

ON THE
GENEALOGY OF MORALS



*A Polemic*¹

Preface

1

We are unknown to ourselves, we men of knowledge—and with good reason. We have never sought ourselves—how could it happen that we should ever *find* ourselves? It has rightly been said: “Where your treasure is, there will your heart be also”;¹ *our* treasure is where the beehives of our knowledge are. We are constantly making for them, being by nature winged creatures and honey-gatherers of the spirit; there is one thing alone we really care about from the heart—“bringing something home.” Whatever else there is in life, so-called “experiences”—which of us has sufficient earnestness for them? Or sufficient time? Present experience has, I am afraid, always found us “absent-minded”: we cannot give our hearts to it—not even our ears! Rather, as one divinely preoccupied and immersed in himself into whose ear the bell has just boomed with all its strength the twelve beats of noon suddenly starts up and asks himself: “what really was that which just struck?” so we sometimes rub our ears *afterward* and ask, utterly surprised and disconcerted, “what really was that which we have just experienced?” and moreover: “who *are* we really?” and, afterward as aforesaid, count the twelve trembling bell-strokes of our experience, our life, our *being*—and alas! miscount them.—So we are necessarily strangers to ourselves, we do not comprehend ourselves, we *have* to misunderstand ourselves, for us the law “Each is furthest from himself” applies to all eternity—we are not “men of knowledge” with respect to ourselves.

2

My ideas on the *origin* of our moral prejudices—for this is the subject of this polemic—received their first, brief, and provisional

¹ Matthew 6:21.

expression in the collection of aphorisms that bears the title *Human, All-Too-Human. A Book for Free Spirits*. This book was begun in Sorrento during a winter when it was given to me to pause as a wanderer pauses and look back across the broad and dangerous country my spirit had traversed up to that time. This was in the winter of 1876–77; the ideas themselves are older. They were already in essentials the same ideas that I take up again in the present treatises—let us hope the long interval has done them good, that they have become riper, clearer, stronger, more perfect! *That* I still cleave to them today, however, that they have become in the meantime more and more firmly attached to one another, indeed entwined and interlaced with one another, strengthens my joyful assurance that they might have arisen in me from the first not as isolated, capricious, or sporadic things but from a common root, from a *fundamental will* of knowledge, pointing imperiously into the depths, speaking more and more precisely, demanding greater and greater precision. For this alone is fitting for a philosopher. We have no right to *isolated* acts of any kind: we may not make isolated errors or hit upon isolated truths. Rather do our ideas, our values, our yeas and nays, our ifs and buts, grow out of us with the necessity with which a tree bears fruit—related and each with an affinity to each, and evidence of *one* will, *one* health, *one* soil, *one* sun.—Whether you like them, these fruits of ours?—But what is that to the trees! What is that to us, to us philosophers!

3

Because of a scruple peculiar to me that I am loth to admit to—for it is concerned with *morality*, with all that has hitherto been celebrated on earth as morality—a scruple that entered my life so early, so uninvited, so irresistibly, so much in conflict with my environment, age, precedents, and descent that I might almost have the right to call it my “*a priori*”—my curiosity as well as my suspicions were bound to halt quite soon at the question of where our good and evil really *originated*. In fact, the problem of the origin of evil pursued me even as a boy of thirteen: at an age in which you have “half childish trifles, half God in your heart,”² I

² Goethe's *Faust*, lines 3781f.

devoted to it my first childish literary trifle, my first philosophical effort—and as for the “solution” of the problem I posed at that time, well, I gave the honor to God, as was only fair, and made him the *father* of evil. Was *that* what my “*a priori*” demanded of me? that new immoral, or at least unmoralistic “*a priori*” and the alas! so anti-Kantian, enigmatic “categorical imperative” which spoke through it and to which I have since listened more and more closely, and not merely listened?

Fortunately I learned early to separate theological prejudice from moral prejudice and ceased to look for the origin of evil *behind* the world. A certain amount of historical and philological schooling, together with an inborn fastidiousness of taste in respect to psychological questions in general, soon transformed my problem into another one: under what conditions did man devise these value judgments good and evil? *and what value do they themselves possess?* Have they hitherto hindered or furthered human prosperity? Are they a sign of distress, of impoverishment, of the degeneration of life? Or is there revealed in them, on the contrary, the plenitude, force, and will of life, its courage, certainty, future?

Thereupon I discovered and ventured divers answers; I distinguished between ages, peoples, degrees of rank among individuals; I departmentalized my problem; out of my answers there grew new questions, inquiries, conjectures, probabilities—until at length I had a country of my own, a soil of my own, an entire discrete, thriving, flourishing world, like a secret garden the existence of which no one suspected.—Oh how *fortunate* we are, we men of knowledge, provided only that we know how to keep silent long enough!

4

The first impulse to publish something of my hypotheses concerning the origin of morality was given me by a clear, tidy, and shrewd—also precocious—little book in which I encountered distinctly for the first time an upside-down and perverse species of genealogical hypothesis, the genuinely *English* type, that attracted me—with that power of attraction which everything contrary, everything antipodal possesses. The title of the little book was *The*

Origin of the Moral Sensations; its author Dr. Paul Rée; the year in which it appeared 1877. Perhaps I have never read anything to which I would have said to myself No, proposition by proposition, conclusion by conclusion, to the extent that I did to this book: yet quite without ill-humor or impatience. In the above-mentioned work, on which I was then engaged, I made opportune and inopportune reference to the propositions of that book, not in order to refute them—what have I to do with refutations!—but, as becomes a positive spirit, to replace the improbable with the more probable, possibly one error with another. It was then, as I have said, that I advanced for the first time those genealogical hypotheses to which this treatise is devoted—ineptly, as I should be the last to deny, still constrained, still lacking my own language for my own things and with much backsliding and vacillation. One should compare in particular what I say in *Human, All-Too-Human*, section 45, on the twofold prehistory of good and evil (namely, in the sphere of the noble and in that of the slaves); likewise, section 136, on the value and origin of the morality of asceticism; likewise, sections 96 and 99 and volume II, section 89, on the “morality of mores,” that much older and more primitive species of morality which differs *toto caelo*³ from the altruistic mode of evaluation (in which Dr. Rée, like all English moral genealogists, sees moral evaluation as *such*); likewise, section 92, *The Wanderer*, section 26, and *Dawn*, section 112, on the origin of justice as an agreement between two approximately equal powers (equality as the presupposition of all compacts, consequently of all law); likewise *The Wanderer*, sections 22 and 33, on the origin of punishment, of which the aim of intimidation is neither the essence nor the source (as Dr. Rée thinks—it is rather only introduced, under certain definite circumstances, and always as an incidental, as something added).⁴

³ Diametrically: literally, by the whole heavens.

⁴ Nietzsche always gives page references to the first editions. I have substituted section numbers, which are the same in all editions and translations; and on pp. 143–78 most of the sections cited are offered in my translations.

For Nietzsche's relation to Rée, see Rudolph Binion, *Frau Lou*, Princeton, N.J., Princeton University Press, 1968.

5

Even then my real concern was something much more important than hypothesis-mongering, whether my own or other people's, on the origin of morality (or more precisely: the latter concerned me solely for the sake of a goal to which it was only one means among many). What was at stake was the *value* of morality—and over this I had to come to terms almost exclusively with my great teacher Schopenhauer, to whom that book of mine, the passion and the concealed contradiction of that book, addressed itself as if to a contemporary (—for that book, too, was a “polemic”). What was especially at stake was the value of the “unegoistic,” the instincts of pity, self-abnegation, self-sacrifice, which Schopenhauer had gilded, deified, and projected into a beyond for so long that at last they became for him “value-in-itself,” on the basis of which he *said* No to life and to himself. But it was against precisely *these* instincts that there spoke from me an ever more fundamental mistrust, an ever more corrosive skepticism! It was precisely here that I saw the great danger to mankind, its sublimest enticement and seduction—but to what? to nothingness?—it was precisely here that I saw the beginning of the end, the dead stop, a retrospective weariness, the will turning *against* life, the tender and sorrowful signs of the ultimate illness: I understood the ever spreading morality of pity that had seized even on philosophers and made them ill, as the most sinister symptom of a European culture that had itself become sinister, perhaps as its by-pass to a new Buddhism? to a Buddhism for Europeans? to—*nihilism*?

For this overestimation of and predilection for pity on the part of modern philosophers is something new: hitherto philosophers have been at one as to the *worthlessness* of pity. I name only Plato, Spinoza, La Rochefoucauld and Kant—four spirits as different from one another as possible, but united in one thing: in their low estimation of pity.

This problem of the *value* of pity and of the morality of pity (—I am opposed to the pernicious modern effeminacy of feeling—) seems at first to be merely something detached, an isolated question mark; but whoever sticks with it and *learns* how to ask questions here will experience what I experienced—a tremendous new prospect opens up for him, a new possibility comes over him like a vertigo, every kind of mistrust, suspicion, fear leaps up, his belief in morality, in all morality, falters—finally a new demand becomes audible. Let us articulate this *new demand*: we need a *critique* of moral values, *the value of these values themselves must first be called in question*—and for that there is needed a knowledge of the conditions and circumstances in which they grew, under which they evolved and changed (morality as consequence, as symptom, as mask, as tartufferie, as illness, as misunderstanding; but also morality as cause, as remedy, as stimulant, as restraint, as poison), a knowledge of a kind that has never yet existed or even been desired. One has taken the *value* of these “values” as given, as factual, as beyond all question; one has hitherto never doubted or hesitated in the slightest degree in supposing “the good man” to be of greater value than “the evil man,” of greater value in the sense of furthering the advancement and prosperity of man in general (the future of man included). But what if the reverse were true? What if a symptom of regression were inherent in the “good,” likewise a danger, a seduction, a poison, a narcotic, through which the present was possibly living *at the expense of the future*? Perhaps more comfortably, less dangerously, but at the same time in a meaner style, more basely?—So that precisely morality would be to blame if the *highest power and splendor* actually possible to the type man was never in fact attained? So that precisely morality was the danger of dangers?

