
MEN IN DARK TIMES

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- "A Christian on St. Peter's Chair from 1958 to 1963," a review of Pope John XXIII, *Journal of a Soul*, in *The New York Review of Books*, 1965.
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- "Hermann Broch: 1886-1951," introduction to two volumes of essays in *Gesammelte Werke*, Rheinverlag, Zürich, 1955 (now Suhrkamp, Frankfurt/M.), originally written in German, translated by Clara and Richard Winston.
- "Walter Benjamin: 1892-1940," originally in *The New Yorker*, 1968; introduction to a collection of his essays, *Illuminations*, Harcourt, Brace & World, 1968, originally written in German, translated by Harry Zohn.
- "Bertolt Brecht: 1898-1956" appeared in *The New Yorker*, 1966.
- "Waldemar Gurian: 1903-1954" appeared in The Gurian Memorial Issue of *The Review of Politics*, 1955.
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ON HUMANITY IN DARK TIMES: Thoughts about Lessing¹

I

THE distinction conferred by a free city, and a prize that bears the name of Lessing, are a great honor. I admit that I do not know how I have come to receive it, and also that it has not been altogether easy for me to come to terms with it. In saying this I can ignore entirely the delicate question of merit. In this very respect an honor gives us a forcible lesson in modesty; for it implies that it is not for us to judge our own merits as we judge the merits and accomplishments of others. In awards, the world speaks out, and if we accept the award and express our gratitude for it, we can do so only by ignoring ourselves and acting entirely within the framework of our attitude toward the world, toward a world and public to which we owe the space into which we speak and in which we are heard.

But the honor not only reminds us emphatically of the gratitude we owe the world; it also, to a very high degree, obligates us to it. Since we can always reject the honor, by accepting it we are not only strengthened in our position within the world but are accepting a kind of commitment to it. That a person appears in public at all, and that the public receives and confirms him, is by

¹ Address on accepting the Lessing Prize of the Free City of Hamburg.

no means a matter to be taken for granted. Only the genius is driven by his very gifts into public life, and is exempted from any decision of this sort. In his case alone, honors only continue the concord with the world, sound an existing harmony in full publicity, which has arisen independently of all considerations and decisions, independently also of all obligations, as if it were a natural phenomenon erupting into human society. To this phenomenon we can in truth apply what Lessing once said about the man of genius in two of his finest lines of verse:

*Was ihn bewegt, bewegt. Was ihm gefällt, gefällt.
Sein glücklicher Geschmack ist der Geschmack der Welt.*

(What moves him, moves. What pleases him, pleases.
His felicitous taste is the world's taste.)

Nothing in our time is more dubious, it seems to me, than our attitude toward the world, nothing less to be taken for granted than that concord with what appears in public which an honor imposes on us, and the existence of which it affirms. In our century even genius has been able to develop only in conflict with the world and the public realm, although it naturally finds, as it always has done, its own peculiar concord with its audience. But the world and the people who inhabit it are not the same. The world lies between people, and this in-between—much more than (as is often thought) men or even man—is today the object of the greatest concern and the most obvious upheaval in almost all the countries of the globe. Even where the world is still halfway in order, or is kept halfway in order, the public realm has lost the power of illumination which was originally part of its very nature. More and more people in the countries of the Western world, which since the decline of the ancient world has regarded freedom from politics as one of the basic freedoms, make use of this freedom and have retreated from the world and their obligations within it. This withdrawal from the world need not harm an individual; he may even cultivate great talents to the point of genius and so by a detour be useful to the world again. But with each such retreat an almost demonstrable loss to the world takes place; what is lost is the specific and usually irreplaceable in-between

which should have formed between this individual and his fellow men.

When we thus consider the real meaning of public honors and prizes under present conditions, it may occur to us that the Hamburg Senate found a solution to the problem rather like that of Columbus' egg when it decided to link the city's prize with the name of Lessing. For Lessing never felt at home in the world as it then existed and probably never wanted to, and still after his own fashion he always remained committed to it. Special and unique circumstances governed this relationship. The German public was not prepared for him and as far as I know never honored him in his lifetime. He himself lacked, according to his own judgment, that happy, natural concord with the world, a combination of merit and good fortune, which both he and Goethe considered the sign of genius. Lessing believed he was indebted to criticism for something that "comes very close to genius," but which never quite achieved that natural harmonization with the world in which Fortuna smiles when Virtù appears. All that may have been important enough, but it was not decisive. It almost seems as if at some time he had decided to pay homage to genius, to the man of "felicitous taste," but himself to follow those whom he once half ironically called "the wise men" who "make the pillars of the best-known truths shake wherever they let their eyes fall." His attitude toward the world was neither positive nor negative, but radically critical and, in respect to the public realm of his time, completely revolutionary. But it was also an attitude that remained indebted to the world, never left the solid ground of the world, and never went to the extreme of sentimental utopianism. In Lessing the revolutionary temper was associated with a curious kind of partiality which clung to concrete details with an exaggerated, almost pedantic carefulness, and gave rise to many misunderstandings. One component of Lessing's greatness was the fact that he never allowed supposed objectivity to cause him to lose sight of the real relationship to the world and the real status in the world of the things or men he attacked or praised. That did not help his credit in Germany, where the true nature of criticism is less well understood than elsewhere. It was

hard for the Germans to grasp that justice has little to do with objectivity in the ordinary sense.

Lessing never made his peace with the world in which he lived. He enjoyed "challenging prejudices" and "telling the truth to the court minions." Dearly though he paid for these pleasures, they were literally pleasures. Once when he was attempting to explain to himself the source of "tragic pleasure," he said that "all passions, even the most unpleasant, are as passions pleasant" because "they make us . . . more conscious of our existence, they make us feel more real." This sentence strikingly recalls the Greek doctrine of passions, which counted anger, for example, among the pleasant emotions but reckoned hope along with fear among the evils. This evaluation rests on differences in reality, exactly as in Lessing; not, however, in the sense that reality is measured by the force with which the passion affects the soul but rather by the amount of reality the passion transmits to it. In hope, the soul overleaps reality, as in fear it shrinks back from it. But anger, and above all Lessing's kind of anger, reveals and exposes the world just as Lessing's kind of laughter in *Minna von Barnhelm* seeks to bring about reconciliation with the world. Such laughter helps one to find a place in the world, but ironically, which is to say, without selling one's soul to it. Pleasure, which is fundamentally the intensified awareness of reality, springs from a passionate openness to the world and love of it. Not even the knowledge that man may be destroyed by the world detracts from the "tragic pleasure."

