

## Transcript

Great, let me now introduce our first guest of the year, Robert Miner. Robert is a professor of philosophy at Baylor University. He works on topics in medieval and modern philosophy. He has published extensively on Thomas Aquinas, Vico, Montaigne, and Nietzsche, among others, is the author of *Vico: Genealogies of modernity* for Notre Dame University Press. *Truth in the making, creative knowledge in theology and philosophy* for Routledge. *Thomas Aquinas on the passions* for Cambridge and most recently *Nature and Montaigne*. For Palgrave 2017. He has also done work as a translator and earlier this year, if I'm not mistaken, it published with Yale University Press and your translation of Vico *Principi di scienza nuova*, the new science so will present today paper titled in the South Nietzsche and the ominous religiously in the *Gay Science* 5 the outline of the talk and the text from Nietzsche. That Robert will comment on our available on this team section files. An author will give his talk and then we'll have some time for discussion. So Robert thanks so much for accepting our invitation. We are really delighted that you're here with us.

Thank you Daniele. It's my pleasure. I'm very glad to be here today. So yeah, I will give a paper that talks through the points that are available in the outline and then I very much look forward to hearing what you have to say about it. So with no further ado then. In the South, Nature and the ominous religiously in *Gay Science* 5. So what is Nature doing when he decides, seemingly out of nowhere, to give honor to the ominous religiously and the priestly natures in book five of the *Gay Science* and aphorisms, 350 and 351. For what is the honor bestowed? On what grounds is the honor genuine or ironic? Or somehow both? How do we reconcile the honoring passages with the blistering denunciations of Christians? The one finds on virtually every page of the *Anti-Christ*? How should those who need to cause a rightful readers in that same text? Understand that aphorisms that honor the ominous really go see and the priestly natures. These are questions that have long been on my mind. I want to consider them today through a careful reading of *Gay Science*, 350 and *Gay Science* 251, along with baseline to 358. An aphorism that we know he inserted into the proofs of the 2nd edition of the *Gay Science* at the last minute. So before I turn to *Gay Science* slides, 352 introductory comments might be in order. It might seem odd that Nietzsche would be still honor on those who elsewhere opposes in the strongest possible terms. But I don't think readers in the *Gay Science* should be surprised throughout that text. You just six readers who know how to combine suspicion with gratitude to take one example very early in the *Gay Science*, *Gay Science* aphorism 999 ends on a strongly Emersonian note, shaking its fist against stifling traditions. But the next aphorism, titled, *Learning to pay homage*, proceeds immediately to sound the appropriate counterpoint. Men have to learn to pay

homage no less than to feel contempt. Without homage ingratitude one has mere content. As distinct from what he calls be refined to contempt, whose disappearance would be the loss of losses in aphorism 306. So the aspiration to combine homage an content our gratitude and suspicion runs very deep in each year and may explain why in each it was so pleased when the Danish literary critic Gary Grandes, described as Stan says aristocratic radicalism. It is the cleverest name I have yet read about myself, he told Grandes. In December 1887. Aristocratic radicalism does not merely oppose reverence and suspicion, it brings them together. It gets them to dance. Well, one second introductory comment readers are beyond good and evil. Nietzsche wrote just before publishing book five of the gay science will recognize the comparison of the scholar to the religious person. Aphorism, 58, of beyond good and evil portrays the University scholar as a solidly middle class soul is trade like. Industriousness gives him a security, are almost good natured amusement in the face of religion. Now this is not want to mean that he wants to trash it. On the contrary, the scholar seeks to assess it fairly. The scholar succeeds only the help of history, not on the basis of his own personal experience, to muster a reverent seriousness and a certain shy consideration in the face of religion. But nature continues even if he raises his feeling into real gratitude. Tord it, he is still not personally approached, not even by a single step, but still exists now as church or piety, perhaps even the opposite. That's not frozen 58 from beyond good and evil, so this color supposes that he transcends religion. He's moved beyond it, but hasn't. Nietzsche proceeds to note the scholars unsuspecting simple certainty with which his instinct treats the religious man as an inferior and lower type that he is outgrown, leaving it behind beneath him. But need to ask by way of concluding the aphorism, who was he to do, that him the presents this little dwarf and rabble man his situation, speedy head and handiwork are the ideas of modern ideas. Or so you took includes the aphorism. OK, so those are two introductory orienting aphorisms. I now want to turn to the section of the talk titled Gay science 352 southern suspicions of the ominous really go see. So so to dive into that aphorism titled in honor of the emanation of the EOC. The aphorism begins with the words, the fight against the church. This is not just one thing he says. It means many things. Rather than instantly declare ourselves for or against the fight against the church. We must prove one of its meanings, the meaning, the gay science 350 cares about is a fight between two human types. The first is the more common merrier, more familiar, ingenuous and superficial type. The second type, against whose Dominion the first type is fighting, is the Graver. Deeper, more meditative, that is more evil and suspicious. Human beings who brewed with an enduring suspicion about the value of existence and about their own value. Just who might be included in the second type. Well, it's nice hearing 50 says the second type is well represented by the Roman church. The whole Roman church, Nietzsche claims rest upon a southern suspicion about the nature of man. He not sure does mention. And this