Let it suffice that, after this prospect had opened up before me, I had reasons to look about me for scholarly, bold, and industrious comrades (I am still looking). The project is to traverse with quite novel questions, and as though with new eyes, the enormous, distant, and so well hidden land of morality—of morality that has actually existed, actually been lived; and does this not mean virtually to *discover* this land for the first time?

If I considered in this connection the above-mentioned Dr. Rée, among others, it was because I had no doubt that the very nature of his inquiries would compel him to adopt a better method for reaching answers. Have I deceived myself in this? My desire, at any rate, was to point out to so sharp and disinterested an eye as his a better direction in which to look, in the direction of an actual *history of morality*, and to warn him in time against gazing around haphazardly in the blue after the English fashion. For it must be obvious which color is a hundred times more vital for a genealogist of morals than blue: namely *gray*, that is, what is documented, what can actually be confirmed and has actually existed, in short the entire long hieroglyphic record, so hard to decipher, of the moral past of mankind!

This was unknown to Dr. Rée; but he had read Darwin—so that in his hypotheses, and after a fashion that is at least entertaining, the Darwinian beast and the ultramodern unassuming moral milksop who “no longer bites” politely link hands, the latter wearing an expression of a certain good-natured and refined indolence, with which is mingled even a grain of pessimism and weariness, as if all these things—the problems of morality—were really not worth taking quite so seriously. But to me, on the contrary, there seems to be nothing *more* worth taking seriously, among the rewards for it being that some day one will perhaps be allowed to take them *cheerfully*. For cheerfulness—or in my own language *gay science*—is a reward: the reward of a long, brave, industrious, and subterranean seriousness, of which, to be sure, not everyone is capable. But on the day we can say with all our hearts, “Onwards!

our old morality too is part of *the comedy*!" we shall have discovered a new complication and possibility for the Dionysian drama of "The Destiny of the Soul"—and one can wager that the grand old eternal comic poet of our existence will be quick to make use of it!

8

If this book is incomprehensible to anyone and jars on his ears, the fault, it seems to me, is not necessarily mine. It is clear enough, assuming, as I do assume, that one has first read my earlier writings and has not spared some trouble in doing so: for they are, indeed, not easy to penetrate.⁵ Regarding my *Zarathustra*, for example, I do not allow that anyone knows that book who has not at some time been profoundly wounded and at some time profoundly delighted by every word in it; for only then may he enjoy the privilege of reverentially sharing in the halcyon element out of which that book was born and in its sunlight clarity, remoteness, breadth, and certainty. In other cases, people find difficulty with the aphorisms.

⁵ See also the end of Nietzsche's Preface to the new edition of *The Dawn*, written in the fall of 1886: "... to read *well*, that means reading slowly, deeply, with consideration and caution..." The last four words do not adequately render *rück- und vorsichtig*, which can also mean, looking backward and forward—i.e., with a regard for the context, including also the writer's earlier and later works. Cf. *Beyond Good and Evil*, my note on section 250.

Yet Arthur Danto voices a very common assumption when he says on the first page of the first chapter of his *Nietzsche as Philosopher* (New York, Macmillan, 1965): "No one of them [i.e., Nietzsche's books] presupposes an acquaintance with any other... his writings may be read in pretty much any order, without this greatly impeding the comprehension of his ideas." This is as wrong as Danto's claim on the same page that "it would be difficult even for a close reader to tell the difference between those works [Nietzsche] saw through the press [e.g., the *Genealogy*] and those [sic] pieced together by his editors [i.e., *The Will to Power*]." Indeed, Danto, like most readers, approaches Nietzsche as if "any given aphorism or essay might as easily have been placed in one volume as in another"; he bases his discussion on short snippets, torn from their context, and frequently omits phrases without indicating that he has done so; and he does not bother to consider all or most of the passages that are relevant to the topics he discusses.

This is one of the few books in English that deal with Nietzsche as a philosopher, and Danto's standing as a philosopher inspires confidence; but his account of Nietzsche's moral and epistemological ideas unfortunately depends on this untenable approach. See also the first footnote to the second essay, below.

ic form: this arises from the fact that today this form is *not taken seriously enough*. An aphorism, properly stamped and molded, has not been "deciphered" when it has simply been read; rather, one has then to begin its *exegesis*, for which is required an art of exegesis. I have offered in the third essay of the present book an example of what I regard as "exegesis" in such a case—an aphorism is prefixed to this essay, the essay itself is a commentary on it. To be sure, one thing is necessary above all if one is to practice reading as an *art* in this way, something that has been unlearned most thoroughly nowadays—and therefore it will be some time before my writings are "readable"—something for which one has almost to be a cow and in any case *not* a "modern man": *rumination*.

Sils-Maria, Upper Engadine,
July 1887

First Essay
 "Good and Evil," "Good and Bad"

1

These English psychologists, whom one has also to thank for the only attempts hitherto to arrive at a history of the origin of morality—they themselves are no easy riddle; I confess that, as living riddles, they even possess one essential advantage over their books—they *are interesting*! These English psychologists—what do they really want? One always discovers them voluntarily or involuntarily at the same task, namely at dragging the *partie honteuse*¹ of our inner world into the foreground and seeking the truly effective and directing agent, that which has been decisive in its evolution, in just that place where the intellectual pride of man would *least desire* to find it (in the *vis inertiae*² of habit, for example, or in forgetfulness, or in a blind and chance mechanistic hooking-together of ideas, or in something purely passive, automatic, reflexive, molecular, and thoroughly stupid)—what is it really that always drives these psychologists in just *this* direction? Is it a secret, malicious, vulgar, perhaps self-deceiving instinct for belittling man? Or possibly a pessimistic suspicion, the mistrustfulness of disappointed idealists grown spiteful and gloomy? Or a petty subterranean hostility and rancor toward Christianity (and Plato) that has perhaps not even crossed the threshold of consciousness? Or even a lascivious taste for the grotesque, the painfully paradoxical, the questionable and absurd in existence? Or finally—something of each of them, a little vulgarity, a little gloominess, a little anti-Christianity, a little itching and need for spice?

But I am told they are simply old, cold, and tedious frogs, creeping around men and into men as if in their own proper ele-

¹ Shame.

² Inertia.

ment, that is, in a *swamp*. I rebel at that idea; more, I do not believe it; and if one may be allowed to hope where one does not know, then I hope from my heart they may be the reverse of this—that these investigators and microscopists of the soul may be fundamentally brave, proud, and magnanimous animals, who know how to keep their hearts as well as their sufferings in bounds and have trained themselves to sacrifice all desirability to truth, *every* truth, even plain, harsh, ugly, repellent, unchristian, immoral truth.—For such truths do exist.—

2

All respect then for the good spirits that may rule in these historians of morality! But it is, unhappily, certain that the *historical spirit* itself is lacking in them, that precisely all the good spirits of history itself have left them in the lurch! As is the hallowed custom with philosophers, the thinking of all of them is *by nature* unhistorical; there is no doubt about that. The way they have bungled their moral genealogy comes to light at the very beginning, where the task is to investigate the origin of the concept and judgment "good." "Originally"—so they decree—"one approved unegoistic actions and called them good from the point of view of those to whom they were done, that is to say, those to whom they were *useful*; later one *forgot* how this approval originated and, simply because unegoistic actions were always *habitually* praised as good, one also felt them to be good—as if they were something good in themselves." One sees straightaway that this primary derivation already contains all the typical traits of the idiosyncrasy of the English psychologists—we have "utility," "forgetting," "habit," and finally "error," all as the basis of an evaluation of which the higher man has hitherto been proud as though it were a kind of prerogative of man as such. This pride *has* to be humbled, this evaluation disvalued: has that end been achieved?

Now it is plain to me, first of all, that in this theory the source of the concept "good" has been sought and established in the wrong place: the judgment "good" did *not* originate with those to whom "goodness" was shown! Rather it was "the good" them-

selves, that is to say, the noble, powerful, high-stationed and high-minded, who felt and established themselves and their actions as good, that is, of the first rank, in contradistinction to all the low, low-minded, common and plebeian. It was out of this *pathos of distance*¹ that they first seized the right to create values and to coin names for values: what had they to do with utility! The viewpoint of utility is as remote and inappropriate as it possibly could be in face of such a burning eruption of the highest rank-ordering, rank-defining value judgments: for here feeling has attained the antithesis of that low degree of warmth which any calculating prudence, any calculus of utility, presupposes—and not for once only, not for an exceptional hour, but for good. The pathos of nobility and distance, as aforesaid, the protracted and domineering fundamental total feeling on the part of a higher ruling order in relation to a lower order, to a “below”—*that* is the origin of the antithesis “good” and “bad.” (The lordly right of giving names extends so far that one should allow oneself to conceive the origin of language itself as an expression of power on the part of the rulers: they say “this is this and this,” they seal every thing and event with a sound and, as it were, take possession of it.) It follows from this origin that the word “good” was definitely *not* linked from the first and by necessity to “unegoistic” actions, as the superstition of these genealogists of morality would have it. Rather it was only when aristocratic value judgments *declined* that the whole antithesis “egoistic” “unegoistic” obtruded itself more and more on the human conscience—it is, to speak in my own language, the *herd instinct* that through this antithesis at last gets its word (and its words) in. And even then it was a long time before that instinct attained such dominion that moral evaluation was actually stuck and halted at this antithesis (as, for example, is the case in contemporary Europe: the prejudice that takes “moral,” “unegoistic,” “*désintéressé*” as concepts of equivalent value already rules today with the force of a “fixed idea” and brain-sickness).

¹ Cf. *Beyond Good and Evil*, section 257, p. 391 above.

