



NORTH AMERICAN *Nietzsche* SOCIETY

NIETZSCHEANA #10

NIETZSCHE:

**A GUIDE TO
SELECTED TOPICS**

Richard Schacht

Copyright © 2003 by Richard L. Schacht

NIETZSCHEANA are occasional publications of the North American Nietzsche Society, produced in the central office of the Society at the University of Illinois at Urbana-Champaign under the editorship and supervision of the Executive Director, and distributed as membership benefits to members of the society. Inquiries of the Executive Director should be directed to:

Richard Schacht, Executive Director, NANS
Department of Philosophy
105 Gregory Hall
University of Illinois at Urbana-Champaign
810 South Wright Street
Urbana, IL 61801 USA
Phone: (217) 333-1939; Fax: (217) 244-8355

NIETZSCHE:

A Guide to Selected Topics

Richard Schacht

One who would investigate Nietzsche's views on various philosophical issues is confronted by a serious practical problem. While he has a good deal to say about a great many such issues (including many of those with which contemporary philosophers both in Europe and in the English-speaking world are concerned), his discussions of them are scattered throughout a large number of works, in which it is often the case that a great number of very different problems are dealt with. Thus one who is not sufficiently familiar with his many writings to know where to look (and what not to overlook) is given little help by Nietzsche himself; and if one confines oneself to a perusal of one or two of his more celebrated works, one runs the risk of forming conclusions about his views that are either inaccurate or superficial. Most philosophers and students of philosophy quite understandably are disinclined to expend the time and effort required to acquaint themselves with the Nietzschean corpus sufficiently well to remedy this problem on their own, especially if they are only interested in a few of the particular issues he discusses; and so they tend to turn--if anywhere--to commentators and indexes for help.

Both, of course, are indeed helpful. But commentators cite only a limited selection of passages; and indexes (where they exist) are generally keyed to the occurrence of terms, significant or insignificant as these occurrences may be, rather than to passages in which something is said that has an important bearing on some general issue. For one who wishes to discover what Nietzsche has to say in connection with such issues, through an extensive examination of those of his own remarks that bear upon them, therefore, something else is needed. This "Guide" is intended to help meet this need.

This Guide does not purport to provide a complete listing of references to all passages in Nietzsche's writings that have any bearing whatever on the topics indicated. It is extensive and representative enough, however, to take one a considerable distance toward the point at which one would at least be in a position to achieve an understanding of what Nietzsche has to say about them. As such, it should be a useful tool. But it is admittedly an imperfect one, even on its own terms; and of course, it only helps prepare the way for the task of interpreting and evaluating what Nietzsche says in the passages indicated.

No attempt has been made to distinguish passages in which Nietzsche's "mature" or "final" views are expressed, from those in which "early" views later abandoned or "thought-experiments" subsequently rejected are set forth. Which passages belong in which categories, and indeed whether such distinctions may validly be made where his writings are concerned, are matters concerning which there is no general agreement. This Guide is intended solely to put one in contact

with a great number of passages from Nietzsche's finished works and notebooks bearing upon various general philosophical issues with which he was particularly concerned--passages with which one must come to terms in one way or another if one's conclusions concerning his thinking about these issues are to be informed and sound.

I have included the notebook material that was selected, arranged, and published in Nietzsche's name after his death under the title *The Will to Power*. I recognize, readily grant, and even warn that the status of this material is controversial, as is its use. My own conviction is that, while one should hesitate to attribute views to Nietzsche that are expressed in notebook material alone, it is with consulting, and even citing with due caution, as indicative of ideas and language he was entertaining, at least at the times in question. In any event, here it is, for whatever it may be worth.

One thing at least is undeniable: Nietzsche says things in some places which at least appear to be incompatible with things he says in other places, in connection with almost every issue he discusses. If one has not already discovered this, one will quickly do so when one begins to use this Guide. Confronted with this situation, one has a variety of options, which include writing Nietzsche off as hopelessly confused, on the one hand, and on the other seeing in this fact the deliberate intent of one whose only true concern is with our possible authenticity.

