



经典文库 汉英对照

ALSO SPRACH ZARATHUSTRA

查拉图斯特拉如是说

FRIEDRICH WILHELM NIETZSCHE

[德] 尼采◎著 余杰◎译

台海出版社

查拉图斯特拉如是说

(经典文库 汉英对照)

[德] 尼采◎著

余杰◎译

图书在版编目(CIP)数据

查拉图斯特拉如是说：汉英对照 / (德) 尼采著；
余杰译. -- 北京：台海出版社，2017.2
ISBN 978-7-5168-1266-2

I. ①查… II. ①尼… ②余… III. ①超人哲学—汉、英 IV. ①B516.47

中国版本图书馆CIP数据核字(2017)第031047号

查拉图斯特拉如是说：汉英对照

著 者：(德) 尼采

译 者：余 杰

责任编辑：刘 峰

装帧设计：同人内文化传媒·书装设计

版式设计：同人内文化传媒·书装设计

责任印制：蔡 旭

出版发行：台海出版社

地 址：北京市东城区景山东街20号 邮政编码：100009

电 话：010 - 64041652 (发行，邮购)

传 真：010 - 84045799 (总编室)

网 址：www.taimeng.org.cn/thcbs/default.htm

E-mail: thcbs@126.com

经 销：全国各地新华书店

印 刷：北京市燕鑫印刷有限公司

本书如有破损、缺页、装订错误，请与本社联系调换

开 本：787mm × 1092mm

1/16

字 数：609千字

印 张：25.75

版 次：2017年5月第1版

印 次：2017年5月第1次印刷

书 号：ISBN 978-7-5168-1266-2

定 价：36.00元

版权所有 翻印必究



**ALSO SPRACH
ZARATHUSTRA**

PART ONE

第一部

ZARATHUSTRA'S PROLOGUE / 查拉图斯特拉的序言	1
ZARATHUSTRA'S SPEECH / 查拉图斯特拉的演讲	21
1. THE THREE METAMORPHOSES / 三种变形	21
2. THE ACADEMIC CHAIRS OF VIRTUE / 德行的讲坛	24
3. BACKWORLDSMEN / 彼世论者	27
4. THE DESPISERS OF THE BODY / 肉体的蔑视者	31
5. JOYS AND PASSIONS / 快乐与热情	34
6. THE PALE CRIMINAL / 苍白的罪犯	36
7. READING AND WRITING / 阅读和写作	39
8. THE TREE ON THE HILL / 山上的树	41
9. THE PREACHERS OF DEATH / 死亡的说教者	45
10. WAR AND WARRIORS / 战争与战士	48
11. THE NEW IDOL / 新偶像	50
12. THE FLIES IN THE MARKET-PLACE / 市场之蝇	54
13. CHASTITY / 贞洁	58
14. THE FRIEND / 朋友	60
15. THE THOUSAND AND ONE GOALS / 千个与一个目标	62
16. NEIGHBOUR-LOVE / 邻人之爱	66
17. THE WAY OF THE CREATING ONE / 创世者之路	68

18. OLD AND YOUNG WOMEN / 老妇人和年轻的妇人	71
19. THE BITE OF THE ADDER / 毒蛇之咬	75
20. CHILD AND MARRIAGE / 孩子与婚姻	77
21. VOLUNTARY DEATH / 自由的死亡	79
22. THE BESTOWING VIRTUE / 赠予的德行	83

PART TWO

第二部

23. THE CHILD WITH THE MIRROR / 持着镜子的小孩	90
24. IN THE HAPPY ISLES / 在快乐的岛屿上	93
25. THE PITIFUL / 怜悯者	97
26. THE PRIESTS / 教士们	101
27. THE VIRTUOUS / 有德之人	104
28. THE RABBLE / 贱民	108
29. THE TARANTULAS / 毒蜘蛛	112
30. THE FAMOUS WISE ONES / 著名的智者	116
31. THE NIGHT-SONG / 夜之歌	120
32. THE DANCE-SONG / 跳舞之歌	123
33. THE GRAVE-SONG / 坟茔之歌	126
34. SELF-SURPASSING / 自我克服	130
35. THE SUBLIME ONES / 崇高者	135
36. THE LAND OF CULTURE / 文化之邦	138
37. IMMACULATE PERCEPTION / 无瑕的知识	141
38. SCHOLARS / 学者	145
39. Poets / 诗人	148
40. Great Events / 大事件	152
41. The Soothsayer / 预言家	157
42. Redemption / 赎救	162
43. Manly Prudence / 人类的智慧	168
44. The stillest Hour / 最寂静的时刻	172