If Lessing's aesthetics, in contrast to Aristotle's, sees even fear as a variety of pity, the pity we feel for ourselves, the reason is perhaps that Lessing is trying to strip fear of its escapist aspect in order to save it as a passion, that is to say, as an affect in which we are affected by ourselves just as in the world we are ordinarily affected by other people. Intimately connected with this is the fact that for Lessing the essence of poetry was action and not, as for Herder, a force—"the magic force that affects my soul"—nor, as for Goethe, nature which has been given form. Lessing was not at all concerned with "the perfection of the work of art in itself," which Goethe considered "the eternal, indispensable

requirement." Rather—and here he is in agreement with Aristotle—he was concerned with the effect upon the spectator, who as it were represents the world, or rather, that worldly space which has come into being between the artist or writer and his fellow men as a world common to them.

Lessing experienced the world in anger and in laughter, and anger and laughter are by their nature biased. Therefore, he was unable or unwilling to judge a work of art "in itself," independently of its effect in the world, and therefore he could attack or defend in his polemics according to how the matter in question was being judged by the public and quite independently of the degree to which it was true or false. It was not only a form of gallantry when he said that he would "leave in peace those whom all are striking at"; it was also a concern, which had become instinctive with him, for the relative rightness of opinions which for good reasons get the worst of it. Thus even in the dispute over Christianity he did not take up a fixed position. Rather, as he once said with magnificent self-knowledge, he instinctively became dubious of Christianity "the more cogently some tried to prove it to me," and instinctively tried "to preserve it in [his] heart" the more "wantonly and triumphantly others sought to trample it underfoot." But this means that where everyone else was contending over the "truth" of Christianity, he was chiefly defending its position in the world, now anxious that it might again enforce its claim to dominance, now fearing that it might vanish utterly. Lessing was being remarkably farsighted when he saw that the enlightened theology of his time "under the pretext of making us rational Christians is making us extremely irrational philosophers." That insight sprang not only from partisanship in favor of reason. Lessing's primary concern in this whole debate was freedom, which was far more endangered by those who wanted "to compel faith by proofs" than by those who regarded faith as a gift of divine grace. But there was in addition his concern about the world, in which he felt both religion and philosophy should have their place, but separate places, so that behind the "partition . . . each can go its own way without hindering the other."

Criticism, in Lessing's sense, is always taking sides for the

world's sake, understanding and judging everything in terms of its position in the world at any given time. Such a mentality can never give rise to a definite world view which, once adopted, is immune to further experiences in the world because it has hitched itself firmly to one possible perspective. We very much need Lessing to teach us this state of mind, and what makes learning it so hard for us is not our distrust of the Enlightenment or of the eighteenth century's belief in humanity. It is not the eighteenth but the nineteenth century that stands between Lessing and us. The nineteenth century's obsession with history and commitment to ideology still looms so large in the political thinking of our times that we are inclined to regard entirely free thinking, which employs neither history nor coercive logic as crutches, as having no authority over us. To be sure, we are still aware that thinking calls not only for intelligence and profundity but above all for courage. But we are astonished that Lessing's partisanship for the world could go so far that he could even sacrifice to it the axiom of noncontradiction, the claim to self-consistency, which we assume is mandatory to all who write and speak. For he declared in all seriousness: "I am not duty-bound to resolve the difficulties I create. May my ideas always be somewhat disjunct, or even appear to contradict one another, if only they are ideas in which readers will find material that stirs them to think for themselves." He not only wanted no one to coerce him, but he also wanted to coerce no one, either by force or by proofs. He regarded the tyranny of those who attempt to dominate thinking by reasoning and sophistries, by compelling argumentation, as more dangerous to freedom than orthodoxy. Above all he never coerced himself, and instead of fixing his identity in history with a perfectly consistent system, he scattered into the world, as he himself knew, "nothing but *fermenta cognitionis*."

Thus Lessing's famous *Selbstdenken*—independent thinking for oneself—is by no means an activity pertaining to a closed, integrated, organically grown and cultivated individual who then as it were looks around to see where in the world the most favorable place for his development might be, in order to bring himself into harmony with the world by the detour of thought.

For Lessing, thought does not arise out of the individual and is not the manifestation of a self. Rather, the individual—whom Lessing would say was created for action, not ratiocination—elects such thought because he discovers in thinking another mode of moving in the world in freedom. Of all the specific liberties which may come into our minds when we hear the word “freedom,” freedom of movement is historically the oldest and also the most elementary. Being able to depart for where we will is the prototypical gesture of being free, as limitation of freedom of movement has from time immemorial been the precondition for enslavement. Freedom of movement is also the indispensable condition for action, and it is in action that men primarily experience freedom in the world. When men are deprived of the public space—which is constituted by acting together and then fills of its own accord with the events and stories that develop into history—they retreat into their freedom of thought. That is a very ancient experience, of course. And some such retreat seems to have been forced upon Lessing. When we hear of such a retreat from enslavement in the world to freedom of thought, we naturally remember the Stoic model, because it was historically the most effective. But to be precise, Stoicism represents not so much a retreat from action to thinking as an escape from the world into the self which, it is hoped, will be able to sustain itself in sovereign independence of the outside world. There was nothing of the sort in Lessing’s case. Lessing retreated into thought, but not at all into his own self; and if for him a secret link between action and thought did exist (I believe it did, although I cannot prove it by quotations), the link consisted in the fact that both action and thought occur in the form of movement and that, therefore, freedom underlies both: freedom of movement.

