

Frederick Nietzsche's Aphorisms

Beyond Good and Evil

Genuine teachers only take things seriously where their students are concerned - even themselves.

"Knowledge for its own sake" - this is the final snare morality has laid; with it, we become completely entangled in morals once again.

Knowledge would have little charm if there were not so much shame to be overcome in order to reach it.

People are at their least honest when it comes to their God; he is not allowed to sin!

The tendency to let oneself be debased, robbed, lied to, and exploited could be the shame of a god among men.

It is barbaric to love one thing alone, since this one love will be pursued at the expense of all others. This includes love of God.

"I did that" says my memory. I couldn't have done that - says my pride, and stands its ground. Finally, memory gives in.

You have been a poor observer of life if you have not also seen the hand that, ever so gently - kills.

If you have character, you also have a typical experience that always comes back.

The sage as astronomer - If you still experience the stars as something "over you", you still don't have the eyes of a knower.

It is not strength but the duration of high feelings that makes for high men.

Precisely, by attaining an ideal, we surpass it.

Many peacocks hide their peacock tails - and call that their pride.

A man with genius is insufferable if he doesn't have at least two more things: gratitude and cleanliness.

The degree and type of a person's sexuality reaches up into the furthestmost peaks of their spirit.

In peaceful conditions, the warlike man will attack himself.

People use their principles to try to tyrannize or justify or honor or insult or conceal their habits: two people with the same principles will probably want utterly different things from them.

Anyone who despises himself will still respect himself as a despiser.

A soul that knows it is loved but does not itself love exposes its sediment: its bottom-most aspect rises to the top.

An issue that has been resolved stops mattering to us. What did that god who counseled "Know yourself!" really mean? Was it perhaps: "Stop letting anything matter to you! Become objective!" And Socrates? And the "scientific man"?

It is terrible to die of thirst in the ocean. So do you have to salt your truth to the point where it doesn't quench thirst anymore?

"Pity for all" - would be harshness and tyranny for you, my dear neighbour!

Instinct - When your house is on fire, you even forget about lunch. Yes, but you pick it out from the ashes.

Women learn to hate in the same proportion that they unlearn how to charm.

The same affects have different tempos in men and in women: that is why men and women do not stop misunderstanding each other.

Behind all their personal vanity, women always have an impersonal contempt - for "woman".

Bound heart, free spirit. - If someone binds up his heart and takes it captive, he can give his spirit considerable freedom: I have said this once already. But nobody will believe me if they do not already know...

You start to mistrust very clever people when they get embarrassed.

Terrible experiences make you wonder if the people who have experienced them are not terrible themselves.

Love and hate, the very things that weigh other people down, will make heavy hearted people lighter and momentarily superficial.

So icy cold you burn your finger on him! Every hand that touches him gets a shock! - and that is why many people think he glows.

Who, for the sake of his good name, has never - sacrificed himself?

There is no hatred for mankind in affability, which, for that very reason, contains all too great a contempt for mankind.

Human maturity: this means rediscovering the seriousness we had towards play when we were children.

To be ashamed of your immorality: that is a step on the stairway that ultimately leads you to be ashamed of your morality as well.

People should leave life like Odysseus left Nausicaa - with more blessings than ardor.

What? A great man? I only see an actor of his own ideal.

When we discipline our conscience, it kisses us while it bites.

Disappointment speaks. - "I listened for an echo and heard only praise".

We all pretend to ourselves that we are more naïve than we are: this is how we relax from other people.

Today, someone with knowledge might well feel like God becoming animal.

When somebody discovers their love is requited, it really should temper their feelings for their beloved. "What? This person is unassuming enough to love even you? Or stupid enough? Or, or..."

Danger in happiness - "Now everything is at its best, now I love every fate: - who wants to be my fate?"

It is not their love for humanity but rather the impotence of their love for humanity that keeps today's Christian from - burning us.

For free spirits, for the "pious men of knowledge" - the pia fraus offends taste (offends their "piety") more than the impia fraus. This explains their profound failure to understand the church, which is typical of "free spirits" - as their un-freedom.

Music allows the passions to enjoy themselves.

Whenever you reach a decision, close your ears to even the best objections: this is the sign of a strong character. Which means: an occasional will to stupidity.

There are absolutely no moral phenomena, only a moral interpretation of the phenomena...

Often enough the criminal is no match for his deed: he cheapens and slanders it.

Defenders of criminals are rarely artistic enough to use the beautiful horror of the deed to the advantage of the doer.

Our vanity is at its strongest precisely when our pride has been wounded.

Whoever feels himself predestined for seeing and not believing will find all believers too noisy and pushy: he will fend them off.

“You want him for yourself? Stand in front of him looking embarrassed.”

Any sense of perspective is ruined for women from the very start by enormous expectations about sexual love and by the shame these expectations bring.

Where neither love nor hate are in play, woman is a mediocre player.

The great epochs of our lives come when we gather the courage to reconceive our evils as what is best in us.

The will to overcome an affect is, in the end, itself only the will of another, or several other, affects.

There is an innocence in admiration: it is found in people who do not realize that they themselves might also be admired some day.

Disgust at filth can be so great that it prevents us from cleaning ourselves - from “justifying” ourselves.

Sensuality often hurries the growth of love so that the root stays weak and is easy to tear up.

It is subtle that God learned Greek when he wanted to become a writer - and that he did not learn it better.

Taking pleasure in praise is, for many, only a courtesy of the heart - which is quite the reverse of a vanity of the spirit.