PART THREE

第三部

45. The Wanderer / 漫游者	176
46. The Vision and the Riddle / 幻觉与谜题	180
47. Involuntary Bliss / 违愿的幸福	186
48. Before Sunrise / 日出之前	191
49. Virtue That Diminishes / 萎缩的德行	195
50. The Mount of Olives / 在橄榄山上	202
51. Passing By / 路过	206
52. The Apostates / 叛教者	210
53. The Return Home / 归乡	215
54. The Three Evils / 三件恶	220
55. The Spirit of Gravity / 重力之精灵	226
56. Old and New Tablets / 旧榜与新榜	231
57. The Convalescent / 新愈者	258
58. The Great Longing / 伟大的渴望	266
59. The Second Dance Song / 另一支舞曲	270
60. The Seven Seals / 七个印记	275

PART FOUR

第四部

61. The Honey Sacrifice / 蜜之祭品	281
62. The Cry of Distress / 苦难的呼声	285
63. Conversation With the Kings / 与国王的谈话	290
64. The Leech / 水蛭	295
65. The Magician / 魔术师	300
66. Out of Service / 退職的	310
67. The Ugliest Man / 最丑陋的人	315
68. The Voluntary Beggar / 自愿的乞丐	322

69. The Shadow / 影子	327
70. At Noontide / 正午	331
71. The Greeting / 致礼	335
72. The Last Suppe / 最后的晚餐	342
73. The Higher Man / 高人们	345
74. The Song of Melancholy / 忧郁之歌	360
75. Science / 科学	367
76. Among Daughters of the Desert / 在荒漠女儿们中间	371
77. The Awakening / 唤醒	380
78. The Ass Festival / 驴子的节日	385
79. The Drunken Song / 醉汉之歌	390
80. The Sign / 征兆	401

PART ONE

ZARATHUSTRA'S PROLOGUE

1.

WHEN Zarathustra was thirty years old, he left his home and the lake of his home, and went into the mountains. There he enjoyed his spirit and his solitude, and for ten years did not weary of it. But at last his heart changed, - and rising one morning with the rosy dawn, he went before the sun, and spake thus unto it:

Thou great star! What would be thy happiness if thou hadst not those for whom thou shinest!

For ten years hast thou climbed hither unto my cave: thou wouldst have wearied of thy light and of the journey, had it not been for me, mine eagle, and my serpent.

But we awaited thee every morning, took from thee thine overflow, and blessed thee for it.

第一部

查拉图斯特拉的序言

(1)

当查拉图斯特拉三十岁的时候，他离开了自己的家，离开了家中的湖泊，跑去了山里。他在这里尽情地享受着他的精神和孤寂，在十年的时间里，他从未感到厌烦。但是最终，他改变了心意——有一天清晨他在破晓时分就起了床，他来到太阳的面前，然后对太阳说出了以下这些话：

“伟大的星球啊！倘若那些被你照亮的人们都消失了，那么你还会拥有什么快乐啊！”

“在这十年间，你总是来拜访我的山洞；倘若没有我，我的老鹰还有我的蛇，你肯定会对你那耀眼的光芒以及这段旅程感到无聊至极。”

“不过，我们每天清晨都会在这儿等你，我们可以从你那里拿走剩余的东西，并且对你表示深深的祝福。”

Lo! I am weary of my wisdom, like the bee that hath gathered too much honey; I need hands outstretched to take it.

I would fain bestow and distribute, until the wise have once more become joyous in their folly, and the poor happy in their riches.

Therefore must I descend into the deep: as thou doest in the evening, when thou goest behind the sea, and givest light also to the nether-world, thou exuberant star!

Like thee must I go down, as men say, to whom I shall descend.

Bless me, then, thou tranquil eye, that canst behold even the greatest happiness without envy!