Lessing probably never believed that acting can be replaced by thinking, or that freedom of thought can be a substitute for the freedom inherent in action. He knew very well that he was living in what was then the “most slavish country in Europe,” even though he was allowed to “offer the public as many idiocies against religion” as he pleased. For it was impossible to raise “a voice for the rights of subjects . . . against extortion and

despotism," in other words, to act. The secret relationship of his "self-thinking" to action lay in his never binding his thinking to results. In fact, he explicitly renounced the desire for results, insofar as these might mean the final solution of problems which his thought posed for itself; his thinking was not a search for truth, since every truth that is the result of a thought process necessarily puts an end to the movement of thinking. The *fermenta cognitionis* which Lessing scattered into the world were not intended to communicate conclusions, but to stimulate others to independent thought, and this for no other purpose than to bring about a discourse between thinkers. Lessing's thought is not the (Platonic) silent dialogue between me and myself, but an anticipated dialogue with others, and this is the reason that it is essentially polemical. But even if he had succeeded in bringing about his discourse with other independent thinkers and so escaping a solitude which, for him in particular, paralyzed all faculties, he could scarcely have been persuaded that this put everything to rights. For what was wrong, and what no dialogue and no independent thinking ever could right, was the world—namely, the thing that arises between people and in which everything that individuals carry with them innately can become visible and audible. In the two hundred years that separate us from Lessing's lifetime, much has changed in this respect, but little has changed for the better. The "pillars of the best-known truths" (to stay with his metaphor), which at that time were shaken, today lie shattered; we need neither criticism nor wise men to shake them any more. We need only look around to see that we are standing in the midst of a veritable rubble heap of such pillars.

Now in a certain sense this could be an advantage, promoting a new kind of thinking that needs no pillars and props, no standards and traditions to move freely without crutches over unfamiliar terrain. But with the world as it is, it is difficult to enjoy this advantage. For long ago it became apparent that the pillars of the truths have also been the pillars of the political order, and that the world (in contrast to the people who inhabit it and move freely about in it) needs such pillars in order to guarantee continuity and permanence, without which it cannot

offer mortal men the relatively secure, relatively imperishable home that they need. To be sure, the very humanity of man loses its vitality to the extent that he abstains from thinking and puts his confidence into old verities or even new truths, throwing them down as if they were coins with which to balance all experiences. And yet, if this is true for man, it is not true for the world. The world becomes inhuman, inhospitable to human needs—which are the needs of mortals—when it is violently wrenched into a movement in which there is no longer any sort of permanence. That is why ever since the great failure of the French Revolution people have repeatedly re-erected the old pillars which were then overthrown, only again and again to see them first quivering, then collapsing anew. The most frightful errors have replaced the “best-known truths,” and the error of these doctrines constitutes no proof, no new pillar for the old truths. In the political realm restoration is never a substitute for a new foundation but will be at best an emergency measure that becomes inevitable when the act of foundation, which is called revolution, has failed. But it is likewise inevitable that in such a constellation, especially when it extends over such long spans of time, people’s mistrust of the world and all aspects of the public realm should grow steadily. For the fragility of these repeatedly restored props of the public order is bound to become more apparent after every collapse, so that ultimately the public order is based on people’s holding as self-evident precisely those “best-known truths” which secretly scarcely anyone still believes in.

II

History knows many periods of dark times in which the public realm has been obscured and the world become so dubious that people have ceased to ask any more of politics than that it show due consideration for their vital interests and personal liberty. Those who have lived in such times and been formed by them have probably always been inclined to despise the world and the public realm, to ignore them as far as possible, or even to overleap them and, as it were, reach behind them—as if the

world were only a façade behind which people could conceal themselves—in order to arrive at mutual understandings with their fellow men without regard for the world that lies between them. In such times, if things turn out well, a special kind of humanity develops. In order properly to appreciate its possibilities we need only think of *Nathan the Wise*, whose true theme—"It suffices to be a man"—permeates the play. The appeal: "Be my friend," which runs like a leitmotif through the whole play, corresponds to that theme. We might equally well think of *The Magic Flute*, which likewise has as its theme such a humanity, which is more profound than we generally think when we consider only the eighteenth century's usual theories of a basic human nature underlying the multiplicity of nations, peoples, races, and religions into which the human race is divided. If such a human nature were to exist, it would be a natural phenomenon, and to call behavior in accordance with it "human" would assume that human and natural behavior are one and the same. In the eighteenth century the greatest and historically the most effective advocate of this kind of humanity was Rousseau, for whom the human nature common to all men was manifested not in reason but in compassion, in an innate repugnance, as he put it, to see a fellow human being suffering. With remarkable accord, Lessing also declared that the best person is the most compassionate. But Lessing was troubled by the egalitarian character of compassion—the fact that, as he stressed, we feel "something akin to compassion" for the evildoer also. This did not trouble Rousseau. In the spirit of the French Revolution, which leaned upon his ideas, he saw *fraternité* as the fulfillment of humanity. Lessing, on the other hand, considered friendship—which is as selective as compassion is egalitarian—to be the central phenomenon in which alone true humanity can prove itself.

Before we turn to Lessing's concept of friendship and its political relevance, we must dwell for a moment on fraternity as the eighteenth century understood it. Lessing, too, was well acquainted with it; he spoke of "philanthropic feelings," of a brotherly attachment to other human beings which springs from

hatred of the world in which men are treated "inhumanly." For our purposes, however, it is important that humanity manifests itself in such brotherhood most frequently in "dark times." This kind of humanity actually becomes inevitable when the times become so extremely dark for certain groups of people that it is no longer up to them, their insight or choice, to withdraw from the world. Humanity in the form of fraternity invariably appears historically among persecuted peoples and enslaved groups; and in eighteenth-century Europe it must have been quite natural to detect it among the Jews, who then were newcomers in literary circles. This kind of humanity is the great privilege of pariah peoples; it is the advantage that the pariahs of this world always and in all circumstances can have over others. The privilege is dearly bought; it is often accompanied by so radical a loss of the world, so fearful an atrophy of all the organs with which we respond to it—starting with the common sense with which we orient ourselves in a world common to ourselves and others and going on to the sense of beauty, or taste, with which we love the world—that in extreme cases, in which pariahdom has persisted for centuries, we can speak of real worldlessness. And worldlessness, alas, is always a form of barbarism.

