

NOTES FROM UNDERGROUND
BY FYODOR DOSTOEVSKY

Part I – Underground

VII

But these are all golden dreams. Oh, tell me, who was it first announced, who was it first proclaimed, that man only does nasty things because he does not know his own interests; and that if he were enlightened, if his eyes were opened to his real normal interests, man would at once cease to do nasty things, would at once become good and noble because, being enlightened and understanding his real advantage, he would see his own advantage in the good and nothing else, and we all know that not one man can, consciously, act against his own interests, consequently, so to say, through necessity, he would begin doing good? Oh, the babe! Oh, the pure, innocent child! And when was it, to begin with, in all these thousands of years has there been a time when man has acted only from his own interest? What is to be done with the millions of facts that bear witness that men, *consciously*, that is fully understanding their real interests, have left them in the background and have rushed headlong on another path, to meet peril and danger, compelled to this course by nobody and by nothing, but, as it were, simply disliking the beaten track, and have obstinately, wilfully, struck out another difficult, absurd way, seeking it almost in the darkness. So, I suppose, this obstinacy and perversity were pleasanter to them than any advantage.... Advantage! What is advantage? And will you take it upon yourself to define with perfect accuracy in what the advantage of man consists? And what if it so happens that a man's advantage, *sometimes*, not only may, but even must, consist in his desiring in certain cases what is harmful to himself and not advantageous. And if so, if there can be such a case, the whole principle falls into dust. What do you think — are there such cases? You laugh; laugh away, gentlemen, but only answer me: have man's advantages been reckoned up with perfect certainty? Are there not some which not only have not been included but cannot possibly be included under any classification? You see, you gentlemen have, to the best of my knowledge, taken your whole register of human advantages from the averages of statistical figures and politico-economical formulas. Your advantages are prosperity, wealth, freedom, peace — and so on, and so on. So that the man who should, for instance, go openly and knowingly in opposition to all that list would to your thinking, and indeed mine, too, of course, be an obscurantist or an absolute madman: would not he? But, you know, this is what is surprising: why does it so happen that all these statisticians, sages and lovers of humanity, when they reckon up human advantages invariably leave out one? They don't even take it into their reckoning in the form in which it should be taken, and the whole reckoning depends upon that. It would be no greater matter, they would simply have to take it, this advantage, and add it to the list. But the trouble is, that this strange advantage does not fall under any classification and is not in place in any list. I

have a friend for instance ... Ech! gentlemen, but of course he is your friend, too; and indeed there is no one, no one to whom he is not a friend! When he prepares for any undertaking this gentleman immediately explains to you, elegantly and clearly, exactly how he must act in accordance with the laws of reason and truth. What is more, he will talk to you with excitement and passion of the true normal interests of man; with irony he will upbraid the short-sighted fools who do not understand their own interests, nor the true significance of virtue; and, within a quarter of an hour, without any sudden outside provocation, but simply through something inside him which is stronger than all his interests, he will go off on quite a different tack — that is, act in direct opposition to what he has just been saying about himself, in opposition to the laws of reason, in opposition to his own advantage, in fact in opposition to everything ... I warn you that my friend is a compound personality and therefore it is difficult to blame him as an individual. The fact is, gentlemen, it seems there must really exist something that is dearer to almost every man than his greatest advantages, or (not to be illogical) there is a most advantageous advantage (the very one omitted of which we spoke just now) which is more important and more advantageous than all other advantages, for the sake of which a man if necessary is ready to act in opposition to all laws; that is, in opposition to reason, honour, peace, prosperity — in fact, in opposition to all those excellent and useful things if only he can attain that fundamental, most advantageous advantage which is dearer to him than all.

