***The Gay Science***(1882 (2ed. 1887)) – Friedrich Nietzsche

Book 1 – (1) – (56)

Book 2 – (57 – (107)

Book 3 – (108) – (275)

Book 4 – (276) – (342)

Book 5 – (343) – (383)

*Suffering / Pain*

**(1)** All men do what is good for the preservation of the human race for this is the strongest instinct. Nietzsche claims that even hatred, the lust to rob and dominate and all other things called evil have been *proven* to be best for the preservation of our race.

**(4)** The strongest and most evil have advanced humanity the most. ‘All ordered society puts the passions to sleep’ (p79) but these ‘strong’ men were bold enough to reawaken the sense of comparison, contradiction and search for new, untried ways of doing things. They usually do this by force of arms but also by new religions which are always proclaimed evil by the status quo. ‘What is new, however, is always *evil*’ ‘only what is old is good’ (p79). Nietzsche claims some people treat ‘good’ and ‘evil’ as equivalent to ‘expedient’ (preserves the species) and ‘inexpedient’ (harms the species) but this is false; the evil instincts are just as valuable as the good ones; ‘their function is merely different’ (p79).

**(19)** We need adversity because it makes us strong but these days people have forgotten this and now call adversity and external resistance (jealousness, mistrust, avarice, etc.) ‘evil’. ‘The poison of which weaker natures perish strengthens the strong’ (p92).

**(48)** These days people experience pain (both in body and soul) less and so pain has gotten a bad name. Even the thought of pain is barely tolerable to people nowadays. He accounts the emergence of pessimistic philosophies (such as Schopenhauer’s) as nothing serious because the ages in which they have occurred are so luxuriant and pain free that ‘even the inevitable mosquito bites of the soul and the body seem much too bloody and malignant’ (p113). He suggests as a remedy for these philosophies, “misery.”

 **(55)** Nietzsche claims that we crave suffering and will invent it from external sources in order to give us something to overcome and impel us to action if there is no suffering forthcoming. He quips, ‘Neediness is needed’ (p117). However it is preferable for people to create for themselves their own distress internally because then their inventions would be more refined.

**(106)** Nietzsche tells of an innovator talking to his disciple. The innovator says that before a notion can become a doctrine it needs to be believed, but for it to be believed, it needs to be considered irrefutable. Hence like a tree, it needs challenges to harden itself and demonstrate its strength. The disciple says he believes in the innovator’s cause and will therefore challenge it with all of his might. In classic Nietzsche fashion he then switches to the opposite making the innovator say that, ‘This kind of discipleship… is the best; but it is also the most dangerous, and not every kind of doctrine can endure it’ (p163).

**(318)** Both wisdom and pain contribute to the preservation of the species. If pain didn’t, it would have been eliminated long ago (natural selection?). That pain hurts is no argument against its utility. Nietzsche mentions the heroic type who are happiest when a storm is coming because ‘pain itself gives them their greatest moments’ (p253) and he calls these heroes the ‘great *pain bringers* of humanity’ (p253). They contribute to the species even if only by opposing comfortableness.

**(325)** To be great one must be able to inflict suffering. Being able to suffer is nothing but to be able to keep on even when hearing the cry of suffering requires greatness.

*Teaching*

**(173)** ‘Those who know that they are profound strive for clarity. Those who would like to seem profound to the crowd strive for obscurity. For the crowd believes that if it cannot see to the bottom of something it must be profound’ (p201-202).

**(236)** Nietzsche doesn’t value the common people much as he claims that in order to reach them one must ‘be an actor who impersonates himself’ (p213). He must ‘translate himself into grotesque obviousness and then present his whole person and cause in this coarsened and simplified version’ (p213).

**(381)** Here Nietzsche says that it is not an objection to a book that one does not understand it because the author may have intended just that. The author doesn’t want to be understood by just *anybody*, but by his specific audience, ‘and choosing that, one at the same time erects barriers against “the others”’ (p343).

*Curiosity*

**(2)** Most people lack an ‘intellectual conscience’ i.e. most people do not consider it ‘contemptible’ (p76) to live a certain way without being concerned about the reasons why they do so. Even to hate the person who questions one way of living is a step above the absolutely contemptible of standing in the middle of the ‘rich ambiguity of existence without questioning’ (p76).

*Instinct / Passions*

**(3)** Common people consider all noble and magnanimous feelings inexpedient so they see the noble person as a fool. They cannot imagine anyone performing an act that holds no advantage for the individual. They do not allow their instincts to lead them astray whereas the higher type, when they are at their best, sometimes act in self-sacrificial ways such as the animal which dies protecting its young. At these times they reduce their intellect to silence and commendably act from ‘passion’.

**(47)** Nietzsche is of the opinion here that if one continually suppresses the expression of one’s passions, those passions will be weakened or at least altered.

**(294)** Nietzsche dislikes those for whom every ‘natural inclination immediately becomes a sickness’ (p236). It is these people who have taught us that our instincts and inclinations are evil. Being noble means not being afraid of oneself and moving without fear, in total freedom’ (p236).

**(305)** Again Nietzsche mentions the moralists who recommend self-control in order to quash the passions and natural inclinations. For someone afflicted with this disease (Nietzsche calls him an irritable person), whatever attracts or stirs him will be treated with suspicion as if it is trying to usurp his self-control. He becomes ‘the eternal guardian of his castle, since he has turned himself into a castle’ (p244). He also loses the ability to receive instruction because ‘one must be able to lose oneself occasionally if one wants to learn something from things different to oneself’ (p245).

*Individual vs. Whole*

**(4)** The species is the important thing for Nietzsche; ‘the species is everything, one is always none’ (p74).

**(120)** In this section Nietzsche criticises the way we generalise about individuals. There is no such thing as healthy for the body, only healthy for *your* body. Removing this false notion that all men are equal leaves appropriate consideration for the individual; body and soul.

*Consciousness*

**(11)** Nietzsche considers consciousness to be the most recent development in humans and therefore the weakest and most unfinished because it leads us to many more mistakes in which we die sooner than otherwise. Fortunately our instincts are much stronger allowing us to overcome the errors consciousness imposes on us. Consciousness is tyrannised by our pride in it; because we think it is the ‘*kernal* of man’ (p85) i.e. since we believe that we already possess it, we don’t exert ourselves much to acquire it. Most people still don’t see the importance of ‘*incorporating* knowledge and making it instinctive’ (p85), until now most of us have only incorporated errors and therefore all our consciousness relates to errors.

**(354)** Nietzsche notes here that we can act, think, feel, will and remember, all without these acts entering consciousness. He insists that the majority of our lives are lived without consciousness, or this ‘mirror effect’ (p297) as he calls it. So, what is consciousness for then? He notes that the strength of consciousness was always proportional to the *capacity for communication* and this on the *need for communication*. He then concludes that ‘*consciousness has developed only under the pressure of the need for communication*’ (p298); ‘the development of language and the development of consciousness… go hand in hand’ (p299). Early man *needed* help and protection. To get this, he had to learn to express his distress and to do this ‘he needed to “know” himself what distressed him, he needed to “know” how he felt, he needed to “know” what he thought’ (p298). Again, we live without consciousness most of the time but conscious thinking ‘*takes the form of words, which is to say signs of communication*’ (p299). Consciousness is not an individual thing (it would never have developed in an isolated being) but rather belongs to his social or herd nature. Finally, (in an almost Kantian approach) Nietzsche points out that the world we can become conscious of is necessarily a world of signs and symbols. It is therefore only a ‘shallow, thin, relatively stupid, general, sign, herd signal’ (p299-300). All becoming conscious is subject to a superficial and corrupted generalisation.

