

Notes for “Thus Spoke Zarathustra” by Frederich Nietzsche

Richard Walters 2016

A Prayer

Thank-you Lord for the blessings of this life, and for good friends who share common interest in walking in the light of reason and truth.

Please grant us the insight we need to navigate the troubled waters ahead.

Apology

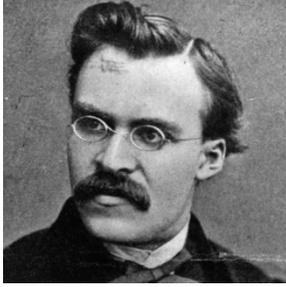
Now that we are set to take our first steps on this great and important journey, I want to begin by admitting to my own personal bias concerning this book and author. Specifically, I passed nearly a dozen years recovering from the two years I spent reading Nietzsche’s philosophy. I look back on the experience like one remembers a car crash. I was not prepared to defend my own beliefs at the onset of my exploration of his thoughts, and my own faith lay in tatters at the conclusion of the period.

I am thirty years older and wiser as I write this apology. And I admit that I would spare others the same crushing blow to their faith and practice if it is within my power to do so. So, this presentation is critical of Nietzsche’s philosophy.

However, I am attempting to be as fair-minded as I can. I am entirely aware of the irony found in the fact that Nietzsche’s attack on my weak foundation inspired an extended period of introspection and reconstruction of my character. I essentially owe him for the fact that I am stronger and wiser today.

Life:

Frederich Nietzsche (b. 1844 – d. 1900) lost his father and brother when he was 5 years old. His father was a distinguished Protestant scholar whose books affirmed the “everlasting survival of Christianity.” Young “Fritz,” as he was called; was raised by his mother, grandmother and two aunts. Young Fritz led a music and literature club and was fond of German Romantic fiction.



Nietzsche entered University at Bonn and quickly earned recognition for essays in his chosen field of Philology. Early at University he read, and was profoundly influenced by, Arthur Schopenhauer's "The World as Will and Representation."

During a short, mandatory term of military service, Nietzsche suffered a chest injury and returned to University where in 1868 he met Richard Wagner. Wagner became somewhat of a father figure and close friend for many years.

Hermann Brockhaus, Richard Wagner's brother in law, was an orientalist and a specialist in Sanskrit and Persian. Brockhaus had published a translation of the "Vendidad Sade," a text of the Zoroastrian religion.

Nietzsche published his first book: "The birth of Tragedy" in 1872 and was met with the following criticism by noted Philologist Wilamowitz-Möllendorff.

"Gather tigers and panthers about his knees, but not the youth of Germany."

From Nietzsche's own letters, it seems clear that he thought nearly everyone was highly critical of his work, and that he was misunderstood. Surrounded by "enemies," he clung to his friends as one would a life-raft.

Nietzsche was chronically ill, reportedly with syphilis. He suffered what must have been debilitating migraine headaches, because at the age of 35 resigned his post at the University. He continued to write, however, even though his eyesight was affected and he claimed that he was nearly blind.

Nietzsche published many works until he suffered a mental breakdown in 1889. It is not clear that the syphilis killed him. His father died of a similar ailment and his madness and death might have been a different, hereditary condition. In any case, he lingered until 1900 when he died in his family home.

It should be noted that sufficient evidence exists to suggest that Nietzsche was not an anti-Semite. However, after his madness and death at an early age, his sister edits and publishes some of his previously unpublished work with a

decidedly nationalistic and anti-Semitic tone. It is from this work that Nietzsche is often linked to Nazi Germany.

Times:

Nietzsche was born during the German Confederation period (1815-1867) but the Confederation began its collapse in the revolution of 1848. This initial revolution was fueled by the rivalry between the powerful states of Austria and Prussia, but ultimately the German Nationalists and Liberals could only destabilize the union of states, not supplant it. The union did finally collapse in 1867 when Prussia was victorious in the Seven Weeks War.

Following the collapse of the German Confederation, the states reformed as the North German Confederation, which would later become the German Empire. During this period of urbanization and construction of the railroads, the country's nationalistic sentiments took firm root. And in 1871 Otto Von Bismarck was appointed as chancellor and the German Empire was truly united at last.

So, the late 19th century in Germany started as a time of heavy political upheaval and ended in intense nationalism and increasing hostility toward France. Richard Wagner, a close friend of Nietzsche, attained the height of his popularity during this time, even though he spent at least a decade in exile due to his involvement with a failed socialist uprising in Dresden. The protestant Lutheran and Reformed churches were forcibly unified throughout the century, and Catholics and Jews were openly discriminated against by policies such as Kulturkampf (Culture War).

Philosophical Backdrop: (Definitions pulled from various internet sources)

German Romanticism (Goethe, Heine) - Emphasized the tension between the daily world and the irrational and supernatural projections of creative genius. Late German Romanticism fused the essence of German Nationalism into grand romantic themes.

Idealism (Kant) - Something mental (the mind, spirit, reason, will) is the ultimate foundation of all reality, or even exhaustive of reality. The term is also implies that although the existence of something independent of the

mind is conceded, everything that we can know about this mind-independent “reality” is held to be so permeated by the creative, formative, or constructive activities of the mind (of some kind or other) that all claims to knowledge must be considered, in some sense, to be a form of self-knowledge.

