

THE FRAUD NIETZSCHE

"Get the future man by the **extermination of millions of degenerate**, no downcast for causing so much suffering as it has never existed!" (*Friedrich Nietzsche, spring of 1884*). In 1885 Nietzsche note: "One must sacrifice more men than before for the wars"¹.

"This new party of life will take in his hands as maximum target, to raise the formation of humanity, including the **ruthless annihilation of all the degenerate and parasites**, so that it will again allow this plus of life on Earth, which will result in the dionysian state" (*F.Nietzsche, spring 1888: "Ecce homo." The origin of the tragedy 4* "). "The future breed of rulers, the rulers of the Earth... redeem the morons with the doctrine of 'sudden death' ". "Why do not enjoy ourselves harming the others?"².

"The injustice of the powerful so outrageous in history, is not as great as it seems [...] "When there is a big difference between us and another being, we don't feel it as injustice, and so kill a mosquito without remorse of conscience" ("*human, too human* ' 81; 1882 4 [62] F)³. Rather "*Bestial, too bestial*".

"First commandment of our love of men: the weak and morons must perish. And we must help them to perish" ("*Antichrist*" 2)⁴. "The Biblical commandment 'you shall not murder' is naïf"⁵. "In the deepest sense, say 'you shall not murder' is unnatural and immoral"⁶.

"The kind of man that I proclaim:... we would be willing to commit a crime just to experience the remorse of conscience". "Murder as maximum love to men". "The crime is something great"⁷.

Total psychopath, insane, aberrant Nietzsche, many years before completely losing his reason in Turin 1889. No theoretical or practical reason instrumental or nihilist: perverse reason. Nietzsche is a murder against humanity (See: "[Menschheitsverbrecher](#)").

A. THE MADMAN NIETZSCHE

"Nietzsche's Madman" is the histrionic caveman "Zarathustra" shouting at the town square, with bloody hands for a crime he could not commit⁸, is also the perverse paranoid, sadistic, psychopath, masochistic, misanthrope and misogynist, racist, criminal against humanity, Friedrich Nietzsche, who program the genocide of "millions of men". And is, finally "Nietzsches's madman", the candid or addicted to the dionietzschism, touched of nietzschemania.

This preamble presents annotations on the impact of the progressive brain, mental and moral illness of Nietzsche in his writings, especially the criminal mania of a superhuman race "exterminating millions of men", and his contempt for women's nature. The madman Nietzsche says: "my philosophy brings victorious thinking that defeats all another way of thinking, is the great thought of reproductive brood: condemnation against the races that do not endure it, predestinate to power the races who feel it as the maximum benefit"⁹. Sadism, racism, and misogyny are three basic obsessions of the progressive paranoiac born Nietzsche.

Nietzsche is not philosopher, Nietzsche is filomaniac, not even "Philister", as says himself, nor "Philosophaster", as Schopenhauer says. He is proud of being "une bête philosophique" being just "un bête de philosophe". A paranoid psychopath philosopher is like a blind surgeon with Parkinson's disease. Nietzsche lacks totally of philosophical education: "he is matriculated", but not attended classes, for two semesters in Theology and Philology in Bonn, plus two courses of Philology in Leipzig. One Semester of 1865 attended the subject of "General history of philosophy", and that is all his philosophical training, because it is more than half blind physics and mentally from a young age, and the head of Nietzsche upsets the books he reads, first those of M.Stirner, D. Strauss, and that same year, the book of A.Schopenhauer, that will regret afterwards as "my mistake". What Nietzsche calls "my philosophy" since 1867, or "my Philosophenthum", escaping away from his premature failure as academic philologist and writer after one year teaching in Basel, is "filomania", i.e. mania addiction, love to madness, paranoid, pathological, clinical literature, product of his born progressive paranoia, his rampant megalomania, and, with his own words, diarrheal¹⁰ discourse.

The text of Nietzsche is anti-philosophical in the form and in the content: illogical logic, anti-epistemic epistemology, unscientific science, misleading language, fictitious philology, psycho physic metaphysics, materialism of nothingness, unreal, mythical, theistic atheism, forgetful history, anti-human animal anthropology, (bestialization, misanthropy, misogyny, racism, caste order, will of power of the superman superbeast against the inframan), morality of immorality, selfish society, political warmongering extermination, violent exploitation and universal domain by the strongest. The secret of the paranoid philosophy of Nietzsche is taken from the "assassins" slogan: "nothing is true, everything is permitted"¹¹.

Philosophy is the taste for thinking well, for living well as far as possible, the text of Nietzsche is not philo-sophia "love of wisdom", but filo-mania, love of mania, "beloved madness", literally: "my wild wisdom"¹².

The Nietzsche of philosophers is a great and terrible fraud, is all an intellectual swindle, a cruel hoax, a murder against humanity, a crime of lèse-philosophy. Not Plato's, Peter Lombardo's, or Kant's, but Nietzsche's statements are the philosophical dogmas of 20th Century, the reference canon for what must be and mustn't be the philosophy in all its dimensions. But there is enough healthy philosophy in history to recognize a serious mental disorder in the writings of Nietzsche, a multiple, fractal, paranoia which analysis corresponds to psychiatry, or in any case, to the paraphilosophy, by no means to de poetry. Nietzsche customize the continuity of the madness dominating the inter/national-socialist criminal ideological dictatorships of the 20th century. The Nietzsche wall has not yet been demolished and serves as a parapet to devastating proposals of the person and society. Today we have at hand all the original writings of Nietzsche, that allow to understand, to whom intends it, the sense and the nonsense in its context, his purpose deranged, absurd, dehumanized, brutal, bestial.

Those historical criminal racists, Hitler type, and current mass murders, not only Behring Breivik "2083", **do not manipulate but profit** the "radical racism", the criminal instincts of Nietzsche. Elisabeth manipulated his brother as a Nazi, although he is contrary to each of the terms that define the National Socialism, since 1920 as "National, Sozialistische, Deutsche, Arbeiter- Partei", but his cruel genocidal racism, all the inhuman, murderous, psychopathic trends of Friedrich Nietzsche was not manipulated, but only was used with perverse reason "beyond good and evil", by philosophers, politicians and ideologues of the **Nazi** regime as well as from the beginning of the 20th century, by politicians, biologists western eugenicists, **internazis**, and by all the pseudo-philosophers that proliferate in the shadows of the rationality, dreaming with monsters.

Only a perverse Paranoid can sentence to death "millions of men", writing texts like the transcribed above and many more that sound openly inhuman: "I believe that everything today in Europe we usually honor as 'humanity', 'morality', 'humanism', 'compassion', 'justice', such as impairment and attenuation of certain basic instincts of most dangerous and powerful, can have a pre-eminence. However in the long run it cannot be anything other than a **diminution of the type 'man', their final mediocrity**"¹³. The Nietzsche antihumanism is bleeding.

The criminal texts of "Mein Kampf" are not so explicitly cruel as the criminal texts of Nietzsche "to set up the future man", the superior man, the superman superbeast, the "race of rulers of the Earth". Once defeated the Nazis, after WWII will be the internazis of the inhumanism, the "philosophers" of the reconstructivism and the freudomarxist retromodernism, their silly followers and bigoted acolytes, which covered the shameless satyr Nietzsche by concealing their sadistic racism and its depraved immoralism with the blurred perversion of a "Nietzsche en rose" or a "Nietzsche en noir". Despite Hitler played with his dog or painted naïf pictures, is not exonerated from his crimes against the humanity. Some sarcastic, mocking, or sparkling sentences of Nietzsche are not excuse to manipulate his radical evil paranoia, delaying it until the undeniable point, not even for all, of January 1889. Only reading the original texts, all the texts of Nietzsche, and following his biographical vicissitudes, is verifiable his evil progressive paranoia by birth. Is even effective the cynical manipulation of the manipulation of his sister, effectively pro-Nazi. Thousands of Friedrich Nietzsche criminal handwritings, largely published by himself, are considered innocuous boutades or pure linguistic games, mere literary fictions (Vaihinger-Deleuze), or as a result from his spirit of contradiction. "We must understand him" (Christian Niemeyer, Oscar Levy¹⁴). Another paranoid exegesis is to say that Nietzsche doesn't say what he says, and say that he says what he not says. There are fanatical nietzschtists, University professors, and brainy writers who sublimate Nietzsche's dementia because "he was a genius". As if all the madmen were geniuses and all the geniuses were madmen. There are madmen saints, eminent, and crazy evils, as among the healthy men. Nietzsche is an evil madman who considers himself as a genius. And many others follow his flute. See the "**Savater error**", that consists in talking without knowing, or, even worse, knowing.

Nietzsche is a psychopath upside down over his nose ("Beine hoch!, Höher!", "Plumpfüßler"), as it says about the circus elephant, which sees the world upside down and persists in upsetting it and transforming it, twisting it ("Umwertung", "Umbildung") according to his own deformation, by his will of maniacal power. In the autumn of 1881 he notes: "I just see and my fantasy, dreaming and awake, see what others could not see. I'm flying in dreams, it is my own privilege"¹⁵. Nietzsche try really the training, breed and biological reproduction of a "future man", "superhuman", a superior race, a "kind of man different from the current", "monster and superbeast", "animal of prey", "predator", brutal, immoral, all through a program of **genocidal eugenics**, "the sacrifice of many for the sake of a few", "the extermination of millions of men", "the annihilation of all the degenerates", "the race purification", "the amputation of sick members" of society. Nietzsche, prototype of his own conception of

"inframan", with comprehensive will of power, beyond good and evil, against the most fundamental human rights, condemned to death, the moron, degenerate, parasitic, weak, inferior man, all that "don't deserve to live". Nietzsche is the psychopath who did not execute by itself, but programmed and promoted the greatest hecatombs of humankind, the holocausts incurred after his death¹⁶ (cf. "[Nietzsche Rassist](#)" "[Nietzsche Verbrecher](#)").

Those who spread the **sweetened poison** of the perverse insanity of Nietzsche, love him as the great fetish for the future of humanity. But the texts say clearly that Nietzsche is a filomaniac and non-philosopher. Nietzsche does not criticize the philosophy that ignores; on the contrary, the philosophy criticizes the total sadistic and masochistic Nietzsche's dementia¹⁷. The prevarication of the philosophy must be denounced in the case Nietzsche. "Enough already of the beast of Nietzsche": "Umwertung von Nietzsche", "Raus mit Nietzsche!". With the words of Nietzsche, one should say, as Charles the fearless in fight with Luis XI: "je combats l'universelle araignée" ("Genealogie" 3.9): I fight in the teaching of philosophy, and in "network of networks" intoxicated with the virus Nietzsche, this criminal racist against humanity, still escaped without trial and sentence.