*Science*

**(12)** The aim of science should be to provide pleasure and reduce displeasure. But what if these two are intimately related to each other so that the one only comes with the other? The Stoics realised this and so sought to reduce their pleasure in order to reduce their pain. Science can promote either of the two remaining goals; as little displeasure as possible (little pleasure) or as much displeasure as possible (much pleasure). Until Nietzsche’s time he felt that science only deprived man of his joys making him colder and less feeling.

**(37)** Nietzsche calls the three reasons for the promotion of science three errors. They are, first, through science people sought to understand God’s goodness and wisdom. Second, people believed in the absolute utility of knowledge (particularly regarding morality, knowledge and happiness) and third, people thought science was harmless, innocent and free from man’s evil impulses.

**(112)** Nietzsche is sceptical of cause and effect. We call it an explanation but it is really nothing more than a description. Where naïve man saw only two events we have refined our description to see a ‘one-after-another’ event. We may know that this will ‘cause’ that but the this and that are still beyond our comprehension because we ‘operate only with things that do not exist; lines, planes, bodies, atoms, divisible time spans, divisible spaces’ (p172). He doubts cause and effect and considers that ‘in truth we are confronted by a continuum out of which we isolate a couple of pieces’ (p173). If we could see this continuum we would refute cause and effect.

**(121)** We have posited all of these things bodies, lines, cause and effect, motion, etc., and now cannot live without them, but that is no proof of them. ‘The conditions of life might include error’ (p177)

**(246)** Nietzsche suggests we invest all sciences with the rigour of mathematics, ‘not in the faith that this will lead us to know things but in order to *determine* our human relation to things. Mathematics is merely the means for general and ultimate knowledge of man’ (p215)

**(344)** Science also rests on faith; faith in the principle that ‘*Nothing* is needed *more* than truth, and in relation to it everything else has only second-rate value’ (p281). Nietzsche suggests the unconditional will to truth means one of two things; either the will *not to allow oneself to be deceived* or the will *not to deceive* (not even oneself). The reason for the former could be that to be deceived would be injurious to one’s life in some way, but this is clearly false. Since both truth and untruth are useful ‘the faith in science, which after all exists undeniably, cannot owe its origin to such a calculus of utility’ (p281). Turning to the latter, Nietzsche remarks that we are now on moral ground. However he asserts that again life favours the unscrupulous, so why would one not want to deceive. He goes so far to say that this is a ‘principle that is hostile to life and destructive – “Will to truth” – that might be a concealed will to death’ (p282).

Now, the question “why science?” leads to ‘*Why have morality at all* when life, nature, and history are “not moral”?’ (p282). In order to justify this, thinkers have resorted to ‘*another world* [other] than the world of life, nature, and history; and insofar as they affirm this “other world”… [they must] negate its counterpart, this world, *our* world’ (p282-283). At the end, science still rests on a *metaphysical faith*.

**(373)** Nietzsche talks about the *faith* of materialistic natural scientists who believe that the world has its equivalent in human thought and valuations; a world which can be mastered with reason. He asks do we want a world which can be ‘reduced to a mere exercise for a calculator and an outdoor diversion for mathematicians?’ (p335). Rather, he suggests that what is the most superficial and external aspect of existence would be the most apparent and the first (or even the only) thing to be grasped. A “scientific” interpretation might therefore be one that is the simplest and the most devoid of meaning. An essentially mechanistic world would be a *meaningless one*. Nietzsche compares this to estimating the value of a piece of music according to what of it could be counted, calculated and expressed in formulas. To reduce music like this would yield no understanding of music at all!

*Knowledge*

**(123)** Knowledge (science) used to be praised in so far as it led to virtue. Now, knowledge is trying to be an end in itself.

**(355)** Most ‘common people’ consider knowledge nothing more than reducing something strange to the familiar. It is then a result of the instinct of fear – fear of the unknown and desiring to make it familiar. Then Nietzsche mentions that most philosophers decided to start from the ‘”inner world,” from the “facts of consciousness,” because this world is *more familiar to us*.’ (p301). Nietzsche considers this an error because, ‘What is familiar is what we are used to; and what we are used to is most difficult to “know” – that is, to see as a problem; that is, to see as strange, as distant, as “outside us.”’ (p301).

*Scholars / The Intellect*

**(327)** For most people, the intellect is a gloomy, creaking machine that is difficult to start. ‘They call it “taking the matter *seriously*” when they want to work with this machine and think well’ (p257). Nietzsche bemoans the fact that people ‘seem to lose [their] good spirits when [they] think well; [they] become “serious”… that is the prejudice of this serious beast against all “gay science”’ (p257).

**(366)** Nietzsche questions the scholar saying that ‘We do not belong to those who have ideas only among books, when stimulated by books. It is our habit to think outdoors – walking, leaping, climbing, dancing’ (p322). He says that the books of scholars are oppressive and oppressed. The scholar operates within a narrow field having ‘taken possession of their specialty… [but] they themselves are not possessed by it and obsessed with it’ (p322). In this Nietzsche says ‘one pays dearly for every kind of *mastery*’ (p323) because one becomes a victim of it.

*Social Relations*

**(13)** Benefitting and hurting others are both ways of exercising one’s power over others. Pain directly forces others to know one’s power while benevolence creates and fosters dependence on the giver thereby increasing the benefactor’s power (this usually requires power in the first place though). Nietzsche asserts that the sacrifices involved in either of the above methods are irrelevant to the value of the action. Even someone who sacrifices themselves for what they believe does so to maintain their power (‘I possess Truth’) over, that is *above*, the others who necessarily lack Truth. Nietzsche admits that hurting others is less preferable because it shows we still lack power (i.e. we must enforce it) and can encourage revenge, failure, etc. However, an ‘easy prey’ is something contemptible for proud natures and against one who is suffering they are often hard because they are not deserving of their interest. On the other hand, those who are suffering (or ‘easy prey’) are the only ones who feel pity because they have ‘little pride and no prospects of great conquests’ (p87).

**(14)** Nietzsche considers that avarice and love are two words for the same thing. Noting that ‘possessions are generally diminished by possession’ (p88) he says love is the desire of those who do not have or are not yet satisfied (i.e. good); avarice takes hold of us after we have grown sick of something. Nietzsche defines possession as ‘changing something new *into ourselves*’ (p88) so becoming tired of possessions actually means becoming tired of ourselves. ‘Our pleasure in ourselves (like our pleasure in external possessions) tries to maintain itself by again and again changing something new *into ourselves*’ (p88).

Benefactors, when they pity someone, try to exploit the opportunity to possess the sufferer but they call this instinct ‘love’.

Sexual love is the lust for possession. The lover desires sole possession over the lover but also desires to be the sole object of love for the other, i.e. ‘to live and rule in the other soul as supreme and supremely desirable’ (p88-89). Love appears to be the opposite of egoism when it is in fact its greatest expression. However Nietzsche sees in friendship a kind of love which has gone beyond this possessive craving to a new *shared* desire and lust for possession of an ideal above the friends.

*Class Divisions / The Higher Type / The Crowd*

**(18)** The Greek philosophers of antiquity felt that everybody who was not a philosopher was a slave. Nietzsche seems to see this as a positive trait. He also mentions that we don’t see someone who is ‘not at his own disposal and who lacks leisure’ (p91) as contemptible but rather we hold to our doctrine of human equality, even though humans aren’t really equal at all.