In this as it were organically evolved humanity it is as if under the pressure of persecution the persecuted have moved so closely together that the interspace which we have called world (and which of course existed between them before the persecution, keeping them at a distance from one another) has simply disappeared. This produces a warmth of human relationships which may strike those who have had some experience with such groups as an almost physical phenomenon. Of course I do not mean to imply that this warmth of persecuted peoples is not a great thing. In its full development it can breed a kindliness and sheer goodness of which human beings are otherwise scarcely capable. Frequently it is also the source of a vitality, a joy in the simple fact of being alive, rather suggesting that life comes fully into its own only among those who are, in worldly terms, the insulted and injured. But in saying this we must not forget that the

charm and intensity of the atmosphere that develops is also due to the fact that the pariahs of this world enjoy the great privilege of being unburdened by care for the world.

Fraternity, which the French Revolution added to the liberty and equality which have always been categories of man's political sphere—that fraternity has its natural place among the repressed and persecuted, the exploited and humiliated, whom the eighteenth century called the unfortunates, *les malheureux*, and the nineteenth century the wretched, *les misérables*. Compassion, which for both Lessing and Rousseau (though in very different contexts) played so extraordinary a part in the discovery and confirmation of a human nature common to all men, for the first time became the central motive of the revolutionary in Robespierre. Ever since, compassion has remained inseparably and unmistakably part of the history of European revolutions. Now compassion is unquestionably a natural, creature affect which involuntarily touches every normal person at the sight of suffering, however alien the sufferer may be, and would therefore seem an ideal basis for a feeling that reaching out to all mankind would establish a society in which men might really become brothers. Through compassion the revolutionary-minded humanitarian of the eighteenth century sought to achieve solidarity with the unfortunate and the miserable—an effort tantamount to penetrating the very domain of brotherhood. But it soon became evident that this kind of humanitarianism, whose purest form is a privilege of the pariah, is not transmissible and cannot be easily acquired by those who do not belong among the pariahs. Neither compassion nor actual sharing of suffering is enough. We cannot discuss here the mischief that compassion has introduced into modern revolutions by attempts to improve the lot of the unfortunate rather than to establish justice for all. But in order to gain a little perspective on ourselves and the modern way of feeling we might recall briefly how the ancient world, so much more experienced in all political matters than ourselves, viewed compassion and the humanitarianism of brotherhood.

Modern times and antiquity agree on one point: both regard compassion as something totally natural, as inescapable to man

as, say, fear. It is therefore all the more striking that antiquity took a position wholly at odds with the great esteem for compassion of modern times. Because they so clearly recognized the affective nature of compassion, which can overcome us like fear without our being able to fend it off, the ancients regarded the most compassionate person as no more entitled to be called the best than the most fearful. Both emotions, because they are purely passive, make action impossible. This is the reason Aristotle treated compassion and fear together. Yet it would be altogether misguided to reduce compassion to fear—as though the sufferings of others aroused in us fear for ourselves—or fear to compassion—as though in fear we felt only compassion for ourselves. We are even more surprised when we hear (from Cicero in the *Tusculanae Disputationes* III 21) that the Stoics saw compassion and envy in the same terms: “For the man who is pained by another’s misfortune is also pained by another’s prosperity.” Cicero himself comes considerably closer to the heart of the matter when he asks (*ibid.* IV 56): “Why pity rather than give assistance if one can? Or, are we unable to be open-handed without pity?” In other words, should human beings be so shabby that they are incapable of acting humanly unless spurred and as it were compelled by their own pain when they see others suffer?

In judging these affects we can scarcely help raising the question of selflessness, or rather the question of openness to others, which in fact is the precondition for “humanity” in every sense of that word. It seems evident that sharing joy is absolutely superior in this respect to sharing suffering. Gladness, not sadness, is talkative, and truly human dialogue differs from mere talk or even discussion in that it is entirely permeated by pleasure in the other person and what he says. It is tuned to the key of gladness, we might say. What stands in the way of this gladness is envy, which in the sphere of humanity is the worst vice; but the antithesis to compassion is not envy but cruelty, which is an affect no less than compassion, for it is a perversion, a feeling of pleasure where pain would naturally be felt. The decisive factor is that pleasure and pain, like everything instinctual, tend to

muteness, and while they may well produce sound, they do not produce speech and certainly not dialogue.

All this is only another way of saying that the humanitarianism of brotherhood scarcely befits those who do not belong among the insulted and the injured and can share in it only through their compassion. The warmth of pariah peoples cannot rightfully extend to those whose different position in the world imposes on them a responsibility for the world and does not allow them to share the cheerful unconcern of the pariah. But it is true that in "dark times" the warmth which is the pariahs' substitute for light exerts a great fascination upon all those who are so ashamed of the world as it is that they would like to take refuge in invisibility. And in invisibility, in that obscurity in which a man who is himself hidden need no longer see the visible world either, only the warmth and fraternity of closely packed human beings can compensate for the weird irrealty that human relationships assume wherever they develop in absolute worldlessness, unrelated to a world common to all people. In such a state of worldlessness and irrealty it is easy to conclude that the element common to all men is not the world, but "human nature" of such and such a type. What the type is depends on the interpreter; it scarcely matters whether reason, as a property of all men, is emphasized, or a feeling common to all, such as the capacity for compassion. The rationalism and sentimentalism of the eighteenth century are only two aspects of the same thing; both could lead equally to that enthusiastic excess in which individuals feel ties of brotherhood to all men. In any case this rationality and sentimentality were only psychological substitutes, localized in the realm of invisibility, for the loss of the common, visible world.

Now this "human nature" and the feelings of fraternity that accompany it manifest themselves only in darkness, and hence cannot be identified in the world. What is more, in conditions of visibility they dissolve into nothingness like phantoms. The humanity of the insulted and injured has never yet survived the hour of liberation by so much as a minute. This does not mean that it is insignificant, for in fact it makes insult and injury endur-

able; but it does mean that in political terms it is absolutely irrelevant.

