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THE INTERNATIONAL SOCIETY FOR NIETZSCHE STUDIES
at the University of Bonn on June 24-25, 2016.

Dear Dr. Alonso: We thank you for submitting your work in response to the Call for Papers for the first annual conference of the International Society for Nietzsche Studies (ISNS). After a careful review by the Executive Committee, we are sorry to report that your paper was **not one of the three selected** for presentation at the conference in Bonn. We received nearly 50 submissions, and **we regret** that we could only accommodate three submitted papers this time. We wish you the best and very much hope you will consider submitting to the ISNS Call for Papers in future years.

Sincerely, The ISNS Executive Committee: [Jessica Berry](#) (Georgia State University), [Maudemarie Clark](#) (University of California, Riverside), [Ken Gemes](#) (Birkbeck College, University of London), [Peter Kail](#) (Oxford University), [Brian Leiter](#) (University of Chicago); [Mattia Riccardi](#) (University of Bonn).

Paper here presented with some variations.

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NIETZSCHE PROJECT RACISM

ABSTRACT

This paper exposes an analysis, which includes, along with the term "Aufgabe", its synonyms and derivatives, also the term "Rasse" its synonyms and derivatives in all the texts of Friedrich Nietzsche. We analyze what he calls, "my project", "my task", "my problem", "my demand", "my destiny", most vividly expressed, "my will", "my will to power", "my will to Übermensch", that is to say, the "goal" of his life.

Nietzsche assigns himself a supreme mission, decisive and transcendent for all mankind, it is his "vital goal" which consists in the breeding and training of a superhuman race of dominant outstanding geniuses, rulers of the Earth, which consists also in a selection of the strong race, and in the extermination of the weak degenerate, parasites half-extinct races. This plan requires the perversion of all values, the establishment of natural immorality, and the rejection of any doctrine and practice that exceed the races, protect the weak and opposes the improvement and purification of the race. Instead, Nietzsche promotes the foundation and protection of a "religion or nihilist metaphysics" to enforce his program with the help of partners from different social and international fields.

We establish that the proposal to "annihilate the degenerate races" in the Nietzsche project to get a superior race of man who is no longer man, is not mere radical aristocratism, nor mere elitism social or ideological, it's not even a program of eugenics. The extermination of millions of "parasites", is the destructive unhuman nihilism, nothing to do with philosophy, love of wisdom.

NIETZSCHE PROJECT RACISM

I. MEINE AUFGABE¹

"The task of breeding a race of rulers" ²

A. UPPER MISSION³

"How do get men to a great strength and a great goal? At the end appears just a man, a monster of force, the monster Nietzsche⁴, requiring a monstrous goal"⁵.

This paper is based on the analysis of the texts of Friedrich Nietzsche. Along with the term "Aufgabe", its synonyms and derivative, we explore the term "Rasse" its synonyms and derivatives in all the texts of Nietzsche in German. We submit what Nietzsche calls, "my project", "my task", "my purpose", "my problem", "my demand", "my concern", "my destiny", most vividly expressed, "my will", "my will to power", "my will to Übermensch"⁶, that is to say, the "goal" of his life.

It is his "fixe idée"⁷, as he defined it in "Noble and vulgar" of "Joyful": "say the vulgar: noble sentiment must be attached to a disease of reason, so they think and look disparagingly, underestimating the happiness of the fool with his 'fixe idée'"⁸. "To take himself as fatum, nothing else wanting. In such circumstances is the great reason itself"⁹

What he calls "task", is to get a stronger race, a species, a lineage, a nature, a caste, a new type of man, who is no longer a man. Of the multiple aspects of the project in the biological, socio-political, moral, religious, ideological in general, here briefly we expose the first aspect, the biological nature of the project of Nietzsche in these three phases: ideology, content, and the means to achieve it.

1. VOCABULARY

The concept of "race" is brewing at the time of Nietzsche since the Illustration. Nietzsche uses "Rasse" ¹⁰ referring explicitly to biological race of zoological taxonomy applied to humans. This racial-biological connotation is present in other uses of the "racial" terms, the symbolic, but not ideal idealist interpretation, angrily rejected by Nietzsche. Nietzsche associate with "race" different characters besides biological, anatomical and physiological: instinct, impulse, passion, reproduction, heredity, health/disease, purity, blending, degeneration¹¹, also with socio-cultural and historical connotations, individual and collective.

In the latter half of the 19th century the term "race" in the general taxonomy of beings fits between the terms in general from the Latin language, as Rasse, Typus, Klasse, Gattung,

Spezies, Art, Stamm, Ethnie, Volk, Nation, Familie, Geschlecht¹², and other designations of human collectives in which prevails the indication of generation and inheritance.

This paper can be considered a part of a future broader study of the semantic field "Rasse" in all the publically available Nietzsche's writings in German, which expresses the collective, generative and social aspect, the race relations, the racial dualism with descriptions and depreciations of races, peoples and nations.

2. "MY PHILOSOPHY"

Nietzsche calls "meine Philosophie" since 1867 what corresponds rather to "my ideas" or "my thoughts"¹³. Nietzsche never studied academic philosophy. He only took a course of a few hours in Leipzig and never more studied rightly philosophy. His library and his readings are not of a philosopher professor, but that of a teacher in Greco-Roman Philology, evicted prematurely at the age of 34. Only two examples. First, Nietzsche explains the pre-Socratic language without understanding its thought, and second, his misunderstanding of the philosophy of Immanuel Kant and other recognized philosophers, come from contaminated secondary sources.

From a scheme of academic philosophy one can make the intellectual structure of Nietzsche, but with the risk of forcing it, while he offers unsystematic aphoristic exposure because does not allows it neither training nor circumstantial, physical and mental capability. Nietzsche says that a strong enough doctrine is required for educating in a way that the strengths become more and more strengths, paralyzing and crushing the exhausted, annihilating the decadent races (specifically the Christians), forming a kind of superior man, and with the purpose of the dominion over all the Earth¹⁴.

Nietzsche is interested in the philosophy as physiology, not based on reason but on basic instincts, especially in the power instinct. "As the cowardly matador pursues its objective, it loses, which serves only as protection: so is the reason for the philosopher. What is all philosophy to the life of the man? To increase the sense of power, or as a means to hide an unbearable existence? In the rear of conscience work the instincts "¹⁵.

Nietzsche declares that the purpose of his writings is get a type of man higher and harder even than the "freethinking" type¹⁶, the nihilistic attitude is steeped in warrior spirit: as a soldier, "callous, cynical, violent, so it wants from us the wisdom. As the warrior who fights with horrible truths knowing that there is no truth "¹⁷.

In notes of 1885, which Nietzsche then integrates into "Beyond Good and Evil" about "a new goal", he says that it is of maximum value a way of thinking nihilist, a more strict religion

or nihilistic metaphysics to avoid the degeneration of a gregarious animal man with equal rights¹⁸. In a more forceful way: "in certain circumstances may be essential a way of thinking and pessimist doctrine, an ecstatic nihilism : like a mighty hammer ¹⁹ that shred and exclude races degenerated and half-extinct, to get a new order of life, to end with all that degenerates and perishes"²⁰.

3. ROOTS OF NIETZSCHE'S RACIALISM

The so-called philosophy of Nietzsche has physical and ideological roots. To analyze the writings of Nietzsche with the knowledge what Nietzsche do not has from philosophy, can alter the meaning intended by the author. More even if his texts are used with spurious interests of any sign. Better to take into account the authors known by Nietzsche without attending only secondary sources or a chain of commentators, as Nietzsche self did with notorious authors. Even more proper it is to let Nietzsche speak whit his own words if one wants to know what he speaks. Our paper tray to expose what Nietzsche writes about his decisive project.

a. Biographical and psychophysical roots

"The sickness has led me to the reason", writes Nietzsche²¹. The psychophysical disease progressively accelerated, marks his personality, his character, his "philosophy", and it is shown in topics like his megaegomania, his vivid consciousness of oneness, his devaluation of others and the world, his phobias and philiias, his instability, his unbalanced emotions, his paranoia, visions and hallucinations, finally, his eccentric personality²².

Signs of the final proposals of 1888 can be seen since 1873, with variations, acquisitions, corrections, taken account of the psychophysical progress in his illness. Biography and writings are reciprocally decisively conditioned.

b. Intellectual roots on "race"

From all the lines in the "semantic web" of Nietzsche's nihilism in general, we will develop only the racial biological nihilism, being others: materialism, animalism, mania of power, of evil, of lying, of cruelty, sadistic criminal instinct, fatalistic tragicize, masochism, immoral racial genealogy, ant humanism and antifeminism, political and aesthetic nihilism, godlessness, perversion of values, earthly circular eschatology²³, worldly philo-semitism and anti- religious semitism, antichristianism, antidemocracy, anti human rights. A notion can focus, although not systematize the thoughts of Nietzsche: the will to power, to life, to health, to suffering, to vengeance, to creation, to decadence, to appearance, to truth, to lying²⁴. All that can explain the Nietzsche aim and vital project.

c. Concretes sources of inspiration

In the “Personal Nietzsche’s Library” in Weimar (NPB), ²⁵ of haphazard compilation, some of the books take signs of having been used, as Campioni and D'Iorio have detected in their book, facilitating the identification of more or less explicit references²⁶, decisive for the theme of race in the writings, notes and publications, of Nietzsche. Many of the books in the NPB, original or in upcoming editions, are accessible with online resources, like archive.org

In biology and evolution: B.Förster, F.Galton, E.v.Hartmann, H.W.Rolph, W.Roux, O.Schmidt on Manu, L.Jaccoliot. In Ethnology: A.H.Post, K.w.v.Nägeli, J.Lubbock as well as several magazines. In Physiology (health, psychology and psychiatry): S.Stricker, P.Bourget, P.Rée, Meta.v.Salis, L.Dumont, K.Hillebrand, A.H.Post. About geniuses and heroes: J.Henri, J.Huarte translated by Lessing, C.J.Gottlieb. About Darwinism and evolution: W.Bagehot, E.v.Hartmann, G.H.Schneider, L.Jacoby. About social and economical policy: W.Bagehot, E.Dürring, F.A.Lange, P.J.A.Feuerbach, B.Förster, A.Fouillée, R.Frary, P.de Lagarde, Machiavelli and Montesquieu, H.v.Treichke. On Judaism: "Manifest der ersten Internationalen Antijüdischen Kongresses zu Dresden" 1882, H.Steiner on Hebrew poetry, H.Naudh, J.Wellhausen with "Prolegomena zur Geschichte Israels" 1883, Paul de Lagarde with 'Juden und Indogermanen" 1887 (Nietzsche wrottes to Th. Fritsch: "absurden Fälschungen und Zurechtmachungen der vagen Begriffe "germanisch", "semitisch", 'arisch', "christlich", "deutsch"). From one hundred of books about philosophy in general, there are some notorious philosophers in the history of the western philosophy, but none of them with signs of study. Kant is only represented by the neo-anti-Kantian Epigones. Hegel was sold on June 16, 1875. They are also G.Bunge, O.Casperi and W.E.H.Lecky. About Enlightenment in Europe are: G.C.Lichtenberg, the works of G.E.Lessing, "Oeuvres choisies" du Comte Xavier du Maistre, anti-Lumières, anti “droits de l'homme”. On religion has about fifty books not just the most significant ones of Protestant or Catholic theology. Other books of literature are mentioned in his writings, and certainly not all the books Nietzsche read are in this “Library”. There are some other lists, especially from the library of the University of Basel²⁷.