3

In the second place, however: quite apart from the historical untenability of this hypothesis regarding the origin of the value judgment “good,” it suffers from an inherent psychological absurdity. The utility of the unegoistic action is supposed to be the source of the approval accorded it, and this source is supposed to have been *forgotten*—but how is this forgetting *possible*? Has the utility of such actions come to an end at some time or other? The opposite is the case: this utility has rather been an everyday experience at all times, therefore something that has been underlined again and again: consequently, instead of fading from consciousness, instead of becoming easily forgotten, it must have been impressed on the consciousness more and more clearly. How much more reasonable is that opposing theory (it is not for that reason more true—) which Herbert Spencer,¹ for example, espoused: that the concept “good” is essentially identical with the concept “useful,” “practical,” so that in the judgments “good” and “bad” mankind has summed up and sanctioned precisely its *unforgotten* and *unforgettable* experiences regarding what is useful-practical and what is harmful-impractical. According to this theory, that which has always proved itself useful is good: therefore it may claim to be “valuable in the highest degree,” “valuable in itself.” This road to an explanation is, as aforesaid, also a wrong one, but at least the explanation is in itself reasonable and psychologically tenable.

4

The signpost to the *right* road was for me the question: what was the real etymological significance of the designations for “good” coined in the various languages? I found they all led back to the *same conceptual transformation*—that everywhere “noble,” “aristocratic” in the social sense, is the basic concept from which

¹ Herbert Spencer (1820–1903) was probably the most widely read English philosopher of his time. He applied the principle of evolution to many fields, including sociology and ethics.

"good" in the sense of "with aristocratic soul," "noble," "with a soul of a high order," "with a privileged soul" necessarily developed: a development which always runs parallel with that other in which "common," "plebeian," "low" are finally transformed into the concept "bad." The most convincing example of the latter is the German word *schlecht* [bad] itself: which is identical with *schlicht* [plain, simple]—compare *schlechtweg* [plainly], *schlechterdings* [simply]—and originally designated the plain, the common man, as yet with no inculpatory implication and simply in contradistinction to the nobility. About the time of the Thirty Years' War, late enough therefore, this meaning changed into the one now customary.¹

With regard to a moral genealogy this seems to me a fundamental insight; that it has been arrived at so late is the fault of the retarding influence exercised by the democratic prejudice in the modern world toward all questions of origin. And this is so even in the apparently quite objective domain of natural science and physiology, as I shall merely hint here. But what mischief this prejudice is capable of doing, especially to morality and history, once it has been unbridled to the point of hatred is shown by the notorious case of Buckle;² here the *plebeianism* of the modern spirit, which is of English origin, erupted once again on its native soil, as violently as a mud volcano and with that salty, noisy, vulgar eloquence with which all volcanos have spoken hitherto.—

5

With regard to *our* problem, which may on good grounds be called a *quiet* problem and one which fastidiously directs itself to a few ears, it is of no small interest to ascertain that through the words and roots which designate "good" there frequently shines the most important nuance by virtue of which the nobles felt themselves to be men of a higher rank. Granted that, in

¹ Cf. *Dawn*, section 231, included in the present volume.

² Henry Thomas Buckle (1821–1862), English historian, is known chiefly from his *History of Civilization* (1857ff.). The suggestion in the text is developed more fully in section 876 of *The Will to Power*.

majority of cases, they designate themselves simply by their superiority in power (as "the powerful," "the masters," "the commanders") or by the most clearly visible signs of this superiority, for example, as "the rich," "the possessors" (this is the meaning of *arya*; and of corresponding words in Iranian and Slavic). But they also do it by a *typical character trait*: and this is the case that concerns us here. They call themselves, for

this is so above all of the Greek nobility, whose mouthpiece is the Megarian poet Theognis.¹ The root of the word coined for this, *esthlos*,² signifies one who *is*, who possesses reality, who is actual, who is true; then, with a subjective turn, the true as the truthful: in this phase of conceptual transformation it becomes a slogan and catchword of the nobility and passes over entirely into the sense of "noble," as distinct from the *lying* common man, which is what

¹ Nietzsche's first publication, in 1867 when he was still a student at the University of Leipzig, was an article in a leading classical journal, *Rheinisches Museum*, on the history of the collection of the maxims of Theognis ("Zur Geschichte der Theognideischen Spruchsammlung"). Theognis of Megara lived in the sixth century B.C.

² Greek: good, brave. Readers who are not classical philologists may wonder how they read this section how well taken Nietzsche's points about the Greeks are. In this connection one could obviously cite a vast literature, but in this brief commentary it will be sufficient to quote Professor Gerald F. Else's monumental study *Aristotle's Poetics: The Argument* (Cambridge, Mass., Harvard University Press, 1957), a work equally notable for its patient and thorough scholarship and its spirited defense of some controversial interpretations. On the points at issue here, Else's comments are not, I think, controversial; and that is the reason for citing them here.

"The dichotomy is mostly taken for granted in Homer: there are not many occasions when the heaven-wide gulf between heroes and commoners even has to be mentioned.³⁰ [30 Still, one finds 'good' (*esthloi*) and 'bad' (*kakoi*) explicitly contrasted a fair number of times: B366, Z489, I319, . . .] the . . . seventh and sixth centuries, on the other hand, the antithesis grows common. In Theognis it amounts to an obsession . . . Greek thinking begins with and for a long time holds to the proposition that mankind is divided into 'good' and 'bad,' and these terms are quite as much social, political, and economic as they are moral. . . . The dichotomy is absolute and exclusive for a simple reason: it began as the aristocrats' view of society and reflects their idea of the gulf between themselves and the 'others.' In the hands of a comparatively small and close-knit group like the Greek aristocracy there are only two kinds of people, 'we' and 'they'; and of course 'we' are the good people, the proper, decent, good-looking, right-thinking ones, while 'they' are the rascals, the poltroons, the good-for-nothings . . . Aristotle knew and sympathized with this older aristocratic, 'practical' ideal, not superior to the contemplative, but at least as next best to it" (p. 75).

Theognis takes him to be and how he describes him—until finally, after the decline of the nobility, the word is left to designate nobility of soul and becomes as it were ripe and sweet. In the word *kakos*,³ as in *deilos*⁴ (the plebeian in contradistinction to the *agathos*⁵), cowardice is emphasized: this perhaps gives an indication in which direction one should seek the etymological origin of *agathos*, which is susceptible of several interpretations. The Latin *malus*⁶ (beside which I set *melas*⁷) may designate the common man as the dark-colored, above all as the black-haired man ("hic niger est"⁸), as the pre-Aryan occupant of the soil of Italy who was distinguished most obviously from the blond, that is Aryan, conqueror race by his color; Gaelic, at any rate, offers us a precisely similar case—*fin* (for example in the name *Fin-Gal*), the distinguishing word for nobility, finally for the good, noble, pure, originally meant the blond-headed, in contradistinction to the dark, black-haired aboriginal inhabitants.

The Celts, by the way, were definitely a blond race; it is wrong to associate traces of an essentially dark-haired people which appear on the more careful ethnographical maps of Germany with any sort of Celtic origin or blood-mixture, as Virchow⁹ still does: it is rather the pre-Aryan people of Germany who emerge in these places. (The same is true of virtually all Europe: the suppressed race has gradually recovered the upper hand again, in coloring, shortness of skull, perhaps even in the intellectual and social in-

³ Greek: bad, ugly, ill-born, mean, craven.

⁴ Greek: cowardly, worthless, vile, wretched.

⁵ Greek: good, well-born, gentle, brave, capable.

⁶ Bad.

⁷ Greek: black, dark.

⁸ Quoted from Horace's *Satires*, I.4, line 85: "He that backbites an absent friend . . . and cannot keep secrets, is black, O Roman, beware!" *Niger* originally "black," also came to mean unlucky and, as in this quotation, wicked. Conversely, *candidus* means white, bright, beautiful, pure, guileless, candid, honest, happy, fortunate. And in *Satires*, I.5, 41, Horace speaks of "the whitest souls earth ever bore" (*animae qualis neque candidiores terra tulit*).

⁹ Rudolf Virchow (1821–1902) was one of the greatest German pathologists as well as a liberal politician, a member of the German Reichstag (parliament), and an opponent of Bismarck.

stincts: who can say whether modern democracy, even more modern anarchism and especially that inclination for "*commune*," for the most primitive form of society, which is now shared by all the socialists of Europe, does not signify in the main a tremendous counterattack—and that the conqueror and master race,¹⁰ the Aryan, is not succumbing physiologically, too?

I believe I may venture to interpret the Latin *bonus*¹¹ as "the warrior," provided I am right in tracing *bonus* back to an earlier *duonus*¹² (compare *bellum* = *duellum* = *duen-lum*, which seems to me to contain *duonus*). Therefore *bonus* as the man of strife, of dissension (*duo*), as the man of war; one sees what constituted the "goodness" of a man in ancient Rome. Our German *gut* [good] even: does it not signify "the godlike," the man of "godlike race"? And is it not identical with the popular (originally noble) name of the Goths? The grounds for this conjecture cannot be dealt with here.—

6

To this rule that a concept denoting political superiority always resolves itself into a concept denoting superiority of soul it is not necessarily an exception (although it provides occasions for exceptions) when the highest caste is at the same time the priestly caste and therefore emphasizes in its total description of itself a predicate that calls to mind its priestly function. It is then, for example, that "pure" and "impure" confront one another for the first time as designations of station; and here too there evolves a "good" and a "bad" in a sense no longer referring to station. One should be warned, moreover, against taking these concepts "pure" and "impure" too ponderously or broadly, not to say symbolically: all the concepts of ancient man were rather at first

¹⁰ For a detailed discussion both of this concept and of Nietzsche's attitude toward the Jews and anti-Semitism, see Kaufmann's *Nietzsche*, Chapter 10: "The Master-Race."

¹¹ Good.

