

Welcome Julia!

Post by "Cassius" of May 4, 2024 at 3:22 PM

Here is our current collection of Nietzsche quotes on Epicurus relating to Stoicism, including the "fraud of words" quote:

Post

[Collection of Nietzsche Quotes Relevant To Epicurean Philosophy](#)

The collection at NewEpicurean.com is [here](#).

[I will work on expanding the list at the EpicureanFriends Wiki here.](#)

To carry forward the point of the significance of Nietzsche just a little, here i think is the root of N's problem with Epicurus, in Antichrist Section 30:

"The instinctive hatred of reality: the consequence of an extreme susceptibility to pain and irritation—so great that merely to be "touched" becomes unendurable, for every sensation is too profound.

The...



Cassius

March 21, 2019 at 8:57 AM

Beyond Good And Evil

[\(Gutenberg edition, translated by Helen Zimmern \) Chapter 1, section 9](#)

You desire to LIVE "according to Nature"? Oh, you noble Stoics, what fraud of words! Imagine to yourselves a being like Nature, boundlessly extravagant, boundlessly indifferent, without purpose or consideration, without pity or justice, at once fruitful and barren and uncertain: imagine to yourselves INDIFFERENCE as a power—how COULD you live in accordance with such indifference? To live—is not that just endeavouring to be otherwise than this Nature? Is not living valuing, preferring, being unjust, being limited, endeavouring to be different? And granted that your imperative, "living according to Nature," means actually the same as "living according to life"—how could you do DIFFERENTLY? Why should you make a principle out of what you yourselves are, and must be? In reality, however, it is quite otherwise with you: while

you pretend to read with rapture the canon of your law in Nature, you want something quite the contrary, you extraordinary stage-players and self-deluders! In your pride you wish to dictate your morals and ideals to Nature, to Nature herself, and to incorporate them therein; you insist that it shall be Nature “according to the Stoa,” and would like everything to be made after your own image, as a vast, eternal glorification and generalism of Stoicism! With all your love for truth, you have forced yourselves so long, so persistently, and with such hypnotic rigidity to see Nature FALSELY, that is to say, Stoically, that you are no longer able to see it otherwise—and to crown all, some unfathomable superciliousness gives you the Bedlamite hope that BECAUSE you are able to tyrannize over yourselves—Stoicism is self-tyranny—Nature will also allow herself to be tyrannized over: is not the Stoic a PART of Nature?... But this is an old and everlasting story: what happened in old times with the Stoics still happens today, as soon as ever a philosophy begins to believe in itself. It always creates the world in its own image; it cannot do otherwise; philosophy is this tyrannical impulse itself, the most spiritual Will to Power, the will to “creation of the world,” the will to the causa prima.

[Beyond Good And Evil, \(Gutenberg edition, translated by Helen Zimmern\)](#) Chapter 5, section 188

In contrast to *laissez-aller*, every system of morals is a sort of tyranny against “nature” and also against “reason”, that is, however, no objection, unless one should again decree by some system of morals, that all kinds of tyranny and unreasonableness are unlawful. What is essential and invaluable in every system of morals, is that it is a long constraint. In order to understand Stoicism, or Port Royal, or Puritanism, one should remember the constraint under which every language has attained to strength and freedom—the metrical constraint, the tyranny of rhyme and rhythm.

[Beyond Good And Evil, \(Gutenberg edition, translated by Helen Zimmern\)](#) Chapter 5, section 198

All the systems of morals which address themselves with a view to their “happiness,” as it is called—what else are they but suggestions for behaviour adapted to the degree of DANGER from themselves in which the individuals live; recipes for their passions, their good and bad propensities, insofar as such have the Will to Power and would like to play the master; small and great expedencies and elaborations, permeated with the musty odour of old family medicines and old-wife wisdom; all of them grotesque and absurd in their form—because they address themselves to “all,” because they generalize where generalization is not authorized; all of them speaking unconditionally, and taking themselves unconditionally; all of them flavoured not merely with one grain of salt, but rather endurable only, and sometimes even seductive, when they are over-spiced and begin to smell dangerously, especially of “the other world.” That is all of little value when estimated intellectually, and is far from being “science,” much less “wisdom”; but, repeated once more, and three times repeated, it is expediency, expediency, expediency, mixed with stupidity, stupidity, stupidity—whether it be the indifference and statuesque coldness towards the heated folly of the emotions, which the Stoics advised and fostered; or the no-more-laughing and no-more-weeping of Spinoza, the destruction of the emotions by their analysis and vivisection, which he recommended so naively; or the lowering

of the emotions to an innocent mean at which they may be satisfied, the Aristotelianism of morals; or even morality as the enjoyment of the emotions in a voluntary attenuation and spiritualization by the symbolism of art, perhaps as music, or as love of God, and of mankind for God's sake—for in religion the passions are once more enfranchised, provided that...; or, finally, even the complaisant and wanton surrender to the emotions, as has been taught by Hafis and Goethe, the bold letting-go of the reins, the spiritual and corporeal licentia morum in the exceptional cases of wise old codgers and drunkards, with whom it "no longer has much danger."—This also for the chapter: "Morals as Timidity."