

Nietzsche

Perspectivism

From now on, my philosophical colleagues, let us be more wary of the dangerous old conceptual fairy-tale which has set up a 'pure, will-less, painless, timeless, subject of knowledge', let us be wary of the tentacles of such contradictory concepts as 'pure reason', 'absolute spirituality', 'knowledge as such': — here we are asked to think an eye which cannot be thought at all, an eye turned in no direction at all, an eye where the active and interpretive powers are to be suppressed, absent, but through which seeing still becomes a seeing-something, so it is an absurdity and non-concept of eye that is demanded. There is *only* a perspectival seeing, *only* a perspectival 'knowing'; the *more* affects we are able to put into words about a thing, the *more* eyes, various eyes we are able to use for the same thing, the more complete will be our 'concept' of the thing, our 'objectivity'. But to eliminate the will completely and turn off all the emotions without exception, assuming we could: well? would that not mean to *castrate* the intellect?...

On the Genealogy of Morality III §12

Eternal Recurrence

What if some day or night a demon were to steal into your loneliest loneliness and say to you : 'This life as you now live it and have lived it you will have to live once again and innumerable times again; and there will be nothing new in it, but every pain and every joy and every thought and sigh and everything unspeakably small or great in your life must return to you, all in the same succession and sequence — even this spider and this moonlight between the trees, and even this moment and I myself. The eternal hourglass of existence is turned over again and again, and you with it, speck of dust!' Would you not throw yourself down and gnash your teeth and curse the demon who spoke thus? Or have you once experienced a tremendous moment when you would have answered him: 'You are a god, and never have I heard anything more divine.' If this thought gained power over you, as you are it would transform and possibly crush you; the question in each and every thing, 'Do you want this again and innumerable times again?' would lie on your actions as the heaviest weight! Or how well disposed would you have to become to yourself and to life to long for no thing more fervently than for this ultimate eternal confirmation and seal?

The Gay Science §341