Bless the cup that is about to overflow, that the water may flow golden out of it, and carry everywhere the reflection of thy bliss!

Lo! This cup is again going to empty itself, and Zarathustra is again going to be a man.

Thus began Zarathustra's down-going.

2.

Zarathustra went down the mountain alone, no one meeting him. When he entered the forest, however, there suddenly stood before him an old man, who had left his holy cot to seek roots. And thus spake the old man to Zarathustra:

"No stranger to me is this wanderer: many years ago passed he by. Zarathustra he was

“看呀！我对我的智慧感到厌烦，就好比蜜蜂采集了过多的花蜜，我迫切需要人们张开手去拿它。”

“我应该把它传递出去、送出去，直到人群当中的聪明人再一次对他们的愚蠢行为感到无比愉悦，直到穷人会对他们的财富感到幸福快乐。”

“因此，如果我想要获得那样的结果，我就必须下降到深处；如同你在黄昏时分所做的事情一样，你来到了海平面以下，然后把耀眼的光芒也带到了地面以下的世界，啊！你这无比富饶的星球啊！”

“就如同你一样，我也要坚定地往下走——就好像我要下沉的那些人在召唤我去这么做一样。所以我恳请你祝福我有一双静谧的眼睛，能够在不掺杂嫉妒心理的情况下，注视着这个世界，甚至连遇到一个极度快乐的人也是一样！”

“祝福那个即将要溢出水来的杯子，它溢出来的水或许会变成金黄色，而且还能在全世界的范围内承担起你们快乐的反映！”

“看呀！倘若这个杯子想再一次变成空杯子，那么查拉图斯特拉也要再一次变成人类。”
查拉图斯特拉之下山如是开始。

(2)

查拉图斯特拉只身一人下了山，他并没有碰到任何人。不过，正当他走进森林的时候，从茅草屋里出来了一个寻找树根的老者，他突然来到了他的面前。这位老者对查拉图斯特拉说了如下一番话：

called; but he hath altered.

Then thou carriedst thine ashes into the mountains: wilt thou now carry thy fire into the valleys? Fearest thou not the incendiary's doom?

Yea, I recognize Zarathustra. Pure is his eye, and no loathing lurketh about his mouth. Goeth he not along like a dancer?

Altered is Zarathustra; a child hath Zarathustra become; an awakened one is Zarathustra: what wilt thou do in the land of the sleepers?

As in the sea hast thou lived in solitude, and it hath borne thee up. Alas, wilt thou now go ashore? Alas, wilt thou again drag thy body thyself?"

Zarathustra answered: "I love mankind."

"Why," said the saint, "did I go into the forest and the desert? Was it not because I loved men far too well?

Now I love God: men, I do not love. Man is a thing too imperfect for me. Love to man would be fatal to me."

Zarathustra answered: "What spake I of love! I am bringing gifts unto men."

"Give them nothing," said the saint. "Take rather part of their load, and carry it along with them- that will be most agreeable unto them: if only it be agreeable unto thee!

If, however, thou wilt give unto them, give them no more than an alms, and let them also beg for it!"

"No," replied Zarathustra, "I give no alms. I am not poor enough for that."

“这个四处游荡的流浪者对于我来说，并不陌生，很多年前，他就曾经路过这里。那个时候他被人们称为查拉图斯特拉，但是现在的他变了。”

“当时，你携带着灰烬来到了山里，现在，你会把你的火焰带到山谷里面去吗？难道你就不害怕被人们看做是煽动者而遭受惩罚吗？”

“是的，我能辨别出查拉图斯特拉，他拥有着一双无比清澈的眼睛，他的嘴里也没有掩藏着任何的厌恶。他走起路来的样子是不是特别像一个舞者？”

“查拉图斯特拉的改变可真是巨大啊！查拉图斯特拉已经俨然变成了——一个小孩、一个有着觉悟的人。现在，你还想对那些正在沉睡的人做些什么呢？”

“你就如同生活在海洋里一样，过着非常孤独的日子，大海让你感觉百无聊赖。唉，你现在是不是想要上岸啊？唉，你是不是想要再一次拖着自己的身体前行呢？”

查拉图斯特拉回答道：“我热爱人类。”