Deserve special attention authors whose influence has expressed to some extent by Nietzsche in the subject which concerns us, the race theory: H.Spencer, F.A.Lange, C.Féré²⁸, C.Darwin, A.R.Wallace, J.-Lamarck, T.Malthus, A.Gobineau, H.S.Chamberlain, T.Haeckel, E.v.Hartmann, P.Mainländer, R.W.Emerson, A.Spir, A.H.Post, D.Strauss, L.Feuerbach, Voltaire, Renan, J.S.Mill, E.Dürring, F.Galton, F.W.Nägeli. If one, I will highlight the work of Walter Bagehot, "Der Ursprung der Nationen" 1874. There is no book by Dürring in NPB,

but in the notes of Nietzsche is an extensive abstract from "Der Werth des Lebens". Other writings essential on this subject, does not appear in the NPB, as "Der Einzige" of Max Stirner, or the E.Rohde's notes, then published in 1890: "Psyche. Seelencult und Unsterblichkeitsglaube der Griechen".

In the NPB are significant books of the authors treated personally by Nietzsche: J.Burckhardt, R.Wagner, F.Overbeck, P.Deussen on metaphysics 1877 and 1883 Vedanta, H.Romundt, P.Rée about the origin of the moral feelings, the "Mémoires" of the l'idéaliste M.v.Meysenbug.

B. BIOLOGICAL PURPOSE

1. SELECTIVE EVOLUTION

Nietzsche proposes as the main objective of his life, the artificial selective evolution of the human race, with terms like Züchtung, Selektion, Fortpflanzung, Auslese, Entwicklung, Fortschritt, Erhöhung, Verstärkung, Erhaltung, Kampf ums Dasein, Anpassung. Darwinism is mentioned since 1868, and the subject of the evolution of nature and the biological evolution of man or a lineage, expressly enters the Nietzsche texts from 1873 with references to E.v.Hartmann, D.Strauss, and E.Dürring, W.Bagehot. The expression "evolution of humankind" appears increasingly related to the offspring of the animal, of the ape, in 1878 "Menschliches Allzumenschliches" ²⁹.

Nietzsche says that the end of human evolution is the "realization of most powerful individuals".³⁰ The surpassing of the social Darwinism / Spencerism / Lamarckism / Malthusianism by the production of a stronger man race, is the social Nietzscheism: the improvement of the human race with the same methods as animal races and plant species are improved.

Against Darwin Nietzsche says that natural selection do not get in favor of the strong but of the weak, the types of the decadence: "the will to power, which I always acknowledge the nature and basis of any change explains clearly why precisely the selection does not happen for the good of the exceptional men and accomplished cases"³¹

Nietzsche is not relying on the automatism of "natural" evolution³² and proposes to orient it in the sense of the increase of strength and power. "The main objective and the big question approaching inescapable, hesitant, terrible as the destiny: how to manage the Earth globally?" "And how to take and raise 'the man' as a whole, and not a people, a race?" ³³. Here Nietzsche speaks not of 'one' race, but of humankind. In others places yearns and predicts a specific ethnic people, the, white, Aryan race, the European blonde beast as ruler and governor of all the

Earth³⁴. "With gross words spoken: how could I sacrifice the evolution of humanity to the existence of a higher species of man?"³⁵ Nietzsche longs for the retro evolution of the human species, the terrible and "great atavism"³⁶.

The evolution has to aim at achieving the strongest top man, powerful, dangerous, unhuman, harmful, annihilator, brutal, bestial, antidemocratic, heroic, atheistic, blasphemous, anti-Christian, nobleman, barbaric, wild, healthy, arrogant, dominating, total, evil and immoral. So is the strong and superior Nietzsche man³⁷. In 1881 Nietzsche speaks ironically against Spencer because he does not recognize a site to evil in the purpose of evolution.³⁸

2. STRONGER RACE

Nietzsche relates usually 'race' with 'force', 'strength', 'power'³⁹: "The will to power is the only driving force, there is no other dynamic, physical or psychological force"⁴⁰, and is linked to the muscles and organs⁴¹, to the health against disease. It is of physiological, biological nature and therefore, generative, even more, the will to power is a mechanical physical, biological, physiological power, and only so basis of other "intellectual" connotations⁴².

One should designate as social Nietzscheism the claim of "a stronger race", of "newer and stronger types"⁴³. He is not mere struggle for existence or survival, or of evolution as mere transformation, but the real progress of the race in being "stronger", in the increasing of stable strength.⁴⁴ Evolution is raising and strengthening⁴⁵.

The domestication and degeneration are in relation to biological evolution, but for Nietzsche the criterion is not the "survival of the fittest", but the evolution towards a stronger new type of man. Nietzsche says that the natural selection helps the weak and sick: "The degenerate (in men) survive more and damage the race"⁴⁶, decadent races act against life⁴⁷. Higher specimens can be achieved but they do not endure, they are the first to perish, so it does not rise the level of species, and the man as a species do not surpasses the animal⁴⁸. The goal of "dominant race" is based on the increase of force stable⁴⁹.

For Nietzsche life is just a case of the "will to power"⁵⁰, the will to exploitation, torture and domination⁵¹, destruction and annihilation over all and above all. Live is will to physiological power: muscles, nerves, centers of movement, it is the will to kill for the satisfaction of killing, mosquitoes or men.

The series of nouns and adjectives employed by Nietzsche leaves no doubt that the essence of the "strength of will", and "the vital force", is the brute force: "Barbaren, Raubmenschen, die ganzeren Bestien", people not distinguished by cultural and intellectual finesse. Their

attitudes are not at all "humanitarian", but unhuman, "immoral". Hierarchy, pathos of distance, superiority, difference of man to man, domain and control to violently subdue obedience and submission to the subjects as tools. It is the strength of the will, the vital forces and impulses of power, immoral, supra moral, extra moral, all but humanitarian people⁵²

The force is biological, especially in the 'strong' instincts, impulses, and feelings: violence, cruelty, revenge, sex (wollüstiges)⁵³.

In the three phases of the project on "the strengths of the future", Nietzsche offers the breeding and training of a stronger race, a race of rulers, with the methods that teaches the history: isolation, distance, free consciousness in what today is less valued and more forbidden. We must not fear the great European process of equalization but accelerate it, and so will be necessarily given the need for a break, distance, scale range, that serves a superior, sovereign species.⁵⁴

3. DOMINATING RACE

The adjectives applied to the race Nietzsche is looking for select, improve, grow and form, are based on the physiological biological elements⁵⁵. The strength of the race is to dominate other races by force, annihilate them, or enslave them. Nietzsche aims to make a future European dominating race, given its original violent and terrible barbarism: "raise / forming a caste ruler, the future masters of the Earth [...] a new species and caste of rulers"⁵⁶, the "rulers of the Earth"⁵⁷. There is no other choice: perish or succeed"⁵⁸.

In 1882 Nietzsche expresses a great excitement, because of the good prospects for its goal to raise a race of rulers: "due to their arrogance in love, knowledge, influence and money, will be served of the democratic Europe as its most ductile and fickle instrument to have in their hands the destiny of the Earth and thus shape the 'man' as an artist. Enough, comes the time when we need to relearn about politics"⁵⁹. In "Zucht und Züchtung" ("Joyful" 203), describes Nietzsche the actors of the plan with no "philosophical", "artistic", "cultural", or "educational" roles: true autocrats, tyrants, despots, dictators and Fuhrers!⁶⁰

The "Herren-Rasse" of Nietzsche is a "race of rulers", not a "race of gentlemen", but violent barbaric, brutal, oppressive, dictators. The "Herr" of Nietzsche is not a Lord [nothing to do with "Dominus noster" (!)], but a "Herrscher", "Erhalter", "Befehlshaber", "Autokrat", "Anführer", Führer, a master, ruler, chief, tyrant, dominant, despot, invader, warrior, leader, duce, caudillo, conqueror, warlord, Führer.

For Nietzsche that are justly the "Aryans", invaders, race of rulers, warriors. The numerous expressions of Nietzsche about "Hersch-"⁶¹ have a biological somatic, racial, oppressive force

and violence, as the basis of attitudinal, psychological, sociological and political content, they do not have an intellectual or ideological meaning, and nothing at all of idealist or idealized feelings⁶². Nietzsche looks for the future of man back in the past of mankind: the barbarian peoples, the ethnic groups and races dominant, wild, brutal, violent, and even further, back in the predator beast: "with the spirit of an invasive predatory race: the Germanic middle ages was a recovery of the Aryan caste order"⁶³. "

To accomplish the "new objective"⁶⁴, Nietzsche wants to establish a stricter nihilistic religion, and promote a metaphysics in order to give the blow of death to degenerating and dying races, "as Indians and the current European are"⁶⁵. This has to do, he says, with "my seriousness, with 'the European problem', with the formation (education/breeding) of a new caste of leaders on Europe, such as I understand it"⁶⁶, constituted by the "new philosophers and dictators", the "Führern", men of the future who dare to experiment on "training and breeding".⁶⁷ "All that today in Europe we honor as humanism, morals, sharing feelings, justice, in the long run can decrease the full man, end in his final mediocrity. The type of man was the work of an aristocratic society who believed in slavery and had need for slavery in a large scale, of social hierarchy and difference from man to man."⁶⁸.

