passion, answer one great aim;
That true self-love and social are the same;
That virtue only makes our bliss below;
And all our knowledge is, ourselves to know."

When I compare our world of today with the worlds of older times, the worlds of the Greeks and the Romans, or even just the Middle Ages, the differences appear so great to me that, by my way of thinking, people from those distant eras would have trouble recognizing themselves in us or convincing themselves that the scene of their former activities is still the same place and that we are their descendants. Not just people and actors have changed, but also objects and things. Both Heaven and Earth have expanded since that time, and entirely new peoples have shared in the ruling of the earthly globe. Where, in the older world, nomadic tribes wandered with their flocks through the wilderness, states have now arisen that, like so many powers of the first water, have advanced the direction of European political knowledge. Conversely, places where very mighty empires once flourished are now ruled by anarchy, barbarians, and weakness. Entirely new languages, new religions, new morals and customs, new ideas and ways of thinking, even new virtues and vices have arisen since that time. Everything around us is new, and it seems that everything is subjected to unceasing change. A hundred years from now, more or less, and perhaps some feared colossus still standing today will have been destroyed, and little will remain of that which currently frightens or astonishes us. Already, a new world is arising before our very eyes, and new morals prevail. Outside actors will arrive to push us off the stage or to mock us, but, like us, they too will soon make room for new arrivals and pass away.

Under such conditions, two observations are borne in every observer wandering through the ruins of the past world and gazing toward the future; these observations much necessarily come before all others, though they are at the same time very temporary things, more's the pity. - Reflection on the frailty and vanity of all human things, and the desire to find out what will become of this eternal cycle of growth and decay; where ought we to seek and find the Permanent and the Constant, which we as Free States must have to maintain our peace? I would have thought that no other idea could more interest for humanity's self-love, now grown shy, than the idea that our Today will not be Today forever, but rather, like so many prior Today's, will be replaced by a tomorrow, stored in the Archive of Eternity, and live on only in and through its consequences. - Be that as it may, all experience indicates that it is precisely this idea that people too focused on the present will heed the least, and it is a very bad thing for such people to ignore it so much.

When troubles brew in some corner of the earth, or bloody feuds flare up between neighboring peoples, our curiosity is momentarily aroused and waits to find out what the outcome will be. Just as when enterprises are begun, people's opinions will differ when predicting their success. Even in private life, every businessman will oscillate between hope and fear when he finds himself unable to predict with some certainty the route his affairs are going to take and whether good or bad is imminent for him. Nothing is more important to us than the fate of the Parts, than the moment which will arrive next. But what will become of the Whole of which we are all Parts, whose fate is our fate, without which everything that can happen to us, good or bad, is neither good nor bad? Will the next consequence not have its own consequences in turn, and what will be their nature? - For this question alone people have very little understanding, and this keystone, which is the greatest of our thoughts, occupies the least. When the State of which I am a Part suffers or is destroyed, the misfortune I suffer at the same time may be great, but replacement is not impossible, for there are many other countries on this earth whose peaceful situations can guarantee me against similar accidents. But what should become of me? Where should I seek aid and a Free State if the Whole should crumble into ruins?

A long series of centuries has already ended, and the events that happened in them have frequently arrived in heaps and waves. Things upon things happen. But we do not know much more than the fact that they have happened. Why, and for what purpose, do so many things occur? And what will be the result of them? Will, in fact, and in what manner will, these many scattered Parts arrange themselves into a common Whole? What will be the nature of this Whole? To what end is this general restless world activity heading? - We know little or nothing at all of such things.

"There is a history in all men's lives,
Figuring the nature of the times decaas'd:
The which observ'd a man may prophecy,
With a near aim, of the main chance of things
As yet not come to life; which in their seeds,
And weak beginnings, lie entreasured.
Such things become the hatch and brood of time."

What is the first and greatest of all events on this earth, if it has no causes, consequences, and purpose? What are all consequences and purposes, if they have no ultimate common consequences or purposes? Can something have value if it has no consequences? Can the Parts have value if the Whole has no value? Or is this world in fact not a Whole whose nature is determined by the nature of its Parts?

Questions and exercises that are no more than the objects of curiosity, where vanities shine forth, wide reading puts itself on display, or wit and cleverness can develop - for questions such as whether a certain discovery was made one year earlier or later, more or less? Who the first creator and discoverer of a certain thing was? Who was the author of a certain book? Who was the primogenitor of a family? What manner of reading is the true one? In what earthly location should we search for the ruins of Troy, Thebes, Babylon, or Carthage - on these and similar questions there is no end of writing and research, and the world has not infrequently divided, with storms and fury, into factions over queries of this type. - But where will the unceasing evolution ultimately lead? Is there planning, order, or connections among the world's events? Will nature's activities converge overall to our fortune or to our misfortune? Are we moving forward or backward? - On such topics, very little is being said and thought that gives satisfaction, and not just at this time. Rather, more than once, the world has even rewarded with contempt and indifference the efforts of those who are willing to take on this work, and thus society appears to assume our history has no more purpose than to serve as an antidote for boredom or as a foundation for dubious legal claims.

For about four thousand years, as far back as our history goes, we humans have, on this earth, thought, acted, believed, taught, and governed. Despite all this, it is widely and generally believed that we remain unchanged, and not one iota better than before. If this belief has grounds, then thinking, believing, teaching, and governing are the most unnecessary things in the world, and it would be impossible to make their disgrace and disparagement more plain. Such shameful verdicts ought to awaken our thinking processes, making us become mistrustful of our standards, or despise one another. Thinking, acting, believing, teaching, and governing are truly things upon whose better or ignobler arrangement all peace and happiness depend. In a world where it does not matter how each person thinks or acts, what they believe, or how they are taught and governed, in a world in which every living thing has only bad things to look forward to, where everything is only ever started and never finished, where all splendor ends only in a dream and disappears into Nothing; in such a place, Being frankly has little to recommend it over Not Being. In such a world, it is

impossible to live lives either pleasant or carefree, both of which we humans desire and require, as far as I know humans and can adjudge based on my own experience; indeed, our nature and our most general and important instincts force us to both desire and require a pleasant, carefree existence. Hence the question: What will become of everything? What will result from the Whole thing, the entire series of changes? What were we, what are we at present, and what will become of us later on? After so many centuries have passed, are we better or worse off, are we closer to Truth and Perfection? Should or can more happen, to this purpose? Can our ruination be reduced or is it completely incurable? These appear to be very great questions and somewhat more than peevish humor and mere scholastic hairsplitting. After so many thousands of years, it is impossible for it to be too early for us to finally direct a great deal of thought to ourselves, take an exact accounting, dare to sum it all up, and hold up and compare the current state of our assets with those of the Future and the Past.

As of this time, very little of this has ever been done. After millennia (and, this must be said, to our thoroughly earned humiliation and disgrace), humans either think it entirely beneath their dignity to reflect on such questions, it being of no matter to them what they or the world be; or they constantly vacillate in the most complete indecision from one of these ways of thinking to the next without ever being ashamed of their own contradictions. After millennia, humans still do not know whether they are good or bad, what they should consider themselves to be. They know even less what value the World has as a Whole. The opinions on these matters do not just vary among different people. Every single human being unceasingly contradicts himself or herself on these matters, judging things one way today and another way on the morrow, depending where their passion's interest lies. The same person who thinks he knows everything.

"Il connoit l'univers, il se ne connoit pas."

Humans only lack a uniform and coherent system when it comes to themselves and the value of the world. Nothing therefore is more self-contradictory than their judgements of another's value or of their own value, as their judgements of the Whole of which they are a Part. That this accusation, sadly enough, has only too much basis in fact, will become clear from the following facts, which are beyond any doubt.

The century that most recently flowed away took no heed of the judgements of future generations with regard to its value or lack thereof. Playing the judge at its own trial, it issued its own verdict, decreeing that its society, the fineness of its morals and taste, and its Enlightenment in general by far surpassed those of all earlier times. We, as the immediate heirs to its lot of collected hand-me-downs, believe we can see even further; and lo, for as long as the world has existed, sons and descendants have always considered themselves wiser than their fathers and ancestors. Thus we can look back on an uninterrupted series of centuries, each of which bested its predecessor in taste and enlightenment.

Either this judgement is just an illusion inspired by our vanity, or we are hearing here the unanimous confession of all centuries that our culture inexorably progresses and that humans and the World are moving from less perfect state to a better one.

This prospect is uplifting and is a very natural result of the premise described above. We believe we are wiser than our predecessors, and there are not a few people who believe our current enlightenment so solidly grounded that they consider every relapse to be an impossibility. If such men ever face the question whether our species is perceptibly perfecting itself, whether Nature contains a Plan that will lead to a better state, you will be justly astonished to see them make the opposite claim, and describe the world in the most dreadful colors, any time their vanity becomes offended in the least little way or their prospects obscured. Sadly, such occurrences, in which people's judgement becomes miscalibrated, to the World's disadvantage, happen only too frequently. Let us now explore the counterpart to the favorable judgement described above, coming from the same source and made by the same people.

When we assemble the scattered complaints and testimonials about the decline of morality made by writers in the various stages of the world, from century to century, we end up with a unanimous confession from all the centuries that things get worse with each new generation. What Horace accursed his age of has since been said by each era to the next:

"Damnosa quid nono imminuit dies?
Aetas parentum, peior avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosorem."

- Horace, Carm. lib. III. Ode 4.

This is the oldest of all laments, which Nestor made in Homer's works, as did the Prophets among the Jews. It reaches like an unbroken chain from generation to generation and lives on in all moral poets and other writers, in the pulpits of the Christian church, in philosophers' lecture halls, and even in the royal courts and among worldly men. Even in our times, it is becoming louder and more strident with every passing day. I, myself, as will be seen from the ideas to follow in this book, do not consider that I have a calling to write unconditional panegyrics for my era.

If, in accordance with this unanimous evidence, every subsequent generation has truly deteriorated, this contrasts strangely with the claim described above. If, to avoid this contradiction, one wanted to differentiate between morality and enlightenment, and concede the increase of the latter while nevertheless considering the ruination of morality to be possible, one still would seem not to have taken into consideration that incorrect conduct is always the result of an incorrect way of thinking, and consequently of false principles, and that from these beginnings it is impossible for an era to increase in enlightenment when its principles and ideas are deteriorating each day with the increasing moral ruination.
- But this contradiction does not lack for company.

Since no one can cling to a conviction that appears erroneous and incorrect to his or her own understanding, each person cannot but believe that his or her convictions are the only ones, the truest ones, and the best ones. A world in which one's own way of thinking frequently finds followers and admirers, or in which one's own way of thinking is the general and prevailing one, can only appear to be an enlightened and perfect world. We all think that other people are only right to the extent their way of thinking approaches our own. This happens so universally that no matter how much people lament the severity and injustice of their fortunes in all other circumstances, it still is not easy to find someone dissatisfied with their own common sense and the degree of their understanding, or who consider themselves to be

shortchanged in this area. Everyone thinks they at least know one thing that others do not know. And they consider the information they think is known by them alone to be very important. They will not accept any reprimands on it. In their eyes, it is something everyone should know first and foremost, at least if they were sensible. Who doesn't know that, knows nothing at all.

Let us now consider the world as a Whole as each person judges it from their own standpoint, and let us then, trusting in that point of view, collect the individual votes. The result? No folly can exist upon this wide Earth, and no person exists who is not enlightened to the highest degree. A world that only contains such people could never be unenlightened, bad, or less than perfect.

Let us now consider, conversely, what each human being thinks of his fellow human beings.

"Que l'homme le moins sage
Croit toujours seul avoir la sagesse en partage;
Et qu'il n'est point de fou, qui par belles raisons
Ne loge son voisin aux Petites-Maisons?"

- Boileau, Sat. IV.

Let us consider the fact that humans will appreciate or discard a new conviction merely based on its agreement or contradiction with their own prior convictions; and let us furthermore consider the fact that agreement even among people with the most similar attitudes is only weak and imperfect, and that as a result we think that everyone else everywhere is chock full of bias, contradictions, prejudices, shortsightedness, and stubborn blindness; and let us finally consider the fact that everything we accuse others of, we return to them in fullest measure. Let us now collect the individual votes again, keeping all this in mind: The result is that there is no human being on this earth who thinks truly and correctly. Ergo, there exists not even one Truth, merely contradictions. It is impossible to understand how an age in which, according to the unanimous confession of all those alive, no humans can think correctly, could see itself as the most enlightened.

Our assessment of humanity's moral behavior does not look much better. In this area as well, all human beings hold very high opinions of themselves. Humanity's finer side conceals such opinions behind the veil of modesty. But this so-pleasant virtue is for the most part just a facial expression we assume, only organizing the visible portion of our behavior, shunting aside everything objectionable, with the result that our too high estimation of ourselves expresses itself in a way that offends fewer people than might perhaps otherwise be the case. But, thanks to our inner convictions, people think and act in a way that betrays that they consider others to be of no value. Others will always come up short when compared to ourselves, and every quarrel that might cast our own claims into doubt will never be decided before our Throne of judgement in any way other than in our own favor.

As a result, everyone has the greatest difficulty suspecting themselves capable of flaws and afflictions. No man craves failure. Both the simplest and the cleverest among us have perfectly mastered the art of glossing over their errors and turning each one into a virtue. Chatterboxes think themselves to be eloquent, reckless daredevils think themselves brave, obstinate people consider themselves to be in the right, and voluptuaries see themselves as wise men or as men who know to experience art and the world. Wastrels believe themselves generous, and misers believe themselves to be good housekeepers. In this way, humanity's sophistry in

inventing excuses and reasons for glossing over the true situation is inexhaustible, to deceive themselves and others.

Our vanity is never more wounded to the quick than when we are accused of weakness or offense. We all more or less believe ourselves Morality's' Heroes and perfect examples of Selflessness. We are even simple enough to believe that we do all good things merely because they are good, because they are our duty. This is the unanimous conviction of all humans whenever they assess their own morality. If ever a stray doubt arises in their souls, these doubts are only a temporary phenomenon and are quickly silenced by the vigilance of our "amour propre." For it is impossible for humans to continuously think themselves bad and imperfect.

"Interrogeons marchands, financiers, gens de guerre,
Courtisans, magistrats; chez eux, si je les crois,
L'interet ne peut rien, l'honneur seul sait la loi."

Seen from each person's eyes, and the eyes of their nearest and dearest, there exist, therefore, no depraved people, no unjust people, no hypocrites or swindlers. From this point of view, the world appears a cradle of honesty and virtue, and no one can explain why in such a moral world they always have to remain watchful and guard themselves against deception, malice, and injustice.

Meanwhile,

"Lors-qu'aux yeux leur portrait la lanterne,
J'examine au grand jour, l'esprit qui les gouverne,
Je n'appercois par tout, que folle ambition,
Foiblesse, iniquite, fourbe, corruption,
Que ridicule orgueil de soi-meme idolatre."

That is Boileau's opinion, and the opinion of every person as soon as they stop looking at themselves and start looking at other people. No one can understand the situations other people ought to so easily be able to discover in themselves, how others can be blind to their own faults and so obstinately hide their own flaws and ugliness from themselves. What and how much we truly entrust to others' honesty is evidenced by our reserve, our locks and oaths, and our army of insurance, security, and detentions institutions that experience has proved necessary in our relations with other human beings. It is evidence by the complaints being raised on all sides against the increasing ruination of our morals. If these claims are founded, if the world, as we pretend is worsening from generation to generation, what monsters of indecency must we have become? What is to become of those yet to be born? Sooner or later, the generation must finally appear that has reached the utter apex of dastardliness. A time must come when such hateful species, whose existence has no other purpose than to deteriorate and to demonstrate how far the game of degeneration and depravity can be played, when, say I, such a species wipes itself out and self-exterminates.

So what are the World, and what are Humans, if we give credence to such contradictory assessments? Are they good or bad? These facts seem to make it clearly evident that humans have not created a solid system for dealing with this issue, or when we do in facts have a decisive opinion on the subject, it tends to incline toward the worst. Either it seems to us that Good and Bad alternate and maintain an equilibrium or, in what seems more credible and the more widely held belief, we think that Humanity and the World tend to be rather more Bad than Good. This

becomes clearest when measured by the degree of contentment and spiritual peace currently found among the populace.

Dissatisfied people have existed in every age, and it may appear doubtful and not so plausibly proven that there are more of them today, whether or not this appears to me to truly be our situation and evidence of our increasing culture, as will be more clearly shown below. But, in any case, this much remains undeniable to me, based on my experience: that I know very few people, in fact I'd like to say I know no one, who is truly happy about their existence, who would thank Nature's Wellspring for their creation, or who have truly convinced themselves that it is To Be than Not To Be. I know no one who would want to be born a second time and re-experience what he has experienced. No one likes it down here. The lamentations and reproaches never cease. Show me the person who does not believe that he would not prefer this world to be more reasonably organized. I know a great deal of people who seriously wish that that had never been born and yet, in the strangest of all contradictions, loathe Death as the greatest of all evils.

"Nul ne voudroit mourir, nul ne voudroit renaitre."

- Voltaire.

Nothing stands more in this atmosphere than the way the dissatisfied will then ridicule anyone who thinks up a better organization for the earth and its peoples, calling him a short-sighted fool who knows nothing of the world. If such treatment is deserved, then the nature of human wisdom is very exceptional indeed. Separation from their own dissatisfaction seems to hurt people. The root must lie in a special type of pleasure found in self-torment. I do not understand what the reason is for all the complaints. Life must be far more peacefully and pleasantly lived in a world where no man is satisfied with his part than in a world where no one asks for more than either what he owns already or what he can acquire at no man's disadvantage. If the degree of our dissatisfaction represents the extent of our wisdom, then modest people are the only fools on this earth, and we ourselves are very much in the wrong when we detest or punish other people's high-handedness and injustices. Nothing more is needed for the perfectioning of this world than for the spirit of dissatisfaction to become even more widespread than it is already.

I, for my part, am not one of these wise people.

"Praetulerium, scriptor delirus inersque videri,
Dum mea delectent mala me, vel denique fallant,
Quam sapere, et ringi."

- Horace, Ep. Lib. II Ep. 2.

To my way of thinking, contentedness, moderation, modesty, and resignation to one's fate are very great and estimable virtues whose exercise show much more magnanimity of spirit and grandeur of mind, qualities that, one might wish, might become prevailing and universal, to the Earth's great good fortune. I myself have no dearer wish than for them to be my enduring virtues.

"Tout chetif que je suis, je dois vous avouer,
Qu'en me plaignant du sort, f'ai de quoi m'en louer."

- D. Sancho d'Arragon. Act. IV. Sc. 5.

My belief remains unshakable that, although no human being would ever be able to avoid all discontent if Nature was arranged according to a much wiser pattern,

nevertheless in such a system we could achieve a great deal with only moderate effort. When you consider the matter coldly, there are only very few people for whom, if the accounting is made on its merits, the Evil would not considerably outweigh the Good they enjoyed during their lifespans. For these reasons, I would everlastingly consider all dissatisfaction and discontent to be the result of a misconception, of an incorrect and unreasonable estimation of certain things, and thus that each human being's degree of dissatisfaction indicates the degree of their stupidity and foolishness. To my way of thinking, there is thus no more reliable means to correct our reason and unearth the most damaging of our fallacies than examining the sources of our discontent; for each annoyance is the result of a misconception.

No doubt, each of my readers is fully aware from their own experience that people exist who may, in a fit of displeasure and black mood, curse their own existence. I myself confess to this fault, and I do not lack reasons to go on doing it. Each person who sees himself or herself compelled to make frequent use of higher principles is guaranteed to have to do battle against many offensive circumstances that enormously detract from and disturb one's enjoyment of life. I can certainly understand that people in the grip of such a mood might impetuously sever the bonds that bind them to the world, and say to themselves

"Quand on a tout perdu, quand on n'a plus d'espoir,
La vie est un oppobre, et la mort un devoir."

- Merope, Act II. Sc. 7.

It is equally easy to believe that all people who turn their backs to the world and to Fate, who stand there in the world alone and abandoned like unto an island, and who experience, in addition to humanity's injustices, storms of misfortune striking them from all sides, that such people have a more immediate cause and more urgent demand to fail to recognize the merits of their existence and to curse a world in which it appears that they are so little cared for. Similar blasphemies from the mouths of the great unthinking masses would appear no less natural. but, in a strange reversal, it is just exactly the latter, the people who might have more justification for grumbling, who bear every misfortune with an excellent moderation.

And in contrast, the spirit of dissatisfaction and of weariness with life is never voiced more fiercely and loudly than in those classes of people for whom everything has been done to secure their happiness, and for whom too much happiness has become an overwhelming burden.

"Ces illustres ingrats,
Ces gens malheureux par trop da fortune."

- La Fontaine.

They are the ones for whom life appears a burden and who believe that it is better Not To Be than To Be. Such lamentations thus ring out most frequently among the Great and Wealthy, among all ambitious and powerful people, among people with an extensive experience of the world, whose minds receive a greater education thanks to their wider experience. It is even the voice of the scholar and, who would thought it, the voice of some philosophers and teachers of the Church.

Therefore, if anyone would like to convince himself or herself that this world is ever going to produce any seeds of contentment and modesty, anywhere; that all the

examples of these virtues, so important to us, are not going to disappear from the earth - that person will search in vain in our royal courts, in the halls of our greats, in the councils of our scholars. Such contentment unfortunately (!) can only be found among wild peoples.

"Lo, the poor Indian! Whose untutor'd mind
Sees God in clouds, or hears him in the wind;
His soul, proud science never taught to stray
Far as the solar walk, or milky way. - - -
To be, contents his naturale desire
He asks no angel's wings, no seraph's fire;
But thinks, admitted to that equal sky
His faithful dog shall bear him company."

- Pope. Essay on Man. Ep. I.

There, and in lowly huts and workshops, with the unspoiled craftsman or husbandman, there alone it can be found. It only dwells among people who know little, think little, have experienced little, and thus wish for little. Here, and almost here alone, do we find people who bear the burdens of an arduous life, never cursing it, with a patience, indifference, and calmness for which there are few examples among the upper and educated classes and from which our philosophers have created an ideal without ever making use of it themselves.

This remark adduces very important conclusions of a dissimilar type. But people who apparently have made it their rule to be their own hangmen and torturers, and who consider only that which humiliates and torments them to be wisdom, will also fail to draw the conclusion here that they ought to draw.

These uneducated masses, according to the confessions of men of the world and even of our wise men, distinguish themselves by their blindness, ignorance, and a complete lack of all finer and nobler understanding, and thus cannot possibly be seen as the more sensible portion. In the unanimous opinion of the entire world, the upper classes, and the more by those who have made the education of the mind their life-long affair, who have the most solidly grounded claims to insight, enlightenment, and reason, nonetheless behave so unmanfully at every adverse circumstance that they deny the value of existence and they fail to enjoy the riches so abundantly available to them. It thus appears more and more as if reason and higher education exist in disadvantageous proportion to our peace and happiness, and in fact truly hinder them. It even seems as if our misery will increase in proportion to increases in our insight and understanding. Nothing thus appears more likely than the old saying, proven again and again throughout the ages:

"Qui addit sapientiae, addit dolori."

Or, as Sophocles writes in his Ajax:

Εν τῷ Φρονεῖν γὰρ μὴδεν ἡδίστος βίος.

All this leads very naturally to the idea that Reason is a privilege that a spiteful deity gave humans for the purpose of causing them harm. That all higher culture is said to be an embarrassing, artificial, unnatural condition and the actual source of our continuing misery. For this reason, we find ourselves inclined to prefer, with Rousseau, the state of ignorance and savagery to all bourgeois refinements, or even

to envy the fate of animals whose pleasure is neither interrupted nor lessened by an ideas about an unpleasant future, and for whom

"When the worst comes, it comes unfear'd."

- Young.

We even find ourselves inclined to become ignorance's advocates and to seek in unreason that peace of the soul and calmness of spirit that we have waited for in vain from all reason and wisdom until this hour. Thus it fully begins to appear as if all these arrogant words, ideas, and principles that philosophers have been working so well to discover and spread since the beginning of all time, were empty phrases, idle words, and useless platitudes absolutely incapable of strengthening or truly healing any sufferers. - To make such crushing discoveries now, after having lived more than fifty years in such a notorious world and spent the greater part of my earthly existence fruitlessly searching for truth; and if these discoveries are, as people seem to pretend, life's only true wisdom, and the highest and final results of our reason -- well, in hindsight such a foolishly spent life is both sad and mortifying, and I cannot help making the humiliating confession that I have very poorly understood the art of living and enjoying life, spent my time very badly, and, as a complete fool, utterly missed my objective. At the end of your life, you are tempted to make use of your remaining moments and, in order to share that enjoyment with others, to thank and act the way they think and act.

This assertion is given more credibility and reinforcement by the fact that we perceive uniformity and agreement throughout in our stupidity and ignorance, and in the whole only one language and interest. In contrast, because of the great variety of things and the endless presumptions and contradictions of those people who think themselves possessed of reason, no one can reliably say where that reason and wisdom can be found to which one might safely subject oneself. It is difficult to cite features that could not be used to substantiate the most flagrant fallacy's opinions and statements, with every appearance of being equally in the right. A hundred different schools and churches boast with equal confidence and warmth about having access to exclusive wisdom, and yet against each of these infallibles, ninety-nine voices unite in proving the errors of his claims. In addition to this is the fact that people have been preaching, philosophizing, teaching, educating, commanding, and forbidding for thousands of years, and nevertheless it appears and it is said that people are no more moral than before.

With opinion diverging so much about all aspects of knowledge, certainly no one can be taken aback by the statement that people still vary to the extreme in their assessments of the world's value, and that people contradict themselves. That this really happens is proven by the facts I have cited. Nothing is as uncertain, nothing as contradictory, as people's judgements of this matter; this is shown indisputably by people's own actions. People's theories are undecided about this question, and judging by their practices their opinions unfortunately incline toward the idea that the world is more bad than good.

Such a thing has greater consequences than people believe, and precisely the fact that people think so little about the nature of the world seems to prove that they do not see or do not recognize the consequences. No one seems to suspect what astounding consequences this seemingly idle or purely speculative question has for humanity's practical life, treatment, and blissful happiness.

By my ideas, this question is the foundation of morality and even of politics. Our ability to judge human nature, our future perfection, and the entire ruling and educating of people depend on this question's resolution. The arrangement of these things depends on the ideas we have about people and their government. And they cannot but differ depending on whether people think the world, of which humanity is a part, be good or evil.

Three opinions are possible here. The world is either changing purely for the worse, or its changes are for the good of the whole, or, finally, the world has no Plan whatsoever and there are no ultimate common good or evil consequences, but rather Evil alternates with Good and Good alternates with Evil without any higher intention or planning. - Should, or can, it be of no consequence which one we claim to be true? Can a person who assumes the first concept act in the same way as one convinced of the truth of the second? If that is impossible, then this question is not speculative but rather one pivotal for humanity's happiness and fate, a practical, most important question that will create a revolution in thought and deed and eliminate a great deal of obstacles impeding our morality and being considered insurmountable after so many failed attempts.

The idea that the world is getting worse is such a black, undignified thought for a human to think that it scarcely merits refutation. In such a system, people could do naught else but hate and persecute themselves and others. Our ruination would be incurable, and all institutions for our improvement and ennoblement would be ineffective and laughable. The greatest of all inconsequences would be wanting to improve people doomed to deterioration. Government could only consider itself an end in itself, and its despicable creatures thus as naught else but tools. All the government's wisdom could go to work on naught else but neutralizing humanity's naturally incurable maliciousness and preventing its outbreaks as much as possible. In such a world, selfishness is the only true system; all human cleverness could only consist in carefully taking advantage of every opportunity to pleasure oneself. In a world with such crushing prospects, it would be that much more important to cling to the present. Where every cause for reassurance is eliminated, where the smallest evil must be seen as a real evil, no one could devote too much thought to their own selves, nor help but eliminate every unpleasant impression, no matter what sort. Every system of morality and politics would thus run more or less to this end: "Why, the wrong is but a wrong i' the world; and, having the world for your labor, 'tis a wrong in your own world, and you might quickly make it right." And when, on the strength of such a system, people might want to judge their own merit, it would be difficult to think anything more consoling of themselves than

"Were I, who to my cost already am
One of those prodigious creatures, man,
A spirit free to choose for my own share,
What sort of flesh and blood, I pleas'd to wear:
I'd be a dog, a monkey, or a bear,
Or any thing, but that vain animal
Who is so proud of being rational."

- The Earl of Rochester.

The minute we assume that the world is changing for the better, things become very different, and our behavior must change completely. Then, then there is a plan and purpose to the world and everything must relate to them. This gives morality and politics a fixed, unchangeable point; both know then what they ought to be working

toward. Then, our institutions for our improvement do make sense and promise a certain amount of success. Then, our evil is not incurable. Humans themselves are possessed of some greatness and can be happy to be in existence. Then, there is true consolation on this earth, and we do not have to worry about what is yet to come. Then, there is a future for us, and the horizons of our existences and our lifetimes expand. Then, it would be laughable and foolish if people only cared for the whole, for the species, for an abstract idea, and neglected the individuals they included. Then, a person would not be a means, but rather an end, and can demand that his leaders treat him as such, and demand to be taught and educated in accordance with his own stipulation.

Since the first system's results are too ugly, and the latter's are too flattering, and appear to be in contrast to actual events, humanity's thinkers have found it more reasonable to pursue a type of middle course and to believe that Good and Bad alternate in the world with no plan for higher intentions. This system appears to be the one usually followed in practice, the one considered by our men of the world to be the only true and reasonable one, the one that appears to be based on our experience; and thus it is worthy of closer examination.