Even concubinage gets corrupted: - by marriage.

If someone rejoices while burning at the stake it is not because he has triumphed over his pain, but rather over not feeling any pain when he expected to. A parable.

When we are forced to change our mind about somebody, we count against him the trouble he has put us to.

A people is nature's roundabout way of getting six or seven great men. Yes: and then of getting around them.

All proper women find so meeting shameful about science. They think it is too forward, as if it would let people peek under their skin - or worse! under their dress and finery.

The more abstract the truth you want to teach, the more you have to seduce the senses to it.

The devil has the broadest perspective on God, which is why he keeps so far away from God: - the devil, that is, as the oldest friend of knowledge.

What someone is begins to reveal itself when his talent diminishes - when he stops showing what he can do. So talent is also a piece of finery; and finery is also a hiding place.

The sexes deceive themselves about each other: which means they basically love and honor only themselves (or their own ideal, to say it more nicely). So men would have it that women are placid - but women above all are essentially not placid, just like cats, however much they have rehearsed the appearance of placidity.

We are best punished for our virtues.

Someone who does not know how to find the path to his ideal lives more carelessly and impudently than someone without an ideal.

All credibility, good conscience, and evidence of truth first come from the senses.

Pharisaism is not a degeneration in good people: rather, a good part of it is the condition of any being good.

The first one looks for a midwife for his thoughts - the other, for someone he can help: this is how a good conversation begins.

In dealing with scholars and artists, people are easily led in the wrong direction: behind a remarkable scholar you will not infrequently find a mediocre person, and behind a mediocre artist quite often - someone really remarkable.

When we are awake we do the same thing as when we are dreaming: we first invent and create the people we are dealing with - and then forget it immediately.

In revenge and in love, woman is more barbaric than man.

Advice as riddle. "If the bond does not split, - then it first must be bit".

The abdomen is the reason why people are not so quick to consider themselves gods.

Our vanity would have it that the things we do best are the things that are most difficult for us. On the origin of many morals.

In true love, it is the soul that envelops the body.

When a woman has scholarly inclinations, there is usually something wrong with her sexuality. Even sterility makes her prone to a certain masculinity of taste; man is, if you will, "the sterile animal".

Comparing man and woman overall, you could say: woman would not have a genius for finery if she did not have an instinct for the secondary role.

Whoever fights with monsters should see to it that he does not become one himself. And when you stare for a long time into an abyss, the abyss stares back into you.

Both good and bad women need the stick.

To seduce those nearest to you into a good opinion, and then credit the credibility of this opinion: who can equal women in this piece of art?

What an age perceives as evil is usually an untimely after-effect of something that used to be perceived as good - the atavism of an older ideal.

Around the hero everything turns into tragedy; around the demigod everything turns into a satire play; and around God everything turns into - what? perhaps "world"?

It is not enough to have a talent; we also need to have your permission for it - right? my friends?

"Paradise is wherever the tree of knowledge stands": that is what the oldest and youngest serpents say.

Whatever is done out of love takes place beyond good and evil.

Objections, minor infidelities, cheerful mistrust, a delight in mockery - these are symptoms of health. Everything unconditional belongs to pathology.

A sense for the tragic grows and declines along with sensuousness.

Madness is rare in the individual - but with groups, parties, peoples, and ages it is the rule.

The thought of suicide is a strong means of comfort: it helps get us through many an evil night.

Our strongest drives, the tyrants in us, subjugate not only our reason but our conscience as well.

We have to repay good and bad: but why do we have to repay precisely those people who do us the good or bad?

You do not love your knowledge enough anymore, as soon as you communicate it.

Poets are shameless with their experiences: they exploit them.

"Our neighbours are not the ones next door to us, but rather the ones next door to them" - this is what all people's believe.

Love brings to light the high and the hidden qualities of the lover - what is rare and exceptional about him: to this extent, love easily misleads about his ordinary traits.

Jesus said to his Jews: "The law was for servants, - love God, as I do, as his son! why should we care about morals, we sons of God?".

Regarding all parties. A shepherd always needs another bellwether, or sometimes he has to be the wether himself.

Lies come through our mouths - but the face that accompanies them tells the truth.

With hard people, intimacy is a source of shame - and something precious.

Christianity gave Eros poison to drink: - he did not die from it, but degenerated into a vice.

Talking frequently about yourself can also be a way of hiding.

There is more intrusiveness in praise than in censure.

Pity is almost laughable in a man of knowledge, like tender hands on a Cyclops.

Every once in a while, a love of humanity will inspire us to embrace some arbitrary person, because we cannot embrace everyone: but that is precisely what we cannot let the arbitrary person know ...

We do not hate what we accord little value, but only what we consider equal or superior.

You utilitarians, even you love everything utile only as a vehicle for your inclinations, - and even you really cannot stand the noise of its wheels?

In the end, we love our desires and not the thing desired.

Other people's vanity offends our taste only when it offends our vanity.

Perhaps nobody has ever been truthful enough about what "truthfulness" is.

No one believes in the stupidities of clever people: what a loss of human rights!

The consequences of our acts grab us by the hair, regardless of the fact that we have "improved" ourselves in the meantime.

There is an innocence in lying that is the sign of good faith in a cause.

It is inhuman to bless where you are cursed.

The confidences of our superiors enrage us because they cannot be reciprocated.

"I'm not upset because you lied to me, I'm upset because I don't believe you any more".

Goodness has a high-spiritedness that looks like malice.

"I dislike him" Why? - "I'm no match for him" - has anyone ever given this sort of answer.