4. SURPASSING THE HUMAN RACE

"Elevation of the type of man"⁶⁹ is a repeated expression since 1885 relating to "race", "caste", "class", "nature"⁷⁰ of man, and it is based on its natural physiological constitution, the dominant and oppressive social dominion. "The spirit is only a means and instrument at the service of superior life, the elevation of life"⁷¹. And "life" means for Nietzsche "biology" that "precedes knowledge"⁷², it is combative physiology, to engulf the stranger. "Life is theft, violence, violation of the strange and weaker, tightness, hardness, imposition of the own shape, absorption, and at a minimum, exploitation", the "basic organic function"⁷³. "That is the essence of life."⁷⁴.

That exaltation and elevation of the "type of man", leitmotiv since 1885 in notes and in "Joyful science", has racial connotations requiring rehabilitation and glorification of the "barbarian" castes, "men with a natural nature, still barbarians in the entire terrible sense of the word, predatory, still in possession of unshakeable wild forces and powerful passions, "total beasts", rushing over the "weaker races" dedicated to agriculture and livestock, a terribly long list of scale. "There you have the first role in world history: the great policy par excellence"⁷⁵.

There are expressions of Nietzsche that show an overcoming of particular races, but only to make room to build universal power for the privileged strong race: "if we overcome, we

have the domain of Earth in our hands, including world peace. We have overcome the absurd limits of race, nation, and class: only the hierarchy between man and man". These texts to Brandes in December 1888 announce not the dawn ("Morgenröthe"), but the mental night of Nietzsche⁷⁶.

Nietzsche endeavored to make man more than man: "you can not guess, but a new force can manifest itself until now unsuspected with a determined elevation of man"⁷⁷: "Well done man rejoices in the matter man and in the way of a man: but... it goes beyond!"⁷⁸ Man is only passage, bridge, a rope stretched between the animal and the Übermensch⁷⁹. "The goal is not 'humanity' but Übermensch!"⁸⁰.

5. THE RACE ÜBERMENSCH

In the figure of Übermensch⁸¹ are encrypted all the objectives of Nietzsche, above all from 1882 to the end of his half-conscious life.

"My problem is the Übermensch, not what replaces the man but the kind of man that will be of more value, chosen, sought, bred and trained".⁸² Nietzsche says: "my requirement is give birth to a being that exceeds the species, which is above the species 'man' limited to the previous morality, and thus sacrifice 'others' and yourself for that objective. "⁸³ "There must emerge a stronger species, a superior type that arises and is maintained in conditions other than the mediocre man. You know that my concept, my "likeness" for such, is the word "Übermensch"⁸⁴.

Nietzsche has as his life's goal to achieve the kind of man who is no longer a man, but an Übermensch, more than man, inhuman and superhuman, monster and superbeast"⁸⁵, and not just one, but many, a dominating race"⁸⁶. Nietzsche says that his movement is completely contrary to E.Dühring: tighten all the contradictions and cracks, do away with equality, get the super-mighty, the Übermensch, the species of the epicurean gods, without concern for the inferior species⁸⁷.

This is "the kind of man that I proclaim", also spoke Nietzsche: "a dangerous longing from the old savagery of the soul, with the conditions of the greatness and the demonic, we enjoy our more disordered moments, wild and crazy, we would be willing to commit a crime just to experience the remorse of conscience"⁸⁸. The genius and hero, with the historical favorite identifications of Nietzsche, are preparatory obsessions for what since 1882 visualize as the "Übermensch".

Beyond man, killed God and annihilated all supernatural religions, the Übermensch is the new God, the demon God⁸⁹, the buck-God. Once died the last man, Nietzsche announces the

Übermensch, as supernatural, divine, extrahuman,⁹⁰ "a hundred times more like Cesare Borgia than Christ"⁹¹. He is so full of life that looks like a smoker of opium, crazy and with the dance of Dionysus"⁹². All the evil and false, lying, and ignorance is in germ by him⁹³. He is the opposite of the good man.

Two deformations of the Zarathustra ("mein Zarathustra") hardly irritate Nietzsche: take him for an anti-Semitic type⁹⁴ and the from, idealized, idealistic distortion⁹⁵.

C. HUMAN RESOURCES

1. ACTORS AND METHODS

With already very little seat in reality by 1888, Nietzsche speaks of promoting an international movement for their "project" of the superior man⁹⁶. He speaks of "ethnical international associations"⁹⁷ with the aim of breeding a race of rulers, as he says, "to put in my hands at the right time a few million followers"⁹⁸. Nietzsche counts already for his cause with officials of military instinct, non Christians, and also with bankers Jews, as representatives of the international power and the will to power⁹⁹.

Since Basel 1872, Nietzsche with his previous ideas of genius and hero, seeks to train the youth in the mission of removing all the concepts of health and culture.¹⁰⁰ The woman if she is worth of, also can "breed the Übermensch"¹⁰¹ and contribute to the improvement of mankind with her choice of partner, avoiding the reproduction of "those people", and in the case she is not worth of, she can always get into prostitution liberating the man from marriage.¹⁰²

Among "the few" engaged for his aim, Nietzsche count already in 1874 with the Devil, rector of the world and lord of success and progress, the real power of all the historical powers, "my highest and almighty demon" the 'Lord of the world"¹⁰³. No less esoteric and more terrestrial is the "Künstler" type "of a stronger race", something more than artist, demiurge, and creator of a new mankind against the gods, shaper of the race, magician "titanic artist", tragic and Dionysian, in a word: Zarathustra¹⁰⁴.

Nietzsche exposes the core of his project that is only for a few top individuals that can support it. His books are for an elite¹⁰⁵, the strong, the freethinker, and immoralist¹⁰⁶. "An evolution of all humankind is crazy, it is not even desirable"¹⁰⁷. There are few players and few beneficiaries of the project of Nietzsche: followers, disciples, readers and fans sometimes desperately searching for Nietzsche and some others brutally scorned by him. Only few can follow Zarathustra¹⁰⁸, the Aryan eschatological preacher.

2. DEGENERATE PLAYERS

Nietzsche, the German patient, grants accreditation for his own authority in doing the direction of the project achieving in a stronger race. "Why could not be the culmination of the species man, precisely the man from who all corruptible effects have come?"¹⁰⁹ The progress towards a "stronger race" falls on unreliable individuals, degenerated men¹¹⁰, solitary, without roots, failed,¹¹¹ insecure in their weakness, carrying something new and finally assimilated¹¹². Matter of race: the martyrdom of the great man who climbs and climbs: beaten, oppressed, hurry, martyred at its height.

The production of synthetic total man, is a higher form of aristocratism, says Nietzsche, a maximum of exploitation of man, but with the precondition that makes sense. What excludes all economic optimism, "the loss of all are absorbed in the total debt: man diminish until he knows the purpose of this terrible process." A purpose? A new 'purpose'? This is what humanity needs"¹¹³.

The project has overtones of vindictive and vengeful reaction. A complaint which Nietzsche extends to the Germans, while they have lose customs, religion, language and freedom¹¹⁴.

Nietzsche speaks about himself when he says: the "type of man" I proclaim is arrogant suffering, corresponds to the condition of the lost divinity, of "gods exiled"¹¹⁵. "A new type", a new species in which the wise man and the beast, approached by the doctrine that there is no God, there is no eternal moral law, our life ends, we are irresponsible¹¹⁶.

D. METHODS

To accomplish his project Nietzsche propose the method that embraces all others: to proclaim his ideas all over the world by his "'philosophy'" of Dionysian nihilism applied to the achievement of a superior race of man who is no longer man. That comes not only from his progressive obsession with fame the last years of his conscious life, but from his natural hysterical obsession as an exceptional man, writer, philosopher, artist, and the incarnation of Übermensch.

The strategy for the achievement of his goal has no moral, social, political, or technical limits. Even hide, mask, lie, kill, belongs to the essence of the elevation of man, and grows according to the level of beings¹¹⁷. To attain the supreme type of man is preferable the error to the truth, the evil to the good, the instinct to the knowledge¹¹⁸, the violence to the mildness, the war to the peace¹¹⁹, the cruelty to the compassion¹²⁰. Anything goes for them who have no law

but their own rules beyond good and evil. Nietzsche claims the cynical creed of the Assassins-Order: "nothing is true, everything is permitted"¹²¹.

1. ZÜCHTUNG: BREEDING AND TRAINING OF RACE

"Raising a breed of rulers" ¹²²

Nietzsche is a human who considers man as animal, the "animal man", the "plant man", and¹²³ proposes for a better reproduction the application to the humankind methods for the improvement of races and species in zoology and botany, by the selection of individuals, the hybridization or intended crossing¹²⁴.

The nietzscheman is not higher than the animal, on the contrary it is a lower living organism. In the comparative man - animal the species man always loses out¹²⁵. Nietzsche is even more sensitive to the cruelty with animals than with the murder of humans, healthy or sick, individuals or mass¹²⁶. An expression that could be pacifist and compassionate with humans, is vitiated by the reproductive intention of the species: "It s crazy is to put before the cannons such selection of strength, youth and power"¹²⁷.

What rejects Nietzsche vehemently more in humans than in animals is the tame, the weakening of the brutality, of animalism¹²⁸, of the primitive savagery. Nietzsche projects to achieve the return to the jungle¹²⁹.

Nietzsche's selection of the human species is "zurück zur Natur", to the wilderness: "man domesticated is not deep... If it deepens soon degenerates. "The ' savage ' (morally said: the evil man) has his salvation his recovery of 'culture' by his return to nature, to the wild predatory lion¹³⁰. That is the Dionysian Nietzschean vision of the world.

