

and any luxury of destruction, decomposition, and negation. In his case, what is evil, absurd, and ugly seems, as it were, permissible, owing to an excess of procreating, fertilizing energies that can still turn any desert into lush farmland.¹⁰

It is this conviction of Nietzsche's that, according to Stanisław Brzozowski, assures him a place in the pantheon of philosophy:

To this day it is not regarded as a loss, as a crime, as a disaster, that we will not have this or that other crumb of human soul, for, after all, other than this one, this one alone, man has nothing. And for this revolt, for this holy rage for man, for the love of everything there is within him, for understanding that the entire content of human life is precious, that it is the only precious thing, the source of everything else, Nietzsche will remain forever in philosophy, he will remain as a great innovator, a creator of moral energy.¹¹

We can formulate this position still another way: life—mutable, diverse, endlessly ongoing—must be comprehensible in each individual instant. Understanding life does not require us to refer to something “outside” of the given moment, such as, for instance, a future goal—a reference that would allow us to distinguish between what we should hold onto in this moment and what we should cast aside. “Comprehension” is therefore an affirmation of the moment that life itself is, an affirmation that also encompasses aggression, destruction, and negativity. It does not claim to be an adequate description, a “true” theory (for such a thing establishes what we have already seen to be dangerous fictions, such as “truth-in-itself”), but an affirmative creation. It is a creation rooted in a constant liberation from the fictions that bind life, from the pathologies that threaten it, from the concepts that negate it. It is rooted in the constant overcoming of one's own nihilism.

Where are the limits of such creation? What is at stake in this game, in this confrontation with nihilism? Nietzsche: “We are conducting an experiment with truth! Perhaps mankind will perish because of it! Fine!”¹²

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To sum up: Nietzsche's philosophy arises from rejection, from outrage at the world, from the pain that the world causes. It is only when we learn to deal with this pain, when we discover its power, that we will understand the world as it is. This demands that we confront nihilism—not only nihilistic attitudes or positions but most of all the nihilism of what happens, the ni-

