

Friedrich Wilhelm Nietzsche

"In truth, there was only one christian
and he died on the cross." Nietzsche.

Tableau of a tragedy

Someone who was born on the day of the demise of Napoleon Bonaparte¹⁾, was a young adult when Nietzsche was born²⁾. A dweller of the nineteenth century in the time close to the Napoleonic period, Nietzsche has mainly influenced the thinking in the twentieth century. In what a kind of world lived a nineteenth century person? Although the onsets of the modern era were visible since the French Revolution, the nineteenth century in part is also the century of Restoration, characterized by nostalgia, of the ruling class, for the authority and dominance of the time before the French Revolution. An ineffectual desire, because with a persevering Industrial Revolution the working class gained an increasingly clear voice. It is the time of Karl Marx and Friedrich Engels, the time of the first unions.

Into the eighteenth century the power in Europe was with the ruling class of nobility and clergy, the Ancien Regime, the French Revolution brought the middle class to power, while in the nineteenth century, the struggle for emancipation of the working class came on the social agenda. These developments did not go the same way everywhere, nor at the same pace. The differences between France, the German states and the United Kingdom are striking. An almost thirty-something, he then already held the chair of classical philology at the University of Basel, Friedrich Nietzsche as medical orderly witnessed the Franco-Prussian War of 1870-1871³⁾, the first war that was waged on an industrial scale. A regiment of cavalry that with horses and sabers had to face machine guns.

The nineteenth century was a time of unbridled development and growth, where the commercial sector came to see the whole earth as a colony and not only in imperialist sense - unlimited overuse of man and earth, because man was not really able to oversee the consequences of his actions. The mainly Christian attitude with which man was regarded a



Friedrich Wilhelm Nietzsche
(1844-1900) in 1861

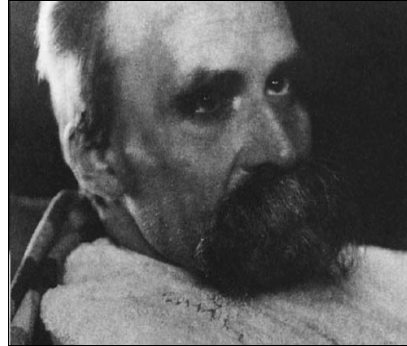
steward of God's creation was seriously dented for the first time in the nineteenth century. Any time is a turbulent time, but the nineteenth century so to an intensified degree, because that century marks the definitive fault line between the era that lasted for thousands of years and modern times in which power relations came to be very different and in which developments particularly in science and technology, caused major changes for each individual human being.

The most radical changes in the daily life of a nineteenth century person were the result of the practical application of the steam engine. The principle of the steam engine was already ancient⁴⁾ and has been applied in different ways⁵⁾. The application of the steam engine as locomotive⁶⁾ to transport the coal to the industry and with that coal to feed steam engines in an emerging mechanization and industrialization, made the world a completely different world compared to all previous millennia. The consequences of the French Revolution, the Napoleonic era⁷⁾ and the Industrial Revolution, in this world lived and worked Friedrich Wilhelm Nietzsche.

Friedrich Nietzsche from 1864 studied theology and classical philology in Bonn, but dropped theology after one semester. Inspired by publications of Arthur Schopenhauer and Friedrich Albert Lange alongside philology he then studied philosophy. In his first publications, however, he took a stand against the pessimistic essence of the philosophy of Schopenhauer and the consequences of that philosophical position for the German culture. The publication that everyone knows at least the title of, *Thus Spoke Zarathustra*, was published between 1883 and 1885. Nietzsche since childhood has suffered from his health. He has all his life been troubled by severe headaches, defined by some as migraines, so violently that he therefore sometimes lost consciousness. That Nietzsche three times changed his philosophical position, often contradictory, is not seen as evolutionary but as a sign of instability, according to some, even insanity. It is undisputed that he got into an increasing isolation as from his resignation in 1879 as a professor. In 1889 he collapsed completely and was taken care of from then by his sister Elizabeth. She has had a decisive hand in the publication of his writings and his increasing popularity. Nietzsche himself has observed nothing anymore of this because of a deep form of probably dementia. The last ten years of his life he was no longer able to communicate.