¹² Listed in Harper's Latin Dictionary as the old form of *bonus*, with the comment: "for *duonus*, cf. *bellum*." And *duellum* is identified as an early and poetic form of *bellum* (war).

incredibly uncouth, coarse, external, narrow, straightforward, and altogether *unsymbolical* in meaning to a degree that we can scarcely conceive. The "pure one" is from the beginning merely a man who washes himself, who forbids himself certain foods that produce skin ailments, who does not sleep with the dirty women of the lower strata, who has an aversion to blood—no more, hardly more! On the other hand, to be sure, it is clear from the whole nature of an essentially priestly aristocracy why antithetical valuations could in precisely this instance soon become dangerously deepened, sharpened, and internalized; and indeed they finally tore chasms between man and man that a very Achilles of a free spirit would not venture to leap without a shudder. There is from the first something *unhealthy* in such priestly aristocracies and in the habits ruling in them which turn them away from action and alternate between brooding and emotional explosions, habits which seem to have as their almost invariable consequence that intestinal morbidity and neurasthenia which has afflicted priests at all times; but as to that which they themselves devised as a remedy for this morbidity—must one not assert that it has ultimately proved itself a hundred times more dangerous in its effects than the sickness it was supposed to cure? Mankind itself is still ill with the effects of this priestly naïveté in medicine! Think, for example, of certain forms of diet (abstinence from meat), of fasting, of sexual continence, of flight "into the wilderness" (the Weir Mitchell isolation cure¹—without, to be sure, the subsequent fattening and overfeeding which constitute the most effective remedy for the hysterical induced by the ascetic ideal): add to these the entire antisensualistic metaphysic of the priests that makes men indolent and overfined, their autohypnosis in the manner of fakirs and Brahmins—Brahma used in the shape of a glass knob and a fixed idea—add finally the only-too-comprehensible satiety with all this, together with the radical cure for it, *nothingness* (or God—the desire for *unio mystica* with God is the desire of the Buddhist for nothingness, Nirvana—and no more!). For with the priests *everything* becomes more dangerous, not only cures and remedies, but also an

¹ The cure developed by Dr. Silas Weir Mitchell (1829–1914, American) consisted primarily in isolation, confinement to bed, dieting, and massage.

gance, revenge, acuteness, profligacy, love, lust to rule, virtue, disease—but it is only fair to add that it was on the soil of this essentially *dangerous* form of human existence, the priestly form, that man first became an *interesting animal*, that only here did the human soul in a higher sense acquire *depth* and become *evil*—and these are the two basic respects in which man has hitherto been superior to other beasts!

7

One will have divined already how easily the priestly mode of valuation can branch off from the knightly-aristocratic and then develop into its opposite; this is particularly likely when the priestly caste and the warrior caste are in jealous opposition to one another and are unwilling to come to terms. The knightly-aristocratic value judgments presupposed a powerful physicality, a flourishing, abundant, even overflowing health, together with that which serves to preserve it: war, adventure, hunting, dancing, war games, and in general all that involves vigorous, free, joyful activity. The priestly-noble mode of valuation presupposes, as we have seen, other things: it is disadvantageous for it when it comes to war! As is well known, the priests are the *most evil enemies*—but why? Because they are the most impotent. It is because of their impotence that in them hatred grows to monstrous and uncanny proportions, to the most spiritual and poisonous kind of hatred. The truly great haters in world history have always been priests; likewise the most ingenious¹ haters: other kinds of spirit² hardly come into consideration when compared with the spirit of priestly vengefulness. Human history would be altogether too stupid a thing without the spirit that the impotent have introduced into it—let us take at once the most notable example. All that has been done on earth against "the noble," "the powerful," "the masters," "the rulers," fades into nothing compared with what the *Jews* have done against them; the Jews, that priestly people, who in opposing their enemies and conquerors were ultimately satisfied with nothing less than a radical

¹ *Geistreich*.

² *Geist*.

revaluation of their enemies' values, that is to say, an act of the *most spiritual revenge*. For this alone was appropriate to a priestly people, the people embodying the most deeply repressed³ priestly vengefulness. It was the Jews who, with awe-inspiring consistency, dared to invert the aristocratic value-equation (good = noble = powerful = beautiful = happy = beloved of God) and to hang on to this inversion with their teeth, the teeth of the most abysmal hatred (the hatred of impotence), saying "the wretched alone are the good; the poor, impotent, lowly alone are the good; the suffering, deprived, sick, ugly alone are pious, alone are blessed by God, blessedness is for them alone—and you, the powerful and noble, are on the contrary the evil, the cruel, the insatiable, the cannary and irresistible form, a seduction and bypath to precisely those *Jewish* values and new ideals? Did Israel not attain the ultimate goal of its sublime vengefulness precisely through the bypath of this "Redeemer," this ostensible opponent and disintegrator of Israel? Was it not part of the secret black art of truly *grand* politics of revenge, of a farseeing, subterranean, slowly advancing, and premeditated revenge, that Israel must itself deny the real instrument of its revenge before all the world as a mortal enemy and nail it to the cross, so that "all the world," namely all the opponents of Israel, could unhesitatingly swallow just this bait? And could spiritual subtlety imagine any *more dangerous* bait than this? Anything to equal the enticing, intoxicating, overwhelming, and undermining power of that symbol of the "holy cross," that ghastly paradox of a "God on the cross," that mystery of an unimaginable ultimate cruelty and self-crucifixion of God for the salvation of man?

8

But you do not comprehend this? You are incapable of seeing something that required two thousand years to achieve victory?—There is nothing to wonder at in that: all *protracted* things are hard to see, to see whole. *That*, however, is what has happened: from the trunk of that tree of vengefulness and hatred, Jewish hatred—the profoundest and sublimest kind of hatred, capable of creating ideals and reversing values, the like of which has never existed on earth before—there grew something equally incomparable, a *new love*, the profoundest and sublimest kind of love—and from which other trunk could it have grown?

³ *Zurückgekehrten*.

⁴ See p. 298 above, including the commentary in note 11.

⁵ Under this sign.

9

One should not imagine it grew up as the denial of that thirst for revenge, as the opposite of Jewish hatred! No, the reverse is true! That love grew out of it as its crown, as its triumphant crown spreading itself farther and farther into the purest brightness and sunlight, driven as it were into the domain of light and the heights in pursuit of the goals of that hatred—victory, spoil, and seduction—by the same impulse that drove the roots of that hatred deeper and deeper and more and more covetously into all that was profound and evil. This Jesus of Nazareth, the incarnate gospel of love, this "Redeemer" who brought blessedness and victory to the poor, the sick, and the sinners—was he not this seduction in its most uncanny and irresistible form, a seduction and bypath to precisely those *Jewish* values and new ideals? Did Israel not attain the ultimate goal of its sublime vengefulness precisely through the bypath of this "Redeemer," this ostensible opponent and disintegrator of Israel? Was it not part of the secret black art of truly *grand* politics of revenge, of a farseeing, subterranean, slowly advancing, and premeditated revenge, that Israel must itself deny the real instrument of its revenge before all the world as a mortal enemy and nail it to the cross, so that "all the world," namely all the opponents of Israel, could unhesitatingly swallow just this bait? And could spiritual subtlety imagine any *more dangerous* bait than this? Anything to equal the enticing, intoxicating, overwhelming, and undermining power of that symbol of the "holy cross," that ghastly paradox of a "God on the cross," that mystery of an unimaginable ultimate cruelty and self-crucifixion of God for the salvation of man?

What is certain, at least, is that *sub hoc signo*⁵ Israel, with its vengefulness and revaluation of all values, has hitherto triumphed again and again over all other ideals, over all *nobler* ideals.—

"But why are you talking about *nobler* ideals! Let us stick to the facts: the people have won—or 'the slaves' or 'the mob' or 'the herd' or whatever you like to call them—if this has happened

through the Jews, very well! in that case no people ever had a more world-historic mission. 'The masters' have been disposed of; the morality of the common man has won. One may conceive of this victory as at the same time a blood-poisoning (it has mixed the races together)—I shan't contradict; but this in-toxication has undoubtedly been *successful*. The 'redemption' of the human race (from 'the masters,' that is) is going forward; everything is visibly becoming Judaized, Christianized, mob-ized (what do the words matter!). The progress of this poison through the entire body of mankind seems irresistible, its pace and tempo may from now on even grow slower, subtler, less audible, more cautious—there is plenty of time.—To this end, does the church today still have any *necessary* role to play? Does it still have the right to exist? Or could one do without it? *Quaeritur*.² It seems to hinder rather than hasten this progress. But perhaps that is its usefulness.—Certainly it has, over the years, become something crude and boorish, something repellent to a more delicate intellect, to a truly modern taste. Ought it not to become at least a little more refined?—Today it alienates rather than seduces.—Which of us would be a free spirit if the church did not exist? It is the church, and not its poison, that repels us.—Apart from the church, we, too, love the poison.—

This is the epilogue of a "free spirit" to my speech; an honest animal, as he has abundantly revealed, and a democrat, moreover; he had been listening to me till then and could not endure to listen to my silence. For at this point I have much to be silent about.

10

The slave revolt in morality begins when *ressentiment*¹ itself becomes creative and gives birth to values: the *ressentiment* of natures that are denied the true reaction, that of deeds, and compensate themselves with an imaginary revenge. While every noble morality develops from a triumphant affirmation of itself, slave morality from the outset says No to what is "outside," what is "different," what is "not itself"; and *this* No is its creative deed. This inversion of the value-positing eye—this *need* to direct one's

² One asks.

¹ Resentment. The term is discussed above, in section 3 of the Introduction

view outward instead of back to oneself—is of the essence of *ressentiment*: in order to exist, slave morality always first needs a hostile external world; it needs, physiologically speaking, external stimuli in order to act at all—its action is fundamentally reaction.

The reverse is the case with the noble mode of valuation: it acts and grows spontaneously, it seeks its opposite only so as to affirm itself more gratefully and triumphantly—its negative concept "low," "common," "bad" is only a subsequently-invented pale, contrasting image in relation to its positive basic concept—filled with life and passion through and through—"we noble ones, good, beautiful, happy ones!" When the noble mode of valuation blunders and sins against reality, it does so in respect to the sphere with which it is *not* sufficiently familiar, against a real knowledge of which it has indeed inflexibly guarded itself: in some circumstances it misunderstands the sphere it despises, that of the common man, of the lower orders; on the other hand, one should remember that, even supposing that the affect of contempt, of looking down from a superior height, *falsifies* the image of that which it despises, it at any rate still be a much less serious falsification than that perpetrated on its opponent—in *effigie* of course—by the submerged hatred, the vengefulness of the impotent. There is indeed too much carelessness, too much taking lightly, too much looking away and impatience involved in contempt, even too much joyfulness, for it to be able to transform its object into a real caricature and monster.