III

These and similar questions of the proper attitude in "dark times" are of course especially familiar to the generation and the group to which I belong. If concord with the world, which is part and parcel of receiving honors, has never been an easy matter in our times and in the circumstances of our world, it is even less so for us. Certainly honors were no part of our birthright, and it would not be surprising if we were no longer capable of the openness and trustfulness that are needed simply to accept gratefully what the world offers in good faith. Even those among us who by speaking and writing have ventured into public life have not done so out of any original pleasure in the public scene, and have hardly expected or aspired to receive the stamp of public approval. Even in public they tended to address only their friends or to speak to those unknown, scattered readers and listeners with whom everyone who speaks and writes at all cannot help feeling joined in some rather obscure brotherhood. I am afraid that in their efforts they felt very little responsibility toward the world; these efforts were, rather, guided by their hope of preserving some minimum of humanity in a world grown inhuman while at the same time as far as possible resisting the weird ir-reality of this worldlessness—each after his own fashion and some few by seeking to the limits of their ability to understand even inhumanity and the intellectual and political monstrosities of a time out of joint.

I so explicitly stress my membership in the group of Jews expelled from Germany at a relatively early age because I wish to anticipate certain misunderstandings which can arise only too easily when one speaks of humanity. In this connection I cannot gloss over the fact that for many years I considered the only adequate reply to the question, Who are you? to be: A Jew. That answer alone took into account the reality of persecution. As for

the statement with which Nathan the Wise (in effect, though not in actual wording) countered the command: "Step closer, Jew"—the statement: I am a man—I would have considered as nothing but a grotesque and dangerous evasion of reality.

Let me also quickly clear away another likely misunderstanding. When I use the word "Jew" I do not mean to suggest any special kind of human being, as though the Jewish fate were either representative of or a model for the fate of mankind. (Any such thesis could at best have been advanced with cogency only during the last stage of Nazi domination, when in fact the Jews and anti-Semitism were being exploited solely to unleash and keep in motion the racist program of extermination. For this was an essential part of totalitarian rule. The Nazi movement, to be sure, had from the first tended toward totalitarianism, but the Third Reich was not by any means totalitarian during its early years. By "early years" I mean the first period, which lasted from 1933 to 1938.) In saying, "A Jew," I did not even refer to a reality burdened or marked out for distinction by history. Rather, I was only acknowledging a political fact through which my being a member of this group outweighed all other questions of personal identity or rather had decided them in favor of anonymity, of namelessness. Nowadays such an attitude would seem like a pose. Nowadays, therefore, it is easy to remark that those who reacted in this way had never got very far in the school of "humanity," had fallen into the trap set by Hitler, and thus had succumbed to the spirit of Hitlerism in their own way. Unfortunately, the basically simple principle in question here is one that is particularly hard to understand in times of defamation and persecution: the principle that one can resist only in terms of the identity that is under attack. Those who reject such identifications on the part of a hostile world may feel wonderfully superior to the world, but their superiority is then truly no longer of this world; it is the superiority of a more or less well-equipped cloud-cuckoo-land.

When I thus bluntly reveal the personal background of my reflections, it may easily sound to those who know the fate of the Jews only from hearsay as if I am talking out of school, a school

they have not attended and whose lessons do not concern them. But as it happens, during that selfsame period in Germany there existed the phenomenon known as the "inner emigration," and those who know anything about that experience may well recognize certain questions and conflicts akin to the problems I have mentioned in more than a mere formal and structural sense. As its very name suggests, the "inner emigration" was a curiously ambiguous phenomenon. It signified on the one hand that there were persons inside Germany who behaved as if they no longer belonged to the country, who felt like emigrants; and on the other hand it indicated that they had not in reality emigrated, but had withdrawn to an interior realm, into the invisibility of thinking and feeling. It would be a mistake to imagine that this form of exile, a withdrawal from the world into an interior realm, existed only in Germany, just as it would be a mistake to imagine that such emigration came to an end with the end of the Third Reich. But in that darkest of times, inside and outside Germany the temptation was particularly strong, in the face of a seemingly unendurable reality, to shift from the world and its public space to an interior life, or else simply to ignore that world in favor of an imaginary world "as it ought to be" or as it once upon a time had been.

There has been much discussion of the widespread tendency in Germany to act as though the years from 1933 to 1945 never existed; as though this part of German and European and thus world history could be expunged from the textbooks; as though everything depended on forgetting the "negative" aspect of the past and reducing horror to sentimentality. (The world-wide success of *The Diary of Anne Frank* was clear proof that such tendencies were not confined to Germany.) It was a grotesque state of affairs when German young people were not allowed to learn the facts that every schoolchild a few miles away could not help knowing. Behind all this there was, of course, genuine perplexity. And this very incapacity to face the reality of the past might possibly have been a direct heritage of the inner emigration, as it was undoubtedly to a considerable extent, and even more directly, a consequence of the Hitler regime—that is to say, a

consequence of the organized guilt in which the Nazis had involved all inhabitants of the German lands, the inner exiles no less than the stalwart Party members and the vacillating fellow travelers. It was the fact of this guilt which the Allies simply incorporated into the fateful hypothesis of collective guilt. Herein lies the reason for the Germans' profound awkwardness, which strikes every outsider, in any discussion of questions of the past. How difficult it must be to find a reasonable attitude is perhaps more clearly expressed by the cliché that the past is still "unmastered" and in the conviction held particularly by men of good will that the first thing to be done is to set about "mastering" it. Perhaps that cannot be done with any past, but certainly not with the past of Hitler Germany. The best that can be achieved is to know precisely what it was, and to endure this knowledge, and then to wait and see what comes of knowing and enduring.

