

Nietzsche Trauma and Overcoming

The Psychology of the Psychologist

Uri Wernik

Vernon Series in Philosophy



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www.vernonpress.com

In the Americas:
Vernon Press
1000 N West Street,
Suite 1200, Wilmington,
Delaware 19801
United States

In the rest of the world:
Vernon Press
C/Sancti Espiritu 17,
Malaga, 29006
Spain

Vernon Series in Philosophy

Library of Congress Control Number: 2017953549

ISBN: 978-1-62273-294-4

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To the memory of my parents, Giza Rosenblum-Stoltzberg and Reuven Goldberg-Wernik, who hardly overcame their Holocaust traumas, and their entire families who were not given a chance to try. To the happy and peaceful life of the new generation of our family: Yonatan, Maya, Amit, Yael, Eitan, Adi, and Anne.

One should speak only when one may not remain silent; and then speak only of that which one has overcome—everything else is chatter, “literature,” lack of breeding. My writings speak only of my overcoming.

(Friedrich Nietzsche, *Human All Too Human*, Assorted Maxims and Opinions, 1).

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REFERENCES

The italicized words in the following list will stand in the book for the full titles. When possible, I have used, with slight modifications, the most readily available English translations in public domain. References will include a first level division (parts, essays or sections, according to the case) followed by numerals or literal headings. This will enable the interested reader to examine the German original, or any other existing translation.

The *Birth* of Tragedy Out of the Spirit of Music, 1872.

An Attempt at Self *Criticism*

Untimely Meditations:

David *Strauss* the Confessor and the Writer, 1873.

On the Uses and Disadvantages of *History* for Life, 1874.

Schopenhauer as Educator, 1874.

Richard *Wagner* in Bayreuth, 1876.

Human, All Too Human: A Book for Free Spirits, 1878.

Assorted Maxims and Opinions, 1878.

The *Wanderer* and his Shadow, 1880.

Daybreak (also translated as Dawn): Thoughts on the Prejudices of Morality, 1881.

The *Gay Science* (also translated as The Joyful Wisdom): La Gaya Scienza, 1882.

Thus Spoke *Zarathustra*: A Book for All and None, 1883-1885.

Beyond Good and Evil: Prelude to a Philosophy of the Future, 1886.

On the *Genealogy* of Morality: A Polemic, 1887.

The *Case* of Wagner: A Musicians' Problem, 1888.

Twilight of the Idols, or How One Philosophizes with a Hammer (completed 1888), 1889:

Maxims and Arrows

The Problem of *Socrates*

Reason in Philosophy

How the 'True World' Finally Became a *Fable*

Morality as Anti-Nature

The Four Great *Errors*

The 'Improvers' of *Mankind*

What the *Germans* Lack

Skirmishes of an Untimely Man

What I Owe to the *Ancients*

The *Antichrist*: Curse on Christianity (completed 1888), 1895.

Ecce Homo: How One Becomes What One Is (completed 1888), 1905:

Why I am so *Wise*

Why I am so *Clever*

Why I Write Such Good *Books*

Why I am a *Destiny*

An Attempt at *Self-Criticism*

Nietzsche *Contra Wagner: Documents of a Psychologist* (completed 1888), 1895.

Dithyrambs of *Dionysus* (completed 1888), 1892.

Posthumous publications:

The *Greek State* (written 1871).

On *Truth* and Lies in a Nonmoral Sense (written 1873).

Philosophy in the Tragic Age of the Greeks (unfinished, written 1873).

On the *Future* of Our Educational Institutions (five lectures, delivered 1872).

We *Philologists* (written 1874).

The *Will to Power* (an edited selection from Nietzsche's 1883-1888 notebooks), 1901.

FOREWORD

Some say my traumatic experiences began in Vietnam as a US Marine. They really began when I started studying other combat veterans; listening to war stories and experiencing their anguish, confusion, and anger. This is when I shifted from being a researcher of the traumatized to being a practitioner as well as a scholar for the traumatized. I was the only psychologist my research participants had ever known. What I learned in those early days reminded me of this book.

To a psychologist or anyone engaged in understanding and especially helping people, Friedrich Wilhelm Nietzsche was one of the many philosophers studied in humanities or philosophy courses. Unfortunately, for students interested in helping others, Nietzsche would not be among their relied upon small book collection.