is always misunderstood in the North. There's one more than scholars, whether Protestant or ex Protestant, are poor guides to the psychological depths of the Southern Church. They think the Catholic worship is nothing but Hocus Pocus superstition that is stubbornly resisted. The truth with the Enlightenment. But they fail to understand that the rituals and artistry of the church do not really spring from naive beliefs. Credulity maybe their effect, but it is not their source. So, and what does the southern suspicion about the nature of human beings consist? We may compare it to the good natured more than picture of religious beliefs. All this sincere believer needs on this picture was a personal relationship between himself and God. Most of what belongs to religious theater is irrelevant distraction at best. Now the sudden suspicion is that any such picture omits important features of the human condition. Only the rarest of human beings, Nietzsche claims that gay science 128 are capable of thoughts and elevations of their own. Most people are poor in spirit. They need prayer Mills and rosary's prescribed postures and mechanical rituals. Why? Not so much to propel them into Noble thoughts and elevations, but to ensure their ability, Nietzsche says to keep still with their eyes and legs and other organs. That is kept out of the way of the rare contemplatives who are not poor in spirit. And so gay science, once when he proclaims in every religion, the religious person is an exception. What happens if you take away the extra nailea of religion away for most people? Will they turn to real piety and contemplation of the Divine? Will they replace superstitious reliance upon externals with true religion? The southern suspicion says decidedly not. And I think Nietzsche agrees with the suspicion. So he says to forbid the masses. Their prayer rattling is to deprive them of their religion as Protestantism shows us more and more by the day. So without the devices characteristic of Catholicism and other religions that masses do not become more humanized, they become less so. The idea that if only people are cut loose from the externals, they will become more pious or a more Humane nature. Regards as a characteristically more than delusion. Well it is. The boy does not science, enlightenment and benevolence, but rather new modes of fanaticism. When they see the point by reflecting on the phenomenon of American evangelicalism and its fervent support for somebody like Donald Trump. So this other suspicion about the nature of Man's nature calls it. I think it's too elitist into repugnant for many to entertain or take seriously. But need to judge it to be well founded and so for that reason alone the ominous really go see deserve to be honored. If one follows the prescriptions of the North, which he just says was always more good natured and shower wear than the South. Does one actually attain the truly good human being? Nita says that one gets the good human being only in inverted comments, which he proceeds to say by way of concluding baseline children. 50 means the sheep, the \*\*\* the goose at all, who are incurably shallow squalors right for the nut House of modern ideas. OK, it would be easy to stop here with the southern suspicion about the nature of man, but a careful reading of day science 350