One should not overlook the almost benevolent nuances that the Greek nobility, for example, bestows on all the words it employs to distinguish the lower orders from itself; how they are continuously mingled and sweetened with a kind of pity, consideration, and forbearance, so that finally almost all the words referring to the common man have remained as expressions signifying "unhappy," "pitiable" (compare *deilos*,² *deilaïos*,³ *ponēros*,⁴ *mochthēros*,⁵ the

² All of the footnoted words in this section are Greek. The first four mean *wretched*, but each has a separate note to suggest some of its other connotations. *Deilos*: cowardly, worthless, vile.

³ Paltry.

⁴ Oppressed by toils, good for nothing, worthless, knavish, base, cowardly.

⁵ Suffering hardship, knavish.

last two of which properly designate the common man as work-slave and beast of burden)—and how on the other hand “bad,” “low,” “unhappy” have never ceased to sound to the Greek ear as one note with a tone-color in which “unhappy” preponderates: this as an inheritance from the ancient nobler aristocratic mode of evaluation, which does not belie itself even in its contempt (—philologists should recall the sense in which *oizyros*,⁶ *anolbos*,⁷ *tlēmōn*,⁸ *dystrychein*,⁹ *xymphora*¹⁰ are employed). The “well-born” *jeli* themselves to be the “happy”; they did not have to establish their happiness artificially by examining their enemies, or to persuade themselves, *deceive* themselves, that they were happy (as all men of *ressentiment* are in the habit of doing); and they likewise knew, as rounded men replete with energy and therefore *necessarily* active, that happiness should not be sundered from action—being active was with them necessarily a part of happiness (whence *eu prattein*¹¹ takes its origin)—all very much the opposite of “happiness” at the level of the impotent, the oppressed, and those in whom poisonous and inimical feelings are festering, with whom it appears as essentially narcotic, drug, rest, peace, “sabbath,” slackening of tension and relaxing of limbs, in short *passively*.

While the noble man lives in trust and openness with himself (*gennaïos*¹² “of noble descent” underlines the nuance “upright” and probably also “naïve”), the man of *ressentiment* is neither upright nor naïve nor honest and straightforward with himself. His soul *squints*; his spirit loves hiding places, secret paths and back doors, everything covert entices him as *his* world, *his* security, *his* refreshment; he understands how to keep silent, how not to forget, how to wait, how to be provisionally self-deprecating and humble. A race of such men of *ressentiment* is bound to become eventually *cleverer* than any noble race; it will also honor cleverness to a far greater degree: namely, as a condition of existence of the first im-

⁶ Woeful, miserable, toilsome; wretch.

⁷ Unblest, wretched, luckless, poor.

⁸ Wretched, miserable.

⁹ To be unlucky, unfortunate.

¹⁰ Misfortune.

¹¹ To do well in the sense of faring well.

¹² High-born, noble, high-minded.

portance; while with noble men cleverness can easily acquire a subtle flavor of luxury and subtlety—for here it is far less essential than the perfect functioning of the regulating *unconscious* instincts or even than a certain imprudence, perhaps a bold recklessness whether in the face of danger or of the enemy, or that enthusiastic impulsiveness in anger, love, reverence, gratitude, and revenge by which noble souls have at all times recognized one another. *Ressentiment* itself, if it should appear in the noble man, consummates and exhausts itself in an immediate reaction, and therefore does not *poison*: on the other hand, it fails to appear at all on countless occasions on which it inevitably appears in the weak and impotent.

To be incapable of taking one's enemies, one's accidents, even one's misdeeds seriously for very long—that is the sign of strong, full natures in whom there is an excess of the power to form, to mold, to recuperate and to forget (a good example of this in modern times is Mirabeau,¹³ who had no memory for insults and vile actions done him and was unable to forgive simply because he forgot). Such a man shakes off with a *single* shrug many vermin that eat deep into others; here alone genuine “love of one's enemies” is possible—supposing it to be possible at all on earth. How much reverence has a noble man for his enemies!—and such reverence is a bridge to love.—For he desires his enemy for himself, as his mark of distinction; he can endure no other enemy than one in whom there is nothing to despise and *very much* to honor! In contrast to this, picture “the enemy” as the man of *ressentiment* conceives him—and here precisely is his deed, his creation: he has conceived “the evil enemy,” “*the Evil One*,” and this in fact is his basic concept, from which he then evolves, as an afterthought and pendant, a “good one”—himself!

11

This, then, is quite the contrary of what the noble man does, who conceives the basic concept “good” in advance and spontaneously out of himself and only then creates for himself an idea of

¹³ Honoré Gabriel Riqueti, Comte de Mirabeau (1749–1791), was a celebrated French Revolutionary statesman and writer.

"bad"! This "bad" of noble origin and that "evil" out of the cauldron of unsatisfied hatred—the former an after-production, a side issue, a contrasting shade, the latter on the contrary the original thing, the beginning, the distinctive *deed* in the conception of a slave morality—how different these words "bad" and "evil" are, although they are both apparently the opposite of the same concept "good." But it is *not* the same concept "good": one should ask rather precisely *who* is "evil" in the sense of the morality of *ressentiment*. The answer, in all strictness, is: *precisely* the "good man" of the other morality, precisely the noble, powerful man, the ruler, but dyed in another color, interpreted in another fashion, seen in another way by the venomous eye of *ressentiment*.

Here there is one thing we shall be the last to deny: he who knows these "good men" only as enemies knows only *evil enemies*, and the same men who are held so sternly in check *inter pares*¹ by custom, respect, usage, gratitude, and even more by mutual suspicion and jealousy, and who on the other hand in their relations with one another show themselves so resourceful in consideration, self-control, delicacy, loyalty, pride, and friendship—once they go outside, where the strange, the *stranger* is found, they are not much better than uncaged beasts of prey. There they savor a freedom from all social constraints, they compensate themselves in the wilderness for the tension engendered by protracted confinement and enclosure within the peace of society, they go *back* to the innocent conscience of the beast of prey, as triumphant monsters who perhaps emerge from a disgusting² procession of murder, arson, rape, and torture, exhilarated and undisturbed of soul, as if it were no more than a students' prank, convinced they have provided the poets with a lot more material for song and praise. One cannot fail to see at the bottom of all these noble races the beast of prey, the splendid *blond beast*³ prowling about avidly in search of spoil

¹ Among equals.

² *Scheusslichen*.

³ This is the first appearance in Nietzsche's writings of the notorious "blond beast." It is encountered twice more in the present section: a variant appears in section 17 of the second essay; and then the *blonde Bestie* appears once more in *Twilight*, "The 'Improvers' of Mankind," section 2 (*Portable Nietzsche*, p. 502). That is all. For a detailed discussion of these passages see

and victory; this hidden core needs to erupt from time to time, the animal has to get out again and go back to the wilderness: the Roman, Arabian, Germanic, Japanese nobility, the Homeric heroes, the Scandinavian Vikings—they all shared this need.

It is the noble races that have left behind them the concept "barbarian" wherever they have gone; even their highest culture betrays a consciousness of it and even a pride in it (for example, when Pericles says to his Athenians in his famous funeral oration "our boldness has gained access to every land and sea, everywhere raising imperishable monuments to its goodness *and wickedness*"). This "boldness" of noble races, mad, absurd, and sudden in its expression, the incalculability, even incredibility of their undertakings—Pericles specially commends the *rhithymia*⁴ of the Athenians—

Kaufmann's *Nietzsche*, Chapter 7, section III: "... The 'blond beast' is not a racial concept and does not refer to the 'Nordic race' of which the Nazis later made so much. Nietzsche specifically refers to Arabs and Japanese ... and the 'blondness' presumably refers to the beast, the lion."

Francis Golfing, in his free translation of the *Genealogy*, deletes the blond beast three times out of four; only where it appears the second time in the original text, he has "the blond Teutonic beast." This helps to corroborate the myth that the blondness refers to the Teutons. Without the image of the lion, however, we lose not only some of Nietzsche's poetry as well as any chance to understand one of his best known coinages; we also lose an echo of the crucial first chapter of *Zarathustra*, where the lion represents the second stage in "The Three Metamorphoses" of the spirit—above the obedient camel but below the creative child (*Portable Nietzsche*, pp. 138f.).

Arthur Danto has suggested that if lions were black and Nietzsche had written "Black Beast," the expression would "provide support for African instead of German nationalists" (*Nietzsche as Philosopher*, New York, Macmillan, 1965, p. 170). Panthers are black and magnificent animals, but anyone calling Negroes black beasts and associating them with "a disgusting procession of murder, arson, rape, and torture," adding that "the animal has to get out again and go back to the wilderness," and then going on to speak of "their hair-raising cheerfulness and profound joy in all destruction," would scarcely be taken to "provide support for ... nationalists." On the contrary, he would be taken for a highly prejudiced critic of the Negro.

No other German writer of comparable stature has been a more extreme critic of German nationalism than Nietzsche. For all that, it is plain that in this section he sought to describe the behavior of the ancient Greeks and Romans, the Goths and the Vandals, not that of nineteenth-century Germans.

⁴ *Thucydides*, 2.39. In *A Historical Commentary on Thucydides*, vol. II (Oxford, Clarendon Press, 1936; corrected reprint of 1966), p. 118, A. W. Gomme comments on this word: "in its original sense, 'ease of mind,' 'without anxiety' ... But ease of mind can in certain circumstances become

their indifference to and contempt for security, body, life, comfort, their hair-raising⁵ cheerfulness and profound joy in all destruction, in all the voluptuousness of victory and cruelty—all this came together, in the minds of those who suffered from it, in the image of the "barbarian," the "evil enemy," perhaps as the "Goths," the "Vandals." The deep and icy mistrust the German still arouses today whenever he gets into a position of power is an echo of that inextinguishable horror with which Europe observed for centuries that raging of the blond Germanic beast (although between the old Germanic tribes and us Germans there exists hardly a conceptual relationship, let alone one of blood).

