Jenseits
von Gut und Böse.

Vorspiel
einer
Philosophie der Zukunft.

Von

Friedrich Nietzsche.

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1886.
Supposing truth is a woman—what then? Are there not grounds for the suspicion that all philosophers, insofar as they were dogmatists, have been very inexpert about women? That the gruesome seriousness, the clumsy obtrusiveness with which they have usually approached truth so far have been awkward and very improper methods for winning a woman's heart? What is certain is that she has not allowed herself to be won—and today every kind of dogmatism is left standing dispirited and discouraged. If it is left standing at all! For there are scoffers who claim that it has fallen, that all dogmatism lies on the ground—even more, that all dogmatism is dying.

Speaking seriously, there are good reasons why all philosophical dogmatizing, however solemn and definitive its airs used to be, may nevertheless have been no more than a noble childishness and tyronism. And perhaps the time is at hand when it will be comprehended again and again how little used to be sufficient to furnish the cornerstone for such sublime and unconditional philosophers' edifices as the dogmatists have built so far: any old popular superstition from time immemorial (like the soul superstition which, in the form of the subject and ego superstition, has not even yet ceased to do mischief); some play on words perhaps, a seduction by grammar, or an audacious generalization of very narrow, very personal, very human, all too human facts.

The dogmatists' philosophy was, let us hope, only a promise across millennia—as astrology was in still earlier times when perhaps more work, money, acuteness, and patience were lavished in its service than for any real science so far: to astrology and its "supra-terrestrial" claims we owe the grand style of architecture in Asia and Egypt. It seems that all great things first have to bestride

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1 Bisher (so far) is a word that recurs constantly throughout Beyond Good and Evil. It helps to color the word “beyond” in the title.
the earth in monstrous and frightening masks in order to inscribe themselves in the hearts of humanity with eternal demands: dogmatic philosophy was such a mask; for example, the Vedanta doctrine in Asia and Platonism in Europe.

Let us not be ungrateful to it, although it must certainly be conceded that the worst, most durable, and most dangerous of all errors so far was a dogmatist’s error—namely, Plato’s invention of the pure spirit and the good as such. But now that it is overcome, now that Europe is breathing freely again after this nightmare and at least can enjoy a healthier—sleep, we, whose task is wakefulness itself, are the heirs of all that strength which has been fostered by the fight against this error. To be sure, it meant standing truth on her head and denying perspective, the basic condition of all life, when one spoke of spirit and the good as Plato did. Indeed, as a physician one might ask: “How could the most beautiful growth of antiquity, Plato, contract such a disease? Did the wicked Socrates corrupt him after all? Could Socrates have been the corrupter of youth after all? And did he deserve his hemlock?”

But the fight against Plato or, to speak more clearly and for “the people,” the fight against the Christian-ecclesiastical pressure of millennia—for Christianity is Platonism for “the people”—has created in Europe a magnificent tension of the spirit the like of which had never yet existed on earth: with so tense a bow we can now shoot for the most distant goals. To be sure, European man experiences this tension as need and distress; twice already attempts have been made in the grand style to unbend the bow—once by means of Jesuitism, the second time by means of the democratic enlightenment which, with the aid of freedom of the press and newspaper-reading, might indeed bring it about that the spirit would no longer experience itself so easily as a “need.” (The Germans have invented gunpowder—all due respect for that!—but then they made up for that: they invented the press.)

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2 *Grossgezüchtet: züchten* means to breed, grow, or cultivate animals, plants, or qualities. Nietzsche uses the word frequently, and in these pages it is most often rendered by “cultivate.” In his usage the connotation is generally spiritual.

3 Cf. the Preface to *The Antichrist*: “One must be skilled in living on moun-
are neither Jesuits nor democrats, nor even German enough, we good Europeans and free, very free spirits—we still feel it, the whole need of the spirit and the whole tension of its bow. And perhaps also the arrow, the task, and—who knows?—the goal—

Sils Maria, Upper Engadine, June 1885.

—seeing the wretched ephemeral babble of politics and national self-seeking beneath oneself" (Portable Nietzsche, p. 568). In the daily newspaper the concern with ephemeral matters is institutionalized and cultivated at the expense of genuine "spirituality."

Nietzsche's coinage, initially introduced by him in Human, All-Too-Human (1878), section 475 (Portable Nietzsche, pp. 61-63).