reveals that within their dark hearts, the ominously it will see harbor more than one suspicion. They do not only nurse an anti northern anti Protestant suspicion about the nature of man more radically. You just says they brewed with an enduring suspicion, longer for docketed. About the value of existence and about their own value. Uh, to put that in another way, the wisdom of Salinas that is the best thing is never to be born, and the second best is to die soon may well be true. Humankind cannot bear very much reality famously, said TS Eliot and Burt Morton, the first of the four quartets. Nietzsche would agree we have art in order that we may not perish from truth. He writes in the new book entry that WH, Auden would use the epigraph for the dyers hand. What holds for art generally applies specially to the initial legacy. They might, and here I'm putting the beyond good and evil 59 they might be included among artists. He just says as their highest rank. There aren't responds to the suspicion that neither their own existence nor existence in general is worth anything. Let nobody doubt they whoever stands that much in need of the cult of services must have some time have reached beneath them, with disastrous results. So that's been getting equal 59. So the cathedrals who shattered votes still inspire awe. The card forms in the spaces below the ceilings. The reference of the chant that music is not so much represent the sacred. I suggest that we are somehow in direct contact with it. All these things, not to mention the mass itself, belong to the artistry of the South. The soul that grows amid the surface is of the ominous religiosity seems more beautiful than that of many other types. For example, the rapacious moneymaker, the lazy consumer, the self absorbed careerist, the Spiritless Television Watcher, the American event out the evangelist. So a true confession, the need personally to ensure my own difference from these variants of the last man, has by itself motivated me over the years to attend a mass. We should not confuse the luxuriant piety of the South, it's sacred. Space is an exuberant festivals with the pale worship of the North austere, very sunless, Koenigsegg. And it is the former piety, the southern piety that nature has in mind. When he conjectures that until now there has been no, there has been no more potent means for beautifying man himself than piety. It can turn man into so much art surface. Play of colors, races, iness that his site no longer makes one suffer. Such piety has the power to make his participants to become more beautiful for awhile and look more like human beings. And that's a return to gay science 128. OK. Need to argue that despite all that, despite the beauty of such southern piety, we should not forget that it is highly artificial, and such artifices, a response to a prior condition. Humans cannot bear very much reality. What inspires the passion for such beautiful forms is their power to veil the unsavory depths of existence. Deaths, of which the suspicious ominous religiosity are well aware. They are. You just says born artists who can find the enjoyment of life only in the intention of falsifying its image as it were in a long winded revenge on life. Like the Greeks, they're superficial out of profundity. Unlike the Greeks, their religion reflects not

an abundance of gratitude that's beyond good and evil. 49 but rather the need to cope with suffering. Who alone has reason to lie himself out of actuality? Need to ask him that Antichrist, he who suffers from it. The inspiration of their artistry is not the Holy Spirit, but the bad experience of a premature journey into the heart of darkness. So beyond good and evil says they got ahold of the truth too soon before a man has become strong enough. Hard enough artist enough.