I once drew attention to the dilemma in which Hesiod found himself when he concocted his succession of cultural epochs and sought to express them in terms of gold, silver, and bronze: he knew no way of handling the contradiction presented by the glorious but at the same time terrible and violent world of Homer except by dividing one epoch into two epochs, which he then placed one behind the other—first the epoch of the heroes and demigods of Troy and Thebes, the form in which that world had survived in the memory of the noble races who were those heroes' true descendants; then the bronze epoch, the form in which that same world appeared to the descendants of the downtrodden, pillaged, mistreated, abducted, enslaved: an epoch of bronze, as aforesaid, hard, cold, cruel, devoid of feeling or conscience, destructive and bloody.

Supposing that what is at any rate believed to be the "truth" really is true, and the *meaning of all culture* is the reduction of the beast of prey "man" to a tame and civilized animal, a *domestic animal*, then one would undoubtedly have to regard all those instincts of reaction and *ressentiment* through whose aid the noble races and their ideals were finally confounded and overthrown as the actual *instruments of culture*; which is not to say that the *bearers* of these instincts themselves represent culture. Rather is the reverse not merely probable—no! today it is *palpable*! These bear-

carelessness, remissness, frivolity: Demosthenes often accused the Athenians of *rhathymia* . . .

⁵ *Entsetzliche*.

ers of the oppressive instincts that thirst for reprisal, the descendants of every kind of European and non-European slavery, and especially of the entire pre-Aryan populace—they represent the *regression* of mankind! These "instruments of culture" are a disgrace to man and rather an accusation and counterargument against "culture" in general! One may be quite justified in continuing to fear the blond beast at the core of all noble races and in being on one's guard against it: but who would not a hundred times sooner fear where one can also admire than *not* fear but be permanently condemned to the repellent sight of the ill-constituted, dwarfed, atrophied, and poisoned? ⁶ And is that not *our* fate? What today constitutes *our* antipathy to "man"?—for we *suffer* from man, beyond doubt.

Not fear; rather that we no longer have anything left to fear in man; that the maggot⁷ "man" is swarming in the foreground; that the "tame man," the hopelessly mediocre and insipid⁸ man, has already learned to feel himself as the goal and zenith, as the meaning of history, as "higher man"—that he has indeed a certain right to feel thus, insofar as he feels himself elevated above the surfeit of ill-constituted, sickly, weary and exhausted people of which Europe is beginning to stink today, as something at least relatively well-constituted, at least still capable of living, at least affirming life.

12

At this point I cannot suppress a sigh and a last hope. What is it that I especially find utterly unendurable? That I cannot cope with, that makes me choke and faint? Bad air! Bad air! The ap-

⁶ If the present section is not clear enough to any reader, he might turn to *Zarathustra's* contrast of the *overman* and the *last man* (Prologue, sections 3-5) and, for good measure, read also the first chapter or two of Part One. Then he will surely see how Aldous Huxley's *Brave New World* and George Orwell's *1984*—but especially the former—are developments of Nietzsche's theme. Huxley, in his novel, uses Shakespeare as a foil; Nietzsche, in the passage above, Homer.

⁷ *Gewürm* suggests wormlike animals; *wimmelt* can mean swarm or crawl but is particularly associated with maggots—in a cheese, for example.

⁸ *Unerquicklich*.

proach of some ill-constituted thing; that I have to smell the entrails of some ill-constituted soul!

How much one is able to endure: distress, want, bad weather, sickness, toil, solitude. Fundamentally one can cope with everything else, born as one is to a subterranean life of struggle; one emerges again and again into the light, one experiences again and again one's golden hour of victory—and then one stands forth as one was born, unbreakable, tensed, ready for new, even harder, remoter things, like a bow that distress only serves to draw tauter.

But grant me from time to time—if there are divine goddesses in the realm beyond good and evil—grant me the sight, but *one* glance of something perfect, wholly achieved, happy, mighty, triumphant, something still capable of arousing fear! Of a man who justifies *man*, of a complementary and redeeming lucky hit on the part of man for the sake of which one may still *believe in man*!

For this is how things are: the diminution and leveling of European man constitutes *our* greatest danger, for the sight of him makes us weary.—We can see nothing today that wants to grow greater, we suspect that things will continue to go down, down, to become thinner, more good-natured, more prudent, more comfortable, more mediocre, more indifferent, more Chinese, more Christian—there is no doubt that man is getting “better” all the time.

Here precisely is what has become a fatality for Europe—together with the fear of man we have also lost our love of him, our reverence for him, our hopes for him, even the will to him. The sight of man now makes us weary—what is nihilism today if it is not *that*?—We are weary of *man*.

13

But let us return: the problem of the *other* origin of the “good,” of the good as conceived by the man of *ressentiment*, demands its solution.

That lambs dislike great birds of prey does not seem strange: only it gives no ground for reproaching these birds of prey for bearing off little lambs. And if the lambs say among themselves: “these birds of prey are evil; and whoever is least like a bird of prey, but

rather its opposite, a lamb—would he not be good?” there is no reason to find fault with this institution of an ideal, except perhaps that the birds of prey might view it a little ironically and say: “we don’t dislike them at all, these good little lambs; we even love them: nothing is more tasty than a tender lamb.”

To demand of strength that it should *not* express itself as strength, that it should *not* be a desire to overcome, a desire to throw down, a desire to become master, a thirst for enemies and resistances and triumphs, is just as absurd as to demand of weakness that it should express itself as strength. A quantum of force is equivalent to a quantum of drive, will, effect—more, it is nothing other than precisely this very driving, willing, effecting, and only owing to the seduction of language (and of the fundamental errors of reason that are petrified in it) which conceives and misconceives all effects as conditioned by something that causes effects, by a “subject,” can it appear otherwise. For just as the popular mind separates the lightning from its flash and takes the latter for an *action*, for the operation of a subject called lightning, so popular morality also separates strength from expressions of strength, as if there were a neutral substratum behind the strong man, which was *free* to express strength or not to do so. But there is no such substratum; there is no “being” behind doing, effecting, becoming; “the doer” is merely a fiction added to the deed—the deed is everything. The popular mind in fact doubles the deed; when it sees the lightning flash, it is the deed of a deed: it posits the same event first as cause and then a second time as its effect. Scientists do no better when they say “force moves,” “force causes,” and the like—all its coolness, its freedom from emotion notwithstanding, our entire science still lies under the misleading influence of language and has not disposed of that little changeling, the “subject” (the atom, for example, is such a changeling, as is the Kantian “thing-in-itself”); no wonder if the submerged, darkly glowering emotions of vengefulness and hatred exploit this belief for their own ends and in fact maintain no belief more ardently than the belief that *the strong man is free* to be weak and the bird of prey to be a lamb—for thus they gain the right to make the bird of prey *accountable* for being a bird of prey.

When the oppressed, downtrodden, outraged exhort one another with the vengeful cunning of impotence: "let us be different from the evil, namely good! And he is good who does not outrage, who harms nobody, who does not attack, who does not requite, who leaves revenge to God, who keeps himself hidden as we do, who avoids evil and desires little from life, like us, the patient, humble, and just"—this, listened to calmly and without previous bias, really amounts to no more than: "we weak ones are, after all, weak; it would be good if we did nothing *for which we are not strong enough*"; but this dry matter of fact, this prudence of the lowest order which even insects possess (posing as dead, when in great danger, so as not to do "too much"), has, thanks to the counterfeit and self-deception of impotence, clad itself in the ostentatious garb of the virtue of quiet, calm resignation, just as if the weakness of the weak—that is to say, their *essence*, their effects, their sole ineluctable, irremovable reality—were a voluntary achievement, willed, chosen, a *deed*, a *meritorious* act. This type of man *needs* to believe in a neutral independent "subject," prompted by an instinct for self-preservation and self-affirmation in which every lie is sanctified. The subject (or, to use a more popular expression, the *soul*) has perhaps been believed in hitherto more firmly than anything else on earth because it makes possible to the majority of mortals, the weak and oppressed of every kind, the sublime self-deception that interprets weakness as freedom, and their being thus-and-thus *as a merit*.

14

Would anyone like to take a look into the secret of how *ideals* are made on earth? Who has the courage?—Very well! Here is a point we can see through into this dark workshop. But wait a moment or two, Mr. Rash and Curious: your eyes must first get used to this false iridescent light.—All right! Now speak! What is going on down there? Say what you see, man of the most perilous kind of inquisitiveness—now I am the one who is listening.—

—"I see nothing, but I hear the more. There is a soft, wary, malignant muttering and whispering coming from all the corners

and nooks. It seems to me one is lying; a saccharine sweetness clings to every sound. Weakness is being lied into something *meritorious*, no doubt of it—so it is just as you said"—

—Go on!

—"and impotence which does not requite into 'goodness of heart'; anxious lowliness into 'humility'; subjection to those one hates into 'obedience' (that is, to one of whom they say he commands this subjection—they call him God). The inoffensiveness of the weak man, even the cowardice of which he has so much, his lingering at the door, his being ineluctably compelled to wait, here acquire flattering names, such as 'patience,' and are even called virtue itself; his inability for revenge is called unwillingness to revenge, perhaps even forgiveness ('for *they* know not what they do—we alone know what *they* do!'). They also speak of 'loving one's enemies'—and sweat as they do so."

—Go on!

—"They are miserable, no doubt of it, all these mutterers and nook counterfeiters, although they crouch warmly together—but they tell me their misery is a sign of being chosen by God; one beats the dogs one likes best; perhaps this misery is also a preparation, a testing, a schooling, perhaps it is even more—something that will one day be made good and recompensed with interest, with huge payments of gold, no! of happiness. This they call 'bliss.'"

—Go on!

—"Now they give me to understand that they are not merely better than the mighty, the lords of the earth whose spittle they have to lick (*not* from fear, not at all from fear! but because God has commanded them to obey the authorities)¹—that they are not merely better but are also 'better off,' or at least will be better off someday. But enough! enough! I can't take any more. Bad air! Bad air! This workshop where *ideals* are manufactured—it seems to me it stinks of so many lies."