"Yes, but it's advantage all the same," you will retort. But excuse me, I'll make the point clear, and it is not a case of playing upon words. What matters is, that this advantage is remarkable from the very fact that it breaks down all our classifications, and continually shatters every system constructed by lovers of mankind for the benefit of mankind. In fact, it upsets everything. But before I mention this advantage to you, I want to compromise myself personally, and therefore I boldly declare that all these fine systems, all these theories for explaining to mankind their real normal interests, in order that inevitably striving to pursue these interests they may at once become good and noble — are, in my opinion, so far, mere logical exercises! Yes, logical exercises. Why, to maintain this theory of the regeneration of mankind by means of the pursuit of his own advantage is to my mind almost the same thing ... as to affirm, for instance, following Buckle, that through civilisation mankind becomes softer, and consequently less bloodthirsty and less fitted for warfare. Logically it does seem to follow from his arguments. But man has such a predilection for systems and abstract deductions that he is ready to distort the truth intentionally, he is ready to deny the evidence of his senses only to justify his logic. I take this example because it is the most glaring instance of it. Only look about you: blood is being spilt in streams, and in the merriest way, as though it were champagne. Take the whole of the nineteenth century in which Buckle lived. Take Napoleon — the Great and also the present one. Take North America — the eternal union. Take the farce of Schleswig-Holstein... . And what is it that civilisation softens in us? The only gain of civilisation for mankind is the greater capacity for variety of sensations — and absolutely nothing more. And through the development of this many-sidedness man may come to finding enjoyment in bloodshed. In fact, this has already happened to him. Have you noticed that it is the most civilised gentlemen who have been the subtlest slaughterers, to whom the Attilas and Stenka Razins could not hold a candle, and if they are not so conspicuous as the Attilas and Stenka Razins it is

simply because they are so often met with, are so ordinary and have become so familiar to us. In any case civilisation has made mankind if not more bloodthirsty, at least more vilely, more loathsomely bloodthirsty. In old days he saw justice in bloodshed and with his conscience at peace exterminated those he thought proper. Now we do think bloodshed abominable and yet we engage in this abomination, and with more energy than ever. Which is worse? Decide that for yourselves. They say that Cleopatra (excuse an instance from Roman history) was fond of sticking gold pins into her slave-girls' breasts and derived gratification from their screams and writhings. You will say that that was in the comparatively barbarous times; that these are barbarous times too, because also, comparatively speaking, pins are stuck in even now; that though man has now learned to see more clearly than in barbarous ages, he is still far from having learnt to act as reason and science would dictate. But yet you are fully convinced that he will be sure to learn when he gets rid of certain old bad habits, and when common sense and science have completely re-educated human nature and turned it in a normal direction. You are confident that then man will cease from *intentional* error and will, so to say, be compelled not to want to set his will against his normal interests. That is not all; then, you say, science itself will teach man (though to my mind it's a superfluous luxury) that he never has really had any caprice or will of his own, and that he himself is something of the nature of a piano-key or the stop of an organ, and that there are, besides, things called the laws of nature; so that everything he does is not done by his willing it, but is done of itself, by the laws of nature. Consequently we have only to discover these laws of nature, and man will no longer have to answer for his actions and life will become exceedingly easy for him. All human actions will then, of course, be tabulated according to these laws, mathematically, like tables of logarithms up to 108,000, and entered in an index; or, better still, there would be published certain edifying works of the nature of encyclopaedic lexicons, in which everything will be so clearly calculated and explained that there will be no more incidents or adventures in the world.

Then — this is all what you say — new economic relations will be established, all ready-made and worked out with mathematical exactitude, so that every possible question will vanish in the twinkling of an eye, simply because every possible answer to it will be provided. Then the "Palace of Crystal" will be built. Then ... In fact, those will be halcyon days. Of course there is no guaranteeing (this is my comment) that it will not be, for instance, frightfully dull then (for what will one have to do when everything will be calculated and tabulated), but on the other hand everything will be extraordinarily rational. Of course boredom may lead you to anything. It is boredom sets one sticking golden pins into people, but all that would not matter. What is bad (this is my comment again) is that I dare say people will be thankful for the gold pins then. Man is stupid, you know, phenomenally stupid; or rather he is not at all stupid, but he is so ungrateful that you could not find another like him in all creation. I, for instance, would not be in the least surprised if all of a sudden, *à propos* of nothing, in the midst of general prosperity a gentleman with an ignoble, or rather with a reactionary and ironical, countenance were to arise and, putting his arms akimbo, say to us all: "I say, gentleman, hadn't we better kick over the whole show and scatter rationalism to the winds, simply to send these logarithms to the devil, and to enable us to live once more at our own sweet foolish will!" That again would not matter, but what

is annoying is that he would be sure to find followers — such is the nature of man. And all that for the most foolish reason, which, one would think, was hardly worth mentioning: that is, that man everywhere and at all times, whoever he may be, has preferred to act as he chose and not in the least as his reason and advantage dictated. And one may choose what is contrary to one's own interests, and sometimes one *positively ought* (that is my idea). One's own free unfettered choice, one's own caprice, however wild it may be, one's own fancy worked up at times to frenzy — is that very "most advantageous advantage" which we have overlooked, which comes under no classification and against which all systems and theories are continually being shattered to atoms. And how do these wise-aces know that man wants a normal, a virtuous choice? What has made them conceive that man must want a rationally advantageous choice? What man wants is simply *independent* choice, whatever that independence may cost and wherever it may lead. And choice, of course, the devil only knows what choice.