Underneath the artistry of the ominous religiosity where it lurks fear. However beautiful to play, the intoxication will subside sooner or later. The spell will be broken. The men behind the curtain suspect that neither they nor existence itself are worth a damn, and I do think this is a precise description of many a burnt out priest. So you need to describe the ominous religiosi as burnt children. They are the human equivalents of the inside of a roasted marshmallow. But they should Creek Reference, although they have lost their innocence, they cannot face directly the world of life, nature and history. So they live in mid there. Fantastic surface is enacting the will to the inversion of truth to untruth at any price. They are divided to the cult of surfaces because they need them, otherwise they will perish. That is the main theme of beyond good and evil 59. But we should not allow the harshness of aphorism 59 of that text to obscure the different notes sounded by gay science. 350 Nietzsche wants us to hear that Note 2. The ominous religiosity deserve praise because they give an artist response to the problem of existence. Such a response presupposes a sensitivity to its depths, its sensitivity, born from personal experience and acute suffering. Even if they are ultimately afraid of reality, their construction of the sacred is well grounded in a realism about our inability to bear very much reality. Therefore we do not. We do not go wrong in honoring them. So to recapitulate, a close reading of gay science, aphorism 350 suggest that each of honors this other nomination legacy for three things. First, their suspicion of the nature of human beings second their suspicion that neither they nor their existence is worth anything. Third, their artistic response to the vision of the abyss, that song lyric wisdom. Southern delicatessen he says, produces the human being who was flown highest yet. And gone astray most beautifully beyond good and evil 60. OK, next section the art of maintaining a spiritual power structure near the word is her shefsky build day. I want now to consider a fourth reason for Nietzsche's decision to honor the ominous religiosity. Jason is 350 suggests that the European South has inherited it suspicion from the depths of the Orient from primeval and mysterious Asia and its contemplation. This sentence back to beyond good and evil, such in 46, which also mentions the deep Orient that promised a revaluation of all the values of antiquity. So the edifice of the church he just says was the last Roman edifice, far from being merely a physical building. The church is a power structure. It operates primarily by spiritual means, because Germans, like Martin Luther, are not spiritual enough to properly understand the nature of the church. Each of claims that aphorism 358 of the gay science they're sure to misunderstand its foundation. So read

together gay science 350 and 358 imply, but do not state explicitly the indebtedness of the Roman Church to the deep Orient. A clearer statement is available in the text that needs to complete. Since September 1888. Their optics. Here is a multi trace 23. Christianity has a number of subtleties in its foundations which belong to the Orient. What are these subtleties? Well, I think they include a. Describes as a set of concepts that are to be found at the basis of all priestly organizations, all priestly or philosophical priestly power structures. So they get named differently by different traditions. Nietzsche thinks that the concepts themselves very little. They are common. He says to Confucius Plato, Monos Book of laws and the Christian Church. So what are the concepts? Well, there are various means for theorizing an order of cast that has a pyramidal structure with three layers in his reading of the laws of monitoring, Nietzsche describes the three layers at the top. The highest caste are the very few. These are the spiritual leaders. Those charged with the artistic task that representing happiness, Unity, Benevolence on Earth. Such leaders are temperamental assy \*\*\*\*\*. He says their joy, lies and self constraint with them. Citizen becomes nature, need instant. 2nd in rank are the Noble Warriors who put into practice what the spiritual leaders require. They're more muscular than spiritual, but they haven't of spirituality to defer and listen to their ruling superiors at the bottom are those lowest in rank. They undistinguished masses. They're the laborers and Craftsman of the city. They include both peasants and scholars, or anyone capable of only one specialized task. So Nietzsche says a high culture is a pyramid that can stand only on their broadbase. It's very first prerequisite as a strongly in soundly consolidated mediocrity. Now, if you think that all this sounds suspiciously like the laws of Mandarin as read through Plato's Republic, you would not be wrong. Section 57 of the Antichrist is not the only place where we can find each of viewing Asian cultures through a platonic lens at beyond good and Evil Section 61, it draws a clear distinction between the Brahmans and the Kings of the people who they nominated. The Brahmans, he says, captain felt themselves apart and outside as men of higher in Supra Royal ranks. They left it to the Kings to get their hands dirty, doing the practical work of managing the multitude. So the reason I'm going through this is I think it enables us to now the certain somewhat more clearly the identity of the ominous really go. See, they are the leaders of the southern church be correspond to both the Brahmans and the Ascetica spiritual leaders of the lawman. In this feature imagines them, they deserve our gratitude because they provide vital clues about how to maintain an enduring power structure rather than crudely rebel against everything Roman, they preserve what tacitus called the Arcona Apparently the mysterious devices of Empire, they found ways to weave the Arcona into their own fabric. It tapestry of sacred cat loves, counsels, disciplines, offices, and sacraments, everything that elsewhere in which it calls hieratic pomp. They oversaw priestly orders that faithfully executed there. Will they expanded their Dominion over the Earth and across the sea. So for those