Perhaps I can best explain this by a less painful example. After the First World War we experienced the "mastering of the past" in a spate of descriptions of the war that varied enormously in kind and quality; naturally, this happened not only in Germany, but in all the affected countries. Nevertheless, nearly thirty years were to pass before a work of art appeared which so transparently displayed the inner truth of the event that it became possible to say: Yes, this is how it was. And in this novel, William Faulkner's *A Fable*, very little is described, still less explained, and nothing at all "mastered"; its end is tears, which the reader also weeps, and what remains beyond that is the "tragic effect" or the "tragic pleasure," the shattering emotion which makes one able to accept the fact that something like this war could have happened at all. I deliberately mention tragedy because it more than the other literary forms represents a process of recognition. The tragic hero becomes knowledgeable by re-experiencing what has been done in the way of suffering, and in this *pathos*, in resuffering the past, the network of individual acts is transformed into an event, a significant whole. The dramatic climax of tragedy occurs when the actor turns into a sufferer; therein lies its peripeteia, the disclosure of the dénouement. But even non-tragic plots become genuine events only when they are

experienced a second time in the form of suffering by memory operating retrospectively and perceptively. Such memory can speak only when indignation and just anger, which impel us to action, have been silenced—and that needs time. We can no more master the past than we can undo it. But we can reconcile ourselves to it. The form for this is the lament, which arises out of all recollection. It is, as Goethe has said (in the Dedication to *Faust*):

*Der Schmerz wird neu, es wiederholt die Klage
Des Lebens labyrinthisch irren Lauf.*

(Pain arises anew, lament repeats
Life's labyrinthine, erring course.)

The tragic impact of this repetition in lamentation affects one of the key elements of all action; it establishes its meaning and that permanent significance which then enters into history. In contradistinction to other elements peculiar to action—above all to the preconceived goals, the impelling motives, and the guiding principles, all of which become visible in the course of action—the meaning of a committed act is revealed only when the action itself has come to an end and become a story susceptible to narration. Insofar as any “mastering” of the past is possible, it consists in relating what has happened; but such narration, too, which shapes history, solves no problems and assuages no suffering; it does not master anything once and for all. Rather, as long as the meaning of the events remains alive—and this meaning can persist for very long periods of time—“mastering of the past” can take the form of ever-recurrent narration. The poet in a very general sense and the historian in a very special sense have the task of setting this process of narration in motion and of involving us in it. And we who for the most part are neither poets nor historians are familiar with the nature of this process from our own experience with life, for we too have the need to recall the significant events in our own lives by relating them to ourselves and others. Thus we are constantly preparing the way for “poetry,” in the broadest sense, as a human potentiality; we are, so to speak, constantly expecting it to erupt in some human being.

When this happens, the telling-over of what took place comes to a halt for the time being and a formed narrative, one more item, is added to the world's stock. In reification by the poet or the historian, the narration of history has achieved permanence and persistence. Thus the narrative has been given its place in the world, where it will survive us. There it can live on—one story among many. There is no meaning to these stories that is entirely separable from them—and this, too, we know from our own, non-poetic experience. No philosophy, no analysis, no aphorism, be it ever so profound, can compare in intensity and richness of meaning with a properly narrated story.

I seem to have digressed from my subject. The question is how much reality must be retained even in a world become inhuman if humanity is not to be reduced to an empty phrase or a phantom. Or to put it another way, to what extent do we remain obligated to the world even when we have been expelled from it or have withdrawn from it? For I certainly do not wish to assert that the "inner-emigration," the flight from the world to concealment, from public life to anonymity (when that is what it really was and not just a pretext for doing what everyone did with enough inner reservations to salve one's conscience), was not a justified attitude, and in many cases the only possible one. Flight from the world in dark times of impotence can always be justified as long as reality is not ignored, but is constantly acknowledged as the thing that must be escaped. When people choose this alternative, private life too can retain a by no means insignificant reality, even though it remains impotent. Only it is essential for them to realize that the realness of this reality consists not in its deeply personal note, any more than it springs from privacy as such, but inheres in the world from which they have escaped. They must remember that they are constantly on the run, and that the world's reality is actually expressed by their escape. Thus, too, the true force of escapism springs from persecution, and the personal strength of the fugitives increases as the persecution and danger increase.

At the same time we cannot fail to see the limited political relevance of such an existence, even if it is sustained in purity.

Its limits are inherent in the fact that strength and power are not the same; that power arises only where people act together, but not where people grow stronger as individuals. No strength is ever great enough to replace power; wherever strength is confronted by power, strength will always succumb. But even the sheer strength to escape and to resist while fleeing cannot materialize where reality is bypassed or forgotten—as when an individual thinks himself too good and noble to pit himself against such a world, or when he fails to face up to the absolute “negativeness” of prevailing world conditions at a given time. How tempting it was, for example, simply to ignore the intolerably stupid blabber of the Nazis. But seductive though it may be to yield to such temptations and to hole up in the refuge of one’s own psyche, the result will always be a loss of humanness along with the forsaking of reality.

Thus, in the case of a friendship between a German and a Jew under the conditions of the Third Reich it would scarcely have been a sign of humanness for the friends to have said: Are we not both human beings? It would have been mere evasion of reality and of the world common to both at that time; they would not have been resisting the world as it was. A law that prohibited the intercourse of Jews and Germans could be evaded but could not be defied by people who denied the reality of the distinction. In keeping with a humanness that had not lost the solid ground of reality, a humanness in the midst of the reality of persecution, they would have had to say to each other: A German and a Jew, and friends. But wherever such a friendship succeeded at that time (of course the situation is completely changed, nowadays) and was maintained in purity, that is to say without false guilt complexes on the one side and false complexes of superiority or inferiority on the other, a bit of humanness in a world become inhuman had been achieved.

IV

The example of friendship, which I have adduced because it seems to me for a variety of reasons to be specially pertinent to

the question of humanness, brings us back to Lessing again. As is well known, the ancients thought friends indispensable to human life, indeed that a life without friends was not really worth living. In holding this view they gave little consideration to the idea that we need the help of friends in misfortune; on the contrary, they rather thought that there can be no happiness or good fortune for anyone unless a friend shares in the joy of it. Of course there is something to the maxim that only in misfortune do we find out who our true friends are; but those whom we regard as our true friends without such proof are usually those to whom we unhesitatingly reveal happiness and whom we count on to share our rejoicing.

