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Nietzsche's piece, "On Truth and Lie in an Extra-Moral Sense", creates a framework for a critique of the nature of intellect and the conventions viewed as "truth" by our culture. He does this by demonstrating that what we consider to be truth is only the inscribed meaning that we give to the things we experience, not the "real truth" of the thing in itself. This is used to show us the arbitrary nature of meaning. We cannot come to a more real understanding of truth as all intellect is only understood through the metaphor of interpretation, and we must continue to create, and live within the confines of, these metaphors in order to not be seen as a deviant or "liar" against the conventions that our culture has agreed upon as "truth". It also interrogates the relationship between the "intuitive" and "rational" individuals and these metaphors. Nietzsche's text is then used as a lens for understanding "Conversation with the Suppliant", Kafka's piece that shows a glimpse of an intuitive man and his struggle to find a way to exist in a world where "truth" comes after lying -- but even then that truth is just another "lie" that is forgotten. Kafka applies the meanings described in Nietzsche's piece to exemplify the origin of truth and metaphor and the struggle one has between intuitiveness and rationality. Things as they are, according to Kafka, are unable to be experienced, which is to say that all experiences are mediated through our own, or through culturally accepted interpretations. It illustrates the difficulty that is presented in our culture to recognize metaphors after they have been used to the point of becoming "truth". Kafka, using Nietzsche's theoretical framework, tells us that only by forgetting or ignoring can we continue to believe these pre-determined metaphors are truth.

In "Conversation with the Suppliant", the suppliant says that he only has "such a fugitive awareness" of the things around him that he feels they were "once real and are now fleeting away." He says that he longs to "catch a glimpse of things as they were before they show themselves to [him]." He is describing his desire to have an unmediated, or true, experience. However, it is impossible to experience life without interpreting the experience. Which is to say that it is impossible to strip away metaphor to reveal the truth of the matter, because all experience is only understood through the language of metaphor. The suppliant expresses this with a sense of solitude, as if he were the only one who could see these metaphors.

Nietzsche then goes on to articulate the process of creating truth as being a process of forgetfulness. Nietzsche says that "only through

forgetfulness can man ever achieve the illusion of possessing a 'truth'..", in essence -- only by forgetting that this "truth" is a metaphor and not the thing in itself, can you believe that you have reached the real truth of a thing. Nietzsche goes on to explain that an agreed upon order or convention is needed to create meaning, but only by forgetting differences and focusing only on the similarities, in order to classify and categorize, can one believe that a "truth" exists. Kafka demonstrates this idea when the supplicant talks about people floating down the street, driven by the wind. He says when the "wind slackens they come to a stop, exchange a few words and bow to each other". This is a metaphor for the inability of people to stand outside the conventional "truths" -- they are just blown along with the wind, making small talk and never recognizing the conventions as illusions. Then, he says, the "wind picks up again, they can't help themselves, all their feet leave the ground at the same moment," as they are carried off in the same direction by a culturally accepted metaphor or "truth". The supplicant goes on to say that no one is afraid but him, letting the reader know that he stands outside "rational" men who have forgotten that these truths are illusions.

Nietzsche says that "truths are illusions about which one has forgotten that that is what they are, metaphors that are worn out without sensuous power" and goes on to use a coin to exemplify this statement. A piece of metal is stamped with a face and turned into a coin, thus is it given worth. People know that this face is an illusion that they have put upon the metal -- they remember that the metaphor is just a metaphor. Then after years of use, the face is worn off and by this time people have forgotten the metaphor and believe that the metal is the "truth". They do not realize that the metal itself is merely an mediated interpretation, or metaphor. By telling the narrator of "Conversation with the Supplicant" that things are different before he sees them, the supplicant recognizes that he mediates and interprets things as he experiences them. Though he longs to experience the "thing in itself", his recognition of its existence shows that he understands the relationship between metaphors or conventions and the impossibility of an absolute truth. After he speaks about the fallen houses and the dead people that are carried away, he tells the narrator that he attempts to talk to others about the nature of the events. He says they do not have an answer for him, they do no notice the events happening, or they tell him that there are "no dead men" there and "that [it] is a respectable house." This shows that no one remembers metaphors as being illusions, meaning inscribed on things as a result of our culturally accepted interpretations. The people around the supplicant have forgotten that their truths started as a "lie".

Nietzsche describes rational men, the people surrounding the supplicant in Kafka's text, as "the stoical man who learns from his experiences". This is oppositional to the intuitive man, who continues to "fall into the same ditch" over and over. The rational man would encounter the

ditch once, learn to ignore, or forget, the differences and only focus on the similarities in the situation during future encounters, and never fall into the ditch again. The rational man accepts convention and goes along with the flow without needing to experience something several times, having only slight changes in variables, to recognize what the result will be. The intuitive man comes closer to the experience of the "thing in itself", as he cannot learn or gain any understanding from experiences that he has had. Every time he has an experience with something, it is unaffected by the interpretations or "truths" that he, or a widely accepted cultural "truth", has dictated. The supplicant is more of an intuitive man, as he does not happily accept the conventions that are viewed as truth by those around him -- in fact, he seems to almost fight against them. Nietzsche also says that rational men are emotionless, and the supplicant is hysterical in parts of the text, showing a wide range of emotions from joy to fear to sadness. The narrator in "Conversation with the Supplicant", at one point, acknowledges the internal struggle that the supplicant is having, and nearly validates it, before withdrawing his statements. The narrator talks about the feeling before "forgetting", describing it as being "seasick on dry land" where you feel you need to "fling temporary names" at everything you encounter because you can't remember or don't know the real nature of the thing in itself. Then at the end of the piece, he retracts all of his statements, reinforcing the idea that it is easier to be a rational man in our culture than an intuitive one.

Kafka creates for the reader, in his allegory, an experience like the one that the supplicant has in the text. By using Nietzsche's structure as framework, we can look at what "Conversation with the Supplicant" says about truth and metaphor. When we read the piece in that way, we can see the supplicant's situation in our own experiences and recognize the patterns that our culture follows. It is easy to see, when reading this application of theoretical concepts, that we have experienced things and given them identities with no true sense of the "thing in itself". At that time, we are aware that what we are assigning to them is an illusion. After years of use, our illusions have become our "truths", as we have forgotten that our "truths" started as a lie. Nietzsche and Kafka's texts rip these ideas open, and the reader can really get an idea of the bewildering state that the supplicant lives in.