German Idealism (Hegel, Schelling) – idealism insists that what we know of the world and its objects cannot be separated from the perspective or activity of the mind. German idealism is remarkable for its systematic treatment of all the major parts of philosophy, including logic, metaphysics and epistemology, moral and political philosophy, and aesthetics. All of the representatives of German idealism thought these parts of philosophy would find a place in a general system of philosophy. But at heart idealism is a rationalist doctrine that seeks definitions of things through the application of reason, even if the conclusions are not supported by experience (empiricism).

Transcendentalism (Emerson, Thoreau) – Influenced by romanticism, Platonism, and Kantian philosophy, it taught that divinity pervades all nature and humanity, and its members held progressive views on feminism and communal living.

Egalitarianism, Feminism (Fuller, Anthony) - An egalitarian favors equality of some sort: People should get the same, or be treated the same, or be treated as equals, in some respect. Women’s suffrage and feminism are political movements within the larger political category of egalitarian thought.

Darwinism (Darwin, Pierce) – A theory stating that “all species of organisms arise and develop through the natural selection of small, inherited variations that increase the individual's ability to compete, survive, and reproduce.”

Socialism (Marx, Engels) – Socialism is a political and economic theory of social organization that advocates that the means of production, distribution, and exchange should be owned or regulated by the community as a whole.

Pragmatism (James, Peirce) - The core of pragmatism was the pragmatist maxim, a rule for clarifying the contents of hypotheses by tracing their 'practical consequences'. The core of pragmatism was the pragmatist maxim, a rule for clarifying the contents of hypotheses by tracing their 'practical consequences'.

Humanism (Potter, Sellars) – Humanist beliefs stress the potential value and goodness of human beings, emphasize common human needs, and seek solely rational ways of solving human problems. Classically, humanists have been attacked for intending the deification of man. Modern humanists define humanism as: “a progressive life-stance that, without supernaturalism, affirms our ability and responsibility to lead meaningful, ethical lives capable of adding to the greater good of humanity.” (AHA)

Existentialism (Kierkegaard, Sartre)- “The individual's starting point is characterized by what has been called ‘the existential attitude’, or a sense of disorientation and confusion in the face of an apparently meaningless or absurd world.” (Wikipedia) Sartre defined it as: "the attempt to draw all the consequences from a position of consistent atheism."

Nihilism (Schopenhauer, Nietzsche) – Nihilism argues that life is without objective meaning, purpose, or intrinsic value. Moral nihilists assert that morality does not inherently exist, and that any established moral values are abstractly contrived. Nietzsche saw morality as a form of sickness that needed to be overcome. He challenged people to examine philosophies to determine if they are “life affirming” or “life denying.” And we should reject philosophies that are life denying.

Schopenhauer – “Schopenhauer's particular characterization of the ‘world as will,’ is nonetheless novel and daring. It is also frightening and pan demonic: he maintains that the world as it is in itself (again, sometimes adding ‘for us’) is an endless striving and blind impulse with no end in view, devoid of knowledge, lawless, absolutely free, entirely self-determining and almighty. Within Schopenhauer's vision of the world as Will, there is no God to be comprehended, and the world is conceived of as being meaningless. When anthropomorphically considered, the world is represented as being

in a condition of eternal frustration, as it endlessly strives for nothing in particular, and as it goes essentially nowhere. It is a world beyond any ascriptions of good and evil... Due to our striving nature, the world is one of constant struggle, where each individual thing strives against every other individual thing; the result is a permanent 'war of all against all' akin to what Thomas Hobbes (1588–1679) characterized as the state of nature." (Stanford Encyclopedia of Philosophy)

Nietzsche's Writing

Nietzsche was a polemic writer, meaning his texts were often hostile and contentious, attacking the positions of others. Oversimplifying, Nietzsche was not impressed with the state of "modern man." His most quoted statement that "God is dead" was more of an incitement of society than an attack on any particular church. It might be more appropriate to translate his statement as: "God must be dead based on the state of man." And this led him to believe that all of society was gripped in a state of nihilism – a nihilism that must be overcome.

Nietzsche did directly attack the church and its doctrines, accusing them of being "other-worldly" and "life denying." To Nietzsche, these terms meant: supporting the stance that men should live for the next life, and not this one. In the most favorable light possible, Nietzsche called out philosophical beliefs and practices that reinforced weakness. Nietzsche wanted men to celebrate their true nature and stop feeling guilt, pity and disgust for traits that were essential to the human condition. Denial of our nature does not improve us. The "highest man," the "overman," the "superman" is a man who "realizes" his "will to power" through action.

Nietzsche's style of writing in *Thus Spoke Zarathustra* is sermonistic and poetic. Clearly he considers himself a poet in the romantic style. His subjects are often mythic and embellished with fantastic metaphor and ironic symbolism. In fact, his text is so symbolic that his point can be entirely lost in translation. By the time he writes the fourth book of *Zarathustra*, nearly every thought is a metaphor.