When I attentively go through the history of so many countries and eras, and see, next to so much greatness on this earth, so much that is small-minded and low; with people capable of so much self-sacrifice, yet so much self-interest; so much courage and majesty of spirit, yet so much shyness and vileness and creeping flattery; so many monuments to reason, yet so much evidence of foolishness; so much apparent reason, yet such a degree of unreason; so many virtues, yet such an excess of cruelty and abomination, and while I am seeing these things I also see the everlasting change, transition, and back and forth vacillating from the height of greatness to decline, from good to bad, from truth to error, and from wisdom to stupidity; - when I realize how the best and most indispensable things for our good health are distorted again and again in the hands of the malicious, self-serving people, and that no institution of Good has yet to be achieved that has not been taken advantage of to satisfy some passion: well, then I myself do not know, I admit it, if I would not agree with the men of the world. I do not know whether I should be happy about the good that has occurred or saddened that it lasted so briefly. It appears incomprehensible to me how this Whole could arise from so many imperfect and heterogenous Parts, because an overview of the Whole shows that it does contain some great and splendid things. I am becoming aware that humans have stopped at nothing to destroy all order. The fact that bourgeois society continues to exist cannot reliably be ascribed to humanity's merits.

People, writes La Bruyere, have so much trouble approaching one another during their dealings; the least of their advantages is associated with so many alarming things; they have such a tendency to let one difficulty arise after another; they would so love to cheat others and do so fear to be deceived themselves; they overvalue their property and undervalue others' property so much; that I cannot comprehend, I admit it, how marriages, contracts, peace accords, and alliances could ever be concluded under such conditions. The question has arisen: Why cannot all people form one nation, speak one language, live under one set of laws, and have one set of morals and one religion? When I think of the great variety in people's ways of thinking, basic convictions and tastes, I cannot help but be amazed that seven or eight people can assemble under the same roof, lock themselves into the same ring of walls, and unite in a single family.

When you see such things, doubts can arise within you as to whether the world and

its people have a better purpose. Such facts seem to show that there is both a great deal of reason and very little reason on this earth. There is a great deal of reason if erudition is reason, if everything people want to achieve by virtue of their passions is of the highest and most unquestionable purpose, if every kind of connection or context is, at the same time, reason. For everything that people have wanted to achieve until now in order to become rich and powerful, to deceive others - Well, no one is more reasonable than those people for they are doing everything that has to be done to reach that ultimate goal.

When, however, true and actual reason can only be sought where universal, general context or connections exist between all ideas and desires; when people can only be said to have reason if they are wise as well, understand the sublimation of the end, and act and desire accordingly: well then there is, unfortunately, very, very little reason. Our reason, about which so much noise is being made, is a violent, puffed-up, mad reason. If it were only of a better type, it could cold-bloodedly listen, compare, and consider. But instead this sort of reason takes offense as soon as a person's thought process ceases to dance according to its tune. And yet I have yet to see the letter of credence establishing these tone-setters' infallibility. What I am saying here without any inhibitions or reserve could itself become evidence of how much reason is to be found among the people. It can only upset those who have given little thought to why we are reasonable or virtuous, only those who think they see reason everywhere where there is learning and any type of connection, or where good effects are being produced.

Nevertheless I believe that the pretensions of our men of the world contain more appearance than truth. The idea that Good alternates with Evil in this world without any sort of plan whatsoever contains all the inconsistencies of the first system without taking advantage of the greater advantages of the second. Experience also proves that, in practice, things always change for the worse for the world and for men. I am also unable to see and unconvinced that this discovery contains the deep thought and the degree of wisdom the people boast for it. Yes, this statement is based on how the facts appear to be, but it explains very little about the thing in itself. Rather, it is like the short dispatch treatises so common these days that people think they can use to dodge making real explanations. Such short dispatches betray a great leisureliness of thought, and they prevent the direction of attention to the heart of the thing and investigations of the origins of many a matter. Because of them, people never hear anything about the more precise nature and context of things. Nothing has a consequence, and nothing has a cause. Things happen the way they happen because they couldn't possibly happen any other way. These are the only results you will get from such antecedents.

But this opinion is also an illogical one, and all who profess it apparently do not understand to what inconsistencies this way of thinking leads. They seem not to have realized that if this opinion is grounded, and if people wanted to act completely in consequence to it, all intellectual activity would end and humans would become the unhappiest of all creatures. That they themselves can only act and desire by forgetting their own theory, that consequently they are contradicting themselves, and that in practice many of their actions support an opinion their theory condemns, shall be proven in the following reasoning.

A person who during his lifetime lacked every desirable thing could not, as even all my opponents would have to admit, be seen as anything other than a highly imperfect being that, due to a lack of all activity, is not happy or even not existent.

All objects cease being desirable when everything that we desire and wish to achieve through our activity has no value at all, or appears petty, unimportant, useless, superfluous, pointless, or harmful, or as soon as there are no longer objects that we can avoid and despise.

When the world's events do not produce a commonly good or bad result, the whole thing has no point and thus no value.

Thus, all the Parts are also as pointless as they are worthless.

For whatever purpose one might want to assume for the individual [arts, we would still find ourselves obliged to admit that even if individual things have a purpose and consequently have value for the sake of achieving that purpose, that this purpose does not have a purpose and ergo there are purposeless purposes because all these makeshift borrowings of purposes lead to nothing in the end and no reason can be found why the individual parts should have such a purpose. Thus nothing on earth would be truly good or bad; everything is futile and vanity. All the ideas about right and wrong fall away, and morality is unfounded. Nothing is worth desiring. Our entire intellectual activity either completely stops or it only survives by our forgetting that everything ends in nothing and that all purposes do not have a purpose.

If thus the belief that our activity should result in something of permanence that is worth the effort is such a necessary condition for the development of our mental powers, how could we possibly reasonably support an opinion that destroys the grounds for all activity? Why would we want to maintain this activity in such a precarious and flawed way, with the help of an illusion that defeats our theory?

People supposed to take action must always be in pursuit of some sort of interest and hold the belief that creating a certain result will be worth the effort. But when everything leads to nothing, there will be no true interest. And everything will lead to nothing as soon as the Whole has no purpose, no commonly good or bad result. Recognition of the nature and thus the purpose and the course of the Whole is for this reason the foremost and most important of all examinations. Before we are agreed and clear about that, all talk, writing, dispute, and proofs about the nature and the value of the Parts will remain shaky and have neither foundation, reason, nor meaning. Until this happens, people will in the future as in the past differ in their opinions as to the value of goods and the most important things in life. They will argue and contradict each other without converting or improving anyone. People who are unsure about the most important thing will now act one way, now act another, and no one will lack justifications for their behavior. But the effect of truth itself will always remain imperfect because it will remain a truth that will be contradicted by all appearances. Thus, whilst this fundamental question remains unresolved, morality itself will be uncertain; and the result of this uncertainty will be that people will not know what is Right and what is Wrong. Even politics will start to sway without this support and will be like a creature with neither legs nor a head.

This would thus contain a series of consequences and purposes that either extends onward into Infinity and will leave us in eternal uncertainty, or that will continue onwards until a common result appears.

The result will then be either Good or Evil, or, it being one and the same, Earth and Humanity will either deteriorate during their lifetime or make in-contradictable progress toward perfection. One or the other of these two ideas must hold true, and

the opinion that Good and Evil alternate unsystematically in this world is, despite all appearances of wisdom, an illogical opinion.

The above discussion has simplified the object of my examination; from now on, I only have to determine which of the two remaining ideas is the truest and cannot be cast into doubt. The question thus remains: when the world must be assumed to contain a plan, and arbitrariness and imprecision must be ruled out, where does this course lead? To Evil or to Good? We will be in the dark as to the most important matters in life as long as we remain in the dark about these questions. This I will prove in the following manner.

If the world is bad and its course leads to evil, then people are bad, contemptible creatures. They are merely tools and means to an end and do not deserve to be treated any better than such. Thus our deterioration is incurable and further development of our strengths can lead to nothing but even greater deterioration. Our governments would then be acting very wisely when they set limits to our further development. Governing would thus mean arbitrarily ordering people around.

If, on the other hand, the world's course is of the type to lead to a bettered existence: then although humans are not yet what they ought to be, they are however what they can be and they are capable of becoming a great deal more. Our deterioration thus is not incurable, and we would have to examine where it comes from and why it still prevails. Undiscovered obstacles must be in existence, and people would know of tools that we had not yet used or had used imperfectly. People would then be worthy of all respect despite their deficiencies and flaws. Humanity itself would have greatness. It would be the end, and the government would be the means. From then on, governing would mean educating. The development of our powers could not be obstructed forever. Enlightenment would be a good thing.

What is the difference between the results? Which of these results are true? That cannot be decided until the fundamental question has been decided. Until then, we are all drifting in the most harmful uncertainty about the most important matters in life. We do not know if we are good or bad, or what our purpose is. As a result, we know ourselves as little as we know others. The consequence of this deficiency in knowledge about human nature is that human leadership and education will be just as contradictory and backward and based on shaky, uncertain principles. It will cause us to use entirely the wrong set of tools. We will also be uncertain about the basis of political power and which rights are inalienable for rulers and for subjects. We would not be able to determine, while this uncertainty with regard to the prejudicial question persists, whether government is a means or an end. We will be uncertain about whether people should be allowed to set limits to the development of our strengths, whether Enlightenment is good or bad. How much this rests on the resolution of this single question? And how wrong are our men of the world when they declare the examination pointless or think such considerations beneath their dignity? It appears proven that this question is the most important question of all.

But the resolution of this great question also presupposes ideas and principles from which the question can then be resolved, and which are thus of a higher nature. Consequently, if people are uncertain about the nature of the world's course, they must be lacking the fundamental questions and ideas that would result in this decision. This leads us to the final source of our thoughts' and deeds' uncertainty and our urge to doubt everything. This examination will thus instigate strange

discoveries. Humans should find out, to their amazement, what cracks and gaps exist in our knowledge. We should learn to see how incredibly useful or harmful some principles can be that appear purely speculative. How it all interconnects in our knowledge. What means and tricks people use to paper over the gaps in our knowledge and to think as we have thought and have acted as we have until the present moment. We will realize how necessary to us is that the foundation be laid deeper, and modified in accordance with this offensive. It should become apparent that we are not much better than children and neophytes when it comes to human knowledge and human government. For this reason, success will show that humans could experience nothing more salutary than this. Nothing is as absolutely necessary for our progress forward as shattering our too great security, shaking to the core the erroneous delusion of our perfection, and awakening a healthy skepticism toward our current reason and convictions.

"Loin que la raison nous eclaire
Et conduise nos actions
Nous avons trouve l'art d'en faire
L'orateur de nos passions.
C'est un sophiste qui nous joue,
Un vil complaisant, qui le loue
A tous les fous d l'univers
Qui s'habillants du nom des sages
La tiennent sans cesse a leurs gages
Pour autoriser leurs travers."

- I. B. Rousseau.

And to do this successfully and prove myself correct on such a varied subject and against so many misunderstandings, it will be necessary for me first to discuss with my readers my point of view and name the source from which my claims spring.

People, especially worldly people, talk a great deal about what is good or bad, right or wrong, true or false, clever or foolish, reasonable or unreasonable.

"Le nom de la vertu retentit su la terre;
On l'entend au theatre, au barreau, dans la chaire;
Jusqu'au milieu des cours il parvient des rois.
C'est un beau mot sans doute, et qu'on se plait
de'entendre,
Facile a prononcer, difficile, a comprendre:
On trompe, on est trompe. Jes crois voir des jetons
Donnes, recus, rendus, torques par des fripons."

- Voltaire.

It seems that no one is able to do without these concepts. All human revelations are built upon it. But the words themselves have no meaning unless they are applied to something. What they can be applied to is vast and varied. Thus their meanings are constantly changing, and for this reason the belief that these ideas are of a purely relative nature, that nothing has ever been found that is per se good or bad in all circumstances, is very widespread. These ideas are thus, as experience teaches, of little use. These ideas will remain subjugated to the worst misinterpretation and confusion so long as the common standard to which everything must be compared has been neither given nor found; just as no greatness can be measured before people

on a standard, just so can nothing rightly be deemed good or evil before correction of the falling standards of these two characteristics. But the fact that this standard has either not been discovered at all yet or at least not yet generally accepted and placed beyond doubt is proved by everyday, all too sorrowful experience in which one person calls something Good that the next person thinks is Evil, or Clever and Right what seems Foolish and False to so many others. Human judgements are nowhere so self-contradictory as there where general agreement would be so necessary and beneficial. The person who succeeded in fixing the ideas of Good and Evil, Right and Wrong, True and False, and in healing humanity of the delusions that destroy all morality and reason, as if these ideas were merely relative or the result of a convention of arrangement, as if there is no such thing as absolute Good, Truth and Right - such a teacher properly ought to be honored as the human species' greatest benefactor. This one discovery or correction would bring about the greatest of all revolution in thought and deed, and its discoverer would be the creator of a new and better moral world.

Many and erudite are the things that have been said about this; what I have to say about it is very simple. But it is just exactly this simplicity that will make what I have to say seem of little importance to many of my readers.

"Alas, it is my vice, my fault:
While others fish with craft for great opinion,
I with great truth catch mere simplicity;
Whilst some with cunning gild their copper crowns
With truth and plainness I do wear mind bare
Fear not my truth."

- Troilus and Cressida. Act IV. Sc.4.

What, then, is the source of these contradictions we see everywhere? What is the source of the variance in humanity's judgements about what is Good or Evil, True or False, Right or Wrong? Apparently it stems from all the differences in points of view, which everyone can see for themselves, resulting from the variedness of objects.

To fix these ideas, therefore, Equivalence must occur with the points of view and the varying opinions about the objects, because they, too, seem infinitely varied. It seems that people must be given prior instruction in what are the preferable points of view about any given object. Each person must determine for himself the value of an object, which point of view deserves preference in the issue at hand. - All this together is what I call orienting: All our practical wisdom, all our knowledge - at this point in time, none of it is oriented. Individual branches of our knowledge are, individual sciences, and in them you can thus also find reassurance and certainty. But our knowledge as a whole, our reason itself, is not yet oriented. That is the source of our disputes, our contradictions, and our errors. Just like a skipper on the seven seas, or a wanderer when the road branches, has to know wither they want to go, in what corner of the globe their destination lies, in what direction they must go to search for this distant land, where morning lies, or evening, midday, or midnight; just like the appearance and knowledge of the North Star or use of the magnetized needle can reliably give the location of these distant lands and from that alone the location of everything else as well. So, too, do humans need a similar guiding star in the intellectual and moral world. They too must know where their appetites will lead, how to find their way in the labyrinth and torturous paths of this life, and how to follow the safest and shortest route to their objectives. People who act also need a reliable point from which known position they can reliably deduce all other positions. People must also orient themselves in the moral world, as well as in the

physical world, as much as possible. He who does not do so will be eternally adrift on a sea of doubts and fallacies and will never reach the goal of his desires. All human confusion comes from the fact that we are not adequately oriented, and as a result we confuse our views and consequently mistake appearances for truth. An idea that oriented people or set their heads straight would put an end to all quarrels and misunderstandings. This is the sort of idea called "idea victrix" by the scholasticists. It is what tips the scales for an issue, and creates a breakthrough after much stagnation and decay. This is the type of idea that can mold people and change them in the blink of an eye; when it appears, everything falls into place and no other proof is required. Before this main idea comes to light and corrects people's point of view, the most plausible evidence and ideas will be powerless to prove anything. This idea is thus like a spark that falls into a powder keg. It is a light that suddenly ignites our souls, a light before which all fallacies give way and flee like the stars before the rising sun. Whoever wishes to affect human souls with some success must thus set about it from this angle, comparing his point of view to his opponent's and eliminating his opponent's point of view from the argument. This is the most complete triumph of naked and unaffected Truth before which all contradictions fall mute.

But location is everything in this world. And from each location you see another world, another arrangement of things, all things themselves in a different form - nearer or farther, larger or smaller, shorter or taller, more confused or brighter.

"Consider,
When you above perceive me like a crow,
That it is place, which lessens and sets off.
And you may then revolve what tales I have told you
Of courts, of princes, of the tricks of war."

- Cymbeline. Act III. Sc. 3.

And the strange thing, that causes all the confusion and arguments, is that each person is absolutely sure they are in the right and cannot conclude otherwise while they hold this point of view, and judges things according to their current location, and would in fact be in error if they wanted to judge any other way. Throughout the whole of their life they will insist on it and never think otherwise if their circumstances never permit them to change locations.

"Scificet et fluviu, qui non est, maximu illi est,
Qui non ante aliquem majorem vidit."

To this extent, there is no such thing as a misconception and all people are right. Yet we know that none of them are right. All error can originate only from the following two sources. People can firstly be in the wrong in having such a point of view, of which they must first be convinced, and they can also err in confusing the viewpoints, when they transfer the point of view necessitated by their location into a situation where the point of view is quite different.

Every location and every viewpoint thus is a new world within one and the same world. Every one of them has its own experiences, its own way of perceiving, its own ideas, truth, morality, justice, wisdom, means and ends, customs and conduct. Every single location also has, in the strictest sense of the word, its own language. People with differing viewpoints can therefore appear to say and do the same things without their being the same in fact. They are comparing strangers from very remote countries who can only know and understand each other through what is

common to all. Such people will never completely understand one another until after they have traded places, or (what turns the tables even more) until both are standing in the same place. All human leadership thus has no other end than the changing of points of view. One person lends his periscope to another, claiming that it is better. The result depends on whether the other person is better able to use the periscope. - This is what we humans call moral "conversion." In disputes and refutation as well, which so rarely result in the success desired, there is no shorter and more reliable path than to bypass all consequences and directly address your opponent's point of view, first exploring it, and then proving its baselessness and weakness.

Because there are so many viewpoints, infinitely many, because they multiply with each new day and with the appearance of each new object, because we humans discover new knowable objects every single day, no one should be taken aback if with increasing experience and the associated accumulation of objects the paths to truth become more convoluted and confused, and fallacies more frequent. This explains what people are so ill-prepared to comprehend, how fallacies can multiply and yet culture can also multiply notwithstanding, that there are fallacies that require a high degree of intellectual development. Truly it can be said about this state of affairs that "those who rebuke this error are making the error."

With this number of viewpoints, nothing is more natural than that every age, every gender, every temperament, every passion, and consequently every era, every nation, every smaller community unit, every coterie, and even every individual person have its own philosophy, morality, truth, and its own spirit in general.

That contradictions occur in the face of so many interests is unavoidable; but where contradictions occur either a part of each or both must be in error. but because each human being makes his judgements on the basis of his location, it remains difficult to decide on which side the error lies.

The viewpoints also include the intentions and purposes, or the effects that each acting person wants to induce. For all intentions and purposes are nothing more than points of view to which something refers, or consequences everyone can see but beyond which no one can or wants to look. Where there is no purpose, there is also no reference point. So nothing can be called good or evil. This alone is the Purpose that determines the selection and the reasonability of the Means. Just as purposes and intentions vary, so too do the Means to their Ends. No matter how artfully a Purpose has been concealed, it will always be betrayed by the Means used to achieve it. People can tell themselves that they are pursuing a higher Purpose; but the Means they use are traitors and will scatter every delusion.

"Thus there is diversity here, but there is also contradiction. Will the unification of these contradictions prove impossible? - or are men mad? hath nature given them eyes to see this vaulted arch, and the rich crop of Sea and Land, which can distinguish twixt the fiery orbs above, and the twinn'd stones upon the number'd beach? and can we not partitions make with spectacles so precarious twixt fair and foul?"

- Cymbeline. Act I. Sc. III.

If, therefore, the overwhelming divergence cannot be reduced, this Variety cannot be joined into Unity, eliminating the contradictions of so many points of view; then every human being remains frozen in place and insists on thinking about things in

his or her own individual way as the only way and the best way - thus the result of this persisting contradiction in men's judgements about what is Good and what is Evil is that it would be better if they abstained from judging because none of their judgments have either value or significance. If therefore we wish to sow concord and peace among human beings; if we are to think and act more uniformly than before and walk hand in hand toward a common goal; if we are to experience and learn to realize, with conviction, what is truly Good or Evil, Just or Unjust, independently of arbitrary judgements - then the individual points of view that each person has, on the strength of their particular location, must become capable of some correction and some exchange for better views. To achieve this, we must be able to prove to all involved in disputes that they would see better and more correctly if they could move themselves to a place with more room than their previous location, somewhere with room for both sides of the dispute. People will stop contradicting each other when both sides share one and the same point of view. This can only occur in the Higher and more Common places that contain in themselves, thanks to their nature, everything of a more Specific and Lower nature. This new common quantity, of a greatness equally recognized by both sides, is the only quantity that both sides can successfully use to determine the value or non-value of everything else.

But because even then some difference will remain and the judgements for this reason will still be able to be contradictory; then, to achieve certainty and complete pacification, this contradiction too must be removed - thus our reason's need to reunite all divergence into one unity will persist as long as multiplicity, great diversity, and contradiction persists in our ways of thinking and our points of view. All this thus requires a single, immutable point of view, and, until it is found, no one should pretend there is any certainty in thought or uniformity in action.

Through the unceasing collisions between so many interests, and because of the disputes and contradictions eternally associated therewith, people have all learned at an early age, and with the most complete conviction, that it is impossible for individuals' interests and ways of thinking to be the measure for Good or Justice. They have thus found themselves forced to make use of a sort of higher standard to compensate for their vagaries, and to recognize an interest common to themselves and others. The higher interest of this type that would occur most naturally to anyone is the Good of a Society in which they are a part. Anything acting against that society's benefit would thus be deemed Unjust by members of that society, and what benefits that society would appear to be "good" or "just." We remain possessed of this point of view today, and since reaching this place our affairs have been running, if not well, then at least bearably, and better than before. The number of contradictions and colliding interests has changed considerably, and as a result we now see ourselves capable of adjudicating some matters of frequent collision. A justice does exist since people developed this point of view. But the justice only exists for those who have this point of view and it only extends as far as the viewpoint itself.

This is the reason why the absolute, immutable, general standard for Justice, on the strength of which all disputes can be resolved, has not been found on this path alone, and will never be found until we make some more progress forward and stop lingering where we are. This point of view has not banned high-handedness from the world but only expanded its arena and shifted it around. The disputes and troubles between individuals have indeed been noticeably reduced since the recognition of a common justice and unification into States. But either the disputes among the state and larger corporations are eternal and impossible to exterminate or they can only

be reduced by each state's considering itself, like individual human beings, a subordinate Part of a Greater Whole, or as a subject to a mutual, superordinated sovereign, and, together with others of its kind, recognizing a higher interest and acting in accordance therewith. If this does not occur, then here too it will be Parthian against Parthian, and there will be no justice between peoples, or this justice will at the most be solely conventional and will last only while it benefits the mighty. People will still hate each other and kill each other off. Only the reasons for the hate will be different ones. It will become very possible to turn private matters into public affairs, and the evil and bitterness between people will become that much greater and persistent because their sources will be of a more noble type, and even have the appearance of virtue. Thereafter, Britons will deem just what advances the splendor, fame, and prosperity of Britain. This will be in contradiction to like-minded Gauls for quite similar reasons, and to them British justice will appear flagrantly unjust. Which side is right? Where is the injustice? Where lie the reasons for resolving this matter? Do Britain and Gaul contain all the sun's light? Does the sun rise and set in Britain and Gaul alone? Gaul and Britain are both part of the great Book of the World, but they are not its sole contents. The latter is a swan's nest in a large pond. Therefore let us not forget that people live outside Gaul and Britain too. I hope that if we think thusly we should better succeed in discovering the truth. So let us not merely limit our examination to things as they now stand. Let us write not for one of the earth's peoples, but for the species as a whole. Our care and concern must extend to the most distant of our descendants. Let us therefore reach for the globe and embrace it. Let our thoughts wander through the scenes of the future. Because Truth will continue shining after even the heavenly bodies are extinguished.

Thus we are in need, it seems, of something immutable and absolute. But that which we seek and need so badly cannot be a point of view subordinate to a higher point of view and thus multilateral. Such a Purpose is never the only one of its type. And Certainty only begins, and all contradictions and inconsistencies do in fact lessen to the degree that we progress. With each step upwards, all becomes more intellectual and noble, and it is inconceivable why every single person is not able to say to themselves that the highest point of view alone is the point of all advanced virtue and true mental greatness. It is inconceivable why people have such difficulty turning this divergence into a pure Whole and proceeding so long and so far until in the end all divergence disappears, until we come across a single, highest, and most general point of view. This alone is the Immutable and the Absolute that we need so much. Here alone is the eternal highest Reason, highest Wisdom, highest Virtue and Perfection. Everything else is, despite all appearances, only fragmentary wisdom, unhelpful pointless knowledge, short-sighted, one-sided, petty foolishness that will only result in unending and unceasing doubts and contradictions. It alone will enable people to comprehend everything incomprehensible that they need to know. Anyone standing there and observing from there the events of the world will judge correctly and truly. They alone will not miss their goal and will be able to reliably determine whether everything is where it ought to be and whether something is good or evil.

"Whilst this great truth I teach me thinks, I see
The monster London laugh at me,
I should at thee too, foolish city!
If it were fit to laugh at misery.
But thy estate I pity.
Let but thy wicked men from out thee go,
And all the fools, that crowd thee so:
Even thou, who does thy million boast,

A village, less than Islington, will grow,
A solitude almost."

- Cowley.

I for my part draw from this the following, not insignificant, conclusions. I conclude, firstly, that all ideas and principles that, in thought and inference, lead to one Highest, Ultimate, and most General thing are simply indispensable for humanity. And for that reason they are such that without them there is no genuine reason, and without their help no one can find his way through this labyrinth of knowable objects. It should thus be clear to all that such ideas must exist, that, were these ideas not true or could their baselessness be proven, it would destroy the entire house of human knowledge with one blow. From this we can comprehend what injury we would do to reason and human knowledge were we to use reason to destroy ourselves.

Secondly, I conclude that if no highest point of view does in fact exist, then all morality is founded on unsafe and unsteady ground. For then there will be as many systems of ethics as there are points of view.

Now we can understand why even in our times there is no end to dispute and error. It proves that the greater part of humanity still fails to recognize the value of such principles. The path that can bring the world to long-lasting moral improvement, make it more possible for humans to understand one another, to oppose one another less on our highways and byways, to refute our opponents steadfastly, and to affect others successfully, appears to be this and this alone: that the importance of the higher principles be more generally acknowledged, made more vivid in their application and their consequences, and brought into more general circulation.

Even disputes between nations can only be resolved in this manner. While these disputes persist and make necessary systems of offense and defense, our governments' concern cannot possibly be directed where it primarily ought to be directed, toward the best possible management of domestic affairs. While these circumstances persist, foreign concerns override domestic concerns and treat them as subordinated, resulting in deeds more glossy than good. Even outside this case and in interior affairs, each government will vary and make use of different Means depending on whether the ruler considers either himself or his State to be an End. Which point of view a ruler "should" have and "may" have will also depend on a ruler's ideas about humanity's purpose and what he decides to undertake on that basis, and even on what ideas he has about the nature and purpose of the highest authority. Anyone who desires to govern people desires to give a certain direction to their actions. But anyone who wants to lead others must necessarily have a goal in mind and know what he wants to achieve that goal. Various are the things that can be created therefrom, and various are the conceivable goals to which humans can be led, and they are extremely unequal in their worth. The question is thus always what goal can a government have? What goal may a government have? The means that a government makes use of undeniably demonstrate that government's goal. Therefore, if that goal is of the highest nature, and properly selected, the government is simultaneously "just, clever, and wise." It is "perfect," for it is what a government can be. If the purpose is not of the highest nature but the means are suitable, then the government can be called "clever" without being wise. But if the Means and the End are both reprehensible, and the means have been improperly selected moreover, then such an administration is neither clever nor wise, but rather of a type that little deserves the name of government. Cleverness and Wisdom are thus very different things. The former is only found there is a morality to

politics, and there is a morality to politics only where higher principles are respected. Whoever observes the world's events from this viewpoint and leafs through the pages of our history with this in mind, whoever pays attention to the Means currently or previously used by different governments to achieve their Ends, will have no objection to freely admitting the existence of several clever governments, but maintain that there are that much fewer "wise" governments, in the strictest sense of the word, than ever before.

Our knowledge is a Whole. If our first principles and ideas are flawed, this error will spread to all branches of our knowledge. They even give our individuals their unmistakeable character. So, if we remain in the dark today about certain main questions upon which our welfare or woe depends, then it is solely because there is not enough respect for the higher principles, because we are considering a subordinated Purpose to be the chief Purpose, and consequently are not unifying the varying points of view into a Highest and Final point of view, as we ought to be doing. For this reason, despite our supposed Enlightenment, we do not know with certainty whether the world is heading toward Evil or toward Improvement, and this fact is the source of the most harmful results, as I have proven above. Even more harmful, we know equally little about whether we ourselves are good or evil, what the purpose of our existence is, whether we are in fact ruined, and whether our ruin is incurable. Likewise, we know not whether Reason and Enlightenment are Good or Evil things, that ought to be encouraged or impeded. We even appear to think that a government's strength rests on the blindness and ignorance of its subjects. This leads on to the conclusion that we still have very inadequate ideas about even the foundations of the highest authority.

Before these questions are resolved, no one can be surprised if we are the same today as centuries ago. But they cannot be resolved before this point of view has been fixed.

To place this point of view beyond doubt and thus to determine whether the world is good or evil, our ruin incurable, to determine the true foundation of the highest authority, whether ignorance is a lasting foundation for the same, whether Reason should be encouraged or suppressed - my goal in this treatise is to prove all these things.