Yet another option, however, is the one I would recommend to anyone who would give Nietzsche a chance to prove himself to be a serious philosopher with a significant contribution to make to ongoing philosophical discussion today. It consists of following two basic principles of interpretation where such problems arise: first, to regard incompatibilities between remarks occurring in significantly earlier and later works as indicative not of confusions but of changes in Nietzsche's positions; and second, not to conclude that apparently contradictory remarks in his later writings (i.e., those written in the 1880's) are actually contradictory until one has found it impossible plausibly to interpret them otherwise by treating them as subject to implicit restrictions. After all, not everything he says should be taken at face value, and as subject to no qualifications of scope or sense. Because of the sort of writer he is (with a penchant for masks, metaphors, aphorisms, and rhetorical effect), to take everything he says at face value would be precisely *not* to be completely faithful to his philosophical intentions--although the nature of these intentions is in many cases open to dispute. The adoption of these two simple principles will not take care of all the problem cases; but one will find that it does take care of a great many, and at the same time yields some highly interesting results.

Finally: in this Guide no attempt is made to separate references to passages in which Nietzsche is dealing descriptively and/or critically with what commonly passes or traditionally has passed for philosophy, truth, knowledge, virtue, values, etc., from references to passages in which he is proceeding in a more prescriptive and constructive vein to deal with the issues involved. This division too is controversial, both in principle and in detail. If such a division is deemed appropriate, a great many of the remaining hard cases of apparently irreconcilable

remarks can easily be taken care of; but that or how it is to be made is something one must decide on the basis of a consideration of the whole range of Nietzsche's remarks that bear on a given issue. Consequently, in this Guide, they are listed indiscriminately, to avoid prejudging the issue in a problematical way. It will quickly become apparent, however, that without making use-mention and description-prescription distinctions in the reading of the passages indicated, a coherent general interpretation of what Nietzsche is saying about the issues he discusses is virtually an impossibility.

The time is past when it could be naively maintained that Nietzsche is primarily a literary figure and culture-critic, with little to say of philosophical interest. But this impression of him has been replaced, at least in many quarters, by another which, while relatively more enlightened, still falls far short of doing him justice. Those who hold it maintain that he makes some intriguing suggestions in connection with a number of philosophical problems, but rarely backs them up with arguments of any sort; and that he has some brilliant insights, but offers little actual discussion of most of the issues on which they bear. If this Guide does nothing else, it should serve to demonstrate that this impression too is inaccurate. To be sure, Nietzsche was not a systematic philosopher, in the sense of one who presents us with a coordinated series of carefully worked out treatises dealing comprehensively with one philosophical problem area after another. But his scattered reflections upon a great many philosophical issues, when taken together, constitute an often substantial collection of meditations on each such issue, which should both challenge and reward anyone who is prepared to consider them, and who knows where to look for them.

NIETZSCHE:
A Guide to Selected Topics

Arabic numerals refer to section or paragraph numbers. Roman numerals (occasionally supplemented by capital letters) refer to parts or chapters of works in which sections or paragraphs are not consecutively numbered. (These have been supplied where Nietzsche himself does not supply them or numbers corresponding to them, in a way that should be obvious in each case.) The letter "P" (upper case) indicates the Preface, or that which serves as a Preface, to the work in question. The following acronyms will be used:

A	<u>The Antichrist(ian)</u>
BGE	<u>Beyond Good and Evil</u>
BT	<u>The Birth of Tragedy</u>
CW	<u>The Case of Wagner</u>
D	<u>Daybreak</u>
EH	<u>Ecce Homo</u>
GM	<u>On the Genealogy of Morals</u>
HH	<u>Human, All-too-Human</u>
GS	<u>The Gay Science</u>
NW	<u>Nietzsche Contra Wagner</u>
TL	<u>Truth and Lie in an Extra-Moral Sense</u>
TI	<u>Twilight of the Idols</u>
UM	<u>Untimely Meditations</u>
WP	<u>The Will to Power</u>
Z	<u>Thus Spoke Zarathustra</u>

