

Stefan Lorenz Sorgner

# Metaphysics without Truth

On the Importance of Consistency  
within Nietzsche's Philosophy

E  
g  
f  
a  
-  
it  
from  
ways



Herbert Utz Verlag · Wissenschaft  
München

## Münchener Philosophische Beiträge

herausgegeben von

Nikolaus Knoepffler

Wilhelm Vossenkuhl

Siegbert Peetz

Bernhard Lauth

Die Deutsche Bibliothek - CIP-Einheitsaufnahme

**Sorgner, Stefan Lorenz:**

Metaphysics without truth : on the importance of  
consistency within Nietzsche's philosophy /

Stefan Lorenz Sorgner. -

München : Utz, Wiss., 1999

(Münchener Philosophische Beiträge)

ISBN 3-89675-589-7

Dieses Werk ist urheberrechtlich geschützt. Die dadurch begründeten Rechte, insbesondere die der Übersetzung, des Nachdrucks, der Entnahme von Abbildungen, der Wiedergabe auf photomechanischem oder ähnlichem Wege und der Speicherung in Datenverarbeitungsanlagen bleiben, auch bei nur auszugsweiser Verwendung, vorbehalten.

Copyright © Herbert Utz Verlag GmbH 1999

ISBN 3-89675-589-7

Printed in Germany

Herbert Utz Verlag GmbH, München

Tel: 089/277791-00

Fax: 089/277791-01

# CONTENTS

ACKNOWLEDGEMENTS .....	5
NOTE ON TEXTS AND ABBREVIATIONS .....	8
<b>INTRODUCTION</b> .....	<b>11</b>
A .....	11
<i>a. THE PROBLEM &amp; MY SOLUTION (IN BRIEF)</i> .....	11
<i>b. SOME DEFINITIONS</i> .....	12
B .....	13
<i>a. ON NIETZSCHE'S UNPUBLISHED WORK</i> .....	13
C .....	16
<i>a. ON SOME OTHER INTERPRETATIONS OF NIETZSCHE'S PHILOSOPHY</i> .....	16
D .....	19
<i>a. PHILOSOPHERS AS THE DEFENDERS OF THEIR OWN PREJUDICES</i> ..	19
<i>b. NIETZSCHE'S APPROACH TO PHILOSOPHY</i> .....	25
<b>APOLLO</b> .....	<b>34</b>
1. ....	34
1.1. ....	35
<i>a. WILL TO POWER</i> .....	35
<i>b. THE ORGANIC</i> .....	36
<i>c. LIFE &amp; FORCE</i> .....	38
<i>d. WILL TO POWER</i> .....	42
<i>POWER-QUANTA &amp; POWER-CONSTELLATION</i> .....	42
<i>e. WILL TO POWER</i> .....	46
<i>WILL &amp; POWER</i> .....	46
<i>f. WILL</i> .....	47
<i>g. POWER</i> .....	47
<i>h. INTERPRETATION</i> .....	52
<i>i. THING = SUM OF ITS EFFECTS</i> .....	55
<i>j. POWER, PLEASURE &amp; PAIN (UNLUST MACHT LUST)</i> .....	55
1.2. ....	60
<i>a. ETERNAL RECURRENCE OF EVERYTHING</i> .....	60
<i>b. FROM THE WILL TO POWER TO THE ER</i> .....	60
<i>c. OBJECTIONS</i> .....	66
<i>d. IS IT SELF-CONTRADICTIONARY TO HOLD THE WILL TO POWER &amp; THE     ER THEORY?</i> .....	68
<b>DIONYSOS</b> .....	<b>71</b>
2. ....	71
2.1. ....	71
<i>a. PERSPECTIVISM</i> .....	71
<i>b. THEORIES OF KNOWLEDGE</i> .....	73
<i>c. SUBJECT</i> .....	77
<i>d. VALUE OF TRUTH</i> .....	79
<i>e. THE TRUTH</i> .....	81

CONTENTS

<i>f. TRUTH = A PERSPECTIVAL FALSIFICATION</i> .....	87
<i>g. LOGIC</i> .....	90
<i>h. OUR TRUTH</i> .....	93
2.2.....	96
<i>a. NIHILISM</i> .....	96
<i>b. SCHOPENHAUER'S NIHILISM &amp; PLATO'S NIHILISM</i> .....	110
<b>APOLLO &amp; DIONYSOS RECONCILED</b> .....	<b>116</b>
3. ....	116
3.1.....	116
<i>a. THE PROBLEM (IN DETAIL)</i> .....	116
<i>ON THE APPARENT INCONSISTENCIES OF NIETZSCHE'S THOUGHT</i> .....	116
3.2.....	122
<i>a. MY SOLUTION (IN DETAIL) / NIETZSCHE</i> .....	122
<i>b. CHRISTIANITY</i> .....	127
<i>c. SCIENCE</i> .....	131
<i>d. SPIRIT</i> .....	136
<i>e. TRAGEDY, DIONYSOS &amp; THE CRUCIFIED</i> .....	142
<b>CONCLUSION</b> .....	<b>150</b>
APPENDIX .....	151
ABSTRACT .....	153
BIBLIOGRAPHY .....	154

## APOLLO

1.