B. THE OBSESSIONS OF NIETZSCHE

Superman is the man rebestialized and remythicized, "something that is not man". "The man is monster and superbeast; "the superior man is inhumane and superhuman all at once"¹⁸, has "nothing to do with the survival, but overcoming of the species". The big man is "powerful monster", "predatory beast", "animal of prey". "Superman by excess of life is like opium smoker, the insane and the Dionysian dancer: he don't have aftermath"¹⁹. Superman is bestial, irrational, brutal, savage, barbarian, powerful, dominant race, is a minority superior species that dominates and enslaves, if not annihilate the inframan, as does "the sipo matador". The maniacal theme of "superman" is a paranoid delusion that possessed Nietzsche especially from 1882 to 1885, effectively based on the zoological, biological, genetic, physiological, and ethical implications (one does evil because it passes beyond the good and evil), beside sociological racist (establishes an order of castes) and policies (for the criminal domain of the Earth). Supermonster superman is the ideal sponsored in the process of dehumanization, more than dehumanization, is the eternal return to the original beast, while the "humankind has the same fate as the lizard: none"²⁰. The will of bestiality, the demonic divinization of the animality of man, is the essential purpose of the bestial Nietzsche. "I like it more when it falls on all fours"²¹, "make a god in oneself from the animal in man"²².

The inframan despised and sentenced to death by Nietzsche is the weak, the sick, the disabled, the handicapped, the moron, the ignorant, the poor, the caste degenerate, the worker of lower social class, which must to be enslaved if not "sacrificed", "exterminated", at the service of the superior race of superman. The obsession of Nietzsche, his "great politics" is the eugenics, "the cleaning of the race" and "racial hygiene". "Death to the weak!"²³.

The transvaluation of values consists in the perversion of values, demoniacly transformed and disturbed by the perverse madman NietzscheFaustSilenus²⁴. "My underground and inexorable fight against everything that until now mankind has loved and honored, that I am making as the inversion of values"²⁵. Nietzsche is **in favor of evil**: in favor of slavery, crime, lying, selfishness, exploitation, invasion, war, theft, prostitution, ablation, pedophilia, incest, adultery, suicide, euthanasia, eugenic abortion, holocaust of "degenerate", racism, caste society, the crime of gender violence, etc.; Nietzsche is **against what is good**: against human dignity, justice, solidarity, compassion, human rights, the emancipation of women, popular education, work, socialism, democracy, culture, civilization, etc. It is false that Nietzsche is only against the "traditional values" and "the old tables". He is against what he knows, what value and good is, and in favor of what he knows as evil: "Umwertung" is the perversion of the values, the topsy-turvy moral established on the "principle of irresponsibility"²⁶. Nietzsche is a moral reversal that establishes the immorality of the "unnatural act", as he says in justifying the incest: "precisely because it is not natural"²⁷. See a picture of the decadent instinct in the good in 1888 fragment 23²⁸.

The will to power, is will of exploitation and plundering raub ('Ausbeutung'), will of domination, destruction and annihilation of all and above all (1886-7 F [6]). It is physiological power of will: on muscles, nerves, centers of movement (1888 14 F [29]). "The will to power. A great man who feels **his right to sacrifice men** as a general sacrifice men, not by an 'idea', but **because you want to dominate**"(1885 1 F [132]). "Basic instinct of a strong nature... sacrifice men, any risk, appropriate the evil and the bad" (1887-9 F [107]). "Power is the taste for harm [...] sexual excitation... download in the feeling of power"(1880-6 F [53]). But, in fact, in the inframan Nietzsche the "will to power" is the powerless impotence. It is rabid castration, intellectual satyriasis, phallic psychopathy, mental priapism and sadist masochist (the phallus symbol par excellence of the dionysian 'will to live' in "Götzen"²⁹.)

The feeling of power and sexual intercourse, "there is only one type of force"³⁰. According to Nietzsche, the philosophy of Plato is "the beautiful art of sex and reproduction" (F 1885 43 [1]). In preparation a study on "rabid castrated Nietzsche", not only mental, but also anatomical physiological castration!³¹.

Life is to engulf the stranger. "One should think deeply and prevent any weakness. Life is theft, violence, violation of the strange and weaker, tightness, hardness, imposition of the own shape, absorption, and at least, exploitation"³². "Damaged, exploited, violated, annihilated man does not suffer 'injustice', because that is the essence of life", "the formula to find out what is the life (of the man) should be valid also for the tree, plant and animal"³³.

The death of God, is the murder of God: "we have killed him"³⁴, "we, the murderers of all murderers". It is the sadistic exaltation, the presumption vindictive, challenging, blasphemous killing of the God crucified in Jesus the Christ, and the claim to tragic override it by the selfdivinization as superman superbeast, praised as "the God-Buck" as Satyr ("Gott-Bock")³⁵, the dismembered and resuscitated drunken Dionysus with its procession of maenads and satyrs. It is the pagan religion of the unhuman Bacchus. "The true man, is the bearded satyr, halfman and halfbeast, drunken buck, primitive wild man, which extols his God [Dionysius-Bacchus]"³⁶. Exterminated the religious man, rises the satyr, the deified³⁷ lewdness.

The annihilation of Christianity is the main goal of Nietzsche, as he says repeatedly, because Christianity is opposed to his plan to sacrifice, to annihilate, to kill millions of men, because Christianity is not racist and opposes the creation of a super-race, a superior species of man. Because Christianity is consistent with the commandment of "you shall not kill", protects the weak, degenerate and sick with his altruism and love to men, when true love to these men is to help them to perish by "sudden death" (euthanasia, eugenics). "My goal is the annihilation of Christianity" (to H. Zimmern 881217). Because "Christianity is opposed to the annihilation of millions of men", and the commandment of "you shall not kill" is something "when it was believed in God". Thus spoke Nietzsche³⁸. It is pious masochism the reverence of Christians to curses and blasphemies of Nietzsche.

The pessimism nihilistic dionysian of the strong, against the pessimistic nihilism of the weak, is the cynical idealization of "life is a torture", by means of the orgy, drunkenness and debauchery of the instincts and animal low passions³⁹: the domain, violence and sex, the crazy wisdom of Dionysus Silenus, with contempt of the rational human life and feelings: "Seek absolute perdition, as a means of supporting oneself"⁴⁰. "Nihilism is eternal nothing, the eternal nonsense"⁴¹.

The eternal return is the "nietzschean turn" of the drunken Dionysus: dances and no longer speaks, the upset head turns and says that everything revolves to its around forever⁴². The "Eternal return" is "circle", "ring of rings", "hourglass", i.e., the perpetual rewind of the scratched disc, the cosmic treadmill squeaking, the crazy hamster's wheel. The eternal return is the dionysian philosophy, dogma, faith, prophecy, bac'chic mystery revealed to Nietzsche the summer of 1881 in Silvaplana's rock: men and all things large and small, the all and nothing, become always remaining equal, destroying and recreating itself. The eternal return is the perpetual Bacchanalia by self-sacrifice and self recreation, the orgy and the eternal sexual debauch⁴³. But, for Nietzsche self, it's really the vulture promethean that corrupts and reengenders in eternal return his cerebral entrails: the fly, the leech in his occiput, the headaches, bloody bilious vomiting attacks and ongoing physio-mental diarrhea. And all that in an eternal return. Nietzsche is dead rotten, but their stench will not disappear as someone believes in his eternal return: "when I will be forgotten by all, I'll be back"⁴⁴.

Immorality of pessimism is the morality of the lousy, the extramoral, immoral, amoral perversion of good human manners, standing beyond good and evil, truth and lie, "against all decent feelings", that "exceeds the measure of human and stripe with the bestial", because it is guided by the basic unconscious instincts⁴⁵. It is the nietzschean satanism doing the evil because it is evil and fighting against the good because it is good, it consists of the arrogance of the strong breed evil, contemning and exploiting the weak, it consists in the "perversion of values", in the bestialization of the killer destroyer ruthless man. The immorality of the nihilistic pessimism is inverted morality. To exploit, kill, steal, to run the "extermination of millions of degenerate men", the vicious life. The moral of universal altruistic love is a nuisance. Specifically useless is the "pseudo-Humanity called Christianity"⁴⁶. Cf. [Nietzsche Verbrecher](#).

The major policy of Nietzsche is the internazism, the racist strategy by an exclusive universal power, by the domain of the Earth, "a new creation, a new Reich", forming a master race, a "super race" ("Über-rasse") Aryan, pane Slavic, of the white superior man, the future European, the blonde beast that shred, annihilate or dominate and enslave all other peoples and races: "A race of rulers, the future owners of the Earth", men strong, superior, free, pathfinders, legislators, immoral, merciless, undemocratic dictators ("Führern"), substitutes of God ("Gott ersetzen"). "The foundation of an oligarchy beyond the peoples and their interests", "the new world order"⁴⁷. "Wars will come as yet not been on Earth. With

me comes to Earth the great policy"⁴⁸, a very different policy from the bismarckian, christian, socialist, or anarchist policy (cf. *Nietzsche rassist* and "*Anti-política de Nietzsche*")⁴⁹.

Radical racism, eugenics, racial hygiene of Nietzsche policy consists in: a) the mass extermination of "degenerate races", the annihilation of all those he calls "morons and lazy, parasitic and degenerate" b) in the selective sexual reproduction organized by the State, between well endowed members, c) in the elite formation of few men "men!", strong, superior, dominant, immoral, geniuses crazy heroes. "A sick member, rotting, has to be amputated" [...] "You have to honour the fate saying to the weak: perish!" (1888-15 F [13]). Nietzsche is a "criminal against humanity", which promotes the genocide of the men he calls "weak races", "degenerated", handicapped, "morons" and "ill-fated". Although Nietzsche has phrases of contempt against the semites-jews ("the worst people of the Earth"), even more against the religious semites, he has angry expressions against the anti-semites, like his brother-in-law Förster, when they go against his own plans. Nietzsche in this sense is filosemite. He includes the Semitic-Jews, as Aryan Indo-European race, well endowed, "the stronger European race", while he needs their "great capital", says expressly "for my international movement", for the "worldwide domination" for the elevation of the strongest race by the Holocaust of the weak"⁵⁰. A terrible boomerang was the consequence of this criminal psychopathy, turned in the 20th century against millions of Jewish victims and other groups of equally innocent men. The socialevolutionist biological bestialism of Nietzsche plans in multiple personal annotations the **cleaning of the race** through massive crimes, war, abortion, euthanasia, eugenics, through the massive extermination of the weak races, to attain the european imperialism over the Earth, so that will prevail the aristocratic flair over the herd instinct, health over disease, strength over weakness, to get the future man in progress toward the original beast that man should have never cease to be. It is the basis of the NazionalSocialist and InternazionalSocialist unhumanism, of the nazis and internazis⁵¹.

The greek obsession is the result of Nietzsche lucubrations already since 1868 about some orgiastic texts, turned into a persistent fixation, ending with the somatization and paranoid personal identification with Dionysos Silenus⁵².

