

Fernando Pessoa

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Man, being an intellectual animal, transforms sensations by virtue of that intellect. Thus physical love is transformed into «marital affection» and the term «purity in love» is introduced. The brutal and natural action of blow for blow is given a value and transformed into «valeur», «courage» already in a higher sense. In the same way it is natural that physical liberty should become, by intellect, moral liberty, «free-will».

All the question then appears to be this: is the mutation of the point of view correspondent to a legitimate change in the thing? Is not the question all here?

There is one thing to be noticed. It is the notion of value that man (and man alone) puts upon things. For the animal, courage, cowardice are not, one good, the other bad, one noble, the other ignoble.

They have no value at all. To man they wear a moral face.

If moral liberty exist it is here that we must find it, it is of necessity bound up with this.

Now there are several things here which must be explained. One is the appearance of a moral sense.

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