The book was written "summer 1885 in the Upper Engadine and the following winter in Nizza" (letter to Georg Brandes, April 10, 1888). This is borne out by other letters, except that additions and revisions were made until June 1886. The book was printed in June and July and published the beginning of August 1886.
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¹ The Table of Contents appears here in the original edition but not in the later standard editions or in Schlechta.
PART ONE

ON THE PREJUDICES
OF PHILOSOPHERS
terpretation—and you will be eager enough to make this objec-
tion?—well, so much the better.

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All psychology so far has got stuck in moral prejudices and fears; it has not dared to descend into the depths. To understand it as morphology and the doctrine of the development of the will to power, as I do—nobody has yet come close to doing this even in thought—insofar as it is permissible to recognize in what has been written so far a symptom of what has so far been kept silent. The power of moral prejudices has penetrated deeply into the most spiritual world, which would seem to be the coldest and most de-
void of presuppositions, and has obviously operated in an injurious, inhibiting, blinding, and distorting manner. A proper physio-
psychology has to contend with unconscious resistance in the heart of the investigator, it has "the heart" against it: even a doctrine of the reciprocal dependence of the "good" and the "wicked" drives, causes (as refined immorality) distress and aversion in a still hale and hearty conscience—still more so, a doctrine of the derivation of all good impulses from wicked ones. If, however, a person should regard even the affects of hatred, envy, covetousness, and the lust to rule as conditions of life, as factors which, fundamentally and essen-
tially, must be present in the general economy of life (and must, therefore, be further enhanced if life is to be further enhanced)—he will suffer from such a view of things as from seasickness. And yet even this hypothesis is far from being the strangest and most painful in this immense and almost new domain of dangerous in-
sights; and there are in fact a hundred good reasons why everyone should keep away from it who—can.

On the other hand, if one has once drifted there with one's bark, well! all right! let us clench our teeth! let us open our eyes and keep our hand firm on the helm! We sail right over morality, we crush, we destroy perhaps the remains of our own morality by daring to make our voyage there—but what matter are we! Never yet did a profounder world of insight reveal itself to daring trav-
elers and adventurers, and the psychologist who thus "makes a sacrifice"—it is not the *sacrifizio dell' intelletto*, 26 on the contrary!—will at least be entitled to demand in return that psychology shall be recognized again 27 as the queen of the sciences, for whose service and preparation the other sciences exist. For psychology is now again the path to the fundamental problems.

26 Sacrifice of the intellect.
27 "Again" is surely open to objections.
The German title is *Das religiöse Wesen*. The word *Wesen* is not easy to translate. In philosophical prose it is most often rendered by “essence,” but in many contexts “being” is called for; e.g., a natural being, a human being. Above, either “the religious nature” or “the religious being” might do. But in section 47 Nietzsche speaks of “the religious neurosis—or what I call *das religiöse Wesen*”; and this puts one in mind of contexts in which *Wesen* means character, conduct, manners, airs, and even ado: viel *Wesen* means much ado. *Finanzwesen* means financial affairs, or the financial establishment, or finances. *Bankwesen*, banks or banking in general; *Minenwesen*, mining; and *Kriegswesen*, military art—these last examples come from a dictionary.
“small” —perhaps he will find the New Testament, the book of grace, still rather more after his heart (it contains a lot of the real, tender, musty true-believer and small-soul smell). To have glued this New Testament, a kind of rococo of taste in every respect, to the Old Testament to make one book, as the “Bible,” as “the book par excellence”—that is perhaps the greatest audacity and “sin against the spirit” that literary Europe has on its conscience.14

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Why atheism today?—“The father” in God has been thoroughly refuted; ditto, “the judge,” “the rewarder.” Also his “free will”: he does not hear—and if he heard he still would not know how to help. Worst of all: he seems incapable of clear communication: is he unclear?

This is what I found to be causes for the decline of European theism, on the basis of a great many conversations, asking and listening. It seems to me that the religious instinct is indeed in the process of growing powerfully—but the theistic satisfaction it refuses with deep suspicion.

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What is the whole of modern philosophy doing at bottom? Since Descartes—actually more despite him than because of his precedent—all the philosophers seek to assassinate the old soul concept, under the guise of a critique of the subject-and-predicate concept—which means an attempt on the life of the basic presupposition of the Christian doctrine. Modern philosophy, being an epistemological skepticism, is, covertly or overtly, anti-Christian—although, to say this for the benefit of more refined ears, by no means anti-religious.