Philosophy: Formerly and for Nietzsche

BT	13-15
HH	I:2, 5-7, 37, 109, 608, 618
D	P:4; 43-45, 47, 115, 553
BGE	5, 6, 9, 13, 16, 20-25, 34, 36, 39, 42-44, 61, 186, 187, 203-13, 227, 228, 252, 289
GS	51, 324, 354, 370, 371, 380
GM	P:2, 6; I:17n.; III:1, 7-10, 12, 24
TI	II:1, 2, 9-11; III:1-6; IV; VII:1; VIII:6, 7; XI
EH	P:3; I:2; III:b:3, j:2; IV:1, 5, 6
WP	1, 17, 27, 36, 39, 41, 47, 55, 57, 74, 78, 127, 140, 141, 154, 172, 202, 263, 401, 407-14, 420-22, 425, 445, 464, 665, 972, 973, 976, 979, 980, 988, 1041

God

- D 90, 93, 95
 GS 108, 109, 125, 126, 129, 143, 151, 152, 277, 300, 343-47, 357, 358, 370
 BGE 53, 57, 219
 TI I:7; III:4, 5; VI:8
 A 15-18, 31, 38, 40, 47, 49
 EH II:1, 3
 WP 1, 17, 55, 114, 135-36, 141, 198, 200, 205, 245, 251, 252, 275, 320, 331, 336, 461, 573,
 585A, 595, 606, 639, 707, 708, 712, 1019, 1037, 1038

Language

- TL passim
 GS 57, 58, 354, 374
 BGE 16, 20, 268
 TI III:5
 WP 409, 482, 489, 499, 507, 513, 515, 521, 522, 569, 583, 605, 625, 631, 634, 715, 809

Logic and Reason

- D P:3, 4; 123
 GS 110, 111, 121, 189
 BGE 3, 4
 TI - III:2, 3, 5
 WP 12B, 436, 471, 474, 477, 483, 484, 487, 489, 497-99, 501, 507, 510-17, 521-24, 530, 535,
 538, 569, 581, 584, 617

Truth and "Truths"

- TL passim
 D P:3; 117, 260, 265, 344, 354, 373, 374
 GS 57, 58, 76, 107, 110
 BGE 4, 34, 36, 39
 GM I:1
 TI III:6; IV
 A - 50
 EH P:3; IV:1

WP 1, 4, 5, 12A, 13, 15, 17, 30, 37, 55, 172, 258-62, 267, 270, 287, 294, 315, 346, 402, 403, 451, 457, 485, 493, 495, 497, 507, 514-17, 530, 532-38, 540, 568, 583, 584, 600, 604, 609, 616, 625, 678

Knowledge

BT 2-9, 12, 13, 15-18, 23

TL passim

D 45, 48, 117, 432, 438

GS 51-58, 110-14, 121, 123, 143, 179, 242, 246, 333, 344, 347, 354-57, 373, 374

BGE 11, 16, 36, 39, 204

GM P:2-3; P:6, III:12

TI III:2-6; IV

WP 1, 12A, 259, 423, 469, 472-86, 489, 494-500, 503-08, 515-24, 530, 555, 556, 563-69, 574, 575, 578, 583, 584, 587, 591, 594, 606, 608, 615, 617, 678, 710

Science

BT P:1, 2, 4; 15-18, 23

TL passim

D 48, 432

GS 7, 12, 37, 46, 107, 113, 123, 335, 344, 348, 349, 355, 357, 373

BGE 6, 14, 21, 23, 192, 198, 204-07, 210, 211, 270

GM III:23-25

TI III:3

WP 1, 50, 63, 69, 71, 95, 420, 440n., 442-44, 466, 555, 585, 594, 597, 606, 608, 610, 618-58, 677, 710, 816, 853, 864, 953, 1062