**(40)** Nietzsche claims that the ‘masses are willing to submit to slavery of any kind, if only the higher-ups constantly legitimise themselves as higher, as *born* to command – by having noble manners’ (p107). On the other hand submission to ‘unknown and uninteresting persons’ (p107), such as ‘manufacturers and entrepreneurs of business’ (p107) is supremely oppressive and will even give the masses the idea that it was merely an accident that saw one person elevated above another and incite them to try and get a piece of the pie. All Nietzsche says regarding ‘noble manners’ is the ‘nobility of birth [showing] in their eyes and gestures’ (p107).

**(118)** Nietzsche asks if it is virtuous when a cell transforms itself into a function of a stronger cell or whether it is evil when a stronger cell assimilates a weaker one. They are merely following necessity. Nietzsche says we should distinguish between the benevolence of the stronger (the impulse to appropriate) and the weaker (the impulse to submit). He claims both feel joy and desire. He then says that pity is an ‘agreeable impulse of the instinct for appropriation at the sight of what is weaker’ (p176).

**(251)** Nietzsche claims that ‘magnificent characters’ suffer only from their momentary ‘doubts about their own magnificence – not from the sacrifices and martyrdoms that their task demands from them’ (p216). Prometheus remains happy sacrificing for us but when he becomes envious of Zeus, then and only then does he begin to suffer.

**(255)** Nietzsche claims that a great person doesn’t want other people to copy him – rather he wants everybody to ‘fashion his own example, do as *I* do’ (p 217).

**(267)** ‘With a great goal one is superior even to justice, not only to one’s deeds and one’s judges’ (p219).

**(301)** Higher human beings see and hear more than the lower. For them, the world becomes fuller and there are more things that capture his attention and interest. This increases the pleasure he is open to but also the displeasure he experiences. ‘The higher human being always becomes at the same time happier and unhappier’ (p241). His nature is contemplative and is constantly creating his life like a poet. The opposite of this is the actor of the drama, the active type who lacks the ability to create but instead practically acts out his role in the higher type’s invented poem. ‘Whatever has *value* in our world now does not have value in itself, according to its nature – nature is always value-less, but has been *given* value [by the higher type]’ (p242). We lack this knowledge and when we remember it, we immediately forget it again.

**(302)** The refined senses of the higher being give him the capacity to experience more pleasure but also more pain. ‘With this Homeric happiness in one’s soul one is also more capable of suffering than any other creature under the sun’ (p242).

**(309)** The wanderer bemoans the passion he has for what is true because it always ‘seduces [him] to tarry’ (p247). He is always leaving things for new experiences which yield new bitterness and no beautiful thing turns out to be beautiful enough to hold him.

*Virtues*

**(21)** We praise virtues only in a selfish way because the virtues (industriousness, obedience, justice, etc.) we call good are those that are often harmful for the person who possesses them while benefitting other people and society in general. ‘The “neighbour” praises selflessness *because it brings him advantages*’ (p94). The virtues are harmful for the possessor because they usually dominate him too strongly and resist the efforts of reason to balance them out, the virtuous person is actually the *victim* of his virtues. E.g. someone who works hard to the detriment of his body. The virtuous person is more a sacrifice for others. ‘Thus what is really praised when virtues are praised is, first, their instrumental nature and, secondly, the instinct in every virtue that refuses to be held in check by the over-all advantage for the individual himself’ (p93). Of course, the teachers of these virtues make it seem as if the virtues benefit the individual, as Nietzsche says, they ‘make it appear as if virtue and private advantage were sisters’ (p93).

**(49)** Nietzsche sees magnanimity as containing the same degree of egoism as revenge, just egoism of a different quality. He explains this opinion thus; an extremely vengeful person who perceives satisfaction so close at hand and he drains it so fully and thoroughly, in *anticipation*, that he experiences a ‘quick nausea, and he now rises “above himself,” as they say, and forgives his enemy’ (p114).

*Corruption*

**(23)** Nietzsche identifies four signs in a society which have been called ‘corruption’. First, superstition becomes rife. This is corruption because the individuals then have some freedom of choice in what they will believe. Second, the society is accused of ‘exhaustion’. By this Nietzsche means that the society’s energy and national passion are no longer visible in wars and warlike games. However, Nietzsche claims that this passion has been ‘transmuted’ into countless private passions and they are now merely less visible. Thirdly, cruelty declines compared with the older, stronger faith prior to the ‘corruption’. Again, Nietzsche asserts that cruelty merely becomes more refined and malice is born. Fourth, tyrants appear. But again, tyrants are the ‘precocious harbingers of *individuals*’ (p97). The last tyrant, the Caesar, always appears and ushers in the time of the individual. ‘Corruption is merely a nasty word for the autumn of a people’ (p98).

*Life*

**(26)** Life is ‘continually shedding something that wants to die’ ‘being cruel and inexorable about everything about us that is growing old and weak’ (p100).

*Renunciation*

**(27)** The man of renunciation sacrifices everything but this is only the visible aspect of his actions. Actually he ‘strives for a higher world’ wanting to ‘fly further and higher than all men of affirmation’ (p100-101). Actually he has more desire and pride than any of the men of affirmation he seeks to distance himself from.

*Art / Aesthetics*

**(4)** Nietzsche says that his age still lives in tragedy (moralities and religions) but when people realise that ‘the species is everything, *one* is always none’ (p74) laughter (comedy) will ally with science leading to ‘gay science’. Of course, even the tragedians promote this instinct because they promote faith in life proclaiming that ‘life is worth living’ even if it is only said with an eye to the afterlife. To make this instinct appear rational and like an ultimate commandment the ethical teacher appears inventing reasons and forbidding laughter about these things to protect them.

**(78)** We should thank artists for showing us how to see ourselves as heroes from a distance; ‘the art of staging and watching ourselves’ (p133). Without this we would spend all our time in the foreground and be blinded by what is happening around us without time for abstract reflection.

**(79)** Nietzsche claims that it is the imperfections in a poet that allow him to achieve greatness. It is precisely because he only ‘had the foretaste of a vision and never the vision itself’ (p133) that he has a burning desire to express what he saw. This craving gives him the strength to create something that he has never seen himself.

**(80)** We like to hear people speak well. In reality, in stressful situations or just in typical life, we don’t speak eloquently, ‘In nature, passion is so poor in words, so embarrassed and all but mute’ (p134) but when we watch a play the heroes overcome this state of nature and contradict reality by speaking perfectly. Of course, Nietzsche mentions the Greeks here who took all possible pains to remove all other distractions from the speaking part of their productions; the made a narrow stage to diminish the background, wore masks and restricted physical movements, etc. They did everything to ‘counteract the elementary effect of images that might arouse fear and pity – for *they did not want fear and pity*’ (p134-135). ‘The Athenian went to the theatre *in order to hear beautiful speeches*’ (p135). Nietzsche contrasts this with opera in which no one can understand any of the words and the situation must explain itself.

**(86)** Nietzsche says he is not interested in music and art that tries to ‘intoxicate the audience and to force it to the height of a moment of strong and elevated feelings’ (p141) because only those who lack enthusiasm and strong passions intrinsically need this external prompt. ‘What are the Fausts and Manfreds of the theatre to anyone who is somewhat like Faust and Manfred?’ (p142). Plus it is redundant to bring strong ideas and passions before people who are only capable of intoxication.

**(89)** Art used to be used to celebrate and commemorate high and happy moments but now it is merely a tool to ease people from the ‘road of suffering’ (p144) and give them a brief, lustful moment of intoxication and madness.