Although Nietzsche is often portrayed as a lunatic, no case study is known of a contemporary who actually examined him. The qualification insanity is only 'wisdom' in hindsight, without all variables to be known. In the literature it is also often said that his -alleged- insanity must have

been the result of his way of thinking - an assertion also impossible to sustain. The possibility that Nietzsche suffered from early dementia may be the most plausible option since his father died of a similar condition⁸⁾. Filtering out all or not plausible judgments about Nietzsche as thorough as possible, it can be said that he was an original thinker who, judging by his appointment as professor at a young age, showed genius and who in his life has undergone the debilitating effects of poor health. His reflections were only understood in the twentieth century, or perhaps one should say that his ideas helped giving shape to the twentieth century.



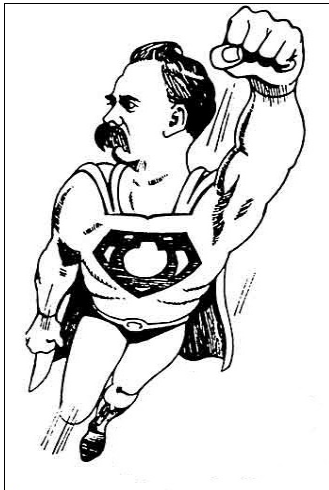
Nietzsche on his sickbed, less than a year before his death (photo Hans Olde)

The tragedy of the tableau the beginning of an elementary analysis

In the year of its first appearance Nietzsche wrote to a friend about *Thus Spoke Zarathustra*, "From now on people in Germany will count me under the madmen. The book is full of sermons on morality." To his publisher, he described his book as "a poetic work, a sort of fifth Gospel, a book of some sort for which one still has no name." In the book Zarathustra enters the scene, but this figure in fact is Nietzsche himself. As Zarathustra millennia ago 'invented' monotheism, so Nietzsche wants to address the failure of religion ever since. For that reason elsewhere he calls himself the Antichrist and is his statement that God is dead chiefly focussed on the failure of the church - perhaps it is therefore more accurate to say that the God of the church, the Church god is dead. Nietzsche experienced his development of abandoning the faith as liberation. Like Zarathustra he pulls out of his familiar environment, away into the mountains in search of a higher purpose, a higher self.

Nietzsche puts in *Thus Spoke Zarathustra* the development of man somewhere between that of an ape⁹⁾ and that of the by him presumed arch-human¹⁰⁾ -Übermensch¹¹⁾-. It is the duty of man to reach the almost divine stage of arch-human. Thus the reader is immediately confronted with the first questions about the work of Nietzsche. Is it realistic to interpolate the line from the ape through modern man -a half arch-human- to arch-humans? Does not lie at the basis of this

assumption on the future development of the human being an idea of progress, which seems to have been inspired by the then current advancement of technology, than that this future perspective is based on viable expectations? Putting the question like this simultaneous is



answering it. Nietzsche's critique of the pessimism of Schopenhauer shows alternatively optimism regarding possible developments. In addition, the development of ape to arch-human is strikingly similar to that of Nietzsche himself in abandoning faith. Not that Nietzsche saw the future as rosy, he foresaw much violence and destruction. A statement that otherwise has little predictive value in the category 'blatantly obvious'. A prediction of a little bearable immediate future reminiscent of the statements of the English clergyman and demographer Thomas Malthus (1766-1834) who argued that the dangers of unbridled

population growth could stand in the way of progress towards an utopian society. Both Malthus as Nietzsche expressed the idea of progress of the nineteenth century, within which Nietzsche saw the golden final result of future developments as the higher purpose when the stage of arch-human is reached.

