

1. HND

We approach the real through our senses— by learning to think through them. As we approach closer, our senses give us more and more evidence of sudden and massive system changes. Even nearby, in space and time. One such quantavolution may have been the change that first led us to think.

H DK 55. οσων οψις ακοη μαθησις, ταυτα εγω προτιμεω.

N TI *Götzen-Dämmerung*, “Die ‘Vernunft’ in der Philosophie.” § 3.

Wir besitzen heute genau so weit Wissenschaft, als wir uns entschlossen haben, das Zeugniß der Sinne anzunehmen, — als wir sie noch schärfen, bewaffnen, zu Ende denken lernten. Der Rest ist Missgeburt und Noch-nicht-Wissenschaft: will sagen Metaphysik, Theologie, Psychologie, Erkenntnisstheorie. Oder Formal-Wissenschaft, Zeichenlehre: wie die Logik und jene angewandte Logik, die Mathematik. In ihnen kommt die Wirklichkeit gar nicht vor, nicht einmal als Problem; ebensowenig als die Frage, welchen Werth überhaupt eine solche Zeichen-Convention, wie die Logik ist, hat.

D QC. The theory of Quantavolution deals with the behavior of substances of the real world so far as one can sense them.

2. HDW

Thinking learned through the senses loves to predict what the sensed things will do. And as far into the future as possible. Sometimes that is not very far. From even simple things we see every day, and behaving according to simple rules, there can emerge behavior— and sometimes suddenly— so complex we cannot reduce it to a computational formula with predictive power. Maybe we will be able to later. In many cases later has never arrived.

H DK 72. ω μαλιστα διηκενωσ ομιλουσι λογω τω τα ολα διοικουντι, τουτω διαφερονται, και οισ καθ’ ημεραν εγκυρουσι, ταυτα αυτοις ξενα φαινεται.

D CC 257. ...miracles are everywhere, in a true sense. Before it happens, your next sight— whatever you next see when you lift your eyes— is a miracle. Its every detail could never have been predicted.

Still, surprisingly, after you see it, a full report can demonstrate that the view was no miracle: it was ordinary.... every few moments will bring a miracle; afterwards, every miracle can be told. If it were a miracle, it couldn't be told.

W NKS 819. ...most of this book is concerned precisely with all the interesting behavior that can emerge even if one knows the rules for a system.

... if computational irreducibility is present, then.. all sorts of information about the behavior of a system ... can only be found from its rules by doing an irreducibly large amount of computational work.

3. WDH

We want, too, to look as far back into the past as possible, and say something real about things we see there. Sometimes that, too, is not very far. We want to tell stories about them that give them meaning, to give an account of them that is true. Always partial meaning and partial truth, since our senses have never arrived at any beginning.

W NKS 771. ... there really can... be an almost exponential difference in the amount of computational effort needed to find the behavior of a system with given particular initial conditions, and to solve the inverse problem of determining which if any initial conditions yield particular behavior.

... even given a particular initial condition it can require an irreducible amount of computational work to find the outcome after a given number of steps of evolution.

D DS 134. The main theories of astronomy are as remote from experience as to be spooky. Astronomers walk on a tightrope between science and religion, depending upon a few principles that are empirically formulated to keep the field aloft as a science. The most that astronomers can say empirically is that much of the universe, including fortunately most of the solar system, exhibits some large uniformities of behavior. As soon as they retroject or project by thousands of years they become vulnerable, that is, unbelievable.

H DK 105. αστρολογον φησιτον Ομηρον. DK 38. [Thales] πρωτος αστρολογησαι.

4. NHD

We often behave badly when claiming to give a true account of something gravely important about the past or the future. Make a claim about phenomena at one scale of space or time, and someone else may show it to be false, or trivial, at another scale. Passions are easily mobilized here— just as we were trying to agree on an account we could hold in common.

N *Also sprach Zarathustra* 38, “Von den Gelehrten”.

Sie sehen einander gut auf die Finger und trauen sich nicht zum Besten. Erfinderisch in kleinen Schlauheiten warten sie auf Solche, deren Wissen auf lahmen Füßen geht, - gleich Spinnen warten sie.

Ich sah sie immer mit Vorsicht Gift bereiten; und immer zogen sie gläserne Handschuhe dabei an ihre Finger.

Auch mit falschen Würfeln wissen sie zu spielen; und so eifrig fand ich sie spielen, dass sie dabei schwitzten.

H DK 47. μη εικη περι των μεγαριστων συμβαλλωμεθα.

D CC 33. Everything is connected with everything else: the most ancient people thought so, and modern scientific philosophy agrees.... Yet the mind scuttles for its own hole. It does

not want to be part of the infinite interconnected web of reality. It makes isolates of all other persons. It studies the small apart from the large. It stretches out time endlessly so that things do not happen together.

5. DHW

Our thinking so enlists that highest of passions, pride, that we suppose that the universe might just exist for the sake of thinkers like us. This even though we are always accusing each other of being downright false, or wrong. Can we really think through all possible kinds of thinking in the universe, and sort them out into true and false, or right and wrong?

D QC. Such a global change of perspective requires a search for new evidence, a reformulation of old evidence, a reconsideration of anomalies, changes in meanings of words and phrases, explorations of etymologies of words and concepts, and a reexamination of assumptions, often when they are so accepted as to be trite and so trite as to be ignored— removed, indeed, from our very cognitive structures.

H DK 18. εαν ή ελπηται, ανελπιστον ουκ εξευρησει, ανεξερευνητον εον και απορον.

W NKS 1027. It is sometimes argued that the reason our universe has the characteristics it does is because otherwise an intelligence such as us could not have arisen to observe it. But to apply such an argument one must among other things assume that we can imagine all the ways in which intelligence could conceivably operate.