**(84)** Against what one may have thought Nietzsche would recommend against utility, he says poetry came into existence as a great utility. Rhythm allowed man to advance work magically (superstition), call upon a God and influence the future (rhythmical prayer) and to cleanse one’s soul from excessive emotions (dance). He says that even today people still tend to believe a thing to be true if it comes in metrical form. However, he cautions that this is also dangerous because, ‘Many lies tell the poets’ (p140).

**(85)** Artists glorify all of those things that make us feel good, or intoxicated, or cheerful, or wise. However they do not decide what it is that makes us feel any of these things. They are not the ‘appraisers of happiness’ (p141). They are just the first to glorify the new good, ‘they are merely quicker and louder than the real appraisers’ (p141) who turn out to be the rich and the idle.

**(107)** We owe art, which Nietzsche calls the ‘cult of the untrue’ (p163), for hardening us to untruth because without this, the realisation through science that delusion and error are a part of human life, would be unable to bear. ‘*Honesty* would lead to nausea and suicide’ (p163). Art gives us a rest from ourselves by letting us look down on ourselves from a distance and laughing or weeping over what we see. Because we are so serious, this light-heartedness is essential. It also lets us stand above morality, but not like a rigid, stiff man; like a playful scamp. This is a key theme in *The Gay Science*, that of light-heartedness and exuberant play as a counter to serious *Socratic* intellectualism.

*Perception / Experience / Reality*

**(54)** The world around us is shaped by our past and is therefore viewed through a filter of our experiences and interpretations. Nietzsche likens this to a dream because it is largely of our own making and subjective. He asks what is appearance then? And answers it is nothing more than the attributes of its appearance – there is no thing-in-itself or essence behind or within appearance, i.e. there is no objective reality independent of our perspective.

**(57)** Nietzsche criticises the ‘realists’ who turn against passion and fantasies to embrace their cold unfeeling state, and who claim that the world is just the way it appears to be, by saying that they are still affected by passions and loves of the past. ‘Your sobriety still contains a secret and inextinguishable drunkenness’ (p121). Every feeling and sensation contains some fantasy, prejudice, unreason, etc., which cannot be separated from the ‘objective’ truth. He goes so far as to say there ‘is no “reality” for us’ (p121).

**(58)** The names we give things are more important than the thing itself. The reputation of something grows from generation to generation because people believe in it and then the thing takes on the shape and form of the name and reputation that has been given to it; at least in the minds of people. This again refutes any claim of an ‘objective’ reality out there. We can’t see through the cultural biases that we live in. However, on a brighter note, it means that to change reality ‘create in the long run new “things”’ we need do no more than ‘create new names and estimations and probabilities’ (p122).

**(374)** Here Nietzsche wonders how far the ‘perspective character of existence extends’ (p336). He questions whether existence without interpretation (objective) is merely nonsense or whether ‘all existence is… essentially actively engaged in *interpretation*’ (p336). He claims we can never know the answer to this because in any examination of the intellect, the intellect can only know itself through its own perspectives. We are essentially trapped by the perspective we are forced to view existence through. He points out there may be other beings who view life through different perspectives, e.g. backward in time. He says ‘the world [has] become “infinite” for us all over again, inasmuch as we cannot reject the possibility that *it may include infinite interpretations*’ (p336).

**(380)** Here, Nietzsche expresses the truth that if one wants to see ‘our’ European morality as it is, we would need to view it from a distance, that is, somehow get away from it to view it objectively; this is the only way one can escape the thoughts about moral prejudices being nothing more than ‘prejudices about prejudices’ (p342). Such thoughts ‘presuppose a position *outside* morality, some point beyond good and evil to which one has to rise, climb, or fly’ (p342). But can one really get to such a point? He says one has to be ‘*very light*’ in order to reach such a position which means one must have ‘liberated oneself from many things that oppress, inhibit, hold down, and make heavy… one must first of all “overcome” this time in himself’ (p343). This leads Nietzsche to call his Dionysian hero in this time as ‘untimely’.

*Woman*

**(60-75)** In these sections Nietzsche slams women pretty hard. Women only see the superficiality of existence. They pretend to be weak and helpless thereby making men feel clumsy and guilty hence overcoming the strong male. In **(68)** he claims that it is men who corrupt women because it is ‘man who creates for himself the image of woman, and woman forms herself according to this image.’ ‘Will is the manner of men; willingness that of women’ (p126). He also claims a small woman can never be beautiful mistakenly crediting Aristotle for this.

*Religion / Faith*

**(108)** God is dead, but we have yet to vanquish his shadow.

**(122)** Christianity taught us to be sceptical by condemning the wisdom of the ancients, only now we have turned this scepticism on Christianity and religion itself.

**(125)** The madman. In this parable a madman descends into a market place full of people who don’t believe in God. He then tells them that they (all together) killed God. The crowd mocked him and stared in disbelief causing the madman to exclaim that he had come too early and that even though they did it themselves, they remain unaware of it.

 **(128)** Prayer was invented for people who have no thoughts of their own. The prescription of mechanical prayers that occupy the mind (through memory) and occupy the body as well, keep people from disturbing others.

**(130)** The Christian desire to find the world ugly and bad has made it so.

**(135)** Christianity holds that ‘Only if you *repent* will God show you grace’ (p187) which means that they imagine God to be a powerful being who enjoys revenge. The only way people can harm him is by harming his honour and ‘Every sin is a slight to his honour’ ‘Contrition, degradation, rolling in the dust… [is] the restoration of his divine honour’ (p187).

**(136)** Christianity considers the passions dirty and disfiguring so they aim at their annihilation. The Greek, on the other hand, maintained their idealistic tendencies towards the passions.

**(141)** Nietzsche lambasts ‘a god who loves men, provided only that they believe in him’ ‘A love encapsulated in if-clauses attributed to an almighty god?’ (p190).

**(143)** Nietzsche considers that ‘For an individual to posit his own ideal and to derive from it his own law, joys, and rights’ (p191) was so outrageous that the few who did so apologised for it and claimed that it wasn’t them, but ‘*a god* through’ them (p191). It was through creating gods (polytheism) that this noble instinct could flourish. In polytheism, one individual was permitted a plurality of norms and ‘one god was not considered a denial of another god, nor blasphemy against him’ (p191). This system ‘first honoured the rights of individuals’ (p191). Monotheism on the other hand is rigid and restricts the freedom of the individual. It is ‘perhaps the greatest danger that has yet confronted humanity. It threatened us with… premature stagnation’ (p192).

**(144)** Religious wars start after different sects have refined reason to the point where trifles become serious and the mob ‘actually considers it possible that the “eternal salvation of the soul” might hinge on small differences between concepts’ (p193).

**(149)** Nietzsche notes that attempts to start new religions failed among the Greeks which speaks highly of them suggesting that there must have been a number of diverse individuals whose needs could not be met with a ‘single prescription of faith and hope’ (p195).

**(151)** Schopenhauer thought that the metaphysical need led to religion but Nietzsche says that what first led to the positing of another world (Nietzsche’s interpretation of ‘religion’) was an ‘*error* in the interpretation of certain natural events, a failure of the intellect’ (p196).

**(319)** Founders of religions have never really examined and tried to understand their experiences and looked objectively at their senses and what they sensed. They never looked reasonably at things; indeed they sought explanations that were *un*reasonable and deliberately lowered the bar so they could easily reach them. So they see miracles and hear angels where the rest of us see and hear nothing.

**(343)** Nietzsche talks about how word of the death of God still hasn’t reached most people’s ears and the seriousness of the situation. He recognises that much will collapse because much was built on and propped up by Christianity; ‘for example, the whole of our European morality’ (p279). However the philosophers and ‘free souls’ are not afraid of impending gloom, but instead happy and relieved at the coming dawn. All ‘the daring of the lover of knowledge is permitted again’ (p280).