Evidences from the texts of Nietzsche

Nietzsche is a degenerative brain and mental patient throughout his entire life: possessed by progressive megaegomania of birth, with episodes of bipolar manic-depressive disorder in the physiological, emotional and intellectual, personal and social.

The multiple pathology of Nietzsche is the source for his writings. He knows that he is madman and says it repeatedly. The brutality of the ideas of Nietzsche arises from the repression of his real brutality⁵³.

Nietzsche has not studied, or even read, none of the great authors of philosophy in 2000 years, has not seen a single properly philosophical treatise. His head upsets books he reads, nearly exclusively of clinical physiology, and zoology. The writings of Nietzsche are pretentiously inane, delirious, when not aberrant, perverse, promoters of genocidal eugenics.

Nietzsche hates the reason while he lacks⁵⁴, hates the moral, and more the sexual morality, because he lacks, hates God because "in the case that God exist, it would be he himself"⁵⁵, although he is but a poor devil.

The pathological obsesive Nietzsche boasts his own "kastrierte Übersexualität". Powerful, tough, big, strong, violent, high, long and deep,..., are maliciously vulgar double minded terms, including suspension points, (used in the veiled statements remaining from the purge made by the executors of Nietzsche's archive), and with its derivatives and opposites conceal the paranoid exasperation of the dismembered powerless gelded Satyr Dionysos Nietzsche ("Die Geburt" 5).

C. AGAINST NIETZSCHE FOR NIETZSCHE

The studies presented on this web site, depart from the essential recognition of the absolute respect to human dignity inalienable, inherent to being a person, with all the features of their circumstances and personal components, with their existential precariousness, including the voluntary decisions: female and male, young and old person, with good and poor health, physically or mentally ill, wealthy and miserable, saint and sinner, criminal and martyr, from North and South, whatever he think, speak and act. This is the consideration that the author of this work has for each person, while person, and in particular for the person of Nietzsche which suffered throughout his life from severe physical and mental ailments. With a seven year working life Nietzsche recieved a pension of 3000 Fr. which allowed him to wander from the Mediterranean Sea to the Engadin mountains until his mind ceased to govern completely ten years later, to enter another eleven years in total starvation, in a semivegetative state. The disease could exempt him from moral responsibility, if he didn't had enough rational freedom, but it is not up to this study decide about. The real is that Nietzsche took his illness in

desperation, furious against his fate and against the whole humanity. And that is not precisely the attitude of all human patients, determined as we are by nature to die. Here enters Sigismund⁵⁶.

Each person being unconditionally respectable, his work is unconditionally valuable. The last motivation of the present study, is to endorse the absolute value of all human beings. The dignity of one human being is not given nor taken away by other human being, even by himself. It is by nature, is inalienable and indestructible throughout his life. This recognition of the intouchable dignity of each human being, oneself and the others, identified the humanity. Precisely because Nietzsche expressed towards people who are sick, poor, weak, handicapped, towards the common human being while human, a contemptuous, ruthless, cruel and criminal attitude, including their extermination, precisely for this reason, this study is against wicked perverse crazy Nietzsche superman, in favour of Nietzsche infaman, no more and no less than a man⁵⁷.

D. METHODOLOGY ON THE WRITINGS OF NIETZSCHE

1. THE COMPLETE WORK AND LIFE OF NIETZSCHE

The raw material of study is the work of Nietzsche in German, published by him or posthumously accessible according to the various editions of his texts, printed, typed or handwritten, some digitized in characters or as facsimile, (*K.Schlechta and P.Janz, in Digitale Bibliothek of Directmedia, Colli-Montinari in NietzscheSource, InternetArchive, thenietzschechannel, Klassik Stiftung Weimar, dartmouth.edu, etc.*).

The analysis method consists of applying a semantic search to the full accessible digitized texts. A study of Nietzsche texts through his own texts, as today, after multiple falsifications and shortcomings, are technically recognized as authentic Nietzsche writings, manifest his own ideas, or in which he expresses his thoughts about the authors he read or summarize.

2. GATHERING INFORMATION ABOUT THE MADNESS OF NIETZSCHE

First of all, the roots of significant terms in one semantic field, are looking to study, within the complete work of Nietzsche.

For example on "madness": -Narr-, Närr-, Verrückt, Töricht, Torh-, Unvernunft-, unvernünftig-, Irrsinn-, Veirr-, Toll-, Wahn-sinn-, Unsinn-, Dumm-, Possenreißer, Hanswurst-, Hofnarr-, komisch-, Unverstand, Sinnlos.

On "racism": Rasse-; Race-; Kaste-; Gattung-; Spezies; Typus; Typ; Stand-; Geschlecht-; Stände; Schicht-; Klasse; "Spezies Mensch"; Stamm; Abstammungslehre; -Tier- , -Thier-; Bestie- ; arisch- ; blonde Bestie/Rasse-. Calificativos para la clase superior como: hoh-, höh-, über-; ober-, vollkommen, wohlgeratene, gross-, stark-, ideal-, Ausnahme, vornehm-..., para las clases inferiores: nieder, schlecht, gemein, mißbratenen.

On "misogyny": Frau-, - Frau-, - Weib-, - Mutter-, Mutter-, Schwester-, Tochter-, Dame, - Mädchen - Gemahl-, Gattin -, Freundi-.

For each of the studies presented on this site we have considered up to ten thousand quotations, as in the presentation of "misogyny" ("[Nietzsche Misogyn](#)" docx), or "crime" ("[Nietzsche Verbrecher](#)").

3. NIETZSCHE STYLE

Nietzsche has two courses and a half of superior studies in classical philology, and in theology with philosophy for one semester he registered, but non attended classes. It is all his academic training, with total lack of philosophical studies. Nietzsche never made authentic academic work, not even the conferences for the "Academic Society" in Basel. Against every rule of written scientific work, excludes the authorities or precise information sources, usually ignore any reference elements of inspiration (to the relief of Wagner), dramatically emphasize on authors, books and passages, on history, people, behaviors, without documents to substantiate their assertions. He runs based on phobias and phobias of all the human and the divine. From childhood, he is short-sighted, and from a young age is more than half blind (7/8, he says), hardly can read 20 minutes a book since his thirty years (cf. letter to Paul Rée 7909xx), and hates everything that is not about clinical Physiology (Ecce 3). In 1867 he joked with Deussen because he not distinguished "a donkey of a horse", and at the age of 37 sighed for a machine to read because not enduring even a personal reader (to Elisabeth 811221).

Nietzsche is a cobbler writer. All his texts are loose unconnected phrases, composed of mutants, bulk concepts, disguised in ghost terms. For him and his addicts are glorious "aphorisms", but are most often bilious outbursts, "pensées de derrière", or "ces boutades" as him spits Hippolyte Taine⁵⁸ and that Nietzsche takes by praise. He called their sentences "hammer", or explosions of dynamite, or "physiological effusions"⁵⁹, literally mental diarrhea. According what he writes to Köselitz about

"Ecce" the text "passes so the concept 'literature', that there is nothing similar in their nature: bursts, literally, the history of mankind in two pieces, total dynamite!"⁶⁰ .

Nietzsche deplors that his teacher and godfather in Bonn and Leipzig F. W. Ritschl, with whom he made the sole approaches to academic exercises, qualifies his writings as from a "parisian novelist"⁶¹. Ritschl gives out his pupil, and sent him abroad, expatriated from Germany, to the councilor professor philologist from Basel, W. Vischer-Bilfinger, saying how much hurts him the "ungodliness" that Nietzsche, "the man of two souls", has against the mother who has breastfed him: Philology⁶². Nietzsche colleagues, (Usener, Wilamowitz-Möllendorff) consider him as "scientifically dead", with bitter satisfaction for Nietzsche as it reach his ears⁶³. "The origin of the tragedy" is effectively the irruption of the vital tragedy of Nietzsche. From that moment accelerate his physiological and mental "progressive paralysis". At the age of 35 and due to permanent total disability he must decline in teaching, practically effective three years before, and will be the rest of his life wandering fleeing desperately from his insane head and bilious belly. Since then the behavior and the writings of Nietzsche are feverish effect of mental breakdown. The express conscious will of Nietzsche is to make "philosophy" from his deranged physiology. (Cf. "[Nietzsche infrahombre](#)", "Krankheit" und "Philosophie").

The discourse of Nietzsche flagrantly contravenes the ontological logical principle of identity, allowing him to say that to be is not to be and that not to be is to be. It conforms to the irrational principle of contradiction (sic) that takes him to affirm and deny the same and the opposite in the same and opposite circumstances. One should only expose what he says in each place, and note more or less coincidence with what he says elsewhere. It is not difficult to find the same and the contrary affirmed and denied flatly on one term or topic⁶⁴.

The crazy texts of the crazy Nietzsche prove the damage of his brain, his cerebral and mental illness, from the beginning of his life. What exploded in the final phase of his life from 1889 to 1900 in irreversible way, is already active since his youth, as it reveals each text. The physiological effects of his brain disease gradually lead him to terminal prostration for eleven years, and the mental pathology, rightly progressive megaegomania, takes him from the obsession in the early years that he was a unique genius with an extra-human mission, to the mature fanaticism leading to premature decrepitude, with multiple mania as Dionysus, the Antichrist, the father of the King of Piedmont, the creator of the world, Friedrich Guillermo IV, the Phoenix, the exterminator of the Hohenzollern, or the criminal of all criminals against women. Nietzsche calls himself a "real murder", a criminal who not only excuse and exonerates the crime "of grandeur", but who exalts it, call despicable and worthless them who is not capable of killing, and stigmatizes as criminal them who not drives crimes against humanity, as proposed by himself with the "annihilation without regard of all the degenerate and parasites"⁶⁵... "The annihilation of misshapen, for what the emancipation of morality is needed."⁶⁶ (cf. "[Verbrecher](#)" "[Rassist](#) ") .

E. HERMENEUTICS OF NIETZSCHE TEXTS

1. MULTIPLE INTERPRETATIONS OF THE WRITINGS OF NIETZSCHE

I present reviews of direct writings of Nietzsche, aware of daring that entails, recognizing the obvious limitations. The affirmations are based on various texts of Nietzsche, after having analyzed tens of thousands of quotes exclusively in german.