reasons, the church faithfully preserved by the ominous religiosity is, according to Nietzsche, a nobler institution member state that called us to cold monsters. Even now it seems remarkably canny in his ability to think in centuries. Ignoring or deflecting the scandals of the day. In a market reached 57, each describes how the most reflective and farsighted leaders. In the law, binding sought to bring home the richest and completest harvest through past experience while erecting a barrier. At the same time against any future experience. To that end, he says the spiritual leaders used two strategies. The first he calls revelation. That is, the assertion that the reason for these laws is not of human origin was not sought and found slowly and with many blunders. But being of Divine origin, his whole perfect without history, a gift, a miracle merely communicated. So the first strategy revelation, the second strategy, is the claim of tradition. That is, the assertion that the law has already existed from time memorial, that it is impious a crime against the ancestors to call it into question. The authority of the law is established by the thesis. God gave it, the ancestors lived it. So, superficially Nietzsche means to display the richness of the laws of Manu on the one hand, as a contrast to what has become of popular Christianity. But I strongly suspect that in this very passage, which is also referring to the strategies of the far side and ominous, ridiculous. When he draws the contrast between revelation on the one hand and discourses a purely human origin, on the other hand, he does nothing so much as recall. The opening article of the summa theologiae of Thomas Aquinas. In honoring the ominous regulaci, Nietzsche is honoring something in himself. There is an obvious kinship between Nietzsche and the suspicious routing meditative natures that he finds in the South. He regards Pascal as a spiritual cousin, an infinitely higher type than the scholars who were not capable of understanding him. But why does he honor not only? The emanation will go see, but also the priestly natures. To find out, let us turn to gay science 351. OK, so next section honoring the priestly natures. What does gay science aphorism 351, in honor of the priestly natures, add to gay science 350? It's easy to suppose that the expression priestly natures really renames or re describes. Ominous, ominous really go see. But this cannot be correct, as Vener Stegmaier observes, the similarity of the titles hides a change of perspective. The aristocratic domination go see are the ecclesial counterparts of the Noble Brahmins, the priestly natures, by contrast, are much more commonly distributed. They are akin to the popular Keens designated by the Brahmins. Gay science 351 explicitly says that they belong to income from the common people. Here Nietzsche has in mind not so much the routing Southern Cardinal, but rather the friendly country Parson, the land father. His sailing characteristic is clever bovine Peace of Mind and Piety. He is a relatively serene type. This temperament is earnest yet mild. Therefore he impresses the common people. The folk as a sage. So Nietzsche says when the common people display reference for wisdom, their praise is intended for this type. Now, is there praise justified? The initial answer given by aphorism 351 is

