Philosophical sciences

Философские науки

Reconstruction of Nietzsche's Theory of Simulation

Elizbar Elizbarashvili

Iakob Gogebashvili State University of Telavi, Georgia
Georgian University Str. 1
Doctor of Philosophy
Email: elizbarashvilielizbar@Yahoo.com

Abstract. The article shows the interior plane of contact of thinking of German philosopher Friedrich Nietzsche and French philosopher Jean Baudrillard. We have formed the metaphor world of Nietzsche and his philosophy and found the common code between these metaphors and philosophic language of the language of the simulation theory by Jean Baudrillard. The decoding and interpretation of the material was made on its basis. As a result, we came to the conclusion that Nietzsche philosophy had the simulation plane before postmodernism and it is possible to reconstruct the simulation theory of his philosophy at the rational level. The article considers the specified mechanisms of Nietzsche simulation theory. Zarathustra personality, the great tempter and connects the mechanisms of faith and courage.
Keywords: simulation; metaphorical universe; Dionysus and Ariadne; Zarathustra; play-illusion; realistic and imaginary.

Introduction.
In modern philosophy it is very important Nietzsche's philosophy as a life philosophy, as the carrier of the principles of Frankfurt school of Existentialism and postmodernism.

It is very productive to study Nietzsche's philosophy from the simulation point of view. We think that it will be a linking point between German philosophy and French postmodernism. Deleuze and Baudrillard while being closer to philosophy of Nietzsche they emphasized on these dimensions. It is necessary to examine the specific rational mechanisms in philosophy of Nietzsche which are established in the Baudrillard's framework of the theory of simulation as a general revision of the elements of Nietzschian theory.

Research Methods and Sources.
The works of Nietzsche and Baudrillard are used while working on the article. The used research method is Metaphorical analysis of the texts developed by me when I made the formations of metaphorical universe and then decoding –translating it on a particular philosophical language. At the end I made a reconstruction of entire theme within the given philosophy.

In order to reconstruct the theory of simulation in Nietzsche's philosophy one should accentuate the following components in Nietzsche's metaphoric world:
1. The domain of the universe before the clouds;
2. The domain of the universe after the clouds;
3. Ariadne, who is on the highest summit;
4. The meeting of Dionysus and Ariadne on the summit;

5. Movement towards the country of children.

Now the code identifying certain correspondence between these metaphors and the philosophical language linked with the theory of simulation should be found and afterwards this entire metaphoric construction should be translated into the given theoretical language. Let us follow step by step.

1.The place of the universe which is located before the clouds, including the abode of the God/Monster; the God/Monster hinders the way leading to the highest summit – this is a certain border of the universe, beneath which lies everything: sea, plane, caves, mountains, rivers, the labyrinth of life, in general; beasts, gnomes, a lot of paths, travelers, Socrates-Hermit; here Dionysus and his fellow-traveler wander; masks and numerous horrors are here too.

This is that section of the philosophical teaching, where the final results of the conducted philosophical "work", ideas, opinions are offered: the scene of the philosophical teaching is the already realized philosophy in certain matter, it depicts and conveys the already created reality. This is the level of reflection of the development of the imaginary, where the following are distinguishable from one another: fictitious imagination – myth and intimation of something about the real, mask and reality, where unmasking is possible.

2. The domain of the universe, which is located beyond all the clouds and stars, on the summit, near boiling lava, from which the lower part of the universe appears in its unity and reality, from which the way will be found out of the labyrinth and the latter will transform into a landscape. From here every spring and every stream originates, every wind and every star descends, Dionysus having gone up to Ariadne will descend from here too. This is "the forbidden place" of the universe, and the God/Monster guards the road leading to it. This is the "epicenter" of the universe, governing everything in this universe and remaining itself always invisible for strangers' eyes: the sight of Socrates looking from under the clouds fails to reach up to Ariadne. Only Dionysus and his fellow-traveler endowed with the highest creative power can ascend completely. This is that section of the philosophical teaching, where the main laboratory, the side scenes of philosophy, meta philosophy is located, towards which everybody cannot move, and this is not necessary at all. It should always be hidden from the majority of viewers. This is that level of the philosophical thought, that phase of the development of the imaginary, where the difference between the fictitious and the real, mask and reality becomes obliterated, for the informer himself participates in the creation of the reality. No unmasking occurs here, as there is nothing beyond the masks. This is the level of simulation, where there remains no place for reflection.