„Züchtung“ is technical word in zoology and in education: Darwin („races or species“), A.Lange and E.v.Hartmann (“künstliche Züchtung”). Nietzsche could not attend the advice of J. Burckhardt against breeding and artificial reproduction of a dominant caste by the Spartans¹³¹. Nietzsche uses the expression "Zucht und Züchtung" in the field of education in his speech "About the future of our educational institutions" in 1872, and understands it as reproductive breeding for the improvement of the species, and as "struggle for existence" "desirable not only for individuals!")¹³². For him training, education of man, is the acquisition of the animal aspects of man as virtues: the passions, strong impulses and basic instincts,¹³³ what he calls the "trans valuation of values" in the breeding and biological selection to get the type of man with the will to animal power, contrary to the weak animal man, tamed, gregarious, good, with equal rights¹³⁴.

The woman breeds *Übermensch*, she has a role in Nietzsche project. In the context of "Breeding of the race among the Greeks" Nietzsche cite three times: "ennobling the prostitution". The woman is at the service of the improvement of the human race, has a function for maintenance and transmission of the traits of race, of the lineage, she should breed the "*Übermensch*" no more man. The instinct of the woman protect future generations,¹³⁵ with her natural penchant select the more robust types preventing the breed of degenerate people¹³⁶. The evolution to superior race, rules over the sex drive, over the personal fulfillment of the woman, and the marriage. For the rest remain the concubinage, preventing fertilization, remain the prostitution relief for the worker, and it frees the man from drowning marriage¹³⁷. In the application of the Dionysian world view, the reproduction is destined only for the very fitted, for the others remaining the asceticism, castration, prostitution, or "voluntary death as feast".¹³⁸ Nobility get lost if it is not taken into account "the breeding of a race (are there even nobility?" *Quaeritur*), i.e., conservation of a consistent, determined type of dominating man, to whom man and woman are offered"¹³⁹. Hence the interest of Nietzsche by presenting himself as a pure blood and noble Polish¹⁴⁰.

2. BIOLOGICAL EXPERIMENTS

In 1881 Nietzsche is trying to propose a doctrine based more than on "nations" or "social wars", in "the great principle of the kinship of blood and race", that impulse for "a future world", "the struggle for dominance of the Earth"¹⁴¹. ∴ and more than a doctrine, it is a "movement", even "a party of life", "the new order of caste", a global project, a natural, not selective process of biological experiments scheduled in appropriate institutions, which activate natural biological procedure for the breeding of man, to breed and train the new type man, unifying the old struggles of race and nationalism. "Large parts of the Earth could be devoted to such experiments!"¹⁴² taking as an example the experimental animal and vegetable farms in the 19th century. "Breed the type" means "elevate and strengthen the type man"¹⁴³, , which means, putting the struggle of race, along with the class struggle and the struggle of nationalisms at the service of the struggle of the species, of the races, for a new type of man¹⁴⁴ Nietzsche speaks of "my demand", "mi move" to express his claim to achieve biologically, physically a special being, superior, the kind man *Übermensch*, and that requires sacrifice himself and "the neighbors", discarding equality, discarding morality.¹⁴⁵

3. NIETZSCHEAN "ABENDRÖTHER"

The purification of the race is the final goal for Nietzsche's obsessions. The amount of strength shows the progress of purity in a race. The strong dominant race of the future must be

a pure race, while the "races become pure, have become always strong and beautiful". So was with the Greeks: The Greeks show us a race and culture pure again, and hopefully will finally get in the future an European purebred and culture. "Purity is the last result of numerous deletions, accommodations and assimilations, progress toward purity is displayed in the selective limitation of functions of the force in a race, the force limitation that at first seems an impoverishment, but once achieved the process of purification, the organism has total power" ¹⁴⁶. . One step further: the racial hygiene. "A way of getting "race purification" is "the elimination of degenerated element or the entire branch" ¹⁴⁷: "A sick rotting member, must be amputated". "We must adhere to the fate that says to the weak: rot you!" ¹⁴⁸.

It's a matter of racial economy. Nietzsche meets the problem of the economy of the Earth with his economic pessimism as a new horizon for humankind ¹⁴⁹. The eradication of the luxury of the human unusable ¹⁵⁰ put all the machinery of mankind to the integral service of the exploitation of man in a total economy that produces the *Übermensch* ¹⁵¹. No more care of morals, the parasite is the enemy, not the evil ¹⁵².

4. ANNIHILATION OF WEAK RACES

Nietzsche intends to sacrifice (and "sacrifice" is "killing"!) actual degenerate generations for superior stronger future generations, for a new race, a stronger type of man ¹⁵³.

The presentation of this paper has the goal of a wider knowledge of the goal of Nietzsche in writing these and other sentences:

"This new party of life will take into its hands as a maximum target, raise the higher production of humanity, including the ruthless annihilation of all the degenerate and parasites, it will again allow this plus of life on Earth, which will result in the Dionysian State" ¹⁵⁴. Thus spoke Nietzsche.

"The fundamental phenomenon: countless individuals are sacrificed for the sake of a few, to make possible a few valuable individuals that continue the process. Principle of life. The powers in history and not religious or moral teleology operate all the phenomenon of organic being ¹⁵⁵.

"In those cases, explains Dühring, mass murder is much more recommendable than asceticism (' a partial annihilation of full life attained in the evolution is better than the sad oppression and inhibition of the vital energy" ¹⁵⁶ "Massenmord" also in the vocabulary of Häckel, of Marx/Engels, especially in the Nürnberg and Auschwitz processes.

"The new problem is: If some men must be educated at the expense of other for a superior race. Education/breeding" ¹⁵⁷. .

The last main objective of Nietzsche is the annihilation of Christianity. "I want to annihilate Christianity. It is my goal, one of the biggest which a man can assume"¹⁵⁸ Guilty enough is the Christianity for the domestication, castration and subjugation of the barbarian races, especially "the German race"¹⁵⁹. About the book what Nietzsche is preparing, says to Helen Zimmern and repeat to G.Brandes: "it will be an attack on Christianity, a blow of death to Christianity, pure dynamite. " The same confess to G.Brandes¹⁶⁰ .

"The annihilation of the decadent races [...] one doctrine strong enough is needed to strengthen the strong, to paralyze and shred the exhausted. Annihilation of decadent races. Decline of Europe. The annihilation of slaves values. Dominion over the Earth as a medium for the formation of a higher type"¹⁶¹.

"Economy of the Earth, extermination of bad races, breeding better. Completely new conditions for men, even for a superior being?"¹⁶².

"I build and promote a religion or philosophy even stricter, rigorous nihilism, to give the death blow to the dying and degenerate races, e.g., Indians and the current Europeans"¹⁶³

"The greatness of a 'progress' is measured by the amount that is sacrificed; It would be a progress in sacrificing humanity in masse for the prosperity of a single stronger race of man"¹⁶⁴.

"My philosophy provides the victorious thought before that perish all another way of thinking. It is the great reproductive thinking: races which do not support it are sentenced, which take it as the maximum benefit, are designated for domination"¹⁶⁵.

"First commandment of our love to men: the morons and weak have to perish. And we must help them to perish"¹⁶⁶.

'Get a terrible power of greatness to configure the future man through the formation, and otherwise by the annihilation of millions of miss, not succumbing by the unparalleled suffering!"¹⁶⁷ .

"The extinction of many species of men is as desirable as any reproduction" ¹⁶⁸.

"The future race of rulers, the rulers of the Earth... frees the morons with the doctrine of 'sudden death'" ¹⁶⁹.

"Nihilism as a symptom that the miss have no remedy: destroy to be destroyed [...] they force the powerful to be their executioners"¹⁷⁰ . .

"The Biblical commandment 'you shall not murder' is a naivety in relation to my ban to the decadent 'you shall not reproduce!'" [...] "The highest law of life made by Zarathustra requires that you have no compassion with scrap and waste of life, requires the annihilation of all delaying the ascending life, all the venom, plotting, underground enmity, Christianity in a nutshell... is immoral in the deepest sense saying: 'you shall not murder'..." ¹⁷¹.

' The commandments 'you shall not lie', 'you shall not steal', 'you shall not commit adultery' are harmful '. "You shall not kill" valid when God decided life and death, now decides the will to power of the strong: "The criminal who breaks and breaks their tables of values is creator"¹⁷².

"We were completely despise by those who no are sure we have the strength to kill a man in given circumstances. Almost all crimes show the characteristics of the man who has what a man must have (Man), not a human being (Mensch) ... "The kind of man that I proclaim: we would be willing to commit a crime just to experience the remorse of conscience"¹⁷³ .

"Death to the weak!" ("Tod den Idioten!")¹⁷⁴. The "Idiot" as the person affected by the Down syndrome (H.Schüle, "Klinische Psychiatrie") ed. 1868.

CONCLUSION

The goal, the project, the will exhibited by Nietzsche is the purpose for "exterminate the degenerate races", is not only "radical aristocratism", "elitism" social and ideological, it's not even a mere "eugenics". The strategy to exterminate millions of degenerate is the destructive nihilism proposed as a remedy to the limitations of humanity, with the aim of get a superior race of man who is no longer a man, that is, to get the Nietzsche project: The superman supermonster and superbeast, "der Übermensch Unthier und Überthier"¹⁷⁵.

That Nietzsche meets all requirements that he puts to be annihilated is a painful sarcasm. He self is the embodiment of the inframan.

"Already sees you with what posthumous thoughts I live. But a philosophy as mine is like a tomb, one can not live in it"¹⁷⁶.

Heil, mein Wille!¹⁷⁷.

¹ „Meine Aufgabe“, „mein Weg“, „mein Ziel“, „meine Frage“, „mein Problem“, „meine Sphinx“, „meine Forderung“, „meine Sorge“, „einer welthistorischen Mission“, „Lauter neue Wozu's, lauter neue Womit's“, „Absicht“, „Sinn“, „Bestimmung“, „Selbstbesinnung“, „Schicksal“, „Fatum“, „Wunsch“, „Anschlag“, „Verlangen“, „Endabsicht“, „Vorsatz“, „Ende“, „Höhepunkt“, „Abschluss“, „Projekt“, „Punkt“, „Zweck“, „mein Plan“, „den Plan meines Lebens, „einen gigantischen Plan“, „meine Gedanken-kreis-gang“.