I believe it is important to remember that Nietzsche spent much of his University study reading texts in Greek and Latin. At only age 24 he held the chair in

Classical Philology at the University of Basel, the youngest man to ever hold that post. So, not only was he heavily influenced by the romantic writers and composers of his age, but his mind dwelt in the ancient world. As a philologist, and with the help of friends, clearly he was exposed to the Vendidad and the Gathas, the Persian poetic verses attributed to Zarathustra (Zoroaster). It is, no doubt, significant that Nietzsche picks Zarathustra as his protagonist for this book. Zoroastrianism (and not Christianity) is credited with the invention of the heaven and hell mythology, and the reborn Zarathustra has returned to deny what he once preached. Regardless, the style of his book is reminiscent of the style of these ancient Persian verses: densely poetic and open to many interpretations.

Approach to the Text:

There is a very fine line between exposing arguments not based in fact, and discouraging the inventive nature of a-priori reasoning. Please keep in mind that Nietzsche is an intellectual adversary skilled in the ways of attack. Don't let yourself be lulled into thinking he is not on the attack, and that you are not his target.

Nietzsche employs fallacious "straw man" argumentation throughout *Thus Spoke Zarathustra*. It is important to recognize the method and remember that the examples he gives are not the only reasons people adopt the positions he opposes. So, if you feel the sting of his arguments tearing at the foundations of your ethics; then you are probably failing to remember the events which led you to adopt what you believe to be true, and instead accepting his seemingly rational viewpoint and discarding your own.

For example, most people cannot specifically point to a single event that led to any of their ethical beliefs. Most often fundamental beliefs are founded on hundreds of tiny experiences, and only rarely does a single epiphany serve as a solid foundation for such core concerns. In this way, ethics are essentially a habit, formed from years of experience. But, because we do not always know "why" we feel something is right, these beliefs can prove fragile when an individual encounters a powerful straw-man argument. A powerful narrative demonstrating how "wrong thinking" could lead to a conclusion you share for unconsidered reasons can crumble parts of your philosophical foundation. It can shake your faith in even your most sacred beliefs.

But take comfort. If you feel assaulted, then you need only spend some time searching your memories for other reasons you arrived at the beliefs you cherish. And, the process of rebuilding is cleansing. The writings of Nietzsche will almost certainly expose some of the weaker arguments founding conclusions he wants you to reject. But don't be fooled into thinking that his reasons are the only reasons wise men have adopted the long-held traditions he despises.

Nietzsche's Own Assessment of Zarathustra

Nietzsche To Peter Gast - February, 1883
Rapallo, February 1, 1883.

DEAR FRIEND:

. . . But perhaps it would please you to hear what there is to be finished and printed. It is a question of a very small book—of about one hundred printed pages only. But it is my best work, and with it I have removed a heavy stone from my soul. I have never done anything more serious or more cheerful; it is my hearty desire that this colour—which does not even need to be a mixed colour—should become ever more and more my "natural" colour. The book, is to be called : "THUS SPAKE ZARATHUSTRA, A Book for All and None" by F. N.

With this work I have entered a new "Ring"—henceforward I shall be regarded as a madman in Germany. It is a wonderful kind of "moral lecture." My sojourn in Germany has forced me to exactly the same point of view as yours did, dear friend—that is to say, that I no longer form part of her. And now, at least, after my Zarathustra, I also feel as you feel: this insight and the establishing of one's attitude have given me courage.

Where do we now belong? Let us rejoice that we should be allowed to ask ourselves this question at all!

Our experiences have been somewhat similar; but you have this advantage over me—a better temperament, a better, calmer, and more lonely past—and better health than I have.

Well, then, I shall remain here until the 10th. After that my address will be Roma, poste restante. Ever with you in thought and wish,

F.N.

Partial Analysis of the Text

To address every chapter of each of the 4 books would take weeks, if not months. So, I have selected a sampling of chapters we can focus on to get an overall understanding of the text.

1. **Book 1, Zarathustra's Prologue.** The prologue is perhaps the most immersive story in the entire set of books. Nietzsche masterfully sets the stage in his prologue. Zarathustra is an "anchorite" (a philosophical or religious recluse) with an overabundance of ideas he needs to spread to the world. But, when he descends from his mountain cave to go among the people, he is mocked and scorned. But Nietzsche turns the situation to his advantage with an allegorical performance by a rope-dancer. The rope-dancer metaphor itself contains the entire message Zarathustra wishes to preach.
 - a. Prologue Part 1
 - i. Setting: Zarathustra in his mountain cave for ten years with an eagle and a serpent.
 - ii. "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."
 - iii. "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 one 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 can'st 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.”