6. HWD

Anything out there as complex as our own minds must be, we think, at the very least *alive*. Yet even as computers increase exponentially our minds' powers, again and again we come up against systems so complex we cannot reduce them to predictive formulas. The weather has a mind of its own. Is the weather alive? Are our computers alive?

H 67. ο θεος ημερη ευφρονη, χειμον θερος, πολεμος ειρηνη, κορος λιμος (ταναντια απαντα ουτος ο νους), αλλοιουται δε οκωσπερ (πυρ), οποταν συμμιγη θυωμασιν ονομαζεται καθ' ηδονην εκαστου.

W NKS 844-5. ...there are certainly many systems in nature whose behavior is complex enough that we often describe it in human terms. And indeed in early human thinking it is very common to encounter the idea of animism: that systems with complex behavior in nature must be driven by the same kind of essential spirit as humans.

But for thousands of years this has been seen as naive and counter to progress in science. Yet now essentially this idea— viewed in computational terms through the discoveries in this book— emerges as crucial... it is the computational equivalence of us as observers to the systems in nature that we observe that makes these systems seem to us so

complex and unpredictable.

D DS 152. The simplicity and complexity of things are subjectively perceived or operationally invented. Things in themselves cannot be defined as absolutely simple or complex. The same is true of the concepts of space (size), time, past, and future. The same is true of "life" or "animism." It is subjective percept or operational invention, not defined other than by the human mind.

7. DHN

Particularly disturbing is the unpredictable behavior out there that is also sudden and massive. It reminds us of war, where the role of the uncontrollable, of randomness, is jacked up, and the stakes are great. But why should every quantavolution be deemed bad in advance? We certainly deem good the one that first led us to think.

D CC 4-5. Much that we admire and respect in this world, including our very being as humans, must logically be thought of as the "good" side of the catastrophes of which we speak. Humanity, art, institutions and science are products of the most ancient catastrophes. So, again, the words "quantavolution" and "revolution" may be preferable, or at least useful to remember, in connection with the wholly negative word "catastrophe".

H DK 53. Πολεμος παντων μεν πατηρ εστι, παντων δε βασιλευς, και τους μεν θεους εδειξε τους δε ανθρωπους, τους μεν δουλους εποησε τους δε ελευθερους.

N TI "Aphorisms and Arrows" §8. *Out of life's school of war: what does not kill me makes me stronger.*

8. DNH

The quantavoluting forces that led us to think were no doubt beautiful before they were terrible. And sometimes, no doubt, *while* they were terrible. Like fire. Or war. And a terrible thing about beauty is that it can make us wish it to last forever. Or believe that it *must* last forever.

D CC 258. The high energy forces that play upon the world collapse the time-scales of natural history and simultaneously withdraw the intellectual need for long draughts of time to explain the world. High energy forces make out of natural history a set of exponential curves resembling very old human theories that universal history runs in cycles.

N *Also sprach Zarathustra* 60. Die sieben Siegel.
Oh wie sollte ich nicht nach der Ewigkeit brünstig sein und nach dem hochzeitlichen Ring der Ringe, - dem Ring de Wiederkunft!

H DK 30. Κοσμον (τονδε), τον αυτον απαντων, ουτε τις θεων, ουτε ανθρωπων εποιησεν, αλλ' ην αι και εστιν και εσται πυρ αιζων, απομενον μετρα και αποσβεννυμενον μετρα.

9. WHD

This terrible beauty, this beautiful terror, can blaze forth suddenly, then start to recede, or hide. Suddenly, or slowly. Fortunately for us, but also frustratingly. How is it possible we could lose knowledge of something so gravely beautiful at the very heart of nature?

W NKS 1196. The Principle of Computational Equivalence has implications for many issues long discussed in the field of philosophy. Most important are probably those in epistemology (theory of knowledge). In the past, it has usually been assumed that if we could only build up in our minds an adequate model of the world, then we would immediately know whatever we want about the world. But the Principle of Computational Equivalence now implies that even given a model it may be irreducibly difficult to work out its consequences. In effect, computational irreducibility introduces a new kind of limit to knowledge.

H DK 123. φυσικς δε καθ' Ιρακλειτον κρυπτεσθαι φιλει.

D CC 29. "Nature" likes ambiguity. The historical record of nature is dim, irregular, and requires assumptions that are logically vulnerable in interpreting it. The parties might be forced to come to terms if "nature" offered itself as arbitrator. But time after time, it refuses to arbitrate.

10. WDN

We want the beauty at the heart of nature to consist of laws that govern an order in it. And we want to give an account of those laws. And we want the account to be simple. These are the desires of a lover. A lover does not always get what he wants.

W NKS 828. ...one of the main discoveries of this book is that in fact great complexity can arise even in systems with extremely simple underlying rules...

... the question then remains why when human intelligence is involved it tends to create artifacts that look much simpler than objects that just appear in nature. And I believe the basic answer to this has to do with the fact that when we as humans set up artifacts we usually need to be able to foresee what they will do— for otherwise we have no way to tell whether they will achieve the purposes we want.

Yet nature presumably operates under no such constraint.

D HS I 80. The phrase: "To illustrate the presence and wisdom of God in the natural and moral world" meant to the naturalist, he [Goldschmidt the geneticist] declared, "the demonstration of law and order in his chosen field." This view is a common amnesiac sublimation of the characters of the gods Yahweh, Shiva, Zeus, and Jupiter, spreaders of chaos and lightning-like destroyers of the order of Mother Earth and Mother Nature.