This subject appears vast to me. To me, it seems the most important but also the unhappiest subject a writer could choose.

It seems important to me because it goes to the single and true core of the matter and grasps Evil by its roots. If anything can still be done to abet humanity's ennoblement and happiness, it can only be done in this way.

But I tell you it is also the most unhappy way that can be selected by a writer, and I could wish that I had erred in my judgement. Success will prove me only too right, however. This subject is an unhappy one to take up. For the examination itself is a thankless task and can do aught else but make hateful the writer.

It is a thankless subject. For it interests no one. Everyone already has their own system for dealing with this matter, and those who lack a system would prefer not to have one. Books of this sort are never read, or people read them to be able to refute them.

"Men read no morals now: It was a custom.

But all are to their fathers' vices born
And in their mothers' ignorance bred.
If you have children, never give them knowledge,
Twill spoil their fortune, fools are all the fashion.
If you've a religion, keep it to yourselves.
Atheists will else make use of toleration
and laugh ye aut on't."

- Ottway. The Orphan. Act III.

But it is also a dangerous subject because it cannot be dealt with without disparaging humanity's moral conceit and administering a telling blow to our own self-love. Our egoism will not refrain from exacting revenge and repayment in kind. It has more than one false ground to choose from as justification for such intentions. Such enterprises awaken the suspicion however that people consider themselves wiser and better than everyone else. People seldom reprimand the errors and transgressions of others without betraying a certain maliciousness and proud "schadenfreude."

I must leave it to my readers to decide what they will be please to think about me in this regard. Any excuses on my part would only add weight to their suspicions. To this end, I have nothing better to say than what Rousseau declares at the start of his Confessions:

"Je ne suis fait comme aucun de ceuz que j'ai vus; J'ose croire n'etre fait comme aucun de ceux qui existent. Si je ne vaux pas mieux, au moins je suis autre. Si la nature a bien ou mal fait de briser le moule, dans lequel elle m'a jetter, c'est ce dont on ne peut juger qu'apres m'avoir lu."

So much is certain: My way of seeing things is quite different from others' ways. I do not deny that may could be false. But anyone who wishes to disregard it completely is undeniably wrong. Precisely because it deviates greatly from their ways of seeing things, my way's great contrast can enable anyone who truly desires further perfectioning to uncover many an unused aspect and find results that they never would have found in any other way. My work provides much food for thought and for comparison. I dare to vouch for this.

"Excutienda damus praecordia."

- Persius. Sat. V.

To set one's self up as humanity's teacher,

"Et vouloir ramener tout a son proper cractere."

It is true that this sort of thing rarely occurs free of pretensions and vanity and for the most part can be interpreted to mean nothing more than that I think people are no good because they are not as I am or as I require them to be. They would be better if they were as I need them to be to further my own intentions. But should this be grounds for eliminating all instruction and leaving people to their own devices with no further guidance? Should this be grounds for all writers to fall silent? Show me the writers who would consider themselves incapable of teaching others and thus less wise than their readers. What would be their purpose in writing if they did not believe that other people were not in need of a lesson in something, a lesson that,

according to the writer's personal delusion, no one would be as capable of delivering as themselves. We authors are thus permitted our vanity, and we in turn allow our readers to judge our labors for themselves, according to their preferences; we only ask them to remember that the delusion that one can do without all instruction betrays no lesser an arrogance and is much more harmful.

Because we humans have too many reasons to wish that we never be recognized for what we in fact are; because we cannot be more painfully insulted than when someone takes the trouble to destroy the illusions in which our vanity has veiled itself, which happens when the baselessness of our virtues is demonstrated - for such reasons alone it is very easy to comprehend that a moral writer could not do more to spoil his relationship with his readers than by touching on this area they despise so much. Unfortunately, that is what occurs in this book; it is even this book's primary and most especial objective. The natural consequence is that everyone closes their minds and accuses anyone dealing with such topics of deliberate viciousness. Such people are thus feared and hated and lose any ability to successfully influence others. I concede quite freely that this is not the way to win people's hearts, and that it is even less suited for finding one's fortune in the world. No vanity could be more foolish than the wish to be known as a good judge of human nature. Everyone judges people who praise themselves, as Caesar praised Cassius, whether rightly or no

"He is a great observer, and he looks
Quite through the deeds of men. -
Such men as he be never at heart's ease.
Whiles they behold a greater than themselves;
And therefore are they very dangerous."

- Julius Caesar. Act I. Sc. 2.

Anyone who knows people knows their weaknesses, and these weaknesses are precisely what people least want to be known, which would force people to be rather than to merely appear. Thus not only is their self-love disturbed, but also their lethargy and laziness, which they feel is a great, irreconcilable crime. For this reason I very much understand how a practiced and clever man of the world might be obliged to feign ignorance and inexperience and create the illusion that he does not notice many a thing that is right before his eyes.

But what do we reap from this for mankind's true benefit? Only that our deception be everlasting, that people always act as they did before, and that humanity remains a mystery to itself forever and thus never achieves its potential. The question thus arises: Ought we to improve ourselves, or not? If yes, then it is the moralist's duty to track down the sources and discover the basis of the evil. And this basis can always be found in the driving forces motivating our actions.

For no matter how much we humans differ in our opinions, I do believe the more reasonable of us recognize as a general truth that our greatest good and our greatest woes on this earth all stem from people's way of acting, which in turn is based on something else, on the "fundamental beliefs" inspiring the actions. But because these convictions themselves are the result of certain ideas and principles, all humanity's happiness and misery thus depend on the prevailing ideas and principles prevailing in each age. Which have no choice but to be false when moral decline is great and the manner of acting is wrong.

Be that as it may, we now know what matters. We are going to have to keep to what is before our eyes and, as the visible portion is in-contradictable, to our

contemporaries' manner of acting, and the reasons that motivate our contemporaries, examining the ideas and principles that produce similar behaviors.

So much remains undeniable: if our era is as corrupted as people say, it is impossible for our Enlightenment today to be True and of the Highest nature. Our ideas about the most important things in life cannot but be wrong, and in studying humanity we must run into results everywhere that our own self-love would very much like to hide away.

Consequently, if progress is to be made in the moral world, all our energies must be focused on waking people up from their dozing and stimulating them to better examination of themselves and others. To this end, we must get to know the true forces driving our actions. This cannot occur without the most rigorous examination of our prior reasons and development of our inadequate ones. For all human beings act as they do because they are firmly convinced no one could behave more reasonably. You could reliably count on them to renounce their former behavior if they could be fully convinced that it was impractical and unreliable. For this reason, it is absolutely necessary that people be neither flattered or supported in the delusion that they have achieved culmination. This sort of behavior is high treason to human nature. People too inclined to think themselves better than they truly are absolutely have to be taught to adjust their opinion downwards, and consider themselves weak and imperfect. Wherever people believe they are acting for the most sublime reasons, they must become acquainted with their self-deception and be brought to the point where they can see the commonplace game of propped-up, small-minded "amour propre."

For these reasons alone my readers will already have concluded that my aim in this treatise could not possibly have been to apologize our virtues. The purpose of this treatise is in fact to expose the vanity and emptiness of our virtues. I will seek out every weakness and conceal none. But I will also in no way keep silent about the goodness in us. Even my rebukes will be in protection of the excellence of our nature. Not I, but others declare our ruination incurable; only these others believe that force is the only thing that will have an effect upon us; they alone are the ones who despise and blaspheme mankind. I for my part am developing the inadequate aspects of our behavior; I look for them in my own behavior, as the closest source with which I am best acquainted, to discover the causes of these flaws; to prove that not everything has happened yet that is capable of happening; to show that despite all our persisting flaws we humans have something great and splendid at our core; that even our greatest defects have an innocent source; that it will be impossible for us to change and improve while certain conditions and causes remain in existence. I for my part shall prove that we are as good as we can be under such circumstances; that it is true that we are not what we ought to be on the strength of our destiny; but that everyone who ever requires more from us before the sources have been eliminated does not human nature and is demanding sheer impossibilities. People should therefore refrain from calling things malicious that are in fact the true and un-feigning love of mankind and the result of a more rigorous and natural observing spirit.

"Si je suis maligne
C'est, que j'ai l'oeil perçant, et qu'un rien lui désigne
Ce qu'on veut lui cacher avec le plus grand soin. -
Car je devine un fait, dès que je l'étudie."

- La Force du nat. Act III. Sc. I.

I am malicious, if this way of being different deserves to be called malicious, because I am neither a flatterer nor blind; because I distinguish between the better driving forces and worse ones; because no one could wish more for things to be better than they are; and because at the same time I am convinced that things cannot be better until people stop failing to recognize the true forces driving their actions. If using a higher standard to determine people's true value indicates maliciousness, then I cannot deny that I am malicious, and I believe I would be the loser if I were any other way.

If all those people to whose hands I will lose these pages immediately after they are published only knew how hard and bitter was their preparation, they would pity me rather than hate me. These pages are a true child of pain. They were conceived and born in pain. Their entire contents are the result of much sorrowful experience, some of it even my own. It is not easy for a writer to write a book under more adverse conditions, with less encouragement, with some distrust of his insight, overwhelmed from all sides by a more painful sense of his own weakness overwhelming from all sides, with more consideration for the inevitable disapproval, the world's censure, new enemies and persecutions, and even with more physical and domestic suffering, amidst the ruins of his happiness and his family, with more frequent interruptions, and thus writing, so to speak, with the medicine bottle in hand. My contemporaries have done everything possible to destroy my self-confidence from the ground up and to render me as ineffective as possible, me, who in a more effective position could without a doubt have accomplished so much more; they have misjudged me in a way that is not easy to misjudge someone.

I shall be lov'd, when I am lack'd.

I have been my sole encouragement. Thus I alone know what effort it has cost me to keep my persevering courage and believe that people can be good when they try so hard to increase my belief in their hatefulness. A world and an era in which a person like me can think and experience such a fate, an era that cannot tell whether this way of thinking is hypocrisy or truth; such an era definitely has cause to examine the worth and contents of its way of thinking.

For more than six years I have been collecting for, working on, and amending this treatise. Nothing satisfied me. I would begin something and then cross it out again, and in this way I have destroyed man a year's work. Many and various are the illusions I have had to work through to revive somewhat the so deeply bent confidence in my powers. As a result of which I believe from time to time, in an attack of artificially awakened arrogance, that I am of very great use, and then immediately afterward that I am of no use, or even that I am harmful/ What yesterdays till seemed good or bearable to me, today or perhaps tomorrow seems miserable twaddle, long known to everybody, and poorly expressed to boot. Twaddle that interests and can interest no one. I am facing an army of objections on the strength of which I will be accused of contradicting myself and not seeming to know what I actually want. It is true that most of these objections have been adequately answered by the way the whole thing has turned out. But I predict that only very few people will have the necessary patience to read through to the end or reread such a work. Sometimes I think I have forgotten nothing and observed my subject from all its sides. But then, before I know what is happening, I discover a new aspect still unexploited that gives the matter a somewhat changed direction.

When I look out into the noise and tumult of the great world and pay attention to the tremendous contradiction between what ought to be and what is really happening;

such as how little or nothing of what reason in general so charmingly designs ever comes to pass; - when I look at the indifference and contempt with which everything is treated that people consider holy and venerable, at the derision and laughter associated therewith; - I think about what reasons are available to offended self-love for glossing over and making excuses, how few people are capable of skipping over a long train of thought with one glance and finding things true that are necessitated only by that long argument; - if I listen to the world's general mood, - and then turn my gaze upon myself and become aware that I am only a single person fighting against a crowd of people, without reputation, influence, or support; - and when, finally, I heed the mood of my contemporaries, their mutability and frivolity, and explore what they expect, desire, and read - then, then, I admit, do I run out of courage and gasp for air, and no one could feel weaker and more powerless than I. In the midst of such attacks I am ashamed of my best, most reassuring convictions. I am ashamed to admit to such a world that I believe in a God. I want to destroy all my works forever to free myself from all laughter and rebukes, or at least to reserve myself for eras to discover in times when I need blush no longer, because I have ceased to exist.

"Ainsi toujours douteux, chancelant et volage,
A peine du limon, ou le vice m'engage,
J'arrache un pie timide et sors en m'agitant.
Que l'autre m'y reporte, et s'embourbe a l'instant.
Car si, comme aujourd'hui, quelque raion de zele
Allume dans mon coeur une clarte nouvelle,
Soudain aux yeux d'autrui s'il faut la confirmer,
D'un geste, d'un regard je me sens affarmer,
Et meme sur ces vers que je te viens d'ecrire
Je tremble en ce moment de ce que l'on va dire."

- Boileau. Ep. III.

Fortunately, this foul mood is only a temporary phenomenon, albeit sometimes a frequently occurring one. My confidence is soon revived when I realize that, as people and even men of the world confess, there are in this world more than enough reasons for signs and lamentations; that everyone wishes things were better, and that despondency and desperation do not make the world better nor life more bearable; - when then I look at the people who are always dependent on others' decisions and think nothing true that is not allowed by those who set the tone, who are always in others' power and are ashamed to belong to themselves, and do not have the courage to "be themselves;" when I realize how precisely these weak people, out of blind and over-exaggerated respect for the foolish opinions of those they are seeking to please, destroy themselves; - then, I feel strengthened, because there is someone else apart from me who is not ashamed to say about themselves

"Y a-t-il donc sur la terre des grands assex grands et
des puissants assex puissants, pour meriter, que nous
croyions et que nous vivions a leur gre, selon leurs
gouts et leurs caprices, et que nous pussions la
complaisance plus loin en mourant, non de la
maniere qui est la plus sure pour nous, mais de celle,
qui leur plait davantage? - Les hommes sont-ils assez
bons, assez fideles, assez quitables, pour meriter
toute notre confiance, et ne nous puissions appeller
de leur jugements, et avour recours, quand nous
sommes persecutes ou trahis."

- La Bruyere.

And my dejection and faintness of heart disappear even more when I find out that even the most vigorous scoffers and most open opponents of the higher principles not infrequently find themselves obligated to agitate against many an abuse I have censured, and to call upon similar principles for this purpose where their interests require it, and also to have to call upon similar principles when their philosophy considers them to have a not insignificant connection.

When in my thoughts I place myself in the society of the noblest and wisest men of all nations and centuries, and I have so many writers of the ancient and modern worlds before me whose worth is completely acknowledged even by my enemies, when I acquaint myself with the spirit and contents of their teachings and find in their words unmistakable agreement with my principles, now become suspicious to me; - when I think that it is just exactly to these ideas and principles, though eternally in dispute, to be sure, and sometimes propped up in one way or another, that human reason always returns after a period of confusion, when it wants to cope with things differently; - then I feel sufficiently strengthened to complete my day's labor. - May this book exert a similar attraction, and try its luck.

"Since many ample volume, mighty tome,
Must die, and die unwept, o thou minute
Devoted page, go forth among thy foes!
Go nobly proud of martyrdom for truth
And die a double death."

- Young

The great question upon which all the previous and so many other questions depend is a most simple question that, when it is divested of all splendor and display and brought back to its simplest sense and form of expression, no reasonable person would object to agreeing with the better manner of thinking.

The question is, namely: "Do humans think and live in order to eat? Or do humans eat in order to think and live?"

This leads to the so often cited but too little heeded idea of

"Something or nothing after death,
The question is: Is it better to exist or
not to exist at all?
To be, or not to be, that is the question."

It seems to me that this must be seen as the viewpoint from which all human activity receives its form and direction. We must therefore examine the significance and influence of this question, the difference it generates in people's behavior, and what differences even in thinking about it can be found in every single individual. How some related ideas are usually thought about in separation from the main thought, and how some other ideas that belong to it are not thought about it at all - all this seems to be not so well known by the majority of the people, and therefore it seems the source for this uncertainty about so many other matters, in addition to our differences in behavior.

In our day, the belief has come to be prevailing that resolving this question would change nothing at all in human morality. People hold themselves for completely

convinced that human beings are capable of living in accordance with reason's strictest requirements and fulfilling every sort of obligation to the most exact degree, without believing that they will continue to exist. For this reason we have started to establish a morality that is completely independent of this conviction. This is not just a notion that has occurred to our men of the world, who have always had a penchant for this opinion; it is even being taught by our new philosophical schools, which believe that morality's value can be profaned and reduced by every similar consideration. My response to the latter will be found further on in this treatise where there was a more fitting occasion for its introduction. Here, I would like to deal with the statements of the men of the world.

Our men of the world are completely correct when they claim that a person can act morally, be a very upright, generally respected, and beloved man, and still be able to deny the future. People certainly have sufficient other reasons for behaving justly and correctly. They do not require the gallows or the wheel to do so. A certain moral behavior results from the nature of the relationships under which we live. Our needs force us to fulfill certain obligations. Some of the ends we pursue with the most yearning cannot be achieved without our suppression of our own demands and self-interest. It is in every man's interest to be just and moderate. To all this comes then our greed for applause, our fear of humanity's censure, which is a source of great and laudable virtues but also the source of all foolishness and crime as soon as the knaves succeed in taking control of public opinion. There is also no lack of examples of men who denied the future and yet lived as philanthropists.

This may well all be probably perfectly true. A morality built on unbelief may be completely adequate for humans to become the way they currently are, but it is not adequate if people want to become more than they currently are; it is not adequate if the source of our lamentations is to be lifted. It does not suffice for making people into what they are capable of becoming, of ennobling the mind itself as the source of all behavior. It does not suffice for people to act uniformly and always in the same manner. It does not raise the mind up above all temptations and attractions, to do the opposite. There are situations in which the usual reasons for correct behavior do not pass the test. There are situations that raise people up above the usually considerations. There are people would could say to themselves that, to all appearances,

"What need we fear, who knows it, when none can all our power to account?"

There are mighty and great men who rise above these laws and, rather than orienting themselves according to people's applause and judgments, take control of these, and steer them. The King can say to the Queen what Henry the Fifth says in Shakespeare, "O, Kate, nice customs curtsy to great kings. Dear Kate, you and I cannot be confined within the weak lift of a country's fashion; we are the makers of manners, Kate; and the liberty that follows our places stops the mouths of all find-faults." The morality of the men of the world is not a morality that covers the fundamental convictions; and every morality lacking this support is a shaky morality.

Therefore, if men of the world call upon the philanthropy and goodness of their actions as evidence of higher morality, they may indeed be very good, when judged by their efforts, but this does not prevent the source from being dishonest and the foundation from being shaky. What is truly good is found not in the actions but in the convictions. The virtue is a Whole, and where it is not, there can be good deeds that are not good, and there are only too many of those. That is why the men of the

world appear not to know enough about the reasons for their actions, how they come to do the things they do, the power of this or that reason, how their conduct would change as soon as such reasons would cease to exist. The man of the world takes too little account of the fact that many a person behaves very well because they lack temptations and have no interest in doing the opposite. They do not know themselves enough and they think to advantageously of their inner worth. They do not know that lying dormant at the back of their own souls and lurking, waiting for an auspicious occasion.

"Idem faciet, cum idem poterit. Multorum, quia
imbecilla sunt, latent vitia, non minus ausura, cum
illis vires suar placuerint, quam illa, quae falicitas
iam apernit."

- Seneca.

How true, how well founded in experience this is, is proved by the great changes caused by over-swift shifts in fortune of many a person who had been admired as a model for morality during the period of their lowliness and poverty. For it is then that they show themselves publicly in the way they they have always been thinking inside.

"Well, whiles I am a beggar, I will rail
And say, - there is no sin, but to be rich;
And being rich, my virtue than shall be
To say - there is no vice but beggary."

- K. John. Act II. Sc. a.

Humans never know what they are until the opportunities arrive and cause this fruit tree to blossom. He who has not yet experienced all situations and withstood all dangers cannot determine whether he will be unconquerable. Many people consider themselves strong because the attack on their virtue came from the wrong corner. Many people think themselves beyond all charms and temptations because, defiant in the face of misfortune, they know how to resist praise and flattery. They would do a lot better to remember that it is actually fortune that spoils people; that you can resist flattery and succumb to contempt; that for many people it is not the enemies but the lack of enemies, the idleness and boredom, that are the cliffs on which many a solid virtue has more than once come to failure. - In short, our men of the world only appear to know those aspects of themselves that are the source of their smugness. They know where they are strong but they hide their weaknesses from themselves. Their assessments of their own value would change in an instant if it pleased them to examine their weaknesses and make them the object of their reflection. They would concede and find that there is perhaps no virtue that withstands every test.

"Ognun che vivre mondo pecca ed erra:
Ne differisce in altro il buon dal rio,
Se non che l'uno e vinto ad ogni guerra
Che gli vien mossa da un piccol disio:
L'altro ricorre all'arme e si difende,
Ma se'l nimico e forte, anco ei si rende."

- Orlando furiosos. Canto XXIV. St. 30.

This would lead us to the conclusion that our virtue as it now stands still lacks a real support, and that we would be very much in the wrong if we praised ourselves for that virtue and believed ourselves beyond improvement.

"Pour avoir secour le joug de quelque vice,
Qu'avec peu de raison l'homme s'enorgueillit!
Il vit frugalement, mais c'est par avarice.
S'il les voluptes, c'est qui'il vieillit.
Pour moi, par une longue et triste experience.
De cette illusion, j'ai reconnu l'abus.
Je sais, sans me later d'une vaine apparence,
Que c'est a mes defauts, que je dois mes vertus.
De la fare."

Our vanity is what prevents us from reaching this so indispensable conviction. Because of vanity, it is nearly impossible for us to think ourselves weak and incomplete. Vanity will never concede that we have erred in any way. It is impossible for people who believe they can do no wrong, who have an excuse for each of their mistakes, to be truly moral.

"Mihi homines non placent, qui dum nalum fecere,
purgitant."

- Plautus

Therefore, the reason why men of the world assume that belief in the future can be separated from morality is rooted in the deceptions of our vanity and self-love, in their inability to think themselves incomplete and weak, in the resulting lack of knowledge about themselves, in their unfamiliarity with the truly decisive reasons and driving forces behind their actions. Men of the world make too little effort to find out how they came to their way of thinking and what other fundamental principles such a manner of thinking presupposes. That is why they are equally incapable of knowing how long they will think or act a certain way. In this matter they go as far as their needs drive them. Their viewpoint is this life, the present, or, at most, what they hope to achieve through the efforts of others. Their ideal of perfection and morality is therefore a very limited, incomplete ideal that does not fit all situations.

The delusion that the belief in our continuing existence can be separated from morality is therefore one of the biggest obstacles to our perfecting. This belief must be weakened and destroyed. It must be demonstrated that a morality that can do without this idea will only generate spurious virtues. I intend to prove to this end that it is impossible for any system of ethics that assumes people think in order to eat to be a true one, and at the same time I hope to demonstrate that every system of ethics that denies the future is claiming that people think in order to eat. The course of my examination will show that every person who e.g. wants nothing other than to become rich or powerful either wants like a miser to make the means their end or will have to admit they work and think in order to eat.

"For what can pow'r give more than food and drinck
To live at ease, and not be bound to think?"

- Dryden.

This examination would profit the most if it were possible to prove that people who do not believe in a future even in the smallest of their actions behave completely differently than people who do believe, and believe for the correct reasons. It will therefore be necessary to demonstrate the differences produced by these systems in our behavior. The result will be that people in the comparison system can, from a

certain point of view, become good, but never as good as they ought to become.

Consequently, there exist only two main systems of morality, and thus only two main ways to act; all others, no matter how many there are in number, are mere modifications and varieties. Better familiarizing ourselves with the nature of these two systems seems to be the pivotal point; and the objection that people who believe in a continued existence do not behave in a better fashion, and that this way of thinking thus produces no visible effect in human behavior, is meaningless. For the objectors seem to be forgetting that the passions can also usurp such fundamental teachings and abuse them to their own ends; that consequently the reason why moral ruination persists nevertheless lies not in the shortcomings of the doctrine but rather in our weakness, which cannot grasp this doctrine with the strength and vitality necessary to gain control over certain passions. The reason lies in the way in which these doctrines are thought about and the reasons from which they are derived. It depends on whether all that is necessary has been thought out in addition, and whether outside, heterogeneous ideas have gotten mixed in. It proves that our ideas are never a whole, but are incomplete for the most part, and that what is supposed to be the End is conceived of as the Means, as I shall explain more elaborately and clearly below.

How now do we intend to prove that all true morals and virtues cannot do without the idea that we will continue to exist? I should think we could so in the following way:

1) In morality and in deeds, everything depends on the end being pursued by the actors. All the means depend upon the ends, and so therefore do the actions undertaken to represent those means. All obligations depend upon the ends. Because all obligations, whether true or illusory, are actions that become advisable and necessary according to the nature of the purpose we have in mind. All morality is therefore based on the doctrine of objectives, of the system of happiness, and varies as much as they do.

2) In morality, everything is based on the ideal of perfection envisioned by the actors. This must needs vary, depending on how short or long people think they will continue to exist. In any consideration, the only perfect people are those who are what they are capable of becoming on the strength of their nature and their gifts. Morality thus depends on the ideas and beliefs about whether much or little can be made of human beings. Here, it seems to depend upon what ideas people have about their final purpose; and persons with only a brief duration will certainly have different purposes than persons whose duration lasts beyond the limits of their earthly life.

3) No morality can be limited to mere enjoyment of the present. The concept of a future is indispensable to morality. That which is spiritual and noble in our actions thus comes from the fact that we are capable of daring to look beyond the present and of foreseeing more distant consequences. If then the concept of a future is so indispensable to morality, if the more noble of our actions depend upon our envisioning more distant consequences, then an idea that deals with the most distant consequences cannot be an indifferent sort of idea for moral philosophy.

If, therefore, the most essential components of every system of ethics and in all moral behavior are the ideas of a future and of an objective of perfection, and if they all lead to the idea that we shall continue to exist - then there is no basis for the

claim that belief in immortality is indifferent or unhelpful for our morality. Were this not the case, we would have to be able to prove that the goal a person is pursuing, and everyone's ideas about perfection, are of no significance in morality. The present alone would have to contain everything people are capable of thinking or craving. And if not, all consequences would have to be inconsequential and the ability to foresee the future would have to be the most dispensable of all human characteristics.

Firstly, on the goal every actor is pursuing. It is the key to explaining many a strange-seeming event. Anyone keeping this in mind will rescind many a rebuke as unfounded and will have to concede even in cases of the wrongest behaviors that nothing can be there found that could justly stand out and be disturbing. There exists on the whole a certain degree of reason, which is not the worst thing, for no one would find it bad if a great many things would cease to appear laughable or worthy of wonder. The more we make efforts to get to know the human being as such, the more we will become convinced that all these peculiarities and oddities in the customs and conduct of individuals and entire nations are part of the nature of such things and that naught else could in fact occur. Those to whom so much stands out in the world, who find so much worthy of criticism in it, are betraying that they do not know the generating sources of things and that they are still newcomers to the world despite all their experience.

Only those who find that the human being was at all times and still is today that which the human being is capable of becoming under the conditions at hand - only those people and those people alone will cease being surprised and will reduce their urge to cast aspersions, thus proving themselves on the true path to wisdom.

Undeniably, humanity is, even in its current state, a very imperfect and deficient creation; but it is imperfect so that it can become perfect. Thinking this is wisdom, which takes the middle ground between two very dangerous extremes, and which leads neither to arrogance nor to despondency. This is shown by all its aptitudes and all its strengths; this is shown by the development of its compulsions; this is shown by the path its spirit has taken thus far both in individuals and the entire race. - Although humanity remains very small, it is still something Great.

"Plac'd on this isthmus of a middle state,
A being darkly wise and rudely great:
With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride
He hangs between; in doubt to act or rest;
In doubt to deem himself a God or beast;
In doubt his mind or body to prefer;
Born but to die, and reas'ning but to err;
Alike in ignorance, his reason such,
whether he thinks too little or too much:
Chaos of thought and passion, all confus'd;
Still by himself abus'd disabus'd;
Great half to rise and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurl'd,
The glory, jest, and riddle of the world!"

- Pope. Essay on Man. Ep. 2.

"Then say not man's imperfect, Heav'n in fault;
 Say rather, man's as perfect as he ought:
 His knowledge measur'd to his state and place.
 His time a moment, and a point his space.
 If to be perfect in certain sphere,
 What matter, soon or later, or here, or there?
 The blest today as as completely so,
 As who began a thousand years ago.
 Heav'n from all creatures hides the book of fate,
 All but the page prescrib'd, their present state: -
 Or who could suffer being here below? - -
 Oh blindness of the future! Kindly giv'n,
 That each may fill the circle mark'd by Heav'n."
 - Pope. Essay on Man. Ep. 1.

These oddities in our nature include the fact that the most active creature of all, the human being, is disposed to indolence. This has very great moral consequences and thus it appears undeniable that no person exists or could exist who would take action without having an interest in the matter. Our congenital indolence can only be reduced by our becoming acquainted with things that affect us favorably or adversely.

Every person who acts thus must necessarily have a certain point of view, an idea about something that he or she finds good or evil and desires to achieve or prevent. Whoever has this certain point of view can neither decide otherwise, nor act otherwise. People also select the means to their ends on the basis of their individual understandings, as well as they are able. They act in accordance with how their understanding dictates or permits for each occasion. People would have to be called not just clever but even wise if their viewpoints were above all dispute. Everything people know they know entirely in the manner that suits their existing system of ideas. Every subject their mind processes they will gradually exhaust as much as is possible. The activity of someone whose mind has a lively interest knows no limits. In every case where we lag behind in mental development, either our minds lack the necessary foundations and motivating forces or we are sensible of an opposing, more lively interest. Thus in the areas where we ought to become active something must be found that stimulates our strength and gives it the necessary momentum. This Something, this Reason, that preferably will destine us to act in a certain manner, without which there would be no virtue, is called, in its most general and suitable appellation in our linguistic usage, Interest; and in this sense it is hard to doubt whether there could be an action that excludes all interest.