13 Another suggestion for an “order of rank.” Cf. section 39, note 19 above.
For, formerly, one believed in "the soul" as one believed in grammar and the grammatical subject: one said, "I" is the condition, "think" is the predicate and conditioned—thinking is an activity to which thought must supply a subject as cause. Then one tried with admirable perseverance and cunning to get out of this net—and asked whether the opposite might not be the case: "think" the condition, "I" the conditioned; "I" in that case only a synthesis which is made by thinking. At bottom, Kant wanted to prove that, starting from the subject, the subject could not be proved—nor could the object: the possibility of a merely apparent existence of the subject, "the soul" in other words, may not always have remained strange to him—that thought which as Vedanta philosophy existed once before on this earth and exercised tremendous power.

There is a great ladder of religious cruelty, with many rungs; but three of these are the most important.

Once one sacrificed human beings to one's god, perhaps precisely those whom one loved most: the sacrifices of the first-born in all prehistoric religions belong here, as well as the sacrifice of the Emperor Tiberius in the Mithras grotto of the isle of Capri, that most gruesome of all Roman anachronisms.

Then, during the moral epoch of mankind, one sacrificed to one's god one's own strongest instincts, one's "nature": this festive joy lights up the cruel eyes of the ascetic, the "anti-natural" enthusiast.

Finally—what remained to be sacrificed? At long last, did one not have to sacrifice for once whatever is comforting, holy, healing; all hope, all faith in hidden harmony, in future blisses and justices? didn't one have to sacrifice God himself and, from cruelty against oneself, worship the stone, stupidity, gravity, fate, the nothing? To sacrifice God for the nothing—this paradoxical mystery of the final cruelty was reserved for the generation that is now coming up: all of us already know something of this.—
Whoever has endeavored with some enigmatic longing, as I have, to think pessimism through to its depths and to liberate it from the half-Christian, half-German narrowness and simplicity in which it has finally presented itself to our century, namely, in the form of Schopenhauer's philosophy; whoever has really, with an Asiatic and supra-Asiatic eye, looked into, down into the most world-denying of all possible ways of thinking—beyond good and evil and no longer, like the Buddha and Schopenhauer, under the spell and delusion of morality—may just thereby, without really meaning to do so, have opened his eyes to the opposite ideal: the ideal of the most high-spirited, alive, and world-affirming human being who has not only come to terms and learned to get along with whatever was and is, but who wants to have what was and is repeated into all eternity,\(^\text{15}\) shouting insatiably \textit{da capo}\(^\text{16}\)—not only to himself but to the whole play and spectacle, and not only to a spectacle but at bottom to him who needs precisely this spectacle—and who makes it necessary because again and again he needs himself—and makes himself necessary—What? And this wouldn't be—\textit{circulus vitiosus deus}?\(^\text{17}\)

With the strength of his spiritual eye and insight grows distance and, as it were, the space around man: his world becomes more profound; ever new stars, ever new riddles and images become visible for him. Perhaps everything on which the spirit's eye has exercised its acuteness and thoughtfulness was nothing but an

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\(^{15}\) An allusion to Nietzsche's doctrine of the eternal recurrence of all events. Cf. the penultimate chapter of \textit{Thus Spoke Zarathustra}, especially sections 10 and 11 (Portable Nietzsche, pp. 435f.), and, for critical expositions, Kaufmann's \textit{Nietzsche}, Chapter 11, section II, and A. Danto's \textit{Nietzsche as Philosopher} (New York, Macmillan, 1965), Chapter 7.

\(^{16}\) From the beginning: a musical direction.

\(^{17}\) A vicious circle made god? or: God is a vicious circle? or, least likely: the circle is a vicious god?
PART FIVE

NATURAL HISTORY
OF MORALS
perhaps including Kant, suggest with their morality: "What deserves respect in me is that I can obey—and you ought not to be different from me."— In short, moralities are also merely a sign language of the affects.

Every morality is, as opposed to laissez aller, a bit of tyranny against "nature"; also against "reason"; but this in itself is no objection, as long as we do not have some other morality which permits us to decree that every kind of tyranny and unreason is impermissible. What is essential and inestimable in every morality is that it constitutes a long compulsion: to understand Stoicism or Port-Royal or Puritanism, one should recall the compulsion under which every language so far has achieved strength and freedom—the metrical compulsion of rhyme and rhythm.