VIII

"Ha! ha! ha! But you know there is no such thing as choice in reality, say what you like," you will interpose with a chuckle. "Science has succeeded in so far analysing man that we know already that choice and what is called freedom of will is nothing else than — "

Stay, gentlemen, I meant to begin with that myself I confess, I was rather frightened. I was just going to say that the devil only knows what choice depends on, and that perhaps that was a very good thing, but I remembered the teaching of science ... and pulled myself up. And here you have begun upon it. Indeed, if there really is some day discovered a formula for all our desires and caprices — that is, an explanation of what they depend upon, by what laws they arise, how they develop, what they are aiming at in one case and in another and so on, that is a real mathematical formula — then, most likely, man will at once cease to feel desire, indeed, he will be certain to. For who would want to choose by rule? Besides, he will at once be transformed from a human being into an organ-stop or something of the sort; for what is a man without desires, without free will and without choice, if not a stop in an organ? What do you think? Let us reckon the chances — can such a thing happen or not?

"H'm!" you decide. "Our choice is usually mistaken from a false view of our advantage. We sometimes choose absolute nonsense because in our foolishness we see in that nonsense the easiest means for attaining a supposed advantage. But when all that is explained and worked out on paper (which is perfectly possible, for it is contemptible and senseless to suppose that some laws of nature man will never understand), then certainly so-called desires will no longer exist. For if a desire should come into conflict with reason we shall then reason and not desire, because it will be impossible retaining our reason to be *senseless* in our desires, and in that way knowingly act against reason and desire to injure ourselves. And as all choice and reasoning can be really calculated — because there will some day be discovered the laws of our so-called free will — so, joking apart, there may one day be something like a table constructed of them, so that we really shall choose in accordance with it. If, for instance, some day they calculate and prove to me that I made a long nose at someone because I could not help making a long nose at him and that I had to do it in that particular way, what *freedom* is left me, especially if I am a learned man and have taken my degree somewhere? Then I should be able to calculate my whole life for thirty years beforehand. In short, if this could be arranged there would be nothing left for us to do; anyway, we should have to understand that. And, in fact, we ought unwearingly to repeat to ourselves that at such and such a time and in such and such circumstances nature does not ask our leave; that we have got to take her as she is and not fashion her to suit our fancy, and if we really aspire to formulas and tables of rules, and well, even ... to the chemical retort, there's no help for it, we must accept the retort too, or else it will be accepted without our consent"

Yes, but here I come to a stop! Gentlemen, you must excuse me for being over-philosophical; it's the result of forty years underground! Allow me to indulge my fancy. You see, gentlemen, reason is an excellent thing, there's no disputing that, but reason is nothing but reason and satisfies only the rational