I have baptised this part APOLLO by reference to Nietzsche's earliest work „The Birth of Tragedy“ in which he described how through the union of the opposing forces, APOLLO and DIONYSOS, tragedy was created. APOLLO and DIONYSOS stand for the creative and the destructive force in a human being as well as in nature. However, Nietzsche alters his position in his mature works on these forces. But at the moment there is no need to go into more detail about what these forces stand for in the „Birth of Tragedy“. The headings of my main parts are not meant to correspond exactly to the meanings Nietzsche attributed to them at the time. Still, the sense which they have in my thesis is closely related to Nietzsche's, and shortly I will spell out what they are supposed to mean. One should also bear in mind that DIONYSOS in Nietzsche's latest works is a nearly perfect<sup>9</sup> synthesis of APOLLO and DIONYSOS from his earlier ones. APOLLO in this thesis mainly refers to the outcome of the creative force in human beings irrespective of what is created. (It refers to ones own perspective or world-view). In our case the human being meant is Nietzsche. DIONYSOS mainly refers to the outcome of the destructive force in human beings irrespective of what is destroyed. (Here ones own perspective is taken just as one of many in the history of thought, irrespective of one's own special relation to it).

In this part I will describe the metaphysical side of Nietzsche's „artistic metaphysics“ and in the next main part, I will be concerned with the artistic aspect itself. The notion that metaphysics is artistic implies that Nietzsche does not put it forward as THE TRUTH. Metaphysics has to be read not in Nietzsche's sense of the word (as referring to a philosophy which postulates a real world, beyond the physical one), but meaning a description of the world, an ontology. I will show that Nietzsche does put forward an

---

<sup>9</sup> The reason why I am adding „nearly perfect“ is the same as why I hold that my use of APOLLO and DIONYSOS does not exactly correspond to Nietzsche's in his earlier work. In the „Birth of Tragedy“ there was a third force, which he referred to as SOCRATES. SOCRATES was connected with logic, reason and Christianity and was opposed to APOLLO and DIONYSOS. Later on, Nietzsche revised his position in respect to logic and reason and integrated both of them in his own views, but he kept his antagonistic position in respect to Christianity. Due to his altered views towards logic and reason, I had to say „nearly perfect“ and that his use of APOLLO and DIONYSOS in the „Birth of Tragedy“ is slightly different to the one I attribute to them. Yet, I can say that the synthesis of my use of the notions APOLLO and DIONYSOS does correspond to Nietzsche's use of the notion DIONYSOS in his latest works.

ontology in the literal sense of the word - the only contrast to the traditional ontologies being that it is not referred to as the true one.

In the last section of the introduction I tried to justify why I am starting my thesis with Nietzsche's metaphysics. The last point I was dealing with then was that for Nietzsche „the world is will to power and nothing besides“. This I have to clarify in the first section of this main part. This main part of the thesis is divided up into two sections: the first one deals with the will to power and the second one with the eternal recurrence. Both of these topics are essential for an understanding of what the world is like for Nietzsche. There is one main element of Nietzsche's metaphysics which I will leave out here, his view that a thing is nothing but the sum of its effects, because it is more useful for my purposes to deal with this in the section on truth and perspectivism in the second main part of the thesis.

### 1.1.

#### a. WILL TO POWER

There have been many philosophers who regarded the striving for power to be the basis of all human actions, and the ones in question are not limited to a certain period of time or area. This one can see from the following examples: Thrasymachus, Hobbes, Adler, Foucault. However, Nietzsche went further than them, for he held that the whole world is will to power [WP 1067]. What does this mean?

Firstly, I want to mention some other expressions which Nietzsche sometimes uses instead of will to power. The most important ones are „organic“, „life“, and „force“. However, one must be careful here, because some of these notions are ambiguous in Nietzsche's work; he employs the notions „organic“ and „life“ in various ways. In this thesis they only concern me when they are predicated of the whole, e.g. that everything is alive and organic, because everything is will to power. There is at least one other meaning of „life“ and „organic“ to be found in Nietzsche which is used to distinguish things with the common mode of (what one normally understands as) nutrition from the ones without. Even nutrition has two meanings in Nietzsche; firstly, the normal meaning, and secondly a slightly altered one which applies to the whole world. Because I do not have the space to deal with all of the connotations of this word, I will restrict my discussion to the one relevant for my purposes and simply point to the fact that there is another meaning of the notion to be found in Nietzsche. The justification for what I have just said will come up when it is needed in every individual case.