

ing a banquet for others, and your dignity in existing on such crumbs as *they* might care to toss you.

"You who have no standard of self-esteem, accept the guilt and dare not ask the questions. But you know the unadmitted answer, refusing to acknowledge what you see, what hidden premise moves your world. You know it, not in honest statement, but as a dark uneasiness within you, while you flounder between guiltily cheating and grudgingly practicing a principle too vicious to name.

"I, who do not accept the unearned, neither in values nor in *guilt*, am here to ask the questions you evaded. Why is it moral to serve the happiness of others, but not your own? If enjoyment is a value, why is it moral when experienced by others, but immoral when experienced by you? If the sensation of eating a cake is a value, why is it an immoral indulgence in your stomach, but a moral goal for you to achieve in the stomach of others? Why is it immoral for you to desire, but moral for others to do so? Why is it immoral to produce a value and keep it, but moral to give it away? And if it is not moral for you to keep a value, why is it moral for others to accept it? If you are selfless and virtuous when you give it, are they not selfish and vicious when they take it? Does virtue consist of serving vice? Is the moral purpose of those who are good, self-immolation for the sake of those who are evil?

"The answer you evade, the monstrous answer is: No, the takers are not evil, provided they did not *earn* the value you gave them. It is not immoral for them to accept it, provided they are unable to produce it, unable to deserve it, unable to give you any value in return. It is not immoral for them to enjoy it, provided they do not obtain it *by right*.

"Such is the secret core of your creed, the other half of your double standard: it is immoral to live by your own effort, but moral to live by the effort of others—it is immoral to consume your own product, but moral to consume the products of others—it is immoral to earn, but moral to mooch—it is the parasites who are the moral justification for the existence of the producers, but the existence of the parasites is an end in itself—it is evil to profit by achievement, but good to profit by sacrifice—it is evil to create your own happiness, but good to enjoy it at the price of the blood of others.

"Your code divides mankind into two castes and commands them to live by opposite rules: those who may desire anything and those who may desire nothing, the chosen and the damned, the riders and the carriers, the eaters and the eaten. What standard determines your caste? What passkey admits you to the moral elite? The passkey is *lack of value*.

"Whatever the value involved, it is *your lack of it* that gives you a claim upon those who don't lack it. It is *your need* that gives you a claim to rewards. If you are able to satisfy your need, your ability annuls your right to satisfy it. But a need you are *unable* to satisfy gives you first right to the lives of mankind.

"If you succeed, any man who fails is *your master*; if you fail, any man who succeeds is *your serf*. Whether your failure is just or not, whether your wishes are rational or not, whether your misfortune is

undeserved or the result of your vices, it is *misfortune* that gives you a right to rewards. It is *pain*, regardless of its nature or cause, pain as a primary absolute, that gives you a mortgage on all of existence.

"If you heal your pain by your own effort, you receive no moral credit; your code regards it scornfully as an act of self-interest. Whatever value you seek to acquire, be it wealth or food or love or rights, if you acquire it by means of your virtue, your code does not regard it as a moral acquisition: you occasion no loss to anyone, it is a trade, not alms; a payment, not a sacrifice. The *deserved* belongs in the selfish, commercial realm of mutual profit; it is only the *undeserved* that calls for that moral transaction which consists of profit to one at the price of disaster to the other. To demand rewards for your virtue is selfish and immoral; it is your *lack of virtue* that transforms your demand into a moral right.

"A morality that holds *need* as a claim, holds emptiness--nonexistence--as its standard of value; it rewards an *absence*, a defect: weakness, inability, incompetence, suffering, disease, disaster, the lack, the fault, the flaw--the *zero*.

"Who provides the account to pay these claims? Those who are cursed for being non-zeros, each to the extent of his distance from that ideal. Since all values are the product of virtues, the degree of your virtue is used as the measure of your penalty; the degree of your faults is used as the measure of your gain. Your code declares that the rational man must sacrifice himself to the irrational, the independent man to parasites, the honest man to the dishonest, the man of justice to the unjust, the productive man to thieving loafers, the man of integrity to compromising knaves, the man of self-esteem to sniveling neurotics. Do you wonder at the meanness of soul in those you see around you? The man who achieves these virtues will not accept your moral code; the man who accepts your moral code will not achieve these virtues.

"Under a morality of sacrifice, the first value you sacrifice is morality; the next is self-esteem. When need is the standard, every man is both victim and parasite. As a victim, he must labor to fill the needs of others, leaving himself in the position of a parasite whose needs must be filled by others. He cannot approach his fellow men except in one of two disgraceful roles: he is both a beggar and a sucker.

"You fear the man who has a dollar less than you, that dollar is rightfully his, he makes you feel like a moral defrauder. You hate the man who has a dollar more than you, that dollar is rightfully yours, he makes you feel that you are morally defrauded. The man below is a source of your guilt, the man above is a source of your frustration. You do not know what to surrender or demand, when to give and when to grab, what pleasure in life is rightfully yours and what debt is still unpaid to others--you struggle to evade, as 'theory,' the knowledge that by the moral standard you've accepted you are guilty every moment of your life, there is no mouthful of food you swallow that is not *needed* by someone somewhere on earth--and you give up the problem in blind resentment, you conclude that moral perfection is not to be achieved or desired, that you