The first excuse that bring the worshippers of Nietzsche is that has been studied by the most eminent philosophers of the century, and they mentioned reviews subject to reviews of a commentator, who comments that Deleuze, Derrida or H.G.Gadamer comment of K. Lowitz comments about M.Heidegger comments about some Nietzsche texts. There are honourable exceptions, but part of the culture of the 20th century has used, with dubious interpretive freedom, little intellectual honesty, and limited immediate knowledge, the texts of Nietzsche, as it happens with those of Marx and Freud, with whom Nietzsche is the philosophical troika called by P.Ricoeur "the masters of suspicion", of suspicion to be teachers. Sister Elisabeth Förster-Nietzsche, the caring Malwida, Lou Guillot-Nietzsche-Rée-Ledebour-Pineles-Rilke-Freud-Freud-Adler-Tausk-Salomé, Georg Simmel, Martin Heidegger, Hans Vaihinger, **Gilles Deleuze**⁶⁷, Michel Foucault, Georges Bataille, Karl Jaspers, T.W.Adorno, Max Horkheimer, Albert Camus, Eugen Fink, Thomas Mann, Herbert Marcuse, Jacques Derrida, Gianni Vattimo, Jürgen Habermas, Hans Georg Gadamer, Ernst Bloch, Richard Rorty, Sarah Kofman, Eugenio Trías, Fernando Savater, Werner Ross and thousands of commentators more, have published books on Nietzsche with different orientations, capabilities and intentions, considering only some of his texts, some in translations of third hand. It is astonishing that at the twenty-first century the german "Christian Niemeyer" publish a manual with the pious purpose of "understanding Nietzsche", who

inspired and promoted the large inhuman catastrophes of 20th century. The castaways of all ideologies seize the raft burning Nietzsche, confident that turns off as it sinks.

Nietzsche paranoid discourse has become for a century the referent of the academic herd philosophy. Not only a failure of method made the enthronement of this totemic calf, the introduction of this trojan horse, the embrace for this suicide bomber armed with a belt of destructive dynamite. No one denounces, and few detect the schizoid delirium, the sadistic, criminal, perverse psychopathy of Nietzsche. Authors who do not point in the texts of Nietzsche a fatal inhuman paranoia are like the staff of the concentration camps that ignored the stink from the crematory ovens, while they preferred to plug their nose. Don Manuel Reyes-Mate Rupérez (with brilliant curriculum in Human Sciences) personally tells me that he don't knows the criminal texts of Nietzsche. The Nietzschean worshipers react defending his own error on Nietzsche as an attack on themselves, when overwhelming evidence is presented to them. All that conform to the indications of the same Nietzsche in "Human 2.1.338": "Last warning about opinions. Own opinions are hidden, or one hides himself after own opinions. Who run in different way, does not knows the march of the world or belongs to the order of holy foolishness"⁶⁸.

Long live the holy foolishness!

2. WHAT THE TEXT OF NIETZSCHE SAYS

It is sufficient to deal with the authentic texts of Nietzsche to detect serious abnormalities of judgement already in the first written works in the school of Pforta 1862, and in his autobiographies from 1865, even more in his "Untimely" of 1870, much more in the screams of the histrionic "Zarathustra" to their beasts, until the paroxysm in the feverish writings, years before the recognized paranoid letters and notes of January 1889. The acceleration occurs in 1871 with "The origin of the tragedy or Greece and pessimism", entitled inside "The origin of the tragedy from the spirit of music" beginning with the disquisitions on "the dionysian madness", figurative art and musical art, a speculation based on a supposed Greek culture, inflated with the nihilistic pessimism of Schopenhauer misunderstood with the fixed idea of "the only one" from M.Stirner. The text as Philology fiction is foolish, and as speculation, is a hodgepodge, which conceals and already break out the mental and vital as well as physiological tragedy of Nietzsche.

The sick Nietzsche's physiology is the crucial fact of his life and his work, first of all by natural biological imperative, then by personal choice of Nietzsche, because his brain is damaged, but he is still human rational enough in spite of himself and choose think and do against human reason (the perverse reason). Who separates the personal biological condition of the personal work in Nietzsche, does not read Nietzsche, and refuses to understand the text as specifically nietzschean. Separate in Nietzsche his mental weakness from his mental strength, whether it is made by offensive compassion, or by manipulative interest, would receive the scorn of Nietzsche self, while Nietzsche makes expressis verbis his physiological ill condition the essence of his being and his work, his thinking and writing ("[Nietzsche infrahombre](#)").

I do not claim what not based on direct quotes from Nietzsche. These studies, as structured samples of Nietzsche texts in literary and vital context, go beyond good and evil, are extramoral if something could be it. I try to avoid prejudice to accept or reject the content by the mere fact that arises from an insane man. The contrary must result: the foolish content is the proof of his mental illness and perverse intention. From an ill man could arise a mystical or foolish text, symbolic or diabolical, beneficial or malevolent, dazzling or blinding. This research rejects prejudice both claim the disease and bypass it, with the excuse of previous disqualify or extoll his work. The text is a fact with meaning: written is written, and we read it. If the text come from Nietzsche, and there is evidence as far as possible in the process of research up to what point he identified himself in various places with the thought expressed, the explanation corresponds to what Nietzsche says in the text and all that it implies.

The mechanism of the same Nietzsche is upsetting the text: takes a character, a society, a time, a book, an author, and whith his will to power he forces them say what he has decided to say, let them be what he has decided that they are. That is an useful strategy, though doubtful legitimate. Another very different option is to aim to capture and expose "what that text of Nietzsche says", always in its literary, historical context, but without trying to deform the meaning it in any sense.

To expose and use the work of Nietzsche is required to do justice to the author of it. If Nietzsche says that his own text is crazy and evil, to make it a holy and wise text is to distort it. He refuse, for example, misinterpret as a good thing what he calls "the essential properties of life", "injustice, lies, exploitation", embodied in the great, superior man, in Superman⁶⁹. One agree or disagree with what Nietzsche says, but without change or betray of his words and intentions. Apart the ignorances and misinterpretations, to make a sweetened understanding and sweeten the pill, is to distort the text, to deceive, or to intend it. And that is especially the case with the work of Nietzsche in literary and philosophical, in professional and vulgar commentaries. **Nietzsche is the great fraud of the 20th**

western literature, not only of philosophy. When Nietzsche said: "we must exterminate millions of men" does not say "we must love men and help them," except "help them to perish".

The Nietzsche text sounds good in pious ears only if misunderstood, that is, against the meaning given by Nietzsche. If Nietzsche wants to say something illogical and evil it is illogical and evil to make from it a good and consistent explanation. "It is required a great soul to hold my writings. I love that the weak and virtuous is angry with me"⁷⁰.

Already Nietzsche warned his believers in "Human, too human 2.1.129 and 137": "the worst readers are who as invading soldiers raze what they need, dirtying, stirring, and destroying the rest"⁷¹. Nietzsche despises its own worshipers: "I don't like 'believers, faithful', I think I'm too evil so that someone believes in me, I never speak to the masses...I have a terrible fear to be canonized in the future... and don't want to be holy, better a clown. I'll be clown"⁷². But the crowd of faithful followers of Nietzsche, sing "Holy madness!", still laughing thanks the one who boasts of being perverse, evil clown. See the bestial double meaning when he speaks to his followers: "I'm looking for an animal dancing behind me and loving me a little bit"⁷³. And he will find a legion of lovers.

Self-interpretation

The "dionysian anthems" 1883, or Dithyrambos, arise from the unhealthy obsession of Nietzsche with "Carmen" from Bizet, when he hold no more the sound of Wagner. Thus writes to Köselitz: "my old friend, something deep stir inside me with that music and make me happy, and without repression I prefer to unleash my iniquity rather than perish. "I have been creating the dionysian anthems giving me the freedom to terribly mocke at the terrible: is the ultimate form of my madness"⁷⁴.

3. THREE SPECIFIC EXAMPLES

a. Nietzsche as criminal against women

On December 7, 1888 Nietzsche praise the criminal "Prado", in a letter to August Strindberg, starter in promoting the works of Nietzsche. One month later the same claim reach Burckhardt who contact with Overbeck, who go immediately to save from the insane asylum of the municipality of Turin, the foolish friend. Nietzsche writes: "I'm Prado... a real criminal" ("Ich bin Prado... ein anstandiger Verbrecher") What does this text mean? It is not an inane phrase from a character in a novel, it is not a cryptic sign, this text is clear considered in the context of all the work and life: Nietzsche identifies himself as a real killer of women. From his early writings he makes frequent use of a) the emphatic expression 'I am' ("Ich bin" 917x), b) of numerous expressions denigrating the status of women as women, and c) of sadistic glorification and not mere exculpation of the criminal and his crime. He glorifies itself as gender murder⁷⁵. It is often adduced as an excuse for this aberration that is only literature, a literary crime. Maybe not, the beheaded woman was real (Marie Aguetant) and the glorious identification of Nietzsche with her killer is a criminal text. It is not literature and less "philosophy" love of wisdom, but "filomania", love of madness, paranoid literature. Thus understood it Burckhardt and Overbeck, who went to pick it up and take him to the "Nervenklinik" in Basel.

During this same time physically and mentally fevered, the ravenous Nietzsche is writing all in one breath, for publish not only a book, but half a dozen, to be edited pre-posthumously as: "Ecce homo", "The twilight of the idols", "Antichrist", "Nietzsche against Wagner", "The Wagner case". Only a few months earlier, upset by the same degenerated psychophysical impulse, had published personally "Beyond good and evil" and "Genealogy of morals", that it is rather a racist "Moral of genealogy": good is what is good generated (γενναϊός). A quite aberrant text by its form and content.

b. Nietzsche as lover of Richard Wagner

Richard Wagner, becomes "old seducer", having been "Pater serafice", beloved friend and idolized teacher. "I have loved Wagner, "says Nietzsche with bitter gloating in "Ecce homo", and he knows to what extent. The Idyll lasted three years until Wagner found the risk that for him it meant the mental illness of Nietzsche already in 1873, and it will definitely break when Wagner recreates the traditional "Parzival" (from 1868 until the last working from 1877), and rename it as "Parsi-fal' (crazy-pur), what for a connoisseur of Schopenhauer and as the horny Wagner was, sounds "Zarathustra-phallus". Also Wagner rename the 'Anfortas' of Eschenbach, as "Am-fortas", in Pforta, where, as Richard well knows, Nietzsche spent his "Gymnasialbildung" (with four final failures). In 1878 Nietzsche received the libretto, and seeing himself represented in the self-castrated Klingsor (and the wounded Amfortas) because of his uncontrolled lewdness, but redeemable, and saved by the love and compassion, breaks with Wagner, who spread the diagnosis of the progressive disease of Nietzsche as "onanism", i.e. rampant masturbation, and pedophilia. Nietzsche suffers chronic eczema on their genitals and has a scar on the right of the frenulum, according to the medical certificate of the clinic of Jena in 1889, and that can come from having cut the foreskin or something deeper⁷⁶. Cosima writes to the sister Elisabeth