—No! Wait a moment! You have said nothing yet of the masterpiece of these black magicians, who make whiteness, milk, and innocence of every blackness—haven't you noticed their perfection

¹ Allusion to Romans 13:1-2.

of refinement, their boldest, subtlest, most ingenious, most mendacious artistic stroke? Attend to them! These cellar rodents full of vengefulness and hatred—what have they made of revenge and hatred? Have you heard these words uttered? If you trusted simply to their words, would you suspect you were among men of *ressentiment*? . . .

—“I understand; I’ll open my ears again (oh! oh! oh! and close my nose). Now I can really hear what they have been saying all along: ‘We good men—we are the just’—what they desire they call, not retaliation, but ‘the triumph of justice’; what they hate is not their enemy, no! they hate ‘injustice,’ they hate ‘godlessness’; what they believe in and hope for is not the hope of revenge, the intoxication of sweet revenge (—‘sweeter than honey’ Homer called it), but the victory of God, of the *just* God, over the godless; what there is left for them to love on earth is not their brothers in hatred but their ‘brothers in love,’ as they put it, all the good and just on earth.”

—And what do they call that which serves to console them for all the suffering of life—their phantasmagoria of anticipated future bliss?

—“What? Do I hear aright? They call that ‘the Last Judgment,’ the coming of *their* kingdom, of the ‘Kingdom of God’—meanwhile, however, they live ‘in faith,’ ‘in love,’ ‘in hope.’”

—Enough! Enough!

15

In faith in what? In love of what? In hope of what?— These weak people—some day or other *they* too intend to be the strong, there is no doubt of that, some day *their* “kingdom” too shall come—they term it “the kingdom of God,” of course, as aforesaid: for one is so very humble in all things! To experience *that* one needs to live a long time, beyond death—indeed one needs eternal life, so as to be eternally indemnified in the “kingdom of God” for this earthly life “in faith, in love, in hope.” Indemnified for what? How indemnified?

Dante, I think, committed a crude blunder when, with a terror-

inspiring ingenuity, he placed above the gateway of his hell the inscription “I too was created by eternal love”—at any rate, there would be more justification for placing above the gateway to the Christian Paradise and its “eternal bliss” the inscription “I too was created by eternal *hate*”—provided a truth may be placed above the gateway to a lie! For *what* is it that constitutes the bliss of this Paradise?

We might even guess, but it is better to have it expressly described for us by an authority not to be underestimated in such matters, Thomas Aquinas, the great teacher and saint. “*Beati in regno coelesti*,” he says, meek as a lamb, “*videbunt poenas damnatorum, ut beatitudo illis magis complacet*.”¹ Or if one would like to hear it in a stronger key, perhaps from the mouth of a triumphant Church Father, adjuring his Christians to avoid the cruel pleasures of the public games—but why? “For the faith offers us much more”—he says, *De Spectaculis*, chs. 29f.—“*something much stronger*; thanks to the Redemption, quite other joys are at our command; in place of athletes we have our martyrs; if we crave blood, we have the blood of Christ . . . But think of what awaits us on the day of his return, the day of his triumph!”—and then he goes on, the enraptured visionary.² “*At enim supersunt alia spectacula, ille ultimus et per-*

¹ The blessed in the kingdom of heaven will see the punishments of the damned, in order that their bliss be more delightful for them.—To be precise, what we find in *Summa Theologiae*, III, Supplementum, Q. 94, Art. 1, is this: “In order that the bliss of the saints may be more delightful for them and that they may render more copious thanks to God for it, it is given to them to see perfectly the punishment of the damned.” *Ut beatitudo sanctorum eis magis complacet, et de ea uberiores gratias Deo agant, datur eis ut poenam impiorum perfecte intueantur*.

² Nietzsche quotes Tertullian in the original Latin. This footnote offers, first, an English translation, and then some discussion.

“Yes, and there are other sights: that last day of judgment, with its everlasting issues; that day unlooked for by the nations, the theme of their derision, when the world hoary with age, and all its many products, shall be consumed in one great flame! How vast a spectacle then bursts upon the eye! *What there excites my admiration? what my derision? Which sight gives me joy? which rouses me to exultation?*—as I see so many illustrious monarchs, whose reception into the heavens was publicly announced, groaning now in the lowest darkness with great Jove himself, and those, too, who bore witness of their exultation; governors of provinces, too, who persecuted the Christian name, in fires more fierce than those with which in the days of their pride they raged against the followers of Christ. What world’s wise men besides,

petuus iudicii dies, ille nationibus insperatus, ille derisus, cum tanta saeculi vetustas et tot ejus nativitates uno igne haurientur. Quae tunc spectaculi latitudo! Quid admirer! Quid rideam! Ubi gaudeam! Ubi exultem, spectans tot et tantos reges, qui in coelum recepti nuntiabantur, cum ipso Jove et ipsis suis testibus in imis tenebris congemescerent! Item praesides" (the provincial governors) "persecutores dominici nominis saevioribus quam ipsi flammis saevierunt insultantibus contra Christianos liquescentes! Quos praeterea sapientes illos philosophos coram discipulis suis una conflagentibus erubescerent, quibus nihil ad deum pertinere suadebant, quibus animas aut nullas aut non in pristina corpora redituras affirmabant! Etiam poetas non ad Rhadamanti nec ad Minois, sed ad inopinati Christi tribunal palpitantes! Tunc magis tragoedi audiendi, magis

the very philosophers, in fact, who taught their followers that God had no concern in aught that is sublunary, and were wont to assure them that either they had no souls, or that they would never return to the bodies which at death they had left, now covered with shame before the poor deluded ones, as one fire consumes them! Poets also, trembling not before the judgment-seat of Rhadamanthus or Minos, but of the unexpected Christ! I shall have a better opportunity than of hearing the tragedians, louder-voiced in their own calamity; of viewing the play-actors, much more 'dissolute' [another translation has "much lither of limb"] in the dissolving flame; of looking upon the charioteer, all glowing in his chariot of fire; of beholding the wrestlers, not in their gymnasia, but tossing in the fiery billows; unless even then I shall not care to attend to such ministers of sin, in my eager wish rather to fix a gaze insatiable on those whose fury vented itself against the Lord. 'This,' I shall say, 'this is that carpenter's or hireling's son, that Sabbath-breaker, that Samaritan and devil-possessed! This is He whom you purchased from Judas! [Quaestuarium means prostitute, not carpenter: see Nietzsche's parenthesis above.] This is He whom you struck with reed and fist, whom you contemptuously spat upon, to whom you gave gall and vinegar to drink! This is He whom His disciples secretly stole away, that it might be said He had risen again, or the gardener abstracted, that his lettuces might come to no harm from the crowds of visitants!' What quaestor or priest in his munificence will bestow on you the favour of seeing and exulting in such things as these? And yet even now we in a measure have them by faith in the picturings of imagination. But what are the things which eye has not seen, ear has not heard, and which have not so much as dimly dawned upon the human heart? Whatever they are, they are nobler, I believe, than circus, and both theatres, and every race-course." [Translation by the Rev. S. Thelwall.] There are two standard translations of Tertullian's *De Spectaculis*. One is by the Rev. S. Thelwall in *The Ante-Nicene Fathers: Translations of The Writings of the Fathers down to A.D. 325*, edited by the Rev. Alexander Roberts, D.D. and James Donaldson, LL.D., in volume III: *Latin Christianity: Its Founder, Tertullian* (American Reprint of the Edinburgh Edition, Grand Rapids, Mich., Wm. B. Eer-

scilicet vocales" (in better voice, yet worse screamers) "in sua propria calamitate; tunc histriones cognoscendi, solutores multo per ignem; tunc spectandus auriga in flammea rota totus rubens, tunc xystici contemplandi non in gymnasiis, sed in igne jaculati, nisi quod ne tunc quidem illos velim vivos, ut qui malim ad eos potius conspectum insatiabilem conferre, qui in dominum desaevierunt. 'Hic est ille,' dicam, 'fabri aut quaestuariae filius' " (what follows, and especially this term for the mother of Jesus, which is found in the Talmud, shows that from here on Tertullian is referring to the Jews), " 'sabbati destructor, Samarites et daemonium habens. Hic est, quem a Juda redemistis, hic est ille arundine et colaphis diverberatus, sputamenti dedecoratus, felle et aceto potatus. Hic est, quem clam discentes subriperunt, ut resurrexisse dicatur vel hor-

mans Publishing Company, 1957). The other translation is by Rudolph Arbesmann, O.S.A., Ph.D., Fordham University, in *The Fathers of the Church: A New Translation*, in the volume entitled *Tertullian: Disciplinary, Moral and Ascetical Works* (New York, Fathers of the Church, Inc., 1959, Imprimatur Francis Cardinal Spellman).

In the former edition we are told in a footnote to the title that although there has been some dispute as to whether the work was written before or after Tertullian's "lapse" from orthodoxy to Montanism, "a work so colourless that doctors can disagree about even its shading, must be regarded as practically orthodox. Exaggerated expressions are but the characteristics of the author's genius. We find the like in all writers of strongly marked individuality. Neander dates this treatise circa A.D. 197." And in a footnote to the last sentence quoted by Nietzsche, which concludes the last chapter of the treatise, we read: "This concluding chapter, which Gibbon delights to censure, because its fervid rhetoric so fearfully depicts the punishments of Christ's enemies, 'appears to Dr. Neander to contain a beautiful specimen of lively faith and Christian confidence.'"

In the latter edition we are informed that "*De Spectaculis* is one of Tertullian's most interesting and original works" (p. 38). And chapter 30, which Nietzsche quotes almost in its entirety, omitting only the first four lines, is introduced by a footnote that begins (and it continues in the same vein): "Tertullian gives here a colorful description of the millennium, picturing the feverish expectation of an early return of Christ . . ."