side of man's nature, while will is a manifestation of the whole life, that is, of the whole human life including reason and all the impulses. And although our life, in this manifestation of it, is often worthless, yet it is life and not simply extracting square roots. Here I, for instance, quite naturally want to live, in order to satisfy all my capacities for life, and not simply my capacity for reasoning, that is, not simply one twentieth of my capacity for life. What does reason know? Reason only knows what it has succeeded in learning (some things, perhaps, it will never learn; this is a poor comfort, but why not say so frankly?) and human nature acts as a whole, with everything that is in it, consciously or unconsciously, and, even if it goes wrong, it lives. I suspect, gentlemen, that you are looking at me with compassion; you tell me again that an enlightened and developed man, such, in short, as the future man will be, cannot consciously desire anything disadvantageous to himself, that that can be proved mathematically. I thoroughly agree, it can — by mathematics. But I repeat for the hundredth time, there is one case, one only, when man may consciously, purposely, desire what is injurious to himself, what is stupid, very stupid — simply in order to have the right to desire for himself even what is very stupid and not to be bound by an obligation to desire only what is sensible. Of course, this very stupid thing, this caprice of ours, may be in reality, gentlemen, more advantageous for us than anything else on earth, especially in certain cases. And in particular it may be more advantageous than any advantage even when it does us obvious harm, and contradicts the soundest conclusions of our reason concerning our advantage — for in any circumstances it preserves for us what is most precious and most important — that is, our personality, our individuality. Some, you see, maintain that this really is the most precious thing for mankind; choice can, of course, if it chooses, be in agreement with reason; and especially if this be not abused but kept within bounds. It is profitable and sometimes even praiseworthy. But very often, and even most often, choice is utterly and stubbornly opposed to reason ... and ... and ... do you know that that, too, is profitable, sometimes even praiseworthy? Gentlemen, let us suppose that man is not stupid. (Indeed one cannot refuse to suppose that, if only from the one consideration, that, if man is stupid, then who is wise?) But if he is not stupid, he is monstrously ungrateful! Phenomenally ungrateful. In fact, I believe that the best definition of man is the ungrateful biped. But that is not all, that is not his worst defect; his worst defect is his perpetual moral obliquity, perpetual — from the days of the Flood to the Schleswig-Holstein period. Moral obliquity and consequently lack of good sense; for it has long been accepted that lack of good sense is due to no other cause than moral obliquity. Put it to the test and cast your eyes upon the history of mankind. What will you see? Is it a grand spectacle? Grand, if you like. Take the Colossus of Rhodes, for instance, that's worth something. With good reason Mr. Anaevsky testifies of it that some say that it is the work of man's hands, while others maintain that it has been created by nature herself. Is it many-coloured? May be it is many-coloured, too: if one takes the dress uniforms, military and civilian, of all peoples in all ages — that alone is worth something, and if you take the undress uniforms you will never get to the end of it; no historian would be equal to the job. Is it monotonous? May be it's monotonous too: it's fighting and fighting; they are fighting now, they fought first and they fought last — you will admit, that it is almost too monotonous. In short, one may say anything about the history of the world — anything that might enter the most disordered imagination. The only thing one can't say is that it's

rational. The very word sticks in one's throat. And, indeed, this is the odd thing that is continually happening: there are continually turning up in life moral and rational persons, sages and lovers of humanity who make it their object to live all their lives as morally and rationally as possible, to be, so to speak, a light to their neighbours simply in order to show them that it is possible to live morally and rationally in this world. And yet we all know that those very people sooner or later have been false to themselves, playing some queer trick, often a most unseemly one. Now I ask you: what can be expected of man since he is a being endowed with strange qualities? Shower upon him every earthly blessing, drown him in a sea of happiness, so that nothing but bubbles of bliss can be seen on the surface; give him economic prosperity, such that he should have nothing else to do but sleep, eat cakes and busy himself with the continuation of his species, and even then out of sheer ingratitude, sheer spite, man would play you some nasty trick. He would even risk his cakes and would deliberately desire the most fatal rubbish, the most uneconomical absurdity, simply to introduce into all this positive good sense his fatal fantastic element. It is just his fantastic dreams, his vulgar folly that he will desire to retain, simply in order to prove to himself — as though that were so necessary — that men still are men and not the keys of a piano, which the laws of nature threaten to control so completely that soon one will be able to desire nothing but by the calendar. And that is not all: even if man really were nothing but a piano-key, even if this were proved to him by natural science and mathematics, even then he would not become reasonable, but would purposely do something perverse out of simple ingratitude, simply to gain his point. And if he does not find means he will contrive destruction and chaos, will contrive sufferings of all sorts, only to gain his point! He will launch a curse upon the world, and as only man can curse (it is his privilege, the primary distinction between him and other animals), may be by his curse alone he will attain his object — that is, convince himself that he is a man and not a piano-key! If you say that all this, too, can be calculated and tabulated — chaos and darkness and curses, so that the mere possibility of calculating it all beforehand would stop it all, and reason would reassert itself, then man would purposely go mad in order to be rid of reason and gain his point! I believe in it, I answer for it, for the whole work of man really seems to consist in nothing but proving to himself every minute that he is a man and not a piano-key! It may be at the cost of his skin, it may be by cannibalism! And this being so, can one help being tempted to rejoice that it has not yet come off, and that desire still depends on something we don't know?

You will scream at me (that is, if you condescend to do so) that no one is touching my free will, that all they are concerned with is that my will should of itself, of its own free will, coincide with my own normal interests, with the laws of nature and arithmetic.

Good heavens, gentlemen, what sort of free will is left when we come to tabulation and arithmetic, when it will all be a case of twice two make four? Twice two makes four without my will. As if free will meant that!

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