**(346)** Nietzsche sees himself as one of a group of people who become hard and tough in the realisation that the world is certainly not divine; it’s not even just and merciful by human standards. However, they don’t claim the world is worthless, indeed it would be ridiculous for man to ‘insist on inventing values that were supposed to *excel* the value of the actual world’ (p286). The systems that do this are pessimism, Buddhism and Christianity. Nietzsche sees the notions of ‘“man *against* the world”… of man as the measure of the value of things, as judge of the world’ (p286) as laughable; as if man could be juxtaposed with world in “man *and* world” (p286).

**(347)** The extent a person needs a faith or something certain and firm to cling to, is also the measure of their strength (or weakness). Nietzsche notices that ‘An article of faith could be refuted before him a thousand times – if he needed it, he would consider it “true” again and again’ (p287). Even the ‘*demand for certainty*’ (p288) that finds its release in science still shows an ‘*instinct of weakness*’ (p288). Nietzsche identifies some such positivistic systems such as patriotism and nihilism. ‘Faith is always coveted most and needed most urgently where will is lacking; for will… is the decisive sign of sovereignty and strength… In other words, the less one knows how to command, the more urgently one covets someone who commands’ (p289). Nietzsche accuses both Buddhism and Christianity of inflicting a ‘*disease of the will*’ (p289) and crediting their spread to this. They both offered fanaticism in ages where the will had become exhausted. Nietzsche defines ‘fanaticism’ as a hypnotism of the senses and intellect in favour of a single point of view which becomes dominant. Nietzsche identifies the opposite as a ‘power of self-determination… a *freedom* of the will that… would take leave of all faith and every wish for certainty, being practiced in maintaining himself on insubstantial ropes and possibilities and dancing even near abysses.’ (p289-290). This is the ‘*free spirit* par excellence’ (p290).

**(348)** Here Nietzsche slams the Jews a bit blaming them for making people think logically and teaching people how to make ever finer distinctions and in general to ‘bring a people “to listen to *raison*.”’ (p291). However, he also slams Germany calling them ‘lamentably *deraisonnable*’ (p291).

**(350)** Nietzsche sees the fight against the Church as being a fight between the ‘more common, merrier, more familiar, ingenuous, and superficial type against the dominion of the graver, deeper, more meditative, that is, more evil and suspicious human beings who brood with an enduring suspicion about the value of existence and also about their own value’ (p293). He claims the Roman church inherited this suspicion from Asia.

**(353)** Founders of religions first invent a lifestyle or set of everyday customs that are a *discipline of the will* and then ‘bestow on this lifestyle an *interpretation* that makes it appear to be illuminated by the highest value’ (p296). Paul saw how the masses in Rome lived quiet, modest lives and preached the virtue of that instilling a hatred for its opposite. Buddha also found a human type (living abstinently, without needs) through all classes and invented an interpretation which aimed to *prevent* the recurrence of future suffering.

*World*

**(109)** The world is not a living being. Where does it grow? On what does it feed? How could it multiply? It is not even a machine because that would imply it was built for a purpose. The world is in chaos – not in the sense that it lacks necessity but in the sense that it lacks order, arrangement, beauty, etc. We should not apply any aesthetic anthropomorphisms to it; it is neither beautiful or noble nor ugly or unreasonable. There are no laws in nature; only necessities. There is no accident because accident has meaning only in opposition to purpose. Nietzsche asks when will these ‘shadows of God cease to darken our minds? When will we complete our de-deification of nature?’ (p169).

*Truth*

**(110)** Nietzsche mentions a few intellectual errors which were useful to the species and so became established through inheritance (like evolution) including; that there are enduring things; that there are equal things; that there are things, substances, bodies; that a thing is what it appears to be; that our will is free; that what is good for me is good in itself. Truth was foreign to us because all of these concepts were established and ‘validated’ through sense perception and all sensation. Nietzsche concludes that the *strength* of knowledge does not depend on its degree of truth but on its age, on the degree to which it has been incorporated, on its character as a condition of life’ (p169). Here he praises the Eleatics for questioning these basic ‘truths’. We then learned that some real truths need not be contradictory for life and so a battle began between the ‘impulse for truth’ and the ‘life-preserving errors’ (p171). (See also 111)

*Morality*

**(116)** Morality gives valuations and rankings for human impulses and actions, but this morality always reflects whatever benefits the community the most. ‘Morality trains the individual to be a function of the herd and to ascribe value to himself only as a function’ (p174). ‘Morality is herd instinct in the individual’ (p175).

**(259)** ‘Good and evil are the prejudices of God’ (p218)

**(304)** Nietzsche hates negative virtues that create injunctions and urge one to renounce, those virtues ‘whose very essence it is to negate and deny oneself something’ (p244). Instead, he loves those moralities which encourage and urge a positive striving towards something with such passion that extraneous things naturally fall away until only the essence of what is needed is left.

**(335)** Few people know how to observe themselves. This is evident by the way ‘*almost everybody* talks about the essence of moral actions’ (p263). They always judge that ‘*this is right*’ and then infer ‘*therefore it must be done*’ and finally ‘*does the action*’. They tell us that this makes an action moral. But, this is actually three actions. The judgement is also an action and Nietzsche asks why do you consider the ‘moral’ action to be right? Usually, it is the conscience which prompts this decision but why should the conscience be right? What stands behind this *faith* in the correctness of the conscience, where is the ‘conscience behind you “conscience?”’ (p263). The judgement that ‘this is right’ is nothing more than an amalgamation of your likes, dislikes, experiences, instincts, etc. Then one can also ask what is it that impels you to listen to your conscience? Is it because your ‘duty’ has brought you honours so far (i.e. it is ‘right’ to you as your “condition of existence”) or just because you have never questioned what you have been taught? Perhaps your resoluteness in your moral judgement stems from your stubbornness or inability to accept new ideals?

Nietzsche then turns to the categorical imperative which he likens to one’s blind, petty and frugal selfishness. Selfish because one experiences one’s own laws as universally binding and petty and blind because it reveals you have not discovered an ideal for your own. ‘Anyone who still judges “in this case everybody would have to act like this”’ (p265) has made four mistakes. One, no two actions can ever be the same; every action, including the circumstances, motivations, etc is unique. Two, all regulations about actions are always only superficial. Three, human actions are impenetrable and unknowable. Four, despite the fact that the most powerful motivators of our actions are our opinions and valuations, the law of their mechanism is indemonstrable. Nietzsche then implores us to ‘*limit* ourselves to the purification of our opinions and valuations and to the *creation of our own new tables of what is good*, and let us stop brooding about the “moral value of our actions”’ (p265-266). ‘Sitting in moral judgement should offend our taste’ (p266). The highest among us ‘*want to become those we are* – human beings who are new, unique, incomparable, who give themselves laws, who create themselves’ (p266).

**(345)** Regarding the problem of morality, Nietzsche claims the ‘historians of morality’ (p284) have made one of two mistakes. Either they identify some consensus in morality between groups and conclude it to be universally binding or moral valuations are *necessarily* different among nations and infer that *no* morality is at all binding. Both are false. These historians tend to criticise opinions about the origin of the morality or its religious sanction or free will, etc., but none of these criticisms touches the morality itself; ‘the value of a command “thou shalt” is still fundamentally different from and independent of such opinions about it’ (p285). Up to now no one has examined the value of morality but the first step (which Nietzsche sees himself taking) is to *question* it.