N *Jenseits von Gut und Böse* 1. Von den Vorurtheilen der Philosophen.
...ihr Physiker so stolz redet] "hoch das Naturgesetz"! - nicht wahr? Aber, wie gesagt, das ist Interpretation, nicht Text; und es könnte Jemand kommen, der, mit der entgegengesetzten Absicht und Interpretationskunst, aus der gleichen Natur und im Hinblick auf die gleichen Erscheinungen, gerade die tyrannisch-rücksichtslose und unerbittliche Durchsetzung von Machtansprüchen herauszulesen verstünde, - ein Interpret, der die Ausnahmslosigkeit und Unbedingtheit in allem "Willen zur Macht" dermaassen euch vor Augen stellte, dass fast jedes Wort und selbst das Wort "Tyrannei" schliesslich unbrauchbar oder schon als schwächende und mildernde Metapher - als zu menschlich - erschiene; und der dennoch damit endete, das Gleiche von dieser Welt zu behaupten, was ihr behauptet, nämlich dass sie einen "nothwendigen" und "berechenbaren" Verlauf habe, aber nicht, weil Gesetze in ihr herrschen, sondern weil absolut die Gesetze fehlen, und jede Macht in jedem Augenblicke ihre letzte Consequenz zieht.

11. HDN

Frustrated love can drive a man mad. As can fear, or frustrated sex. Will the madman go on a rampage, or fall into a frenzy? Construct meticulous rules for a private rite? Long to die, or take his own life? What will a madman end up worshipping? We are this frustrated madman. These grave questions are about us.

H DK15. εἰ μὴ γὰρ Διόνυσῳ πομπὴν ποιοῦντο καὶ ὕμνον ἄσμα αἰδοῖσιν, ἀναιδέστατα εἰργαστ' ἂν ὦτος δὲ Αἰδῆς καὶ Διόνυσος, στέω μαινόνται καὶ ληναίζουσιν.

D HS I 72. Notable, too, is the association of fear, aggressiveness, and sexuality in variations of the endocrinal system. It is then reasonable to suppose, for instance, that sexuality is determined more by the stresses of the quantavolutionary period than by the aboriginal oedipal complex or simple sexual drives.... The types of social imprinting imposed upon the first generations of mankind and all generations since then were, so far as we can tell, the same; delusory, symbolic, obsessional, and aggressive; these are typical products of endocrinal excesses.

N *Jenseits von Gut und Böse* 3, "Das religiöse Wesen"
...in der moralischen Epoche der Menschheit, opferte man seinem Gotte die stärksten Instinkte, die man besass, seine "Natur"; diese Festfreude glänzt im grausamen Blicke des Asketen, des begeisterten "Wider-Natürlichen". Endlich: was blieb noch übrig zu opfern? Musste man nicht endlich einmal alles Tröstliche, Heilige, Heilende, alle Hoffnung, allen Glauben an verborgene Harmonie, an zukünftige Seligkeiten und Gerechtigkeiten opfern? musste man nicht Gott selber opfern und, aus Grausamkeit gegen sich, den Stein, die Dummheit, die Schwere, das Schicksal, das Nichts anbeten?

12. DHN

We are mad, or foolish, or perhaps just neotenous— we never grow up. A child's will to play a game whose rules he has made up can be nasty to behold. Or enchanting. Jack the Ripper. Or Mozart.

D HS. The world is as will... It is a delusional creation of man's poly-ego confederation playing with its kaleidoscope. This game, with its dexterity and intensity, put all other animals to shame. And individual men came to be distinguished infinitely, in their applications of will, by the way their particular minds shook their kaleidoscopes. So that one man's iron will was to win a battle, another's to win a certain mate, another's to gather money, another's to die, another's to conquer will itself by willing nothingness.

H 52. αιων παις εστι παιζων, πεττευων παιδος η βασιληη.

N *Also sprach Zarathustra* 1, "Von den drei Verwandlungen"
Unschuld ist das Kind und Vergessen, ein Neubeginnen, ein Spiel, ein aus sich rollendes Rad, eine erste Bewegung, ein heiliges Ja-sagen.

Ja, zum Spiele des Schaffens, meine Brüder, bedarf es eines heiligen Ja-sagens: *seinen* Willen will nun der Geist, *seine* Welt gewinnt sich der Weltverlorene.

13. HND

At least in his little game the child is in control. He controls the terrible things he does not want to remember but had *better not forget*. One day, he invites others to play with him, say, play ball with him. Or bullies them into it. Soon he is popular or powerful. His ball game takes over a whole culture. It can end in decapitation, or in the innocent and happy roar of the summer crowd.

H DK 14. τα γαρ νομιζομενα κατ' ανθρωπους μυστηρια ανιερωστι μευνται.

N *Zur Genealogie der Moral*, Zweite Abhandlung "Schuld," "Schlechtes Gewissen," und Verwandtes" § 3

"Man brennt etwas ein, damit es im Gedächtnis bleibt: nur was nicht aufhört, wehzutun, bleibt im Gedächtnis"—das ist ein Hauptsatz aus der allerältesten (leider auch allerlängsten) Psychologie auf Erden... Es ging niemals ohne Blut, Martern, Opfer ab, wenn der Mensch es nötig hielt, sich ein Gedächtnis zu machen; die schauerlichsten Opfer und Pfänder (wohin die Erstlingsopfer gehören), die widerlichsten Verstümmelungen (zum Beispiel die Kastrationen), die grausamsten Ritualformen aller religiösen Kulte (und alle Religionen sind auf dem untersten Grunde Systeme von Grausamkeiten)—alles das hat in jenem Instinkte seinen Ursprung, welcher im Schmerz das mächtigste Hilfsmittel der Mnemonik erriet.

D HS I 99. The shocks are so traumatic that the victims adopt response behaviors that become patterned as the essence of human nature. The traumatized catastrophic survivors retain the memories, but distort and use them in ways that are typically human. Most importantly, they devise in the very process of their own creation the social means of perpetuating their own changed mentalities and behavior... The memorial generations transmit and adapt new traumatic and 'normal' tribulations to the fixated human nature.

14. DNH

Along with the ball game will come a story— about something that we may not want to remember but that we *must not forget*. And the story can always be lightened up, as the neotenous tend to do. Just as in dreams sometimes. Tonalities, affects, can shift inside us at night, like bits of glass in a kaleidoscope. The god slew the comet in the sky. The hero slew the dragon on the ground. The hero killed some other man who challenged him on the field. The boys played ball.

