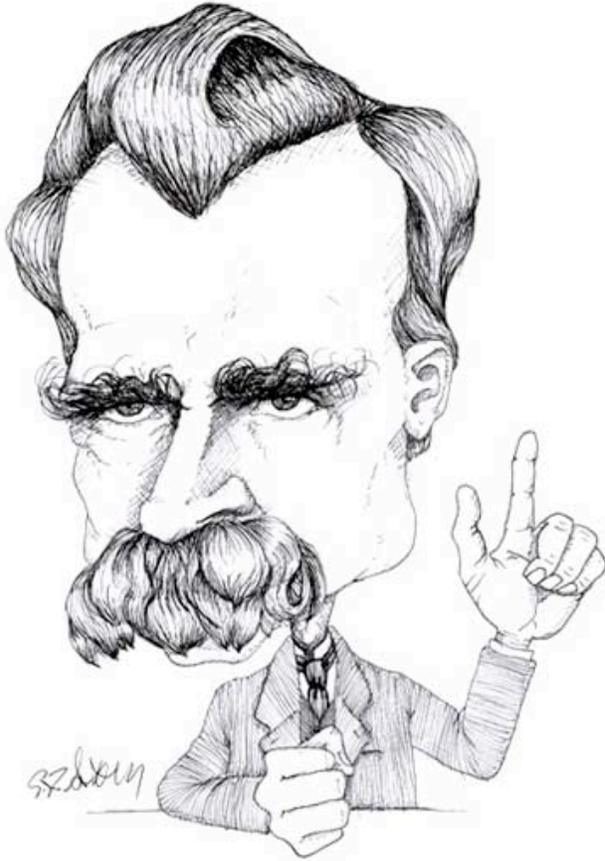


# NIETZSCHE



*The means to real peace.* — No government nowadays admits that it maintains an army so as to satisfy occasional thirsts for conquest; the army is supposed to be for defence. That morality which sanctions self-protection is called upon to be its advocate. But that means to reserve morality to oneself and to accuse one's neighbour of immorality, since he has to be thought of as ready for aggression and conquest if our own state is obliged to take thought of means of self-defence; moreover, when our neighbour denies any thirst for aggression just as heatedly as our state does, and protests that he too maintains an army only for reasons of legitimate self-defence, our declaration of why we require an army declares our neighbour a hypocrite and cunning criminal who would be only too happy to *pounce upon* a harmless and unprepared victim and subdue him without a struggle. This is how all states now confront one another: they presuppose an evil disposition in their neighbour and a benevolent disposition in themselves. This presupposition, however, is a piece of *inhumanity* as bad as, if not worse than, a war would be; indeed, fundamentally it already constitutes an invitation to and cause of wars, because, as aforesaid, it imputes immorality to one's neighbour and thereby seems to provoke hostility and hostile acts on his part. The doctrine of the

army as a means of self-defence must be renounced just as completely as the thirst for conquest. And perhaps there will come a great day on which a nation distinguished for wars and victories and for the highest development of military discipline and thinking, and accustomed to making the heaviest sacrifices on behalf of these things, will cry of its own free will: '*we shall shatter the sword*' — and demolish its entire military machine down to its last foundations. To *disarm while being the best armed*, out of an elevation of sensibility — that is the means to *real* peace, which must always rest on a disposition for peace: whereas the so-called armed peace such as now parades about in every country is a disposition to fractiousness which trusts neither itself nor its neighbour and fails to lay down its arms half out of hatred, half out of fear. Better to perish than to hate and fear, *and twofold better to perish than to make oneself hated and feared* — this must one day become the supreme maxim of every individual state! — As is well known, our liberal representatives of the people lack the time to reflect on the nature of man: otherwise they would know that they labour in vain when they work for a 'gradual reduction of the military burden'. On the contrary, it is only when this kind of distress is at its greatest that the only kind of god that can help here will be closest at hand. The tree of the glory of war can be destroyed only at a single stroke, by a lightning-bolt: lightning, however, as you well know, comes out of a cloud and from on high.

(*Human, All Too Human*, "The Wanderer and His Shadow": §284)



“Whoever fights monsters should see to it that in the process he does not become a monster. And when you look into the abyss, the abyss also looks into you.”

Friedrich Nietzsche, *Beyond Good and Evil* §146

I know my fate. One day my name will be associated with the memory of something tremendous—a crisis without equal on earth, the most profound collision of conscience, a decision that was conjured up *against* everything that had been believed, demanded, hallowed so far. I am no man, I am dynamite. ... Yet for all that, there is nothing in me of a founder of a religion—religions are affairs of the rabble; I find it necessary to wash my hands after I have come into contact with religious people. —I *want* no “believers”; I think I am too malicious to believe in myself; I never speak to masses.—I have a terrible fear that one day I will be pronounced *holy*; you will guess why I publish this book *before*; it shall prevent people from doing mischief with me. . . . I contradict as has never been contradicted before and am nevertheless the opposite of a No-saying spirit. I am a bringer of glad tidings like no one before me; I know tasks of such elevation that any notion of them has been lacking so far; only beginning with me are there hopes again. For all that, I am necessarily also the man of calamity. For when truth enters into a fight with the lies of millennia, we shall have upheavals, a convulsion of earthquakes, a moving of mountains and valleys, the like of which has never been dreamed of. The concept of politics will have merged entirely with a war of spirits; all power structures of the old society will have been exploded—all of them are based on lies: there will be wars the like of which have never yet been seen on earth. It is only beginning with me that the earth knows *great politics*.” (*Ecce Homo*, “*Why I am a Destiny*” §1)

“If we could dispense with wars, so much the better. I can imagine more profitable uses for the twelve billion now paid annually for the armed peace we have in Europe; there are other means of winning respect for physiology than field hospitals.—Good, *very* good even; since the old God is abolished, I am prepared *to rule the world*.” (One of Nietzsche's last notes, January 1989)