*Will*

**(127)** Willing was considered to be something fundamental and underivable (particularly by Schopenhauer) but if one thinks about it, one does not know how one actually wills anything; the willing just happens, ‘The will is for him a magically effective force; the faith in the will as the cause of effects is the faith in magically effective forces’ (p183). Against Schopenhauer, Nietzsche presents three points; first, for will to come into being we need the idea of pleasure and displeasure; second, a stimulus must be interpreted before it can be considered pleasurable or not pleasurable (and for two different people the same stimulus can be interpreted differently) and three, pleasure and displeasure are only found in intellectual beings therefore will can only be found there as well.

*Society*

**(149)** When the reformation of a whole people fails ‘we can conclude that the people has become relatively heterogenous and has begun to move away from rude herd instincts and the morality of mores’ (p195). ‘Morality of mores’ is Nietzsche’s term for doing what people (the herd) dictates; making a normative morality out of something as fickle and meaningless as social mores. Nietzsche goes on to say that the ‘more general and unconditional the influence of an individual or the idea of an individual can be, the more homogenous and the lower must the mass be that is influenced’ (p195). On the contrary, an advanced civilisation will allow an individual only little influence.

**(356)** Nietzsche recognises that in the past there were ages when people had a strong faith in the fact ‘their predestination for precisely this occupation’ (p302) and they refused to admit the role of chance. One good thing that resulted from this was *durability*. This *durability* allowed the Middle Ages to construct the ‘monsters of social pyramids’ (p302). But there are also opposite ‘democratic’ ages which Nietzsche calls have ‘role faith’ or an ‘artist’s faith’ (p303) which is where individuals believe they can manage almost any role and they experiment and improvise through life. People who have no fixed role become like actors, constantly adapting themselves to the role they choose to undertake at any time; the problem with this is that ‘whenever a human being begins to discover how he is playing a role and how he *can* be an actor, he *becomes* an actor’ (p303). Another disadvantage results; the great “architects” disappear because there is no motivation for great projects which would take a long time to complete. In particular, Nietzsche mentions societies can no longer be built because the material is lacking for such an undertaking; the people.

*Punishment*

**(219)** ‘The purpose of punishment is to improve those *who punish*’ (p210).

**(321)** We should not think so much about punishing and improving others because we rarely change an individual and even if we should succeed, we might have inadvertently been changed by him. Instead Nietzsche urges us to ‘raise ourselves that much higher. Let us colour our own example ever more brilliantly. Let our brilliance make them look dark’ (p254).

*Cultivating the Self*

**(290)** ‘One thing is needful: that a human being should *attain* satisfaction with himself’ (p233). Whoever is dissatisfied with himself will lack self-control. One achieves this satisfaction by giving ‘”…style” to one’s character’ (p232) which means taking stock of one’s strengths and weaknesses and making of them an artistic plan until even weaknesses ‘delight the eye’ (p232). It is also important that in fitting these natures into a whole, one abides by the ‘constraint of a single taste’ (p232). The ‘goodness’ or ‘badness’ of the taste is less important than the fact that it is only one.

**(295)** Nietzsche loves brief habits as opposed to enduring habits. The former are full of a ‘faith of passion, this faith in eternity’ (p237) but they never last. Eventually he moves on to a new idea (not that the old has become an enemy but he is just sated with it, it is an amicable breakup), a new habit but always with the same faith that this discovery will be the last, the complete thought. The former is stagnating. Even in health, he is grateful for his misery and sicknesses because they allow him to escape enduring habits. The worst thing of all would be to have no habits at all because such a life would ‘demand perpetual improvisation’ (p237).

**(299)** We can learn from artists how to make things beautiful and attractive things that are not. Artists stop with their artwork but we want to take it further than this into our lives, ‘we want to be the poets of our life’ (p240)

**(307)** At times you will purge yourself of things you formerly believed but you now believe to be erroneous, but this is not a victory for your reason. Rather, this error was probably necessary for you then when you were a ‘different person’ – ‘you are always a different person – as are all your present “truths,” being a skin, as it were, that concealed and covered a great deal that you were not yet permitted to see’ (p246). Criticising is essential and represents vital energies within us growing as we shed old, no longer useful “truths”. ‘We negate and must negate because something in us wants to live and affirm’ (p246).

**(376)** All artists experience divisions in their lives (always divided by a work) where they believe they have achieved their goal. However, he cautions that this is not weariness – rather an autumnal mildness that the ‘work itself, the fact that the work has become ripe, always leaves behind in the author’ (p337).

*Will to Power*

**(349)** The desire to preserve oneself is a symptom of the condition of distress (distress in the life of the one who desires) because Nietzsche sees the fundamental instinct of life as aimed at the expansion of power and which will frequently sacrifice self-preservation for its goal. He mentions Spinoza as one who favoured this self-preservation instinct (and who also had consumption) which led to Darwinism, the ultimate self-preservation system. He points out that in nature, conditions of distress are not dominant, rather ‘overflow and squandering’ (p292) are. The struggle for existence is only an *exception*, the ‘struggle always revolves around superiority, around growth and expansion, around power – in accordance with the will to power which is the will of life’ (p292).

*Other Philosophers*

**(306)** Nietzsche favourably compares the Epicureans to the Stoics here. The Epicureans carefully select the situations, people and events that he wishes to experience and foregoes the rest. Stoics, on the other hand, train themselves so that they are ‘indifferent to whatever the accidents of existence might pour [into their lives]’ (p245). For those who live in violent, unpredictable times Stoicism might be better but anyone who has any measure over their lives should prefer Epicureanism. ‘For this type it would be the loss of losses to be deprived of their subtle irritability and be awarded in its place a hard Stoic hedgehog skin’ (p245).

**(340)** Nietzsche expresses his admiration for Socrates but also his disappointment for one of the last things Socrates ever said, “O Crito, I owe Asclepius a rooster” which means, “O Crito, life is a disease’. Nietzsche expresses astonishment that a man like Socrates should have been a pessimist, that ‘Socrates *suffered life!*’ (p272).

**(357)** Nietzsche shows a bit of pride in the ‘German soul’ (p304) here by praising three philosophers who he feels represented the spirit of the German race. The three are Leibniz (for the insight that consciousness is merely an accidental property of experience), Kant (for questioning cause and effect by delimiting the realm within which it operates) and Hegel (for his notion that concepts develop out of each other, ultimately leading to Darwinism). Schopenhauer’s pessimism, he criticises as a European event. Schopenhauer raised the worthy question of the value of existence, but answered it with renunciation which Nietzsche considers ‘hasty, youthful, only a compromise’ (p308) which fails to get out of the Christian ascetic moral perspectives he fought so hard against.

*Doctrine of Eternal Recurrence*

**(341)** This is Nietzsche’s first expression of his doctrine of eternal recurrence. He asks what if a demon said that this life, all the joy and all the pain, all the same events, all in the same sequence, would be repeated for all eternity exactly as you have lived it. Would that be a blessing or a curse? He observes ‘how well disposed would you have to become to yourself and to life *to crave nothing more fervently* than this ultimate eternal confirmation and seal?’ (p275).

*Being and Becoming*

**(370)** He turns to aesthetic values and says that he always asks whether it is hunger or superabundance that has become creative. The desire to fix, immortalise, the desire for *being* is the weak kind. The desire for destruction, change, for *becoming* is the strong kind. Both the desire for *being* and the desire for *becoming* have to be closely analysed because they can be an expression of either the Dionysian or the romantic. E.g. the desire for destruction can be full of overflowing energy towards the future (strong) or it can be hatred ‘because what exists, indeed all existence, all being, outrages and provokes them’ (p329) (anarchists). The will to immortalise can be prompted by love and gratitude (Goethe) but it can also represent one who wants to turn ‘what is most personal, singular, and narrow… into a binding law and compulsion’ (p330) (Schopenhauer and Wagner). It is significant that the Dionysian is no longer contrasted with the Apollinian, but instead with the romantic and Christianity.

