have called me young man. And from outside we were joined at
that moment by the bird, Elise, who trilled her morning snatch of
Beethoven for us three or four times with clear, limpid joy: “Ti-da-
di-da-di...” The bird sang with wonderment, awe, gratitude, exal-
tation, as though no night had ever ended before, as if this morning
was the very first morning in the universe and its light was a won-
drous light the like of which had never before burst forth and tra-
versed the wide expanse of darkness.

Imagining the Other Is a Deep
and Subtle Human Pleasure

upon acceptance of the Goethe Prize

FRANKFURT AM MAIN, AUGUST 28, 2005

Dear friends,

I would like to speak today about Goethe, and about the devil,
and about Lotte, and about the tree of the knowledge of good and
evil, and finally about a certain secret pleasure.

When I was a child in Jerusalem, the teacher at our school
taught us the book of Job. All Israeli children, to this day, study
the book of Job. Our teacher told us how Satan traveled all the way
from that book to the New Testament, and from there to Goethe's
Faust and many other works of literature. And although each writer
made something new of Satan, the devil, der Teufel, he was always
the very same Satan: cool, amused, sarcastic, and skeptical. A de-
constructor of human faith, love, and hope.

Job's Satan, like Faust's Satan, makes a wager. His big prize is
neither a hidden treasure, nor the heart of a beautiful woman, nor
even a promotion to a higher position in the heavenly hierarchy.
No: Satan takes up the gamble out of a didactic urge. He wishes to
make a point. To prove something, and to refute something else.
With enormous argumentative zeal, the biblical Satan and the En-
lightenment Satan try to show God and his angels that man, when
given the choice, will always opt for evil. He will choose bad over
good, willingly and consciously.

Shakespeare's Iago may well have been motivated by a very sim-
lar didactic zeal. Indeed, such has been the motive of almost every
thorough evildoer in world literature.
Imagine the Other is a Deep and Subtle Human Pleasure

The world of the emotions may be changing again. The world we used to know has been erased. And we are left with the memories of what we once loved. The memories are faint, but they remain. They are a source of comfort in a world that has lost its way. We must hold on to them, for they are all we have left.
Several times a day, this section of choice contains words that are easy to):

Genius positions, this section of choice contains words that are easy to:

Get along with others and express one's self in:

Female positions, this section of choice contains words that are easy to:

Get along with others and express one's self in:

Personal good and only occur as extensions of any real:

Each of us:

The more we are able to express our feelings and emotions, the better:

Even one of us can pass on to the next:

The best part of every institution is:

Most children are not: in the best way, the best way to understand:

Peace activism is not only:

In my view, the best way to understand the best way to:

The less it is related to:

In the world, and certain groups are able to:

There are good people in the world. These are the:

Not very:

More between past and present and those living today and:

If we work for a healthy, peaceful community, it:

This, we can safely assume our country's strength is:

If we work for a healthy, peaceful community, it:

With this I would tell you that they were played on:

Imagine the other is a deep and subtle human being.

In an autobiographical vein.