- iv. With these quotations, consider: Zarathustra is personifying the sun and seems to believe that the sun needs people to keep warm. He too seems to need people for his wisdom to have any value. This is a major point. It seems he is saying that the right way of thinking is to expect the high to be of benefit to the low. For this to be true, the high must be greater than the low, and direct the low in ways that improve it.
- v. Keep in mind as well that Nietzsche was a professor of “Philology.” This is an area of study largely ignored in modern times. He studied language and its historical development. And, in that pursuit he read many of the older manuscripts available to a scholar. He clearly studied the Persian Gathas, or the Hymns of Zarathustra.

b. Prologue Part 2

- i. Encounters an old man (the saint) who once knew him and recognizes him as an awakened one who is now headed into the land of the sleepers.
- ii. The saint loves God, not men.
- iii. Zarathustra is bringing gifts unto men.
- iv. The saint says to simply take part of their load and be happy to help.
- v. The saint begs him to stay in the forest, make hymns and praise God.
- vi. Zarathustra wonders that the saint doesn't know that god is dead.

c. Prologue Part 3

- i. Preaching at the scene of the rope dancer.
- ii. Nietzsche turns many thoughts people consider fundamental upside down with this speech. What he says is initially “shocking” to most western minds. Coming right on the heels of his “god is dead” proclamation, the natural inclination is to be defensive, and rigidly skeptical. But we shouldn't be so certain that Zarathustra means “there is no god” when he says

“god is dead.” Just consider that we spent a whole chapter listening to Zarathustra talk to the sun.

- iii. “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?”
- iv. “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. 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!”
- v. “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.”
- vi. “I love ...”
 - 1. Those that know not how to live except as down-goers
 - 2. The great despisers ... arrows of longing for the other shore.
 - 3. Those who do not first seek a reason beyond the stars for going down and being sacrifices
 - 4. Him who laboreth and inventeth
 - 5. Him who loveth his virtue
 - 6. Him who reserveth no share of spirit for himself, but wanteth to be wholly the spirit of his virtue
 - 7. Him who maketh his virtue his inclination and destiny
 - 8. Him who desireth not too many virtues
 - 9. Him whose soul is lavish, who wanteth no thanks not give back

10. Him who is ashamed when the dice fall in his favour, and who then asketh: "Am I a dishonest player?"
 11. Him who justifieth the future ones, and redeemeth the past ones
 12. Him who chasteneth his God, because he loveth his God
 13. Him whose soul is deep even in the wounding, and may succumb through a small matter
 14. Him whose soul is so overfull that he forgetteth himself, and all things are in him
 15. Him who is of a free spirit and free heart
 16. All who are like heavy drops falling one by one out of the dark cloud: the lightning, however, is the Superman
- vii. Zarathustra claims to be the herald of the lightning. What is the lightning?
- viii. "What do they call it, that which maketh them proud? Culture, they call it; it distinguisheth them from the goatherds. They dislike, therefore, to hear of 'contempt' of themselves. So I will appeal to their pride. I will speak unto them of the most contemptible thing: that, however, is THE LAST MAN!"
1. "It is time for man to fix his goal. It is time for man to plant the germ of his highest hope. Still is his soil rich enough for it. But that soil will one day be poor and exhausted, and no lofty tree will any longer be able to grow thereon. Alas! there cometh the time when man will no longer launch the arrow of his longing beyond man—and the string of his bow will have unlearned to whizz! I tell you: one must still have chaos in one, to give birth to a dancing star. I tell you: ye have still chaos in you. Alas! There cometh the time when man will no longer give birth to any star. Alas! There cometh the time of the most despicable man, who can no longer despise himself. Lo! I show you THE LAST MAN."
 2. "No shepherd, and one herd! Every one wanteth the same; everyone is equal: he who hath other sentiments goeth voluntarily into the madhouse."

ix. The Ropedancer metaphor

1. "He had come out at a little door, and was going along the rope which was stretched between two towers, so that it hung above the market-place and the people. When he was just midway across, the little door opened once more, and a gaudily- dressed fellow like a buffoon sprang out, and went rapidly after the first one. 'Go on, halt- foot,' cried his frightful voice, 'go on, lazy-bones, interloper, sallow-face!—lest I tickle thee with my heel! What dost thou here between the towers? In the tower is the place for thee, thou shouldst be locked up; to one better than thyself thou blockest the way!'—And with every word he came nearer and nearer the first one. When, however, he was but a step behind, there happened the frightful thing which made every mouth mute and every eye fixed—he uttered a yell like a devil, and jumped over the other who was in his way. The latter, however, when he thus saw his rival triumph, lost at the same time his head and his footing on the rope; he threw his pole away, and shot downwards faster than it, like an eddy of arms and legs, into the depth. The market- place and the people were like the sea when the storm cometh on: they all flew apart and in disorder, especially where the body was about to fall."
 2. "What art thou doing there?" said he at last, "I knew long ago that the devil would trip me up. Now he draggeth me to hell: wilt thou prevent him?"
 3. "On mine honour, my friend," answered Zarathustra, "there is nothing of all that whereof thou speakest: there is no devil and no hell. Thy soul will be dead even sooner than thy body: fear, therefore, nothing any more!"
 4. "...thou hast made danger thy calling; therein there is nothing contemptible. Now thou perishest by thy calling: therefore will I bury thee with mine own hands."
- x. The buffoon warns Zarathustra
1. "Leave this town, O Zarathustra," said he, "there are too many here who hate thee. The good and just hate thee,

and call thee their enemy and despiser; the believers in the orthodox belief hate thee, and call thee a danger to the multitude. It was thy good fortune to be laughed at: and verily thou spakest like a buffoon. It was thy good fortune to associate with the dead dog; by so humiliating thyself thou hast saved thy life to-day. Depart, however, from this town,—or tomorrow I shall jump over thee, a living man over a dead one."