这位圣人说道：“为什么我想要走进森林和荒漠呢？难道这不是因为我过度喜爱人类了吗？现在的我喜欢神，我不喜欢人类了。从我的角度来讲，人类是一件拥有很多瑕疵的东西。热爱人类会给我带来致命的影响。”

查拉图斯特拉回答道：“我应该怎么说呢？我愿意把礼物带给人类。”

“不要给他们任何东西。与其这样，还不如直接从他们身上拿走东西以及把沉重的负担强加在他们身上——那样做会让他们感到无比愉快，就如同只有那样做才能让你感到愉悦一样！”

“假如你真的想给他们一些东西的话，那么只给他们一些救济物资就够了，然后让他们恳求！”

The saint laughed at Zarathustra, and spake thus: "Then see to it that they accept thy treasures! They are distrustful of anchorites, and do not believe that we come with gifts.

The fall of our footsteps ringeth too hollow through their streets. And just as at night, when they are in bed and hear a man abroad long before sunrise, so they ask themselves concerning us:

Where goeth the thief?

Go not to men, but stay in the forest! Go rather to the animals! Why not be like me- a bear amongst bears, a bird amongst birds?"

"And what doeth the saint in the forest?" asked Zarathustra.

The saint answered: "I make hymns and sing them; and in making hymns I laugh and weep and mumble: thus do I praise God.

With singing, weeping, laughing, and mumbling do I praise the God who is my God. But what dost thou bring us as a gift?"

When Zarathustra had heard these words, he bowed to the saint and said: "What should I have to give thee! Let me rather hurry hence lest

I take aught away from thee!"- And thus they parted from one another, the old man and Zarathustra, laughing like schoolboys.

When Zarathustra was alone, however, he said to his heart: "Could it be possible! This old saint in the forest hath not yet heard of it, that God is dead!"

“不可以，”查拉图斯特拉回答道，“我不会只给予他们救济物资，我还没有穷到那个份上。”

这位圣人对着查拉图斯特拉哈哈大笑了起来，他接着说道：“那么，你去看一看，他们究竟会不会接受你的宝物！他们对隐士持有怀疑态度，他们并不会相信我们会带着礼物来这里。”

我们的脚步声在街道上显得异常空洞。到了晚上，他们如果在床上听到有人在还没有天亮的情况下，匆忙地经过这里时，他们或许会问自己：这个小偷到底去什么地方呢？

“不要去寻找人类，留在森林里！去找动物吧！你怎么就一点都不像我呢——成为熊中的王者、鸟中的霸主呢？”

“那么，圣人在森林里，都做些什么呢？”查拉图斯特拉问道。

圣人回答道：“我创作歌曲，并且亲自演唱这些歌曲，当我独自进行乐曲创作的时候，我会大笑、哭泣，甚至喃喃自语，我就是用这样的方式歌颂和赞美神的。”

“我通过唱歌、哭泣、欢笑以及喃喃自语的方式来赞美我心目中的神。可是，你带什么礼物给我们吗？”

当查拉图斯特拉听完这番话以后，他立刻向圣人敬了一个礼，随后他说道：“我能够给你带来什么礼物呢？你不如早点放我走吧！我没准还能从你的身上拿走一些东西呢！”那位老人和查拉图斯特拉就像两个天真无邪的孩子一样露出了笑容，他们就是通过这样的方式进行分别的。

然而，当查拉图斯特拉独自一人的时候，他对自己的心灵说道：“这会成为可能吗！这位身处森林之中的圣人还没有听到，神已经死了！”

3.

When Zarathustra arrived at the nearest town which adjoineth the forest, he found many people assembled in the market-place; for it had been announced that a rope-dancer would give a performance. And Zarathustra spake thus unto the people:

I teach you the Superman. Man is something that is to be surpassed. What have ye done to surpass man?

All beings hitherto have created something beyond themselves: and ye want to be the ebb of that great tide, and would rather go back to the beast than surpass man?

What is the ape to man? A laughing-stock, a thing of shame. And just the same shall man be to the Superman: a laughing-stock, a thing of shame.

Ye have made your way from the worm to man, and much within you is still worm. Once were ye apes, and even yet man is more of an ape than any of the apes.