² „die Aufgabe setzten, eine Herren-Rasse heraufzuzüchten“ (F,1885 2[57]).

³ Letters to M.Baumgartner 770830, a H.v.Stein 840522; "Menschliches" 285; „Ecce homo" Menschliches 6. Cf. "Selbstvergöttung", „Verklärung“; delusions, voices and other psychopathic phenomenons.

- ⁴ „das Unthier Nietzsche“ (an Meta 881229); „Ihr Nietzsche, jetzt Unthier“ (an Brandes 881120); „In freundschaftlicher Verehrung Nietzsche, Unthier“ (an Fynn 881206); „mich krank macht, und das Kleinste zu einem Unthier anwächst“ (an Franziska 880217).
- ⁵ „Am Ende nämlich erscheint ein Mensch, ein Ungeheuer von Kraft, welches nach einem Ungeheuer von Aufgabe verlangt“ (F,1884,26[409]).
- ⁶ I will maintain „Übermensch“ and avoid translations, rightly transvaluations Nietzsche's values.
- ⁷ „Fixe idée“ en Max Stirner, „Der Einzige und sein Eigenthum“.
- ⁸ „welche der Irrsinnige von seiner fixen Idee her hat“ („Joyful“ 3)
- ⁹ „Sich selbst wie ein Fatum nehmen, nicht sich „anders“ wollen“ („Ecce“ Warum ich so weise bin 6).
- ¹⁰ „Rasse“, en Georges 1914, genus, eris, n. (geno = gigno, vgl. γένος); cf. Γένος / Φύσις en Pape 1842-1914)..
- ¹¹ „Instinkt“, „Trieb“, „Liebe“, „Fortpflanzung“, „Erbe“, „Gesundheit“/„Krankheit“, „Reinheit“.
- ¹² Cf. Linné, Cuvier; "Mensch" in Meyer's 1905: Typus der Wirbeltiere und im besondern der Säugetiere. Im System werden die Gattungen zu Gruppen, Familien, Ordnungen und Klassen“. English: race, breed, stock, line, tribe, clan, ethnic group, folk, kinfolk, strain, variety, etc.
- ¹³ „Meine Gedanken“, „mein Gedankengang“, „meine Gedankenkreise“.
- ¹⁴ "Es bedarf einer Lehre, stark genug, um züchtend zu wirken: stärkend für die Starken, lähmend und zerbrechend für die Weltmüden. Die Vernichtung der verfallenden Rassen“. (F,1884,25[211])
- ¹⁵ "Was bedeutet eine jede Philosophie für das Leben des Menschen? Sei es als Erhöhung des Machtgefühls: Oder als Mittel ein unerträgliches Dasein zu maskiren? Hinter dem Bewußtsein arbeiten die Triebe“. (F,1885,39[6]).
- ¹⁶ "Die genannten Schriften, sorgsam und langwierig befragt, möchten als Mittel benutzt werden, um vielleicht den Zugang zum Verständniß eines noch höheren und schwierigeren Typus zu erschließen, als es selbst[der] Typus des freien Geistes ist: es führt kein anderer Weg zum Verständniß von ..." (F,1885,2[17]) Freigeist- 148u, Freidenker- 26u.
- ¹⁷ „Für einen Kriegermann der Erkenntniß, der immer im Kampf mit häßlichen Wahrheiten liegt, ist der Glaube, daß es gar keine Wahrheit giebt, ein großes Bad und Gliederstrecken.“ (F,1888,6[30]). (Kriegsmann- 11u, Krieger- 100u) („Zur Genealogie“ III, 1).
- ¹⁸ "um entartenden und absterbenden Rassen z. B. den Indern und den Europäern von heute den Todesstreich zu geben" (F,1885,34[204]).
- ¹⁹ "Der Hammer: eine Lehre, welche durch Entfesselung des todsüchtigsten Pessimismus eine Auslese der Lebensfähigsten bewirkt" (F,1885 2[100]).
- ²⁰ "Eine pessimistische Denkweise und Lehre, ein ekstatischer Nihilismus kann unter Umständen gerade dem Philosophen unentbehrlich sein“ (F,1885,35[82]).
- ²¹ "Die Krankheit brachte mich erst zur Vernunft" („Antichrist“ C.2). "Dieser Grad von menschlicher *décépitude*, der meiner ganzen Denkweise so unangemessen wie möglich ist, hat, wie ich mir nicht verberge, meinen Stolz etwas exasperirt" (to Overbeck 880303). "ob nicht die Krankheit das gewesen ist, was den Philosophen inspirirt hat" ("Joyful" Prologue).
- ²² „,excentrisch“, „pathologisch“, „psychiatrisch“ et hoc genus omne" (to Fuchs 871214; en 1888 to Deussen, to Naumann, to Seydlitz).
- ²³ "Die Entwicklung der Menschheit" (F,1887,11[227]) EwigeWiderkunft/Wiederkehr. Eschatologischer Nietzsche.

- ²⁴ Wille zur/zum: Macht, Tat, Gesundheit, Selbstbestimmung, Leidenschaft, Leben, Wahrheit, Ehre, Leiden, Rache, Untergang, Zeugung, Teuschung, Schein.
- ²⁵ "Nietzsches persönliche Bibliothek", Giuliano Campioni, Paolo D'Iorio (Hg), Walter de Gruyter Berlin 2003".
- ²⁶ thenietzschechannel.com, nietzschesource.org
- ²⁷ "quantum of power in each of our race"; "real struggle of life, the strongest and the conquerors. All are very wild then; the animal vigor, the savage virtue of the race has died out in none, and all have enough of it"; "race contending with another race" (W.Bagehot, „Physics and politics or thoughts on the application of the principles of „natural selection“ and „inheritance“ to political society. King, London,1872 “)
- ²⁸ "Dégénérescence et criminalité" of Charles Féré, in Bicêtre, student of Charcot, which Nietzsche misunderstands in his notes "Épuisement et criminalité". C.Féré: "Il est certain que la criminalité et la folie augmentent parallèlement à la civilisation" (pg. 87), What Nietzsche „transvaluate“ in "Civilisation den physiologischen Niedergang einer Rasse nach sich zieht" (F,1888,15[42]). Nietzsche avoid in the same page the citation of: "J'ai essayé ailleurs de montrer comment le pessimisme se trouve lié à l'épuisement".
- ²⁹ "so dass der Mensch aus dem Affen geworden ist und wieder zum Affen werden wird" („Menschliches“ I, 247).
- ³⁰ „die Entwicklung der Menschheit: die Vervollkommnung besteht in der Hervorbringung der mächtigsten Individuen“ F,1885 2[76]).
- ³¹ Anti-Darwin. „die Selektion zu Gunsten der Ausnahmen und Glücksfälle nicht statt hat (F,1888,14[123,133]; „Götzendämmerung“ 14).
- ³² „während die Erblichkeit so capriciös ist.“ (F,1888,14[133]).
- ³³ „Es naht sich, unabweislich, zögernd, furchtbar wie das Schicksal, die große Aufgabe und Frage: wie soll die Erde als Ganzes verwaltet werden? Und wozu soll „der Mensch“ als Ganzes - und nicht mehr ein Volk, eine Rasse - gezogen und gezüchtet werden?“ (F,1885 37[8]).
- ³⁴ „die Eroberer- und Herren-Rasse , die der Arier“ („Genealogie“ I.5) „So wird von den Ariern der Frevel als Mann“ („De Geburt,, 9). Cf. Arier/Rasse/Herren, Die blonde Bestie. Erd/Welt-Regierung.
- ³⁵ „In größter Form gedacht: wie könnte man die Entwicklung der Menschheit opfern, um einer höheren Art als der Mensch ist, zum Dasein zu helfen?“ (F,1886 7[6]). „Fortentwicklung ist schlechterdings nicht mit irgendwelcher Nothwendigkeit Erhöhung, Steigerung, Verstärkung...“ („Der Antichrist“, 3 und 4.) (F,1887,11[413])
- ³⁶ "Atavismus", "Rasse" ("Jenseits" 241, 261). "Aber auch als Pole bin ich ein ungeheurer Atavismus" („Ecce"3).
- ³⁷ "Wir Immoralisten sind heute die stärkste Macht" (F,1888,15[44]).
- ³⁸ „was begünstigende Umstände einer Entwicklung sind! und rechnen das Böse nicht dazu!“ (F,1881,11[43,73,106]). Cf. „Data of Ethics“ known by Nietzsche.
- ³⁹ Rasse/Stark (33u), Rasse/Macht (85u), Rasse/Kraft (48u). „stärker/Mensch,, desde 1872.
- ⁴⁰ „Daß alle treibende Kraft Wille zur Macht ist“ (F,1888,14[121]).
- ⁴¹ „großen bejahenden Gefühle der Macht (in Muskeln, Nerven, Bewegungscentren)“ F,1888,14[29]).
- ⁴² Kraft, Stärke, Herrschaft, Einfluss, Gewalt, Führerschaft, Geltung, Ernst, Fassung, Zucht, Autorität, Befehl, Gewalt, Obrigkeit, Gewalt, Tyranie, : Diktatur, Regiment, Willkür, Härte, Strenge, Unerbittlichkeit, Drucke.
- ⁴³ "die Entwicklung neuer und starker Typen" (F,1884,26[110]). Typus/Mensch.
- ⁴⁴ „Fortschreiten oder Stärkerwerden eines Menschen, einer Rasse“ („Menschliches“ I.224; F,1887,9[91]): „umgekehrten Kampf ums Dasein, als ihn die Schule Darwins“ (F 1888,14,[123]); Erhaltung einer Rasse/des Lebens.