yes, very much so. The aphorism does, after all, want to honor the priestly natures. So pastors spend countless unglamorous hours listening to the people spill their hearts with impunity. The ability to absorb the people's filth without losing one's mind requires rapid streams of love and strong, humble, pure hearts or willing to perform such a service of non public hygiene, sacrificing themselves. Such place, however, will not last long if they're purely autonomous. They do need directions from above, just as the spiritual leaders of the law of Manu must direct the Warriors so much. The omen is really good. See guide. The priests who mediated killing themselves and the common people. Now, why is he just so confident that priests require a class of hieratic? Luther, after all, thought that a priest might serve their people directly without having to answer to any higher human authority, especially the Bishop of Rome. But you took him to believe a loser precisely because of his northern good naturedness aired on this very point. From the correspondence, we know that at the very last minute need to insert it into the proofs of the 1887 gay science, an aphorism devoted specifically to Luther. This aphorism is titled The Peasant Rebellion of the spirits. There Nietzsche says that Luther, the man who found it impossible to be a monk, pushed away the Dominion of the ominous religiosity, and thus he himself made within the ecclesiastical social order, what, in relation to the Civic order he attacked. So intolerantly. Namely, a peasant rebellion. His Reformation was in its whole breath. The indignation of simplicity against multiplicity. So taking up the many subtle threads of Catholic belief and practice, what Luther did was to unravel. Tear up with honest draft. But the old spider had woven so carefully for such a long time. Now, how did Luther manage this feeds gay science 358 gives 3 examples. I will limit myself only to the one connected most closely today, science 351, which I think is an auricular confession. The priest most suited for the role of Father Confessor is the person whom the common people see as they chased exception. He is given up sexuality and marriage for something higher. He's offered up his life as a sacrifice, but Luther Undoes this. So here's an extended quotation from gay science 358. Luther gave back to the priest sexual intercourse with woman, but 3/4 of the reverence of which the folk, specially the women, among the folk, are capable rest on the faith that a person who is an exception at this point will be an exception in other respects as well. So Luther happy. Given the priest woman had to take away from him auricular confession that was right, psychologically. With that development, the Christian priest was at bottom abolished for his most profound utility, had always been that he was a holy ear, a silent well, a grave for secrets. So the point is not. The teacher despises Luther far from it, but he does judge that in all Cardinal questions of power, and you know each is planned on. Cardinal Luther's disposition was calamitously, myopic, superficial and incautious. Intentionally or not, he was a destroyer. By contrast, the builders of the older edifice operated out of a quote, Southern Freedom and enlightenment of the spirit, as well as a southern suspicion of Nature, man and



spirit. Such enlightened suspicion teacher says rest on an altogether different knowledge of Man and experience of man, that is to be found in the North. OK, at this point a problem emerges. How do we reconcile the phrase that Nietzsche bestows upon the friendly country pastor with a negative judgment of Luther? After all, the lawn fodder that nature has in mind is most likely a Lutheran churchmen, of very much like his own father. I cannot help us suspect. So to solve this problem, I think we have to read a science 351 little more closely. The aphorism does begin with honoring the priestly nature, but it does not end at that point. So one more longest quotation from 351. The common people attribute wisdom to such serious men of faith. Faith is in scarce quotes who become quiet, meaning that they have acquired knowledge and are certain compared to ones own uncertainty. Who would want to deny them this word and this reference. But it is also fair. Conversely, when philosophers consider Prista still common people and not made of knowledge above all because they simply do not believe in any men of knowledge in this belief, or rather superstition, they smell the common people. So who exactly are the priest that come from the folk and whom the full proveer? I think that in case line 351 leaves this thread dangling, but that aphorism 359 of the gay science picks it up. This is an effort isn't bearing the title that revenge against the spirit and other ulterior motives of morality? So this average dimensions quote their rare piece of humanity that the common people Revere using such names as Saints and sage. It is from end of this sort that those monsters of morality come who make noise who make history. Saint Augustine is one of them. This link between gay science 351 and 359 suggests that for Nietzsche, the figure who most influentially represents, the priestly nature is Augusta. Once you're not confused, Augustine I claim with the ominously Lucy and I think this is a mistake that Laurence Lampert makes. The ominously go see our Noble, whereas Nietzsche considers Augustine to belong to the rabble. He just says he does not even know the higher problems, which all presuppose a much cooler height. The woman's really go see are psychologically subtle, but Augustine is not. Such psychological thought Hood needs to exclaims as he reports to Overbeck his reading of the confessions abook. He says he was reading for leisure. Muture regards. Augustine is a middling type who could not. In here, I'm going to quote from the science fair in 15. Again, could not keep himself from becoming more and more spoiled and irritable by reading books to which he is not entitled, or by associating with more spiritual company, then he can digest. As a result, types, like Augustine become embittered, possessed by the will to revenge. So later text echoes this harsh judgment. Antichrist, 59, one only has to read any of the Christian Agitators, Saint Augustine, for example, to realize to smell what Dirty Fellows had there with come out on top. So Luther is likewise a present of the spirit. He belongs in the Augustinians Lenny Edge. He sought revenge upon the hirtipes, not not against Augustine, whom he took as a model in so many ways, but ipon the actual ominous really. Go see. So one more quotation