- xi. Zarathustra decides he needs followers. The people (herdsmen) don't understand him.
 - 1. "Fellow-creators, Zarathustra seeketh; fellow-reapers and fellow-rejoicers, Zarathustra seeketh: what hath he to do with herds and herdsmen and corpses!"
 - 2. Zarathustra leaves the rope dancer in a hollow tree.
 - 3. "With the creators, the reapers, and the rejoicers will I associate: the rainbow will I show them, and all the stairs to the Superman."

2. Book 1, Chapter 3: Backworldsmen

- a. "Once on a time, Zarathustra also cast his fancy beyond man, like all backworldsmen. The work of a suffering and tortured God, did the world then seem to me."
- b. "Good and evil, and joy and woe, and I and thou—coloured vapours did they seem to me before creative eyes. The creator wished to look away from himself,—thereupon he created the world."
- c. "Intoxicating joy is it for the sufferer to look away from his suffering and forget himself. Intoxicating joy and self-forgetting, did the world once seem to me."
- d. "Ah, ye brethren, that God whom I created was human work and human madness, like all the Gods! A man was he, and only a poor fragment of a man and ego. Out of mine own ashes and glow it came unto me, that phantom. And verily, it came not unto me from the beyond!"
- e. "To me the convalescent would it now be suffering and torment to believe in such phantoms: suffering would it now be to me, and humiliation. Thus speak I to backworldsmen."
- f. "Always more uprightly learneth it to speak, the ego; and the more it learneth, the more doth it find titles and honours for the body and

the earth. A new pride taught me mine ego, and that teach I unto men: no longer to thrust one's head into the sand of celestial things, but to carry it freely, a terrestrial head, which giveth meaning to the earth!" (note: Freud's concept of the Ego is nearly a century after Nietzsche.)

- g. "A new will teach I unto men: to choose that path which man hath followed blindly, and to approve of it—and no longer to slink aside from it, like the sick and perishing! **The sick and perishing—it was they who despised the body and the earth, and invented the heavenly world, and the redeeming blood-drops**; but even those sweet and sad poisons they borrowed from the body and the earth! From their misery they sought escape, and the stars were too remote for them. Then they sighed: "O that there were heavenly paths by which to steal into another existence and into happiness!" Then they contrived for themselves their by-paths and bloody draughts! Beyond the sphere of their body and this earth they now fancied themselves transported, these ungrateful ones. But to what did they owe the convulsion and rapture of their transport? To their body and this earth."
- h. "Many sickly ones have there always been among those who muse, and languish for God; violently they hate the discerning ones, and the latest of virtues, which is uprightness. Backward they always gaze toward dark ages: then, indeed, were delusion and faith something different. Raving of the reason was likeness to God, and doubt was sin. Too well do I know those godlike ones: they insist on being believed in, and that doubt is sin. Too well, also, do I know what they themselves most believe in. Verily, not in backworlds and redeeming blood-drops: but in the body do they also believe most; and their own body is for them the thing-in-itself. But it is a sickly thing to them, and gladly would they get out of their skin. Therefore hearken they to the preachers of death, and themselves preach backworlds."

3. Book 1, Chapter 14: The Friend

- a. "'One, is always too many about me'—thinketh the anchorite. 'Always once one—that maketh two in the long run! I and me are always too earnestly in conversation: how could it be endured, if there were not a friend? The friend of the anchorite is always the

third one: the third one is the cork which preventeth the conversation of the two sinking into the depth.”

- b. "If one would have a friend, then must one also be willing to wage war for him: and in order to wage war, one must be CAPABLE of being an enemy."
- c. "In one's friend one shall have one's best enemy. Thou shalt be closest unto him with thy heart when thou withstandest him. Thou wouldst wear no raiment before thy friend? It is in honour of thy friend that thou showest thyself to him as thou art? But he wisheth thee to the devil on that account! Thou canst not adorn thyself fine enough for thy friend; for thou shalt be unto him an arrow and a longing for the Superman."
- d. "Art thou a slave? Then thou canst not be a friend."
- e. "Art thou a tyrant? Then thou canst not have friends. Far too long hath there been a slave and a tyrant concealed in woman. On that account woman is not yet capable of friendship: she knoweth only love. In woman's love there is injustice and blindness to all she doth not love. And even in woman's conscious love, there is still always surprise and lightning and night, along with the light. As yet woman is not capable of friendship: women are still cats, and birds. Or at the best, cows."
- f. As yet woman is not capable of friendship. But tell me, ye men, who of you are capable of friendship?