about the tantrum of Nietzsche: "the author of the book ("Human, too human" submitted by Friedrich to Richard in May) really thinks that Parsifal is made to refute him" (letter 790301). After hearing Wagner the interpretation of Nietzsche, said with sarcasm "I have fun", and said with cynicism to Elisabeth: "your brother is like Liszt, he don't understand my jokes" (K.Hildebrandt). The doctor Otto Eiser, who tried both of them involved, declare be witness that the break of relations was caused by sexual affaires, not by ideological questions. Cosima already noted in 740404: "our friend Nietzsche is very melancholic and torments himself". Richard sentences: "He should marry or write an opera, and while this is not going to occur ever, he will ever connect with life". Nietzsche, at the end of his conscious madness in 1888, became furious wiht the already rotten "fall Wagner", and cynically honours the "apostle of chastity" (C.Spitteler 881211) with an epilogue that begins: "a philosopher has need to wash his hands after treating (touching, feeling) long time the "fall Wagner" [...] "It was not Wagner 'feminini generis'?"⁷⁷. Nietzsche had already annotated in 1875: "Wagner as a musician has something of Demosthenes {with Cnosion?}, is terribly serious gripping matter, grasping it firmly, so that whenever he picks up the matter, he hits it with his hand, naked, and holding it as if was out of bronze"⁷⁸.The expression of the notes "naked" ("im Nu") is changed in the publication of "Unzeitgemasse 2, R.Wagner", for "in a moment" ("im Augenblick"). And so because the matter is not matter of aesthetics, but a matter of anatomy⁷⁹, even more, is the own matter, the own history of pain, while Wagner's matter become decadent and is no longer the festive "Dionysus flute", but the flute of Pan asleep or dead⁸⁰, is not either the flute played at noon by Schopenhauer, pessimistic nevertheless⁸¹. This is Nietzsche. He makes public excuse that the separation from Wagner is caused by his turn to Catholic Christianity (influenced by Cosima). But Wagner themes were for Nietzsche as anti-Christian before, as will be Christians then⁸².

c. Nietzsche as lewd satyr

In the porn-lied "the daughters of the desert", two fellatrix "beloved girl friends" in bacchic, dionysian orgy, blow the flute of the lewd gelding Oedipus-Zarathustra-Nietzsche, singing in hot phallic dithyramps, the bellowing, the lustful debauchery whose ejaculatory spasms drunk the sands of the desert: "Hu! Hu! Hu! Hu! "Huh!..."ow, ow, ow! I can not, Amen!"⁸³. Already have said the young Nietzsche: "I'll need three women only for me"⁸⁴. See the interpretative keys of the dithyramb porn "The daughters of the desert" in German, in the text [Nietzsche misogyn](#) "Die Töchtern der Wüste. Ein Porno-Lied". The same Zarathustra says that looked for him not only the demon, but also the pig⁸⁵. Or retort to the "growls you German as a pig of Ariadne: underestimate, my dear goddess, the difficulty of saying niceties in German! Niceties like the song of the poetic fellated satyr Nietzsche"⁸⁶.

4. THE DOMINANT MANIA OF NIETZSCHE

There is a progressive, paranoid and psychopath tension in Nietzsche's life, from childhood through his premature physiological deterioration in his 35 years, and not only during his final infuriated production. There is a "historic development" already gradually accelerated since "The origin of the tragedy" to "The genealogy of morals", as himself commented to Meta von Salis in the letter of 14.9.1887. It is the authentic "maniacal" obsession promoting "the dionysism", the "dionysian mania"⁸⁷. And "mania" is the mythical divine madness. But it is not the only mania. The nietzschic dionysism, "dionietzschism", or "nietzschemania", focuses a beam of manias and antimanias, visceral phobias and philias, as: the genius, the top class, fame, masochism, sadism, , the antireligion, immoral perversion, the anti-politics, the bestial passions, and the vitriol against the weak. It is a fractal, progressive mania from birth, and that explodes in 1886 as a cluster bomb.

In order to "finish the dying and degenerate races", and inventing "a nihilist religion and metaphysics", Nietzsche invests himself as apostle and prophet, philosopher, the lyrical artist who reveals the tragic mystery dionysian-apolloian, as the same ailing revived Dionysus, who promotes the mysteric faith, establish the State, the world, the wisdom, the dionysian pessimism, as the antimystery of the "crucified God". In one word: "Kunstmysterienreligionsschwarmerei!" The brutal term with the admiration of horror come from his teacher and godfather F.W. Ritschl, who disowns him with the pious diagnosis, he is "a man with two souls"⁸⁸, i.e., "dipsychos", "schizofrenos"⁸⁹. The expatriate was adorned with the funeral eulogy "in 39 years have not seen a young person...", but finally is deported to Dr. Vischer in Basel academic exile. Nietzsche blamed on complaints when the illusory project is vanished: "There is nothing in me from a founder of a religion"⁹⁰. But he intended the selfdivinization, selecting adepts, preaching from the cave to the market, making dogmatic canonical books, implementing the ethic of the unethical, the religion of the anti-religion, and setting up his dionysian cult. For the "maternal" http://www.alonsofia.com/fn/docsFN/EI%20loco%20de%20Nietzsche_indice.docx Malwida von Meisenbug the madness threatening "that great spirit" consisted not only in the reformation, but in "a second creation of the world". What Nietzsche believed as accomplished and completed in January

1889, as he reveals to Burckhardt and Deussen (Malwida von Meisenbug, "individualitäten" 35; cf. "meine Aufgabe").

F. ARTICLES

In other sections of this site I present particular aspects of one larger work in preparation on "The madman Nietzsche", in German and in Spanish:

German:

- ["Nietzsche Rassist"](#) (html); [Die höheren und die Menschen niederen](#)" (html)
- ["Nietzsche Verbrecher"](#)(html)
- ["Nietzsche Misogyn"](#)(html)

Spanish:

- The index of ["El loco de Nietzsche"](#) (docx 2010)
- ["Nietzsche, un psicópata en la escuela"](#) (pdf)
- ["Nietzsche infrahombre"](#) (pdf) Progressive physical and mental illness of Nietzsche
- ["Nietzsche racista"](#) (html) The criminal racism of Nietzsche
- ["Nietzsche misógino"](#) (html). The [misogyny of Nietzsche](#)

Also: "Systematic [Overview](#) of qualitative thoughts of the so-called philosophy of Nietzsche, prepared for exams in Spanish schools, prohibiting any other interpretation that not submitted to the prevailing official simple-mindedness in the courts of the Faculty of philosophy in Spain.

Raus mit Nietzsche!, literally as he says and runs laughing: "' Fort von mir!'-lachend geht's" (F 25 1884 [249]; Reden Zarathustras).

[For the compilation and study of Nietzsche texts I have mainly used the edition of *Directmedia: Friedrich Nietzsche: Werke und Briefe* (c) C. Hanser Verlag <http://www.digitale-bibliothek.de/band31.htm>], and recently that of nietzschesource.org

NOTES

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- ¹ "durch Vernichtung von Millionen Mißratener, den zukünftigen Menschen zu gestalten und nicht zugrunde zu gehn an dem Leid, das man schafft und desselgleichen noch nie da war!" (F 1884 25 [335]). "Man muß mehr Menschen opfern, als je für Kriege" (F 1885 34 [212]). "der Grausame genießt den höchsten Kitzel des Machtgefühls" ("Morgenröte" 18). "Wie wenig Phantasie haben wir für das Leid, das wir Anderen anthun!" (F 1883 7 [166]).
 - ² "Jene neue Partei des Lebens, welche die größte aller Aufgaben, die Höherzüchtung der Menschheit in die Hände nimmt, eingerechnet die **schonungslose Vernichtung** aller Entartenden und Parasitischen, wird jenes *Zuviel von Leben* auf Erden wieder möglich machen, aus dem auch der **dionysische Zustand** wieder erwachsen muß. Ich verspreche ein *tragisches* Zeitalter: die höchste Kunst im Jasagen zum Leben, die Tragödie, wird wiedergeboren werden, wenn die Menschheit das Bewußtsein der härtesten, aber notwendigsten Kriege hinter sich hat, *ohne daran zu leiden...*" ("Ecce homo" 4). "... eine regierende Kaste zu züchten — die zukünftigen *Herren der Erde* ... weil die Lebensdauer Eines Menschen beinahe nichts bedeutet in Hinsicht auf die Durchführung so langwieriger Aufgaben und Absichten, vor Allem erst **eine neue Art** angezüchtet werden muß, in der dem nämlichen Willen, dem nämlichen Instinkte Dauer durch viele Geschlechter verbürgt wird: eine **neue Herren-Art und -Kaste**" (F 1885 37[8]). " *Sie erlösen die Mißrathenen* durch die Lehre vom „**schnellen Tode**" (F 1885 39 [3]). "Alle Lust an sich selber ist weder gut noch böse; woher sollte *die Bestimmung kommen*, dass man, um **Lust** an sich selber zu haben, keine **Unlust Anderer** erregen dürfe?" ("Menschliches" 103).
 - ³ "Schon die angeerbte Empfindung, ein höheres Wesen mit höheren Ansprüchen zu sein, macht ziemlich kalt und lässt das Gewissen ruhig: wir Alle sogar empfinden, wenn der *Unterschied zwischen* uns und einem andern Wesen sehr gross ist, gar Nichts mehr von Unrecht und tödten eine Mücke zum Beispiel ohne jeden Gewissensbiss" ("Menschliches" 81).
 - ⁴ "Die Schwachen und Mißrathenen sollen zugrunde gehn: erster Satz unsrer Menschenliebe. Und man soll ihnen noch dazu helfen" ("Der Antichrist" 2).
 - ⁵ "Das Bibel-Verbot 'du sollst nicht tödten' ist eine Naivetät im Vergleich zu meinem Verbote an die *décadents* "ihr sollt nicht zeugen!" (F 1888 22 [23]; "Nachlaß" 734; "Menschliches" 48; "Die fröhliche" 26). "Das Bibel-Verbot "du sollst nicht tödten!" ist eine Naivetät im Vergleich zum Ernst des Lebens-Verbots an die *décadents*: "ihr sollt nicht zeugen!" ... Das Leben selbst erkennt keine Solidarität, kein