Causality

GS 109, 112, 121, 127, 357, 360, 374

BGE 11, 15, 16, 21, 22, 36, 62, 264

GM - I:13; II:1

TI - III:2, 5; VI:1, 3, 5-8; IX:7

WP 69, 70, 136, 229, 477-80, 488, 497, 514, 515, 520-24, 531, 545-54, 589, 617, 627, 629-39, 645, 660, 664, 667, 688, 689, 711, 1066

Things

- GS 58, 110, 121
 BGE 12, 17
 TI III:5; IV:3
 WP 473, 479, 480, 485-88, 503, 507, 513, 516, 520, 521, 538, 549-65, 569, 574, 583A, 584, 606, 617, 623-25, 631, 634-36

Appearance and Reality; "Things-in-Themselves"

- BT 1-5, 7, 8, 15-18, 21, 24, 25
 TL passim
 GS 54, 57, 109, 121, 354
 BGE 10, 34, 36
 TI III:2, 6; IV
 WP 15, 17, 37, 124, 407, 459, 461, 473, 476-85, 489, 505, 507, 513-17, 521, 524, 531, 539, 545, 549, 552-69, 574, 579-89, 592, 602, 604, 619, 625, 635, 678, 686, 693, 708, 835

The World and Life

- BT 1-5, 7, 8, 15-18, 21, 24, 25
 GS 54, 57, 109, 112, 346, 349, 357, 373
 BGE 13-15, 22, 34, 36, 39, 259
 TI III:2, 6; IV
 WP 12, 40, 55, 69n., 95, 125, 134, 303, 331, 333, 470, 480, 481, 485, 488, 515-20, 524, 545, 551, 552, 557, 561, 562, 567-69, 579, 584, 595, 616-21, 625, 627, 630-51, 655-58, 675, 681-94, 706, 711, 712, 715, 728, 796, 853, 857, 1057, 1061-67

Man and Human Reality

- BT 1-8, 18, 25
 GS 1-4, 8-11, 26, 44, 76, 143, 349, 356, 360, 370
 Z P:3, 4; I:4, 5, 22; II:12; IV:13
 BGE 4, 15, 19, 23, 26, 30, 32, 36, 44, 45, 59-62, 75, 126, 188, 197-203, 212, 219, 226, 230, 257, 260-64, 268, 274-76, 291
 TI I:6; II:11; V:1-3, 6; VI:2, 7, 8; VII:2; IX:14, 33, 37, 38, 41, 44, 48, 49
 A 3-8, 14, 17, 43, 57

WP 39-49, 54, 90, 93, 98, 109, 115, 117, 120-25, 134, 222, 229, 233, 238, 254-59, 272, 332, 334, 339, 365, 373, 376, 379, 382, 254-59, 272, 332, 334, 339, 365, 373, 376, 379, 382, 383, 387-91, 394-98, 403, 404, 423, 424, 439, 440, 462, 480, 481, 485, 489-92, 498, 504-07, 518, 521-24, 585, 592, 641, 645, 655, 658-60, 663, 666, 674-88, 693, 702-07, 711, 713, 718, 720, 728, 730, 765-71, 776, 778, 785, 786, 855-58, 863, 866, 876, 881, 886, 899, 933, 942, 951, 957, 966, 969, 993, 995, 1001, 1025, 1027, 1045, 1067

The Ego/Soul/Subject/Self

GS 48, 296, 335, 356
 Z I:4
 BGE 12, 16-19, 23, 54
 GM I:1, 13; II:1, 16; III:12, 15
 TI III:5; VI:3
 WP 229, 362, 364, 369-71, 477, 480-92, 513, 517, 519, 526, 532, 547-49, 552, 556, 569, 574, 582, 585, 631-35, 673, 676, 682, 686, 768

Consciousness/Thinking

BT 1, 2, 4, 6, 13, 18, 25
 TL passim
 GS 8, 11, 333, 354, 357
 BGE 3, 17, 20, 32, 34, 36
 GM II:1, 16
 TI VI:3, 4
 A 14
 WP 289, 376, 378, 434, 440, 474-80, 484, 489, 490, 498, 499, 504, 523-26, 529, 646, 666, 674, 676, 707