3. Woman/Ariadne, being on the summit and waiting for Dionysus there, she does not exist independently of Dionysus' desires, for there are no children of Ariadne and the country of children, no way out of the labyrinth and its transformation into a landscape before the fecundation by Dionysus. Therefore, in Nietzsche's words, everything here has the only "solution" – pregnancy. Ariadne is the reality in the third phase of the development of the imaginary, which does not offer anything and does not intimate anything before we ourselves create it by our own force, i.e. Ariadne represents absence of the basis/reality. The reality is what we conceive it to be by the power of our imagination. This is the dimension of simulation, higher than the level of reflection, where the real and the imaginary are no longer different from one another, where there is no basis/reality behind the imaginary, as "opinion" or the imaginary becomes reality, replacing it. Ariadne's mythogenic image points to the fecundation of the reality, i.e. the domain of simulation, where everything occurs with play, manipulation, which is substituted for everything natural.

4. Hence, the relationship of Dionysus and Ariadne, sexual union –creation of reality with play, myth, illusion; its creation from oneself.

5. And movement towards the country of children – respectively, thrusting of a certain field of reality upon the level of reflection.

Now we can say that the difference between the first two and the ultimate two phases of development of the imaginary, on which the crucial "turning point" lies, which is found with Baudrillard, is also represented fully in Nietzsche's philosophy. The very domain before the clouds of Nietzsche's metaphoric world "implies the theology of the truth and the secret", and that after the clouds "blesses the time of the simulated". Respectively, there must be a section in Nietzsche's philosophy, which may be entitled the theory of simulation. In my view, this can in fact be found in the German philosopher's thought, which although is not set apart, and is dispersed in an unordered manner in his numerous works, still can be reconstructed as a whole. J. Baudrillard in

his book "The Simulated and Simulations" writes: "Simulation is pretending to have what others do not have". But he continues so: simulation is not simple pretending, "one who pretends to be ill, can lie down and say that he is ill. One who simulates illness realizes some of its symptoms." "Concealing or pretending leaves reality intact in principle: the difference between them is always evident. It is only veiled. Simulation threatens the difference between "the true" and "the false", "the imaginary" and "the real"...If all symptoms can be "developed" and not be regarded as a natural fact, then all illnesses may be considered as simulated and simulation". As a result of this "development" of symptoms, in the end, "the feigned signs will be confused with the real elements and one will suddenly find oneself in the real, the only function of which, according to J. Baudrillard, is "devouring" any manifestation of simulation and turning everything into reality of any kind. This "finding one's way" to reality by means of "the play of symptoms", "play of signs", i.e. substitution of the play, "the operative" for reality is a fairly well-known point in Nietzsche's philosophy too. In his book "Human, All-Too-Human" he writes: "Der Heuchler, welher immer ein und die selde Rolle spilt, hort zuletzt auf, heuchler zu sein; zum Beispiel Priester, welche als junge Manner gewohnlich bewust oder unbewust Heuchler sind, warden zuletzt naturlich und sind dann wirklich, ohne alle Affectation, eben Priester; oder wenn es der Vater nicht so weit bringt, dann vielleicht der Sohn, der des Vaters Vorsprung benutct, seine Gewohnung erbt. Wenn Einer sehr lange und hartnackig E t w a s s c h e I n e n will, so wird es ihm zuletzt schwer, etwas Anderes zu s e i n. der Beruf fast jedes Menschen, sogar des Kunstlers, beginnt mit Heuchelei, mit einen Nachmachen von Aussen her, mit einem Copiren des Wirkungsvollen. Der, welcher immer die Maske freundlicher Mienen tragt, muss zuletzt eine gewalt uber wohlwollende Stimmungen bekommen, ohne welche der Ausdruck der Freundlichkeit nicht zu erzwingen ist, -- und zuletzt wieder bekommen diese uber ihn Gewalt, er i s t wohlwollend" (6.72)

That is why, Nietzsche refers to becoming "a great personality" as pretending to be "a great personality": "Der recept zu dem, was die Masse einen grossen Mann nennt, ist leicht gegeben. Unter allen Umstanden verschaffe mann ihr Etwas, das ihr sehr angenehm ist, oder setze ihr erst in den Kopf, dass diess und jenes sehr angenehm ware, und gebe es ihr dann. Doch um keinen Preis sofort: sondern man erkampfe es mit grosster Anstrengung oder scheine es zu erkampfer. Die Masse muss den Eindruck haben, das seine machtige, ja unbezwingliche Willenskraft da sei: mindestens muss sie da zu sein scheinen" (6.298)