Even the wisest among you is only a disharmony and hybrid of plant and phantom. But do I bid you become phantoms or plants?

Lo, I teach you the Superman!

The Superman is the meaning of the earth. Let your will say: The Superman shall be the meaning of the earth!

I conjure you, my brethren, remain true to the earth, and believe not those who speak unto you of superearthly hopes! Poisoners are they, whether they know it or not.

(3)

当查拉图斯特拉来到了森林下方最近的小镇上的时候，他发现市集的广场上挤满了人，这是因为有人说一个会在钢丝上行走的人会出现在这里。查拉图斯特拉对这些人说了以下这番话：

“我教给你们关于超人的事情。人类是某种必将被超越的东西。那么，我们究竟要怎么做才能超越人类呢？”

直到今天，任何生物都创造出了某些超越自身的事物：那么，你是想要成为这股伟大海浪当中的退潮，并且重返动物世界，而不是超越人类吗？

对于人类来说，类人猿到底是个什么样的东西呢？他究竟是众人唾弃的笑柄，还是痛苦的耻辱呢？人类对于超人也同样属于这样的情况：一个受到众人唾弃的笑柄，或是痛苦的耻辱。你已经通过某种方式从蠕虫进化为了人类，但是，你体内大部分的物质仍旧是蠕虫的形态。曾经的你是类人猿，但是，甚至是现在的人类都要比类人猿更像猿猴。

甚至是在你们当中最智慧的人，也只不过是一种不和谐、植物和幽灵的混合物而已。但是，我真的会命令你们全都变成鬼魂或是植物吗？

看呀！我教给你们关于超人的事情！

超人就是这片土地的意义所在。让我们大家共同说：“超人将是这片土地的意义所在！”

我恳求你们，我的兄弟，要对这片土地保持真实的自我，并且拒绝相信那些跟你谈论伟大希望的人！他们就是放毒药的人，无论他们自身是不是知晓。

Despisers of life are they, decaying ones and poisoned ones themselves, of whom the earth is weary: so away with them!

Once blasphemy against God was the greatest blasphemy; but God died, and therewith also those blasphemers. To blaspheme the earth is now the dreadfulest sin, and to rate the heart of the unknowable higher than the meaning of the earth!

Once the soul looked contemptuously on the body, and then that contempt was the supreme thing:- the soul wished the body meagre, ghastly, and famished. Thus it thought to escape from the body and the earth.

Oh, that soul was itself meagre, ghastly, and famished; and cruelty was the delight of that soul!

But ye, also, my brethren, tell me: What doth your body say about your soul? Is your soul not poverty and pollution and wretched self-complacency?

Verily, a polluted stream is man. One must be a sea, to receive a polluted stream without becoming impure.

Lo, I teach you the Superman: he is that sea; in him can your great contempt be submerged.

What is the greatest thing ye can experience? It is the hour of great contempt. The hour in which even your happiness becometh loathsome unto you, and so also your reason and virtue.

The hour when ye say: "What good is my happiness! It is poverty and pollution and wretched self-complacency. But my happiness should justify existence itself!"

The hour when ye say: "What good is my reason! Doth it long for knowledge as the lion for

他们就是蔑视生活的人，对令人感到厌倦的土地下毒，让其腐朽：所以我们要远离他们！

曾经亵渎神明就是最大限度的亵渎，可是，神已经死了，所以这些亵渎神者也都跟着死了。在当下最令人感到畏惧的罪恶就是亵渎大地以及用更加崇高的尊重去对待那些不可知的事件，而不去尊重大地的意义。

曾经，灵魂在肉体上用极其轻蔑的眼光注视着一切，因此，轻蔑是至高无上的东西，——灵魂希望肉体变得贫乏、苍白以及饥饿，它以为通过这样的方式，就能够逃脱肉体 and 尘世。

噢！灵魂本身才是那个贫乏、苍白以及饥饿的东西；而残忍则是灵魂的快乐所在。

但是，我的兄弟还告诉我：“你的身体都对你的灵魂说了些什么？难道你们的灵魂不贫穷吗？没有污染以及悲惨的沾沾自喜吗？”