It is noteworthy that the Protestant edition finds the work "so colourless," while the Roman Catholic edition considers it "colorful"—and neither of them evinces any sensitivity to what outraged Nietzsche or Gibbon.

Edward Gibbon's comments are found in Chapter XV of *The History of The Decline and Fall of the Roman Empire*: "The condemnation of the wisest and most virtuous of the Pagans, on account of their ignorance or disbelief of the divine truth, seems to offend the reason and the humanity of the present age. But the primitive church, whose faith was of a much firmer consistence, delivered over, without hesitation, to eternal torture the far

tulanus detraxit, ne lactucae suae frequentia commeantium laederentur.' Ut italia spectes, ut talibus exultes, quis tibi praetor aut consul aut quaestor aut sacerdos de sua liberalitate praestabit? Et tamen haec jam habemus quodammodo per fidem spiritu imaginante repraesentata. Ceterum qualia illa sunt, quae nec oculus vidit nec auris audiuit nec in cor hominis ascenderunt?" (1 Cor. 2,9.) "*Credo circo et utraque cavea*" (first and fourth rank or, according to others, the comic and tragic stage) "*et omni stadio gratiora.*" —**Per fidem:** thus is it written.

16

Let us conclude. The two opposing values "good and bad," "good and evil" have been engaged in a fearful struggle on earth for thousands of years; and though the latter value has certainly been on top for a long time, there are still places where the struggle is as yet undecided. One might even say that it has risen ever higher and thus become more and more profound and spiritual: so that today there is perhaps no more decisive mark of a "*higher nature*," a more spiritual nature, than that of being divided in this sense and a genuine battleground of these opposed values.¹

The symbol of this struggle, inscribed in letters legible across all human history, is "Rome against Judea, Judea against Rome": —there has hitherto been no greater event than *this* struggle, *this* question, *this* deadly contradiction. Rome felt the Jew to be something like anti-nature itself, its antipodal monstrosity as it were: in

greater part of the human species. . . . These rigid sentiments, which had been unknown to the ancient world, appear to have infused a spirit of bitterness into a system of love and harmony. . . . The Christians, who, in this world, found themselves oppressed by the power of the Pagans, were sometimes seduced by resentment and spiritual pride to delight in the prospect of their future triumph. 'You are fond of spectacles,' exclaims the stern Tertullian; 'except the greatest of all spectacles, the last and eternal judgment of the universe. How shall I admire, how laugh . . .'

¹ This remark which recalls *Beyond Good and Evil*, section 200, is entirely in keeping with the way in which the contrast of master and slave morality is introduced in *Beyond Good and Evil*, section 260; and it ought not to be overlooked. It sheds a good deal of light not only on this contrast but also on Nietzsche's *amor fati*, his love of fate. Those who ignore all this material are bound completely to misunderstand Nietzsche's moral philosophy.

Rome the Jew stood "*convicted* of hatred for the whole human race"; and rightly, provided one has a right to link the salvation and future of the human race with the unconditional dominance of aristocratic values, Roman values.

How, on the other hand, did the Jews feel about Rome? A thousand signs tell us; but it suffices to recall the Apocalypse of John, the most wanton of all literary outbursts that vengefulness has on its conscience. (One should not underestimate the profound consistency of the Christian instinct when it signed this book of hate with the name of the disciple of love, the same disciple to whom it attributed that amorous-enthusiastic Gospel: there is a piece of truth in this, however much literary counterfeiting might have been required to produce it.) For the Romans were the strong and noble, and nobody stronger and nobler has yet existed on earth or even been dreamed of: every remnant of them, every inscription gives delight, if only one divines *what* it was that was there at work. The Jews, on the contrary, were the priestly nation of *resentment par excellence*, in whom there dwelt an unequalled popular-moral genius: one only has to compare similarly gifted nations —the Chinese or the Germans, for instance—with the Jews, to sense which is of the first and which of the fifth rank.²

Which of them has won *for the present*, Rome or Judea? But there can be no doubt: consider to whom one bows down in Rome itself today, as if they were the epitome of all the highest values—and not only in Rome but over almost half the earth, everywhere that man has become tame or desires to become tame: *three Jews*, as is known, and *one Jewess* (Jesus of Nazareth, the fisherman Peter, the rug weaver Paul, and the mother of the aforementioned Jesus, named Mary). This is very remarkable: Rome has been defeated beyond all doubt.

There was, to be sure, in the Renaissance an uncanny and glittering reawakening of the classical ideal, of the noble mode of evaluating all things; Rome itself, oppressed by the new superimposed Judaized Rome that presented the aspect of an ecumenical

² Having said things that can easily be misconstrued as grist to the mill of the German anti-Semites, Nietzsche goes out of his way, as usual, to express his admiration for the Jews and his disdain for the Germans.

synagogue and was called the "church," stirred like one awakened from seeming death: but Judea immediately triumphed again, thanks to that thoroughly plebeian (German and English) *ressentiment* movement called the Reformation, and to that which was bound to arise from it, the restoration of the church—the restoration too of the ancient sepulchral repose of classical Rome.

With the French Revolution, Judea once again triumphed over the classical ideal, and this time in an even more profound and decisive sense: the last political noblesse in Europe, that of the French seventeenth and eighteenth century, collapsed beneath the popular instincts of *ressentiment*—greater rejoicing, more uproarious enthusiasm had never been heard on earth! To be sure, in the midst of it there occurred the most tremendous, the most unexpected thing: the ideal of antiquity itself stepped *incarnate* and in unheard-of splendor before the eyes and conscience of mankind—and once again, in opposition to the mendacious slogan of *ressentiment*, "supreme rights of the majority," in opposition to the will to the lowering, the abasement, the leveling and the decline and twilight of mankind, there sounded stronger, simpler, and more insistently than ever the terrible and rapturous counterslogan "supreme rights of the few"! Like a last signpost to the *other* path, Napoleon appeared, the most isolated and late-born man there has even been, and in him the problem of the *noble ideal as such* made flesh—one might well ponder *what* kind of problem it is: Napoleon, this of the *inhuman* and *superhuman*.

17

Was that the end of it? Had that greatest of all conflicts of ideals been placed *ad acta*¹ for all time? Or only adjourned, indefinitely adjourned?

Must the ancient fire not some day flare up much more terribly, after much longer preparation? More: must one not desire it with all one's might? even will it? even promote it?

Whoever begins at this point, like my readers, to reflect and

¹ Disposed of.

pursue his train of thought will not soon come to the end of it—reason enough for me to come to an end, assuming it has long since been abundantly clear what my *aim* is, what the aim of that dangerous slogan is that is inscribed at the head of my last book *Beyond Good and Evil*.—At least this does *not* mean "Beyond Good and Bad."—

*Note.*² I take the opportunity provided by this treatise to express publicly and formally a desire I have previously voiced only in occasional conversation with scholars; namely, that some philosophical faculty might advance *historical studies of morality* through a series of academic prize-essays—perhaps this present book will serve to provide a powerful impetus in this direction. In case this idea should be implemented, I suggest the following question: it deserves the attention of philologists and historians as well as that of professional philosophers:

"What light does linguistics, and especially the study of etymology, throw on the history of the evolution of moral concepts?"

On the other hand, it is equally necessary to engage the interest of physiologists and doctors in these problems (of the *value* of existing evaluations); it may be left to academic philosophers to act as advocates and mediators in this matter too, after they have on the whole succeeded in the past in transforming the originally so reserved and mistrustful relations between philosophy, physiology, and medicine into the most amicable and fruitful exchange. Indeed, every table of values, every "thou shalt" known to history or ethnology, requires first a *physiological* investigation and interpretation, rather than a psychological one; and every one of them needs a critique on the part of medical science. The question: what is the *value* of this or that table of values and "morals"? should be viewed from the most divers perspectives; for the problem *for what?* cannot be examined too subtly. Something, for example, that possessed obvious value in relation to the longest possible survival of a race (or to the enhancement of its power of adapta-

Anmerkung.

tion to a particular climate or to the preservation of the greatest number) would by no means possess the same value if it were a question, for instance, of producing a stronger type. The well-being of the majority and the well-being of the few are opposite viewpoints of value: to consider the former *a priori* of higher value may be left to the naïveté of English biologists.—All the sciences have from now on to prepare the way for the future task of the philosophers: this task understood as the solution of the *problem of value*, the determination of the *order of rank among values*.

Second Essay

“Guilt,” “Bad Conscience,”¹ and the Like

1

To breed an animal *with the right to make promises*—is not this the paradoxical task that nature has set itself in the case of man? is it not the real problem regarding man?

That this problem has been solved to a large extent must seem all the more remarkable to anyone who appreciates the strength of the opposing force, that of *forgetfulness*. Forgetting is no mere *vis inertiae*² as the superficial imagine; it is rather an active and in the strictest sense positive faculty of repression,³ that is responsible for the fact that what we experience and absorb enters our consciousness as little while we are digesting it (one might call the process “impsychation”) as does the thousandfold process, involved in physical nourishment—so-called “incorporation.” To close the doors and windows of consciousness for a time; to remain undisturbed by the noise and struggle of our underworld of utility organs working with and against one another; a little quietness, a little *tabula rasa*⁴ of

¹ *Schlechtes Gewissen* is no technical term but simply the common German equivalent of “bad conscience.” Danto’s translation “bad consciousness” (*Nietzsche as Philosopher*, New York, Macmillan, 1965, pp. 164 and 180) is simply wrong; *Gewissen*, like conscience, and unlike the French *conscience*, cannot mean consciousness.

There are many mistranslations in Danto’s *Nietzsche*. Another one, though relatively unimportant, is of some interest and relevant to the *Genealogy*: *Schadenfreude*—a German word for which there is no English equivalent—is not quite “the wicked pleasure in the beholding of suffering” (p. 181) or “in the sheer spectacle of suffering: in fights, executions, . . . bullbaiting, cockfights, and the like” (p. 174). In such contexts the word is utterly out of place; it signifies the petty, mischievous delight felt in the discomfiture of another human being.

² *Inertia*.

³ *Positives Hemmungsvermögen*.

⁴ Clean slate.