*Other*

**(5)** All those who feel they need the strongest words to be effective resort to ‘unconditional duties’ (including Kant’s categorical imperative) in order to give their notion a guarantee it probably doesn’t have on its own.

**(17)** There is no trick for turning a poor virtue into a rich one, but we can reinterpret it as necessary then it no longer burdens us.

**(20)** As prudence becomes more common and ‘vulgar’ it will lose its dignity. ‘And just as a tyranny of truth and science could increase esteem for the lie, a tyranny of prudence could spur the growth of a new kind of nobility… [i.e.] to entertain follies’ (p92).

**(29)** These ‘things’ (doctrines, teachings, etc.) have become habits and the teachers add lies (in the guise of reasons) to the teachings to justify them. However, tragedy always succumbs to comedy eventually but because of these ethical teachers, man’s nature has been changed, he now has one additional need, the need for a new teacher and teachings of a ‘purpose’.

**(32)** Nietzsche specifies two kinds of undesirable students; the one who cannot say ‘No’ because he would ‘*suffer* too much, for my way of thinking requires a warlike soul, a desire to hurt, a delight in saying No’ (p103) and the one who says ‘half and half’ to everything because he will always compromise every cause rather than fully embrace it.

**(35)** Heretics and witches are two species of evil humans. Their evil is to think in a way that is ‘not customary’ and they feel impelled to ‘harm what is dominant (whether people or opinions)’ (p104).

**(39)** Changes in taste are more important in society than opinions. Opinions, and proofs (‘the whole intellectual masquerade’ (p106)) are merely ‘symptoms of the change in taste’ (p106). Changes in taste are wrought by the powerful and influential when they make their judgements and enforce them tyrannically.

**(41)** A thinker doesn’t feel remorse. He sees his ‘actions as experiments and questions – as attempts to find out something. Success and failure are for him *answers* above all’ (p108).

**(52)** Others opinions of us are more important than what we know about ourselves. ‘It is easier to cope with a bad conscience than to cope with a bad reputation’ (p115).

**(53)** When people can no longer see evil they posit the good hence, ‘the duller the eye, the more extensive the good’ (p115). So common people and children are ‘eternally cheerful’ while great thinkers tend to be gloomy; what Nietzsche calls a ‘bad conscience’.

**(69)** ‘We have little respect for anyone who lacks both the capacity and the good will for revenge’ (p126). Nietzsche again on the virtue of might and taking what one wants.

**(73)** Nietzsche tells the story of a man who has a deformed baby in his arms which does not have ‘life enough to die’ (p129). A holy man tells him to kill the baby and when the people criticise him for this advice he counsels, ‘is it not crueller to let it live?’ (p129).

**(83)** We can infer the amount of historical sense a culture has by considering how faithfully they translate earlier works. As an example he points to the Romans who did not faithfully translate Greek works. They considered that ‘translation was a form of conquest’ (p137).

**(111)** Logic came from illogic, which must have reigned at first but those who followed it perished and so logic prevailed. The same for finding what is ‘equal’ regarding hostile animals and nourishment. Those who couldn’t see this perished despite the fact that ‘to treat as equal what is merely similar – [is] an illogical tendency’ (p171) and this created the basis for logic. To see things as enduring over time (a substance) was advantageous for people and so those who saw everything in flux were bred out and the degree of caution people took in making inferences became less and less as those who did failed to survive as well as those who immediately affirmed a thing and made things up rather than wait.

**(115)** In this section Nietzsche relates four errors of man. First, he only ever saw himself incompletely; second, he gave himself false attributes; third, he placed himself factiously high in ranking compared to animals and nature; fourth, he constantly invented new tables of goods and held them to be eternal and unchangeable each time.

**(117)** These days we feel the sting of conscience only for one’s will and actions and one also takes pride only in one’s own achievements. But in the past things were not so individualistic; ‘to be an individual – that was not a pleasure but a punishment; one was sentenced “to individuality.” Freedom of thought was considered discomfort itself’ (p175). The less choice one had and the more the herd was affected, whether the individual wanted it or not, prompted the sting of conscience in the individual, and even in the whole herd.

**(119)** Nietzsche claims there is no such thing as altruism. These people merely want to be a function for another person or entity. They ‘preserve themselves best when they find a fitting place in another organism’ (p176).

**(126)** ‘Mystical explanations are considered deep. The truth is that they are not even superficial’ (p182).

**(166)** Whatever we encounter that is ‘of my own kind, speaks to me, spurs me on… the rest I do not hear or forget right away. We are always only in our own company’ (p200).

**(205)** ‘Need is considered the cause why something came to be; but in truth it is often merely an effect of what has come to be’ (p207).

**(206)** Nietzsche calls the ‘poverty of the poor’ the situation when the poor huddle together with all their cares and worries but ‘each is ready and willing to hurt the other and to create for himself a wretched kind of pleasure’ (p208).

**(207)** Nietzsche exclaims that he hopes the envious man won’t have children ‘for he would envy them because he cannot be a child anymore’ (p208).

**(238)** Almost contrary to **(207)** above Nietzsche then says there is no merit in being without envy because such a person wants to ‘conquer a country that nobody has possessed and scarcely anyone has ever seen’ (p213).

**(214)** Nietzsche says that virtue gives happiness only to those who haven’t lost their faith in virtue, hence ultimately ‘*faith* makes blessed’ (p209).

**(229)** ‘Obstinately, he clings to something that he has come to see through; but he calls it “faithfulness”’ (p212).

**(233)** ‘What I do or do not do now is as important for everything that is yet to come as is the greatest event of the past: in this tremendous perspective of effectiveness all actions appear equally great and small.’ Nietzsche calls this ‘*The most dangerous point of view*’ (p212-213).

**(250)** Guilt does not exist.

**(261)** Originality is the ability to ‘*see* something that has no name as yet and hence cannot be mentioned’ (p218). So it follows that those with originality are also the ones who name things.

**(273-275)** ‘Bad’ are those people who always want to put to shame. The ‘most humane’ is to spare someone shame. ‘Liberation’ is no longer being ashamed in front of oneself.

**(276)** This is something like a new year’s resolution. Nietzsche says he wants to ‘see as beautiful what is necessary in things; then I shall be one of those who make things beautiful. *Amor fati*… I do not want to wage war against what is ugly. I do not want to accuse; I do not even want to accuse those who accuse. *Looking away* shall be my only negation… some day I wish to be only a Yes-sayer’ (p223).

**(277)** Nietzsche calls ‘personal providence’ the danger that assails us when everything seems to be going perfectly. Everything, even the bad, seems to be ‘something that “must not be missing”; it has a profound significance and use precisely for *us*’ (p224). It is at these times that we are in danger of being seduced into thinking a deity of some sort cares about and is watching over us. Rather, it is our ‘skill in interpreting and arranging events that has now reached its high point’ (p224)

**(278)** Nietzsche remarks how strange it is that everyone is clambering over themselves and each other to be the first in the future – yet death is the only thing awaiting them with certainty.

**(283)** Nietzsche looks forward to the ‘virile, warlike age’ (p228) which is about to begin which will restore honour to courage and will ‘*wage wars* for the sake of ideas and their consequences’ (p228). It is here that Nietzsche asserts that the greatest enjoyment is to ‘*live dangerously*’ ‘Live at war with your peers and yourselves! Be robbers and conquerors as long as you cannot be rulers and possessors’ (p228).