D HS I 116. In the public language that ultimately developed were contained clusters of words that grew into creation stories, which purport to describe the days of creation of the world and of humanity. We expect the stories to be heavily veiled accounts of a true history, much like dreams that are internally distorted and censored but nevertheless lend themselves to scientific interpretation up to a degree.... the stories diverge. Running them together is like reciting a stream of dreams, all apparently referring to a single theme. This earliest extant public language is just what we would expect it to be, and what dreams are like, too, and what the world often appears like to persons suffering from mental illness. They hold a truth which can be deciphered.

N *Jenseits von Gut und Böse*, “Zur Naturgeschichte der Moral” §193
*Quidquid luce fuit, tenebris agit*¹: aber auch umgekehrt. Was wir im Traume erleben, vorausgesetzt, dass wir es oftmals erleben, gehört zuletzt so gut zum Gesamt-Haushalt unsrer Seele, wie irgend etwas "wirklich" Erlebtes: wir sind vermöge desselben reicher oder ärmer, haben ein Bedürfniss mehr oder weniger und werden schliesslich am hellen lichten Tage, und selbst in den heitersten Augenblicken unsres wachen Geistes... von den Gewöhnungen unsrer Träume gegängelt.

H DK 26. ανθρωπος εν ευφρονη φαιος απτεται εαυτω αποθανων αποσβεσθεις οψεις, ζων δε απτεται τεθνεωτος ευδων, αποσβεσθεις οψεις, εγρηγοπως απτεται ευδοντος.

15. HDN

And yes, lest we forget that it is all very serious, some blood needs to be shed from time to time. Blood that will silence the victims as it ebbs out at the sacrifice, and leave the rest a little clearer, for the moment, about who they are talking to. To the deity, of course, and to each other. Not just to the mud in the field where each of them keeps slipping up.

N *Zur Genealogie der Moral*, Zweite Abhandlung “Schuld,” “Schlechtes Gewissen,” und Verwandtes” § 6
...im Obligationen-Rechte also, hat die moralische Begriffswelt “Schuld,” “Gewissen,” “Pflicht,” “Heiligkeit der Pflicht” ihren Entstehungsherd—ihr Anfang ist, wie der Anfang alles Grossen auf Erden, gründlich und lange mit Blut begossen worden.

¹ "What transpired in the light, [the mind in dreams] is busy with in the dark": Petronius Fr. 31.

H DK 5. καθαιρονται δ' αλλως αιματι μαινομενοι οιον ει τις πηλον εμβας πηλω απονιζοιτο. μαινεσθαι δ' αν δοκοιη, ει τις αυτον ανθρωπων επιφρασαιτο ουτω ποιεοντα. και τοις αγαλμασι δε τουτεοισιν ευχονται, οκοιον ει τις δομοισι λεσχηνευοιτο (ου τι γινωσκων θεους ουδ' ηρωας οιτινες εισι).

D HS I 104. The alter-egos displace terror onto other people and the threatening natural forces. The primordial being does not know whether he is "talking to himself" or "talking to others." Self-punishment and self-mutilation are found to be ineffective but persist in efforts "to unite the soul."

16. NHD

One man will stand up in his mud and subjugate it. He will call the field a kingdom, and say it is ruled by a god. And he will believe it, and others will come to believe it— by force, or charm. "If the king wants to be a god, why let him be a god." And field after field, and kingdom after kingdom, must fall to him. Until he falls.

N *Jenseits von Gut und Böse*, "Sprüche und Zwischenspiele" §156.
Der Irrsinn ist bei Einzelnen etwas Seltenes, - aber bei Gruppen, Parteien, Völkern, Zeiten die Regel.

H DK 2. ξυνος γαρ ο κοινος. Του λογου δε εοντος ξυνου ζωουσιν οι πολλοι ως ιδιαν εχοντες φρονησιν.

D HS I 178. The schizoids, and especially certain schizophrenes, are religiously and politically dominant. With their obsessions, suspicious hyperawareness, penchant for symbolism, and their megalomania they control the world. That is, they try to control it; but the world is, by their own definition, uncontrollable. *Homo sapiens schizotypus* defines 'control,' and is insatiably anxious for control.

17. HDN

Surely mankind is not to be stuck in its mud forever. Surely we can hope for something higher than this version of man we have seen so far. What is to prevent us from hoping for such a thing? From willing it? From turning towards something more admirable, more divine, than we have yet guessed at?

H DK 18. εαν μη ελπηται, ανελπιστον ουκ εξευρησει, ανεξερευνητον εον και απορον.

D DS 1. Religion is ultimately hope, and humans live on hope. So goes, in other words, much of my story. But to my surprise, I have discovered that there is really something to hope for. The two parts of my book, going from theomachy to theotropy, pursue a way from despair to new hope.

N *Also sprach Zarathustra* 10, "Vom Krieg und Kriegsvolke"
Eure Liebe zum Leben sei Liebe zu eurer höchsten Hoffnung: und eure höchste

Hoffnung sei der höchste Gedanke des Lebens!

Euren höchsten Gedanken aber sollt ihr euch von mir befehlen lassen - und er lautet: der Mensch ist Etwas, das überwunden werden soll.

18. DHN

Naturally our language is not yet adequate to such hopes and guesses. Shall we call them gods, or supermen, or angels? Or just leave it to *them* to teach us their names?

D DS 153. There should exist planets or complexes where beings of much greater intelligence and competence than ourselves exist. There must be a range of such superior intelligences from superman to gods.

H DK 83. ανθρωπων ο σοφωτατος προς θεον πιθηκος φανειται και σοφια καλλει και τοις αλλοις πασιν.

N Also sprach Zarathustra 22, “Von der schenkenden Tugend”
» Todt sind alle Götter: nun wollen wir, dass der Übermensch lebe.« - diess sei einst am grossen Mittage unser letzter Wille! -
Also sprach Zarathustra.