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- "gleiches Recht" zwischen gesunden und entartenden Theilen eines Organismus an: letztere muß man ausschneiden—oder das Ganze geht zu Grunde.— Mitleiden mit den *décadents*, gleiche Rechte auch für die Mißrathenen—das wäre die tiefste Unmoralität, das wäre die Widernatur selbst als Moral!" (F 1888 23 [1]). "Wenn ein inferiorer Mensch seine alberne Existenz, sein viehisch-dummes Glück als Ziel faßt, so indignirt er den Betrachter; und wenn er gar andere Menschen zum Zweck seines Wohlbefindens unterdrückt und aussaugt, so sollte man so eine giftige Fliege todt schlagen. Der Werth eines Menschen soll beweisen, was für Rechte er sich nehmen darf: die "Gleichstellung" geschieht aus Mißachtung der höheren Naturen und ist ein Verbrechen an ihnen" (F 1884 25 [343]).
- ⁶ "Es ist unmoralisch, es ist widernatürlich im tiefsten Verstande zu sagen 'du sollst nicht tödten!'" (F 1888 23 [10]). "El criminal que quebranta y rompe sus tablas de valores es creador": "Siehe die Gläubigen aller Glauben! Wen hassen sie am meisten? Den, der zerbricht ihre Tafeln der Werte, den Brecher, den Verbrecher – das aber ist der Schaffende" ("Also" Zarathustras Vorrede 9; "Also. Von alten und neuen Tafeln 26). Eso de "no matarás" es de cuando Dios decidía la vida y la muerte. Los mandamientos dañinos: "du sollst nicht lügen" "du sollst nicht tödten", "du sollst nicht stehlen", "du sollst nicht ehebrechen" ("Menschliches" 48; saepe in F).
- ⁷ "Die Art Mensch, deren Mundstück ich bin:...wir wären im Stande, ein Verbrechen zu begehen, nur um zu sehn, was es mit einem Gewissensbiß auf sich hat" (F 1887 7 [46]); "Mord aus höchster Liebe zu den Menschen" (F 1882 4[129]); "das Verbrechen zur Größe gehört" (F 1887 9 [120]).
- ⁸ "Fröhliche Wissenschaft 125: „Der tolle Mensch". Zarathustra, the crazy caveman: "Eines Morgens, nicht lange nach seiner Rückkehr zur Höhle, sprang Zarathustra von seinem Lager auf wie ein Toller, schrie mit furchtbarer Stimme und gebärdete sich" ("Zarathustra 3. Der Genesende1").
- ⁹ "Meine Philosophie bringt den siegreichen Gedanken, an welchem zuletzt jede andere Denkweise zu Grunde geht. Es ist der große züchtende Gedanke: die Rassen, welche ihn nicht ertragen, sind verurtheilt; die, welche ihn als größte Wohlthat empfinden, sind zur Herrschaft ausersehn" (F 1884 26 [376]).
- ¹⁰ "Denn ich habe noch nicht gehört, daß Blähungen philosophische Zustände erregen". Unas líneas antes: "Stolz und Verrücktheit sind wirklich zu schwache Worte für meine geistige "Schlaflosigkeit" (to Rohde 710329). "Hier einmal mit dem Hammer Fragen stellen und, vielleicht, als Antwort jenen berühmten hohlen Ton hören, der von geblähten Eingeweiden redet" ("Götzen" Traca de introducción).
- ¹¹ "Alles ist erlaubt" (F 1884 25 [34]; "Also 4" Der Schatten; "Zur Genealogie" 3.24). "Zarathustra sieht einen feuerrothen Menschen kommen) 33 — zwischen Särgen und Sägespähen leben; ich hatte keine Lust zum Handwerk der Todtengräber 34 — „nichts ist wahr! *alles ist erlaubt!*“ ich habe alle Verbrechen begangen: die gefährlichsten Gedanken, die gefährlichsten Weiber 35 — einst gieng mein Sinn auf Weniges und Langes: aber wo fände sich das heute!" (F 1884 32 [8]).
- ¹² "meine wilde Weisheit!". "jene maßvolle Begrenzung, jene Freiheit von den wilderen Regungen, jene *Weisheit* und Ruhe des Bildnergottes", "die Weisheit des Silen", "Die Weisheit des Waldgottes", "die Philosophie des Gottes Dionysos" ("Dionysische Weltanschauung" 1; "Die Geburt des tragischen Gedankens" 1-2; "Jenseits von gut und böse" 295; F 1883, 13[1]; F 1885 41 [9]).
- ¹³ "ich glaube, daß Alles, was wir in Europa heute als "Humanität," "Moralität" "Menschlichkeit" "Mitgefühl," Gerechtigkeit zu verehren gewohnt sind, zwar als Schwächung und Milderung gewisser gefährlicher und mächtiger Grundtriebe einen Vordergrunds-Werth haben mag, aber auf die Länge hin trotzdem nichts Anderes ist als die Verkleinerung des ganzen Typus "Mensch"—seine endgültige Vermittelmäßigung)" (F 1885 2 [13]). Cf. "Grundinstinkte", "Grund-Triebe", "Begierde" wie: "Unternehmungslust, Tollkühnheit, Rachsucht, Verschlagenheit, Raubgier, Herrschsucht" ("Jenseits" 201). "Grundinstinkt aller starken Naturen—und folglich auch, ob sich die Anderen gut oder schlecht befinden. Kurz, daß wir ein Ziel haben, um dessentwillen man nicht zögert, Menschenopfer zu bringen, jede Gefahr zu laufen, jedes Schlimme und Schlimmste auf sich zu nehmen: die große Leidenschaft" (F 1887 9 [107]). "in welchen Handlungen bejaht sich der Mensch am stärksten? Um diese (Geschlechtlichkeit, Habsucht, Herrschsucht, Grausamkeit usw.)" (F 1887 10 [57]).
- ¹⁴ "Doch ich muß Sie so anreden, weil wir dieselbe Weltanschauung haben, wir sind Brüder im Geiste, wir nennen uns beide stolz Schüler des Philosophen Friedrich Nietzsche" (Oscar Levy, "Die Exkommunizierung A.Hitlers").
- ¹⁵ Dazu sehe ich schlecht und meine Phantasie ist (im Traum und im Wachen) an Manches gewöhnt und hält manches für möglich, was Anderen nicht immer bereit sein würde. Ich flüge im Traum, ich weiß, daß es mein Vorrecht ist" (F 1881 15 [60]).
- ¹⁶ "grössere Hekatomben...Hekatomben zu opfern" en: F 1888 23 [3]2; "Ecce homo" 4; "es wird Kriege geben, wie es noch keine auf Erden gegeben hat. Erst von mir an gibt es auf Erden große Politik" ("Ecce homo" Warum ich ein Schicksal bin 2 final); "Götzen" 36; "Morgenröte" 90; "der jetzigen

Europäer, nicht nur der Kriege, sondern der größten und furchtbarsten Kriege – also zeitweiliger Rückfälle in die Barbarei – bedarf" ("Menschliches" 477).

¹⁷ "die Lust der Grausamkeit in uns leise anregt (unter Umständen selbst die Lust, uns wehe zu thun, die Selbstvergewaltigung: und damit das Gefühl der Macht über uns" (F 1887 9 [102]; cf. some terms about the nietzschean masochist megaegomania: Selbstentäußerung, Selbstanklagen, Selbstaufhebung, Selbstauflösung, Selbstbeschämung, Selbstbesinnung, Selbstbetäubung, Selbstbetrug, Selbstbeurteilung, Selbstbezwingung, Selbstbrennung, Selbstdisziplinierung, Selbst-Entfremdung, Selbstentzweiung, Selbsterniedrigung, Selbsterweiterung, Selbstgeißelung, Selbstgewaltigen, Selbsthenker, Selbsthypnotisierung, Selbstierquälerei, Selbstkasteiung, Selbstkenner, Selbstkreuzigung, Selbstlosigkeit, Selbstmißhandlung, Selbstmißverständnis, Selbstmord, Selbstmörderischen Nihilismus, Selbstopferung, Selbstopferungs-Instinkte, Selbstpeinigung, Selbstprüfung, Selbstquälerei, Selbstschändung, Selbsttierquälerei, Selbstüberwindung, Selbstumschränkung, Selbstverlogenheit, Selbstverachtung, Selbstverbannung, Selbstvergewaltigung, Selbstverhöhnung, Selbstverkleinerung, Selbstverleugnung, Selbstvermauerung, Selbstvernichtung, Selbstverstellung, Selbstverweiflung, Selbstwiderlegung, Selbstwiderspruch, Selbstzernagung, Selbstzerstörung, Selbstzucht, Selbstmarterung, Sich-selbst-Durchstreichen, Sich-Selbstenfleischen, Sich-selbst-Rädern, Sich-Selbstvergessen, Sich-selbst-Verneinen, Sich-Selbstzerfleischen". (Selbst* de KGA en nietzschearchive.org). Nietzsche es un masoca total.

¹⁸ "Führer Bestie", Bock, Beast of prey, "Führer der Herde".

¹⁹ "Am Ende nämlich erscheint ein Mensch, ein Ungeheuer von Kraft, welches nach einem Ungeheuer von Aufgabe verlangt" (F 1884 26 [409]); "der Übermensch, der Blitz aus der dunklen Wolke Mensch" ("Also" Vorrede 7); "Der Mensch ist das Untier und Übertier. der höhere Mensch ist der Unmensch und Übermensch: so gehört es zusammen" (F 1887 9 [154]). "Der Übermensch hat aus Überfülle des Lebens jene Erscheinungen der Opiumraucher und den Wahnsinn und den dionysischen Tanz: er leidet nicht an den Nachwehen".

²⁰ "The man, lightning from the black cloud" have no sense (F 5 1880 [89]).

²¹ Nietzsche knows for what kind of actions he will the man on all fours. Cf. Bestialism; "Vertierung".

²² "auf seine vier Füße" : Also Zarathustras Vorrede 4; "das Thier im Menschen sich vergöttlicht" ("Zur Genealogie" 2.22-23).

²³ F 1871 9 [24]; F 1888 15 [13].

²⁴ Follow the Satanism of Nietzsche in terms such as: Dionysos-Diabolus, Dionysos-Hades, Faust, Mephistopheles and Don Juan, Hölle, Vergottung des Teufels, Dämonen-weihe, Bose, Magie, Alchimie, Gaya scienza, "fröhliche Wissenschaft", Zarathustra, schwarze Kunst, Zauberei, Wahrsager, Ketzer, Künstler ["Also" 361]), Hexe, etc.

²⁵ "und in meinem unerbittlichen und unterirdischen Kampfe gegen Alles, was bisher von den Menschen verehrt und geliebt worden ist; meine Formel dafür ist "Umwerthung aller Werthe" (a R.von Seydlitz 880212). Wahrlich, ihr versteht euch auf die umgekehrte Kunst der Alchimie, auf die Entwertung des Wertvollsten!". "Yo soy Merlín, aquel que las historias dicen que tuve por mi padre al diablo (mentira autorizada de los tiempos), príncipe de la Mágica y monarca y archivo de la ciencia zoroástrica" (Don Quijote).

²⁶ "Menschliches" 33, and saepe.

²⁷ Cf. "unnatürlich": [Die Geburt" 9].

²⁸ F 1888 23 [4-5] Programa of immorality and contempt of ethics.

²⁹ "Was ich 4; "Wille zum Koitus" en Schopenhauer WWV Kap. 14, 166; "Menschliches" 17; "Wille zum Leiden" (25x: F 1883 16 [79]). Sadism-masochism of Nietzsche in T.W.Adorno, "Juliette oder Aufklärung und Moral".