According to its further divisions, such interest can be true or false, noble or ignoble. But it is and remains the soul of our activity, and we are neither less nor more, neither worse nor better; we are in fact precisely what our interest requires. Where its interest is great, humanity will show itself in all its greatness. And when with regard to very great matters people demonstrate small thoughts or low behavior you can conclude with mathematical certainty that in their circumstances they still lack the necessary interest. For this reason, the human mind has done the most astounding things and has proven it could be capable of still greater things if only such interest existed.

In all eras there have been great statesmen, military commanders, sailors, artists, and scholars, because an enduring, general human need has generated an enduring

interest in showing oneself great in one of more of these ways. Humans have also perfected the art of pleasing, even the art of abusing others, because the interest in obtaining others' liking and collaboration or in averting disadvantages to oneself is enduring and general.

Thus, wherever there is a great interest, wherever one of the more noble passions has become prevailing, wherever a person is pursuing a worthy and sublime purpose seriously and emphatically and with constancy - there you will find a plan and a system in their designs, and logical consistency in their actions and thoughts, and thus also a type of perfection in their spirit. Only when people are uncertain and in disagreement with themselves, when they want to achieve now this purpose and now that purpose, or even incompatible purposes, when they vacillate without decision and without reflection from one thing to another - only then will you find inconsistency in their actions and contradiction in themselves as a whole, because character and a certain uniform interest are lacking. Generally, all human error is based either on people's having no plan at all and not pursuing a specific goal - here you find weakness of character, foolishness, contradiction, and inconsistency; or on people's pursuit of a subordinated purpose, treating it like the main purpose, as ambitious and domineering people do - here there can be the appearance of wisdom; or finally upon their overlapping all intermediate purposes and attempting thus to achieve the highest purpose - this leads to religious and political fanaticism, to that type of intolerance that is equally impossible to consider wise.

Wherever principles, wherever character and uniformity can be discovered both in convictions and in deeds, there you will find a type of greatness simultaneously, for there is a concordance and planning; and whenever planning exists, wherever theory marches in step with execution, there you will also find an appearance of perfection and wisdom. The result of this is that even where people have undeniable weaknesses, when they strive to achieve wealth, admiration, or power, they can still display a degree of reason and prior reflection offended by nothing but the lowliness of the thing for which they exert so much reason. Moralists thus may have very good reasons for finding fault with people's addiction to conquest, but they will not have grounds to deny the fact that even the people engaged in the activities they so hate remain capable of behaving in a manner that shows true greatness of mind and kindles admiration. In another world, in a different context, the art of war might appear harmful or unnecessary; but we will have to concede, for as long as the current order of things persists, that a great conqueror and military commander can be an extraordinary person. If there is an error here, it lies in the Purpose. But, even from this point of view, circumstances in this world not infrequently are such that in some situations many a reasonable person would be incapable of having any other purpose. For self-defense demands some ends; some ends must be achieved to improve the constraints and defects of our circumstances.

All true and false human wisdom and morality thus depends, it appears, on the nature of the goal that each person is pursuing as the highest and final goal, or, it being the same thing, on what each person thinks is the highest Good for a human being. They depend on what everyone else ought to want and actually does want, and the only truly wise and great people are those who want nothing other than what they ought to want who know and select the most suitable means to those ends.

The motivating forces behind our actions vary greatly. Each one is in pursuit of its own separate goal, and that is precisely what distinguishes it from the others. Each motivating force thus presupposes its own ideal of perfection and has its own morality. For this reason, it is possible to claim that there are as many systems of

ethics as there are main motivating forces for our deeds.

The main motivating forces for our deeds, on which basis people commonly make their decisions, are "love of peace and comfort, sensuous delights, greed of having and greed of gaining, ambition, vanity, the desire to stand out from the crowd, and the desire for approval;" there is also "the desire to rule over others," or for "influence and power."

They may seem to be very different paths, but they all lead to one destination. For it is possible to think of one common Good that people are wanting to achieve in such different ways. The question arises: what do comfortable, sensuous, greedy, ambitious, domineering people want? Why do some hoard wealth? Why do others want admiration and distinction? Why influence and power? Are such things good in themselves, or merely the means to achieve a higher, common objective?

The nature of the matter in question will answer this to a great extent. If these things are good in themselves, they cannot be craved enough. If, however, their value is none other than the value of a means to an end, then everything depends on the nature of the end to which they are serving as means and conditions. Accordingly, the ones will deserve preference that achieve this end and the most securely and reliably, and will not themselves deserve to be desired more than is required by the nature of the objective. The question thus arises: "What is this common purpose? And which of the paths cited above is the most reliable way to achieve it?"

The first question can be disputed in theory but is that much more beyond doubt and uniform in practice. All these proud, vain, and arrogant people, these insatiable usurers, corrupt judges, disloyal public servants, and traitors; all these brainless hypocrites and lavish wastrels, vile flatterers, these proudly humble hypocrites, those who envy, criticize, slander, and libel everything of merit, all these people who so artificially propose and dispose:

"Ces grands faiseurs de protestations,
Ces affables donneurs d'embrassades frivoles,
Ces obligeants diseurs d'inutiles paroles,
Qui de civilites avec tous font combat,
Et traitent du meme air l'honnete homme et le fat."
Le Misanthrope. Act I. Sc. I.

all this impressiveness, this game of ingratiating gestures;

"Quel parlar facondo e lusinghiero e scorto,
Phieghevoli costumi e vario ingegno
Al finger pronto, a l'ingannare accorto:
E le calunnie, adorne in modi
Novi, che sono accusate, e paion lodi."
- Gierusal. Lib. Canto. II. Stanz. 58.

all the fools, all the villains on earth behave in this way of theirs because they are convinced that power, wealth, and admiration are humankind's greatest goods, and that no path other than the one they have selected will take so easily and surely to this goal. That want to become powerful, rich, or admired. That is all they want. BUT would they desire to become powerful, rich, or admired if might, wealth, and acclaim were harmful things? If they were naught but ends in themselves and good for nothing else? What do the mighty, the wealthy, the admired want? What would be the

value of all the treasures of the earth if it were impossible to use them to other ends?

"Quid iuvat immensum te argenti pondus et auri
furtim defossa timidum deponere terra?"

- Horace. Sat. I. Lib. I.

What good is strength you cannot use? What good are venerability and service if no one pays them any heed?

All these people who seem to recognize no greater good than power, wealth, and admiration, who will stop at nothing, sneering at every hazard and obstacle, to gain these things, bringing unending turbulence into their lives to that end - these people are, fundamentally and to a man, sensual and leisurely people. They want to become powerful, rich, and admired - "so they can then sit back and do nothing, enjoy life, and relax. They are active for the purpose of becoming inactive." They try to achieve through detours and hazards the same thing that sensuous people try to achieve directly, seeking it in such roundabout ways because experience has taught them there is no faster way to achieve this goal of their desires. They would want to enjoy life thusly, and they take advantage of every opportunity to arrange matters that way as much as possible.

The good things in life, relaxation, activity sans exertion - that is what people want, that seems to be the purpose of all our imperatives and passions, as evidenced by all our deeds. Even the greater part of our virtues, justice, moderation, helpfulness, conscientiousness in keeping one's word, respect and love for others, have never had any basis other than

"Nous ne sommes pas battants de peur d'etre battus."

All people, whether acting in goodness or in evil, are trying to place themselves in a situation where they feel less displeasure and more pleasure. They long for a condition in which they are stronger than all the obstacles impeding their desires, where they can relax without hindrance and enjoy their existence, where they can arbitrarily decide to act, not to act, or to act differently.

It would be difficult for their desires to extend beyond such a situation. Even those whom possession of the earth would not satisfy, even the most insatiable of all conquerors, could not deny, were they to frankly examine the true nature of their desires, the humbling thought that all their noisy deeds, and the impressiveness of their deeds, the illusions and delusions of greatness and wisdom that they have created for this purpose, do not amount to anything more than the plain and simple remarks of good natured Sancho in Don Quixote. With Sancho, they must admit to themselves in their heart of hearts "Only give me the Earth as my possession, and I will do what I please, and when I do what I please I shall be living as I please, and why I live as I please I shall be living a life of pleasure; and when I am living a life of pleasure I shall have nothing more to wish for; and when a man has nothing more to wish for, he has everything. And commanded God therewith."

This simplest of all naked, knavish wisdom resolves the last remaining elements of that tragicomic, world-shattering, destructive game of ambition and thirst for power that so affects our Earth; such is the end of all earthly splendor! And the greatest of all men seeks in this manner nothing better than what is demanded by every day laborer in his lowly hut.

"Quali picciol, qual vano,
Qual misero theatro ha il fasto humano!"

Plutarch's account of Pyrrhus, including the quite appropriate response of Cyneas, one of the worldly-wise Greeks in that conqueror's retinue, proves that all thirst for power and conquest truly has no other goal.

"Mais de retour enfin, pretendez-vous faire?
Alors, cher Cineas, victorieux, contents,
Nous pourrons rire a l'aise, et prendre du bon temps.
He, Seigneur, des ce jour, sans sortir de l'Epire
Du matin jusqu'au soir, qui vous defend de rire?
Le conseil etoit sage, et facile a gouter.
Pyrrhus vivoit heureux, s'il eut put l'ecouter."
- Boileau. Ep. I.

The most insatiable of all challengers on this earth can demand no more than the fulfillment of all his or her wishes. Any person who can recognize, desire, do, and enjoy whatever, whenever, and wherever they wish, for as much and as long as they wish, has certainly exhausted the ideal of all blissful happiness. This is the same ideal that every person is striving to achieve, whether they know it or not, whether they are good or evil, in every age, and each in his own fashion. Kings and beggars, wise men and fools, saints and villains have no other goal and could not act in any other way. "We all want to enjoy our existence happily and without any hinderances." That is all that we want, and all the reason in the world could not provide us with anything better. For this reason, morality cannot be anything but a doctrine of happiness. It is the science or art that teaches people how to enjoy life in the safest and most lasting way. Morality that teaches the most reliable means to that end is the only reasonable and true morality. This is what nature and Reason desire, and for that reason it cannot be unsound. In every system, this goal will be the Single and Highest goal, whether there is a future or not. The question may arise: why would a person desire to become powerful or rich?? You might even ask why someone would seek virtue and perfection. But is there no answer to the question of why people would want to be happy and enjoy existence? This goal is thus certainly the highest and final objective of humankind. Whoever achieves it is therefore perfect, because they have become what they are capable of becoming. It is actually impossible to be anything more. For whoever has unimpeded activity of the mind has everything. If this be not the case, I beg you will tell me what more is lacking for someone to be considered perfect.

Therefore it seems there is only one objective, but many ways and means, and experience teaches us that they are not all equal in value.

"Tutti siam pergrine per molit regni,
A Roma tutti andar vogliamo, Orlando,
Ma per motli seniter n'andiam Cercando."
- Il Morgante. Cant. II.

Some of these means are more attractive than the rest because they appear to lead almost directly to the goal; laziness and sensuality are of this type. Others only reach the goal by roundabout ways. Wealth, power, popularity, and acclaim are of this type. Indolent, lazy, and sensuous people therefore follow one path to happiness, and the greedy, ambitious, vain, and most power-hungry take another, completely opposite road.

Because of their primary disposition, all humans are inclined to take the first path and simply directly for their goal. Whenever possible, we all will, on the strength of our own inertia, prefer the easy way to the difficult, the immediate to the delayed, the present to the future. If ever we cease doing so, we do it because experience has taught us this route will harm us and will not lead to the goal, but will fact take us further away from it. This effort which has now become necessary will not extend beyond our experience and insight, however. And that is why, when conditions change, lethargy's demands are always renewed; and all human poetry and endeavor from then on is aimed at recreating the interrupted tranquility, and arranging the things around oneself to achieve this end. The lethargic and lazy man's philosophy is based on the fundamental principle that everything that interrupts idleness and tranquility is bad, and that activity itself is only good to the extent that it enables people to avoid all subsequent exertions. According to the system of the idle and sensuous, tranquility is an end in itself, and all activity is a means to achieve tranquility.

So if everyone were left to their natural tendencies, if they were capable of doing whatever they liked, and all external circumstances were available to them to achieve this end - no human being on earth would work. Everyone would help themselves, without a care in the world. Tranquility and sensuous pleasure would be the be-all and end-all for humanity, and work would be the greatest of all evils. This is proven by the insouciance and arbitrariness of savages, children, and all people with little experience. It is even proven by the carefree attitudes of great and wealthy people. Because it is exactly this that people deem the greatest advantages of power and money, that neither rich people nor powerful people need work but can purchase or force service from others.

The original system of sensuality and idleness must therefore be due to change and improvement, because its circumstances are completely available to no one. This increases our series of appetites, but the goal itself and the reason remain unchanged. Anyone who has lived some time in this world discovers to their annoyance that certain means, preparations, and institutions are necessary to achieve pleasure and tranquility. In this way, they discover good things previously unknown to them, when these things serve as means to their end, to idleness. From this point on, they understand that either they must earn the collaboration, respect, and love of their fellow human beings through appropriate conduct, or they must succeed in purchasing or forcing others' services. From this point on, acclaim, power, and wealth appear to be very great goods, and the system of ambition, greed, and the thirst for power expands and corrects the morality of lethargy to the point that everything that generates acclaim, money, or power is good and permitted, but that contempt, poverty, and helplessness are very great evils. From here on, people's inclinations are toward these means. We do not love them for their own sake. We love our own objective, unimpeded pleasure, in them, until later reversals in our appetites cause us to forget our objective and e.g. desire money or distinctions despite the fact that we have never enjoyed the consequences of them.

No matter how much acclaim, power, and wealth can act as means to unimpeded pleasure, still it is possible to conceive of a differentiation between these means. Some of them promise quick and direct gratification, and others require more effort to achieve and thus, thanks to our initial and persistent tendency toward idleness, they are sought after less often or only in the absence of all else. As a result of this system, people prefer power above all else. Next, they incline toward wealth; and inner venerability or service will be the last of their objectives.

Of all the means which humans can use to quickly reach the unimpeded enjoyment of their powers, none seems to promise as much quick and widespread gratification as power. And therein lie the apparent main advantage and desirability of high birth and origin. I said that "seems" to be the case. Because in actuality, upon close examination, this blinding pretense is greatly diminished.

"Tous ces grandes seigneurs - la ne sont jamais plaisants,
Ils n'ont pas ;'air joyeux, ils attristent les gens;
Comme ils sont toujours bien, leur joye est totu usee,
Vous ne les voyez plus jeter une risee.
Il leur faundroit du mal et du travail par fois."

- Gresset, in Sydney. Act I. Sc. 8.

Despite this, there is nothing on earth that people pursue so persistently and so universally as power. Nothing is as despised as weakness and lack of strength. There is nothing that people will lower themselves as much for, will forget their entire worth for, will try so hard to please for, as power. Babies in their cradles already give commands through their screams. And all the deeds of our lives are nothing more than so many attempts to evade weakness and achieve some type of power. Everyone who has already won some power wants to become mightier still.

"Qui nolunt occidere quemquam,
Posse volunet."

- Lucan [sic. Juvenal]

This love of power and thirst for mastery demonstrates itself in the most varied ways. The first elements are the wishes for freedom and independence so natural to every human being - horror of oppression and slavery. Those who are free are not contented with that. They take it a step further. They want command. Tacitus said

"Spe libertatis et, si exuissent servitum,
cupidine imperitandi."

Even many an agitation for the rights of man, against the arrogance and injustices of the great, against abuse of public power, many a sermon preached for tolerance and freedom of thought, are done for no more noble reason than to found one's own rule on the ruins of existing power. Cossurarius said, according to Tacitus,

"Ut imperium evertant, libertatem praeferunt: Si
perverterint, libertatem ipsam adgredientur."

General, sad experience shows that those who thirst most for power are the most enthusiastic defenders of religious and political tolerance.

"Ils osent s'en vanter; mais leur feinte justice,
Leur apre austerite que rien ne peut gagner.
N'est dans ces coueurs hautains que la soif de regner.
Leur orgueil foule aux pieds l'orgueil du diademe,
Ils ont brise le joug piur l'imposer eux-memes.
Denotre liberte ces illustres vengeurs,
Armes pour la defendre, en sont les oppresseurs."

- Brutus. Act I. Sc. 4.

Once it has flared up, this tendency will metamorphose into all sorts of forms and know no limits. It manifests itself at every level of culture and in every class, in its own way. But it becomes louder and more impetuous the closer it comes to its goal. And how pleased these greater and lesser powers that be are with their game and the way they comport themselves produces one of the strangest spectacles. Could great men thunder a Jove himself does, Jove would never be quiet. For every pelting, petty officer would use his heaven for thunder; nothing but thunder. - But man, proud man! Dressed in a little brief authority; most ignorant of what he's most assured. His glassy essence, - like an angry ape - plays such fantastic tricks before high heaven as make the angels weep, who, with our spleens would all themselves laugh mortal.

Thus, nothing is defended as stubbornly and with such self-sacrifice, and nothing resembles the goal of our desires, unimpeded activity, as closely as a high degree of power. Even the desire to hoard up treasure not infrequently turns out to be this other tendency.

"Il est tant de traitants, qu'on voit depuis la guerre
En modernes seigneurs sortir de dessous terre,
Qu'on ne s'etonne plus, qu'un laquais, qu'un pied-plat
De sa vieille manitlla achete un marquisat."

- Le Joueur. Act IV. Sc. 5.

That which leads to power, secures power, and gives power a more solid foundation thus seems good and permissible to us. Increasing their influence and asserting themselves; the art of using others as so many tools' what one could call "hausser son etre" - this and this alone appears to be true cleverness, perfection, and wisdom to people who believe they know the world. In their eyes, what are honor, virtue, merit, and learning, without power?

"Ah! vive un grand seigneur! tout rit a son aspect;
Tout fletrit devant lui; tout est pour son usage.
Le plus sot, si'il est grand, est un grand personnage."

- Les Phil. amoureux. Act II. Sc. I.

But because there can only be a few who are very powerful, because there have to be subordinated people on whom the great ones can express and demonstrate their power, this pathway to unimpeded activity will always remain closed to the greater part of all humanity. On the other hand, there exist two other roads, both of which are taken more frequently. He who cannot be First tries at least to be First or Second after the person who is First. There are always people who try to become great by pleasing those who are already great.

"Colit hic reges, calcet ut omnes
Perdatque aliquos nullumque levet.
Tantum ut noceat cupit esse potens."

- Seneca in Herc. oet. Act II.

That is why every great person is flanked by vileness and flattery, and it is mostly the lower classes who spoil the higher and maintain the great one's arbitrary usage of power so as to be able to use power arbitrarily in their own spheres. To find out what sort of people and what changes in people's moral behavior this generates, I refer my readers to Montesquieu's "Spirit of the Laws," in the third book fifth chapter. This portrait can seem that much more beyond suspicion because it was created by a man of the world whose insight and expertise are doubted by no one.

The second route taken by an impeded love of power is the path of riches. Because wealth, too, provides a type of power. It is perhaps the first and most important component of power. Whoever is rich, very rich, can do anything.

"Quiconque est riche, est tout. Sans sagesse il est sage.
I'l a, sans rien savoir, la science en partage.
Il a l'esprit, le coeur, le merite, le rang,
La vertu, la valeur, la dignite, le sang.
Il est aime de grands, il est cheir des belles.
Jamaid sur l'inendant ne trouva de cruelles.
L'or meme a la laideur donne un teint de beaute:
Masi tout deviant affreux avec la pauvrete."

- Boileau. Sat. VIII.

What a vast field this opens to human activity, how one new interest, class, trade arises after another, how more and more things acquire value, how the pathways to happiness and peaceful pleasure become more and more confused and convoluted, what a change this causes in people's beliefs and behavior; how clever these many new activities and prospects are at filling up a person's entire soul - everyone in the world has seen something of this, thanks to common experience. It is my hope that this text will make it clearer still.

Wealth protects you from every future and present lack. It lets people enjoy all possible goods; in this way it puts the Lowest and the Highest into the same class; it gives every human a degree of independence and even influence and power; it creates positions of honor and high standing. Everything that people can seek and desire down here is united in the possession of money. - It is no longer a wonder, then, that money remains t this day the world's idol and greatest driving force; that all human activity revolves around this point; that the desire to enrich oneself is so irresistibly attractive to people that poverty appears the worst of all evils to rich and poor alike. Of all the desirable things on earth, none is so clever as to gratify our remaining wishes as well. Thus nothing else appears to be the ultimate goal of al human activity so much as great riches or money.

The morality of those people who want to become rich because they see unending possibilities in the possession of wealth thus cannot be of the highest and noblest type.

"Lucri odor bonus ex qualibet re."

This maxim seems to be the stimulating principle behind every single one of their actions. Whoever discovers so much good in money can let no opportunity pass by to acquire as much money as quickly as possible. They will uninhibitedly ignore every consideration. And thanks to the lethargy inherent in all human beings, the majority will always prefer the more ignoble but quicker paths to riches, where no other counterbalancing forces are in effect.

A mother this ugly bears even uglier children. For greed hoards treasures either with the intention of never enjoying them, which leads to miserliness. or it collects things for the purpose of pleasure and in this way becomes the wellspring for wastefulness, sensuality, vanity, and luxury; or, lastly, the rich use the fortune they have scraped together as a means to enable them to transition to a higher class, to a larger sphere of effectiveness, to increase their influence and the scope of their

power.

"De ces hommes nouveaux c'est la l'ambition,
L'avarice est d'abord leur grand passion,
Mais ils changent d'objet, des qu'elle est satisfaite
Et courent les honneurs, quand la fortune est faite."

- Le glorieux.

In any case, people who use their collected ends for nobler and more reasonable ends, who do not deteriorate as a result of the accumulation of their wealth, are a rare event in this world.

The noblest, or at least the least damaging, route to wealth, power, and thus also to unimpeded power, and thus also to unimpeded pleasure would indisputably be the path of honor and merit, if only this path always led safely to that goal and if only the significance of that which earns honor and respect were less arbitrary and erratic; but because all respect and honor depend on the opinions of others, who judge people more by appearances, inevitably all true and responsible desire for honor degenerates into mere appearances and vanity, and people are led astray by the mood of their contemporaries, out of respect for which they are more than inclined to distinguish themselves through frivolities and trifles and perform deeds more glittery than truly good.

This, then, as well as could be described in so brief a space, appears to be the counterpoint around which all human activity has revolved, up to and including the present day. The tragicomic spectacle of our lives, in part laughable, in part irritating, is put together of these ingredients. For their sake, we vie at hating, persecuting, blaspheming, slandering, murdering, and persecuting one another; we want to be marveled at and honored, we pile up treasures, and want to rule over others - all for the purpose of getting, one way or another, to the final common goal that we all desire, unimpeded activity.

Because every human being has an indubitable right to this final, common objective, indeed because we become wretched if we are unable to achieve it or find ourselves getting further away from it, one of the first and most general obligations for every person it to compete for it.

And if there are no other means to this end except those named above, then it is the duty of every human being to become as sensuous, lazy, greedy, vain, and domineering as possible; and it is just as much every man's duty to act as the nature and purpose of sensuality, laziness, ambition, greed, and the thirst for power demand. And there are as many systems of ethics and obligations as there are ardent viewpoints. It follows that every human being is acting in a good and just manner, because they are acting as forced by such an objective, they are using the means that lead to that end.

But, if this happens, then nothing could justifiably be deemed Right or Wrong. Instead of achieving unimpeded pleasure, the quantity and conflicting nature of the interests would create contradiction, discord, and quarrels. No one would achieve his goal, all means would become obstacles, and wherever Everyone was, to the greatest degree, enjoying life, living sensuously, standing out above the crowd, piling up wealth, and wanting to rule over the rest - there No One would live comfortably. No One would be honored, no man would be powerful or rich, fundamentally. In other words, there those Means would cease being Means because they would hamper

unimpeded pleasure rather than promote it. It is thus impossible for the morality of these passions to be the true morality. Wealth, acclaim, and power can thus be great means, but not universal ones; they cannot be humankind's highest and greatest goods, cannot be the only way to achieve unimpeded activity.

"Dieu, qui nous a ranges sous differentes lois,
Peut faire autant d'heureux, non pas autant de Rois."
- Voltaire.

To achieve this end, it seems absolutely necessary that all the demands made by these various passionate points of view be moderated and reduced to the degree at which they start to be more tolerable. And this is the first place where a system of ethics would in fact have first earned the right to that name, would actually begin.

There are however only two means to bring about this moderation without no morality is conceivable. It happens either because people become convinced that all these good things - power, honor, wealth, sensuous pleasure and idleness - do not have high value, and appear to be of a lower type, or it happens because people must understand every time these urges express themselves that moderation is necessary "because it is better to enjoy something than to enjoy nothing at all." We must be able to lose in order to be able to win from another side, to be able to enjoy what remains after our self-sacrifice that much more purely and sans distraction. All moderation and morality in this latter system would thus still be based the craving for pleasure, but also the hazard associated with and sheer impossibility of enjoying everything. This morality would thus only be binding to the extent that this foundation continued to exist.

Which of these two ways of thinking could more reliably bring about true and long-lasting moderation, on which of these two paths could a system of ethics be founded that would be binding for all human beings at all times and under all circumstances? As soon as it becomes possible to name some good things, doubtless the better system will depend on which of those good things are of a higher type, which depend less on the circumstances, and in other words, which ones are of unchanging value.

Such good things will exist when we have a state of affairs in which no advantage can be gained through any earthly wealth, distinctions, and power; in which they deliver on none of their promises; when, I say, we have a state into which none of these goods can be brought; where entirely different things are accorded value.

We will have such a state of affairs when people start thinking of humanity as a creature that is going to endure. The concept of a future thus is the most effective means for reducing the demands of the passions, and for this reason it can never be separated from morality without disadvantage. In morality, which is founded on belief in and the conviction of our continuation, all these passionate purposes take on a very different value, via the following plain and very simple idea:

"Cela, est bon dans le monde. Mais je vais dans un pais
ou tout cla ne me sevivra guere."

What changes in people's ways of thinking and behaving will result in these points of view merits demonstration. This examination is the more necessary because this is the crucial point where ethics separates into its two main branches.

Although a human's greatest good can be no other, in any system, than the

unimpeded enjoyment of his or her powers, nevertheless reason and experience demand we differentiate between these powers. Some of them the world considers to be higher in nature, and appreciates more. Others are lower in nature. The power that discovers these heavenly laws, or that draws up charitable designs to benefit entire nations and regions of the world, and the power that digests food, or generates humorous ideas, are truly powers of extremely varied type; and a person who rejoices only in his healthy digestive system certainly cannot be put on the same level as the mind of a Socrates, Leibnitz, Newton, or Friedrich II with regard to his perfection and blessedness. The question thus arises: What human powers deserve to be given precedence above the others when the urge arises for unimpeded enjoyment? The low ones or the high ones?

This question gives the object of my examination a new and more defined form. The question is rather: "Is humanity's greatest good, unimpeded enjoyment, part of a sensory or a mental enjoyment? Or, one and the same" and, to our shame, already touched on above: "Do humans think in order to eat, or do they eat in order to think? Which of the two is the purpose?" - Here the answer must vary, depending on whether one considers a human to be a merely temporary or in fact a perennating creature.

If humanity is not destined for continuation, all mental enjoyment can be nothing better or more noble than a means to enjoy one's sensory existence as securely and as long as possible.

This earthly life, the only life there is, thus becomes the sole and highest purpose, and obviously people only think for the purpose of eating. If this supposition were true, even the wisest could demand nothing better than to care for a body on whose condition and duration all else depends. Anything opposed to this first of all purposes, anything that destroys or handicaps our physical existence, or accelerates its disintegration by even a single moment, is truly injurious and evil. Nothing can exist that is more injurious, and it appears inconceivable that any humans could exist who could believe in their own destruction and yet sacrifice their unique, priceless lives for others, or even for their homeland.

"Morto io, mort il
mondo, Apres moi le deluge -"

or however else the mighty language has sounded through the ages of people impudent enough to think themselves alone the purpose of all creation. This must be the secret wish and thought of all people as soon as their existence becomes endangered. For of all the penitents on this earth, none deserve to be clapped in chains more than unbelievers who risk their own lives. As soon as this life becomes the only life, nothing is worth more than this life; and death is the greatest of all evils. All goods that serve to prolong our existence or make life more pleasant and bearable thus become goods that cannot be bought too dearly. And in contrast, poverty, illness, weakness, and contempt would be real and very great evils; every human being would have to do his utmost to avoid them. Satisfy your most urgent needs, pleasure all your senses, and spare yourself every unpleasant sensation as much as possible. - To have the greatest success in achieving this would be the only true wisdom life has to offer; anything else would be foolish. Reason and understanding are certainly human advantages and goods, but they would only have been given to us to enable to distinguish between good and evil, notice the relationships between matters and such a sensitive nature, assert ourselves, and manipulate circumstances and people such that the latter become inclined to promote

our pleasure, or be the tools of our intentions; for this reason alone would humans be reasoning creatures, with the power of imagination.