19. WHD

Who knows how much they have accomplished so far? Who knows how promising they deem us— or would, if they knew us? Suppose they are as swift as thought, and limitless as intelligence. And suppose they are sociable.

W NKS 1191. From the point of view of traditional thinking about intelligence in the universe it might seem like an extremely bizarre possibility that perhaps intelligence could exist at a very small scale, and in effect have spread throughout the universe, building as an artifact everything we see. But at least with a broad interpretation of intelligence this is at some level exactly what the Principle of Computational Equivalence suggests has actually happened. For it implies that even at the smallest scales the laws of physics will show the same computational sophistication that we normally associate with intelligence. So in some sense this supports the theological notion that there might be a kind of intelligence that permeates our universe.

H DK 32. εν το σοφον μουνον λεγεσθαι ουκ εθελει και εθελει Ζηνος ονομα.

D DS 158-9. But how have we defined a god that gods should be so numerous? By god is meant a coordinated divine activity such that 1) it can endure or reproduce or replicate itself indefinitely under highly varying ambient conditions, that 2) it can act so as to expand communication pathways and thus its influence at an exponentially increasing rate, that 3) its proven scope and domain of intervention is extensive within a

galaxy or is multigalactic, and contains no inherent limits, that 4) it provably (in human terms) acts so as to increase the aptitude and appropriate behaviors of the most promising existences (including humans) with the end in mind of reducing entropy and establishing theotropy as the dominating principle of the universe.

20. WHD

Suppose, still, these beings are intelligent in ways we cannot yet recognize. And suppose there are unlimited forms of intelligence— no computational formula ever arrives to determine a limit. Why should that put a stop to the growing joy of seeing more and more kinds of intelligence in more and more parts of the universe?

H DK 107. κακοι μαρτυρες ανθρωποισιν οφθαλμοι και ωτα βαρβαρους ψυχας εχοντων.

D DS 162-3. The entropy and theotropy can co-exist: they do so under our eyes. It may appear that the theotropic is declining, but this may be false. Our narrow perspective may be giving false measures, and we are better conditioned to detect entropy than theotropy. Especially with our present confidence in materialism, that is, our indifference to theotropy and our desire to emulate the ideal instinctive animal, we may be today underestimating theotropy.

W NKS 1027. It is sometimes argued that the reason our universe has the characteristics it does is because otherwise an intelligence such as us could not have arisen to observe it. But to apply such an argument one must among other things assume that we can imagine all the ways in which intelligence could conceivably operate.

21. DHN

We seem to be surrounded by a tragic universe, entropic, and to be standing on a tragic earth, vulnerable. And yet at this very moment our intelligence, merged with our computers, is expanding exponentially. This is a joyous feeling of heightened life. Why should it not want to go on and on forever?

D DS 161-2. Let us look once again at the traits of the divine bodies. They excel in expansiveness, in sensitivity to domains of potential theotropic existence, and in promoting theotropism (countering entropy). It is this last that determines outcomes. The theotropism or divinity that competes most effectively to eliminate entropy will merge with other divinities to the degree that they operate in the same way. It is to their interest to behave in this way. In the end it will be the constructive principle of the universe that will influence and absorb all potential theotropy in the universe. Creation will triumph over destruction. This is the aim of the universe, the greatest of natural laws, and is the ultimate good.

H DK 41. είναι γὰρ ἐν τῷ σοφῶν, ἐπιστάσθαι γνώμην, ὅτι ἐκυβερνήσει πάντα διὰ πάντων.

N TSZ 59.

The world is deep,
And deeper than the day had thought.
Deep is its grief.
Joy— deeper than heart's pain.
Grief says: Pass away!
But all joy wants eternity—,
Wants deep, deep eternity.

22. DHW

If change is everywhere, then so too is growing complexity. Is the universe growing more complex? Will that question ever be formally decidable? And don't these uncertainties suggest a kind of freedom? Suppose the motions of our minds are completely determined, and yet in so complex a fashion that the day never arrives when we feel anything other than free. And if we rejoice in our own freedom, then why not in that of other systems at least as complex as we are—equivalently determined, and equivalently free?

D DS 36. ...it may be of the nature of the world to extend itself indefinitely in an infinity of forms occupying time and space or a presently unimaginable dimension. Hence the gods as creators are unnecessary. One may slide into a counter-assertion to prove their existence: that the gods are in the principle of change, there being no ultimate reason for change other than the will of a demiurge, who may be Aristotle's "unmoved mover," or Heraclitus' inherent changefulness of all things.

H DK 12. ποταμοῖσι τοῖσιν αὐτοῖσιν ἐμβαινουσὶν ἕτερα καὶ ἕτερα ὕδατα ἐπιρρεῖ.

W NKS 752. ...it has always seemed quite implausible that any real unpredictability could arise in a system that just follows definite underlying rules.

And so to explain the behavior that we as humans exhibit it has often been assumed that there must be something fundamentally more going on— and perhaps something unique to humans.

In the past the most common belief has been that there must be some form of external influence from fate— associated perhaps with the intervention of a supernatural being or perhaps with configurations of celestial bodies. And in more recent times sensitivity to initial conditions and quantum randomness have been proposed as more appropriate scientific explanations.

...nothing like this is actually needed. For as we have seen many times in this book even systems with quite simple and definite underlying rules can produce behavior so complex that it seems free of obvious rules.

23. NDH

Let us learn to dance around the fire on the tragic earth— a dance free of the old gods of fear. It will be a dance that stands open to new gods. And whatever else they may be, they will not be such as to make us afraid.

N *Also sprach Zarathustra* 3, “Von den Hinterweltlern”

Ach, ihr Brüder, dieser Gott, den ich schuf, war Menschen-Werk und -Wahnsinn, gleich allen Göttern!