³⁰ F 1888 14 [173]; 23 [2].

³¹ "Ich suche mir ein Thier, das mir nach tanzt und ein ganz klein Bischen mich—liebt ..." (F 1888 16 [50]).

³² "Jenseits" 259; 681 Nachlaß.

³³ "an sich kann natürlich ein Verletzen, Vergewaltigen, Ausbeuten, Vernichten nichts »Unrechtes« sein, insofern das Leben essentiell, nämlich in seinen Grundfunktionen verletzend, vergewaltigend, ausbeutend, vernichtend fungiert und gar nicht gedacht werden kann ohne diesen Charakter" ("Zur Genealogie" 2.11 contra E.Düring "Der Wert des Lebens"). "Tendenz des Protoplasmas" (Nachlaß 656a). Cf. "Einverleibung", "Ernährung", "die Amöbe". "Der Mensch strebt nach Glück" z.B. — was ist daran wahr! Um zu verstehn, was Leben ist, welche Art Streben und Spannung Leben ist, muß die Formel so gut von Baum und Pflanze als vom Thier gelten" (F 1887 1 [111]).

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- ³⁴ "wer hat ihn getödtet?" "wer war der natürliche Feind?" Antwort: das herrschende Judenthum, sein erster Stand"
- ³⁵ "Selbstvergöttung", "Antichrist".
- ³⁶ "hier enthüllte sich *der wahre Mensch*, der bärtige Satyr, der zu seinem Gotte aufjubelt" ("Die Geburt" 8).
- ³⁷ "Erst nach dem Tode der Religion kann die Erfindung im Göttlichen wieder luxuriiren" (F 1880 6 [359]) "hier enthüllte sich der wahre Mensch, der bärtige [betrunkene] Satyr, der zu seinem Gotte aufjubelt." ("Die Geburt" 2)." "Der Satyr als de Urmensch" (F 1871 9 [17]).
- ³⁸ "Also habe ich für meine Aufgabe, die zu den allergrößten gehört, welche ein Mensch auf sich nehmen kann — **ich will das Christenthum vernichten** (to Helen Zimmer 881217). "einen Vernichtungsschlag gegen das Christenthum" (to G.Brandes 1888 dic.). "man muß mißrathenen Menschen und Völkern das Maul stopfen. Man muß mit dem Christenthum ein Ende machen"; "die antiarische Religion par excellence: das Christenthum die Umwertung aller arischen Werte" ("Götzen" Die 'Verbesserer' 4). "Das Christenthum war nicht 'national', nicht rassebedingt, es wendete sich an jede Art von Enterbten des Lebens" ("Antichrist" 51; cf. 2). "Die ächte Menschenliebe verlangt das Opfer zum Besten der Gattung — sie ist hart, sie ist voll Selbstüberwindung, weil sie das Menschenopfer braucht. Und diese Pseudo-Humanität, die Christenthum heißt, will gerade durchsetzen, daß Niemand geopfert wird..." (F 1888 15[110]). "die zweideutige und feige Halbheit einer Religion, wie die des Christenthums: deutlicher, der Kirche: welche, statt zum Tode und zur Selbstvernichtung zu ermuthigen, alles Mißrathene und Kranke schützt und sich selbst fortpflanzen macht" (F 1888 14 [9]; Antichrist 2). "Christenthum mit einem Wort ... es ist unmoralisch im tiefsten Verstand zu sagen: du sollst nicht tödten ..." (F 1888 22 [23]; F 1888 23 [10]). "das Christenthum, im Grunde nur die ungeheure instinktive Gesamt-Verschwörung der Heerde bedeutet gegen alles, was Hirt, Raubthier, Einsiedler und Cäsar ist, zu Gunsten der Erhaltung und Heraufbringung aller Schwachen, Gedrückten, Schlecht-Weggekommenen, Mittelmäßigen, Halb-Mißrathenen" (F 1885 2 [13]; (F 1880 3[20]34). "Religion. *décadence*. Die Gefährlichkeit des Christenthums [...] Der Altruismus des Christenthums ist eine lebensgefährliche Conception: es setzt jeden einander gleich ...[...] Die gefährliche Antinaturalität des Christenthums (F 1888 14 [5]). "Das Christenthum... es beachtet Geschlecht, Stand, Volk nicht". Conclusion: For Friedrich Nietzsche, Christianity is the main enemy against his paranoid criminal racism, his psychopath plan for the breed of the super-race, the superman superbeast through the "extermination of millions of men", according to him, "sick", "weak", "degenerate", "moron" and "parasite" people.
- ³⁹ "untersten Instinkte", böse, gefährliche, schlimmen, "starken Triebe".
- ⁴⁰ "Streben nach dem absoluten Untergange, als Mittel, sich zu ertragen" (F 1882 1 [70]).
- ⁴¹ F 5 1886 [71] 6: 55 Nachlaß.
- ⁴² "Siehe, es gibt kein Oben, kein Unten! Wirf dich umher, hinaus, zurück, du Leichter! Singe! sprich nicht mehr!"
- ⁴³ "Das ewige Leben, die ewige Wiederkehr des Lebens, die Zukunft in der Zeugung [...] die tiefste Dankbarkeit für jedes Einzelne im Akt der Zeugung" (F 1888 24 [1]). "das wahre Leben als das Gesamt-Fortleben durch die Zeugung, durch die Mysterien der Geschlechtlichkeit. ("Götzendämmerung" Was ich den Alten verdanke 4). And sexuality without fertilization, i.e., sterile.
- ⁴⁴ "Also" Von der schenkenden Tugend; "Ecce"; "Siehe, wir wissen, was du lehrst: daß alle Dinge ewig wiederkehren und wir selber mit, und daß wir schon ewige Male dagewesen sind, und alle Dinge mit uns" ("Also" Der Genesende). "Das ewige Leben, die ewige Wiederkehr des Lebens; die Zukunft in der Vergangenheit verheißen und geweiht; das triumphierende Ja zum Leben über Tod und Wandel hinaus; das wahre Leben als das Gesamt-Fortleben durch die Zeugung, durch die Mysterien der Geschlechtlichkeit" ("Götzen" Was ich den alten verdanke 4). "der eigentliche Symbol-Inbegriff der ganzen antiken Frömmigkeit; die tiefste Dankbarkeit für jedes Einzelne im Akt der Zeugung" (F 1888 24 [1]).
- ⁴⁵ "ich mit demselben die Abschaffung aller anständigen Gefühle beantragte: man sieht, er hatte sich bei den Worten "jenseits von Gut und Böse" wirklich Etwas gedacht ... [...] Niemand habe mich besser verstanden" (F 1888 19 [7]). "Perversität der Gesinnung" ("Die Geburt. Prolog 5 ").
- ⁴⁶ "Die ächte Menschenliebe verlangt das Opfer zum Besten der Gattung—sie ist hart, sie ist voll Selbstüberwindung, weil sie das Menschenopfer braucht. Und diese Pseudo-Humanität, die Christenthum heißt, will gerade durchsetzen, daß Niemand geopfert wird ..." (F 1888 15 [110]). "Das Christenthum,...stellt die Gegenbewegung gegen jede Moral der Züchtung, der Rasse ("Götzen" 4).
- ⁴⁷ Cf. "Die neue Rangordnung", "Die Erdregierung".

- ⁴⁸ "Gründung einer Oligarchie über den Völkern und ihren Interessen" (Nachlaß 1058). "Es wird Kriege geben, wie es noch keine auf Erden gegeben hat. Erst von mir an gibt es auf Erden große Politik. ("Ecce. Pourquoi soy un desatino 1"). Cartas desvariadas para Wilhelm II, Bismarck, Brandes en diciembre de 1888. "eine Herren-Rasse heraufzuzüchten, die zukünftigen "Herren der Erde" [...] Genug, die Zeit kommt, wo man über Politik umlernen wird" (F 1885 2 [57]). "Die Rangordnung durchgeführt in einem System der Erdregierung: die Herrn der Erde zuletzt, eine neue herrschende Kaste" (F 1885 35 [69]).
- ⁴⁹ cf. 1885 37 [9] 1885 39 [3] and quotations in this site "Nietzsche rassist".
- ⁵⁰ A Köselitz 881209; F 1882 1[23]; cf. Gobineau/Treitschke/Hitler. Cf. Nietzsche relations with the jews of Berlin, Mushacke ("my father"), Döhm, writers of Kladderadatsch, etc. (c. 651019 The transcendental turn of Friedrich Nietzsche).
- ⁵¹ With the juggler Gerd Schank one can see "Rasse" and "Züchtung" as the unique nietzschean terms without biological, physiological meaning, without any genetic sense. (cf. "Rasse" y "Züchtung" con "Gattung", "Spezies", "Stamm", "Geschlecht", "Art", "Typus", "Kaste", "Familie", "Blut", "Ehe", "Erbe", Adel, "zeugen"...). "Das grossartigste Beispiel dafür giebt die indische Moral, als 'Gesetz des Manu'" ("Götzen" 3). Cf. F 1888 25 [1]. Cf. the citation from Nietzsche about Darwin, Lamarck, Spencer, Häckel, Strauss, Peschel, Hellwald, Krause, Binding, Tille, Vogt, Büchner, y reviews like Kosmos or Ausland . Nietzsche is a criminal racist, protonazi and internazi.
- ⁵² Cf. ca. 350 textual units with "Dionys*", "Silen", "Waldgott", in nietzschesource.org
- ⁵³ "O über diese wahnsinnige traurige Bestie Mensch! Welche Einfälle kommen ihr, welche Widernatur, welche Paroxysmen des Unsinn, welche Bestialität der Idee bricht sofort heraus, wenn sie nur ein wenig verhindert wird, Bestie der Tat zu sein!" ("Zur Genealogie" 2.22). Cf. "Bibliotherapie" line in Daniela Schmücker.
- ⁵⁴ "gab es einmal ein Gestirn, auf dem kluge Tiere das Erkennen erfanden. Es war die hochmütigste und verlogenste Minute der »Weltgeschichte«" ("Über Wahrheit und Lüge").
- ⁵⁵ "wenn es Götter gäbe, wie hielte ich's aus, kein Gott zu sein! Also gibt es keine Götter" ("Also" Aus den glückseligen Inseln).
- ⁵⁶ "die größte Schuld des Menschen / ist, daß er geboren ward" ("Menschliches" 141). Segismundo from Calderón in A.Schopenhauer: "Die Welt als Wille und Vorstellung", § 63, 1859.
- ⁵⁷ Cf. "La honestidad intelectual y el compromiso político de Dietrich Bonhoeffer", Bernardo Alonso Alonso.
- ⁵⁸ Letters from H.Taine to Nietzsche (17 nov 1886; 14 dic 1888).
- ⁵⁹ Cf. "physio*" 400x. "Zurückführung aller moralischen und aesthetischen Fragen auf *physiologische*, aller *physiologischen* auf chemische, aller chemischen auf mechanische" (F 1884 26 [432]).
- ⁶⁰ Letter to Köselitz 881209. Dynamite of Saint Gotthard y anarchists.
- ⁶¹ "Mein alter Lehrer Ritschl behauptete sogar, ich konzipierte selbst noch meine philologischen Abhandlungen wie ein Pariser romancier – absurd spannend" (Ecce homo. Warum ich so).
- ⁶² What for the Philology is useless, can't be useful for the Philosophy.
- ⁶³ "Ein von mir sehr geachteter Philologieprofessor in Bonn hat seine Studenten einfach damit beschieden, mein Buch sei »barer Unsinn«, mit dem man rein nichts anfangen könne; jemand, der so etwas schreibe, sei wissenschaftlich tot. So ist mir denn auch von einem Studenten berichtet worden, der erst nach Basel kommen wollte, dann in Bonn zurückgehalten wurde und nun an einen Baseler Verwandten schrieb, er danke Gott, nicht an eine Universität gegangen zu sein, wo ich Lehrer sei" (Letter to Wagner nov 1872).
- ⁶⁴ Excuse for Colli, and so can endorse the nietzschean aberrations.
- ⁶⁵ "die schonungslose Vernichtung aller Entartenden und Parasitischen" ("Ecce homo" Die Geburt der Tragödie 4).
- ⁶⁶ "Vernichtung der Mißrathenen—dazu muß man sich von der bisherigen Moral emancipiren" (F 1884 25 [243]).
- ⁶⁷ It is metaphisicly impossible that Nietzsche, even as Dionysos revived, understand the Philosophy that G.Deleuze assign to Friedrich Nietzsche in "Nietzsche et la Philosophie". Only in subjet jews: "die Juden das schlechteste Volk der Erde" F 1875 5 [166]; 1876 17 [20]), or about the jews as "Tschandala-Rasse" (a Köselitz 880531). Deleuze give me the title of this study: "**The fraud Nietzsche**" is the imposture of thousands of nietzschean followers who say that Nietzsche say what he don't says and say that Nietzsche don't says what he says.