**(296)** In a society dominated by the herd instinct, a ‘firm reputation’, that is, a character that is fixed and unchangeable is valuable. Such a society likes to know that the individual is a ‘dependable instrument’ always at hand. Of course, such a society causes all change, re-learning and self-transformation into ‘ill repute’.

**(297)** Nietzsche mentions three things that are important in a ‘high culture’. One, the ability to accept criticism. Two, the desire to receive criticism. Three, the ability to contradict the accustomed, traditional and hallowed.

**(303)** Nietzsche talks about two people who are happy. One is the ‘*improviser of life*’ who never makes a mistake despite taking risks and even when he does make a mistake he is ‘capable of breathing a beautiful meaning and a soul’ (p243) into it. The other is the person who experiences continual setbacks and everything he desires goes wrong. He is happy because, ‘He made up his mind long ago not to take his own desires and plans too seriously’ (p243). He accepts that it might be the case that he should be more grateful for his failures than his successes. ‘I know more about life because I have so often been on the verge of losing it; and precisely for that reason I get more out of life than any of you’ (p244).

**(320)** Upon being asked what he is seeking, where his nook and star is in the world, Nietzsche replies he is ‘no seeker. I want to create for myself a sun of my own’ (p320).

**(326)** All preachers of morals and religious men try to convince people that they are in a bad, ‘fallen’ state and need some hard, radical cure. They have warned us about our ‘evil’ passions and try to annihilate them and silence the will. But, Nietzsche asks is our life really so painful that we should desire to become like the Stoics. ‘We are *not so badly off* that we have to be as badly off as Stoics’ (p257).

**(328)** The preaching of the moralists has harmed egoism (while benefitting the herd instinct) by claiming that your ‘selfishness is the misfortune of your life’ (p258). In this way selfishness has been ‘deprived of much spirit, much cheerfulness, much sensitivity, much beauty’ (p258). The ancient philosophers instead taught us that our misfortune came from ‘thoughtlessness and stupidity, the way you live according to the rule, your submission to your neighbour’s opinion’ (p258). In this way, these thinkers harmed stupidity.

**(329)** These days we are always rushing about and resting has even gotten a bad reputation. We are ashamed of resting and prolonged reflection, living ‘as if [we] “might miss out of something”’ (p259). ‘Virtue has come to consist of doing something in less time than someone else’ (p259). The arts offer nothing more than the enjoyment slaves get, i.e. a reprieve from work. To desire joy now calls itself a “need to recuperate” and arouses shame. “One owes it to one’s health”. It used to be the case that work was saddled with a bad conscience.

**(334)** One has to learn to love. As in music, first we must learn to hear the melody and form of a piece. Then we must exert ourselves and ‘*tolerate* it in spite of its strangeness… be patient with its appearance and expression’ (p262). Finally, we discover that we have become used to it and anticipate it, missing it when it is absent. This is the method we have followed with all things we now love, even ourselves.

**(338)** Nietzsche asks two questions here; is it good for the benefactor to feel pity and is it good for those who suffer to be pitied? He answers in the negative for both. Starting with the latter; it is bad because other people can never fully comprehend our personal and profound suffering; they always only interpret our suffering superficially. Pity then ‘strips away from the suffering of others whatever is distinctly personal. Our “benefactors” are… people who make our worth and will smaller’ (p269). Not only that our helpers never stop to consider that maybe our suffering is actually for our benefit and ‘helping’ us out of our distress is actually robbing us of positive opportunities. Nietzsche calls those who try to avoid all suffering and distress, who experience suffering as an evil as adherents of the *religion of comfortableness*. These people know little of human happiness for ‘happiness and unhappiness are sisters and even twins that either grow up together or… *remain small* together’ (p270).

It is bad for the benefactor because it distracts him from his own path, making him lose his way. It is seductive for us to spend time “helping others” because our own path is too hard and demanding; ‘*to dodge their goal*; war offers them a detour to suicide, but a detour with a good conscience’ (p270). He urges the ‘preachers of pity: *to share not suffering but joy*’ (p271).

**(345)** Nietzsche rallies against selflessness having any value because it makes for a ‘weakened, thin, extinguished personality that denies itself’ (p283). All great problems require great love but love requires a robust and strong person. The thinker who approaches the problem with passion and makes a personal relationship with it is the only one who can achieve any headway.

**(352)** Nietzsche looks at the way “moral man” is dressed up hiding behind ‘moral formulas and concepts of decency – the way our actions are benevolently concealed by the concepts of duty, virtue, sense of community, honourableness, self-denial’ (p295). He is not suggesting we are “wild” underneath this veneer but rather that as *tame animals* we are sick and crippled (not *beautiful*) who cannot show ourselves without feeling shame and in need of a moral disguise. ‘It is not the ferocity of the beast of prey that requires a moral disguise but the herd animal with its profound mediocrity, timidity, and boredom with itself’ (p295).

**(360)** Here, Nietzsche distinguishes between the ‘cause of acting from the cause of acting in a particular way, in a particular direction, with a particular goal’ (p315). A goal is not the *driving force*, it is merely the *directing force*. Nietzsche suggests that the goal is a ‘self-deception of vanity after the event’ (316), added only after one has gone the way one did accidentally. Do we *will* to go one way because we *must*?

**(370)** Nietzsche identifies two kinds of suffering and sufferers. The first kind are those who suffer from an *over-fullness of life* – this corresponds to the Dionysian and tragic life view. The second kind suffer from an *impoverishment of life* – this corresponds to romanticism and he specifically mentions Schopenhauer and Wagner in this category. The former accepts terrible deeds, destruction, evil, the absurd and the ugly because this also contains an excess of procreating, fertilising energies. The second kind need peacefulness, mildness and goodness, preferably with a saviour or healer god. Nietzsche highlights Epicurus and Christianity as the opposite of the Dionysian and therefore romantics.

**(371)** Nietzsche identifies himself as one who always keeps changing and growing, pushing his ‘roots ever more powerfully into the depths – into evil – while at the same time [embracing] the heavens ever more lovingly, more broadly’ (p332).

**(372)** In the past, people feared the senses because they thought they would ‘lure them away from their own world, from the cold realm of “ideas”’ (p332), a philosopher ‘*denied* the music of life’ (p332). Today people fear ideas and reason because it ‘consumes his senses’ (p333) and leaves only categories, formulas and words. Here he singles out Spinoza’s intellectual love of God. He concludes by saying all idealism was a disease unless it was like Plato’s idealism which was cautious of ‘*over-powerful* senses’ (p333).

**(377)** In this section Nietzsche expresses his belief that things will change when he calls him and his ‘followers’ ‘we children of the future’ (p338). He explicitly mentions that they don’t want to conserve anything, nor do they want to return to the past, but they distinctly hate the concepts ‘equal rights’, ‘a free society’, and ‘no more masters and servants’. People who endorse these ideas parade them as their ‘values’ merely in order to cover up their sickly weaknesses and declining energies. He also explicitly mentions his hatred for ‘humaneness’. Turning to Germany, Nietzsche notes with disapproval how the word “German” is these days used to ‘advocate nationalism and race hatred’ (p339) calling this situation a ‘scabies of the heart and blood poisoning’ (p339). ‘We who are homeless are too manifold and mixed racially… [and so] do not feel tempted to participate in the mendacious racial self-admiration and racial indecency that parades in Germany today’ (p340). What Nietzsche means by those who are ‘homeless’ are those who can find no place for themselves in today’s world – rather they are awaiting or preparing for a better future.