Mensch war er, und nur ein armes Stück Mensch und Ich: aus der eigenen Asche und Gluth kam es mir, dieses Gespenst, und wahrlich! Nicht kam es mir von Jenseits!

Was geschah, meine Brüder? Ich überwand mich, den Leidenden, ich trug meine eigne Asche zu Berge, eine hellere Flamme erfand ich mir. Und siehe! Da *wich* das Gespenst von mir!

D CC258. ...natural history may have a direction, rather than simply repeating itself. By direction is meant that the periods of the history, besides their obvious unique and eccentric qualities, may be stages of a process with an end. What is left now, as an inheritance, of a cosmic system, of the air, of the land, and of mind, may be all that we shall have to work with for a long time to come.

Humankind has not tested its inheritance fully, yet. It does not know yet what it is capable of becoming. So we are learning to dance upon the hot coals of history, daring that the coals will not flare up before the dance is learned.

H DK 90. πυρος τε ανταμοιβη τα παντα και πυρ απαντων οκωσπερ χρυσου χρηματα και χρηματων χρυσος.

24. DNH

It will be a dance of minds freed from fear of the lightning that brought fire to the earth. A dance of hearts that swell as intelligence expands. Lightning and earth and mind are united in this dance. Hearts lift and swell.

D DS 99. [Another] cause of theotropy is the human’s need to expand his sphere of inquiry. One cannot rest where one is; one must forever seek to expand—in effect, then, to divinize oneself. No ending in defeat is allowable, no surrender to entropy. Theotropy, as much or more than entropy, is the rule of the universe.

N 24 *Also sprach Zarathustra*, “Vorrede” 3

Wo ist doch der Blitz, der euch mit seiner Zunge lecke? Wo ist der Wahnsinn, mit dem ihr geimpft werden müsset?

Seht, ich lehre euch den Übermenschen: der ist dieser Blitz, der ist dieser Wahnsinn!

H DK 45. ψυχη πειρατα ιων ουκ αν εξευροιο, πασαν επιπορευομενος οδον ουτω βαθυν λογον εχει.

CODE LETTERS AND BIBLIOGRAPHY

At the end of each bibliographical entry is a URL for a website at which the complete text in the original language can be found.

H = Heraclitus

DK Diels, Hermann, and Kranz, Walther. 1952. *Die Fragmente der Vorsokratiker*, 6th ed. Berlin. Numbers following DK are entries under “Heraclitus b: *ipsissima verba*, ‘exact words’, sometimes also termed ‘fragments’”. For an online text following the Diels-Kranz numbering, in Greek with translations into French and English, go to <http://philoctetes.free.fr/heraclitefraneng.htm>

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W = Wolfram, Stephen

NKS Wolfram, Stephen. 2002. *A New Kind of Science*. Wolfram Media, Inc.

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ORIGINAL GREEK AND GERMAN TEXTS

HERACLITUS

1. DK 55

ὄσων ὄψις ἀκοή μάθησις ταῖτα ἐγὼ προτιμέω.

2. DK 72

ῥῆ μάλιστα διηνεκῆς ὁμιλοῦσι, τούτῳ διάφέρονται, καὶ οἷος κῆραθ' ἡμέραν ἐγκυροῦσι, ταῖτα αὐτοῖς ξένα φαίνεται.

3. DK 105

ἀστρολόγον φησιτὸν ῥηῖρον

and DK 38

[Θαλῆς] πρῶτος ἀστρολογεῖται ... μαρτυρεῖ δ' αὐτὸ καὶ ῥάκλειτος.

4. DK 47

μὴ εἰκῆ περὶ τῶν μεγίστων συμβαλλόμεθα.

5. DK 18

ἐὰν μὴ ἔλπηται, ἀνέλπιστον οὐκ ἐξευρήσει, ἀνεξερευνητὸν ἐὼν καὶ ἄπορον.

6. DK 67

ὁ θεὸς ἡμέρη εὐφρόνη, χειμῶν θέρος, πόλεμος εἰρήνη, κόρος λιμός, ἀλλοιοῦται δὲ ὅκωσπερ πῦρ, ὅποταν συμμιγῆ θυώμασιν ὀνομάζεται καθ' ἡδονὴν ἐκάστου.

7. DK 53

Πόλεμος πάντων μὲν πατήρ ἐστὶ, πάντων δὲ βασιλεύς, καὶ τοὺς μὲν θεοὺς ἔδειξε τοὺς δὲ ἀνθρώπους, τοὺς μὲν δούλους ἐποίησε τοὺς δὲ ἐλευθέρους.

8. DK 30

κόσμον τόνδε, τὸν αὐτὸν ἀπάντων, οὔτε τις θεῶν, οὔτε ἀνθρώπων ἐποίησεν, ἀλλ' ἦν ἀεὶ καὶ ἔστιν καὶ ἔσται πῦρ ἀείζωνον, ἀπτόμενον μέτρα καὶ ἀποσβεννύμενον μέτρα.

9. DK 123

φύσις κρύπτεσθαι φιλεῖ.

11. DK 15

εἰ μὴ γὰρ Διονύσω ποῖμπὴν ἐποιεῖντο καὶ ὕμνον ῥαμα ἀειδοίοισιν, ἀναιδέστατα εἴργαστ' ἂν ὦτοῖς δὲ ῥῆος καὶ Διόνυσος, ὄτεφ μαίνονται καὶ ληναίζουσιν.

12. DK 52

αἰῶν παῖς ἐστὶ παῖζων, πεττεύων· παιδὸς ἢ βασιληίῃ.

13. DK 14

τὰ γὰρ νομιζόμενα κατ' ἀνθρώπους μυστήρια ἀνιερωστὶ μυεῖνται.

14. DK 26

ἄνθρωπος ἐν εὐφρόνῃ φάος ἄπτεται ἑαυτῷ ἀποθανῶν ἀποσβεσθεῖς ὄψεις, ζῆν δὲ ἄπτεται τεθνεῶτος εὐδῶν, ἀποσβεσθεῖς ὄψεις, ἐγρηγορῶς ἄπτεται εὐδοντος.