The development of human to arch-human is an individual development, according to Nietzsche's incentive to every person to disengage from the bourgeois and oppressive society. Yet the utopian¹²⁾ character of Nietzsche's vision infers that the entire society must move into the direction of an Übergesellschaft, an arch-society. It makes little sense to establish oneself permanently as isolated solitary voice in the wilderness, for whichever way one looks at it, man is a social being. The Christian values were seen by Nietzsche as reactive against life, stifling, and proactive towards a life after death. The Christian values should, says Nietzsche, be replaced by others, newer, in a revaluation of all values, an "Umwertung aller Werte". The new values for which the arch-human will be responsible, will precisely confirm life and be creative. The arch-human who in the absence of the dead God is the creator of the new values will not do this per individual, but for a group, society. Nietzsche saw the stage of arch-human as a goal that humanity can determine for itself. He states that human life finds meaning by the way

people produce a new generation of men. Nietzsche says that if one can leave the stifling Christian values behind each generation can engender a better generation.

It is hardly conceivable that Nietzsche has overlooked important group processes, but it looks like it, or he must have been unaware of its existence¹³⁾. One must as consequence of his view not only be strong enough to escape from the prevailing values, one must subsequently also endure generation after generation until the old values are forgotten and the new values are resistantly anchored in society. Apparently Nietzsche also saw the development of the new values as so elevated -über-, that no man in his vision should withdraw from those new values, in a reevaluation of all reevaluated values. In addition, his vision of the future throws its sinister shadow in a sense that Nietzsche did not intend or foresee, but which became reality nonetheless in a rather less über way. In the Soviet Union one was at the stage of socialism -the stage of the semi arch-human-, where the future was made towards the communist society -the stage of the arch-human. The state exacted to let go of the old values to practice and to propagate the socialist values. The beginning was undoubtedly idealistic and necessary given the chaos the old tsarist regime had caused -poverty, famine, irreparably damaged social relations-. However, from a certain point in any centrally planned society the ideals become subordinated to power politics and equalization. The French Revolution has suffered this phenomenon and the Russian Revolution no less. The revaluation of all values for a large part was realized. The present Russian generation knows little of and feels not associated with the values from before the Russian Revolution. Still, who in Soviet times argued for reevaluation of all reevaluated values, could find himself the next moment in a Gulag camp. Incidentally, the values of the old generations were not completely obliterated, given to the resurgence of the Orthodox Christian Church after the fall of the USSR in 1991. How the Nazis, the NSDAP from 1920-1945, in Germany raped the intellectual heritage of Friedrich Nietzsche, not opposed by Nietzsche's sister Elizabeth, and drew the horrifying darkest consequences from his insights, needs not to be further explained here. They are not unknown to anyone or should not be unknown.

Nietzsche considered himself the antithesis for two thousand years Christianity and it was rightly so that someone took action against this antiquated religion, as quickly as possible, to incite its disappearance from the global scene. Behind this sentence not any form of hate or other negative feelings is hidden, but the desire for deliverance from a millstone - a hindrance not unlike the drowning man you tried to save,

who then threatens to pull you down into the depth and death. Religion seeks salvation outside man in a God-sent saviour, while recovery exclusively is found within man. That Nietzsche felt attracted to Buddhism, important elements from it, shows that under his scientific theory a mystical layer is present, although Buddhism is no official religion. The appeal of Buddhism from a philosophical point of view is understandable, yet unintelligible in the context of the desire to wipe out religion as such, nullifying the externally found wisdom that guided human thought and action. The attraction of Buddhism is in contradiction with the development to become an arch-human who feels no need to rely on the system wherein he is, but who is autonomous. By counting on or at least hoping on external influences man cannot dispose of the working of the Ancient Spirit, who since the birth of humanity is with us. In this way man stays trapped inside the Luciwhear paradigm by which man to solve his suffering is dependent on what is outside him. In addition, to make every human individually responsible for the achievement of the stage of arch-human, conceals the collectivity of aspects that are inherent to an arch-society. In other words, individual growth and collective growth cannot be seen apart and for this aspect of his theory Nietzsche offers no solution. On the contrary, the totalitarian state could prey on his philosophy. Precisely by imposing primary responsibility to the individual, but subsequently to postulate that the level of the arch-human is to be achieved only generation after generation, a collective process, it cannot be otherwise than that the role of the leading state remains unchanged. Nietzsche advocates leaving the system while he leaves the state in tact. In other words, Nietzsche fights Luciwhear with Luciwhear's resources, and that does not work any more than one can fight for peace. Who wants to change the content, must also be willing to change the form.