- ⁴⁵ Entwicklung, Fortschritt, Erhöhung, Verstärkung, Verbesserung, Verschlechterung, Schwach-, Schwäch-.
- ⁴⁶ „So erhält sich das Mißbrathene viel länger und verschlechtert die Rasse“ (F,1884,25[382]).
- ⁴⁷ „ob es nicht entartende Rassen gäbe, welche sich so zu den Dingen stellen, wie es der inneren Absichtlichkeit auf Untergang hin gemäß ist -also wider das Leben (F,1884,26[58]).
- ⁴⁸ „Auch in der Menschheit gehen unter wechselnder Gunst und Ungunst die höheren Typen, die Glücksfälle der Entwicklung, am leichtesten zu Grunde (F,1888,14[133]).
- ⁴⁹ „Nicht Kampf um's Dasein ist das wichtige Princip! Mehrung der stabilen Kraft durch Gemeingefühl im Einzelnen“. (F,1875,12[22]).
- ⁵⁰ „Wille zur Macht!“ (Zaratustra II; F,1888 14[121]; Saepe (132u).
- ⁵¹ „Leben ist Folterung“ (1883 22[3]), "Ausbeutung", "Raub".
- ⁵² »die ganzeren Bestien« -. „total beast“ („Jenseits von Gut und Böse. Was ist vornehm? 257; F-1885 2[13]).
- ⁵³ Wille, Triebe, Begierden, Lüste, Wünsche, Begehren, Neigungen, Gier, Verlangen, Reizen.“geschlechtlichen Zuchtlosigkeit“ („Dionysische Weltanschauung“)..
- ⁵⁴ "Die Starken der Zukunft[...] Nicht nur eine Herren-Rasse, deren Aufgabe sich damit erschöpfte, zu regieren; sondern eine Rasse mit eigener Lebenssphäre“.... (F,1887,9[153]). "Die Reinigung der Rasse". "Race purification" [...] "I hope you get also a purebred and European culture"
- ⁵⁵ „Rasse“ gesund, wohlgeraten, vornehm, herrschend, herrschaftliche, starke, stärkere, kriegerische, gute, absonderliche, höhere, bejahende, lebensvolle, reinste, kräftige, ritterliche, reinste, regierende, alte, frühere; herrliche, Herrscher, Über-Rasse, Ferment-Rasse, Herren-Rasse, Eroberer-Rasse, Barbaren-Rasse, Dienstboten-Rasse, Tschandala-Rasse, Dienstboten-Rasse, Unglücks-Rasse, Hornvieh-Rasse, Misch-Rasse, Verbrecher-Rasse.
- ⁵⁶ „eine regierende Kaste zu züchten-die zukünftigen Herren der Erde [...] eine neue Herren-Art und -Kaste- " (F,1885,37[8]).
- ⁵⁷ „Wir stehen vor der größten Erregung“ (F,1882,4[1-2]), "die Aufgabe setzen, eine Herren-Rasse heraufzuzüchten, die zukünftigen »Herren der Erde« (F,1885,37[8], 2[57]).
- ⁵⁸ "Eine herrschaftliche Rasse kann nur aus furchtbaren und gewaltsamen Anfängen emporwachsen. Problem: wo sind die Barbaren des 20. Jahrhunderts?" (F,1887,11[31]). „Herrschend-" (228x) with nouns like: Rasse, Kaste, Ständen, Klasse, Schichten, Menschen, Naturen, Wille, Rangordnung, Instinkt, Triebe, Leidenschaft, Moral. (Root "herrsch-" 1400 u).
- ⁵⁹ „die Schicksale der Erde in die Hand zu bekommen, um am »Menschen« selbst als Künstler zu gestalten. Genug, die Zeit kommt, wo man über Politik umlernen wird" (F,1885,2[57]).
- ⁶⁰ Herren, Tyrannen, Gewaltmenschen, Gewaltherrschern, Weltherrscher, Befehlshabern y Führern! (Cf. „Jenseits“ 203)
- ⁶¹ "Herren-Rasse", "herrschende Rasse", Herrscher-Kaste", "Herren der Erde", Herrscher", "Herrscher-Naturen“, "Gewaltherrschern" ya en F,1869 2[19]); "Weltherrscher", "Alleinherrscher", "Herrschern und Tyrannen"), „Eroberer- und Herren-Rasse“ , „die der Arier“.
- ⁶² Against Malwida von Meysenbug and other Idealists.
- ⁶³ „dem Geiste der herrschenden Rasse gemäß: ein großer Atavismus. Das germanische Mittelalter war auf Wiederherstellung der arischen Kasten-Ordnung aus (F,1888,14[204]). die starken Rassen“ (F,1888,14[182])
- ⁶⁴ „Meine Aufgabe“. „Eine neue Aufgabe“ („Jenseits“ 203)

- ⁶⁵ "würde ich selber die Erfindung einer noch strengeren, ächt nihilistischen Religion oder Metaphysik in Schutz nehmen" (F,1885 34[204]).
- ⁶⁶ „ich rühre bereits an meinem Ernst, an das »europäische Problem«, wie ich es verstehe, an die Züchtung einer neuen über Europa regierenden Kaste ("Jenseits" 251)
- ⁶⁷ "Zucht und Züchtung": "eine neue Art von Philosophen und Befehlshabern nötig sein [...] solche Führer..." ("Jenseits" 203)
- ⁶⁸ "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]).
- ⁶⁹ „Erhöhung des Typus ‚Mensch‘“, in "Jenseits" 257, "Joyful" 377 und in Fragmente.
- ⁷⁰ "Rassen", "Kaste", "Stände", "Gesellschaft", "Sklaverei", "Natur".
- ⁷¹ "der Geist ist nur ein Mittel und Werkzeug im Dienste des höheren Lebens" (F,1886 7[9]) „Ein organisches Wesen ist der sichtbare Ausdruck eines Geistes“ (F,1884 26[35]; (F,1886 7[9]; F,1887 10[159]).
- ⁷² "Nutzen und Nachteil" 10.
- ⁷³ „mildestens, Ausbeutung“ ("Jenseits" 259).
- ⁷⁴ „das Leben essentiell, nämlich in seinen Grundfunktionen verletzend, vergewaltigend, ausbeutend, vernichtend fungiert" ("Zur Genealogie" 2.11 contra E.Düring "Der Werth des Lebens"). "Tendenz des Protoplasma" (F,1887 9[151]). Cf. "Einverleibung", "Ernährung", "die Amöbe".
- ⁷⁵ "es giebt nur noch Rangordnung zwischen Mensch und Mensch und zwar eine ungeheure lange Leiter von Rangordnung. Da haben Sie das erste welthistorische Papier: Große Politik par excellence" (to Brandes 88812aa)
- ⁷⁶ „Folglich müssen wir aller entscheidenden Potenzen dieser Rasse in Europa und Amerika sicher sein - zu alledem hat eine solche Bewegung das Großcapital nöthig“ (to Brandes 8812aa).
- ⁷⁷ "bei einer gewissen Erhöhung des Typus Mensch" (F,1885,34[125]).
- ⁷⁸ "Der wohlgerathene Mensch freut sich an der Thatsache „Mensch“ und am Wege des Menschen: aber - er geht weiter!“ (F,1885,34[133])
- ⁷⁹ „Wort „Übermensch“ vom Wege auflas, und dass der Mensch Etwas sei, das überwunden werden müsse, - dass der Mensch eine Brücke sei und kein Zweck“ („Also III.3, III 24). „Die größte Erhöhung des Kraft-Bewußtseins des Menschen, als dessen, der den Übermenschen schafft"(F,1884,26[283]); „Der Mensch ist ein Seil“ („Also“ I Vorrede 4).
- ⁸⁰ "Übermensch ist das Ziel!" (F 1884 26 [232]).
- ⁸¹ „übermen-,, (183u) „Superman“ is a transvaluated and degenerated „Übermensch“.
- ⁸² „Meine Frage. Der übermensch: es ist nicht meine Frage, was den Menschen ablöst: sondern welche Art Mensch als höherwerthige gewählt, gewollt, gezüchtet werden soll“.(Der Antichrist 3-4; F,1887/88 11[413]; F,1883,7[21]).
- ⁸³ „Meine Forderung: Wesen hervorzubringen, welche über der ganzen Gattung ‚Mensch‘ erhaben dastehen“ (F,1883,7[21]).
- ⁸⁴ „in ihr soll eine stärkere Art, ein höherer Typus ans Licht treten, der andre Entstehungs- und andre Erhaltungsbedingungen hat als der Durchschnitts-Mensch. Mein Begriff, mein Gleichniß für diesen Typus ist, wie