According to Nietzsche, the Catholic church played a similar role in the Middle Ages, it was based on artificial, fictitious necessities, which "were to be created first where they had not existed". Against this background, the following words by Nietzsche are noteworthy: "Man kan beobachten, dass figirtes Gahnen bei Einem, de res sieht, naturliches Gahnen herrorruft. Die nachgeahmte Gebarde leitete den, der nachahmte, zu der Empfindung zuruck, welche sie im Gesicht oder Korper des Nachgeachmten ausdruckte." (6.176)

The copying of the above-mentioned effects, roles, masks and gestures, their repetition-playing implies play-simulation attempting to deceive us, deceive itself and pose as reality, which it attains eventually through persistence and it indeed transforms into reality, replacing the latter. In the form of these effects, symptoms, signs, and gestures one is dealing with that phase of the development of the imaginary, which is called the level of simulation with J. Baudrillard.

According to Nietzsche, the main thing is not the reality of something, but a certain opinion about it. E.g. here are the philosopher's words on a saint: "Nicht das, was der Heilige ist, sonder Das, was er in den Augen der Nicht-Heiligen bedeutet, giebt ihm seinen weltthistirischen Werth. Dedurch, dass man sich uber ihn irrte, das man siene Seelenzustande falsch auslegte und ihn von sich so stark als moglich abtrennte, als atwas durchaus Univergleichliches und fremdartig--- Ubermensschliches: dadurch gewann er die ausserorderdentliche Kraft, mit welcher er die Phantasie ganzer Volker, ganzer Zeiten behrrschen konnte"(6.139)

The following words of J. Baudrillard are in tune with the extract above: "Perhaps, beginning with Machiaveli, every politician in his heart of hearts has always been sure that exactly the possession of the simulation domain is being at the helm, that politics is a certain simulation model, rather than real creation and domain" (1.352). Nietzsche viewed the questions of the man creator, the driving motives of humankind and the phenomenon of freedom on the same plane. It is obvious that according to the German philosopher, the most important "Und doch ist dieses Leiden am Naturlichen in der Realitat der Dinge volling unbegrundet: es ist nur die Folge von Meinungen uber die Dinge"(5.139), that the thought, opinion on the reality – reputation, name, outward

aspect, meaning – is more important than this reality proper, because, although it is false, illusory, self-willed from the beginning, consequently it sticks to reality and replaces it, becoming the essence of the thing. Nietzsche believes that people always tend to strive towards the subordination of reality to the imaginary.

But how is the real substituted by the imaginary? How does it happen that the thought of a thing becomes inalienable from it, turning into its essence? According to the author of "The Gay Science", this is a belief:" Einzuschen, dass unsaglich mehr daren liegt, wi die Dinge heissen, als was sin sind. Der Ruf, Name und Anschein, die Geltung, das ubliche Mauss und Gewicht eines Dinges-im Ursprunge zuallermeist ein Irrthum und eine Willkurlichkeit, den Dingen ubergeworfen wie ein Klied und seimen Wesen und selbst seiner Haut ganc fredmist durch den Glauben daren und sein Fortwachsen von Geschlecht zu Geschlecht dem Dinge allmahlich gleichsam an-und eingewachen und zu seinem Liebe selber gewortden: der Schein von Anbeginn wird zuletst fast immer zum Wesen und wirkt alsWesen" (5.422).

Thus, good playing out the symptoms and signs of reality, which may represent the copying-playing the model of reality, i.e., to use J. Baudrillard's jargon, "the operational of the real", on the basis of the belief (the higher the level of the playing these symptoms, the better the belief is kindled and established) merges with reality, substitutes it, itself turning into reality in the end. Here we are dealing with the phase of simulation of the development of the imaginary, in which reality and play, myth, fiction and reality are no longer distinguished from one another, where the basis-reality no longer exists, but there is only the field of hyperreality. As was noted, the domain after the clouds of Nietzsche's metaphoric world is linked to this field of hyperreality or, more specifically, the sexual act of Dionysus and Ariadne represents the metaphor of the creation of reality by playing.

