

## HOW THE "TRUE WORLD" FINALLY BECAME A FABLE

### The History of an Error

By Friedrich Wilhelm Nietzsche (1844-1900)

A chapter from his book, *The Twilight of the Idols, or How to Philosophize with a Hammer* (1888).

The following single page is the whole chapter.

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1. The true world — attainable for the sage, the pious, the virtuous man; he lives in it, he is it.

(The oldest form of the idea, relatively sensible, simple, and persuasive. A circumlocution for the sentence, "I, Plato, am the truth.")

2. The true world — unattainable for now, but promised for the sage, the pious, the virtuous man ("for the sinner who repents").

(Progress of the idea: it becomes more subtle, insidious, incomprehensible — it becomes female, it becomes Christian.)

3. The true world — unattainable, indemonstrable, unpromisable; but the very thought of it — a consolation, an obligation, an imperative.

(At bottom, the old sun, but seen through mist and skepticism. The idea has become elusive, pale, Nordic, Königsbergian.)

4. The true world — unattainable? At any rate, unattained. And being unattained, also unknown. Consequently, not consoling, redeeming, or obligating: how could something unknown obligate us?

(Gray morning. The first yawn of reason. The cockcrow of positivism.)

5. The "true" world — an idea which is no longer good for anything, not even obligating — an idea which has become useless and superfluous — consequently, a refuted idea: let us abolish it!

(Bright day; breakfast; return of bon sens and cheerfulness; Plato's embarrassed blush; pandemonium of all free spirits.)

6. The true world — we have abolished. What world has remained? The apparent one perhaps? But no! With the true world we have also abolished the apparent one.

(Noon; moment of the briefest shadow; end of the longest error; high point of humanity; INCIPIIT ZARATHUSTRA.)

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Full book at <http://www.handprint.com/SC/NIE/GotDamer.html>