"The Will"; Action

BG 19, 21, 32, 36, 208, 212
 GS 127, 347, 354, 360
 GM - I:13; II:1, 2; III:1, 28
 TI III:5; V:2, 3; VI:2, 3, 7; VIII:6; IX:38, 41
 A 14
 WP 35, 46, 84, 235, 260, 288-91, 380, 382, 428, 434, 478, 480, 482, 488, 523-26, 531, 548-52, 585, 593, 631, 634, 658, 662-76, 689, 692, 696, 705, 715, 898

Affect/Instinct/Drive/Impulse

- GS 1, 4, 7, 8, 11, 14, 19, 38, 47, 53, 55, 113, 139, 179, 290, 333, 360
- BGE 3-6, 9, 12, 13, 19, 23, 36, 55, 59, 75, 83, 117, 158, 187, 201, 202, 218, 219, 230, 258, 259, 264, 265, 284
- GM P:4; I:11, 13; II:2, 3, 16-18; III:7, 8
- TI II:4, 9, 11; v:1-4; VI:2, 4; VIII:6; IX:10, 19, 41; X:3*
- WP 39, 46, 53, 56, 65, 68, 84, 122, 124, 132, 216, 229, 238, 248-255, 255, 258, 259, 268, 274, 275, 280-84, 314, 315, 318, 327, 331, 334, 341, 343, 368, 372-77, 383-88, 401, 423, 430, 433-35, 439, 440, 440n., 458-64, 515, 568, 576, 583, 584, 612, 613, 619, 650, 655, 656, 669, 670, 674-76, 688, 697, 702, 703, 715, 719, 720, 726, 765, 778, 786, 804, 805, 815, 823, 864, 889, 906, 912, 923, 924, 928-33, 957, 966, 969, 985, 1005, 1017, 1025, 1033

Value and "Values"; Meaning

- BT P:1; 5, 7, 24, 25
- HH P:1, 3, 7; I:32, 33, 39, 77, 107, 222; II:II:310
- D - 38, 90, 104, 551
- GS 1, 4, 7, 21, 53, 107, 115, 292, 335, 344-46, 353, 357, 382
- Z I:1, 3, 4, 15; II:2, 12; III:12; IV:19
- BGE- 2, 4, 9, 30, 32, 43, 56, 194, 195, 203, 205, 211
- GM P:3-6; I:2, 4-7, 10, 11, 14, 16, 17n.; II:2, 8; III:9-11, 14, 23, 25, 28
- TI P: II:1, 2; V:1, 5; IX:32, 33; X:4, 5
- A 2, 5, 6, 9, 13, 25, 26, 43, 47, 58, 61, 62
- EH P:2, 3; IV:1, 2, 7, 8\
- WP P:4, 1-8, 11-14, 17-39, 44-56, 63, 65, 75, 80, 84, 95, 110, 114-16, 120, 124-28, 134-36, 141, 147, 150, 155, 203, 205, 221, 233, 244-46, 252, 254, 259-62, 270, 271, 280, 284, 287, 291-94, 298, 302, 303, 314, 319, 331, 336, 351-54, 358-62, 373, 382, 390-93, 398, 401, 410, 416, 417, 422, 429-31, 439, 458-62, 480, 493, 507, 544, 577, 579, 583-90, 599, 602, 605, 616, 617, 674-76, 685, 706-15, 726, 786, 790, 804, 808, 855-58, 866, 870, 871, 874, 877-81, 886, 889, 897, 899, 903, 907, 908, 927, 931, 953, 957, 987, 994-1001, 1005-11, 1022, 1041, 1046, 1052, 1058, 1059, 1067

Morality and Moralities

- HH I:10, 23, 27, 37-39, 42, 45, 59, 68, 92-96, 99, 102, 107, 138, 512; II:I 34, 35; 40, 89; II:II:19-21, 40-45, 52, 57, 114, 350