How much trouble the poets and orators of all peoples have taken—not excepting a few prose writers today in whose ear there dwells an inexorable conscience—"for the sake of some foolishness," as utilitarian dolts say, feeling smart—"submitting abjectly to capricious laws," as anarchists say, feeling "free," even "free-spirited." But the curious fact is that all there is or has been on earth of freedom, subtlety, boldness, dance, and masterly sureness, whether in thought itself or in government, or in rhetoric and persuasion, in the arts just as in ethics, has developed only owing to the "tyranny of such capricious laws"; and in all seriousness, the probability is by no means small that precisely this is "nature" and "natural"—and not that laissez aller.

Every artist knows how far from any feeling of letting himself go his "most natural" state is—the free ordering, placing, disposing, giving form in the moment of "inspiration"—and how strictly and subtly he obeys thousandfold laws precisely then, laws that precisely on account of their hardness and determination defy all formulation through concepts (even the firmest concept is, com-

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4 Letting go.
pared with them, not free of fluctuation, multiplicity, and ambiguity).

What is essential “in heaven and on earth” seems to be, to say it once more, that there should be obedience over a long period of time and in a single direction: given that, something always develops, and has developed, for whose sake it is worth while to live on earth; for example, virtue, art, music, dance, reason, spirituality—something transfiguring, subtle, mad, and divine. The long unfree-
dom of the spirit, the mistrustful constraint in the communicability of thoughts, the discipline thinkers imposed on themselves to think within the directions laid down by a church or court, or under Aristotelian presuppositions, the long spiritual will to interpret all events under a Christian schema and to rediscover and justify the Christian god in every accident—all this, however forced, capricious, hard, gruesome, and anti-rational, has shown itself to be the means through which the European spirit has been trained to strength, ruthless curiosity, and subtle mobility, though admittedly in the process an irreplaceable amount of strength and spirit had to be crushed, stifled, and ruined (for here, as everywhere, “nature” manifests herself as she is, in all her prodigal and indifferent magnificence which is outrageous but noble).

That for thousands of years European thinkers thought merely in order to prove something—today, conversely, we suspect every thinker who “wants to prove something”—that the conclusions that ought to be the result of their most rigorous reflection were always settled from the start, just as it used to be with Asiatic astrology, and still is today with the innocuous Christian-moral interpretation of our most intimate personal experiences “for the glory of God” and “for the salvation of the soul”—this tyranny, this caprice, this rigorous and grandiose stupidity has educated the spirit. Slavery is, as it seems, both in the cruder and in the more subtle sense, the indispensable means of spiritual discipline and cultivation, too. Consider any morality with this in mind: what there is in it of “nature” teaches hatred of the laisser aller, of any all-too-great

5 Zucht und Züchtung.
freedom, and implants the need for limited horizons and the nearest tasks—teaching the *narrowing of our perspective*, and thus in a certain sense stupidity, as a condition of life and growth.

"You shall obey—someone and for a long time: *else* you will perish and lose the last respect for yourself"—this appears to me to be the moral imperative of nature which, to be sure, is neither "categorical" as the old Kant would have it (hence the "else") nor addressed to the individual (what do individuals matter to her?), but to peoples, races, ages, classes—but above all to the whole human animal, to *man*.

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Industrious races find it very troublesome to endure leisure: it was a masterpiece of *English* instinct to make the Sabbath so holy and so boring that the English begin unconsciously to lust again for their work- and week-day. It is a kind of cleverly invented, cleverly inserted *fast*, the like of which is also encountered frequently in the ancient world (although, in fairness to southern peoples, not exactly in regard to work). There have to be fasts of many kinds; and wherever powerful drives and habits prevail, legislators have to see to it that intercalary days are inserted on which such a drive is chained and learns again to hunger. Viewed from a higher vantage point, whole generations and ages that make their appearance, infected with some moral fanaticism, seem to be such times of constraint and fasting during which a drive learns to stoop and submit, but also to *purify* and *sharpen* itself. A few philosophical sects, too, permit such an interpretation (for example, the Stoa in the midst of Hellenistic culture with its lascivious atmosphere, overcharged with aphrodisiac odors).

This is also a hint for an explanation of the paradox: why it was precisely during the most Christian period of Europe and altogether only under the pressure of Christian value judgments that the sex drive sublimated *itself* into love (*amour-passion*).

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6 Nietzsche was the first to use *sublimiren* in its specifically modern sense, which is widely associated with Freud. On the history of this interesting term see Kaufmann's *Nietzsche*, Chapter 7, section II.
PART NINE

WHAT IS NOBLE

1 Vornehm. See section 212 above, especially the last paragraph.
If this should be an innovation as a theory—as a reality it is the *primordial fact* of all history: people ought to be honest with themselves at least that far.