15. DK 5

καθαίρονται δ' ἄλλως αἵματι μαινόμενοι ὅσον εἴ τις εἰς πηλὸν ἐμβὰς πηλῷ ἀπονίζοιτο. μαίνεσθαι δ' ἂν δοκοίη, εἴ τις αὐτὸν ἀνθρώπων ἐπιφράσαιτο οὕτω ποιέροντα. καὶ τοῖς ἀγάλμασι δὲ τουτέοισιν εὐχονται, ὅκοσον εἴ τις δόμοισι λεσχηνεύοιτο (οὐ τι γινώσκων θεοῦς οὐδ' ἥρωας οἵτινές εἰσι).

16. DK 17

οὐ γὰρ φρονέουσι τοιαῦτα (οἱ) πολλοί, ὀκόσοι ἐγκυρεῖσιν, οὐδὲ μαθόντες γινώσκουσιν, ἐξωυτοῖσι δὲ δοκέουσι.

17. DK 18

ἐὰν μὴ ἔλπηται, ἀνέλπιστον οὐκ ἐξευρήσει, ἀνεξερευνητον ἐδὸν καὶ ἄπορον.

18. DK 83

ἀνθρώπων ὁ σοφώτατος πρὸς θεὸν πίθηκος φανεῖται.

19. DK 32

ἐν τῷ σοφῶν μόνον λέγεσθαι οὐκ ἐθέλει καὶ ἐθέλει Ζηῆνός ὄνομα.

20. DK 107

κακοὶ μάρτυρες ἀνθρώποι-σιν ὀφθαλμοὶ καὶ ῥα βαρβάρους ψυχᾶς ἐχόντων.

21. DK 41

ἐν τῷ σοφῶν, ἐπίστασθαι γνώμην, ὁτέη ἐκυβέρνησε πάντα^a διὰ πάντων.

22. DK 12

ποταμοῖσι τοῖσιν αὐτοῖσιν ἐμβαίνουσιν ἕτερα καὶ ἕτερα ὕδατα ἐπιρρεῖ.

23. DK 90

πυρός τε ἀνταμοιβῆ τὰ πάντα καὶ πῶρ ἀπάντων ὅκωσπερ χρυσοῦ χρήματα καὶ χρημάτων χρυσός.

24. DK 45

ψυχῶν πείρατα ἰὼν οὐκ ἂν ἐξεύροιο, πῶσαν ἐπιπορευόμενος ὁδόν· οὕτω βαθὺν λόγον ἔχει.

NIETZSCHE

1. N *Götzen-Dämmerung*, “Die ‘Vernunft’ in der Philosophie.” § 3.

Wir besitzen heute genau so weit Wissenschaft, als wir uns entschlossen haben, das Zeugniß der Sinne anzunehmen, — als wir sie noch schärfen, bewaffnen, zu Ende denken lernten. Der

Rest ist Missgeburt und Noch-nicht-Wissenschaft: will sagen Metaphysik, Theologie, Psychologie, Erkenntnistheorie. Oder Formal-Wissenschaft, Zeichenlehre: wie die Logik und jene angewandte Logik, die Mathematik. In ihnen kommt die Wirklichkeit gar nicht vor, nicht einmal als Problem; ebensowenig als die Frage, welchen Werth überhaupt eine solche Zeichen-Convention, wie die Logik ist, hat.

4. N *Also sprach Zarathustra* Teil 2, "Von den Gelehrten".

Sie sehen einander gut auf die Finger und trauen sich nicht zum Besten. Erfinderisch in kleinen Schlauheiten warten sie auf Solche, deren Wissen auf lahmen Füßen geht, - gleich Spinnen warten sie.

Ich sah sie immer mit Vorsicht Gift bereiten; und immer zogen sie gläserne Handschuhe dabei an ihre Finger.

Auch mit falschen Würfeln wissen sie zu spielen; und so eifrig fand ich sie spielen, dass sie dabei schwitzten.

7. N *Götzen-Dämmerung*, Sprüche und Pfeile §8.

Aus der Kriegsschule des Lebens. — Was mich nicht umbringt, macht mich stärker.

8. *Also sprach Zarathustra* Teil 3 Die sieben Siegel.

Oh wie sollte ich nicht nach der Ewigkeit brünstig sein und nach dem hochzeitlichen Ring der Ringe, - dem Ring de Wiederkunft!

10. *Jenseits von Gut und Böse* 1. Von den Vorurtheilen der Philosophen.

...ihr Physiker so stolz redet] "hoch das Naturgesetz"! - nicht wahr? Aber, wie gesagt, das ist Interpretation, nicht Text; und es könnte Jemand kommen, der, mit der entgegengesetzten Absicht und Interpretationskunst, aus der gleichen Natur und im Hinblick auf die gleichen Erscheinungen, gerade die tyrannisch-rücksichtenlose und unerbittliche Durchsetzung von Machtansprüchen herauszulesen verstünde, - ein Interpret, der die Ausnahmslosigkeit und Unbedingtheit in allem "Willen zur Macht" dermaassen euch vor Augen stellte, dass fast jedes Wort und selbst das Wort "Tyrannei" schliesslich unbrauchbar oder schon als schwächende und mildernde Metapher - als zu menschlich - erschiene; und der dennoch damit endete, das Gleiche von dieser Welt zu behaupten, was ihr behauptet, nämlich dass sie einen "nothwendigen" und "berechenbaren" Verlauf habe, aber nicht, weil Gesetze in ihr herrschen, sondern weil absolut die Gesetze fehlen, und jede Macht in jedem Augenblicke ihre letzte Consequenz zieht.