True, this does not rule out all possibility of moderation, justice, and virtue. Even within this system there exists more than one reason to be an honest and even a charitable man. For, on the strength of the system, all wisdom would lie in the art of protracted enjoyment, and only those who practice moderate enjoyment can practice protracted enjoyment. Moderation of the appetites, and the limitations of the passions, would thus be, even in the system of morality, indispensable virtues. And where moderation exists a foundation exists on which you can build up a complete system of ethics. But all this virtue and morality when examined more closely proves to be nothing but a refined, protracted sensuality, a virtue driven by the desire for longer periods of sensory pleasure. It is true that, in this way, the coarser sensuality falls away, but the Epicurean, refined system of sensuality that turns reason and virtue into means to an end, and subordinates all thought to physical sensation - this type of sensuality remains an unavoidable consequence. Here, arbitrariness and high-handedness are limited too, and justice and respect for the rights of others must also be viewed as virtues in this system. But they are only virtues that the weak need whilst they remain weak. For all others in a position to be unjust without incurring punishment, no bonds exist that would be strong enough to limit their tyranny. There is even less reason why anyone above all consideration and obstacles would voluntarily limit their own arbitrariness, without being forced to do so. All concepts of Right and Wrong would thus, as a result of this system, remain the vain, useless inventions of the Weak. They are the result of voluntary renunciation and convention for the purpose of paralyzing the power of stronger people. People would abstain from injustice so as not to have suffer injustice in turn. And all obligation to behave justly would immediately vanish as soon as the reason, the fruit of repayment in turn, vanished as well. In this system, the ideal of all perfection would thus be the condition in which people find themselves able to be unjust without being punished.

"Melius, pejus, prosit, obsit, nil videre, nisi quod lubet."

He who can do this would be the happiest and most perfect person of all.

In the system of Epicurean sensuality, on the other hand, our reason would be able to develop to a very high degree. But why and to what purpose would we develop our minds? - Either to entertain ourselves and avoid the tortures of ennui, or to become right, powerful, and respected, and consequently in this way to attain the means to expand our sensory pleasure. Thus, in the system of worldly men or of fine sensuality, you can boast of your morality and your selflessness as much as you like, and yet the final result leads to a discovery that every person should in principle be ashamed of making, if sophistry did not come to our aid with its whitewash. - And what is this great result? - Listen to it, people, and be proud. All virtue, all science and learning, all striving for wealth, honor, and power; all human activity, everything on Earth that appears Good, Great, and Charitable.

"Tutto, tutto in quell mondo
Che si fa de bel et de bon
Si fa per un piatto de' macaron."

or, as the source cited about says:

"For what can pow'r give more than food and drink,
To live at ease and not be bound to think?"

- Dryden.

Despite all this, the morality of refined sensuality, with its hundreds of levels and branches, is not solely the system of most worldly and business people; it is the system of almost all people, as soon as they take action. And more than one person exists who, whether they believe themselves to be acting with the greatest perfection in accordance with Stoic morality or even with the principles of Christian morality, would upon closer examination be not the worse for it if they would instead act and think like a true Epicurean. That even religion and exalted philosophical systems are unable to rebuff this contagion of sensuality is a commonplace confirmed by the history of the different churches and the examples set by so many of the Great and Powerful.

"They love religion, sweeted to the sense
A good luxurious palatable faith.
Thus vice and godliness a preposterous pair
Ride cheek by jowl. But churchmen hold the reins.
And when e'er Kings would lower Clergy greatness,
They learn too late, what pow'r the preachers have
And whose the subjects are."

The system of refined sensuality, say I, is the system of most people. For because each of our acts must be viewed as a means to reach a certain end; because each end has its own means, and precisely these means are what betrays the true nature of the end; because it becomes necessary for each person in whatever situation they find themselves to acquire an appropriate degree of honor, influence, and fortune, and in acquiring them only a very few people will not exceed the necessary limits; - thus they can claim, without running the risk of erring, that whenever any person whose deeds betray an excessive propensity toward sensuality, vanity, ambition, and greed attempts to gain more of such goods than he ought, that this person's deeds are either denying the future and his continued existence or are not in harmony with themselves with regard to this object. We can reliably make the assumption that such people do not undertake to do the best thing for the best reasons, and that consequently their morality is based on very mutable principles.

This cannot and should not shock anyone. This system of refined sensuality is the one every human being becomes acquainted with first. Everyone receives encouragement in it from the appearance and examples provided by so many others. So much of their experience supports this theory. That is why it is the system that appears the most proven and reliable to the most people.

Every human being first learns via the pleasuring of the senses; these friends and companions of our youth are not like our later earthly friends; they do not abandon us, even in old age. A nature as mixed as human nature can never completely do without the sensory pleasures. The purely mental creature of reason is braggadocio, vain prattling from the ivory tower, and a deception practiced by egoism which pride introduced. It costs our minds, which want to rise above the sensory world, a degree of effort that more frequently results in fantasy than truth. And we seldom succeed in mastering our passion without calling another passion to our aid.

In contrast, all mental pleasures are a very late acquaintance. To acquire a taste for it, to know that thought itself can be your own, inexhaustible wellspring of enjoyment, a person must have done a great deal of thinking, for a long time. Add to this the fact that everyone is certain of their current existence, but they are doubtful

and uncertain of their future existence. In similar situation, even reason seems to suggest that you should give more consideration to what is certain than to what is uncertain. And, finally, because sensual pleasure shows a goal that is so close, and satisfies the most impetuous of our desires; because every person, for as long as they remain here, is surrounded by sensory objects, cannot separate themselves from their bodies, and gets to know the body before getting to know the nature of that which thinks in us; and because the demands for this latter knowledge happen to be weaker and lesser; because, finally, death itself appears to make an end of this mental game so dependent on the body - thus the system of refined sensuality may seem to be an erroneous system, but there are few errors more natural and forgivable. It will take a great deal of effort to bring humanity back from it, but a great deal depends on our succeeding in doing so.

Appearance and sensory perception are certainly against it; but appearance and sensation are also against the Copernican system. When appearances are corrected by other appearances, and sensations by still other sensations, the results are results of a higher type. And every sensation must appear a depiction which can contain no truth unless all our knowledge be destroyed. Appearances alone thus cannot decide, but rather the result of comparing appearances with other appearances. The reasons, the causes, the purposes of such appearances are what gives us information about the nature of so many matters.

This so ostensible system of sensuality, considered unshakable in the eyes of so many worldly people, is thus a false and inadequate system.

It is false because it is obvious that thinking is a higher and more noble task than eating and gorging, because it is impossible for a Higher thing to exist for the sake of something Lower without turning all order on its head and contradicting itself. For what is a Higher thing when it is worth less than something Worse? The value of sensory and physical pleasure must decrease as soon as one succeeds in convincing oneself that, in principle, every physical pleasure is a mental pleasure. For what is the most physical of pleasures, the most sensory of all joys, without sensation? And this sensation itself, what is it but an idea? Enjoyment is thus imagination, and even the biggest glutton of all wants nothing more from even the most sensual of acts than to obtain the ideas of how something tastes. Thus he is feeding his mind by feeding his body. But he is feeding his mind in the most imperfect way because it expands his range of ideas very little.

Secondly, No human being who draws a distinction between himself and unreasoning animals can disagree that a certain type of sensuality exists that is of a low worth even in the eyes of sensual people. There are urges that, though they lead to pleasure, distinguish themselves by a sort of nobility and greatness. There are other urges the unimpeded and unlimited satisfaction of which brings people disgrace, dishonor, and disaster. Therefore, that which makes ambition and the thirst for power nobler than avarice, what elevates even greed itself above the tendency to gluttony, must also be considered the reason why ambition and the thirst for power are not the highest and noblest of all impulses. For why are they better than avarice or gluttony? Surely it is because they are the product of a more complex mental development. Reason and mental development thus determine the value; and any system in which the mind can develop the most will appear truer and more worthy of humanity than systems in which the mind develops less.

This system appears without a doubt to be the one whose point of view is mental enjoyment, the system that considers mankind a creature that is going to endure,

that sets no limits to our development, by extending our existence beyond the limits of this life. For where perfection or development are unlimited, doubtless there development will be greater than anywhere where everything is merely begun without ever being finished, where there even is no reason why development is begun but not brought to completion.

Thirdly, this can be seen even more clearly when we consider the changes that belief in the future causes in our behavior, when we see the spirit and the nature of our actions that show consideration for the future, and when we run across actions that, without a connection to the future, are either quite simply impossible or are undertaken with incomparably less dignity.

There are many people who make their outward efficacy the goal of their desires and judge the measure of their true perfection by it. Their peace and happiness depend more on others, on circumstances, than on themselves. So they are often frustrated, and their state of mind becomes an inexhaustible source of their misery. On the other hand, to limit all efficacy to one's inner state, to the ennoblement of one's fundamental convictions - to convince oneself that all outward efficacy could have no other purpose - to realize that this is a purpose that can survive in every one of life's situations, in a dungeon or upon a throne - to become convinced that virtue, the perfections of the mind, are everything, that happiness and misery are based upon them, that all other coincidences concern a body linked to us, not us ourselves. Though through this body they can for a time be a burden to us, slow us down, because it is our tool, they cannot make us unhappier if they have not caused any deterioration in the mind. - To believe that every opportunity for expressing or exercising virtue is a happy thing for humankind - calmly enduring pain, enduring difficult work, recognizing dauntlessness in the face of danger as a virtue, and being able, in the midst of the inevitable feeling of aversion, to be happy that you have this virtue and are able to exercise it now - to feel that patience and steadfast courage are virtues, that all who endure will prove themselves better, more perfect people - to enjoy all the earth's bounty, and to be able calmly to do without it when you must - to limit yourself to your status in life, to recognize the lowliness of it, and, like the snail, be able to convince yourself that all those beautiful and splendidly adorned butterflies are nothing better, and, because of their caterpillar descent, are in no way to be envied - while observing how all this so envied splendor ends, and how whining then, just like over-exuberance now, knows no moderation - to do nothing for fame or for vanity, and to strive more for good deeds than glorious ones - to never become dejected over the adverse results of defeat, but rather to believe that you never acted to disadvantage if you were improved by your actions - to finally be able to say to yourself, with consolation and confidence:

"Je reste sans desirs sur tout ce qui doit être.
Dans le brillant fracas où j'ai longtemps vécu
J'ai tout vu, tout goûté, tout revu, tout connu.
J'ai rempli pour ma part le théâtre frivole.
Si chacun n'y restait que le temps de sa rôle,
Tout serait à sa place, et l'on ne verrait pas
Tant de gens éternels, dont le Public est las.
Le monde use pour moi, n'a plus rien qui me touche,
Et c'est pour lui sauver en rêveur si farouche
Qu'estranger désormais à la société
Je viens de mes déserts chercher l'obscurité."

- Sidney. Act II. Sc. 2.

to be capable of this, while always remaining the same person - this requires a mental attitude that cannot exist without the belief in our continued existence; and it certainly would be hard to prove that such a mental attitude would be more tolerable for our peace of mind, and thus more desirable and better, than its opposite.

I may be wrong, but that at least has been my experience. Nothing raises the human mind above all of life's dangers and disagreeable circumstances, nothing eases the transition to another system of things, as much as the conviction that this life is the preparation and practice for a better and higher life. Let no one say that unbelievers too are capable of tearing asunder the shackles of this life and thus proving that unbelief also has its heroes. Quite the contrary. This "strength" is merely impotence and weakness.

"Rebus in augustis, facile et contemnere vitam
Fortius ille facit, qui miser esse potest."

- Martial. Lib. XI. Ep. 56.

But this world seems to have been made for Caesar. And if power is indeed the greatest thing humanity can strive for, then to most people this world must appear futile, and of the lowest nature. On the other hand, if humanity's purpose is the development of its higher powers, if human beings have to suffer through many an evil and deprivation for the purpose of achieving this end; if the greatness of our minds can only be demonstrated by our steadfast endurance of these evils, and considers them to be just so many means to this end: - then this world is not for Caesar alone. This world is for every human being, without exceptions. And plentiful material would exist for every human being's mental development; for those who steadfastly endure trouble would be behaving more reasonably and better than the weaklings who desert their posts to avoid its effects. This strength, so important in this world, thus gives the system of refined sensuality to none of its confessors. - This system provides no solid reasons for practicing the arts of patience and imperturbability, and yet these are the two virtues that cost us so much, that are so little noticed and appreciated, that show the most greatness of mind, and are absolutely essential for peaceful and happy enjoyment of life.

And these virtues, so essential to humanity, these wellsprings of genuine, unflagging courage, the world to all appearances had branded as disgraceful, and declared cowardice! That alone should be enough to prove Vanity's share in that which we call good or virtuous. That is precisely what makes it so hard to practice these virtues: that people stand out so little while doing so and can reap only contempt. And so, no man on earth suffers as much or as hard than he who suffers without any witnesses.

"Ille dolet vere, qui sine teste dolet."

He who suffers the worst, the king robbed of his throne who dies an unjust death, can count on the world's sympathy, and this alone elevates his mind in a not usual manner and causes his suffering to be reduced. For great undeserved misfortune can in fact fill one's soul with pride. And sufferers who can count on having sympathizers will find their miseries reduced by half.

In contrast, there is another type of woe which is incomparably more sensitive. No one experiences it more than the man who cares more for others than for himself, whose emotion is too warm for virtue and human welfare - the man who can realize naught in this world of his compassionate heart's demands, of what his better

convictions tell him about the way the world and humanity ought to be. Seeing the hordes of people who think themselves great for the most worthless of reasons and have no the slightest notion, not even remotely, of what they ought to be - experiencing the pride and arrogance of the most despicable people - and for things that would generate respect and admiration in the eyes of reasonable judges, being misjudged and maliciously spoken of for one's most charitable acts, being mocked and ridiculed for one's most elevated and truest convictions - Finding no one to share their sorrows, into whose soul one could pour the compulsions of one's heart - seeing that no one has ears to hear and eyes to see, that all hearts are filled with self-interest alone, and that wisdom calls out in the streets without being heard, that every type of foolishness now sets the tone and attracts heaps of wondering admirers - seeing how everything seems to be aimed at attaining and perpetuating the empire of arrogance, malice, and blindness - experiencing how unceasing disapproval, the sophistries of what appears wisdom, and a general, contagious example set by all classes of society will in the end shake the foundations of the best convictions and make them appear laughable and useless - and for these reasons having to say to oneself in the end

"A quoi me sert ma triste probite,
Qu'a mieux sentir, que j'ai tout merite?"

and thus running the risk of becoming a traitor and deserter to one's convictions and virtue - let no one claim to be virtuous who has not urgently felt the torments of his grief and, during them, the need for higher principles. And what especially is a person supposed to do who, of the thousand millions of people on this planet, belongs to no one? (More than one person on this planet finds himself in this position.) Who must say to himself, more than once, the birds and beasts of the field know where they are going to rest, and I alone do not know who is going to take me up?

"I am myself alone." - To be sure, these are situations in which all the ethics of refined sensuality fall mute, where all earthly sources of reassurance are exhausted, where, thus, one would say in justice and reason:

"Lift up our hands!
And seek for help and pity from above
For earth and faithless men will give us none."
- Rowe. L. Jeanne Gray. Act 4.

Anyone in such a situation who nevertheless remains happy to be alive and true to his primary convictions, and can believe that even on this rough path he will not miss his goal - who demands nothing more than the wish

"Magne pater Divum, saevos punire tyrannos
Haut alia ratione velis, cum dira libido
Moverit ingenium ferventi tincta veneno,
Vertutem videant, intabescantque relictas."
- Perius. Sat. 3.

Anyone, say I, who has reached this great mental height in their convictions must truly know more lasting goods than this Earth is capable of providing. Only the belief in one's continuing existence can produce this.

"The soul, secur'd in her existence, smiles
At the drawn dagger, and defies its point.

The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the wars of elements,
The wrecks of matter and the crush of worlds."

- Cato. Act V. Sc. 1.

Yes! It is the prospect of a better future alone that gives our minds this strength. Anyone who thinks or speaks otherwise does not recognize his heart's secret workings. He does not know that every human being has his or her own system of happiness, and that even the strongest among us can only remain strong and unshakable until the last basis for their wishes and hopes begins to teeter and sway. He does not know in such situations all heroes will change their nature, and the most courageous will grow faint of heart. Wherever courage exists, there too you will always find a prospect of support and aid. And all greatness and perseverance depend on the nature of this support. Therefore nothing is less deserving of our admiration than many an unflagging courage. Perhaps nothing is less worthy of being boasted about. Many who persevere will find themselves, should they ever examine the situation impartially, forced to admit that their weak and sensitive side has not yet been affected at all. They will discover the still unconquered idea that keeps their courage alive. Only when this support starts to totter, when all prospects disappear, when a person's best convictions dissolve into illusions and appear as such, when you can find no aspect of hope or help anywhere - that is when despair will storm the gates, and the greatest hero will appear the smallest, most everyday sort of person.

None of this is speculation. What I am writing here comes from the innermost basis of my soul. Perhaps circumstance and necessity have enabled me to experience the benefits of such principles more than other people have. In the times when people were slandering me, clamoring about me, denying me, and misjudging me, when so many who did not even know me like village dogs began to howl in chorus as soon as one of them started to howl, and even today when they still do not seem to tire of it, I have indeed felt most deeply the injustice that has been my fate. And yet it seemed bearable to me, because I could say to myself that there is a God who knows you better than these people do. They are judging you on the basis of their understanding and their interests. A time will come when they will fall silent and be ashamed at what they do. It may come here and now, or it may occur elsewhere.

There are moments in which my mind dares to take a bolder flight above humanity's usual way of thinking. In such moments, I entertain the belief that I have discovered a different and better system of things. I, together with others, appear to myself to be destined for greater things than wallowing down here with those of my kind, piling up idiocy upon idiocy and error upon error, only to putrefy and disappear forever. In such moments, I believe that I have discovered how the present moment arises from the past, and how a series of incalculable consequences arises from the present and presses forward towards a common goal. In seeing myself at such a height and gazing in all directions - how utterly different do all things appear to me? How small all the greatness down below now becomes. As I soar higher and higher, one unknown country after another appears before me. My horizons expand I rise, and I breathe more freely. For my confessions and cares remain below, in the depths where their objects lie.

These moments are the happiest of my life. Here is where I become aware of how much a certain spirit of mind can accomplish, and thus how crucial it is that it be genuine and the best. At such times, I do not just comprehend certain higher

teachings, I believe that I feel them. Their object lies before me and penetrates my being, and I feel the existence of a God and the necessity of my continuing existence, as much as I feel that I myself exist. When I am in this mood, nothing seems wiser and more reasonable than this system of things. I can rejoice in my fate and convince myself that this path is the only one leading to my happiness.

But alas! I think like this only for moments at a time. And then my mind sinks from its higher flight back down to Earth. I become flesh and blood and am no better than others, think and act just like them, and marvel and quake before things I had just convinced myself were inane. - That is the nature of humanity! That is how much we need the outlook of the future, to diminish our conceit, to feel ourselves weak, small, and imperfect. For nothing is more unbearable and impetuous than a person who is too pleased with himself.

All moral infirmities come from underestimating or overestimating one's own worth. Nothing forgets its common origin so completely; nothing is so arrogant and impertinent, nothing has so much difficulty coming to moral consciousness and a genuine understanding of one's self, than a person who is only aware of his strengths, before whom everything bends, who only lives among his own kind or people more lowly than he; who never finds out by comparison with Higher and Better things what and how much he still lacks. Such people, people never repulsed by bad luck, absolutely have to be brought into proximity with such things that they are forced to say to themselves, ad admit, that they lose by comparison. These giants must be placed next to a tower, and this tower itself must be built at the foot of a high mountain. He who thinks himself great must be brought into the presence of someone Greater. He before whom all bow must see himself forced to bow to someone Higher. To this end, morality must acquaint people with objects that make them feel small; it must ask them to fall down in order to stand up the greater; it must confront them, as they are, with what they are capable of becoming, their lifetime versus Eternity, and their fancied splendor versus God and Nature; it must use contrasts to shake their self-confidence; people must experience and become convinced by deed that things exist incomparably stronger and mightier than themselves. This proud king of nature must meet the ten thousand lords mightier than he. Thus

"Si Dieu n'existait pas, il faudrait l'inventer.
Que le sage l'annonce, et que les rois le craignent.
Rois, si vous m'opprimez, si vos grandeurs dedaignent
Les leurs de l'innocent, que vous faites couler,
Mon vengeur est au ciel; apprenez a trembler.
Tel est au moins le fruit d'une utile croyance. -
Ah! laissons aux humains la crainte et l'esperance!"

- Voltaire. Ep. 97.

Nothing is more so lubricious to humans than the feeling of one's own weakness. And nothing stimulates this feeling more vigorously than comparison with the greatest of all - with Eternity and with God.

These ideas contain a magic, creative power. Through it, our entire system of desires is forced to change, because the nature of everything changes. The great becomes small, and the small becomes great. For nothing can seem great when the contempt or it is even greater. Thus the only things that will have value will be what accompanies us into the unknown country from which no moral ever returns - they are the inner characteristics, the state and nature of our mind, its education, and the convictions that betray its majesty and excellence. That is when the body exists for

the sake of the mind, and the material world for the sake of the spirit. That is when our thinking about humanity needs be revised, for it will not be deeds or their consequences that determine our value but rather the mind behind these deeds. That is when every excessive endeavor for external good will appear, through crowned with the happiest of successes, nothing more than shortsighted idiocy that has missed the real objective. Only then will it be possible to make the great sacrifices that in the system of Epicurean wisdom appear to be both unreasonable and the greatest of all irrelevancies.

The greatness and majesty of the mind that on the strength of its nature, sacrificing one's own advantages, rises above all lower interests and rushes to the aid of others, truly are characteristics that the world cannot do without, that even the most selfish person would be most reluctant to miss in his fellow creatures. But without the point of view that rises above the narrow boundaries of this life, no contempt for great dangers and no devotion and self-sacrifice are possible without idiocy and inconsequence. This greatness is thus the result of illusion and stupefaction. - It loses all value because it is not the result of principles, from a higher spirit of mind brought about by them, as Cicero says:

"Necesse est, qui fortis sit, eundem esse magni animi,
qui magni animi invictum, qui invictus sit, eum res
humanas despicere atque infra se positas arbitrari."
- Cicero.

To win this grandeur of mind, people must be put in a position where they are capable of desiring less all the goods that the greater portion of humanity demands so immoderately. To be able to do this, humanity must, as I have already proven above, become acquainted with more lasting goods and steadfastly pursue this objective. All experience shows that nothing is more able to diminish the impact of the present than the prospect for a better future. The system of genuine morality and virtue thus absolutely cannot do without this so fruitful manner of thinking.

2) Morality is just as unable to do without this concept of Perfection as it is able to do without an objective. But this concept is dependent on what purpose one thinks humanity has. A person who is going to disappear tomorrow will certainly have a different purpose than a being of his kind whose existence is thought to continue on.

In every human being, there is an unrelenting drive toward the improvement of their inner and outer conditions - toward perfectioning. All human beings want to become better, according to their concept of better, than they are at this moment. but this drive cannot become effective whilst people still lack a goal that they want to achieve. This goal is an "ideal;" for since it is to be achieved and turned into reality, it cannot be anything already in existence. Thus at this time it cannot have any reality outside human imagination. If for this reason we would desire to ban the ideal or find it foolish, all human activity would either cease or drift about aimlessly in misconceptions; no one would be able to determine what they are working toward and what they ought to become. People would believe themselves everything, and all progress, all development of our strengths, would come to a standstill.

Thus, every person has to know what they want to become. They must have an ideal. And there is no one who does not have one. Though this ideal everyone has in mind is not always the best possible of its type, it remains nevertheless the Highest and

Best thing that such a person is thinking at the moment. It is clear that this will generate a great variety of ideals, and that in different people they will contradict each other in the most striking ways and not be of the same worth. Nevertheless, all these ideals are and remain, without exception, behavioral archetypes that different people have in mind. And these models will operate as such.

However, whilst this variation in and contradiction between ideals persist, with the result that we use them to determine very little, for everything depends on the truth and accuracy of our ideals; because, too, no one will be able to comprehend and refute one another: - therefore the first and primary obligation of reason and morality is to make unmistakeable progress in correcting the varying ideals and even morality and public taste. The successful completion of this business must necessarily result in the instant and permanent elimination of the greatest impediments for both. The fact that this business remains incomplete in our day is proven by the persistence of contradiction. The contradictions seem even to multiply rather than diminish.

When we are thus forced by our drive toward perfection to move beyond the Usual and the Actual, because in the midst of the Usual and the Actual we do not find the models we require; when we thus find ourselves forced to seek something better in everything good, in every type of class: - who can hold it against us when we do not stop there but continue comparing ideals until we have discovered something that is Best, beyond which our imagination is unable to travel. For even something that is merely Better will not pacify our drive toward perfection, whilst flaws remain visible.

"Non est bonitas, esse meliorem pessimo."

- Laberius [Publius Syrus]

Whoever knows a man's ideal knows the whole man and understands his moral value in its entirety. This ideal contains the scrupulous index by whose prices everyone will buy or sell. - If you know a man's ideal, you can reliably predict the way in which he will behave upon certain occasions, and what he will crave or ignore. For in a person's ideal are concentrated all his ideas about what is unique, superb, and good, that, in this world, regarding certain matters, a person has himself seen, experienced and discovered through comparisons with other things. One's ideal expresses the entire scope of one's knowledge, one's more or less refined taste, including the highest objective of one's desires. This ideal enables us to understand things that we would otherwise understand quite differently or not at all. Our ideal, if not improved, also contains the grounds for our rebelliousness against all more reasonable convictions, against reason's most plausible proofs, and against many an institution and plan that would serve the common good. Certain things, especially higher moral truths, are simply incomprehensible for very larger numbers of people, who, whilst they continue to lack the necessary key, the suitable ideal, can do naught but see them as mere foolishness. What we currently consider great, the greatest, will appear to us impossible, small, lowly, insignificant, and unworthy of our efforts, while we yet lack something greater. While we still lack this knowledge, it will remain equally impossible for us to act accordingly.

When, thus, a person does not comprehend great truths, or has no understanding thereof, he may say to himself with mathematical certainty that his ideal is not the best and he himself is not that which he ought to be and could become. He may be convinced that even the best of his deeds do not stem from the purest of sources; all of our deeds and opinions, every judgement, every praise or rebuke, every joy or sadness, every anger and dissatisfaction; our associations, the people we cling to

above others, the subjects we love most to discuss, the enthusiasm or coldness with which we listen to certain propositions; our interest in well-written texts; the selections we make to these ends; - all this reveals our ideal and consequently our true moral value, despite all artificial pretense and hypocrisy.

But all this applies only for the period of time in which a person has such an ideal. This ideal must necessarily vary from person to person because every person sees and experiences new things every single day. Our entire life passes in a sort of correction of our ideals. At least, we think that every change is a correction. This business is dependent on the greater or lesser goodness of the circumstances and matters surrounding us. Thus, every human being's primary duty is to choose good companions and to keep to the better ones only. For as soon as your company worsens, depend on it, your ideal will also worsen, though imperceptibly. But your ideal will also be ennobled when your company becomes better and nobler than you are yourself. Although the company one keeps will never cause a person to have an ideal that thoroughly matches others' ideals, it will nevertheless cause them to grow more similar. And this similarity is the basis for all love and friendship. Thus, the more enlightened and reasonable people become, the more agreement there will be between their points of view, and the more they will find themselves in a position to understand and love one another.

Contrastingly, too much dissimilarity in ideals is what separates people, generates intolerance and even hatred, leading in the end to hyperbole and despair. Here, alas! a prospect opens up that is ruinous for Reason and the cause of Virtue. On one hand, people who want to improve cannot do without a sublime ideal. But on the other hand, nothing is more likely to embitter one's enjoyment of this life, make one useless for this world, and laughable or hated in the eyes of his contemporaries, than making use of such an ideal.

Unhappy, thrice unhappy seems the man who acts or thinks according to such an ideal!

"Le maitre d'Epicure en fit l'apprentissage,
Son paid le crut fou."

- La Fontaine.

And everyone whose way of thinking, whether true or false, is not sufficiently in step with that of his contemporaries is going to experience this. Whoever has a very high ideal in mind will find and discover throughout this wide, wide world nothing but problems, in comparison with this ideal. To him, everything must appear far beneath his ideal, and thus poor and imperfect. He can do naught but discover flaw after flaw in what people think the best things of all. What a source of discontentment and torment!

Though he knows what is better, he would be happier if he did not know it. For everywhere he finds nothing but contradictions, and no suitable antidote against them. This situation is agonizing and cannot be separated from the idea of a better possible condition. What remains but the idea of using reforms to rid oneself of such ugly prospects? The wish and the effort to force this randomly drifting world into a more pleasing shape?

The fact that the world needs such reform is proven by people's general dissatisfaction. But what would become of the world if everyone who felt called to do so would succeed in forcing the world into a shape that pleased them?

Here, it is true, passion and imagination have a great deal of scope for occupying themselves with dreams and fabrications. And sad experience shows that a great deal has been dreamt about this sort of thing, in every age. But even the territory of dreams and speculation has its limits. And so, like everywhere, here too we can differentiate the truth, dreams and folly. Unless it destroys itself, Reason can never go beyond the nature of an object. But this nature includes the purpose of any given thing, or the reason why it has been created thus and not in some other way. If you know this purpose, you know the nature as well. For you know exactly what characteristics are essential, and what are non-essential, for an object to achieve such a purpose.

Reason that wishes to devise the ideal for any given thing will thus have to adhere to that thing's purpose in order not to get lost in dreams. It will have to maintain that a thing's ideal be perfection in its type. This reason will call a thing "perfect" whose various characteristics all function without exception as means for achieving its purpose, that is everything that thing can be on the strength of its disposition and purpose. Reason's ideal for everything will be that thing's developmental maximum.

Thus, when we are talking about the ideal for human perfection, here too we run into the doctrine of humanity's purpose. And we will have to concede that humanity's perfection must be assumed to differ based on the different purposes one considers humanity to have, and whether one thinks humans transitory or enduring creatures. For the limits of our development contract in one case and expand in the other.