A further aspect of criticism on Nietzsche's strive for the stage of arch-human follows from his perspective that this stage will only be achieved after many generations. He obviously is not able to imagine that a person can achieve the stage of arch-human in a single lifetime. He probably is not able to, because in his time society was a class society in which breaking the boundaries of the strata essentially did not exist - it was not an objective of any group at all. Each social class stood up for their own interests and sought to improve the conditions within the social class. The first real breakthroughs of established patterns came when women demanded the right to study and to pursue a career, and in particular when women claimed their right to vote. The class society as Nietzsche knew did not differ significantly from the Hindu caste society in which a person only after several reincarnations, generations in

Nietzsche's religion-free conception, could achieve the highest stage of being - Buddhism adheres to a similar doctrine. That Krishna is none other than Luciwhear is explained in the analysis of Hinduism. That Nietzsche beside the individual aspect of growing to the stage of arch-human could not exhaustively express the collective aspect, shows the shortcomings of the notion of arch-human. The revaluation of all values stems from an absolute self-declared aversion to the Christian values, with which aversion the revaluation loses at least its luster and possibly even its value as an idea. That God would be dead can be explained from the same background, with which it should be understood that it was the Judeo-Christian God who was declared dead - who never existed in the first place. The idea, however, becomes again interesting if we can assume that just as Krishna also the Judeo-Christian God is none other than Luciwhear.

God is not dead, the FirstOne, because if that were so, all would instantly no longer exist, nothing. The reader may figure out for himself whether the FirstOne is the benevolent bearded family patriarch, or in abstract the creating force behind everything - both is also delightful. What is certain is that everyone in his and her time of life learns exactly what is needed, no more and no less, in order upon return to allow him or her to grow to "perfection" in original form. Something that could not be learned in original form, but only in an incarnation. The intellectual form of learning -by which someone as precisely as possible tries to articulate how it works and what pitfalls you may encounter in life- is but one form of learning - the form of philosophers. A much more common form is the unspoken form, wherein a person does not fail feeling what is going on in his life, yet who wishes not or cannot formulate a treatise on it, a form of no less consequence. The idea that a person only after generations or incarnations may be deemed capable or worthy to attain an utopian nirvana there to be an arch-human, seems motivated by a different valuation of the unspoken form of walking the inner path, compared with an appreciative attitude towards the articulated way. In other words, someone who is not intelligent or eloquent enough to describe his inner journey, is not excluded from the inner road. Everyone, smart or dumb, thick or thin, large or small, walks the inner path as long as needed. Everyone learns: the rioting youth, the fraudulent bank manager, the perpetrator of domestic violence, the plagiarist professor, the bullying adolescent, the libertine king. Everyone is here for a reason: the chosen divine, the cleverest of the class, the hero of the battlefield, the talented painter and composer, the loving mother, the innovative philosopher. Nobody is in this life without a purpose and everyone reaches that objective, even though those who are in the apocryphal leading group of

society do not see this. Those who feel part of the leading group, are more firmly attached to the Luciwhear Paradigm than he suspects. Everyone has his and hers own purpose and his and hers own pathway - it suits not anyone to comment on the illness of someone else, let alone the healing process.

A last element from Thus Spoke Zarathustra discussed here is about suffering. Nietzsche distinguishes two groups of people in society, the strong and the weak. The strong are strong enough to realize that they have the power to decide what is good and what is evil, says Nietzsche. The weak do not have that power or dare not use it. The idea there are things in life the weak can exert no power over, ensures that he thinks that others can do it for him, such as a God, still according to Nietzsche. Because the weak and the strong have separate visions on life, their ideas about good and evil differ. What the strong calls good, the weak calls bad. Compassion is something that the weak call good. However, it affects the dignity of the strong. Where one person suffers, just one person is suffering, but when someone expresses compassion about that, two are suffering. From the strong the arch-human will originate. "Compassion is called a virtue only with decadents" says Nietzsche. The moral universe of the slave must be replaced by that of the aristocrat, because the aristocrat respects himself, thinks Nietzsche. He is the one who constantly strives for the highest potential in life, identified by Nietzsche as the "Will to Power."