We are wont to see friendship solely as a phenomenon of intimacy, in which the friends open their hearts to each other unmolested by the world and its demands. Rousseau, not Lessing, is the best advocate of this view, which conforms so well to the basic attitude of the modern individual, who in his alienation from the world can truly reveal himself only in privacy and in the intimacy of face-to-face encounters. Thus it is hard for us to understand the political relevance of friendship. When, for example, we read in Aristotle that *philia*, friendship among citizens, is one of the fundamental requirements for the well-being of the City, we tend to think that he was speaking of no more than the absence of factions and civil war within it. But for the Greeks the essence of friendship consisted in discourse. They held that only the constant interchange of talk united citizens in a *polis*. In discourse the political importance of friendship, and the humanness peculiar to it, were made manifest. This converse (in contrast to the intimate talk in which individuals speak about themselves), permeated though it may be by pleasure in the friend's presence, is concerned with the common world, which remains "inhuman" in a very literal sense unless it is constantly talked about by human beings. For the world is not humane just because it is made by human beings, and it does not become humane just because the human voice sounds in it, but only when it has become the object of discourse. However much we are affected by the things of the world, however deeply they may stir

and stimulate us, they become human for us only when we can discuss them with our fellows. Whatever cannot become the object of discourse—the truly sublime, the truly horrible or the uncanny—may find a human voice through which to sound into the world, but it is not exactly human. We humanize what is going on in the world and in ourselves only by speaking of it, and in the course of speaking of it we learn to be human.

The Greeks called this humanness which is achieved in the discourse of friendship *philanthropia*, “love of man,” since it manifests itself in a readiness to share the world with other men. Its opposite, *misanthropy*, means simply that the misanthrope finds no one with whom he cares to share the world, that he regards nobody as worthy of rejoicing with him in the world and nature and the cosmos. Greek philanthropy underwent many a change in becoming Roman *humanitas*. The most important of these changes corresponded to the political fact that in Rome people of widely different ethnic origins and descent could acquire Roman citizenship and thus enter into the discourse among cultivated Romans, could discuss the world and life with them. And this political background distinguishes Roman *humanitas* from what moderns call humanity, by which they commonly mean a mere effect of education.

That humaneness should be sober and cool rather than sentimental; that humanity is exemplified not in fraternity but in friendship; that friendship is not intimately personal but makes political demands and preserves reference to the world—all this seems to us so exclusively characteristic of classical antiquity that it rather perplexes us when we find quite kindred features in *Nathan the Wise*—which, modern as it is, might with some justice be called the classical drama of friendship. What strikes us as so strange in the play is the “We must, must be friends,” with which Nathan turns to the Templar, and in fact to everyone he meets; for this friendship is obviously so much more important to Lessing than the passion of love that he can brusquely cut the love story off short (the lovers, the Templar and Nathan’s adopted daughter Recha, turn out to be brother and sister) and transform it into a relationship in which friendship is required and love

ruled out. The dramatic tension of the play lies solely in the conflict that arises between friendship and humanity with truth. That fact perhaps strikes modern men as even stranger, but once again it is curiously close to the principles and conflicts which concerned classical antiquity. In the end, after all, Nathan's wisdom consists solely in his readiness to sacrifice truth to friendship.

Lessing had highly unorthodox opinions about truth. He refused to accept any truths whatever, even those presumably handed down by Providence, and he never felt compelled by truth, be it imposed by others' or by his own reasoning processes. If he had been confronted with the Platonic alternative of *doxa* or *aletheia*, of opinion or truth, there is no question how he would have decided. He was glad that—to use his parable—the genuine ring, if it had ever existed, had been lost; he was glad for the sake of the infinite number of opinions that arise when men discuss the affairs of this world. If the genuine ring did exist, that would mean an end to discourse and thus to friendship and thus to humanness. On these same grounds he was content to belong to the race of "limited gods," as he occasionally called men; and he thought that human society was in no way harmed by those "who take more trouble to make clouds than to scatter them," while it incurred "much harm from those who wish to subject all men's ways of thinking to the yoke of their own." This has very little to do with tolerance in the ordinary sense (in fact Lessing himself was by no means an especially tolerant person), but it has a great deal to do with the gift of friendship, with openness to the world, and finally with genuine love of mankind.

The theme of "limited gods," of the limitations of the human understanding, limitations which speculative reason can point out and thereby transcend, subsequently became the great object of Kant's critiques. But whatever Kant's attitudes may have in common with Lessing's—and in fact they do have much in common—the two thinkers differed on one decisive point. Kant realized that there can be no absolute truth for man, at least not in the theoretical sense. He would certainly have been prepared to sacrifice truth to the possibility of human freedom; for if we pos-

sessed truth we could not be free. But he would scarcely have agreed with Lessing that the truth, if it did exist, could be unhesitatingly sacrificed to humanity, to the possibility of friendship and of discourse among men. Kant argued that an absolute exists, the duty of the categorical imperative which stands above men, is decisive in all human affairs, and cannot be infringed even for the sake of humanity in every sense of that word. Critics of the Kantian ethic have frequently denounced this thesis as altogether inhuman and unmerciful. Whatever the merits of their arguments, the inhumanity of Kant's moral philosophy is undeniable. And this is so because the categorical imperative is postulated as absolute and in its absoluteness introduces into the interhuman realm—which by its nature consists of relationships—something that runs counter to its fundamental relativity. The inhumanity which is bound up with the concept of one single truth emerges with particular clarity in Kant's work precisely because he attempted to found truth on practical reason; it is as though he who had so inexorably pointed out man's cognitive limits could not bear to think that in action, too, man cannot behave like a god.

Lessing, however, rejoiced in the very thing that has ever—or at least since Parmenides and Plato—distressed philosophers: that the truth, as soon as it is uttered, is immediately transformed into one opinion among many, is contested, reformulated, reduced to one subject of discourse among others. Lessing's greatness does not merely consist in a theoretical insight that there cannot be one single truth within the human world but in his gladness that it does not exist and that, therefore, the unending discourse among men will never cease so long as there are men at all. A single absolute truth, could there have been one, would have been the death of all those disputes in which this ancestor and master of all polemicism in the German language was so much at home and always took sides with the utmost clarity and definiteness. And this would have spelled the end of humanity.