4. Book 2, Chapter 34: Self Surpassing

- a. "That is your entire will, ye wisest ones, as a Will to Power; and even when ye speak of good and evil, and of estimates of value. Ye would still create a world before which ye can bow the knee: such is your ultimate hope and ecstasy."
- b. "Your will and your valuations have ye put on the river of becoming; it betrayeth unto me an old Will to Power, what is believed by the people as good and evil."
- c. "Wherever I found a living thing, there found I Will to Power; and even in the will of the servant found I the will to be master. That to the stronger the weaker shall serve—thereto persuadeth he his will who would be master over a still weaker one. That delight alone he is unwilling to forego. And as the lesser surrendereth himself to the greater that he may have delight and power over the least of all, so

doth even the greatest surrender himself, and staketh—life, for the sake of power.”

- d. “And this secret spake Life herself unto me. ‘Behold,’ said she, ‘I am that WHICH MUST EVER SURPASS ITSELF.’”
- e. “Only where there is life, is there also will: not, however, Will to Life, but—so teach I thee—Will to Power!”
- f. “Verily, I say unto you: good and evil which would be everlasting—it doth not exist! Of its own accord must it ever surpass itself anew. With your values and formulae of good and evil, ye exercise power, ye valuing ones: and that is your secret love, and the sparkling, trembling, and overflowing of your souls.”
- g. “**And he who hath to be a creator in good and evil—verily, he hath first to be a destroyer, and break values in pieces.** Thus doth the greatest evil pertain to the greatest good: that, however, is the creating good.— Let us SPEAK thereof, ye wisest ones, even though it be bad. To be silent is worse; all suppressed truths become poisonous.”

5. Book 2, Chapter 39: Poets

- a. “But what did Zarathustra once say unto thee? That the poets lie too much? —But Zarathustra also is a poet.”
- b. “But granting that some one did say in all seriousness that the poets lie too much: he was right—WE do lie too much. We also know too little, and are bad learners: so we are obliged to lie.”
- c. “This, however, do all poets believe: that whoever pricketh up his ears when lying in the grass or on lonely slopes, learneth something of the things that are betwixt heaven and earth. And if there come unto them tender emotions, then do the **poets always think that nature herself is in love with them:** And that she stealeth to their ear to whisper secrets into it, and amorous flatteries: of this do they plume and pride themselves, before all mortals! Ah, there are so many things betwixt heaven and earth of which only the poets have dreamed! And especially ABOVE the heavens: for all Gods are poet-symbolisations, poet-sophistications! Verily, ever are we drawn aloft—that is, to the realm of the clouds: on these do we set our gaudy puppets, and then call them Gods and Supermen:— Are not they light enough for those chairs!—all these Gods and Supermen?—

Ah, how I am weary of all the inadequate that is insisted on as actual!
Ah, how I am weary of the poets!”

- d. “I became weary of the poets, of the old and of the new: superficial are they all unto me, and shallow seas. They did not think sufficiently into the depth; therefore their feeling did not reach to the bottom.”
- e. “Ah, I cast indeed my net into their sea, and meant to catch good fish; but always did I draw up the head of some ancient God. Thus did the sea give a stone to the hungry one. And they themselves may well originate from the sea.”

6. Book 3, Chapter 47: Involuntary Bliss

- a. After leaving the Happy Isles.
- b. “Companions did the creating one once seek, and children of HIS hope: and lo, it turned out that he could not find them, except he himself should first create them. Thus am I in the midst of my work, to my children going, and from them returning: for the sake of his children must Zarathustra perfect himself. For in one's heart one loveth only one's child and one's work; and where there is great love to oneself, then is it the sign of pregnancy: so have I found it. Still are my children verdant in their first spring, standing nigh one another, and shaken in common by the winds, the trees of my garden and of my best soil. And verily, where such trees stand beside one another, there ARE Happy Isles! **But one day will I take them up, and put each by itself alone: that it may learn lonesomeness and defiance and prudence.** Gnarled and crooked and with flexible hardness shall it then stand by the sea, a living lighthouse of unconquerable life.”
- c. “Recognized and tested shall each be, to see if he be of my type and lineage:—if he be master of a long will, silent even when he speaketh, and giving in such wise that he TAKETH in giving:— So that he may one day become my companion, a fellow-creator and fellow-enjoyer with Zarathustra:—such a one as writeth my will on my tables, for the fuller perfection of all things. And for his sake and for those like him, must I perfect MYSELF: therefore do I now avoid my happiness, and present myself to every misfortune—for MY final testing and recognition.”
- d. “When I shall have surmounted myself therein, then will I surmount myself also in that which is greater; and a VICTORY shall be the seal of my perfection!”

- e. At this point, it is my opinion that Zarathustra, the character, is bored with life. He wants a challenge, or a challenger to “overcome” him. It seems necessary for this to happen for him to prove his own hypothesis.