In this context, Nietzsche clearly formulated his philosophy from dislike of his Christian background, from aversion of the oppressive bourgeois class where he came from - thus it manifests itself. How else may his dislike of compassion be understood, than as the horror on the creation and tolerating of misconceptions? In Nietzsche's view, of course, the misconception of the objectionable -i.e. Christian- idea or objectionable attitude, in the Nazi period also the misconception of human life, such as the disabled and people with a mental disorder - Nietzsche's Ouroboros, the snake that bites him. Simultaneously the idea behind the desire for power exhibits also clear traits of Machiavellianism -a term used in psychology and politics-, the philosophy of the powers that be not considered objectionable, but realistic. This line of thinking also makes clear that Nietzsche meanwhile had put his appreciation for Buddhism outside the door.

Nietzsche's problem seems to consist in this, that he essentially could not free himself from the background from which he came. That the philosophy he formulated has never helped in escaping 'his country of origin.' In another way, his struggle with the dichotomy of good and evil

and the notion of compassion cannot be interpreted. Compassion, or perhaps more accurately empathy, is precisely the essential characteristic of being human, for our brains are so constructed that social cohesion actually may take shape. When Nietzsche says that good and evil are relative ideas depending on the group one is sitting in -the weak or the strong-, when the Hindu god Krishna accuses his protégée Arjuna of weakness on the battlefield of Kuruksetra and that he should honour his dharma as a member of the warrior's caste, then both -wish to- ignore an essential aspect of being human. That in itself is not a disaster, because both seem to have to attend the next level in school. What really is tragic, is that this line of thought contributes to the pathology of humanity, when people believe this wisdom and blindly follow. That good and evil are relative notions is a correct analysis, but the inference that good and evil therefore are unusable ideas, Nietzsche does not draw. For this conclusion he was apparently still too firmly rooted in his religious class society. Incidentally, it is entirely possible that Pierre de Frédy, baron de Coubertin (1863-1937), the instigator of the modern Olympic Games, with his adage *Altius, Fortius, Citius* was inspired by Nietzsche's observed and advocated "Wille zur Macht". They are both the same after all.



The unbroken anchoring of Nietzsche in his background is the most tragic aspect of his life, because it is precisely this aspect that withheld him to be truly a genius. That God is dead, was a revolutionary proclamation in his time. That in his imitation there has been who deny the existence of any God at all, may be the delusion of an ill mind - to each his pathway of learning. The battle between atheists and theists, however, secures Luciwhear in his existence and hinders the dispelling of the Ancient Spirit from man - it concerns the same phantom dichotomy as good and evil. Man thus continues to search the wisdom outside himself, in whichever camp he is in, and not in himself. In the words of Nietzsche, "The followers of a great man make themselves blind to sing his praises better." If one lesson can be drawn from the vicissitudes and the words of Nietzsche, it can almost be no other that one must liberate oneself from the suffocation of the Ancient Spirit and that man should search for the truth in himself. Compassion then changes from the co-suffering with another person in seeing the suffering, recognizing the struggle to dispose of the Ancient Spirit. The Ancient Spirit symbolizes the entrenched mentality that holds back man getting truly faster, higher and stronger. A person who on his inner journey abandons his mentality

as Luciwhear's slave, will come as naturally to the revaluation of his values. New values, not because of the precedence of any brilliant philosopher, any politician or cleric whichever, but as a consequence of the newfound inner truth, the inner love.

