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Before I discuss how in the world do the slaves (herd/ Jews/ Christians/ priests) have coopted the value system of the nobles, I think there is an important thing that I should explain, which is what the value system of the nobles is. The aristocratic value can be modeled as an equation: good = noble = powerful = beautiful = happy = beloved of God (*On the genealogy of morality*, chapter 1.7). This knightly-aristocratic value is judged with a presupposition which have a powerful physicality together with that which is required for its preservation (*On the genealogy of morality*, chapter 1.7). The nobles call themselves “the truthful” (*On the genealogy of morality*, chapter 1.5). Besides, according to Nietzsche, the nobles often use those words and roots that designate “good” to name themselves so that they feel themselves to be humans of higher rank (*On the genealogy of morality*, chapter 1.5).

However, when the highest caste is the priestly caste, they prefer for its collective name a predicate that recalls its priestly function, so here, “pure” and “impure” stand opposite each other as marks of distinction among the estates; and the development of a “good” and a “bad” in a sense no longer related to the estates (*On the genealogy of morality*, chapter 1.6). The entire nature of an essentially priestly aristocracy admittedly makes clear that the evaluation opposites could so soon become internalized and heightened in a dangerous manner, and through them gulfs are finally torn open between man and man across (*On the genealogy of morality*, chapter 1.6).

What about the Jews? They, that priestly people, derive satisfaction from their enemies and conquerors through a radical reappraisal of their value, an act of spiritual revenge (*On the genealogy of morality*, chapter 1.7). The Jews try to opposite the aristocratic value equation, which I mention before. With the Jews, the slave revolt in morality begins, because they assert that the miserable alone are the good; the suffering, deprived, sick, ugly are also the only pious, the only blessed in God. Besides, the resentment plays an important role for the Jews, and the slave revolt in morality. Ressentiment is a reactive move and gives birth to values. Different from noble morality, the outset slave morality says “no” to a different, to an outside, and to a not-self; this “no” is its creative deed, moreover, this reversal of the value-establishing glance is a very nature of ressentiment (*On the genealogy of morality*, chapter 1.10). Besides, Nietzsche mentions that there is *a new love* grows out of the trunk of that tree of revenge, and Jewish hate; this new love is the deepest and most sublime of all kinds of love (*On the genealogy of morality*, chapter 1.8).

I think I carefully explain the usage of ressentiment in Nietzsche’s book; and here, I want to give my personal thinking after I read Nietzsche’s works. Last week, I read his work, *Gay Science*, and in that work, he mentioned that God was dead. Can we think of the aristocratic value system as God? According to this opinion, the God is dead is a symbol that the Jewish, or slave morality has broken, and replaced the value system of the noble morality. From this perspective, I think we need to reconsider Nietzsche’s thinking with another version, and it seems to be necessary to do this work in order to have a better understanding for Nietzsche, and his thoughts.