- man weiß, das Wort "Übermensch. So used already is this word that has lost its value ("Über Wahrheit und Lüge") and I will maintain the original "Übermensch".
- ⁸⁵ "Der Mensch ist das Unthier und Überthier; der höhere Mensch ist der Unmensch und Übermensch: so gehört es zusammen" (F,1887 9[154]).
- ⁸⁶ „Es muß viele Übermenschen geben ... Eine herrschende Rasse“ (F,1885 35[72]).
- ⁸⁷ „Meine Bewegung den Übermenschen“ (F,1883 7[21]).
- ⁸⁸ „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]).
- ⁸⁹ ("Ecce" Schicksal 5). "Gott starb: nun wollen wir , - dass der Übermensch lebe" („Also“ IV).
- ⁹⁰ „als eine übermenschliche Stufe des Daseins, als Gott“ („Menschliches“ 1.111). „göttlich und übermenschlich“ („Morgenröthe“ 113)
- ⁹¹ „einem Typus Cesare Borgia hundert Mal ähnlicher als einem Christus“ (to Malwida 881020).
- ⁹² „Der Übermensch hat aus Überfülle des Lebens“ (F 1882 4 [75]).
- ⁹³ (F 1882 4 [77]).
- ⁹⁴ "wenn der Name Zarathustra von Antisemiten in den Mund genommen wird?" (to T.Fritsch 870329); „einen ,höheren Schwindel‘ zurechtgemacht“ (to Malwida 881020).
- ⁹⁵ „Das Wort „Übermensch“ zur Bezeichnung eines Typus höchster Wohlgerathenheit, im Gegensatz zu ,modernen‘ Menschen [...] will sagen als ,idealistischer‘ Typus einer höheren Art Mensch, halb ,Heiliger, halb „Genie“ ... („Ecce“ Bücher 1).
- ⁹⁶ „Plan. Ich suche und rufe Menschen denen ich diesen Gedanken mittheilen darf, die nicht daran zu Grunde gehen. Begriff des höheren Menschen“ F,1884 29[8]). „Bruderschaften“ de estudiante, „Wagner-Schopenhauerische Kunstmysterienreligionsschwärmerei!“ (Ritschl), the plural: „Wir“, „Wir die“, like “Wir die Immoralisten”. “meine internationale Bewegung” (to Köselitz 881209, a Brandes 8812aa). Cf. R.W.Emerson and others.
- ⁹⁷ "es ist die Entstehung von internationalen Geschlechts-Verbänden (F,1885,2[57]). Cf. "Phratie" en Eduard Meyer: „Geschichte des Altertums“.
- ⁹⁸ „Man wird gut thun überall Vereine zu gründen, um mir zur rechten Zeit einige Millionen Anhänger in die Hand zu geben“. (to Brandes 8812aa). "Eine Verbindung eines grossen Centrums von Menschen zur Erzeugung von besseren Menschen ist die Aufgabe der Zukunft“ (F,1875,3[75]; cf. F,1880 5[38]).
- ⁹⁹ "Man wird gut thun überall Vereine zu gründen“ (F,1888,21[211]; to Brandes 8812aa).
- ¹⁰⁰ "Ihre Mission aber ist es, die Begriffe, die jene Gegenwart von »Gesundheit« und »Bildung« hat, zu erschüttern und Hohn und Haß gegen so hybride Begriffs-Ungeheuer zu erzeugen" („Vom Nutzen“ 10)
- ¹⁰¹ „auch du kannst den Übermenschen gebären“ (F 1882,4[100]).
- ¹⁰² „Diese Gänse sollen nicht heirathen! Die Ehen sollen viel seltener werden!“ (F,1875 3[75]; 1880 3[38] Cf. Schüle, "Klinische Psychiatrie", 1868-89.
- ¹⁰³ "Also" Das Tanzlied. „Nutzen“ 9.
- ¹⁰⁴ „Zur Psychologie des Künstlers“ („Götzen“ 8). "tragischer Künstler" desde "Dionysische Weltanschauung" y "Die Geburt". „Der Künstler gehört zu einer noch stärkeren Rasse“ (F,1888,14[19]).
- ¹⁰⁵ „(Elite-Schriften für Elite-Menschen, d. h. für ganz Wenige) neue Verleger zu finden“ (to Elisabeth 850815). "Dies Buch wendet sich nur an Wenige" (F,1888,15[78]).
- ¹⁰⁶ "Wir „freien Geister“ (F,1885,40[59]). „sind Sie einer der Wenigen“ (to H.v.Stein 840918).

- ¹⁰⁷ „Daß es eine Entwicklung der ganzen Menschheit gäbe, ist Unsinn: auch gar nicht zu wünschen“ (F,1885,34[179]).
- ¹⁰⁸ „immer Wenigere steigen mit mir auf immer höhere Berge“ („Ecce“ Also 6; „Also“ 1884 III Von alten 20).).
- ¹⁰⁹ „die Spitze der ganzen Species Mensch sein (F,1887 10[31]). "wir Mißrathenen!“ (F,1884 29[7, 8]).
- ¹¹⁰ „die höchsten Typen am meisten mißrathen Tod aller Unvergänglichen" (F,1884 29[7]).
- ¹¹¹ „die Vereinsamten, Nicht-Erzogenen, Sich-falsch-Erklärenden entarten, und ihre Entartung wird als Gegengrund gegen ihre Existenz empfunden (“Genie-Neurose!”).
- ¹¹² „Dieser Lehre gegenüber ist der Darwinismus eine Philosophie für Fleischerburschen (F,1875 12[22])
- ¹¹³ „die Unkosten Aller summiren sich zu einem Gesamt-Verlust: der Mensch wird geringer:-so daß man nicht mehr weiß, wozu überhaupt dieser ungeheure Prozeß gedient hat. Ein wozu? ein neues “Wozu?”-das ist es, was die Menschheit nöthig hat" (F,1887,10[17]).
- ¹¹⁴ „fast zum Verbluten gebracht, man nahm[ihnen] Sitte Religion Sprache Freiheit“. (F,1875 12[22]).
- ¹¹⁵ „Wir Götter in der Verbannung! [...] (“Morgenröte" 425)- der höchste Typus des Menschen“ (“Morgenröte" 425).
- ¹¹⁶ „der Weise und das Thier werden sich nähern und einen neuen Typus ergeben! (F,1881 11[54]).
- ¹¹⁷ (F 1887 10 [159])
- ¹¹⁸ (F 1884, 26 [75; 110; 119])
- ¹¹⁹ „alle kriegerischen Rassen sind grausam“ (F,188 2[15]).
- ¹²⁰ (F 1885 40 [5])
- ¹²¹ „Nichts ist wahr, alles ist erlaubt“ (“Zur Genealogie" 3.24).
- ¹²² „eine Herren-Rasse heraufzuzüchten“¹²²
- ¹²³ Thier-Mensch, Pflanze ,Mensch‘.
- ¹²⁴ Zucht, Züchtung, Tierzucht, züchten, Aufzucht, gezüchtet, heraufzuzüchten, Zähmung, Wilderung, Paarung, Dressur, Selektion, Auslese, Mischmasch, Experiment, Kreuzung, Vermehrung, Verbesserung.
- ¹²⁵ „der Mensch als Gattung stellt keinen Fortschritt im Vergleich zu irgend einem anderen Thier dar“ (F 1888 14 [133]).
- ¹²⁶ Cf. „Thierquälerei“ (17u).
- ¹²⁷ „Daß man eine solche Auslese der Kraft und Jugend und Macht nachher vor die Kanonen stellt, ist Wahnsinn“ (F,1888 25[15]).
- ¹²⁸ Zähmung, Wildniss.
- ¹²⁹ „die Domestikation („die Cultur“) des Menschen geht nicht tief... Wo sie tief geht, ist sie sofort die Degenerescenz [...] Rückkehr zur Natur - und, in gewissem Sinne, - seine Wiederherstellung, seine Heilung von der „Cultur“ (F 1888,14 [143]). „Dass du in *Urwäldern* Unter buntgefleckten Raubthieren“ („Also“ 3). „das *Thier* muss wieder heraus, muss wieder in die Wildniss zurück“ („Genealogie“ 1.11). Cf. „Ur-“ like „Ureine“; Rückzüchtung.
- ¹³⁰ „Die Umwerthung der Werthe“ [...] „und aus der Furcht heraus hat man den umgekehrten Typus gewollt, gezüchtet, erreicht : das Hausthier, das Heerdenthier, das Thier der „gleichen Rechte“, das schwache Thier Mensch, - den „Christen“... Der Wille zur Macht. Versuch einer Umwerthung aller Werthe“ (F,1887 11[414]). „Welche „Tugenden“ der Kampf der Thiere gezüchtet hat? (Gehorsam bei der Heerde - Muth Initiative Einsicht bei den Führern.)“ „Der Mensch hat, im Gegensatz zum Thier, eine Fülle gegensätzlicher Triebe und Impulse in

- sich groß gezüchtet: vermöge dieser Synthesis ist er der Herr der Erde“ (F,1884 27[59]; 25[429]). „Gewisse starke und gefährliche Triebe, wie Unternehmungslust, Tollkühnheit, Rachsucht, Verschlagenheit, Raubgier, Herrschsucht, die bisher in einem gemeinnützigen Sinne nicht nur geehrt - unter anderen Namen, wie billig, als den eben gewählten -, sondern gross-gezogen und -gezüchtet werden mussten“ (Jenseits 201). / „Diese Denkweise, mit der ein bestimmter Typus Mensch gezüchtet wird, geht von jener absurden Voraussetzung aus: sie nimmt das Gute und das Böse als Realitäten“ (F,1888,15[113]). (F 1888,14[143])
- ¹³¹ „Was aber die Kräfte des spezifisch spartanischen Lebens [...] Abnahme der herrschenden Kaste. Die künstliche Züchtung derselben zur »Trefflichkeit« sollte furchtbare Gefahren zur Folge haben“. [Jacob Burckhardt, „Griechische Kulturgeschichte“]
- ¹³² „Zucht und Züchtung“; „aus der Auslese im Kampf ums Dasein“ (F,1883,7[194]). „unter den Individuen abgeleitet!“ (F 1883 7 [194]). (Züchtung neuer herrschenden Kasten)" (F 1885 35 [39]).
- ¹³³ „Gewisse starke und gefährliche Triebe, wie Unternehmungslust, Tollkühnheit, Rachsucht, Verschlagenheit, Raubgier, Herrschsucht“ (Jenseits 201).
- ¹³⁴ (F 1887 11 [414]).
- ¹³⁵ „die Instinkte des Weibes als die Schutzwehr der zukünftigen Generation“ (F,1870,7[122]; 1881,12[122]; 1887,11[91] 344).
- ¹³⁶ „Allen Feiglingen die Fortpflanzung verhindern: daß sollte die Moral der Weiber sein“ (F,1882,3[1]331). „für die stärksten Fleischerburschen“ (F,1875 12[22]). Das Weib hat zu gebären und ist deshalb zum besten Berufe des Menschen da, als Pflanze zu leben, λάθη βιώσας. Sie arbeiten nicht, die Drohnen nach Hesiod“ (F,1870,7[31]).
- ¹³⁷ „Die Prostitution nicht sentimental! Es soll nicht das Opfer sein, das den Damen oder dem jüdischen Geldbeutel gebracht wird-sondern der Verbesserung der Rasse“(F,1880,5[38]).
- ¹³⁸ „Züchtung der Rasse bei den Griechen. Veredelung der Prostitution“ (1882,21[3] 3; 1881,12[122]; 1887,11[91]).
- ¹³⁹ "um Züchtung einer Rasse (giebt es heute noch Adel? Quaeritur) [...] bestimmten Typus herrschender Menschen" (F,1886,4[6]).
- ¹⁴⁰ „polnische Edelleute waren (to J.Bourdeau 881217). „Es ist die polnische Rasse“ (to Köselitz 800820; F 1882,21[2]; to Brandes 880410).
- ¹⁴¹ „in dem großen Princip der Bluts- und Rassenverwandschaft" (F,1881 11[273]).
- ¹⁴² „Jene Naturprozesse der Züchtung des Menschen [...] Es könnten ganze Theile der Erde sich dem bewußten Experimentiren weihen!“ (F,1881 11[276]; 1884 26[14]; Cf. "Züchtung" (115x); cf. "Experiment"[150x])
- ¹⁴³ „Élever“ en français.
- ¹⁴⁴ (F 1881,11 [347]; 1884,27[3]; 1885,2 [131]; 1886,5[63]).
- ¹⁴⁵ „Meine Forderung: Wesen hervorzubringen, welche über der ganzen Gattung „Mensch“ erhaben dastehen“ (F,1883,7[21]).
- ¹⁴⁶ "der Fortschritt zur Reinheit[...] der Prozeß der Reinigung[...] reingewordene Rassen immer auch stärker und schöner geworden sind. – Die Griechen geben uns das Muster einer reingewordenen Rasse und Kultur: und hoffentlich gelingt einmal auch eine reine europäische Rasse und Kultur“. ("Morgenröthe" 272).
- ¹⁴⁷ "Strafe als Ausscheidung eines entartenden Elementes (unter Umständen eines ganzen Zweigs, wie nach chinesischem Rechte: somit als Mittel zur Reinerhaltung der Rasse oder zur Festhaltung eines socialen Typus" ("Zur Genealogie" 2.13; Ökonomie", "Luxus": F,1887 10[17]; F,1888 14[20]; "Scheidung"- "Ausscheidung"; "seiner unbrauchbaren faeces" (F,1881 11[134])).