3) Even more indispensable to Morality is the concept of a future. But there can be no true future if human beings are not enduring beings. Morality therefore, for this reason as well, cannot dispense with the doctrine of our continuing existence.

People normally cling to the Present. But the idea that can elevate them above all beings of a lower nature, though they do not always do so, is the idea of a future, or of what may yet come to pass. Without the help of this idea there is no true perfection of the mind. Without it even morality is impossible. Therefore this idea cannot be recommended enough to people. And the prospect of the future, once opened, cannot be expanded enough.

When our concerns are limited to the present, is that really supposed to indicate profundity and greatness of mind? For millennia the present has been the source of great results. And yet even at this very hour we still act as if Nature is going to come to a standstill after this moment, as if what is happening now is the only thing that will ever be, and will have no consequences. Will these children never mature into men? Is Nature capable of starting things, but not completing them?

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yes, all which we inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind: We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

- The Tempest. Act 4.

Memories of so much that is no more are so sad and dispiriting; all that is left to us is uncertainty, regret, and shame, and worry about what is still to come. The best and most reasonable thing that we have gained on this path is the belief in the emptiness and vanity of all human things. Is, then, this thought of falling from so much greatness to complete nothingness - the thought of not existing at all - the thought about the correctness of all greatness, the belief in the frailty and pointless mutability of all things, without the prospect of something that is real, great, and immutable, is this a pleasurable, uplifting thought for beings whose nature requires them to strive so hard for pleasurable, lasting sensations? What is all this present day folderol? What value can it have if it leads to nothing in the end? The only value there is to everything that has happened, and has yet to happen, is in its consequences. What value can a life have if it has no consequences? The thought of Nothing is the most unbearable, unthinkable thought, the most outright enemy of all peace, all greatness, all value, all human desires, all mental activities.

O, how different it all looks when, after a death of a conqueror covered in glory, his life is read backwards! Everything that led one to expect great deeds suddenly appears aborted and incomplete. Now at least we realize and accept that this game had an end, that nothing more will come. And we marvel, and wonder if it was worth the hubbub and the trouble, to make such plans, awaken such expectations, satisfy none of them, and lie down to rot? Suddenly, everything has taken on a completely new meaning. We think completely differently about it. Everything we once expected occurred very differently. The most deed-filled life of Caesar or an Alexander, what is it after all at the end of their track? All that remains and descends down to us seems orphaned, abandoned. We read about the deeds of a person who no longer exists. They are like a building once occupied that has now fallen in. Though the shell still exists, the spirit has departed. All these resplendent buildings of past human deeds turn into ruins. It is a little embarrassing to wander through these ruins, to read one's own fate, knowing that we ourselves can expect nothing better.

Who here does not feel the desire for things that are more lasting and in more perfect accord with our reasonable expectations? We all wish it, and must wish it; but we do not find it on this Earth, among the things we become aware of here. Thus we seek it outside this world, outside Life. Who can blame us? Who, in the delirium of his happiness or his vanity, would be so cruel as to snatch away a deeply bowed spirit's sole support, which it is using to stand erect? It is simply impossible to enjoy life; and to believe that everything is empty, pointless, random, evil, vain, and temporary.

For this reason, no human being can do without the future. If there is no future, our lives are the most pathetic of comedies. And the more a person has achieved in his life, the more pathetic it appears. The more the human mind develops, the more it lives in the future, the more it anticipates its existence, so to speak. The Present is nothing more than a moment. The Past touches the Present, but it awakens sad memories. The Future alone is constantly starting afresh, and extends all the way into Infinity. Every one of our desires is evidence for the Future and presupposes belief in it. Our best and most useful plans will always extend beyond our own lifetimes; they start to provide their benefits after we are no more. We plant trees whose shade not we but our descendants will enjoy.

"Des siècles à venir je m'occupe sans cesse
Ce qu'ils diront de moi, m'agite et m'intrigue.
Je veux m'éterniser, et dans ma vanité
J'apprends, que je suis fait pour l'immortalité."

- Racine. Poeme sur la Relig.

Yesterday, Today, Tomorrow! - What dissimilar children of one father - Time! When a deed is germinating, how different it looks from when it bursts into blossom; and how disfigured, how stripped of its splendor does the dead deed appear in its winding sheet! It is true that the Future is covered by a veil that no mortal hand can remove entirely. But Reason is sharp-sighted enough to peek through its gaps and quite justifiably expect quite significant things. There is something great in the fact that of all known creatures, humans are the only ones who know they are going to die. We are also the only ones who are compensated for this with the hope of a new existence.

"To each unthinking being, Heav'n a friend,
Gives not the useless knowledge of its end:
To man imparts it, but with such a view
As, while he dreads it, make him hope it too:
The hour conceal'd and so remote the fear,
Death still draws nearer, never seeming near.
Great standing miracle! that Heav'n as sign'd
Its only thinking thing, thus turn of mind."

- Pope. Essay on man. Ep. 5.

This hope is the result of humanity's higher, reasonable belief. It teaches us that it is impossible that Everything could exist to no end, that our time on earth would be the most ridiculous theater of all if there were no spectators, or if species were maintained at the expense and exclusion of individuals.

If without consequences the entire Past and Present are pointless and in vain, and thus cannot have value, still that which occurs Today will not and must not necessarily be without consequences. But if every Today, like Yesterday, has consequences, then they contain reason enough to explain why everything today happens the way it does and not otherwise. The Future is thus the key and commentary to the text of the Present and Past, without which this auxiliary makes no sense and is completely incomprehensible. What happens before our eyes, whatever nature it be, big or small, is thus neither random, nor pointless, nor in vain. The proof of its necessity and appropriateness can be found in its later consequences. What happens today happens so that consequences can appear to serve as the causes of even more distant effects. The entire Present thus occurs for the sake of the Future. And, for precisely this reason, as soon as every event must have a reason in order to have a value, there must exist an infinite, for us immeasurable, future.

Even the most sensual of all human beings thus cannot do without the idea of a future. Show me the person who has no desires at all? But the objects of all desires lie in the future. Enjoyment itself, if it is not to tire, if it is to provide true pleasure, must necessarily awaken new desires and consequently new prospects in the future. Anyone who wants to become active or happy must hope or fear, must crave or loathe, or else all his activity will cease. If here is no future, no further consequences, all prospects vanish, and all activity ends with Nothingness. Then nothing becomes the highest and final objective of our efforts and our powers. Then, everything that is past is gone forever. But if there is a future, the Past lives on in the Present and generates the Present, and nothing is lost in this world. All strengths, all insights, all modifications of the prior world are united in the Present to generate a future state. - O! the Future is the greatest of all ideas. It is the life of all

action and cognition. When the spirit fails, everything around us becomes vain and dead; thus it cannot be an empty concept dreamt up by our vanity or self-love.

Even the most virtuous, selfless person cannot do without the Future. For the more virtuous and moral a person is, the more reasonable and moderate his desires. Every moderation of the desires presupposes an accurate estimation of the goods in question, however. A person who is to moderate his desires must be strong enough to resist the power and weight of the Present. To this end, he must be more or less able to see the consequences that will arise. The idea of the Future is therefore the fundamental requirement for all wisdom, cleverness, temperance, justice, and all conceivable usages of Reason.

This goes so far that anyone too weak to rise above the nearest and most immediate consequences, or predict in advance what might happen, himself degrades into a villain and is unfit. Shame and shyness, emotions natural to a yet unspoiled soul, expressed by every deed for which people must admit to themselves that they cannot reckon with their fellow human beings' acclaim but are much more likely to become the object of their contempt - shame and shyness, say I, though they cannot themselves arise without a look into the future, will always give away while effective the fact that a person is a newcomer and neophyte at the School of Malice. And importunity and impertinence are the marks of the advances made, the skills and expertise acquired in that school. People conscious of having performed an unjust and disgraceful deed know from experience what judgements and reproaches await them. If they now follow the first and most natural of their feelings, they will avoid the society of other human beings in order to avoid all blame and reproaches, to not hear others' judgements about themselves, or to be able to convince themselves that people are not making judgements about them. People like that, who crawl away for the disgrace's sake, are not lost for Virtue. But he who has learned all his lessons from the School of Vice, and finished his degree, sees further than this and discovers the other consequences beyond these that are more favorable to himself. He knows the people he is dealing with. He knows that his judges are either not much better or are people who can very easily overlook the worst in someone who is able to entertain them with his wit, frighten them with his might, blind them with his display, or purchase their approval with his fortune. He understands the art of becoming indispensable to people in another way, and he knows only too well that thousands of fools and villains die in this world without ever having found out that they were recognized as such. He knows, too, that even in the worst cases people will, sooner or later, tire of their yelling and their blame, and that everything in this world depends on who first succeeds in fatiguing the other man. Such people know exactly what persistence is capable of, and that in the end persistence will remove all obstacles, tone down all judgements. They know that all the attacks in this world are nothing more than attempts to make your opponent yield, and to find out who will be the first to run away. Such people know very well that to become respected and feared you must make people feel that they are not respected and that they are considered worthless. People aware of their superiority over their opponents will step forward without fear, and with their presence command malicious gossip to cease.

A quite different way to disarm opponents of their courage is the one used by villains who feel themselves weak. Experience has taught them that to achieve their objectives they must spare no accusations, they must use combat composure with their own heat and vehemence, and that to achieve their own ends they must dwell in shadow for periods of time. People like that thus expect the best from Time and know that with it even the worst things will be forgotten. Or they make an appeal to

people's self-love and vanity, giving them the most desirable, fullest opportunity for self-satisfaction, and to feel themselves superior by comparison to some uglier thing. This type of person knows too well that people are unable to hate that which illuminates their own advantages. They therefore achieve all their ends by using patience, voluntary submission, and persistent, repeated humiliation to conquer all their opponents' contumacy. For the sake of their goal and its consequences, they put up with everything. And they are never thrown out the front door without immediately re-appearing from the side. No debasement, no low treatment, no insult can defeat their courage. No matter what happens to them, they manage to appear penitent, or like a client who believes he receives only good treatment. This lasts until they finally succeed in awakening the thought decisive for them, that a person of their type could not possibly be so evil and depraved, be so remorseful for his errors, and endure so much in order to regain the lost respect of his fellow human beings. This therefore is the great secret of expert evil: that it is importunate and impertinent; that it can with the greatest precision calculate and predict the true reasons for and duration of every rejection and contumacy; that even the latter have their limits; that no man will resist forever; and that every person is invincible only to a certain degree. Modesty, Shyness, and Timidity do not know this. They think too well of other people. Thus they lag behind on every front in questions of revenge, while the villain, whose heart is filled with contempt for them, who ridicules their simplicity and shortsightedness, goes swiftly and surely to his goal. - We are all such experts on people, such friends and promoters of Virtue. This is the way we are welcoming the fact that modesty is becoming rarer, and impertinence more widespread. Our blindness and shortsightedness are what is unifying and maintaining the Empire of Evil.

"S'il avoit moins de dupes, il y auroit moins de ce
qu'on appelle des hommes fins ou entendus et de ceux,
qui tirent autant de vanite, que de distinction,
d'avoir su, pendant tout le cours de leur vie, tromper
les austres. Comment voulez-vous, qu'un homme, a qui
le manque de parole, les mauvais offices, la fourberie,
bien loin de nuire, ont merite des graces et des
bienfaits de ceux mem a qui il manque de servir ou
desoblige, ne presume pas infiniment de soi et de son
industrie?"

- La Bruyere.

Even vice cannot exist in the absence of a future. How much more important then is the concept of the future for Virtue, which lives only in the future and which is impossible without one? Here, the idea of a future is so significant that it alone has the power to give our minds the strength that Virtue actually is. There is no more unmistakable sign of animal-like weakness than the inability to rise above the influences of immediately pleasant or unpleasant consequences, than the inability to envisage the consequences of a consequence. Such people find themselves, during their lives' duration, in a state of mere suffering, and in the power of others, their own minds inactive. This inability to picture the consequences of the consequences, and to desire and act accordingly, generates the weakness of character that is, despite oh-so-deceptive appearances of kind-heartedness and goodwill, the source of falseness that in turn will become pretense and itself be the source of many vices. This is the source of all false shame and unreasonable human awe, that dangerous cliff for all true virtue. This weakness renders us incapable of refusing requests and forces us to make promises we are neither able nor willing to carry out. In the end, it multiplies the evil we were attempting thus to avoid. This incapacity to predict

certain consequences in advance renders us incapable of resisting unjust demands; it induces us against our will to do disgraceful, criminal favors for people; it generates shyness and timidity and is the reason why people never belong to themselves. It also renders us incapable of bearing insults and slights with decency and dignity, forcing us to resort to duplicity and pretense. All sensuality, which lives only in the present, has no other basis than this weakness, this inability to see beyond the most direct consequences and keep more distant goodnesses in mind. Many a strength, even, becomes nothing more than a weakness when it starts to dwell on a subordinate consequence and does not look beyond it.

If everything has a consequence - and every thing must have one, otherwise all would be incomplete, because there would be no adequate reason why anything should have been started and that which has been started have progressed as far as it has done, because it is impossible for Something to end with Nothing, without losing all value and appearing superfluous, pointless, and imperfect - if, as I say, everything has a consequence, then every consequence has a consequence as well. This, a future exists, because there exists a series of consequences that have yet to occur. This series either progresses on into the Infinite or, if there is a consequence we can consider the final consequence of this long sequence, it cannot be arbitrarily assigned to this or that consequence. Whether nature's activity comes to a standstill or progresses even further onwards cannot depend on our interest or our arbitrary will. If in this process we dwell on one consequence or effect that can be considered the final activity and the goal of all natural activity, we cannot lack more immediate reasons justifying such a statement. This effect must be of such a type that it lacks not one single characteristic necessary for making this conclusion - necessity and an obligation for all humankind. In short, it must be of such a type that no one could reasonably expect a further consequence to result, and its discovery should entirely satisfy our reason and our thirst for knowledge.

Anyone who thinks that an endless series of causes and effects exists can go on thinking that way if he likes. But he is thinking more than is necessary, or more than I am requiring here. It remains possible that even the consequence our reason considers to be the final one may yet generate additional consequences. But because we do not know it, it is as much for us as if it did not exist at all. The nature of our mind, which must reduce all diversity to unity and thus to a First and Last, which requires a fixed point of view in order to make long-lasting, uniform, and concordant judgements, to bring concordance and uniformity even unto deeds - our reason which strives for a solid, immutable objective - this reason of ours is what truly and urgently requires and needs to dwell by one of these consequences, for us to be able to make judgements and take action. Our reason needs this as much as a counting master, if he is to do his arithmetic, cannot infinitely subdivide the numbers but must stay with one sort of unit and recognize this unit as indivisible. Although this unit may very well be even more divisible, for his intents and purposes any more efforts in this direction will not produce any better results. Of the same type is that effect that perfectly satisfies our more reasonable expectations for us, as long as we have this nature, satisfying them as much as the last one, even though it may not in fact be the last one.

Though the circle of our ideas is small and limited, that which is available to us suffices to make us expect even more, to suspect the existence of an even greater, still undiscovered country. As we navigate through this life, searching for this country, we run across unmistakable indications of its proximity to us. The tides bear to us from a certain region plants not belonging to one of the known species on this earth. Though at a great distance, at certain times at the end of our field of vision occasional

peaks of very high mountains will tower up, beyond that which is immeasurable in Space, showing us the way along which we are to seek and discover this Promised Land. I consider these peaks to include all higher points of view and ideals. Although we ourselves are infinite, on all sides and in all directions we run into and verge on the Infinite. We are swimming in this ocean of waves like individual, scattered islands. The sight is great and stupefying. Unending is the Entirety of which we are but parts. Unending too are the parts of which this Entirety is comprised. Unending is the Space in which we find ourselves, and just as unending is the Time in which effects result from effects.

- A time without beginning or end, an unending divisibility of the material, an unending expansion. - Beyond every single Cause lie further Causes, and the consequences too are not any less lost in an abyss of consequences. Everything bears the stamp of the UNending. Nothing can be found whereof another member, a higher degree, or a lower level cannot be conceived. All the things we know are but individual, incoherent bits and pieces; we are convinced that they belong to a greater Entirety of which they are parts.

This idea, accompanying us always and everywhere, this idea that no one can possibly exhaust, this idea with irresistible force pulls our minds beyond the mundane and informs us, in a way leaving few doubts, that we exist for a greater things than to eat, or to suffer, and to die. The idea of the Unending, to the extent that we are capable of thinking it, appears to instruct us that what we become aware of here may be something, but it is not everything. More exists than that which such limited powers are capable of understanding. This idea challenges us to learn and to do everything that will enable us to abstain after our elementary instruction. To learn the language in which the Unending is written. We are all parts of an Entirety measurable neither on its large scale nor on its small scale, an entirety about which it is doubtful whether it is greater and more wonderful in its largeness or in its smallness. Thus we ourselves can do naught other than be wonderful and great, for we bear the stamp of the Whole of which we are a part. We have with it a single Purpose, a single Nature. Our minds detest all limitations. An unimpeded, limitless activity is the highest goal of our desires; insatiable are our cravings; inexhaustible is our knowledge's territory; infinite are the combinations of our ideas and our cravings; everything in us strives for expansion, improvement of our conditions; no goal that we have achieved can satisfy us; every satisfied craving opens new vistas in the distance. And so ideas arise from ideas, desires from desires, plans from plans, with no end in sight.

Thus in every human being there exists a considerable, restless striving for Infinity. And nevertheless that son of yesterday and today, the human who does not wish to belong to a tomorrow and yet has experienced so many tomorrows, rather than sit down at this richly set table, this son, like the beggar who lives from the kindnesses of a single day, satisfies himself with taking from his scanty supplies the most indigestible of all thoughts, the idea of his own total destruction, the idea of a half existence, incomplete. He chews and gnaws on this idea, and is pleased, and boasts about discovering that everything is an approximation, without order or coherence, not leading to a goal. That there are causes that are not causes, effects that have no effects, and purposes that are purposeless. This son speaks about goods and evils in a world where nothing has any value because it lacks a common point to which everything can refer. He believes that, in a world where everything is superfluous, accidental, purposeless, small, and insignificant, where all great things end in nothing, nothing could possibly ever be great and desirable, and human beings could not possibly ever be happy to be in existence. He believes himself wise either

because he accepts no sources, effects, and purposes, or because in these examinations he never goes beyond the step that his passionate desires perceive as the last step. He does not consider that such causes, effects, and purposes are not causes, effects, and purposes, that he is thus denying these, without exception, that he is thinking the greatest of all inconsistencies, and that he destroys his own entire activity, or obtains it only by denying his own convictions.

Yes! Truly, we never reach a real limit. We never reach that which is truly the Highest and the Last. And the reason we do not is so that our will never lacks desires and our minds never lack activity. Equally, we never get to a complete Nothingness, to the limit where reality ceases to be. To think of yourself as not existing when you do exist is the most self-contradictory and thankless of all thoughts, denied by sensation. Yes, we discover no goal; but at the same time we discover that enormously more exists and is real than we knew. This truth shows us the weakness of our organs. Informed and challenged by the senses, our reason pursues these gigantic thoughts, so elevating to our souls. It tries to find a goal. it goes from one cause, one effect, one purpose, to another, and another. But these endeavors fatigue and overcome our reason. If every year of every human's life were united into one single life, still this life would not suffice to achieve clarity. All human activity would cease over this eternal, restless exploration and amazement. Anyone wanting to lose himself in this examination would metamorphose into a mind created for activity, into a being almost lost in pure observation, were this restless reason, striving for infinity, not given a resting point and a finger pointing the way to the hand before which it should stop and linger until the hour sounds in which the curtain is raised; or the sign be given to set forth into the interior of this country.

This resting point for fatigued reason is a maximum, a first and last of the type beyond which it cannot and may not go without destroying itself and losing itself in inconsistencies, speculations, and contradictions. Though these two points, the Highest and the Last, the circle is drawn enclosing the field cultivated and processed by human knowledge. What lies within this circle is knowable for us and something that humans more or less cannot live without. What lies beyond that is for us partly useless, and partly harmful.

"Trace science then, with modesty thy guide
First strip off all her equipage of pride;
Deduct, what is but vanity, or dress,
Or learning's luxury, or idleness,
Or tricks to shew the stretch of human brain.
Mere curious pleasure, or ingenious pain;
Expunge the whole, or lop th' excrescent parts
Of all our vices have created arts
Then see how little the remaining sum,
Which serv'd the past, and must the times to come!"

- Pope. Essay on man. Ep. II.

Without a doubt, like unto our solar system, this circle extends even further into a more general orbit and takes this direction from there. But for us who live here and must act accordingly, for whom only that which we know can serve as guidelines for our deeds - for us this fragment, ripped from the Infinite, remains our modest inheritance. And, as such, it is for us the only thing and the best thing. We need nothing more to be able to act as the Entirety's further arrangements, unknown to us, require. This Maximum, this Highest and Last, now are all the highest points of view, all ideals, the idea of existence of a god, of a general world purpose, of our

unending continuation and development. They are the surrogate which is to compensate for the weakness of finite beings until their powers have grown sufficiently and greater matters become conceivable for them. They are types of imperatives that appear to have to be accepted without proof and that cannot be proven by other, higher sets of imperatives because they themselves are the highest. And yet, they are even more than this. Rather, there is no other truth so strongly proven. For their proof lies in the fact that without their help no thought, no deeds, and no certainty would be possible. Their proof lies in the Whole. It lies in the entirety of human knowledge.

"Consider man as an immortal being,
Intelligible all, and all is great.
A crystalline transparence prevails
and strikes full luster throo the human sphere.
Consider man as mortal, all is dark
And wretched. Reason weeps at the survey. -
The whole
Conveys the sense, and god is understood
Who not in fragments writes to human race.
Read the whole volume, sceptic, then reply."
- Young.

Thus, no other truth is so very proven. These, the greatest of all truths, appear doubtful to most people only because very few people exist who feel the air and feel their calling enough to o'erspring the entire range of human knowledge with a single glance, and to discover that nothing is knowable and nothing desirable as soon as these capstones to our knowledge fall into place. Indeed, the proof of these truths lies even more in our hearts. What human nature forces us to wish for, the reality without which we would be miserable and unhappy - this cannot but be true.

To prove this, I pose the following very simple question to all friends of speculation: "Does our knowledge have a general value? Or does it have no value at all? Is it better for humans to know Something or Nothing at all?"

If knowledge has a value, how can it be determined? In the same way as all other things - through the utility and the benefit that it brings to humanity. But if our knowledge has no value at all, then I do not understand why we strive for it. Nor do I understand why ignorance and stupidity are not accorded the same value. Even the idea of duty alone cannot explain this. For how do I know that something is my duty, unless through the relationship of a deed with a purpose I am to achieve? But what is any purpose if not a goal that has yet to be turned into reality?

If, however, utility is the measure of the value of all knowledge, then the greatness and generality of the utility determines the value of each insight. Then there exists a hierarchy of knowledge and sciences, a hierarchy which may not be disarranged. Then, all insights have their value as long as they do not go beyond their limits. But it would be unjust to enforce the lower insights at the cost of the higher ones. The human being would be the middle point to which all conceivable insights would make reference, which would give them a value; and the science that had humans themselves as its object would therefore have to be the first of all knowledges.

I do not want to explore here what individual people are seeking on the road to their knowledge. These things do not always measure up to their true honor. Instead, I want to explore what Nature had in mind when it gave humanity its cognitive

powers.

We can assume with certainty that this did not occur without a reason. Nature gave us eyes to see, feet to walk, hands to feel and to work. It is thus credible that it gave us this knowledge as well for us to induce certain effects that would not otherwise be possible. A human being without any knowledge at all, if he deserves the name of human being, would with certainty act either not at all or not as we act. Therefore, by setting this Cause, Nature appears to have intended the effects of this Cause, the consequences of Knowledge. Now, knowledge itself no longer appears a purpose but rather a means. It itself must work in accordance with a purpose, is complete or incomplete, and has a greater or lesser value according to whether or not it impedes or promotes this purpose.

But, to be able to discover the consequences and effects of this knowledge, we must be able to imagine a person who has little or no knowledge. What we do not find in this person will be the knowledge's effect. Or are what and how much a person knows equally important? Can erroneous knowledge ever have the value of truth? Why not? Answering these questions will lead us to the purpose of all knowledge.

If human beings did not have the ability to think or cogitate, or if they had naught but erroneous ideas, they would either be able to differentiate nothing at all or they would conceive of these matters as different from the way they are. In the first case they would foresee no consequence at all, and in the second case they would foresee the wrong consequences. Thus they would do nothing at all, or they would do the wrong things, because they would crave either nothing at all or else things that only appear to be good. For this reason, they would either remain completely inactive and be as good as not present at all, or their activities would take them in directions disadvantageous to themselves. Their powers would never develop, or these people would never become that which they were capable of becoming.

Consequently, it appears that humans have been given knowledge to enable them to discern between things, and know these things characteristics and interrelationships; to enable us to know what is good or harmful to us, necessary or unnecessary; to enable us to know what we should do or refrain from doing, loathe or crave - to give humans, who seem to have been created for activity, reasons and guidelines for our activity, so that through our activity we achieve our destiny, i.e. become more perfect, or complete, and the completion making us happier.

Therefore, human beings do not think merely for the purpose of thinking. We think so that we can act. All thinking and knowledge are but a means, not an end. And knowledge itself is a condition for our own happiness that we ignore at our peril. Whatever makes people unhappy, contemptuous, dissatisfied with themselves, can never be a true idea, worthy of us.

The criterium for all truth therefore lies in our hearts. All truth originates there. We do not know anything we are forced to desire. Therefore, our hearts correct all our knowledge, which cannot deny this source. Although it is true there is no knowledge without a certain degree of attention, it is also true that there is no attention where there is no interest. All knowledge must, if we are to strive to attain it, fulfill the conditions prescribed and demanded by our appetites. The busiest appetites are the desire to expand, the drive for happiness and pleasure. Thanks to the first of these drives, our knowledge must be true, clear, manifold and multiple. Thanks to the latter drive, our knowledge must be calming, certain, applicable and usable in life. And because of this, neither reason nor humanity is the poorer.

Or can we resist this influence? Can we be indifferent as to which result will appear after a given examination? Do we win or lose by this? Is it not our nature that forces us to be this way? Can we deny or change our nature? Are we capable of craving evil and loathing good? Thus, can it be unreasonable to do what our entire nature and an irresistible inner power require of us? Is the hunger of the soul less fierce than the hunger of the body? Can human beings abstain from all activity? Can we act without wanting to do so ahead of time? Can we want without matters being good or bad in our eyes? And a person who can only crave Good - can this person act or think without consideration of happiness? That is why the heart is the only and also the safest guide for our knowledge, once our drives have found their proper place; and human beings only respect those drives that are the highest and most general.

Because in principle philosophy is only the highest, most fundamental, and most satisfying knowledge, and the purpose of all knowledge is action and our happiness, then worldly wisdom too can have no other purpose, and its value must lie equally in the whole as well as its individual parts, must be determined according to its usability and applicability to life's events and occasions; all its discoveries must be of the sort that causes us to become better and happier. It is impossible for them to destroy the purpose of all thought and philosophy. Only what fulfills this condition - that alone is true philosophy, or life's wisdom.

"What is't to hear a sophister, that pleads
Who by the ear the deceiv'd audience leads?
If we were wise, those things we should not mind
But more delight in easy matter find;
Learn to live well, thou may'st die so too.
To live and die all we have to do.
Then seek to know those things which make us blest,
And having found them, lock them in thy breast."

- Denham.

Practical truths, preferably those that give our will the necessary direction and provide the antecedents for our actions, are therefore the first and most important objects of all knowledge and philosophizing.

"Thoughts were giv'n for action's government
Where action ceases, thought's impertinent.
Our sphere of action is life's happiness."

- The Earl of Rochester.

All theory and speculation, indeed even all learning, are only objects worthy of our knowledge because practical truths and disciplines cannot be clearly and completely known without them. All sciences, theories, speculations, and even learned examinations are, together with the entire body of learning itself, nothing more than the scaffolding for the greatest of all buildings - "for life's wisdom, for the science of living and dying." The scaffolding is very useful, and necessary in itself, while the main building yet remains unfinished. But it will become superfluous, and even harmful, after we have found the necessary results on this path, and the majestic Whole stands, complete. In the end, these rivers must empty into a sea in which everything unites.

Thus, whoever makes theory, speculation, or learning the ultimate goal of his examinations, valuing them more than practice, not applying them to action, or even

forgetting to act, is confusing the means with the end and sowing a seed from which he will only be able to harvest bad fruits. The purpose of all theory and speculation consists of the fact that they take us to the boundary but not beyond the boundary. All theory and speculation that destroy, hinder, or deteriorate practice, by narrowing points of view, entangling people in self-contradiction, or reducing human value to too low a degree, are, for this reason alone, purely and simply, false, or useless and reprehensible.

Of all matters that are knowable, the first matter of all, the first human object is - humanity. This is the central point toward which all the scattered beams of our reason are pushing and crowding. And yet

"De ce sublime esprit dont ton orgueil se pique,
Homme, quel usage fais-tu?
Des plantes, des metaux tu connois la vertu;
Des differents paid les moeurs, la politique;
La cause des frimats, de la foudre, du vent;
Des asters le pouvoir supreme:
Et sur tant de choses scavant,
Tu ne te connois pas toi-meme."

- M. Deschoulieres.