Uri Wernik makes a strong case for all of us to reconsider the utility of Nietzsche. Nietzsche was a professor of philology (the study of language) and a scholar of the classics by the age of twenty-four. He had to resign his position for health reasons. Most of his important work was only written later.

Wernik, a second-generation child of Holocaust parents, made in his previous book *Nietzschean psychology and psychotherapy*, the convincing case that Nietzsche was actually a psychologist addressing the fundamental issues of humanity, who had much to teach us about human behavior and coping. In this new book, Wernik asserts that Nietzsche was greatly influenced by the trauma he experienced in life. Here, the reader is helped to appreciate the deeper understanding of the phenomenology of trauma and abuse in general. After all, it was Nietzsche who wrote “Out of life’s school of war: What does not destroy me, makes me stronger” (*Twilight*, Maxims, 8) that led to other axioms shared by ministers’ sermons, Marine Corps drill instructors’ assurances, and advocates of “post-traumatic growth.”

The book’s core is helping us understand trauma by learning how Nietzsche endured and overcame his life traumas. Nietzsche’s “multifaceted tortures” concept, notes Wernik, is compatible with Post-traumatic Stress Disorder (PTSD) as a frame of reference, not as a diagnosis. The book cites and applies the lessons suggested by Nietzsche and even teaches how we can be the poets of our life. The book shows how life is the real test of the worth of philosophy and psychology.

The book shows that Nietzsche’s adulthood trauma-like symptoms were due to his childhood experiences of physical and emotional suffering, specifically childhood sexual abuse. But much of the book helps us understand how

he overcame these traumatic stressors and was eventually able to provide such profound insights into human experience and thriving despite setbacks.

The book notes that the conceptualization of trauma, according to Nietzsche, is not a fixed entity such as an entry in the DSM V but rather a spectrum, a constellation of characteristics; not pathological, but expected reactions and strategies of adaptation.

You do not need to be a Nietzsche scholar or a psychologist to enjoy and apply the lessons revealed in this book. Psychology is discussed extensively as a field and provides extraordinary evidence of the contributions Nietzsche has made, including the psychology of being a psychologist (see *Will*, II, 426).

The author notes in the third chapter, for example, that trauma, according to the Online Etymology Dictionary, was first recognized as a physical wound (its Greek origin means wound). The concept of trauma being an emotional shock emerged in the mid-1800s when explaining the syndrome experienced by some survivors of train accidents and other traumatic events. Thus, the area of psychological trauma was born.

The book is filled with wise and practical observations about trauma and healing revealed in the writings of Nietzsche. Pay close attention to the rhythm of this book; its lyrical essays and insights on topics and concepts familiar to trauma researchers and practitioners alike. As I look back at the start of my career, I wish I had this book as a template for not only understanding Nietzsche and his contributions to trauma psychology but also understanding the life-long influences of trauma for both good and harm and forgetting.

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ACKNOWLEDGMENTS

After my graduate studies, I did not pursue the academic route, for fear of the “publish or perish” burden. I learned to enjoy my clinical work and started to write anyway. Where did I find the passion for solitary independent study? I was given a certain temperament. I was fortunate to have unconventional inspiring teachers, and lucky to have conducive conditions, namely a happy family life.

I remember fondly and with gratitude Kalman Shulman, an apostate former Rabbi, Abraham Fisher-Ophir, a scholar of Sanskrit, Eva Ullman, who instilled in me the love of English, David Flusser, who kindled my interest in Early Christianity, and O. Hobart Mowrer, who taught me the meaning of integrity. Friedrich Nietzsche, who I continued reading intermittently from my youth, was my great teacher of skepticism. I hope that I have repaid him well “One repays a teacher badly if one always remains nothing but a pupil” (*Thus Spoke Zarathustra*).

Amia Lieblich, is my model for qualitative research in psychology, My brother Paul Groffsky, is always my first keen reader. Thank you, Christos Iliopoulos, the author of *Nietzsche & Anarchism*, for your helpful suggestions. Thank you, Rafi Youngman, a friend, and colleague, for bringing to my attention the literature on post-traumatic growth. Many thanks go to my enabling and supportive team at Vernon Press, my editor Caterina Sanchez, Argiris Legatos and Javier Rodriguez, who turned my words into a book.