- ¹⁴⁸ „Man soll das Verhängniß in Ehren halten: das Verhängniß, das zum Schwachen sagt: geh zu Grunde ...“ (F,1888 15[13]).
- ¹⁴⁹ „deutet Dühring an, sei Massenmord mehr zu empfehlen als Askese“ (F,1875 9[1]). Dühring, „Das Werth des Lebens“ 159; Cf. „Incipit tragoedia“ F,1881,12[223]; „Joyful“ 342) „man sei auf seiner Hut! Irgend etwas ausbündig Schlimmes und Boshafes kündigt sich an: incipit parodia, es ist kein Zweifel...“ („Joyful“ Vorrede von 1887).
- ¹⁵⁰ „Ich bezeichne dieselbe als Ausscheidung eines Luxus-Überschusses der Menschheit“ (F,1887,10[17]).
- ¹⁵¹ „Ökonomie mein Gleichniß für diesen Typus ist, wie man weiß, das Wort „Übermensch“ (F,1887,10[17]).
- ¹⁵² „dem Mesquinen, Schlaunen, Parasitischen mehr feind sein als dem Bösen ...“ (F,1888 14[161]).
- ¹⁵³ „warum sollten kommenden Geschlechtern nicht einige Individuen der gegenwärtigen Geschlechter zum Opfer gebracht werden dürfen? ("Morgenröte" 146)
- ¹⁵⁴ „Partei des Lebens“ Antichrist 24; F Anfang Januar 1889; „Ecce“ Die Geburt 4.
- ¹⁵⁵ "Das Grundphänomen: unzählige Individuen geopfert um weniger willen, als deren Ermöglichung. - Man muß sich nicht täuschen lassen: ganz so steht es mit den Völkern und Rassen“ (F,1886 7[9]).
- ¹⁵⁶ „In diesen Fällen, deutet Dühring an, sei Massenmord mehr zu empfehlen als Askese („eine theilweise Vernichtung des volleren zur Entwicklung gelangten Lebens besser als die traurige Unterdrückung und Hemmung der Lebensenergie“ (F,1875 9[1]).
- ¹⁵⁷ ("Das neue Problem: ob nicht ein Theil der Menschen auf Kosten des anderen zu einer höheren Rasse zu erziehen ist. Züchtung - - - -F,1881 12[10])
- ¹⁵⁸ „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).
- ¹⁵⁹ „Wirrkopf Carlyle“ („Jenseits“ 252). Et alii like “nordic races”.
- ¹⁶⁰ „Da es sich um einen Vernichtungsschlag gegen das Christenthum handelt, so liegt auf der Hand, daß die einzige internationale Macht, die ein Instinkt-Interesse an der Vernichtung des Christenthums hat, die Juden sind (to G.Brandes 8812Anfang). (todo F,1888 14[182]). Letter to Helen Zimmern from from 881208.
- ¹⁶¹ "Die Vernichtung der verfallenden Rassen[...] Die Herrschaft über die Erde, als Mittel zur Erzeugung eines höheren Typus“ (F,1884 25[211]). Términos-clave de la filosofía aniquiladora de Nietzsche: Wille, Instinkt zur Vernichtung: vernichten, ausrotten, absterben, aussterben, töten, ermorden, zerstören, opfern, ausschneiden, verkümmern, wehe tun, verbrechen, entarten, abschaffen, beseitigen, ersticken, hinrichten, quälen, ausbeuten, totschiagen, unverwerfen, zerstören, zugrunderichten, verderben, Krieg führen, bekämpfen.
- ¹⁶² Nietzsche speaks of the annihilation, extermination of “human”! races to reach "a high superior being". Taht is what he calls: "Ökonomie der Erde, Aussterbenlassen von schlechten Racen, Züchtung besserer, eine Sprache. Ganz neue Bedingungen für den Menschen, sogar für ein höheres Wesen?" (F,1876, 19[79]).
- ¹⁶³ “um entartenden und absterbenden Rassen z.B. den Indern, und den Europäern von heute den Todesstich zu geben, würde ich selber die Erfindung einer noch strengeren, ächt nihilistischen Religion oder Philosophie in Schutz nehmen.” (NF-1885,34- Nachgelassene Fragmente April-Juni 1885.)
- ¹⁶⁴ “Die Größe eines »Fortschritts“ bemißt sich sogar nach der Masse dessen, was ihm alles geopfert werden mußte; die Menschheit als Masse dem Gedeihen einer einzelnen stärkeren Spezies Mensch geopfert – das wäre ein Fortschritt...” (“Genealogie” 2.12).

- ¹⁶⁵ "Meine Philosophie bringt den siegreichen Gedanken, an welchem zuletzt jede andere Denkweise zugrunde geht. Es ist der große züchtende Gedanke: die Rassen, welche ihn nicht ertragen, sind verurteilt; die, welche ihn als größte Wohltat empfinden, sind zur Herrschaft ausersehen" (F,1884,26[376]).
- ¹⁶⁶ "Die Schwachen und Mißbratenen sollen zugrunde gehn: erster Satz unsrer Menschenliebe. Und man soll ihnen noch dazu helfen" ("Der Antichrist" 2).
- ¹⁶⁷ "Jene ungeheure Energie der Größe zu gewinnen, um, durch Züchtung und andererseits durch Vernichtung von Millionen Mißbratener, den zukünftigen Menschen zu gestalten und nicht zugrunde zu gehn an dem Leid, das man schafft und dessengleichen noch nie da war!" (F,1884 25 = F,1885,34[125]).
- ¹⁶⁸ "Das Aussterben vieler Arten von Menschen ist ebenso wünschenswerth als irgend eine Fortpflanzung" (F,1880,5[38]).
- ¹⁶⁹ „Seine Lehren waren bisher nur an die zukünftige Herrscher-Kaste gerichtet[...].... Sie erlösen die Mißbrathenen durch die Lehre vom ‚Schnellen Tode‘“ (F,1885,39[4]). Cf. „Josephen“.
- ¹⁷⁰ „die Schlechtweggekommenen ...sie die Mächtigen zwingen, ihre Henker zu sein“. (F,1886 5[71]). Eine moralische Pflicht für die Mächtigen (baag).
- ¹⁷¹ Zarathustra's law, or the transvaluation of: "du sollst nicht tödten ..." (F,1888,22[23]; F,1888,23[10]; F,1888 23[1]). And ten more times!
- ¹⁷² "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).
- ¹⁷³ "gesetzt, daß er nicht zur Rasse des Verbrecherthums gehört. In letzterem Falle soll man ihm den Krieg machen, noch bevor er etwas Feindseliges gethan hat (erste Operation, sobald man ihn in Gewalt hat: ihn kastriren)" (F,1887 10[50]). „Die Art Mensch, deren Mundstück ich bin: nicht an unerfüllten Idealen leidend, sondern an erfüllten! daran nämlich, daß das Ideal, welches wir darstellen und von dem so viel Wesens gemacht wird, von uns mit einer leichten Geringschätzung behandelt wird —ein gefährliches Heimweh nach der ehemaligen "Wildniß" der Seele, nach den Bedingungen der Größe, so gut als der Teufelei —wir genießen unsre unordentlicheren, wilderen, verrückteren Augenblicke, wir wären im Stande, ein Verbrechen zu begehen, nur um zu sehn, was es mit einem Gewissensbiß auf sich hat“ (F 1887 7 [46]).
- ¹⁷⁴ "Tod den Idioten" (Idiot* 37v). „Tod dem Schwachen!" (F,1871,9[94]). Nietzsche's "Idiot" (36v) has nothing to do with Dostoievskj (who's book is known by Nietzsche since 1886; cf. "Der Antichrist"), nor with Pascal, nor with the greek "ἰδιώτης", nor with the latin "Idiota". The Nietzsche's „Idiot“ is the person affected with Down syndrome. See against Wagnerians, Bismark, Kant, Jesus. „Idiotism“ as „Geisteskrankheit“: „alles Niedrige, alles Arme, alles Idiotische“ (F,1888 14[99]). Cf. Schüle, "Klinische Psychiatrie".
- ¹⁷⁵ (F,1887,9[154])
- ¹⁷⁶ „ist wie ein Grab - man lebt nicht mehr mit.“ (to Brandes 871202).
- ¹⁷⁷ „Heil dir, mein Wille!“ (Zarathustra II). Cf. „Wille“ (1670u; Cf. 1883,22[1]; 1883,15[48])