



On the Prejudices of Philosophers

1

The will to truth which will still tempt us to many a venture, that famous truthfulness of w  
Indeed we came to a long halt at the question about the cause of this will - until we finall  
The problem of the value of truth came before us - or was it we who came before the problem?  
And though it scarcely seems credible, it finally almost seems to us as if the problem had n

2

"How could anything originate out of its opposite? for example, truth out of error? or the w  
This way of judging constitutes the typical prejudgment and prejudice which give away the me  
For one may doubt, first, whether there are any opposites at all, and secondly whether these  
But who has the will to concern himself with such dangerous maybes? For that, one really has  
And in all seriousness: I see such new philosophers coming up.

3

After having looked long enough between the philosopher's lines and fingers, I say to myself  
Behind all logic and its seeming sovereignty of movement, too, there stand valuations or, mc

4

The falseness of a judgment is for us not necessarily an objection to a judgment; in this re

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What provokes one to look at all philosophers half suspiciously, half mockingly, is not that  
The equally stiff and decorous Tartuffery of the old Kant as he lures us on the dialectical

6

Gradually it has become clear to me what every great philosophy so far has been - namely, th  
Indeed, if one would explain how the abstrusest metaphysical claims of a philosopher really  
To be sure: among scholars who are really scientific men things may be different - "better,"

7

How malicious philosophers can be! I know of nothing more venomous than the joke Epicurus pe  
It took a hundred years until Greece found out who this garden god, Epicurus, had been - did

8

There is a point in every philosophy when the philosopher's "conviction" appears on the stage  
Adventavit asinus, Pulcher et fortissimus.

9

"According to nature" you want to live? O you noble Stoics, what deceptive words these are!  
In truth, the matter is altogether different: while you pretend rapturously to read the canon  
But this is an ancient, eternal story: what formerly happened with the Stoics still happens

10

The eagerness and subtlety-I might even say, shrewdness- with which the problem of "the real  
It seems, however, to be otherwise with stronger and livelier thinkers who are still eager for

11

It seems to me that today attempts are made everywhere to divert attention from the actual in  
Let us only understand this "could be"! He was proud of having discovered a new faculty in nature  
But let us reflect; it is high time to do so. "How are synthetic judgments a priori possible?  
The honeymoon of German philosophy arrived. All the young theologians of the Tübingen seminary  
Quia est in eo virtus dormitiva, Cujus est natura sensus assoupire.

But such replies belong in comedy, and it is high time to replace the Kantian question, "How  
Finally, to call to mind the enormous influence that "German philosophy" - I hope you understand

12

As for materialistic atomism, it is one of the best refuted theories there are, and in Europe  
One must, however, go still further. and also declare war, relentless war unto death, against

13

Physiologists should think before putting down the instinct of self-preservation as the cardinal  
In short, here as everywhere else, let us beware of superfluous teleological principles - on

14

It is perhaps just dawning on five or six minds that physics, too, is only an interpretation  
of the facts.

To study physiology with a clear conscience, one must insist that the sense organs are not products  
What? And others even say that the external world is the work of our organs? But then our brains

16

There are still harmless self-observers who believe that there are "immediate certainties";

Let the people suppose that knowledge means knowing things entirely; the philosopher must say  
In place of the "immediate certainty" in which the people may believe in the case at hand, t  
17

With regard to the superstitions of logicians, I shall never tire of emphasizing a small ter  
It was pretty much according to the same schema that the older atomism sought, besides the c  
18

It is certainly not the least charm of a theory that it is refutable; it is precisely therek  
19

Philosophers are accustomed to speak of the will as if it were the best-known thing in the w  
Therefore just as sensations (and indeed many kinds of sensation) are to be recognized as in  
Third, the will is not only a complex of sensation and thinking, but it is above all an affe  
But now let us notice what is strangest about the will - this manifold thing for which the p  
"Freedom of the will" - that is the expression for the complex state of delight of the persc  
20

That individual philosophical concepts are not anything capricious or autonomously evolving,  
The strange family resemblance of all Indian, Greek, and German philosophizing is explained  
So much by way of rejecting Locke's superficiality regardinh the origin of ideas.  
21

The causa sui is the best self-contradiction that has been conceived so far, it is a sort of  
It is almost always a symptom of what is lacking in himself when a thinker senses in every "  
22

Forgive me as an old philologist who cannot desist from the malice of putting his finger on  
23

All psychology so far has got stuck in moral prejudices and fears; it has not dared to desce  
On the other hand, if one has once drifted there with one's bark, well! all right! let us cl

The Free Spirit

24

O sancta simplicitas! In what strange simplification and falsification man lives! One can ne  
25

After such a cheerful commencement, a serious word would like to be heard; it appeals to the

26

Every choice human being strives instinctively for a citadel and a secrecy where he is saved

27

It is hard to be understood, especially when one thinks and lives gangasrotagati among men w

28

What is most difficult to render from one language into an other is the tempo of its style,

29

Independence is for the very few; it is a privilege of the strong. And whoever attempts it e

30

Our highest insights must - and should - sound like follies and sometimes like crimes when t

31

When one is young, one venerates and - despises without that art of nuances which constitute

32

During the longest part of human history - so-called prehistorical times - the value or disv

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There is no other way: the feelings of devotion, self-sacrifice for one's neighbor, the whol

34

Whatever philosophical standpoint one may adopt today, from every point of view the erroneou

35

O Voltaire! O humaneness! O nonsense! There is something about "truth," about the search for

36

Suppose nothing else were "given" as real except our world of desires and passions, and we c

37

"What? Doesn't this mean, to speak with the vulgar: God is refuted, but the devil is not?" C

38

What happened most recently in the broad daylight of modern times in the case of the French

39

Nobody is very likely to consider a doctrine true merely because it makes people happy or vi

40

Whatever is profound loves masks; what is most profound even hates image and parable. Might

41

One has to test oneself to see that one is destined for independence and command - and do it

42

A new species of philosophers is coming up: I venture to baptize them with a name that is no

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Are these coming philosophers new friends of "truth"? That is probable enough, for all philo

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Need I still say expressly after all this that they, too, will be free, very free spirits, t

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