

Third Part

*[1] *The Wanderer*. Zarathustra turns to confront his ultimate solitude. Zarathustra climbs from the highest mountain down to the black and sorrowful sea. How is the sea a metaphor for Zarathustra's soul?

***[2] *On the Vision and the Riddle*. Zarathustra dares his listeners (and we, the readers) to guess the meaning of a vision and riddle. This is the key section of the whole book—the point at which the thought of the *eternal recurrence* is introduced. The drama of *Thus Spoke Zarathustra* centers around Zarathustra's struggle to call up from the depths his most abysmal thought, and this finally occurs in a confrontation with the “spirit of gravity” in the gateway of the “Moment.” The gateway here is surely the “most creaking of all gates” from Zarathustra's dream in “The Soothsayer.” Here now in the gateway of the “Moment” Zarathustra has found the key. After the revelation of his abysmal thought there follows an incredible nauseating vision of a man writhing on the ground with a snake hanging out of his mouth. He bites through the snake and comes up changed—laughing, but no longer a human laughter. Can we guess the meaning of the vision and the riddle?

[3] *On the Blissfulness Against One's Will*. Zarathustra begins to contemplate his abysmal or abyss-deep thought (the thought of eternal recurrence).

[4] *Before the Sunrise*. Over all things stands the Heaven Accident, the Heaven Innocence, the Heaven Contingency, the Heaven Exuberance.

[5] *On the Virtue That Makes Smaller*. Further critique of morality. Virtue makes smaller and mediocre.

[6] *Upon the Mount of Olives*. What is “winter” a metaphor for here?

[7] *On Passing By*. Zarathustra passes by a great city which is like a swamp of humankind.

[8] *On Apostates*. Here is Zarathustra's joke about why there is only one God—all the other gods laughed to death when the one god proclaimed himself the one God.

[9] *The Return Home*. Zarathustra returns again to solitude. The dangers of pity. . .

[10] *On the Three Evils*. Another dream passage. Zarathustra weighs the world and comments on the three evils of sensuality, the lust to rule, and selfishness. Zarathustra typically overturns the traditional valuations. The Great Noon or Midday approaches.

**[11] *On the Spirit of Heaviness*. Man is hard to discover, and hardest of all for himself, Zarathustra tells us, and he who has discovered himself is the one who knows that there is no good and evil for all. “This—is just *my* way:—where is yours?”—thus I answered those who asked me ‘the way.’ For *the* way—does not exist.”

**[12] *On Old and New Tablets*. Zarathustra reviews his critique of the Old Tablets of virtue and proposes new tablets.

**[13] *The Convalescent*. Zarathustra now confronts and calls up from the depths his most abysmal thought? Zarathustra's animals tell him he is *the teacher of the eternal recurrence*. Thus ends Zarathustra's going-under.

[14] *On the Great Yearning*. Zarathustra speaks to his soul. . .

**[15] *The Other Dancing Song*. Zarathustra now can look in to life's eyes. What does Zarathustra whisper into life's ear?

[16] *The Seven Seals* (or: *The Yea- and Amen-Song*) Affirming the eternal recurrence.

This was originally the conclusion of *Thus Spoke Zarathustra*

Fourth Part

Nietzsche adds this fourth part several months later. Nietzsche's notes suggests he thought of it as an "Interlude" and not a final completion.

[1] *The Honey Sacrifice*. Years now have passed since Zarathustra's affirmation of eternal recurrence. He is again back at his cave, sitting on a rock and looking out over winding abysses. He waits for the right time to descend to the world of human beings again. Zarathustra converses with his animals. They want to know whether he has found happiness. Zarathustra responds that he is not concerned with happiness but with his work. His work involves descending down again to humankind and teaching the eternal recurrence.

[2] *The Cry of Need*. Again sitting on his stone before his cave Zarathustra confronts the soothsayer's doctrine of nihilism: "All is the same, nothing is worthwhile, world is without meaning, knowing chokes." The soothsayer tempts Zarathustra with the final temptation: *pity* for the *superior human*. The *superior human* is not the *last human* but not *Overhuman* either.

[3] *Conversation With the Kings*. Zarathustra begins his morning walk and encounters two kings and an ass. This is the first of seven encounters with others who have accepted some part of his teaching but have not quite got it. They are all be examples of the *superior humans* referred to in the previous section.

[4] *The Leech*. Zarathustra encounters one who is conscientious in spirit.

[5] *The Sorcerer*. Kaufmann suggests the sorcerer encountered here is, in part at least, Wagner.

[6] *Retired From Service*. Zarathustra encounters a retired pope. The old pope admits he knows about the death of God. It's the old pope who has some things to tell Zarathustra about God. One of the old pope's quips: "Whoever praises him as a God of love does not think highly enough of love itself."

[7] *The Ugliest Man*. Zarathustra encounters the ugliest man and it thus tempted by pity.

[8] *The Voluntary Beggar*. Zarathustra encounters one who gave away all his riches and became a beggar. Their conversation concerns the gift-giving virtue. Zarathustra explains that it is harder to give rightly than to receive rightly.

[9] *The Shadow*. Zarathustra encounters his shadow.

[10] *At Midday*. Zarathustra is alone again as the sun climbs to the zenith. There are a number of Dionysian themes and images in Zarathustra's noonday address to his heart.

[11] *The Welcome*. Zarathustra returns to his cave and finds there all those who he had encountered on his morning walk.

[12] *The Last Supper*. Zarathustra has a last supper with the superior humans and the soothsayer.

[13] *On the Superior Human*. At this supper Zarathustra reviews his teachings for the superior humans. His final advice to the superior humans is that they should learn to laugh.

[14] *The Song of Melancholy*. Zarathustra steps out of the cave for a bit of fresh air while within the cave the sorcerer sings a song of melancholy.

[15] *On Science*. Zarathustra comes back to the cave just as the sorcerer and the conscientious in spirit were having an argument.

[16] *Among the Daughters of the Desert*. Now the wanderer and shadow has a song to sing.

[17] *The Awakening*. Much laughter follows the song of the wander and shadow. Zarathustra again slips out into the open air and when he returns to the cave all the guests (the superior humans) are all on their knees worshipping the ass.

[18] *The Ass Festival*. A lively exchange between Zarathustra and the superior humans.

[19] *The Drunken Song*. The ugliest man gets the idea of eternal recurrence. “Thanks to this day—for the first time I am content to have lived the whole of my life.” Zarathustra leads the others out into the deep midnight and to an affirmation of eternal recurrence.

[20] *The Sign*. Once again Zarathustra steps forth from his cave and greets the morning sun. After receiving the sign that it is time to go down Zarathustra, having overcome the last temptation—pity for the superior humans—Zarathustra begins his descent. He departs the cave “glowing and strong, like a morning sun coming out of dark mountains.