It is difficult for us today to identify with the dramatic but untragic conflict of *Nathan the Wise* as Lessing intended it. That is partly because in regard to truth it has become a matter of

course for us to behave tolerantly, although for reasons that have scarcely any connection with Lessing's reasons. Nowadays someone may still occasionally put the question at least in the style of Lessing's parable of the three rings—as, for example, in Kafka's magnificent pronouncement: "It is difficult to speak the truth, for although there is only one truth, it is alive and therefore has a live and changing face." But here, too, nothing is said of the political point of Lessing's antinomy—that is, the possible antagonism between truth and humanity. Nowadays, moreover, it is rare to meet people who believe they possess the truth; instead, we are constantly confronted by those who are sure that they are right. The distinction is plain; the question of truth was in Lessing's time still a question of philosophy and of religion, whereas our problem of being right arises within the framework of science and is always decided by a mode of thought oriented toward science. In saying this I shall ignore the question of whether this change in ways of thinking has proved to be for our good or ill. The simple fact is that even men who are utterly incapable of judging the specifically scientific aspects of an argument are as fascinated by scientific rightness as men of the eighteenth century were by the question of truth. And strangely enough, modern men are not deflected from their fascination by the attitude of scientists, who as long as they are really proceeding scientifically know quite well that their "truths" are never final but are continually undergoing radical revision by living research.

In spite of the difference between the notions of possessing the truth and being right, these two points of view have one thing in common: those who take one or the other are generally not prepared to sacrifice their view to humanity or friendship in case a conflict should arise. They actually believe that to do so would be to violate a higher duty, the duty of "objectivity"; so that even if they occasionally make such a sacrifice they do not feel they are acting out of conscience but are even ashamed of their humanity and often feel distinctly guilty about it. In terms of the age in which we live, and in terms of the many dogmatic opinions that dominate our thinking, we can translate

Lessing's conflict into one closer to our experience, by showing its application to the twelve years and to the dominant ideology of the Third Reich. Let us for the moment set aside the fact that Nazi racial doctrine is in principle unprovable because it contradicts man's "nature." (By the way, it is worth remarking that these "scientific" theories were neither an invention of the Nazis nor even a specifically German invention.) But let us assume for the moment that the racial theories could have been convincingly proved. For it cannot be gainsaid that the practical political conclusions the Nazis drew from these theories were perfectly logical. Suppose that a race could indeed be shown, by indubitable scientific evidence, to be inferior; would that fact justify its extermination? But the answer to this question is still too easy, because we can invoke the "Thou shalt not kill" which in fact has become the fundamental commandment governing legal and moral thinking of the Occident ever since the victory of Christianity over antiquity. But in terms of a way of thinking governed by neither legal nor moral nor religious strictures—and Lessing's thought was as untrammelled, as "live and changing" as that—the question would have to be posed thus: *Would any such doctrine, however convincingly proved, be worth the sacrifice of so much as a single friendship between two men?*

Thus we have come back to my starting point, to the astonishing lack of "objectivity" in Lessing's polemicism, to his forever vigilant partiality, which has nothing whatsoever to do with subjectivity because it is always framed not in terms of the self but in terms of the relationship of men to their world, in terms of their positions and opinions. Lessing would not have found any difficulty in answering the question I have just posed. No insight into the nature of Islam or of Judaism or of Christianity could have kept him from entering into a friendship and the discourse of friendship with a convinced Mohammedan or a pious Jew or a believing Christian. Any doctrine that in principle barred the possibility of friendship between two human beings would have been rejected by his untrammelled and unerring conscience. He would instantly have taken the human side and given

short shrift to the learned or unlearned discussion in either camp. That was Lessing's humanity.

This humanity emerged in a politically enslaved world whose foundations, moreover, were already shaken. Lessing, too, was already living in "dark times," and after his own fashion he was destroyed by their darkness. We have seen what a powerful need men have, in such times, to move closer to one another, to seek in the warmth of intimacy the substitute for that light and illumination which only the public realm can cast. But this means that they avoid disputes and try as far as possible to deal only with people with whom they cannot come into conflict. For a man of Lessing's disposition there was little room in such an age and in such a confined world; where people moved together in order to warm one another, they moved away from him. And yet he, who was polemical to the point of contentiousness, could no more endure loneliness than the excessive closeness of a brotherliness that obliterated all distinctions. He was never eager really to fall out with someone with whom he had entered into a dispute; he was concerned solely with humanizing the world by incessant and continual discourse about its affairs and the things in it. He wanted to be the friend of many men, but no man's brother.

He failed to achieve this friendship in the world with people in dispute and discourse, and indeed under the conditions then prevailing in German-speaking lands he could scarcely have succeeded. Sympathy for a man who "was worth more than all his talents" and whose greatness "lay in his individuality" (Friedrich Schlegel) could never really develop in Germany because such sympathy would have to arise out of politics in the deepest sense of the word. Because Lessing was a completely political person, he insisted that truth can exist only where it is humanized by discourse, only where each man says not what just happens to occur to him at the moment, but what he "deems truth." But such speech is virtually impossible in solitude; it belongs to an area in which there are many voices and where the announcement of what each "deems truth" both links and separates men, establishing in fact those distances between men which together

comprise the world. Every truth outside this area, no matter whether it brings men good or ill, is inhuman in the literal sense of the word; but not because it might rouse men against one another and separate them. Quite the contrary, it is because it might have the result that all men would suddenly unite in a single opinion, so that out of many opinions one would emerge, as though not men in their infinite plurality but man in the singular, one species and its exemplars, were to inhabit the earth. Should that happen, the world, which can form only in the interspaces between men in all their variety, would vanish altogether. For that reason the most profound thing that has been said about the relationship between truth and humanity is to be found in a sentence of Lessing's which seems to draw from all his works wisdom's last word. The sentence is:

JEDER SAGE, WAS IHM WAHRHEIT DÜNKT,
UND DIE WAHRHEIT SELBST SEI GOTT EMPFOHLEN!

(Let each man say what he deems truth,
and let truth itself be commended unto God!)