from the science for under 58. Everyone, his own priest behind such formulas, and their peasant cunning. There was hidden in Luther, the abysmal hatred against the higher human being, and the Dominion of the higher human beings, as conceived by the church. Like Augustine, Luther is not an aristocrat but an agitator. He is one who makes noise. He makes history. Is somewhat kinder to Luther than he ever is to Augustine. So nature size of Luther he is innocent of everything he knew not what he did. And I take that to be a deliberate echo of Jesus words to his executioners at Luke 2334, or one might lose other words there we stood. He could do no other. Furniture, the most formidable antagonist is neither Luther nor his successors. Nor is it Augustine or any other instance of the agitator type, but that does raise the question who are the actual antagonists? The truly worthy enemies. OK, last section. Love your enemies, but dethrone them too. So I think the answer to the question I posed can only be the ominous really go. See. Nietzsche takes them as his most serious enemies and therefore chooses to honor them. Now, this decision be surprised. Anybody who assumes that what enemies deserve is hatred. But like the Noble are sort of Christian, they type rarely encountered to be sure need to reject this view. For example, genealogy of morals as a one section 10. How much reverence does a Noble man have for his enemies and such references? A bridge to love three desires, his enemy for himself as his market distinction you can ensure no other enemy, the one in whom there is nothing to despise and very much to honor. So Dieter takes the initial go. See as were the enemy. He does not see them as evil. Indeed, he insisted the evil enemy is the creation of the man of result, IMO. So rather than demonize enemy need to employ as a different strategy in gay science that text both pays homage to its worthy enemies and makes fun of them. It does so by ridiculing the system over which they preside. Anyone tempted to confuse niches love of the South with any kind of genuine affection for the Roman church really should read the fourth song in the appendix is songs of principle three. This is the throw Med Depot that with the pious and here I am to draw upon the translation of sister MoD Dominican Mary. Petra in English nun who Co translated the songs of Prince Vocal Fry in 1910. Sister MoD was denied that fluid the privilege of a Catholic burial because she was judged too sympathetic to the modernist, even though she never did leave the church. Perhaps because the church treated her so poorly she understands the song better than Kathman, so here's the first stanza in sister mods. Virgin while beauty in my face is be piety, my care for God, you know, loves glasses, and more than all the fair and he gon hapless monk Ling is fine with me to live like many another monk Ling. God will surely forgive. Forgiveness is something here. Other accounts on as we will see, declaring her preference for no grade. Church father, the priest reducing buffer prefers a young monk with cheeks aflame, but is one who gets hangovers and feels jealousy. Both Peppa and her monk hate what is old. This happy coincidence leads to praise of God, the world arranger. The wisdom here. Behold, since Peppa is pious, she