The tragedy of the following

The tableau of the nineteenth century displays a tragic sight - the century in which the adage, "that coal is a gift from God provided for man to use at his discretion", characterizes the entire century. A statement based on the Parable of the Talents from the Bible's New Testament [Matthew 25:14-30] in which God rewarded those using what the earth offers them to develop their talents. Who considers nineteenth century man, those who led in science and industry, sees someone whom new discoveries fascinated and who therefore was absorbed completely and lost sight of his panoramic gaze and with blinkers on was focussed on what was nearby. Like a child playing with a found grenade, unaware of any danger. The consequences of his words and actions were not an issue for a nineteenth-century person¹⁴⁾. The consequences were only really clear in the second half of the twentieth century. Then the thought pollution by totalitarian regimes and environmental pollution through unbridled industrialization became clearly visible for all. Nietzsche did not see the consequences of his words either, like his influence on philosophers such as Heidegger, Adorno, Horkheimer and Foucault. More political, the impact his words had on the Nazis. Never intended, to the extent that can be determined, but nevertheless an influence. It fits into



Halfway ape and Übermensch?

1896 as a tribute to the upcoming twentieth century, a century in which the expectation of hope undoubtedly would be achieved - if only because that piece of music is used in a very popular science fiction film and in many commercials.

If one wants to feed oneself with the wisdom of others, will undergo their influence, always remember that it is wisdom that was true for the people of the time when the statement was made. This infers also that

one can never adopt the wisdom of others to guide one's own life. One can be brought to an idea, but that is the utmost. The ultimate wisdom lies not outside you, but in you. The best illustration of this is the parable of the talents. Jesus has not spoken in view of some industrialists from the nineteenth century. These industrialists on the other hand ran off with a biblical statement that suited them very well, assuming a parable from the Bible had to be the highest justification of their self-regarding actions - or perhaps they saw it not only as self-interest. In the context of this book, the sayings of Jesus as recorded in the Gospel of Matthew may very well also be paraphrased as an incentive to use material life as a learning ground and thus to eliminate karma, to learn wherefore you came here, because it can be learned in no other way. Which interpretation is preferable is for the reader to decide, for thus he can find his own wisdom. So also with the wisdom of Nietzsche. He is especially important for use as a reference and to sharpen one's own mind, perhaps instrumental in a process of self-healing and finding one's own balance.

So, to the follower of man all the best. He will need it when he realizes he turned into a blind alley. In the end he will have realized it took more effort retracing his steps returning to his last original thought or deed - that what he could call his own. More effort to retrace that accidental road than the effort he would have had to put in living his own life. Read the Bible or Koran or any other book said holy, for they contain many wonderful stories. Read the anthologies of philosophers and dive deeper into their writings when their thoughts appeal to you. However, we are no Jesus or Mohammad, nor Voltaire, Nietzsche or Sartre. You and I are no less and no more, but the same, yet we may benefit from their experience, we might learn from history. Perhaps our times are more sophisticated than theirs, yet a steady state can be found only on the inner road.

Notes to "Friedrich Wilhelm Nietzsche"

- 1) Napoleon Bonaparte, Ajaccio, Corsica, 15 August 1769- Saint-Helena, 5 May 1821.
- 2) Friedrich Wilhelm Nietzsche, Röcken, 15 October 1844 – Weimar, 25 August 1900.
- 3) The literature mentions that it is believed that in this time he contracted diphtheria and dysentery and especially syphilis. For this assumption no evidence exists, moreover, this is likely to be malicious hearsay of (Christian) adversaries.
- 4) The steam engine was first described by Heron of Alexandria (10-70), a device he called aeolipile.
- 5) Thomas Newcome (1663-1729) in 1712 designed a working steam engine that could pump water from a mine efficiently.
James Watt (1736-1819), in 1763 improved on this concept by adding a condenser to the machine. This vastly ameliorated the efficiency of the machine and brought about the actual launch of the Industrial Revolution.
- 6) Richard Trevithick (1771-1833) constructed the first viable high-pressure steam engine in 1802, until then deemed impossible or at least extremely dangerous. Without his construction work all subsequent developments would not have been possible.
George Stephenson (1781-1848). Stephenson's "Rocket" was the first effective design for a steam locomotive and was built in 1829. With this design Stephenson won the Rainhill Trials, organized by the Liverpool & Manchester Railway.
- 7) French Revolution, 1789-1799. Napoleonic period, 1799-1815.
- 8) Old age Dementia and Alzheimer's disease have no known genetic background. Nietzsche would have suffered from the inheritable form of dementia that frequently reveals itself at a relatively young age.
- 9) Charles Darwin published "On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life" in 1859.
- 10) The translation arch-human for Übermensch is perhaps the most neutral and therefore the most satisfactory. Of all English translations Superman obviously is the least satisfactory. The prefix arch is adequate, since it means "standing above all in quality" (compare archbishop).
The word über itself is derived from the Latin super and the Greek hyper. The (American) English in some cases rejects these two adjectives to use the German