Many of Nietzsche’s works were written in Italy, and it is there that I had my most productive days in writing this book. I thank our friends Roberta Volante, Roberta Danieli, and Andrea Maniezzo in Padova, Simonetta Della Seta and Massimo Torre Franca in Rome, Clara and Dario Basso in Bassano del Grappa, for their hospitality and encouragement. My beloved life-partner Elanah-Irene stood by me and gave me good advice, as she has done with all my books. Our children Haran and Dana, Edan and Neta, Sahar and Dan, all persevered without complaints through my lectures on Nietzsche, and in talking with them many issues became clearer to me.

Rome, May 2017

INTRODUCTION

Must I begin by elaborating on the importance and significance of Friedrich Nietzsche's work? You, the reader, even if you did not realize that he considered himself and in fact was a psychologist, must have known why you chose this book. It is almost impossible to characterize Nietzsche with one label, as any of the following will be correct: philosopher, philologist, psychologist, doctor of the soul, poet, musician and teacher (*Beyond*, IV, 63), and all of them combined would be closer to the truth. Everything he wrote was in a distinct style, blending polemics, short aphorisms, and poems. Critics, versed in the methodology of social sciences, could argue that Nietzsche's psychological work is not based on controlled studies and an investigation of a sample of subjects (nowadays, usually undergraduate psychology students, participating in experiments for credit).

Let us not forget the other eminent psychologists, who relied on their observations and life experiences to reflect and theorize about human beings, among them Sigmund Freud, Carl R. Rogers, Abraham Maslow, Eric H. Erikson, Carl G. Jung and Alfred Adler.¹ I hope to convince you that it is worthwhile to pay attention to the observations and experiences of an especially talented person. One with a developed sense of what is pertinent and humanly universal, and with an ability to generalize to others his own experiences and struggles to find meaning in life (*Human*, Preface, 7). He described himself as an observer "A man who constantly experiences, sees, hears, suspects, hopes, and dreams extraordinary things; who is struck by his very own thoughts as if from outside, as if from above and below, as if they are experiences and lightning strikes tailor-made for him" (*Beyond*, IX, 292).

In another book, I explored Nietzsche's original psychology and psychotherapy, which philosophers usually understand in circumscribed ways, and psychologists hardly know.² Here, I am going to extract Nietzsche the person, out of his writings, and thus, display what he called "the psychology of the psychologist" (*Will*, II, 426). Then, in a "circular transaction," I will take advantage of what was learned about him, to examine and understand the text again. My first hypothesis is that Nietzsche experienced the consequences of traumatic events in his life and that he most probably suffered from abuse as a child. The second hypothesis is that we can understand his psychology and central themes in his philosophy as his ways of coping and self-healing, which he wanted us to learn and adopt. The third hypothesis is that Nietzsche's ordeal can be understood pertinently in terms of the psychological literature

and studies of Post-Traumatic Stress Disorder (PTSD) and Childhood Sexual Abuse (CSA). The knowledge gained in these fields will help us understand a significant part of Nietzsche's writings in a new light. Once we realize that he wrote about his tribulations and ways of contending with them, we will gain a deeper understanding of the phenomenology of trauma and abuse in general. We will also find in Nietzsche inspiring directions for dealing with such situations, in our own lives, and the lives of those we care about. His aphorism "Out of life's school of war: What does not destroy me, makes me stronger" (*Twilight*, Maxims, 8), is often quoted in texts on Post-Traumatic Growth (PTG), but we will learn that he had much more to say on this issue.



Why bother with him as a person? Are not his books sufficient and self-evident? Nietzsche's writings have been and continue to be the subject of many scholarly books, and most commentators had something to say about Nietzsche the person, and the relation between his life and his ideas. *Amazon.com* listed 630 books under "Nietzsche and biography" (May 2017). Even if the examination of the person is justified, are there not enough biographies,³ Philosophical-biographies⁴ and psychobiographies⁵ about him already? My answer, similar to other authors' who wrote one more book on an extensively treated topic, is that my perspective, focusing on his traumas and overcoming is, at least, different and new. Nietzsche came to our help and supplied us with answers to these questions, invited us to solve his life riddles and instructed us on writing meaningful psychobiographies as well. For him, the test of a philosophy and a psychology is in their application to living, which is "The only method of criticizing a philosophy that is possible and proves anything at all, which is a manner of criticism untaught at universities, where only 'criticism of words by other words' is practiced." Because the proof of a philosophy lies in life, he found reading Diogenes Laertius' *Lives of the Eminent Philosophers* to be more useful than reading academic publications. Thus, the best test of a theory is the life of the philosopher "since everything depends on the character of the individual who shows the way" (*Untimely*, Schopenhauer, 8). Hence, by studying him, we examine his philosophy.