In this regard several fragments are interesting in which Nietzsche denies the objective reality, i.e. the reality towards which the imaginary should have descriptive relationship, and regards everything real as created, operational. The essence of these fragments is manifested in the most concentrated manner in the following words:" Was sind den unsere Erlebnisse? Vielmehr Das, vas wir hineinlegen, als Das, was darin liegt! Oder muss es gar heissen: an sich liegt Nichts darin? Erleben ist ein Erdichten?"(7.114).

Therefore, Nietzsche arrives at the conclusion that for him "no reality" exists and that the creation of new "names", "assessments" and "probabilities" is tantamount to the creation of new "things". Thus, with the German thinker kindling of belief in something fictitious and its introduction afterwards causes gradually the transformation of the fictitious into the reality proper. The stronger the belief in it, the more "successful" this process will be, which in its turn will depend on how high the level of performance of this fiction of reality is, i.e. how good and convincing the playing out of signs, symptoms, effects occurs here, how well the copying/repetition of the model of reality happens. In the philosopher's view, strong individuals, greatest creators, attempting to create and establish reality in this way, depended on the strong belief of others in them, which in its turn was based on the firm belief in oneself.

In "Human, All-Too-Human" one reads: '' Bei allen grossen Betrugern ist ein Vorgang bemerkenswerth, dem sie ihre Macht verdanken. Im eigen Tlichen Acte des Betruges unter all den Vorbereiyungen, dem Schauerlichen in Stimme, Ausdruck, Gebarden, immitten der wirkungsvolten Scenerie, uberkommt sie der G l a u b e a n s i c h s e l b s t : dieser ist es, der dann so wundergleich und bezwingend zu den Umgebenden spricht. Die sie aus diesem Zustande der Selbsttauschung nicht herauskommen: oder sie haben ganz selten einmal jene helleren Momente, wo der Zweifel sie uberwaltung;gewohnlich trosten sie sich aber, diese helleren Momente dem bosesn Widersacher zuschiebend. Selbstretrung muss da sein, damit Diese und Jene grossartig w i r k e n" (6.72).

That is why Nietzsche believed that "the worst fate" of a preacher is that he renounced the belief in which he had already convinced everybody. According to the philosopher, all great creators were always a prey to doubts, and required constant reassurance in the belief in them.

As was noted, the belief in oneself, one's actions, words and respectively the belief of others in us and all this depend on the extent of copying-playing out the model of reality. When is reality feigned best of all? When is simulation realized best of all? This happens when the model of reality is copied perfectly, i.e. when these fictitious symptoms are no longer distinguishable from the real and their substitution for reality becomes possible.

To attain this is very difficult. Therefore, in Nietzsche's view, it must be accessible only to the elite. On the one hand, simulation, like any lie, as posing, which is also deceiving and giving out the fictitious as reality, requires great skills of improvisation, inventiveness, playing and, generally, creation. On the other hand, for the purpose of copying the model of reality at a high level, greater convincingness and establishment of a belief, it demands from the creator great courage, which implies madness, self-torture, selflessness, and even readiness to die. In the book "Daybreak" Nietzsche writes: "Jene Saufzer der Einsamen und Verstorten zu horen: "Ach, so gebt doch Wahnsinn, ihr Himmlischen! Wahnsin, dass ich endlich an mich selber glaube! Gebt Delirien und Zuckungen, plotzliche Lichter und Finisternisse, schreckt mich mit Frost und Gluth, wie siekein Sterblicher noch empfand, mit Getose und umgehenden Gestalten, last mich heulen und winseln und wie ein Their kriechen: nur dass ich bei mir selber Glauben finde! Der Zweifel frisst mich auf, ich habe das Gesetz getodtet, das Gesetz angstigt mich wie ein Leichnam einen Lebendigen: wenn ich nicht m e h r bin als das Gesetz, so bin ich der Verworfenste von Allen. Der neue Geist, der in mir ist, woher ist er, wenn er nicht von euch ist? Beweist es mir doch, dass ich euer bin; der Wahnsinn allein beweist es mir." Und nur zu oft erreichte diese inbrunst ihr Ziel zu gut.." (7.28)

According to Nietzsche, the great creator, genius implementing all this – establishment of a new belief and a new reality is called a seducer. "Isn't Zarathustra a seducer?" he asks in "Ecce Homo" and the adequate answer to M.Heidegger's question should be sought for probably here.