7. Book 3, Chapter 52: The Apostates

- a. “‘We have again become pious’—so do those apostates confess; and some of them are still too pusillanimous thus to confess. Unto them I look into the eye,—before them I say it unto their face and unto the blush on their cheeks: Ye are those who again PRAY! It is however a shame to pray! **Not for all, but for thee, and me, and whoever hath his conscience in his head. For THEE it is a shame to pray!** Thou knowest it well: the faint-hearted devil in thee, which would fain fold its arms, and place its hands in its bosom, and take it easier:—this faint-hearted devil persuadeth thee that ‘there IS a God!’”
- b. “They sit for long evenings beside one another, and say: ‘Let us again become like little children and say, ‘good God!’ ‘—ruined in mouths and stomachs by the pious confectioners. Or they look for long evenings at a crafty, lurking cross-spider, that preacheth prudence to the spiders themselves, and teacheth that ‘under crosses it is good for cobweb-spinning!’ “
- c. “With the old Deities hath it long since come to an end:—and verily, a good joyful Deity-end had they! They did not ‘begloom’ themselves to death—that do people fabricate! On the contrary, they—LAUGHED themselves to death once on a time! That took place when the unGodliest utterance came from a God himself—the utterance: ‘There is but one God! Thou shalt have no other Gods before me!’— An old grim-beard of a God, a jealous one, forgot himself in such wise:— And all the Gods then laughed, and shook upon their thrones, and exclaimed: ‘Is it not just divinity that there are Gods, but no God?’ He that hath an ear let him hear.”

8. Book 3, Chapter 53: The Return Home

- a. “O blessed stillness around me! O pure odours around me! How from a deep breast this stillness fetcheth pure breath! How it hearkeneth, this blessed stillness! But down there—there speaketh everything, there is everything misheard. If one announces one's wisdom with bells, the shopmen in the market-place will out-jingle it with pennies! Everything among them talketh; no one knoweth any longer how to

understand. Everything falleth into the water; nothing falleth any longer into deep wells. Everything among them talketh, nothing succeedeth any longer and accomplisheth itself. Everything cackleth, but who will still sit quietly on the nest and hatch eggs? Everything among them talketh, everything is out-talked. And that which yesterday was still too hard for time itself and its tooth, hangeth to-day, outchamped and outchewed, from the mouths of the men of to-day. **Everything among them talketh, everything is betrayed. And what was once called the secret and secrecy of profound souls, belongeth to-day to the street-trumpeters and other butterflies.** O human hubbub, thou wonderful thing! Thou noise in dark streets! Now art thou again behind me:—my greatest danger lieth behind me!”

9. Book 3, Chapter 56: Old and New Tables

- a. “When I came unto men, then found I them resting on an old infatuation: all of them thought they had long known what was good and bad for men. An old wearisome business seemed to them all discourse about virtue; and he who wished to sleep well spake of ‘good’ and ‘bad’ ere retiring to rest. This somnolence did I disturb when **I taught that NO ONE YET KNOWETH what is good and bad:—unless it be the creating one!** —It is he, however, who createth man's goal, and giveth to the earth its meaning and its future: he only EFFECTETH it THAT aught is good or bad. And I bade them upset their old academic chairs, and wherever that old infatuation had sat; I bade them laugh at their great moralists, their saints, their poets, and their Saviours.”
- b. “There was it also where I picked up from the path the word ‘Superman,’ and that man is something that must be surpassed. “
 - i. “That man is a bridge and not a goal—rejoicing over his noontides and evenings, as advances to new rosy dawns: “
 - ii. “The Zarathustra word of the great noontide, and whatever else I have hung up over men like purple evening-afterglows.”
- c. “I taught them all MY poetisation and aspiration: to compose and collect into unity what is fragment in man, and riddle and fearful chance;—As composer, riddle-reader, and redeemer of chance, did I teach them to create the future, and all that HATH BEEN—to redeem by creating. Thus demandeth my great love to the remotest ones: **BE**

NOT CONSIDERATE OF THY NEIGHBOUR! Man is something that must be surpassed. Thus wisheth the type of noble souls: they desire to have nothing GRATUITOUSLY, least of all, life.”

- d. “**All that is called evil by the good, must come together in order that one truth may be born.** O my brethren, are ye also evil enough for THIS truth? The daring venture, the prolonged distrust, the cruel Nay, the tedium, the cutting-into-the- quick—how seldom do THESE come together! Out of such seed, however—is truth produced! BESIDE the bad conscience hath hitherto grown all KNOWLEDGE! Break up, break up, ye discerning ones, the old tables!”
- e. “When the water hath planks, when gangways and railings o’erspan the stream, verily, he is not believed who then saith: ‘All is in flux.’ But even the simpletons contradict him. “What?” say the simpletons, “all in flux? Planks and railings are still OVER the stream! ‘OVER the stream all is stable, all the values of things, the bridges and bearings, all ‘good’ and ‘evil’: these are all STABLE!’ “
- f. “O my brethren, is not everything AT PRESENT IN FLUX? Have not all railings and gangways fallen into the water? Who would still HOLD ON to ‘good’ and ‘evil’?”
- g. “There is an old illusion—it is called good and evil. Around soothsayers and astrologers hath hitherto revolved the orbit of this illusion. **Once did one BELIEVE in soothsayers and astrologers; and THEREFORE did one believe, ‘Everything is fate: thou shalt, for thou must!’ Then again did one distrust all soothsayers and astrologers; and THEREFORE did one believe, ‘Everything is freedom: thou canst, for thou willest!’ O my brethren, concerning the stars and the future there hath hitherto been only illusion, and not knowledge; and THEREFORE concerning good and evil there hath hitherto been only illusion and not knowledge!”**
- h. “Such sayings did I hear pious backworldsmen speak to their consciences, and verily without wickedness or guile,—although there is nothing more guileful in the world, or more wicked.”
 - i. "Let the world be as it is! Raise not a finger against it!"
 - ii. "Let whoever will choke and stab and skin and scrape the people: raise not a finger against it! Thereby will they learn to renounce the world."