We can safely disregard the author in reading most philosophy and psychology books, as the ideas or information speak for themselves, and we find them either agreeable or useful, or not. Knowing that citizens in Königsberg, Kant's hometown, used to set their clocks the moment they saw him coming out to take his daily stroll, is not going to add or distract from our understanding of his abstract and systematic work. However, in some outstanding cases, a book makes us wonder about the life of its author. Such writers live in their books' pages, and what they wrote is connected with what they experienced themselves. Nietzsche wrote with the blood of his heart (*Zarathustra*, I, Reading

and writing) and he felt that he gave birth to his books, his children. In his classic essay *Why Read the Classics*, Italo Calvino explained that such books “exert a peculiar influence, both when they refuse to be eradicated from the mind and when they conceal themselves in the folds of memory, camouflaging themselves as the collective or individual unconscious.” This kind of a book “has never finished saying what it has to say,” and the reader continues to be in a dialogue with it, feeling a particular kind of rapport, naturally wanting to get to know the author better⁶. Margaret Sanger, expressed the feeling of many readers, in writing about Nietzsche that “It is impossible to apply his philosophy or to study or know him before first getting an insight into the tremendous personality which so strongly reveals itself through every line of his work in every aphorism of his mind.”⁷

We wish to understand, and are fascinated by the lives of prominent persons, those who shape culture and history, who are exemplars of the highest achievements or most awful calamities; be they generals, politicians, artists or scientists. Perhaps, we want to understand our human potentials and characteristics, as if touching them will transform or teach us lessons about life. We pay attention to the way they dealt with setbacks, disappointments, and frustrations encountered on their way. We are interested not only in their thoughts and actions but also in the way they died, as is exemplified in the figure of Socrates. Geniuses are a riddle to those of us, not as talented as them. Exceptional ideas, forcefully stated, invite attention to the person behind them. Life shrouded in mystery calls for elucidation, and indeed Nietzsche’s last ten years of life in a state of unexplained mental paralysis became a topic of investigation and speculation by scholars, physicians, and psychiatrists in particular. Being a single man without life-partners, his love-life is another area of exploration and search for clues, aiming to uncover his secret, culminating in claims that he had affairs with this or that person, or that he had this or that sexual orientation. Nietzsche, like Heraclitus, at whose proximity he felt “warmer and better than anywhere else” (*Ecce*, Birth of tragedy, 3), can be called “the dark one,” as so much of his life remains under cover. I am a psychologist, and not surprisingly I see Nietzsche as a psychologist, who in writing about “the psychology of the psychologist” (*Will*, II, 426), tried to understand his own life. Like him, I feel that “I have a nose” (*Ecce*, Wise, 1) for psychological issues, and see them where others have not suspected they exist. He described himself as “a born psychologist and lover of a “big hunt,” one who explores the intricacies of the soul (*Beyond*, III, 45), and this hunter is now the subject of our hunt.



The biographer’s forte is that she knows many things her protagonist did not report (but cannot protest, deny or reaffirm). Psychologists and therapists,

on the other hand, relate only to what their subjects say directly. They do not visit their subjects' hometown, kindergarten or high school; do not interview their families, friends, and colleagues; and do not take into consideration what persons with their agenda wrote about them, as was the case of his sister, Elisabeth Förster-Nietzsche. Unlike a biographer who wishes to discover new facts, a psychologist-therapist can only offer new interpretations, suggest hypotheses and try to examine them from as many perspectives as possible. I will thus relate only to what Nietzsche himself had to say, wrote, and wanted us to know, as found in his publications and letters to friends. I am going to take into consideration his diaries, edited after his death, in what is known as *The Will to Power*, assuming that he intended to make a book or books out of them. It is certainly possible to combine the two roles: psychologists can write biographies; biographers can use psychological theories and speculations.