Now let us see what Nietzsche writes in his book "Beyond Good and Evil": "Das Genie des Hezzens, wie es jeder grosse Vezborgene hat, der Versucher-Gott und geborne Rattefanger der Gewissen, dassen Stimme bis in die Unterwelt jeder Seele hina-Beusteigen weiss, welcher nicht ein Wort sagtinicht einen Blick blickt, in dem nicht eine Rucksicht und Falte der locking lage, zu dessen Meisterschaft es gehort, das ser zu scheinen versteht und nicht Das, was er ist , sonder was Denen, die ihm folgen, ein Zwag mehr ist, um sich immer naher an ihn zu drangen, um ihm immer innerlicher und grundlicher zu folgen... von dem ich eben sprach, und die ser immer woieder, kein Geringerer namlich, als der Gott Dionysos, jener grosse Zweideutige und Versucher Gott, dem ich einstmals, wie uhr wisst, in aller Heimlichkeit und Ehrturcht meine Erstlinge dargebracht habe... Inzwishen lernte ich Vieles, Allzuvieles uber die Philosophie dieses Gottes hinzu, und wie gesagt, von Mund zu Mund,- ich, der letzte junger und Eingeweihte des Gottes Dionysos und ich durfe wohl endlich einmal damit antangen, euch , meinen Freunden, ein Weng, so weit es mir erlaubt isn, von dieser Pholosophie zu kosten zu geben? Mit halber Stimme, wie Billig: den es handelt sich dabei um mancherlei Heimliches, Neues, Fremdes, Wunderliches, Unheimliches"(8.237-238).

To the given passage directly echoes the words from the same book, where Nietzsche foretells the "birth" of a new image. Unlike this new variety of philosophers, he calls old philosophers non-seducers, dogmatists, as the metaphoric image of which wise Socrates may serve. Nietzsche believed that the unfruitful period of the dogmatist philosophers came to an end. It was necessary to overcome it. "Beyond Good and Evil": "Vorausgetzt, dass die Wahrheit ein Weib ist – wie? Ist der Verdacht nicht gegründet, dass alle Philosophen, sofern sie Dogmatiker waren, sich schlecht auf Weiber verstanden? dass der schauerliche Ernst, die linkische Zudringlichkeit, mit der sie bisher auf die Wahrheit zuzugehen pflegten, ungeschickte und unschickliche Mittel waren, um gerade ein Frauenzimmer für sich einzunehmen? Gewiss ist, dass sie sich nicht hat einnehmen lassen:-und jede Art Dogmatik steht heute mit betrübter und mutloser Haltung da. " (8.11)

Conclusion.

1. The conducted work has shown that the linking point of German philosophy and French postmodernism lies in simulation sphere.

2. It is possible to do rational reconstruction of theory of simulation in Nietzsche's philosophy like it is presented in Baudrillard philosophy.

3. Nietzschian version of theory simulation, the mechanism of simulations is in faith and courage which are united in the face of tempter of Dionysus and Zarathustra.

4. Full correlation exists between the metaphorical universe and philosophical language in Nietzsche's philosophy that indicates the validity of our method on various topics.

References:

1. Бодрийяр Ж. «О соблазне» журн. «AD маргинен» 1993.
2. Бодрийяр Ж. «Прозрачность зла» Москва, довросовет 2000.
3. Heidegger M. "Wer ist Hietzsches Zaratustrs?" „Vortrage und aufsatze" 1967.

4. Samtliche Werke. Friedrich Nietzsche. BD. 5. Berlin/New York. 1980.

5. Samtliche Werke. Friedrich Nietzsche. BD. 3. Berlin/New York. 1980.

6. Samtliche Werke. Friedrich Nietzsche – Menschliches, Allzumenschliches. Kritische Studien-ausgabe in 15 banden. Muhchen 1999.

7. Werke. Kritische gesamtausgabe, herausgegeben von Giorgi Colli und Mazzino Montinari. Sechste abteilung. BD 3 Berlin 1969).

8. Nietzsche. Semtliche Werke. Herausgeben von Giorgio Coli und Mazzino Montinari. B 5. Berlin / New York. 1980.

9. Baudrillard J. "Simulacres et simulacion" Paris, 1981.