- D P:3, 4; 3, 9, 19, 34, 87, 97, 102-07, 112, 131, 132, 139, 146, 148, 163, 164, 174, 194, 202, 207, 221, 230, 428, 453, 583
- GS 4-8, 21, 114-17, 289, 292, 335, 343-45, 352, 359, 380
- Z I:15; III:12
- BGE 6, 19, 32, 33, 108, 186-88, 198-202, 219, 221, 228, 260, 262
- GM P:3, 6; I:2, 4, 10, 17n.; II:2-6, 11, 21; III:27; and passim.
- TI II:11; V:4-6; VI:2, 6; VII:1-5; IX:5, 35, 37
- A 25
- EH III:D:1, 2; IV:3-8
- WP 1, 4-8, 11, 18, 19, 41, 43, 55, 125, 134, 139, 141, 144, 150, 204, 215, 251-76, 281, 285-88, 291, 294, 298-309, 315, 327, 331-38, 343, 346, 357, 359, 383-88, 391, 395-405, 410, 415, 423, 428, 430, 438-45, 459-462, 514, 579, 583, 584, 677, 719, 720, 727, 730, 747, 783, 786, 789, 845, 879, 880, 892, 897, 914, 925-27, 957, 966, 981

Virtue and Virtues

- HH P:6; I:75, 76, 83; II:I:91, 298; II:II:34, 64, 216, 332
- D 26, 199, 218, 456, 510, 556
- GS 8, 19, 21, 28, 49, 55, 159, 169, 214, 290, 359
- Z I:P:4; I:2, 5, 13, 22; II:5; III:5, 10, 12; IV:13
- BGE 41, 212, 214, 227, 262, 284
- GM II:2; III:8, 9, 26
- TI I:36; VI:2; IX:37
- A 7, 11
- WP 54, 75, 249, 255, 284, 304, 305, 311-29, 334, 335, 351, 353, 384, 428-34, 441, 450, 674, 740, 865, 868, 870, 876, 886, 888, 907-23, 928-36, 940-49, 953, 962, 963, 967, 983, 990, 993, 995, 1003, 1015, 1033

Society, Social Institutions, Civilization

- BT 7, 20, 23
- HH I:97, 224, 227, 228, 234, 235, 450, 463, 467, 468, 472-75; II:I:320, 396; II:II:31, 77, 275, 284, 289, 293
- D 9, 16, 26, 27, 132, 163, 179, 183, 184, 202
- GS 43, 116, 356, 377
- BGE 201, 242, 257-59, 262
- GM I:12, II:2, 8-10, 16-19

TI IX:37-39
 WP 7, 40, 41, 50-53, 59, 60, 65-69, 75, 90, 98-100, 119-34, 144, 245, 316, 395, 401, 462, 716-18,
 726, 728, 731, 739, 745-53, 864, 871, 896, 903, 927, 933, 936

Culture

BT 3, 7, 8, 18, 20, 23
 UM - passim
 HH I:3, 20, 23-25, 194, 195, 214, 236, 238, 241-51, 258, 272, 276, 281, 439, 465, 474, 477, 480,
 520; II:I:183, 224; II:II:220, 279
 D 175, 190, 195, 198
 GS 23, 99, 149, 370
 BG 229, 157
 GM I:12
 TI VIII:4-7
 A 57
 WP 1, 75, 93, 104, 108, 112, 121, 122, 132, 134f., 250, 380, 395, 398, 427, 462, 684, 747, 791,
 864, 867, 883, 898, 933, 941, 1017, 1019, 1025

Art, Artists

BT passim
 UM III, passim
 HH I:29, 145-52, 155, 157, 160, 153-65, 168, 170, 171, 179, 212, 217, 220-23; II:I:115, 119, 126,
 169, 171, 174-177; II:II:122, 123, 136, 170
 D 269, 531
 GS 78, 80, 84-89, 107, 241, 299, 367, 370
 GM III:4-6, 25
 TI IX:8-11, 24
 CW passim
 NW passim
 WP 1, 27, 69, 120, 572, 585, 606, 612, 617, 677, 794-813, 818-23, 834, 845, 846, 852, 853, 873,
 1048, 1050