

# in respect of casual large-scale ambulance

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effect this,  
not even might, which is of no use in the kingdom of the wise, and is only  
mistress of external actions.

Tyranny—... So these expressions are false and tyrannical: "I am fair,  
therefore I must be feared. I am strong, therefore I must be loved. I am...

Tyranny is the wish to have in one way what can only be had in another. We  
render different duties to different merits; the duty of love to the  
pleasant; the duty of fear to the strong; duty of belief to the learned.

We must render these duties; it is unjust to refuse them, and unjust to ask  
others. And so it is false and tyrannical to say, "He is not strong,  
therefore I will not esteem him; he is not able, therefore I will not fear  
him."

333. Have you never seen people who, in order to complain of the little fuss  
you make about them, parade before you the example of great men who esteem  
them? In answer I reply to them, "Show me the merit whereby you have charmed  
these persons, and I also will esteem you."

334. The reason of effects.—Lust and force are the source of all our  
actions; lust causes voluntary actions, force involuntary ones.

335. The reason of effects.—It is, then, true to say that all the world is  
under a delusion; for, although the opinions of the people are sound, they  
are not so as conceived by them, since they think the truth to be where it  
is not. Truth is indeed in their opinions, but not at the point where they  
imagine it. Thus it is true that we must honour noblemen, but not because  
noble birth is real superiority, etc.

336. The reason of effects.—We must keep our thought secret, and judge  
everything by it, while talking like the people.

337. The reason of effects. Degrees. The people honour persons of high  
birth. The semi-learned despise them, saying that birth is not a personal,  
but a chance superiority. The learned honour them, n

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