

**Becoming:** the physical world; *this* world. All things within Becoming come to be and pass away; they constantly change; they are imperfect. This world is either unreal or at least not ultimately real; it is mere appearance (it *seems* to be, but is not fully real; it is a deficient image of ultimate reality). Becoming—this world and the things in it—is accessible to the senses (but it cannot be *known*; it is the object of *opinion*).

**Being (a):** the metaphysical. The metaphysical is eternal, unchanging, perfect. It is the True world, the Real world. The metaphysical is the source of morality (Justice, Goodness, etc. are Platonic forms, or ideas in the mind of God). Being is accessible to soul/mind/reason (it can be *known*).

**Being (b):** “Being” within becoming, substance, *that* which changes, *that* which acts (the *doer* behind the deed), the temporarily (i.e., as long as it exists) permanent. This is named by nouns (or pronouns): *the table* has changed; *it* is a different color. *The tree* has grown. *I* have changed over the last twenty years. The table, the tree, I: each of these we assume to stay the same even while many things about them change—they are the substance, the *that* which changes, the “Being” within becoming.

**Plato** believes in Being in both senses, though he really only talks about Being in the first sense. He believes in Becoming too, of course; he also calls it “appearance,” “seeming,” a “lesser reality,” a “deficient image of ultimate reality.” In short, he privileges Being over Becoming, he considers Being *more* real, *more* valuable than Becoming.

**Nietzsche** does *not* believe in Being in either sense. Being in the first sense (**Being (a)**) is a fantasy we invent because we suffer from reality (i.e., we are decadent). According to Nietzsche, *this* world (Becoming) is all there is. Therefore, it makes no sense to call this world appearance (as Plato does). The (so-called) “real” world, the (so-called) “true” world is an *error* (thus *it* should be called the mere appearance). Being in the second sense (**Being (b)**) is a construct of our reason. The world as it really is (*this* world, understood correctly) is a vast, undifferentiated sea of power/energy. We divide it up into thises and thats, distinct, unified, entities (tables, chairs, people, trees, etc. The *thats* which change, the *doers* behind the deeds—even including atoms). Our reason falsifies reality (makes us *misperceive*, *misunderstand* this world). But organisms such as ourselves possess reason; it just comes with us (the sort of reason, anyway, that is involved in this world construction/falsification). Thus this error is a *necessary error*—we cannot stop perceiving the world in this false manner even if we come to believe it is false.