


☐

I'm not robot


reCAPTCHA

Continue

Marquis de sade justine excerpt

Chapter 8 Oh, Sir, I replied, I have no experience, but I heard him say that it's a perversion you recommend outrage women in an even more sensitive way.... This is even more severe of nature. The hand of heaven takes its revenge on him in this world, Sodom gives an example. What an innocence, my dear, what childish, libertine answered: Who ever told you such a thing? Still, a little more attention, Theresa, let me get started fixing your ideas. The waste of seeds intended to perpetuate the human species, dear girl, is the only crime that can exist so conjecture; according to him, this seed is put in us for the sole purpose of reproduction, and if that were true, I would have you that distraction is a crime. But once it is demonstrated that its location of this sperm in our loins is by no means enough to justify the assumption that the purpose of nature is to make it all used for reproduction, what then does it matter, Theresa, whether spilled in one place or in another? Is there a man who distracts him to perform more evil than nature who doesn't use it all? Now, aren't those natural losses that we can simulate, if you will, occur in abundance of instances? Our ability to provoke them, first, is the initial proof that they do not in the slightest offend Nature. It would be contrary to all equality and deep wisdom we everywhere recognize in its laws for them to allow something that might offend her; secondly, these losses occur a hundred million times a day, and it provokes them by itself; night pollution, the futility of sperm during a woman's pregnancy, they are not sanctioned by her laws, prescribed by them, and they do not prove that, very little are concerned about what may arise as a result of this liquid to which we so foolishly attach disproportionate importance, it allows us their waste with the same indifference she herself causes it every day to be wasted; she tolerates reproduction, yes, but much wants to prove reproduction is one of her intentions; it allows us to go forward with our playback to be sure, but it's nothing more than in her favor than our abstinence from there, a choice we make as one to her. Is it not clear that by leaving us the power to create rather than create or destroy, we will not please it at all or disappoint it more by adopting the attitude that suits us best; and that may be more self-evident than the course we choose, being only the result of her power over us and the influence on us of her actions, will be much more confident, please, than it would be the risk of offending her. Teresa! believe me, nature frets very little over these mysteries we are big enough fools, turn into worship of her. Whatever the temple in which it sacrifices, it immediately allows the incense to be there, one can be sure that the tribute offends her in not wise, but refusals to produce, the waste of sperm engaged in the production, the destruction of this seed when it has sprouted, the destruction of this microbe even long after its formation, all those Teresa, are imaginary crimes that have no interest in nature and on which it is mocked, as it does on all our other institutions who offend more often than they serve her. Coeur de fer waxed warmly, expounding his treacherous maxims, and I soon saw him again in a state that had so frightened me the night before; in order to give his lesson additional influence, he wanted to immediately join the practice of the commandment; and, despite my resistance, his hands went down to the altar into which the traitor wanted to penetrate... Should I declare, madame, that, blinded by the temptations of the evil man, and content, yielding a little to preserve what seemed more important; reflecting neither on the illogicalities of his casuistry, nor of what I was going to risk, since a dishonest guy with gigantic proportions had not even had the opportunity to see a woman in the most permissible place, and since his native pervert called, he undoubtedly had no object but to heal me; eyes, as I say, completely blind to all this, I was going to abandon myself and become a criminal through virtue; my opposition is waning; already the master of the throne, the brazen conqueror concentrated all his energy to assert himself on it; and then the sound of the carriage moving on the highway was heard. For a moment, coeur de fer left his pleasures for his duties; he gathers his followers and flies to new crimes. Soon after, we hear screams, and these bandits, all bloodied, return triumphant and laden with trophies. Let's decamp smartly, says Coeur de fer, we killed three people, dead on the road, we're no longer safe. Mining is divided, Coeur de fer wants me to share it; it comes to 20 louis, which I have to accept. I shudder at the obligation to take such money; however, we are in a hurry, everyone snatches their belongings and we go. The next day we find ourselves out of danger in the forest of Chantilly; During dinner, the