plays by the official rules. She knows how to game the system to use the structure so lovingly maintained by the ominous really. Go see. So there after just after she has intercourse with a monk, what does she do? She goes straight to confession. New stranger to the confessional bet, but knows how to whisper with her little mouth to receive the churches forgiveness. Finally, she genuflection leaves and soda song comments and with a new little soon you wipe out the old and. In this concluding stanza, the song reminds us that the God who loves fair maidens, even those who seduced priests and monks, can forgive them anything. But what will happen when the young bepa grows old? Here is the haunting end of the song. While beauty and my face is with PDL stand when ages killed my graces let's Satan claim my hand. So what to say about a system that routinely produces such things? Gay science leaves that for us to decide, though Nietzsche makes his own judgment clear enough, as when he refers to the Catholic mad house may not increase 51. My personal hope is the sister MoD was able to take some solace from the song that she so lovingly translated. I would not myself want to discount the song's power to provide Comic Relief for those in whom the Roman church has induced nausea on account of its hypocrisy. Sexual scandals, cover ups, and other crimes against humanity. Just after he sent the revised edition of gay science to the publisher nature roads. Chizzle it's. There was a long preface and at the end after the 5th book, a handful of songs. So that everything dissolves beautifully into body neus. The word for body. This here is neither lecount. So against the praise of the initial go see and the priestly natures, one must set the glorious leader Lachit of Beppo the pious. The making fun of the ominously go see. Nature does not mean to say that they're evil, but they are the enemy because they insist on remaining sovereign in the only domain that for him, really counts that of spirit. However, admirable their success, he says, and beyond good and evil. 62 they have kept the type man on the lower run. They have preserved too much of what ought to Perish. Also not, but not merely by giving courage for the oppressed and despairing, but more fundamentally by standing all valuations on their head. That is what they had to do. So, for Nietzsche, the desire to honor the omission. Lugosi is eminently compatible with the disposition to regard them as enemies. We must be dethroned. He aims to oppose the values of the initial go. See at the deepest level, while at the same time retaining the wisdom they inherited from Asia about maintaining a power structure. He imagines a new kind of spiritual elite. Who is wise enough not to not to eliminate religions but is able to use them. The religions cannot themselves rule. They can and must be included in what section 61 of beyond good and evil calls a new project of cultivation and education. So this new project that needs to imagines is meant to replace both the old priestly philosophical power structure that is the church and its modern successor that is the decadent utilitarian consumerist market driven spirit killing last man creating secular states. This work, however, cannot begin until the nihilistic values to which Christianity gave holy names are replaced with better

values, or more precisely, for Nietzsche, the work has already begun with the new table of values given his data to Stra, but he thinks that book needs more time before it can be heard. In the interim, a different set of tactics is required. You must counter the Christian dynamite as he calls it in up to 60 two with his own dynamite. So to wrap up, you need to choose his tactics wisely. I think the answer may depend on which text we have in mind. That decreased is nothing if not explosive. But a bomb can detonate without causing much damage. The Antichrist commitment to a single perspective often seems to work against it in that book, as Richard Beck observes, we're treated to a single point of view, argued for in a relentless high pitch. The gay science, by contrast, is a complex affair that dances between multiple perspectives, moving definitely between them. I doubt that the gay science is any less dedicated enough increased to the revaluation of values. But arguably it is more effective than a decreased because it charms the reader rather than throwing into her face one brick after another as we can think observed the virtuosity of this attack leaving no stone unturned reversed itself. The lack of measure destroys the intended effect. One can't be convincing while foaming at the mouth. So in principle I think that is right. The gay science probably is all told, a far more effective weapon in each's Arsenal than the Antichrist. But just to be contrarian, I have to add that what counts as foaming at the mouth may itself depend on perspective. I do find that I think she is remarkably single minded. We take it as a blast against the increasingly crude, hypocritical truth and different character of what today markets itself as Christian. The text has considerable merit, whatever its limitations loan book can't do everything. Presumably that is why I need to write multiple books with multiple techniques, so I suspect that some people, including myself, in certain moods, find their Antichrist not so much relentless has refreshing. Many will assume that such an attitude is possible only for somebody who was conclusively taking his leave from Christianity. But again, to be contrarian and in the spirit of gay science, I'd just like to play with that assumption for a moment, the Christianity against which the appendix of auto Triste declares they pulled Krieg a war to the death is Christian playing Christendom. For anyone who actually wants to imitate Christ, as opposed to using Christian merely as an identity marker, how serious is the is the demise of Christendom? If Christendom set signifies an edifice in which the words Tristan and Trump supporter can be said in the same breath, why would any serious person lament its collapse? Would not the destruction of Christendom facilitate the imitation of Jesus rather than stand in its way? So let's give the last word to enter crease section 39. Only interesting practice. A life such as he who died on the cross lived is Christian. Even today such a life is possible for a certain man, even necessary. Genuine primitive Christianity will be possible at all times. So perhaps that too belongs to the good news. Thank you.