über in a positive sense instead. For example, with an überhacker someone is meant who is one of the first among equals in hacking, someone who deserves a honorary predicate. Similarly appropriate would have been: arch-hacker.

¹¹⁾ The term Übermensch -arch-human- is not derived from Nietzsche. The term already was used in circles of the followers of Martin Luther (1483-1546). The term also occurs in the work of the preacher and poet-philosopher Johann Gottfried von Herder (1744-1803) and in the work of the author, statesman and philosopher Johann Wolfgang von Goethe (1749-1832). In the view of Nietzsche, the Übermensch is a person who knows how to make himself free from the herd instinct and dares to be an individual. Someone who feels no need to rely on the system wherein he exists, but who is autonomous. A grand being who is beyond irrationality.

Religion makes man look for other worlds from dissatisfaction with the real world in which one is tormented. In the other world, those who torment are punished. The Übermensch is beyond the flight into other worlds and seeks his achievement in the world where he is. The religious -Christian- escape from the real world also requires the invention of an eternal soul that separated from the body at death survives the body, according to Friedrich Nietzsche. Religion as a form of escapism where the Übermensch is free of.

It is rather tragic in this perspective that the Nazis, the National Socialist German Workers' Party of Adolf Hitler, hijacked the term Übermensch and used it to express, in combination with social Darwinism and racial principles, their conceived superiority of the white and above all Aryan race. The Nazis developed from this premise a simple to understand dichotomy comparing the Übermensch to the Untermensch -the subhuman creature-, with which the Nazis meant inferior human races, such as in their conception Jews, Gypsies, but also homosexuals were. Moreover, the dichotomy containing the term Untermensch is not from Nietzsche. In fact, National Socialism drove mainly on the manipulable irrational herd instinct of the masses.

¹²⁾ Utopian in its original sense, not in the sense of idealistic and unattainable assigned to this word later.

¹³⁾ Wilfred Ruprecht Bion (Mathura (India), 8 September 1897 - Oxford (England), 8 November 1979) was a British psychiatrist and pioneer in the field of group dynamics.

¹⁴⁾ Marie Curie, 1867-1934, died of leukemia as a result of her research of radioactivity.

Concise bibliography

In 1872 Friedrich Wilhelm Nietzsche published *Die Geburt der Tragödie aus dem Geiste der Musik* - *The Birth of Tragedy, Out of the Spirit of Music*. Between 1873 and 1876 he published a number of essays also critical of the German culture as it developed under the influence of Schopenhauer and Wagner. In 1878 he published *Menschliches, Allzumenschliches: Ein Buch für freie Geister* - *Human All-Too-Human, A Book for Free Spirits*, in 1879 *Vermischte Meinungen und Sprüche* - *Mixed Opinions and Maxims* and in 1880 *Der Wanderer und sein Schatten* - *The Wanderer and his Shadow*. In 1882 followed the first edition of *Die fröhliche Wissenschaft* - *The Gay Science*, where after in 1883 and 1885 *Also sprach Zarathustra: Ein Buch für Alle und Keinen* - *Thus Spoke Zarathustra, A Book for All and None* followed and in 1886 *Jenseits von Gut und Böse: Vorspiel einer Philosophie der Zukunft* - *Beyond Good and Evil, Prelude to a Philosophy of the Future*.

An accessible complete bibliography can be found at: <http://plato.stanford.edu/entries/nietzsche/>. His collected works may be read online at: <http://www.davemckay.co.uk/philosophy/nietzsche/>