Wandering through the many subtler and coarser moralities which have so far been prevalent on earth, or still are prevalent, I found that certain features recurred regularly together and were closely associated—until I finally discovered two basic types and one basic difference.

There are *master morality* and *slave morality*—I add immediately that in all the higher and more mixed cultures there also appear attempts at mediation between these two moralities, and yet more often the interpenetration and mutual misunderstanding of both, and at times they occur directly alongside each other—even in the same human being, within a *single* soul. The moral discrimination of values has originated either among a ‘ruling group whose consciousness of its difference from the ruled group was accompanied by delight—or among the ruled, the slaves and dependents of every degree.

In the first case, when the ruling group determines what is “good,” the exalted, proud states of the soul are experienced as conferring distinction and determining the order of rank. The noble human being separates from himself those in whom the opposite of such exalted, proud states finds expression: he despises them. It should be noted immediately that in this first type of morality the opposition of “good” and “bad” means approximately the same as “noble” and “contemptible.” (The opposition of “good” and “evil” has a different origin.) One feels contempt for the cowardly, the
anxious, the petty, those intent on narrow utility; also for the sus-
picious with their unfree glances, those who humble themselves, the
doglike people who allow themselves to be maltreated, the begging
flatterers, above all the liars: it is part of the fundamental faith of
all aristocrats that the common people lie. "We truthful ones"
thus the nobility of ancient Greece referred to itself.

It is obvious that moral designations were everywhere first ap-
plied to human beings and only later, derivatively, to actions.
Therefore it is a gross mistake when historians of morality start
from such questions as: why was the compassionate act praised?
The noble type of man experiences itself as determining values; it
does not need approval; it judges, "what is harmful to me is harm-
ful in itself"; it knows itself to be that which first accords honor to
things; it is value-creating. Everything it knows as part of itself it
honors: such a morality is self-glorification. In the foreground there
is the feeling of fullness, of power that seeks to overflow, the hap-
piness of high tension, the consciousness of wealth that would give
and bestow: the noble human being, too, helps the unfortunate, but
not, or almost not, from pity, but prompted more by an urge be-
gotten by excess of power. The noble human being honors himself
as one who is powerful, also as one who has power over himself,
who knows how to speak and be silent, who delights in being severe
and hard with himself and respects all severity and hardness. "A
hard heart Wotan put into my breast," says an old Scandinavian
saga: a fitting poetic expression, seeing that it comes from the soul
of a proud Viking. Such a type of man is actually proud of the fact
that he is not made for pity, and the hero of the saga therefore adds
as a warning: "If the heart is not hard in youth it will never
harden." Noble and courageous human beings who think that way
are furthest removed from that morality which finds the distinction
of morality precisely in pity, or in acting for others, or in désinté-
ressement; faith in oneself, pride in oneself, a fundamental hostility
and irony against "selflessness" belong just as definitely to noble
morality as does a slight disdain and caution regarding compas-
sionate feelings and a "warm heart."

It is the powerful who understand how to honor; this is their
art, their realm of invention. The profound reverence for age and
tradition—all law rests on this double reverence—the faith and prejudice in favor of ancestors and disfavor of those yet to come are typical of the morality of the powerful; and when the men of "modern ideas," conversely, believe almost instinctively in "progress" and "the future" and more and more lack respect for age, this in itself would sufficiently betray the ignoble origin of these "ideas."

A morality of the ruling group, however, is most alien and embarrassing to the present taste in the severity of its principle that one has duties only to one's peers; that against beings of a lower rank, against everything alien, one may behave as one pleases or "as the heart desires," and in any case "beyond good and evil"—here pity and like feelings may find their place. The capacity for, and the duty of, long gratitude and long revenge—both only among one's peers—refinement in repaying, the sophisticated concept of friendship, a certain necessity for having enemies (as it were, as drainage ditches for the affects of envy, quarrelsomeness, exuberance—at bottom, in order to be capable of being good friends): all these are typical characteristics of noble morality which, as suggested, is not the morality of "modern ideas" and therefore is hard to empathize with today, also hard to dig up and uncover.

6 The final clause that follows the dash, omitted in the Cowan translation, is crucial and qualifies the first part of the sentence: a noble person has no duties to animals but treats them in accordance with his feelings, which means, if he is noble, with pity.