Therefore, nothing is more the philosopher's responsibility than knowledge about their own nature and determination. All parts of our knowledge must unite in this, the greatest of all points of view. Or else they have no true value. We accomplish this by means of self-knowledge and knowledge about other people. Self-knowledge is therefore the only true philosophy and the highest philosophy. It is the most difficult knowledge of all. And the knowledge that one is acting in accordance with one's determination is the first of all sciences, to which everything else that is knowable is, without exception, merely a means to an end.

"La raison ferme et lumineuse
Vous montrera les Cieux descrits,
Et d'une main audacieuse
Vous montrera les replis
De la nature tenebreuse.
Mais sans le secret d'etre heureux
Elle ne vous aura rien appris."

- Voltaire. Ep. 33.

Human beings must relate everything to themselves. Everything that is on and is found on earth thus has for us only one value. It can, therefore, be seen as a demonstrated truth that all philosophy, all certainty and reassurance, originate in our hearts and our hearts alone. We can stand up for this without blushing or being ashamed for it:

"Espedit esse Deos, et ut expedit esse putemus."
- Ovid.

And in this regard Cicero voiced a very great truth, a truth fully appropriate to our nature, when he maintained

"Nisi Deus homin placuerit, Deus non est."
- Cicero.

That which fills our hearts or our sensibilities with indignation, that which no human being could reasonably desire, must be discarded as a fallacy, without any other evidence. The heart alone is capable of correcting our reason's aberrances when our reason wishes to step beyond the boundary. Our heart does this by commanding our reason to know nothing, explore nothing, that is disadvantageous to action. This is the reason why Socrates moved philosophy down from the heavens and unto earth and among the people.

Thus people are not acting foolishly but rather as wisely as their wisdom permits when they relate everything to themselves and imagine the world to exist for their sakes. They can do naught else but think this way. And whoever thinks this way thinks correctly. The object of human philosophy, which teaches us to act as humans, can be no other. If all matters outside ourselves had no relationship to us at all, then nothing would attract our attention, nothing would be known or examined by us; we could neither act nor desire.

Nothing is more certain than this; and yet there is an elegant type of philosophizing that boasts of its rather unsophisticated thinking process and to which this "raisonnement" thus appears short-sighted, malignant, selfish, and unworthy of the name of reason. These people are holding forth on quite different, elevating matters when they tell us

"Un jour quelques souris se disaient l'une a l'autre:
Que ce monde est charman! quel empire est le notre!
Ce palais si superbe est eleve pour nous;
De toute eternite Dieu nous fit ces grand trous.
Vois-tu ces gras jambons sous cetter voute obscure?
Ils y furent crees des mains de la nature.
Ces montagnes de lard, eternels aliments
Sont pour nous eu ces lieux jusqu'a la fin des temps
Oui, nous sommes, grand Dieu, si l'on en croit nos sages,
Le chef-d'oeuvre, la fin, le but de les ouvrages.
Les chats sont dangereux et prompts a nous manger;
Mais c'est pour nous instruire et pour nous corriger.
Plus loin, sur le duvet d'une herbe renaissante,
Pres des bois, pres des eaux, une troupe innocente,
De canards nasillands, de dindons rengorges,
De gros moutons belands, que leur laine a charges,
Disaient: tout est a nous, bois, pres, etangs, montagnes;
Le ciel pour nos besoins fait verdier les campagnes.
L'ane paissait aupres, et se mirands dans l'eau,
Il rendait grace au ciel, en se trouvant si beau.
Pour les anes, dit-il, le ciel a fait la terre:
L'homme est ne mon esclave, il me panse, il me ferre,
Il m'etrille, il me lave, il previent mes desirs,
Il batit mon serail, il conduit mes plaisirs.
Respectueux temoin de ma noble tendresse,
Ministre de mon joie, il m'amene une anesse;
Et je ris, quand je vois cest esclave orgueilleux
Envier l'heureux do que j'ai reçu des Cieux."

- Voltaire.

This is more about appearances than truth, more about humor than reason, and here

we have new proof of how much people's enterprises are more about results more brilliant-looking than true; here, the facts are what convince us how much influence vanity and the urge to belittle others' ideas do exert upon our opinions.

- Let us therefore assume that mice have the same right we do to reference everything in the world to themselves. What now should be the consequence of this discovery? Because if it is to have any value, these consequences must be apparent in its application to life's events. The consequence would follow that our reason is "mouse reason;" that all reason is incapable of discovering anything better than that we should think and act just like mice; and since we do not seem to want mice to be the sole arbiters of truth, this entire line of reasoning appears to say nothing more but that in all manners of human and mouse thinking no truth will be found, or that we lack reasons from which it could be proven that humans judge things more correctly than mice do. - And now let anyone try to find pleasure in his or her reason, and act in accordance with this conviction.

Do these sublime, unsophisticated thinkers even know that this example itself proves their claim wrong? That you can concede their antecedent and still get the opposite conclusion? It is quite certain that, the minute they ceased lacking the capacity to think about their situation in this world, all animals would be incapable of concluding otherwise, and they would be, to the extent that they do reach conclusions in this manner, in the right; for in this world there is a great deal that they could apply to themselves with every reason, about what is useful or harmful to them. Seen this way, there is a mouse world just as there is a human world; for there are as many worlds as there are points of view and of reference. Only, the mouse world appears to be of less scope than the human one. All animals think and act in accordance with their nature. And thinking on that basis they will conceive of a highest thing which is not a highest thing for others. In this way, every portion of the world completes its day's work and acts in accordance with the position it has been assigned; in the end, though, all these individual engines nevertheless will interlock and function together. And presumably someday a time will come when everyone realizes that they were acting in accordance with their location and their purpose. So if humans make the error of referencing everything to themselves, then please explain to me how we ought to behave, to what should we reference that which we see, hear, and feel?

Or whether it is possible for us to abstain from all reference? What other object do humans know better and more precisely? What else would hold more interest for us? What would become of the world and of ourselves if people would forget themselves and want to pay more consideration to the interests of animals than to their own interests? - This seeming unsophistication and modesty appears to be nothing more than a theoretical philosophical grimace, or vanity and dogmatism. No human can live in accordance with such a conviction. This theory is refuted by every single one of our actions. For, if we wanted to act in the spirit of this theory, it would be necessary for us to harness ourselves before our carriages, rather than the horses, to remove them from this position.

"Pourquoi subtiliser, et faire le capable
A chercher des raisons pour etre miserable?"

Therefore, let us continue to allow the rats and mice to enjoy this world in their way, and think themselves the purpose of creation. If you will, there may even be a philosophy for mice, just as there is one for humans. Human philosophy is not endangered by it; for either the animals will be able to compare their system with

the systems of others, or they will be unable to do so. In the latter case, their insight and manner of thinking will be reliably limited and can thus in the event of an argument decide absolutely nothing to our disadvantage. In the first case, on the other hand, even these animals will realize that the human point of view is incomparably higher and richer and deserves preference for precisely that reason.

"Or this must be enough, or to mankind
On equal way to bless is not design'd
For though some more may know and some know less
Yet all must know enough for happiness."

- The Indian Emp. Act. V. Sc. 2.

Consequently, even skepticism has its limits which it cannot go beyond. Skepticism -

"This busy, puzzling stirrer up of doubt
That frames deep mysteries, then finds them out,
Filling, with frantic crowds of thinking fools,
The reverend Bedlams, colleges, and schools,
Borne on whose wings each heavy sot can pierce
The limits of the boundless universe."

- The Earl of Rochester.

This skepticism, including the speculative spirit, is like the centrifugal force of bodies, which would lose themselves in the infinities of space if they were not held back by attractions forcing them to describe the path and line laid out for them. This attracting force of the intellectual and moral world is our Heart - the purpose of the world, which cannot as a whole be destroyed by any thinking or doubting, against which no theory, no web of sophistries and arbitrary concepts, has ever or will ever prevail, as long as this world prevails. Even the most dedicated believer of the most finely spun theory cannot completely deny the tempestuous calling of his inner voices.

"Ces hommes tout fiers qu'ils de leur science, ils
ont quelquefois des moments ou la verite leur echappe
d'abondance de coeur, et ou ils se sentent si las de
leur presumption, qu'ils la quittent, pour respirer en
francs ignorants, commes ils sont. Cela les soulage."

Even idealists cannot do this, which requires proof for the real existence of exterior things. - The proof of all this lies in the idealist's heart, in the entire context of his knowledge, and if it is also true that the entire existence of exterior things cannot be proved in any way, so what? Since when do we prove bare facts and sensations? To what end should we prove things that no one doubts, which all the evidence in the world will not make more certain that they already are, or, if their untruth could be proven, it would eliminate and destroy the use of all reason. Who requires proof that hot is not cold and cold is not hot, or that green is not red? Thus

"Nous leur permettons d'etre sages
Qu'ils nous permettent d'etre heureux."

We are creatures of a mixed nature. We are neither pure spirits nor animals. Our way of thinking and reaching conclusions must therefore also be of mixed nature. As creatures of a higher type we cannot be permitted to mistake our more noble determination, but because the stage for our present activity is the sensory world,

because we are surrounded by sensory matters on all sides, and our knowledge is acquired by means of these senses, thus humans cannot deny humanity, and this world of the senses with all its goods cannot be valueless for us.

The friend of virtue and morality will therefore never become an enemy of humanity. He will himself

"Unter Tugend und Wein
Kein Storer der Freuden, kein
Sonderling seyn."

- Hagedron.

He too will want to enjoy, and Nature will not spread the wealth of her treasures before his eyes in vain. He will not spurn even the sensory pleasures. The wise man, too, will strive to improve his outer condition. Power and wealth, influence, applause, and honor, will in his estimation not be lowly things worthy of contempt. But he will not crave and make use of them as an end, but rather as a means. He will convince himself that these rivers will flow into an ocean in the end, or else endanger all land. That these ends themselves are means to a higher end. Wise and perfect people will therefore do and want everything that less perfect people want and do, but they will not want anything to an excessive degree. No other people know as precisely where the boundary lies between pleasure and pain. By forming themselves for eternity, wise people will become not useless for this world. In all their actions there will be an independent spirit, a quite different independent manner, but the main thing will be the same. For there nothing will be calculated on the basis of vivaciousness and mere appearance; everything will be calculated for reality and the long term. Wise people will enjoy, for the purpose of enjoying eternally. No one will understand as well as they do, the art of enjoying everything.

If however only this sensory world is the stage assigned to humankind for its activities and knowledge, the extrasensory world nevertheless also belongs in part to our territory, because without such a thing the entire sensory world would appear empty, meaningless, and not much better than a dream, because our heart's most urgent need is the striving for real, stand-alone objects; because it is impossible for people to be pleased and satisfied by mere empty deception, which misses the purpose or which it was given as soon as we become capable of recognizing the deception as a deception.

This knowledge of an extrasensory world cannot go any further, however, than the extent necessitated by our reason's requirements. We will know all we need to know as soon as we have convinced ourselves of the existence and reality of this extrasensory phenomena foundations. Our reason and our hearts require them. Because phenomena that have no foundation are nothing for Reason. They are like a chain hanging freely in the air. And phenomena about which it is uncertain whether they have a real foundation have only the problematical reality which likewise is not better than deception. As regards these phenomena foundations, whosoever wants to go beyond merely convincing himself of their existence, whoever demands to know what they are, where they are, how they work, will be stepping beyond the prescribed boundary. The resolution of such questions does not act as a condition for our thoughts, desires, and deeds. Only our inquisitiveness, nor our spirit's real need, can be wounded by the irresolubility of such questions. We must someday accept the existence of extrasensory phenomena foundations as established, or the entire sensory world is a dream. It may be that in addition to our way of imagining the world there happens to be another, better way; but there is

definitely no way that completely contradicts our own, in which even everything that is would appear to be something that is not. There is no other way of thinking more suitable for our nature and our location, and more necessary for our situation. Even if all things apart from ourselves are in themselves not that which they appear to be to us, they are nevertheless real, and we most certainly imagine them in the way necessary for us to become more noble, more perfect, to become that which we ought to become.

"What would this Man? Now upward will he soar,
And little less than Angel, would be more;
Now looking downwards, just as griev'd appears
To want the strength of bulls, the fur of bears. -
The bliss of man (could pride that blessing find).
Is not to act or think beyond mankind;
No pow'rs of body or of soul to share,
But what his nature and his state can bear.
Why has not man a microscopic eye?
For this plain reason, man is not a fly,
Say what the use, were finer optic's giv'n,
T'inspect a mite, not comprehend the Heav'n?
Or touch, if tremblingly alive all o'er,
To smart and agonize at ev'ry pore?
Or quick effluvia darting thro' the brain,
Die of a rose in aromatic pain?
If nature thunder'd in his op'ning ears,
And stunn'd him with the music of the spheres,
How would he wish that Heav'n had left him still
The whisp'ring Zephyr, and the purling rill?
Who finds not providence all good and wise
Alike in what it gives and what denies?"

- Pope. Essay on Man. Ep. I.

Without knowing it, we imagine things in a way required by a higher order of which our current manner of thinking is a part and a condition; this portion is linked to the general whole, and we on our part do what is our part, without knowing it. We play the role assigned to us and are like the soldier or lieutenant commander who follows an order given to him without knowing how it relates to the plan for the entire campaign, and whose blind obedience does more to promote the cause than a rebellious action expressed at the wrong time. In this way, an uncertainty exists which is insurmountable and yet at the same time better than many an apparent knowledge that only leads us into errors and misconceptions and even makes things that are certain, uncertain.

"Man does with dangerous curiosity
These unfathom'd wonders try.
With fancied rules and arbitrary laws
Matter and motions he restrains,
And studied lines and fictitious circles draws.
Then with imagin'd sovereignty,
Lord of his new hypothesis he reigns.
He reigns. - How long? till some usurper rise,
And he too mighty, thoughtful, wise,
Studies new lines and other circles feigns;
From this last toil again what knowledge flows?

Just as much perhaps, as shows.
That all his predecessor's rules
Were empty cant, all jargon of the schools
That he on t'other's ruin rears his throne
And shows his friend's mistake and thence confirms his one."

- Prior.

Let us therefore hold to that which to us is a given and undeniable. The fact that we are here cannot be contradicted. Experience has proven that none of us will remain here. That not every mode of behavior makes this visit a pleasurable one for us is no less certain. So it comes down to determining which mode is best. indisputably, it appears to be the mode in which every rival can make it to the goal, where humanity's interests combat each other the least, where the means are more general, more available, more intellectual, more diverse, more long-term, more inexhaustible, and more compatible with the welfare of others, where no person can become too much and through his greatness pose a threat to others with equal rights, where the bigger and greater everyone becomes the better and more useful they are to others. No argument can dispute that this will happen to a more advantageous degree in a system that makes its final purpose the development of mental perfectioning and the development of our higher powers. This development and perfectioning can only happen, however, where their use is indispensable. And their use is indispensable nowhere if not where all appearances and grandeur have left us, where everything depends on what we ourselves are. Their value is nowhere greater than where humanity is destined to endure.

"Since every man who lives is born to die,
And none can boast sincere felicity,
With equal mind, what happens, let us bear,
Nor joy nor grieve too much for things beyond our care.
Like pilgrims to th'appointed place we tend;
The world's an Inn, and death the journey's end.
Even kings buy play, and when their part is done,
Some other, worse or better, mount the throne."

- Dryden.

Belief in our continuing existence can, therefore, as I believe I have proven, not be separated from moral philosophy without disadvantage. For every system of ethics must have a goal that it wants to achieve. It cannot do without the ideal of perfection and the idea of a future. And all this leads to thoughts of our continuation, and without it it has no true meaning. People who believe in their continuing existence also are incapable of acting as do people who deny it. People who deny this continuation cannot rise any higher in their morality than the reasons that motivate them. These motivating reasons are taken from current life and conditions, and will cause little or no fundamental change to their holders' convictions, which form the actual foundation of all morality. Because these motivations and conditions are changeable, then so too is the morality built upon them. And no person will be able to guarantee for themselves what they will be, how they will act, when the conditions change. In this system, people believe they can become everything, because their moral ideals are of the lowest type. Some sins and imperfections are greater and more spiritually destructive than others that are punished with the gallows and the wheel; the morality of people who believe in their own destruction does not envision this. This includes all dissatisfaction and grumbling while suffering; all untimely shame

and human reverence; all denial of one's friends, and a better conviction as soon as one's own well-being is threatened; all crawling around and humiliation before evil and bad men whose hands hold a higher degree of violence; all undignified praise and flattery; all faulty knowledge and false estimation of one's self; all associated conceit, arrogance, contempt, and injustice to service from others; all indifference toward higher purposes and points of view; the ridiculousness heaped thereupon; the lassitude, sensuality, destructive tendencies, greed, vanity, lust for fame and power; all weaknesses which do not combat injustice where they might and should do so; all unifications of slavery, idiocy, and blindness for the purpose of unifying one's own influence, and a thousand other flaws which are the necessary results of erroneous beliefs and a low point of view.

If human beings are not created to endure, then every sufferer must necessarily believe that his suffering is unearned and has no purpose. He must necessarily envy those in more fortunate circumstances. He must curse a creation in which so little care has been taken for himself.

If human beings do not endure, then there is no pleasure on earth that cannot be troubled by prospects very dark indeed. True happiness is preposterous. It is a phantom that can be a thought of the moment, but will be destroyed by the next moment to arrive.

For, if human beings are not destined to endure, then everything has been begun and nothing ended. Then, all greatness and splendor ends in nothing; we lack only a reason; nothing is good; our cravings lack objects worth craving; and there is even less of a plan because then there will exist only fragments and no Whole. All human activity is dispersed and does not come together anywhere at any point. People will act as the advantage of the moment dictates, and people will do the opposite as soon as the momentary advantage alters. There will thus be no consequences beyond the present, or those still noticed beyond that point will also end in nothing, just like the current moment. Where no continuing existence is assumed, there can be no consequences to the consequences, because if there were there would be a series of consequences, and there would thus also be a type of plan in existence. But this plan would be the strangest of all plans, because it would have to be drawn up to generate nothing.

Where no plan exists, there is no wisdom either. Everything happens through the power of the approximate. There, the wisest of all has no advantage over any of the fools. There, nothing can be reasonably predicted, nothing created, nothing prepared. The present moment alone deserves to be given consideration. But the present moment alone deserves to be given consideration. But the present moment itself is like a river whose waters do not pour into a larger body of water.

What remains left to us but that, where the present moment is all, everyone would snatch the moment and seek to become only as great as this permits? Whoever stands out above the others will be everything in this system. Power would be the highest goal that human beings could achieve and crave. People would necessarily have to hate, weaken, and repress their rivals. Whoever possessed power would have to do everything in their power to maintain themselves in their position. Every human being would fear the others, or hate them; no one could truly and enduringly respect or love anyone else. On this Earth, as a result, there could be only violence and deception, hypocrisy and pretense, discord and strife, and never love and harmony. In a world where unbelief was the ruling system, self-interest and selfishness would rule as well. The state in which human beings would find themselves with regard to

each other would be the state of open or secret warfare, and the characteristics required to wage this war most successfully would be the ones most appreciated. For this reason, bravery, cleverness, and the art of deception, together with a good outward seemliness in the eyes of all the worldly people, and most educated people, would be the highest ideals of all human perfection. And every other, more real virtue which glittered less would, when compared to the former, be despised as stupid, cowardly, uncouth, or foolish.

The school of pure sensuality can therefore very well produce great regents, great statesmen and heroes, men of wide-ranging erudition, candid and faithful businessmen, pleasant and charming companions, and quiet, benign people, in quantity. But the moral heroes who follow their path undaunted toward the goal to which they are destined, quietly taking the middle road without attracting notice, without displaying vanity and pretension; - people who would work on the foundation of the current ruination, reduce moral evil in the world, increase interest in morality; - people whose efforts and insights would drive the sluggish human species on its way to perfectioning; who lay the foundation for a better world and higher morality; - people who feel the world's misery and ruination like their own, who worry and become anxious about it, who prefer to discuss this with others above all things, pondering with them about useful means, to whom the conclusions and insights useful to this end are the most urgent of requirements, who catch fire at every tip given, who search everywhere for people who feel similar requirements, and when they find one they consider him a priceless gift from Heaven, never separate from him, and mutually give one another new courage and strength against the seductions of the world and foolish opinions of society; - people who hide none of their faults from one another, nor seek out any sophisticated whitewash to explain them, who are strong enough to assume an ignoble motivating force behind even their best and most demonstrable acts, who use every tip to examine themselves, who convince themselves of the vanity of our virtues;

"Qui tentant in sese descendere.
In quos manca ruit semper fortuna."

People

"Who counsels can bestow,
Still pleas'd to teach, and yet not proud to know;
Unbias'd, or by favour, or by spite,
Not dully prepossess'd, nor blindly right,
Tho' learn'd, well-bred; and tho' well-bred, sincere;
Modestly bold, and humanly severe:
Who to a friend his faults can freely show,
And gladly praise the merit of a foe,
Blest with a taste exact, yet unconfin'd;
A knowledge both of books and human kind;
Gen'rous converse, a soul exempt from pride;
And love to praise, with reason on his side."

- Pope. Essay on Critic.

Or people such as Lucan described his Cato:

"Servare modum, finemque tenere,
Naturamque sequi, patriaeque inpendere vitam;
Nec sibi, sed toti genitum se credere mundo,

Huic epulae vicisse famem tecto: magnique penates,
Submovisse hiemem tecto: pretiosaue vestis,
Hirtam membra super, Romani more Quiritis,
Induxisse togam: Venerisque huic maximus usus.
Progenies: Urbi pate rest, Urbique maritus:
Iustitiae cultor, rigidi servitor honesti:
In commune bonus, nullosque Catonis in actus.
Subrepsit, pertemque tulit sibi nata voluptas."
- Lucan.

People who are not satisfied with any progress they have achieved, and increase their demands upon themselves - such people, I say it plainly, come for the school of Epicureanism and unbelief either not at all or only by luckily forgetting their principles.

"Y no penseis senor que yo llamo aqui vulgo
solamente a la gente plebeya y humilde; quo todo
aquel que no sabe, aunque sea senor y principe, puede
y debe entrar en el numero del vulgo."
- Cervantes.

To bring things back to their true value and call them by their own names, all the worldly people's conscience seems founded on their feeling of their own honor, and only to reach as far as this does. This, however, can restrict the range of morality so much that nothing in the end is truer than the words of La Bruyere. in the the eyes and the opinions of the world, and according to the principles of refined sensuality.

"L'honnete homme est celui qui ne vole pas sur les
grandes chemins, et qui ne tue personne, dont les
vices enfin ne sont pas scandaleux."

Under such conditions, consequently, only those people will thrive who are satisfied with the usual degree of morality, to whom the world seems good as long as their status remains unchallenged, who care little about anything else that happens and has yet to happen, and who leave the world and humanity to their own devices, who even enjoy their foolishness and silliness, and esteem it.

"Que c'est une folie a nulle autre seconde,
De vouloir se meler de corriger le monde."
- Le Misanthrope. Act 1. Sc. 1.

This school therefore produces, when the possible occurs, people are either too involved in certain affairs to have the time to be evil, or pay attention to the world - or people lacking both outstanding vices and excellent virtues:

"Magis extra vitia quam cum virtutibus."

Or, as Cicero described consuls Hirtius and Bausa:

"Homines boni quidem, sed duntaxat boni."

Or they are people who lack either the energy, opportunity, or interest to be evil, who do not feel the need to take ignoble paths because luck and outward conditions automatically fulfill each of their needs, or, finally, the virtues of people from this

school are nothing more than temperamental virtues - they avoid evil to which they feel no inclination, and for this reason are strong where better people are weak.

If, then, even the greater portion of moral people are not of a more noble type, if all the morality of better people is based on the law book of honor, and this honor is a very wonderful reason, dependent on human reason and judgment, and highly arbitrary, not infrequently demanding the strangest and most contradictory things:

"Ce n'est pas ce qui est criminel qui coute le plus
C'es se qui est ridicule."

Then, many an event in this world becomes very understandable, and seems less strange. The rapid changes in the behavior of so many people will have less power to astonish us, and we will be deceived less often, if we place less confidence in this mutable virtue. What an expert on humanity was La Bruyere, whom I have quoted so often but who cannot be quoted enough, when he wrote:

"Commencons par excepter ces ames nobles et
courageuses, s'il en reste encore sur la terre,
sensible, ingenieuses a faire du bien, que nuls
besoins, nulle disaproportion, nuls artifices ne peuvent
separer de ceux qu'ils se sont une fois choisis pour
amis; et apres cette precaution, disons hardiment une
chose triste et douloureuse a imaginer: Il n'y a
personne au monde si bien liee avec nous de societe et
de bienveillance, qui nous aime, qui nous goute, qui
nous fait mille offres de services et qui nous sert
quelquefois, qui n'ait en soi, par l'attachement a son
interet, des dispositions tres proches a rompre avec
nous, et a devenir notre ennemi."

If, on the other hand, people could succeed in making the thought of their continuing existence their soul's ruling idea; if they had enough strength of mind to rise above the sway and power of all present impressions, with the aid of this idea - what different creatures these people would become, what a gathering-place of delight this Earth would be, if this manner of thinking would only become the primary one for all humanity? For people of this type there would be no discontent. All would reliably and assuredly obtain that which they sought.

For what do all human beings seek? - An unimpeded activity of the mind, and an associated, pain-free life. - To this end they require that no evil exists; that nothing is bad, contrary to their purposes, or superfluous; that no person misuses another; that all hurry to one another's aid; that people believe that even their suffering serves a purpose; and that they even believe no one be happier than themselves. But all these things are only achievable for people who think of themselves as beings destined to endure.

For what, then, is the greatest crime in the world, that awakens so much displeasure in all people? - Let us be honest, and admit that it is when we think that we are not getting what we believe we have earned. The world is not falling into line with our arrangements and desires, and not taking the path indicated by our passions and prejudices.

But who is telling us to want to conceive of things that are unable to conceive of?

What is fairer: that the part arranges itself to suit the whole, or that the whole arrange itself to suit the part? What would become of the world, what would become of ourselves, if everyone were lord and master of creation? If all human beings have the right to have this particular desire, whose desires should be satisfied? - The wishes of all humans? Of the wishes of a few of nature's special favorites?

The former is simply impossible, and the latter would be dreadful and unjust.

There must, therefore, be a middle road. And it can only exist in everyone's becoming that which, and as much as, he or she is capable of becoming, without causing people with equal rights to suffer; that there be a happiness for individuals which is compatible with the happiness of all.

But this happiness will become possible for everyone as soon as they all learn to feel more sensitive to pleasure and less sensitive to displeasure.

That will happen as soon as all the maliciousness, ugliness and pointlessness of so many things are eliminated.

They will be eliminated as soon as someone comes up with a plan for the world whose purpose is the highest development of all beings to whom all occurrences serve as means.

This highest development, however, can only succeed if humans are beings destined to endure; the opposite of all this will occur as soon as one thinks about one's destruction.

Is it really so illogical to think that everything has a cause, a consequence, a purpose? Does thinking nothing of it make this world more bearable? If this is illogical, then let us think of no cause at all, but rather of a consequence or purpose.

For if there is a cause, a consequence, a purpose, then every cause has its subsequent cause, every consequence its subsequent cause, every purpose its subsequent purpose. Either purposes exist that have no purpose, or there exists a series of purposes. Therefore a plan exists. And all things in this world maintain their position in accordance with this plan. Which makes everything rational and good, and the sources of our discontent are eliminated.

All our discontent results from our inability to see into the future. If we could become better at this than we are now, we would necessarily and would have to become aware of consequences desirable and beneficial for us; in everything that happens we would discover so many means to bring about this great, communal consequence; we would and would have to find the Whole good, and the Parts not less; we would find nothing but connections, concordance, convenience, and exigency; we would convince ourselves that even evil could only result in good for us; we would thus become fond of all things, and see them as nothing more than their worth; we would get to know good things that are subordinated to one another; this would expand our point of view, and all desires that currently fall so impetuously upon lesser goods would thus be moderated and reduced. This would result in our interests colliding less and less often with the interests of others. The Earth's treasures would be sufficient for all humanity; for no one would demand more of them than necessary for his or her own self-preservation; everyone would limit themselves more to their mental education; no one would consider themselves unhappy if they lacked something; everyone without exception would arrive at an objective achievable for all; none of

our ideas, none of our desires would contradict others; within us there would be no dispute or discord, but rather peace, unimpeded enjoyment, free usage of our powers, and, consequently, unimpeded activity would be our desire's final objective. Every human being would be capable of everything, because in such an order of things he would not want anything impossible or unachievable. God and Heaven would gain infinitely more in human respect. For, even if this world be filled with as many problems and crimes as people claim, they would thus nevertheless be completely in accordance with their purpose, and perfect. For precisely this would give the world the characteristic of generating in us thoughts of and desires for a better order of things, and for just this reason it would teach people to direct their concern away from themselves and toward the future. Its very imperfection would be the greatest proof of its perfection.

Because, then, all earthly activity would have to revolve around a goal which would be either closer or farther away, present here or there, or lying entirely in the future; because on the strength of this all manner of human behavior would be divisible into two main branches; because as has been proven the manner of acting that pursues a more distant goal has undeniable advantages; - if, consequently, all earthly havoc and misery always originates from the fact that people purchase at too high a price, place too much confidence in the present, and cannot raise themselves with enough strength above the power of their impressions; - if therefore it is impossible for it not to matter whether the greater portion of human beings believes in their continuing existence or denies it. For

"Tolle preiclum,
Iam vagga prosiliet frenis natura remotis."

- Horace. Serm. Lib. II. Sat. 7.