的确，人是一条脏污的溪水。他必须成为海洋，才能接受一条脏污的溪水，而不会让自身变得肮脏。

看呀！我教给你们关于超人的事情：他就是那样的海洋，在他的海洋里，能够淹没你们那些伟大的轻蔑。

你们所亲身经历过的最伟大的事情是什么？就是伟大的轻蔑的时刻。在那样的时刻里，甚至你的快乐也会成为令你感到憎恶的事物，同样还有你的理智和道德。

当你说道：“我的幸福快乐有什么好的！它就是贫穷、污染以及一种悲哀的自满。”

当你说道：“我的理性有什么好的！它会像狮子渴求食物一样对知识如饥似渴吗？它就是贫穷、污染以及一种悲哀的自满。”

his food? It is poverty and pollution and wretched self-complacency!"

The hour when ye say: "What good is my virtue! As yet it hath not made me passionate. How weary I am of my good and my bad! It is all poverty and pollution and wretched self-complacency!"

The hour when ye say: "What good is my justice! I do not see that I am fervour and fuel. The just, however, are fervour and fuel!"

The hour when we say: "What good is my pity! Is not pity the cross on which he is nailed who loveth man? But my pity is not crucifixion."

Have ye ever spoken thus? Have ye ever cried thus? Ah! would that I had heard you crying thus!

It is not your sin- it is your self-satisfaction that crieth unto heaven; your very sparingness in sin crieth unto heaven!

Where is the lightning to lick you with its tongue? Where is the frenzy with which ye should be inoculated?

Lo, I teach you the Superman: he is that lightning, he is that frenzy!-

When Zarathustra had thus spoken, one of the people called out:

"We have now heard enough of the rope-dancer; it is time now for us to see him!" And all the people laughed at Zarathustra. But the rope-dancer, who thought the words applied to him, began his performance.

当你说道：“我的道德有什么好的！它并没有让我充满热情。我对我的真善美和丑恶是如此的厌倦！它们全都是贫穷、肮脏以及一种悲哀的自满！”

当你说道：“我的正义感有什么好的！我并没有发现，我本人是个充满热情、极度活跃的人。然而，正义感却是充满热情，并且极度活跃的！”

当你说道：“我的怜悯之心有什么好的！难道那不是对十字架的怜悯吗？那个热爱人类的人却被钉在了十字架上。但是，我的怜悯之心并不一定要把人钉在十字架上。”

你有没有说过这样的话？你有没有这样的哭喊过？啊！我已经听到了你的哭泣声！

那并不是你的罪恶在哭泣——而是你的自我满足感，是你的罪恶当中的吝啬在对蓝天哭泣！

那道用舌头亲吻你的脸庞的闪电到底在哪里？那个清除你的疯狂的它又在什么地方呢？

看呀！我教给你关于超人的事情：他就是那道闪电，他就是那种疯狂！

当查拉图斯特拉说完这番话的时候，人群当中的一个人说道：“现在，我们已经听够了那个走钢索的讲话了，是时候让我们见见他了！”

于是，人们开始嘲笑查拉图斯特拉。然而，那个走钢丝的家伙以为这番话是要让他出场，所以他登上了舞台，开始了他的表演。

4.

Zarathustra, however, looked at the people and wondered. Then he spake thus:

Man is a rope stretched between the animal and the Superman- a rope over an abyss.

A dangerous crossing, a dangerous wayfaring, a dangerous looking-back, a dangerous trembling and halting. What is great in man is that he is a bridge and not a goal: what is lovable in man is that he is an over-going and a down-going.

I love those that know not how to live except as down-goers, for they are the over-goers.

I love the great despisers, because they are the great adorers, and arrows of longing for the other shore.

I love those who do not first seek a reason beyond the stars for going down and being sacrifices, but sacrifice themselves to the earth, that the earth of the Superman may hereafter arrive.

I love him who liveth in order to know, and seeketh to know in order that the Superman may hereafter live. Thus seeketh he his own down-going.

I love him who laboureth and inventeth, that he may build the house for the Superman, and prepare for him earth, animal, and plant: for thus seeketh he his own down-going.

I love him who loveth his virtue: for virtue is the will to down-going, and an arrow of longing.