The ruling masters, of course, are not always noble in this sense, and this is recognized by Nietzsche in Twilight of the Idols, in the chapter "The 'Improvers' of Mankind," in which he gives strong expression to his distaste for Manu's laws concerning outcastes (Portable Nietzsche, pp. 503-05); also in The Will to Power (ed. W. Kaufmann, New York, Random House, 1967), section 142. Indeed, in The Antichrist, section 57, Nietzsche contradicts outright his formulation above: "When the exceptional human being treats the mediocre more tenderly than himself and his peers, this is not mere courtesy of the heart—it is simply his duty."

More important: Nietzsche's obvious distaste for slave morality and the fact that he makes a point of liking master morality better does not imply that he endorses master morality. Cf. the text for note 5 above.

7 Clearly, master morality cannot be discovered by introspection nor by the observation of individuals who are "masters" rather than "slaves." Both of these misunderstandings are widespread. What is called for is rather a rereading of, say, the Iliad and, to illustrate "slave morality," the New Testament.
It is different with the second type of morality, *slave morality*. Suppose the violated, oppressed, suffering, unfree, who are uncertain of themselves and weary, moralize: what will their moral valuations have in common? Probably, a pessimistic suspicion about the whole condition of man will find expression, perhaps a condemnation of man along with his condition. The slave's eye is not favorable to the virtues of the powerful: he is skeptical and suspicious, subtly suspicious, of all the "good" that is honored there—he would like to persuade himself that even their happiness is not genuine. Conversely, those qualities are brought out and flooded with light which serve to ease existence for those who suffer: here pity, the complaisant and obliging hand, the warm heart, patience, industry, humility, and friendliness are honored—for here these are the most useful qualities and almost the only means for enduring the pressure of existence. Slave morality is essentially a morality of utility.

Here is the place for the origin of that famous opposition of "good" and "evil": into evil one's feelings project power and dangerousness, a certain terribleness, subtlety, and strength that does not permit contempt to develop. According to slave morality, those who are "evil" thus inspire fear; according to master morality it is precisely those who are "good" that inspire, and wish to inspire, fear, while the "bad" are felt to be contemptible.

The opposition reaches its climax when, as a logical consequence of slave morality, a touch of disdain is associated also with the "good" of this morality—this may be slight and benevolent—because the good human being has to be *undangerous* in the slaves' way of thinking: he is good-natured, easy to deceive, a little stupid perhaps, *un bonhomme*. Wherever slave morality becomes preponderant, language tends to bring the words "good" and "stupid" closer together.

One last fundamental difference: the longing for freedom, the instinct for happiness and the subtleties of the feeling of free-

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8 Literally "a good human being," the term is used for precisely the type described here.
dom belong just as necessarily to slave morality and morals as art­ful and enthusiastic reverence and devotion are the regular symp­tom of an aristocratic way of thinking and evaluating.

This makes plain why love as passion—which is our Euro­pean specialty—simply must be of noble origin: as is well known, its invention must be credited to the Provençal knight-poets, those magnificent and inventive human beings of the "gai saber" to whom Europe owes so many things and almost owes itself.—

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Among the things that may be hardest to understand for a noble human being is vanity: he will be tempted to deny it, where another type of human being could not find it more palpable. The problem for him is to imagine people who seek to create a good opinion of themselves which they do not have of themselves—and thus also do not "deserve"—and who nevertheless end up believing this good opinion themselves. This strikes him half as such bad taste and lack of self-respect, and half as so baroquely irrational, that he would like to consider vanity as exceptional, and in most cases when it is spoken of he doubts it.

He will say, for example: "I may be mistaken about my value and nevertheless demand that my value, exactly as I define it, should be acknowledged by others as well—but this is no vanity (but conceit or, more frequently, what is called 'humility' or 'modesty')." Or: "For many reasons I may take pleasure in the good opinion of others: perhaps because I honor and love them and all their pleasures give me pleasure; perhaps also because their good opinion confirms and strengthens my faith in my own good opinion; perhaps because the good opinion of others, even in cases

9 "Gay science": in the early fourteenth century the term was used to designate the art of the troubadours, codified in Leys d'amors. Nietzsche subtitled his own Fröhliche Wissenschaft (1882), "la gaya scienza," placed a quatrains on the title page, began the book with a fifteen-page "Prelude in German Rhymes," and in the second edition (1887) added, besides a Preface and Book V, an "Appendix" of further verses.