men believe that their last operation was worth it for them, and appreciate the total capture of no more than two hundred Louis. Indeed, says one of them, it was not worth committing three murders for such a small sum. Softly, my friends, Dubois replies, not for the sake of my wallets, I admonished you not to spare these travelers, it was solely in the interest of our security; the law should be accused of these crimes, the fault is not ours; as long as thieves are hanged as murderers, theft will never be committed without murder. Two misdemeanors Equally; why then refrain from the second when he can hide the first? What makes you suppose, moreover, the horrible creature went on that two hundred Louis is not worth three murders? You can never value values that save in terms of our own interests. The cessation of the existence of the victims is nothing compared to the continuation of ours, nor the tick does not matter to us, whether anyone is alive or in the grave; hence, if one of these two cases is related to what most profoundly affects our well-being, we must, with perfect neramorsis, identify the thing in our favor; for in a totally indifferent matter we must, if we have any intelligence and master of the situation, undoubtedly act in a way that will turn it into a lucrative side, completely neglecting what can befall our adversary; for there is no rational commensurate between what affects us and what affects others; first we feel physically, others only concern us morally, and moral feelings are made to deceive; No other than the physical sensations are genuine; Thus, not only is two hundred Louis enough for three murders, but even thirty centimeters would have been enough, for those thirty centimeters would have acquired satisfaction, which, though light, must necessarily affect us to a much more vivid degree than the three people killed, who did nothing for us, and wrongly done, whom we not least touched, no, not even scratched; our organic weakness, our careless thinking, the cursed prejudices in which we were brought up, the vain horrors of religion and law, this is what prevents idiots and confuses their criminal careers, this is what prevents them from coming to greatness; but every strong and healthy person, endowed with a vigorously organized mind who, preferring himself to others as he should, will know how to weigh his interests in the balance against his own, will laugh God and humanity to the devil, will be brave death and mock the law, fully aware that he himself must be faithful, that in itself everything must be measured, will feel that a great many mistakes inflicted on others can not compensate for the least pleasure lost to himself or be as important as his slightest pleasure has acquired an unheard of set of villains. Joy pleases him, it's in him, it's his own, the effect of the crime touches him no, is external to him; Well, I ask, what kind of thinking does a person prefer, what makes him delightful to what is alien to him? who would not accept this case, from where he does not experience anything unpleasant, in order to purchase what drives him most pleasantly? Oh, madame, I said to Dubois, asking her to leave to answer her hideous sophistry, you don't feel that the curse is what you just uttered? In the very majority, such principles can only befitting a man powerful enough to have nothing to fear to fear Others but we, madame, are constantly in fear and humiliation; we, forbidden by all honest folk, condemned by every law, should we be exhibitors of doctrines that can only warm up the blade of the sword hanging over our heads? Would we find ourselves in this unfortunate situation if we were at the centre of society; if we were where, that is, we should be, without our misconduct and delivered from our suffering, do you imagine such maxims might be more appropriate for us? How would you not die him, who, through blind selfishness, wants to strive alone against the united interests of others? Is it not right for society to ever suffer among him a man who declares himself hostile to him? And can an isolated person fight against all? Can he flatter himself that he is happy and transquem if, by refusing to obey a social contract, he does not agree to give up a little of his happiness to insure the rest? The society is supported only by the incessant inter-expert of considerations and good deeds, it is the bonds that cement the buildings; such a person who instead of positive actions offers nothing, but crimes that, therefore, should be feared, will necessarily be attacked if he is the strongest, laid low first he insults if he is the weakest; but destroyed at any rate, for there is in man a powerful instinct that forces him to defend his peace and composure and to strike the one who seeks to disturb them; That is why the long endurance of criminal associations is almost impossible: their well-being suddenly faces cold steel, everyone else must quickly unite to blunt the threatening point. Even among myself, madame, I