I love him who reserveth no share of spirit for himself, but wanteth to be wholly the spirit of

(4)

然而，查拉图斯特拉看着这群人，之后就沉默了。因此，他说道：

人类就是一条被捆绑在动物和超人之间的绳索——它是一条横跨深渊的绳索。

这是一种非常危险的横越、一种非常危险的徒步旅行、一种非常危险的回眸、一种非常危险的战栗和停顿。

人类的伟大之处就在于，他是一座桥梁，而不是一个目标：人类的可爱之处是跨越，而绝非向下走。

我特别喜欢那些除非他们的生活变成了必须向下走的模式，否则不知道该如何去生活的人们，因为他们就是那些要进行横越的人。

我热爱伟大的轻蔑别人的人，因为他们都是伟大的崇拜者，同时也是渴望登陆其他岸边的箭。

我热爱那些不会去星球以外的地方寻找向下走和做出牺牲的理由，但是他们却是为了大地可以牺牲自己的人，那片土地或许某一天会成为超人的领土。

我热爱那些为了求知欲而活的人，要想知道某一天即将出现的超人究竟是怎样的人。他会因为如此而自愿按照自己的方式向下走。

我热爱那些喜欢发明创造的人，他们会为超人建造房子，并且会为他准备土地、动物以及植物：因为他会自愿按照自己的方式向下走。

我热爱那些喜欢高尚美德的人：因为美德是朝下走的意念力，它是渴求的箭。

我热爱那些不在内心保留任何道德精神，但是又想完全成为他的道德精神的人：因

his virtue: thus walketh he as spirit over the bridge.

I love him who maketh his virtue his inclination and destiny: thus, for the sake of his virtue, he is willing to live on, or live no more.

I love him who desireth not too many virtues. One virtue is more of a virtue than two, because it is more of a knot for one's destiny to cling to.

I love him whose soul is lavish, who wanteth no thanks and doth not give back: for he always bestoweth, and desireth not to keep for himself.

I love him who is ashamed when the dice fall in his favour, and who then asketh: "Am I a dishonest player?"- for he is willing to succumb.

I love him who scattereth golden words in advance of his deeds, and always doeth more than he promiseth: for he seeketh his own down-going.

I love him who justifieth the future ones, and redeemeth the past ones: for he is willing to succumb through the present ones.

I love him who chasteneth his God, because he loveth his God: for he must succumb through the wrath of his God.

I love him whose soul is deep even in the wounding, and may succumb through a small matter: thus goeth he willingly over the bridge.

I love him whose soul is so overfull that he forgetteth himself, and all things are in him: thus all things become his down-going.

I love him who is of a free spirit and a free heart: thus is his head only the bowels of his

此，他就像一种精神一样走过了那座桥梁。

我热爱那些将自己的道德变成个人喜好和使命的人：因此，看在他的道德的份上，他会选择继续生活，或是不再生活下去。

我热爱那些并不渴望拥有过多美德的人。一个美德往往要比两个美德更具有道德意义，因为它更是一个能够让一个人的命运依附于其上的结。

我热爱那些拥有肆意挥霍的灵魂的人，他不会寻求别人的感谢，也不会反过来感谢别人：因为他总是选择把这些赠予给别人，他不希望将这些据为己有。

我热爱那些当骰子按照他的爱好掉落下来的时候，会感到羞耻的人，然后，问道：“我是不是一个不诚实的人？”——因为他选择被毁灭。

我热爱那些证实了未来的人类，并且挽回了过去的人类的人：因为他想要现代的人类毁灭掉自己。

我热爱那些惩罚他的神的人，因为他热爱他的神：因为他必须要被他的神的怒火所毁灭。

我热爱那些即使是灵魂受到了严重伤害，仍能保持极其深沉的人，哪怕是一件非常微小的事件也极有可能将他毁灭：因为只有这样他才会心甘情愿地走过这座桥梁。

我热爱那些灵魂过满的人，他忘记了自己以及关于他的所有的事情：因此，所有的事情都成为了他向下走的诱因。

我热爱那些拥有自由的精神以及自由的心灵的人：他的脑袋里只装着他的心灵；但是他的心灵却造成了让他向下走的结果。

我热爱所有的那些人，他们就如同从人们头顶上的乌云中掉落下来的沉重雨点：他