- iii. "And thine own reason—this shalt thou thyself stifle and choke; for it is a reason of this world,—thereby wilt thou learn thyself to renounce the world."—
- i. "Shatter, shatter, O my brethren, those old tables of the pious! Tatter the maxims of the world-maligners!"
- j. "This however is the other danger, and mine other sympathy:—he who is of the populace, his thoughts go back to his grandfather,—with his grandfather, however, doth time cease. Thus is all the past abandoned: for it might some day happen for the populace to become master, and drown all time in shallow waters. Therefore, O my brethren, **a NEW NOBILITY is needed, which shall be the adversary of all populace and potentate rule**, and shall inscribe anew the word "noble" on new tables. For many noble ones are needed, and many kinds of noble ones, FOR A NEW NOBILITY! Or, as I once said in parable: 'That is just divinity, that there are Gods, but no God!' "
- k. Contempt for the Holy Lands
 - i. "Nor even that a Spirit called Holy, led your forefathers into promised lands, which I do not praise: for where the worst of all trees grew—the cross,—in that land there is nothing to praise! — And verily, wherever this "Holy Spirit" led its knights, always in such campaigns did—goats and geese, and wryheads and guyheads run FOREMOST! — O my brethren, not backward shall your nobility gaze, but OUTWARD! Exiles shall ye be from all fatherlands and forefather-lands! Your CHILDREN'S LAND shall ye love: let this love be your new nobility,— the undiscovered in the remotest seas! For it do I bid your sails search and search!"
- l. "O my brethren, when I enjoined you to break up the good, and the tables of the good, then only did I embark man on his high seas. And now only cometh unto him the great terror, the great outlook, the great sickness, the great nausea, the great sea-sickness. **False shores and false securities did the good teach you; in the lies of the good were ye born and bred**. Everything hath been radically contorted and distorted by the good. But he who discovered the country of 'man,' discovered also the country of 'man's future.' Now shall ye be sailors for me, brave, patient!"

10. Book 4, Chapter 73: The Higher Man

- a. “Ye higher men, learn THIS from me: On the market-place no one believeth in higher men. But if ye will speak there, very well! **The populace, however, blinketh: ‘We are all equal.’ ‘Ye higher men,’—so blinketh the populace—‘there are no higher men, we are all equal; man is man, before God—we are all equal!’ Before God!—Now, however, this God hath died. Before the populace, however, we will not be equal. Ye higher men, away from the market-place!”**
- b. “‘Man is evil’—so said to me for consolation, all the wisest ones. Ah, if only it be still true to-day! **For the evil is man's best force. ‘Man must become better and eviler’—so do I teach. The evilest is necessary for the Superman's best.** It may have been well for the preacher of the petty people to suffer and be burdened by men's sin. I, however, rejoice in great sin as my great CONSOLATION.— Such things, however, are not said for long ears. Every word, also, is not suited for every mouth. These are fine far-away things: at them sheep's claws shall not grasp!”
- c. “In solitude there groweth what any one bringeth into it—also the brute in one's nature. Thus is solitude inadvisable unto many. Hath there ever been anything filthier on earth than the saints of the wilderness? AROUND THEM was not only the devil loose—but also the swine.”
- d. “The higher its type, always the seldomer doth a thing succeed. Ye higher men here, have ye not all—been failures? Be of good cheer; what doth it matter? How much is still possible! Learn to laugh at yourselves, as ye ought to laugh! What wonder even that ye have failed and only half-succeeded, ye half- shattered ones! Doth not—man's FUTURE strive and struggle in you? Man's furthest, profoundest, star-highest issues, his prodigious powers—do not all these foam through one another in your vessel? What wonder that many a vessel shattereth! Learn to laugh at yourselves, as ye ought to laugh! Ye higher men, Oh, how much is still possible! And verily, how much hath already succeeded! How rich is this earth in small, good, perfect things, in well-constituted things! Set around you small, good, perfect things, ye higher men. Their golden maturity healeth the heart. The perfect teacheth one to hope.”

- e. “Ye higher men, the worst thing in you is that ye have none of you learned to dance as ye ought to dance—to dance beyond yourselves! What doth it matter that ye have failed! How many things are still possible! So LEARN to laugh beyond yourselves! Lift up your hearts, ye good dancers, high! higher! And do not forget the good laughter! This crown of the laughter, this rose-garland crown: to you my brethren do I cast this crown! Laughing have I consecrated; ye higher men, LEARN, I pray you—to laugh!”

Who is Nietzsche?

Poet or philosopher?

A teacher with no freedom?

A free spirit?

Deeply religious man or blasphemous heretic?

A complicated and depressed man?

A sufferer of chronic pain and insecurity?

An ascetic?

Populist or aristocrat?

Was “embracing suffering” important?

Was he gay?

Was Nietzsche a Nihilist?