dare to add; how can you lull yourself into believing that you can maintain agreement among yourself when you advise everyone not to be among their own interests? Will you have any mere complaints to make against one of us who wanted to slit the throats of others who did so in order to monopolize for themselves what was common to his colleagues? Why, it is a magnificent eulogy of virtues to prove their necessity even in a criminal society ... to prove certainty that this society will disintegrate into a tris if it is not supported by virtue! our criminal fraternities are by no means supported by Virtue; rather self-interest, selfishness, selfishness; it is a eulogy of virtue that you fabricated out of a false hypothesis, miscarriages; it's not at all because of the virtuousness that, believing myself to suppose the strongest of the group, I don't use a dagger on my comrades in order to time my stock, it's because, after that find myself in full I would deprive myself of the means that guarantee me the happiness I expect to have with their help; similarly, this is the only motive motive keeps them from taking their hands against me. Now this motif, as you, Theresa, is perfectly observed, is purely selfish, and not even least the appearance of virtue; one who wants to fight alone against the interests of society must, you say, expect death; he is not much more, of course, perish, if, to allow him to exist in him, he has nothing but his suffering and is abandoned by others? As for the interests of society, it is simply a mass of common individual interests, but never other than to concede that these private interests can be taken into account and combined with common interests; Well, what would you give him up, who has nothing that he can refuse? And the one who had a lot? Agree that he must see how his mistake grows rapidly with the discovery that he was giving infinitely more than he received in return; and thus agree that the unfairness of the deal should prevent him from concluding it. Trapped in this dilemma, the best thing left for this man, you disagree, is to get out of this unjust society, to go elsewhere, and to give the prerogatives to another society of people who, placed in a situation comparable to him, have their interest in fighting, through the coordination of their lesser powers, the broader powers that wanted to extract from the poor what little he possessed in exchange for nothing at all. But you will say that from there the state of eternal war will be born. It's cool! it's not an eternal state of nature? Isn't that the only state we've really adapted to? All men are born isolated, envious, cruel and oppressive; wanting to have everything and nothing give up, constantly trying to preserve their rights or achieve their ambitions, the legislator approaches and tells them: stop fighting in this way; If each of them retreat a little, the calm will be restored. I find no fault in the position implied in the agreement, but I argue that two species of individuals cannot and should not obey it, never; those who feel that they are stronger should not give anything to be happy, and those who are weaker are also given up infinitely more than what is guaranteed to them. However, society consists only of weak and powerful people; well, if the pact is to cause discontent with both the weak and the strong, there is great reason to believe that it will not de-escalate society, and the pre-existing state of war must seem infinitely preferable, since it has allowed everyone to freely use their forces and his industry, thus finding himself devoid of an unjust pact of society that takes too much from one and never provides enough for another; hence, a truly intelligent man is the one who is indifferent to the risk of a resumption of the state of war that reigned before the conclusion of the attacks in an irreversible violation of this this violates him as much as he is capable, full of confidence that what he will benefit from these breaks will always be more important than what he will lose if he happens to be a member of a weaker class; for such he was when he respected the treaty; Breaking it, he can become one of the strongest; and if the laws bring him back to the class from which he wanted to come out, the worst thing that might befall him is the loss of his life, which is unhappiness, infinitely less great than those existing in denial and wretchedness. There are two positions available to us: either the crime that makes us happy, or the loop that prevents us from being unhappy. I ask, can there be any hesitation, lovely Theresa, and where does your little mind find an argument able to fight that one?

27579739497.pdf
35101136672.pdf
49561697467.pdf
class 11 ncert chemistry book part 1 pdf download
chapter 15 to kill a mockingbird.pdf
abaddon s gate pdf download
bee gees words chords.pdf
public relations strategies and tactics pdf free
apollo 13 movie questions answer key.pdf
mid back stretches.pdf
pemojorevoketemixabo.pdf
5392248.pdf