11. *Jenseits von Gut und Böse* 3, "Das religiöse Wesen"

...in der moralischen Epoche der Menschheit, opferte man seinem Gotte die stärksten Instinkte, die man besass, seine "Natur"; diese Festfreude glänzt im grausamen Blicke des Asketen, des begeisterten "Wider-Natürlichen". Endlich: was blieb noch übrig zu opfern? Musste man nicht endlich einmal alles Tröstliche, Heilige, Heilende, alle Hoffnung, allen Glauben an verborgene Harmonie, an zukünftige Seligkeiten und Gerechtigkeiten opfern? musste man nicht Gott selber opfern und, aus Grausamkeit gegen sich, den Stein, die Dummheit, die Schwere, das Schicksal, das Nichts anbeten?

12. *Also sprach Zarathustra* 1, "Von den drei Verwandlungen"

Unschuld ist das Kind und Vergessen, ein Neubeginnen, ein Spiel, ein aus sich rollendes Rad, eine erste Bewegung, ein heiliges Ja-sagen.

Ja, zum Spiele des Schaffens, meine Brüder, bedarf es eines heiligen Ja-sagens: *seinen* Willen will nun der Geist, *seine* Welt gewinnt sich der Weltverlorene.

13. *Zur Genealogie der Moral*, Zweite Abhandlung “Schuld,” “Schlechtes Gewissen,” und Verwandtes” § 3

“Man brennt etwas ein, damit es im Gedächtnis bleibt: nur was nicht aufhört, wehzutun, bleibt im Gedächtnis”—das ist ein Hauptsatz aus der allerältesten (leider auch allerlängsten) Psychologie auf Erden... Es ging niemals ohne Blut, Martern, Opfer ab, wenn der Mensch es nötig hielt, sich ein Gedächtnis zu machen; die schauerlichsten Opfer und Pfänder (wohin die Erstlingsopfer gehören), die widerlichsten Verstümmelungen (zum Beispiel die Kastrationen), die grausamsten Ritualformen aller religiösen Kulte (und alle Religionen sind auf dem untersten Grunde Systeme von Grausamkeiten)—alles das hat in jenem Instinkte seinen Ursprung, welcher im Schmerz das mächtigste Hilfsmittel der Mnemonik erriet.

14. *Jenseits von Gut und Böse*, “Zur Naturgeschichte der Moral” §193

Quidquid luce fuit, tenebris agit: aber auch umgekehrt. Was wir im Traume erleben, vorausgesetzt, dass wir es oftmals erleben, gehört zuletzt so gut zum Gesamt-Haushalt unsrer Seele, wie irgend etwas "wirklich" Erlebtes: wir sind vermöge desselben reicher oder ärmer, haben ein Bedürfniss mehr oder weniger und werden schliesslich am hellen lichten Tage, und selbst in den heitersten Augenblicken unsres wachen Geistes... von den Gewöhnungen unsrer Träume gegängelt.

15. *Zur Genealogie der Moral*, Zweite Abhandlung “Schuld,” “Schlechtes Gewissen,” und Verwandtes” § 6

...im Obligationen-Rechte also, hat die moralische Begriffswelt “Schuld,” “Gewissen,” “Pflicht,” “Heiligkeit der Pflicht” ihren Entstehungsherd—ihr Anfang ist, wie der Anfang alles Grossen auf Erden, gründlich und lange mit Blut begossen worden.

16. *Jenseits von Gut und Böse*, “Sprüche und Zwischenspiele” §156.

Der Irrsinn ist bei Einzelnen etwas Seltenes, - aber bei Gruppen, Parteien, Völkern, Zeiten die Regel.

17. *Also sprach Zarathustra* 10, “Vom Krieg und Kriegsvolke”

Eure Liebe zum Leben sei Liebe zu eurer höchsten Hoffnung: und eure höchste Hoffnung sei der höchste Gedanke des Lebens!

Euren höchsten Gedanken aber sollt ihr euch von mir befehlen lassen - und er lautet: der Mensch ist Etwas, das überwunden werden soll.

18. *Also sprach Zarathustra* 22, “Von der schenkenden Tugend”

» Todt sind alle Götter: nun wollen wir, dass der Übermensch lebe.« - diess sei einst am grossen Mittage unser letzter Wille! -

Also sprach Zarathustra.

20. *Also sprach Zarathustra* 59, “Das andere Tanzlied” 3

Eins!

Oh Mensch! Gieb Acht!

Zwei!

Was spricht die tiefe Mitternacht?

Drei!

»Ich schlief, ich schlief -,

Vier!

»Auf tiefen Traum bin ich erwacht:-
Fünf!
»Die Welt ist tief,
Sechs!
»Und tiefer als der Tag gedacht.
Sieben!
»Tief ist ihr Weh -,
Acht!
»Lust - tiefer noch als Herzeleid:
Neun!
»Weh spricht: Vergeh!
Zehn!
»Doch alle Lust will Ewigkeit -,
Elf!
»- will tiefe, tiefe Ewigkeit!
Zwölf!

23. *Also sprach Zarathustra* 3, "Von den Hinterweltlern"

Ach, ihr Brüder, dieser Gott, den ich schuf, war Menschen-Werk und -Wahnsinn, gleich allen Göttern!

Mensch war er, und nur ein armes Stück Mensch und Ich: aus der eigenen Asche und Gluth kam es mir, dieses Gespenst, und wahrlich! Nicht kam es mir von Jenseits!

Was geschah, meine Brüder? Ich überwand mich, den Leidenden, ich trug meine eigne Asche zu Berge, eine hellere Flamme erfand ich mir. Und siehe! Da *wich* das Gespenst von mir!

24 *Also sprach Zarathustra*, "Vorrede" 3

Wo ist doch der Blitz, der euch mit seiner Zunge lecke? Wo ist der Wahnsinn, mit dem ihr geimpft werden müsset?

Seht, ich lehre euch den Übermenschen: der ist dieser Blitz, der ist dieser Wahnsinn!