For these reasons, the famous question now answers itself: whether a state of atheists could exist, and whether such a state would be able to maintain itself in the long term. This question is accompanied by another question which is disproportionately more important and therefore deserves closer examination. The question: "Are people mature enough today to be able to do without the positive religions? Is it good and appropriate to enlighten the common man and our youth about this, and teach them about their lack of foundation?"

This question is a most delicate one, and its resolution of the sort that could very easily ruin things with all the parts, because it is impossible to satisfy the over-exaggerated demands of the two parties in the dispute. The requirements of our times very naturally lead us to this question. Unfortunately, however, it is to be expected that here, too, humans will not keep to the middle road. And too swift zeal of the one part will not lack ostensible reasons, lifted from current events, to, rather than help elevate religion, instead promote the old-fashioned rule of priests, including the old superstitions. Thus would all means remain contrary to the end, and human beings move inexorably from one extreme condition to another, without improving their foundation; they would believe that others race about because they race themselves, such that in the end even the most reasonable thing would become doubtful, what we actually ought to wish for, because for every old evil to be eliminated a new and worse evil would appear, so that in the end we would have to say to ourselves, in consolation,

"Contentons-nous de celui-ci
De peur d'en recontrer un pire."

- La Fontaine.

The positive religions that, in accordance with their primary purpose, ought to become a bonding agent between humans, and fill in the chasm created by the formation of so many countries - history has taught us that these positive religions have frankly become a new, even worse separating agent. And for this reason they have disseminated unspeakable misery throughout the world and humankind. Closer inspection proves that they have even failed to eliminate the foundation of immorality. And human beings are, even today, despite all religions, not much better than they were millennia ago. Thus they have awakened the idea in many a thinking man, and made it credible, that all these ideas in which religion and reason place so much trust, from which they expect such great results - the idea of God and immortality - are for life and human interaction dispensable, or of little use. The positive religions from time immemorial have been, and still are,

"A thing thought young
In age ill practis'd, yet
our prop in Death."

- Dryden. in D. Sebast.

Frankly, the higher ideas and principles do not appear in their purest form in every positive religious instruction, and they are distorted by many a harmful side-idea. Positive religious instruction not infrequently is less concerned with the main issue, affects the reason more than the heart, and frequently degenerates in our schools into useless hairsplitting and the most laughable exaggerations. And they deviate even more from their purpose when, rather than affecting people's fundamental convictions, they limit themselves more to the observation of certain customs.

Thanks to their behavior, self-interest, thirst for power, and the bad example set by so many instructors, the positive religions have lost infinite ground in the respect of the greater masses.

"These gossellers have had their golden days
And lorded it at will."

- Rowe. in L. Iacocca Gray.

All of this is quite true, and fully in accordance with the history and experience of all time. But -

"Corrige le valet, mais respecte la maitre;
Dieu ne doit point patir des sottises du pretre
Reconnaissons ce Dieu, quoique tres mal servi."

- Voltaire. Ep. 97.

On me rests the spirit of a hundred-weight of slander which, despite my repeated public and private pleadings, no tribunal on Earth wants to eliminate by a lawful inquest. This spirit of slander charges me with threatening the destruction of both religion, and the highest authorities, and the welfare of states. And it is precisely this spirit that has turned in that direction the meaning of some few of my words that were capable of containing a more noble sense.

- I did not want any of that. not since today alone, but for as long as I have lived, I have considered the highest authority and religion as important, inevitable human needs. And the reasons for this my conviction I have set out for the world to see in precisely these pages. But I wanted, in a time when there was no end to games and

abuses in secret societies, for this human weakness to be used to further more real and more dignified aims, to the benefit of mankind. - I wanted us to build upon this foundation, taking advantage of the existing mood. - I wanted spiritual and worldly powers to be less abused, and to be better used in accordance with its sublime purpose for humanity's happiness and well-being, to which end they both actually exist; the latter is something I still wish and desire, and I will never cease wishing it.

- I wanted the more reasonable and better people to, in order to save themselves, withstand the seductions and laughter of this world, and not be permitted to become disloyal to their beliefs. To hold together, strengthen one another in their convictions, educate within their circles, and then to authorize to educate, to produce people who abuse religion and power less. I wanted some of the better to develop an urgent need for both a more precise understanding of humanity and for an independent inner perfection, by means of my placing them into a dangerous situation where they either miss their goal entirely, to their own disadvantage, or are forced to make the study of themselves and of other human beings their lives' primary concern. Educators and all others who influence people were to first educate themselves, and gather the necessary experience in this school.

- To this end, I wanted to influence entire generations, and wanted the transition for all classes and people to a more reasonable general conviction, absolutely inexorable due to the course of nature and our destiny, to be quietly prepared, step-by-step, and to take place without any violent upheavals. I wanted what the representatives of ecclesiastical and worldly power ought to be doing and wanting on the strength of their offices, and I wanted this because they are neglecting it. - I wanted all these things, and I believe to this hour, despite all persecutions already suffered and still lying before me, that this idea is a great one, albeit too premature for such times and thus unluckily calculated. If my contemporaries happen to be of another opinion, to me this appears to prove that their enthusiasm for virtue is capable of growth.

That mistakes occurred cannot be denied, that I erred exquisitely, that I was simple enough to imagine human beings better, less self-serving, and more receptive for that which is good and great than they in fact are, and as I unfortunately have experienced them only too well in the course of this matter. That here, too, humanity's passions would play their well-known game can surprise us the less because it is precisely these passions that are unashamed enough to disfigure institutions despite the fact that these institutions have received support from all sides through habit, long experience, age, and every conceivable outer compulsion. Whoever wishes to place the blame for this on my cause alone, on me or my subscribers, proves how little thought he has given to the nature of a business quite new for everyone, where everyone first had to gather the necessary experience, and before this had been accumulated, a cause, where all compulsion ceased, where those in high places had to fear their subordinates, where the first participants needed first to be trained, and with all the faults which they brought with them from the public world were not very willing to let themselves be educated; where everyone wanted to assert their insights, and when prevented from so doing cried despotism and pondering revenge and destruction; where, say I, before the experience could be accumulated, the cause itself received so many and such incurable wounds that downfall and collapse were inevitable. - If this were the place, and if one had had to deal less with preconceived opinions and passions, then even greater things could be said here, providing conclusions and tips of the highest significance for human management. But I have made even this explanation against my will, and I would have completely and utterly refrained from it had I not foreseen that many a reader of mine would notice and necessarily see it as hypocrisy of base self-interest if they

saw here statements issuing from my pen with regard to religion and government that they did not at all expect on the strength of the portrait painted by my enemies - and now I am steering things back to my subject, and will allow myself no more satisfaction except to say that I am ashamed of those who are ashamed of me.

"Now thou hast seen me, art thou satisfy'd?
For, if a friend, thou hast beheld enough;
And, if a foe, too much."

- Dryden. All for love.

Yes! The different positive religions have disturbed human peace and happiness more than once, but they have also promoted it in many different ways. To all appearances, and judging by the declamations against our current state of ruin, human beings have greatly not improved themselves by this route; but they would certainly be even worse had there not been any positive religions. These religions can themselves be misused, and they serve and indulge people's passions as soon as they start to brew; but this does not prevent the religions from having influence. We have the positive religions to thank for the fact that a larger portion of humanity has in its own way retained belief in our continuing existence and in a higher world government, including the lessons associated therewith. These, the most important of all lessons, would not have been retained so generally in human memory without the assistance of these religions, and without their contributions humanity would already have exterminated itself from the earth. Because positive religion is the reason of the greater masses, and takes the place of pure reason for these people, all positive religions must therefore, in accordance with their purpose, approach the human powers of comprehension, and cannot all start right away with the fruits and the realest ideas. The higher principles, even with their advanced progress and growth, cannot be quite clearly developed and traced back to their final source. Here, to a great extent, authority takes the place of such reasons that are not understood by the masses; therefore they are, for everyone (and there are more than you think), therefore they are, say I, for everyone incapable of locating the genuine and sole reasons for just behavior at their source, a beneficial, extremely necessary surrogate, and simply indispensable. This was the unanimous opinion of all the ancient and modern law-makers, and even the heathens acknowledge this truth. This was even the opinion of Machiavelli, whose testimony is certainly above suspicion.

Now, because completely reasonable people are one of the rarest things on earth, it follows that there are also very few people whose weakness does not require support of this nature. The positive religions therefore are for kings as they are for beggars; they alone are perhaps capable, where reason falls silent, of setting effective limits both to the arbitrariness of the great and to the anarchy of the rabble. Religion is thus, even in all the oriental despotic states, the sole bastion against arbitrary power. A prince who does not want to recognize any power over his own would be running the risk of opening the eyes of his subjects, and that they might cast his power into doubt too and lay claim to it, by saying or thinking

"Since then, no pow'r above your own you know,
Mankind should use you like a common foe:
You should be hunted like a beast of prey:
By your own law I take your life away."

- Dryden. The Conquest of Granada.

On the other hand, can it be good or advisable that in times

"Ubi corrumpere et corrumpi seculum vocatur."

when the reputation of laws and public power have suffered to such a degree that, say I, in such times, the sole support for the morality of the common man and our youth, the belief in the future and the existence of a deity, is constantly being weakened and eroded?

"Those that have once great buildings undermin'd
Will prove too weak to prop them in their fall."

- Dryden. The Indian Queen.

The decay of the positive religions is always evidence of that decay of morals, and encourages them to decay even more; and when morals decay you can expect anything to happen. Is then anarchy, which destroys all order, threatens all property, puts even life itself at risk; - the state in which people's passions can be held back by no limitations whatsoever, such an enviable state?

"Chi vuol provar dell Inferno il suplicio,
Vada sotto il villan posto in ufficio."

- Folengo.

Why, if this life is all we have, should not even the lowest among us seek, just like the first among us, to assert his existence more, and to make his existence more enjoyable, and see how far he can take this? What hinders him from seeing all existing ownership as usurpation, and demanding his own portion? What should become of all the oaths through which, in the imperfection of our judicial processes, many a dispute concerning property and honor has to be decided? And what lies beyond the ugly, unpredictable results, and could be cited?

For this reason, the positive religions are not a means of deception, are not leading reins used by the dominance-dependent nature of the powerful to steer the greater masses of the people. There is a type of politics that would like to convince itself of this, and uses it in fact. But the consequences have always proven that this point of view is dishonorable and false. The positive religions are the only reason of which the greater portion of humanity is capable at this time, and this applies above all to the positive religions that do not openly ruin morality, that are based on the belief in God and in immortality, without exception, only some more or less than others. Their main business all aims for the same thing, and they spare the people the more profound proofs. They merely use different means, and bear the stamp of the time and the genii of the peoples among whom they arose. They are all arranged in accordance with humanity's greater and lesser susceptibility, and as soon as this changes they too are modified to better correspond to it. The fundamental teachings are the same on all sides, only the drapery and presentation vary, just as the languages will vary in which they are first taught. Truths necessary for all human beings to act, in situations where none of the best proofs are proven due to human incapacity, must at the very least be believed. All the higher principles of reason are of this nature. The positive religions can therefore absolutely correctly be viewed as philosophy, and every true philosophy can be viewed as a religion, and the one or other of these two, philosophy or religion, must necessarily be false when they are in contradiction to one another. Both can be misunderstood and abused, and unfortunately both are abused.

Let us therefore make the conclusion that derives from this. Every religion in a country deserves to be protected and maintained, and may even less be subjected to

violent upheaval. Every one of them deserves the protection and respect of reasonable philosophers, even when they do not profess that faith. The philosophers will not fail to recognize their religious flaws and wish they could be purified in a gentle, unnoticeable way. Philosophers will honor the maintenance within the existing state religion of public order, public safety, themselves. It will be as valuable to them as their own peace and safety.

Therefore, it is and will always be a strange occurrence when one is forced to see with one's own eyes and experience that in our times, under such conditions, when so many great people have become small, so many small people great, so many rich people poor, and so many poor people rich, when for this reason all passions are in the most complete uproar, when all human beings live in fear and in hope of so much, when everyone is too concerned with themselves to have the time or space to think about others, when the people have almost completely lost the communal spirit, and people need restraints more than ever; - that, I repeat, in such times, philosophy itself joins the side of its opponents, offering them new weapons, removing Reason's most powerful support, and seeking to prove to people who do not heed exterior compulsion, to whom nothing on Earth is holy or venerable, that morality can do very well without the idea of our continuing existence, that a morality built on that foundation is ignoble and reprehensible.

Doubtless, this is done with better intentions than results.

"Pour les speculatifs ce discours fait merveilles
il enchante d'abord l'esprit et les oreilles.
Veut-on le pratiquer, on voit incontinent,
Que ce discours si sage est fort impertinent."

I am tempted to say, with Voltaire,

"C'est dommage, qu'il n'y ait plus d'enfer ne de paradis. C'etoit un objet interessant. On serat reduit a aimer Dieu pour lui meme, sans crainte st eans esperance, comme on aime une verite mathematique. Cet amour n'est pas de la plus grande vehemence. On aime froidement la verite."

These teachings, which appear elevated, simply cannot be applied in practice however. And lessons never followed even by those who espouse them, betraying such imperfect insight into the driving forces behind and secret workings of our hearts, even with the best intentions will produce no consequence more certain than this: They will offer people who already apparently find this idea of their continuing existence burdensome new reasons to discard it completely; in the end the result will be that the World and the Schools will agree on one thing: that there is no future.

"Ainsi un esprit gauche dans sa simplicité,
Croyant faire le bien, fait le mal par bonté."

This fact alone, that teachings that describe humanity's primary and most effective drive as sinful and dangerous, which consider all human regard for happiness a crime; - this fact alone, say I, that such a strange doctrine can be so generally taken up, defended with such heat, and circulated with so much success even throughout the most varied social classes; - this alone should be awaken the suspicion that here a passion is secretly at work under the guise of reason, for it is not humanity's most

usual custom to detour around sensual things and each instead for matters purely of the mind.

Thus it appears more credible that people believe in this way that they will escape more easily and comfortably by ridding themselves of the burdensome examination of the forces that drive them. And convince themselves with a torrent of artificially ordered phrases that they act the way they do and not differently for no other reason than because it is their duty, and consider everything they do to be their duty.

"Begreifst du aber
Wie viel anadchtig schwarmen leichter, als
Gut handeln ist? Wie gern der schwartse Mensch
Andachtig schwarmt, um nur - ist er zu Zeiten
Sich schon der Absicht deutlich nicht bewusst -
Um nur gut handeln nicht zu durfen."

- Lessing in Nathan. Act. I. Sc. 2.

Because even the schools, without meaning to, are in agreement with the claims of the worldly people and have declared humanity's continuing existence to be a dispensable, if not dangerous idea, the true friend of virtue has been caught in a truly agonizing position. Because of his convictions, he sees himself subjected to general disapproval or scornful laughter, and he finds No One whose approval would enable to stand erect and would compensate him. This is more or less the situation which Rousseau describes so well in his new *Heloise*, which applies to well to our times, and in which I have even found myself, more than once, and in part still find myself today.

"Chaque jour en sortant de chez moi, j'enferme mes
sentiments sous en clef, pour en prendre d'autres, qui
se pretend aux frivoles objets qui m'attendent.
Insensiblement je juge et raisonne comme j'entends
juger et raisonner tout le monde. Si quelquefois
j'essaye de secouer les prejuges et de voir les choses
comme elles sont, a l'instant, je suis ecrase d'un
certain verbiage qui ressemble beaucoup a du
raisonnement. On me prouve avec evidence qu'il n'y
a que le demi-philosophe qui regarde a la realite des
choses; que le vrai sage ne les considere que par des
apparences; qu'il doit prendre le prejuges pour
principes, les biensances pour loix, et que la plus
sublime sagesse consiste a vivre comme les fous."

Let us examine then to this end what be true or false in this standard set by such elevated, completely unselfish virtue, that does good for no other reason than because it is good, because it is duty.

I say firstly: Philosophy has no reason whatsoever to be pleased with this discovery. For in this way it is making precisely the same claims as our men of the world. They are denying our continuing existence for this very reason: because they believe they do not require this prospect to fulfill their duties faithfully and conscientiously. And the worldly people also believe that they are doing good because it is good, because it is duty.

I say secondly: In this manner, philosophy is taking the same road as the other

extreme, with the system of belief of the strict theologians who demand that we humans love Gd for His sake alone, that for every action the will of the Deity must be taken into consideration either clearly or silently; and who declare all deeds in which this consideration is not apparent to be sinful and punishable. And one even must admit that this latter system of ideas even deserves preference because it shows a characteristic of Good that, though not beyond all doubt, nevertheless is more knowable and effective for the greater portion of human beings.

I say thirdly: In the system of our philosophers and in the system of the strict theologians, it is still possible for the enthusiasm for virtue to flare up. But in both cases these flare-ups do not come from clearly developed ideas and principles. People do catch fire, but more for a mere word, for an idea, than for a true, clearly understood cause. Before a person can do good because it is good, because it is duty, because it is God's will, he must already hold the conviction that such a deed is good and dutiful, that it is God's will. This conviction requires other, additional reasons. The person must know what is good, what God requires from humans; if this is not precisely known, then passion and sophistry will insert their own desires and leave God and Duty naught other than what they desire; and this, I would think, has been proven by more than one sad experience. This is proven by religious intolerance, the auto-da-fes of the INquisition, and many a throne whose foundations would be shaken the very minute the monarch raised any objections to religious intolerance.

But meanwhile, this way of thinking too is not entirely without truth. Every true, virtuous deed really does contain its own source of pleasure, making it attractive without consideration of reward and punishment. But to be able to sample this pleasure requires something more than the usual human mood. To be able to experience this, a person must have made very great advances in exercising virtue; and even when this happens, no person would ever make it so far without pre-existing considerations of happiness. This pleasure itself is founded on principles that pre-suppose the drive toward happiness.

If, therefore, the above-mentioned requirements brought to people by our schools are to have a rational meaning, not leading to fantasy but being useful in life, then the following series of conclusions occurs to me. And this series appears to be the only true one, toward which, without knowing or desiring it, all other ways of thinking will lead in the end.

Every human being wants to be happy. This at least is an undeniable fact, and I feel sorry for any philosopher who has never expressed this wish.

"Malheur a qui toujours raisonne
Et ne s'attendrit jamais."

- Voltaire.

People of this type do not belong to a race of which I am a member. I am a human being, and write and think and act like a human being. I at least want to be happy, i.e. during the period of my existence I want to enjoy as much pleasure as possible and as little displeasure as possible.

I challenge every thinker to name a pleasure or displeasure that would not be the result of a more or less promoted or hindered activity of the mind. Human beings that are capable of thinking, acting, and craving as and as much as they will - for these people, as I have proven above, you can reliably say that there exists no displeasure of any sort.

This activity of the mind is impeded, however, by contradictions within the inner self and by every resistance from the outside.

Anyone, therefore, who strives for happiness is striving for a state in which none of their strengths, their inclinations, drives, cravings, and ideas cancel each other out. Inside themselves, there must be complete agreement, and thus truth. Where there is agreement, there too is perfection, because all the variety unifies to form the highest unity. People who want to become happy must therefore strive for truth, insight, and perfection. Anything that brings this about is "good;" anything that impedes this, divides a person, and puts them in contradiction with themselves, - is "bad." This is done by every unilateral development of our powers, every low point of view, every idea, every inclination, that does not fit in with all the others. Everything immoderate about him, that stands out too much among the rest, impedes this general agreement, creates contradictions, disunity, and interior agitation, and thus displeasure.

The true, last, and highest, most reasonable reason, therefore, why e.g. a person should behave justly, is - because this way of acting, among the thousands of other ways that are equally possible, is the only one that does not put people in contradiction with themselves, is the least obstructive to total agreement, perfection, and their consequences; happiness and spiritual peace. "Doing a good deed because it is good, because it is duty," therefore means nothing other than acting in this way. It is the safest way, and the only way, leading to the main goal. This reason offers this way for everyone who has this goal, for every nature must have it. This way becomes duty for this reason. At the same time, it is the most fitting of all deeds, because no other one is so in agreement with the nature of such a transaction, with the nature of human beings, with their predestination, with the nature of the goal for which the deed is being enacted, even with the purpose of all action and existence, because no other deed is a means that better suits all this, because this generates the least amount of disharmony and the greatest agreement among our thoughts, emotions, cravings, and actions. The pleasure in exercising virtue or duty in and for itself is therefore none other than our pleasure in harmony, agreement, and truth, than our horror at everything that reveals contradiction and disorder. And virtue itself is what brings about the greatest possible agreement. This makes it an inexhaustible source of pleasure, and even depraved people must necessarily take a liking to it, because even depraved people must necessarily appreciate and honor everything wherein they find agreement. The feeling of virtue, for this reason, cannot be driven out of human beings; and people can only remove themselves from it to the extent that they consider something virtue that is not, think they find agreement where it is actually not existent at all or not of the highest quality, or because they are unable to clearly and completely convince themselves of the more general agreement of one deed with the whole.

This driving force for our moral actions is therefore, most certainly, the purest and highest. But for that reason it does not necessarily rule out consideration of our continuing existence as much as people appear to believe. The fact that we continue to exist is the first thing that manages to organize all scattered, half-complete, in part pointless, unsatisfactory matters to a common center point, to a more complete whole, to a total agreement. Striving for perfection, virtue, agreement, happiness therefore appears to be a thing known by different names.

Nevertheless, we would be very much in error if we wanted to believe that this insight and conviction are for everyone. Convincing oneself that such a way of

action is the only way and the best way requires, if you do not want to fool and undermine yourself with empty words, great understanding of the overall situation, and thus a very highly developed mind. It presupposes that you first know how many ways of acting exist, which effects result from each of them, how every deed, emotion, and idea behaves in relation to what has already happened. It requires you to be able to prove the agreement and the contradictions of yourself and others, and to be able to distinguish the apparent agreement or contradiction from the real. All of these are great and unusual prerequisites and characteristics.

For this reason, though, the main thing remains true, and you cannot deny that virtue is its own best reward. But at the same time it is more than probable that anyone who wants to convince himself that he is acting solely from purely mental motivation is lying to himself, and more vain and proud than truly virtuous. In general, acting in accordance with the purest of motivations and highest principles is such an equivocal thing, associated with so many difficulties, that in reality it is one of the rarest occurrences. I, at least, after more than thirty years of self-examination, with all my thinking about the forces driving my deeds, have not been able to discover any that did not bear the stamp of earthly origin. And I think that anyone else who thought about himself as much as I have about myself would find no nobler source.

Diess ist Kunst der strengen
Moralisten:
Bekannt mit dem System, und von
Grundsätzen voll,
Beweisen sie das, was man lassen
soll.
So froh, also ob sie nichts von den
Begierden wussten.
Sie sind bon besserm Thon als wir.
Sie bandigen ihr Herz durch die
Gewalt der Schlüsse.
Uns Armen ist die Thorheit susse.
Doch ihnen eckelt nur dafur.
Wir lassen sie, wenn wir sie
unternehmen,
Aus gutem Herzen Andern sehn,
Und denken nicht daran, dass wir
uns so vergehn.
Sie aber, die gelehrt, sich aller
Thorheit schamen,
Begehn die That, die sie uns ubel
nehmen,
Aus Tugend eher nicht, als-bis wir
es nicht sehen."

- Gellert.

Let us therefore admit without timidity that we are human beings and, as such, weak and imperfect. Virtue is a great thing, and it is humanity's greatest good; but it is an ideal that human beings can only approach without ever reaching it, at least while we live down here below. Human beings cannot distance themselves from this goal without feeling the consequences. But pure, undisturbed pleasure is equally not for the human beings roaming around on this Earth, because our perfection exists only in approximation, and can be and be called more perfecting than perfection.

And with this I conclude this treatise, asking my readers to consider it as an introduction to more important examinations. Doubtless, with it I have generated disgust and boredom in more than one reader, or disappointed their expectations. But I ask for patience and forbearance for that which is to come: The application I will make of these teachings in deciding the great main questions, "the perfection of the world, the value of human beings, and the value of human reason," shall show the importance and usefulness of my doctrine. These teachings will be the key to explaining life's meanest occurrences. We shall convince ourselves that these teachings are the foundation of all practical worldly wisdom, ability to judge human nature, politics, and education, that all errors in politics are errors of imperfect morality and the consequences of a too low point of view. We shall be astonished at how much beyond our expectations all human deeds and thoughts do form a cohesive whole, how the most general principles broadcast themselves in the ignorant and the learned alike through these people's simplest and most concrete actions, and give them via the overall thought-desire-and-action system an ongoing harmful direction as soon as they themselves become erroneous or faulty. In accordance with this, I shall find opportunity to prove that our knowledge of human nature, and consequently everything related to the education, leadership, and training of human beings, is necessarily incapable of generating the effect one expects of it; and we shall be reassured to see that not all means to our ennoblement have yet been attempted, and that we are thus wrong to despair of our perfecting.

I shall explain as much as is possible why everything, as it currently is, cannot be otherwise. I shall put down where all this comes from, where it is headed, what it is good for. I shall try to make people aware of the true sources of events. I shall give them a guide for better understanding the signs that come before.

"There is a history in all men's lives
Figuring the nature of the times deceas'd
The which observ'd, a man may prophesy,
With a near aim, of the main chance of things
As yet not come to life; which in their seeds,
And weak beginnings, lie entreasured.
Such things become the hatch and brood of time."

K. Henry. Act III. Sc. I.

I hope that people will recognize the beneficial, even in what appears to be bad. I will make men small and require them to feel their previous weaknesses, so that they can be made more and greater than they presently are.

For this reason and for no less noble reason, I have in this book of teachings said things not in line with today's tastes. I have not done this with the intention of calming my persecutor's fury, begging favor from the great, or creating an easier situation for myself. I am far from that, because it is too late anyway.

"Tis much too late for me new ways to take
Who have but one short step of life to make."

This book is not suited to bring about such a reconciliation. It contains too many positions that could never please the passions of many an individual and social class. I have spoken heedlessly. No interest, no reputation blinded me in the examination of

a matter where every hypocrisy is so dangerous. I know as well as my readers do that people hate truth to a very high degree, and nobody hates truth as much as those who are forced to it in front of others.

I know that people do not like it when their weaknesses are put on display, and they themselves are disturbed in their delusion of their own perfection. But I also know that despite all this the human heart contains an indestructible seed of respect for virtue and truth, that people consequently hate more the manner than the thing itself. And that a writer, with the appropriate consideration, whose emotions and confidence are disposed to discuss a great matter, can allow himself many a frank judgement, and candidly say things that under other circumstances would be foolhardy presumption.

"Qu'il est des vertus, que forces d'estimer
Meme en les detestant, nous tremblons d'opprimer."
Irene. Act IV. Sc. 6.

This experience reconciles one to human rebelliousness and proves that there are truths of a higher type that defeat all human malevolence, because all efforts against them can do naught else but reveal an evil will supported by forces that are not righteous. It proves

"That there's a pow'r
Unseen, that rules the'illitable world,
That guides his motions from the brightest star
To the least dust of this sin-tainted mold;
While man, who madly deems himself the Lord
Of all, is nought but weakness and dependence.
This sacred truth, by sure experience taught
Thou must have learnt, when, wandering all alone
Each bird, each insect flittering thro' the sky
Was more sufficient for itself, than thou."
- Thomson's Coriol. Act. II. Sc. 5.

I have, therefore, dealt with this subject primarily because it is the foundation of all examinations, because for me it simplifies the path and the proofs for all that which is to come, because this subject for people who want to judge things dispassionately is the most urgent requirement of our time, because I know of no more effective means for preventing evil occurrences which otherwise seem inevitable. Whether people will misunderstand, misuse, or even pay attention at all to the principles I have listed, - I am not counting on it, and cannot even expect it, in view of humanity's mood these days. The reason for this may lie in part in the way I have behaved, in the way I have handled my subject, whereby I myself alas! am only too lacking, but was incapable of doing any better. Furthermore, it would certainly have to be counted as one of the worst omens if a treatise dealing with such a topic would have a disdainful or indifferent reception; if no one could be found who would feel motivated or encouraged by it to do good. So let happen what will; I for my part have done my utmost; for making use of the unshakable will is in the end all that world and humanity have left to me, and even this little bit is a great deal.

"The purpose firm is equal to the deed,
Who does the best, his circumstance allow,
Does well, acts nobly. Angels could no more.
Our outward act indeed admits restraint.

"Tis not in things o'er thought to domineer.
Guard well thy thought, our thoughts are heard in
heav'n."

- Young.

In this treatise I have frequently spoken in foreign words, though this may not be in keeping with the taste of our arbiters of art. They will therefore call it "ostentation" or boasting of wide reading, which, actually, could not be more useful in such a treatise. This particularly holds for the points that I have borrowed from the poets.

"Well sounding verses are the charm, we use
Heroic thoughts and virtues to infuse.
Things of deep sense, we may in prose unfold,
But they move more in lofty numbers told.
By the loud trumpet, which our courage aids.
We learn that sound, as well as sense, persuades."

- Waller.

In dealing with a subject that arouses the disgust of my contemporaries, blocks the interests of so many passions, where people are so pleased to decry every judgement as one-sided, it was necessary to use prestige to protect myself and thus prove that, if the thing be foolish, I at least am not the only fool upon this Earth, that I sedulously share this weakness with the greatest minds of all nations and every era.

"Si Virgile, le Tasse et Ronsard sont des anes,
Sans perdre en ce discours le temp que nous perdons,
Allons comme eux aux champs, et mangeons des
chardons."

- Voltaire.

Sulzbach,
printed with Kommerzienrath Seidlischen Schriften.





Johann Adam Weishaupt (February 6, 1748 in Ingolstadt – November 18, 1830 in Gotha) was a German philosopher and founder of the Order of Illuminati, a secret society with origins in Bavaria.

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available in various German language versions::

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