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- ⁶⁸ "Letzte Meinung über Meinungen. – Entweder verstecke man seine Meinungen oder man verstecke sich hinter seine Meinungen. Wer es anders macht, der kennt den Lauf der Welt nicht oder gehört zum Orden der heiligen Tollkühnheit".
- ⁶⁹ Nachlaß 968.
- ⁷⁰ Letter to Malwida end June 1888.
- ⁷¹ "Die schlechtesten Leser. – Die schlechtesten Leser sind die, welche wie plündernde Soldaten verfahren: sie nehmen sich einiges, was sie brauchen können, heraus, beschmutzen und verwirren das übrige und lästern auf das Ganze".
- ⁷² "Ich will keine »Gläubigen«, ich denke, ich bin zu boshaft dazu, um an mich selbst zu glauben, ich rede niemals zu Massen... Ich habe eine erschreckliche Angst davor, daß man mich eines Tags heilig spricht: man wird erraten, weshalb ich dies Buch vorher herausgebe, es soll verhüten, daß man Unfug mit mir treibt... Ich will kein Heiliger sein, lieber noch ein Hanswurst...Vielleicht bin ich ein Hanswurst...“ ("Ecce. Porqué soy un desatino 1").
- ⁷³ Curt Paul Janz: Biographie: IV. Schatten, S. 58. DB31, S. 1829 (vgl. Janz- Nietzsche Bd. 2, S. 192). DB, Directmedia.
- ⁷⁴ "lieber noch meine äußerste Bosheit auszuschütten als an mir – zu Grunde zu gehen. Ich dichtete fortwährend dabei Dionysos-Lieder, in denen ich mir die Freiheit nehme, das Furchtbarste furchtbar und zum Lachen zu sagen: dies ist die jüngste Form meines Wahnsinns" a Köselitz, 830322.
- ⁷⁵ Cf. my text "[Nietzsche misógino](#)".
- ⁷⁶ "Verbreitetes chronisches Ekzem der Genitalien. Narbe rechts am Frenulum" (W. Lange-Eichbaum en "Krankheit und Wirkung" pg. 14; Pia Daniela Schmücker en: Beatrix Vogel (ed.), "Der Mensch", 376; Caysa (ed.), "Nietzsche", 234; H.J.Schmidt (ed.), "Nietzscheforschung", 277). There are numerous textual signs of a genital trauma in Nietzsche, caused voluntarily by his own masochistic will to power (Cf. "opfer", "Leiden", "Wehe-tun", "Askese" in Stirner-Schopenhauer); "Aber dies Wort will ich zu meinen Feinden reden: was ist alles Menschen-Morden gegen das, was ihr mir tatet!" ("Also" Das Grablied). Letter from Wagner to Eiser 771023 and from Nietzsche to Köselitz: "unnatürlicher Ausschweifungen, mit Hindeutungen auf Päderastie" (Letter 830421); The "Parcival" affaire is of sexual nature: "solche, die sich nicht selber beherrschen können. Es ist komisch, diese Noth um den Geschlechtstrieb z.B. auch in Wagner's Parcival und Tannhäuser" (F 1884 26 [351]).
- ⁷⁷ "Wohlan, alter Verführer!" ("Der Fall Wagners" Nachschrift; an Malwida 8807Ende).[...] "Ein Philosoph hat das Bedürfnis, sich die Hände zu waschen, nachdem er sich so lange mit dem »Fall Wagner« befaßt hat" ("Der Fall Wagners" Epilog). Cf. "Alles zu Ende" (an Lou 820716). Cf. Parsifal: "Parsifal selbst, dieser typische Idiot, hatte nur zu viel Gründe, sich nicht fortzupflanzen. Der Übelstand ist, daß eine gewisse Unfähigkeit, sich zu "beherrschen" " (F 1888 23[1])
- ⁷⁸ "Als Musiker hat Wagner etwas von Demosthenes, den furchtbaren Ernst um die Sache und den Griff und die Gewalt des Griffs, so daß er jedesmal die Sache faßt; er schlägt seine Hand darum, im Nu, und sie hält als ob sie aus Erz wäre" (F 1875 11[28]14; Unzeitgemässe 1, R.W in Bayreuth, de 1876. El 13 de julio Wagner contesta: "¡Amigo!;Su libro es monstruoso! ¿De qué tiene Ud. experiencia de mí?" »Freund! Ihr Buch ist ungeheuer! – Wo haben Sie nur die Erfahrung von mir her? (Janz-Nietzsche 1, 714)
- ⁷⁹ "(Fall Wagner) ..."es Hörner hat. Die Widerlegung Wagners, welche diese Schrift giebt, ist nicht bloß eine aesthetische: sie ist vor allem eine physiologische" (F 1888 16 [80]). "unsere Sache ist gar klein und verächtlich; darum müssen wir einer 'höheren Sache dienen'" from M.Stirner, "der Mann der 'sein Sach' auf Nichts gestellt hat" according to K.Marx in "Die deutsche Ideologie" against "Sankt Sancho").
- ⁸⁰ "sie decadence-Musik und nicht mehr die Flöte des Dionysos ist..." Con los puntos suspensivos habituales en el tema [...] "Yo he amado a Wagner": "Ich habe Wagner geliebt" ("Ecce homo. "Der Fall Wagner"); "Menschliches" 308; "Die Geburt" 11.
- ⁸¹ "die Flöte blies... Täglich, nach Tisch" ("Jenseits" 186).
- ⁸² Letter to Rohde 681008, Seydlitz 780104; "Menschliches" 3; ("Der Fall Wagner" 3).
- ⁸³ "Also" IV. Die Töchtern der Wüste; Dionysische Dithyramben 2.
- ⁸⁴ "Ich werde wohl für mich allein drei Frauen verbrauchen" (P.Deussen, "Erinnerungen an F.Nietzsche" p. 24).
- ⁸⁵ "Viel, wahrlich, dünkt es mich für einen Solchen, wenn er Eines oder zweier oder dreier Weiber Mann ist. Um die herum war nicht nur der Teufel los, — sondern auch das Schwein (Also 4 Vom höheren Menschen 13). The pig, the tempting demon and the woman (Wagner, Goethe, Mann, and alii).

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- ⁸⁶ Lassen Sie das *Schwein* weg, meine Göttin! Sie unterschätzen die Schwierigkeit, feine Dinge deutsch zu sagen!“ — „Feine Dinge! schrie *Ariadne* entsetzt auf: aber das war nur Positivismus! Rüssel-Philosophie! Begriffs-Mischmasch und -Mist aus hundert Philosophien! Doch gerade an dieser Stelle hielt *Ariadne* es nicht mehr aus — die Geschichte begab sich nämlich bei meinem ersten Aufenthalte auf Naxos —: „aber mein Herr, sprach sie, Sie reden Schweinedeutsch!“ — „Deutsch, antwortete ich wohlgemuth, einfach deutsch!“ (F 1885 37 [4]).
- ⁸⁷ "Die dionysische Manie" (F 8 [7]). "Irrsinn ohne Wahnvorstellungen (Affective Insanity) a) Impulsiver Irrsinn, wo man willenlos folgen muß. Manie sans délire (vielleicht als abortive oder maskirte Epilepsie?) (F 1880 10 [B43]; Cf. "ἱερὴ νοῦσος" and in Pape: μανία, ῆ, Raserei, Wahnsinn, auch von jeder heftigen Gemüthsbewegung; *Her.*, der auch adjectivisch sagt *μανίη νοῦσος*, 6, 75; Cf. "Rätsel", "Geheimnis", "Schlüssel".
- ⁸⁸ "δίψυχος, σχίζω-φρενός: "Es ist wundersam, wie in dem Manne geradezu zwei Seelen nebeneinander leben. Einerseits die strengste Methode geschulter wissenschaftlicher Forschung ... andererseits diese phantastisch-überschwängliche, übergeistreich ins Unverstehbare überschlagende, Wagner-Schopenhauerische Kunstmysterienreligionsschwärmerei!" (Ritschl an Vischer 18730202). "Und mit alledem ist nichts in mir von einem Religionsstifter". ("Ecce. Warum ich ein Schicksal bin" 1).
- ⁸⁹ "Die Geburt"10, 17, 18; "R.Wagner in Bayreuth"6; "Jenseits" 3.55; "Genealogie" 1.8; "Götzendämmerung" "Was ich den Alten verdanke", 4 {ter}; "Fünf Vorrede"4; Nachlaß 214. 196. 167 ; F 8 [9], 9 [61], 1871 10 [1] 10 [1], 12 [33] 5, 6 [42], 8 [15] 6; 1888 24 [1-10] 24 [1].
- ⁹⁰ "Ecce. Warum ich ein Schicksal bin" 1.