In addition to connecting with the literature on trauma and abuse, this book is tied in with the discipline of psychobiography, and I will, therefore, begin my exploration with the issue of the author-text connection, the relation between the person and her writings and the possibility of retracing, extracting the person from the writings. Nietzsche himself, we will see, had what to say about these questions as well. I will then go on to review, criticize and reject the prevalent psychological attempts to analyze and portray him, and follow it with an examination of Nietzsche's autobiographical writings and the extensive use of riddles in them. A careful reading will show us that this psychologist's "multifaceted tortures" are compatible with what is known today as Post-Traumatic Stress Disorder (PTSD).

A reservation is in order here. Everything that I will claim about Nietzsche's Post-Traumatic Stress Disorder in adulthood, his pain and suffering, poisonous upbringing and childhood sexual abuse, is based on circumstantial evidence, and for this reason is open to more than one understanding. Apparently, one could choose different texts and offer different interpretations. To make my case, I have combined pieces of information from diverse sources, which eventually support each other. My first line of argumentation is based on gleaning, juxtaposing and interpreting, passages from his writings, which were overlooked until now, or not understood as referring to Nietzsche, the person, and as indications of trauma and abuse. How ironic it is, that we did not have to be detectives, looking for clues in faraway places, which Nietzsche did not discuss, or did not want us to explore. The answers only lay in front of us, in what he wrote. As the prophet said, we are persons who "have eyes but do not see; who have ears but do not hear" (*Jeremiah*, 5, 21). You, my dear reader, are going to find many quotes from Nietzsche's writings in this book. I felt that it would almost be a crime to reduce them into my ordinary language. I hope that you wish that there had been more of them.

My second line of reasoning is based on a reanalysis of the figures of Dionysus and Jesus that hold a central place in Nietzsche's writings and which, I will argue, he saw as representing him. Nietzsche considered his idea of the Eternal Recurrence to be especially sublime, and with tremendous implications for life. What looks like an unexplained over-evaluation is understood in a new way, once his secret, the one he called "midnight's voice," is deciphered. These readings will supply us with indirect evidence for the presence of a traumatic theme in his life. The third line of argumentation will consist of the striking parallels found, between Nietzsche's reports of mental anguish and difficulties in life, and the findings of the psychological studies of survivors of Post-Traumatic Stress Disorder and the consequences of adverse childhood experiences and sexual abuse. At this point, we will be able to characterize Nietzsche, as the survivor par excellence, which will bring us to the last part of the book, where we will deal with overcoming.

I will present Nietzsche's original conceptualization of pain and suffering, and three modes of coping and overcoming trauma, which can be drawn from his writings: the ways of the sage, warrior, and creator. These conceptualizations pass the Nietzschean test of relevance to life, as in studying them, we gain thinking and acting tools for coping with hurt and distress to the best of our ability. Similarly, we will find that his search for meaning and self-healing following his traumas, formed the foundation of his central ideas, the triad of the Will to Power, the Eternal Return and the Superman. All of them will be shown as different ways of overcoming. The new light shed on these much-discussed themes, from a psychological-biographical perspective offers an additional vindication of our position.



Nietzsche, who said about himself "I am no man, I am dynamite" (*Ecce, Why I am a destiny*, 1), rarely fails to move his readers, who respond either with admiration of his unconventional thinking and way with words or with almost hostile opposition to his ideas. These responses are often accompanied by a heightened sense of irony, which is also used in his writings as a literary device.⁸ Ironies were abundant in his own life as well, which revealed marked contrasts between what he intended or what could be expected from his writings and what actually took place. The three Moirae (Fates), who come uninvited, must have worked overtime in his case. I will conclude my introduction, with a rundown of some such ironies:

The Barefoot Shoemaker. Nietzsche is one of the great teachers of life. He is the teacher of the Superman (I will use, not to be a hair-splitter, the most common Thomas Common's translation of *Übermensch* into English, having it stand equally for men and women) and the Will to Power. He is also the

disciple of Dionysus, the laughing dancer, the champion of earthly desires and being an “animal with a good conscience” (*Gay*, II, 77). In his own life, as we will see, he was a hermit, locked in his cell of pain, isolation, and deprivation. He demonstrated insight into human behavior that did not involve him. He gave valuable advice on managing life and self-advancement, but as far as he was concerned, we will see that he emerges from his writings, to say the least, as unassertive, inflexible, inhibited and without a highly developed pragmatic emotional intelligence. And yet, I wonder how many therapists can disagree with Zarathustra’s statement “Many a man cannot loosen his own chains, and yet he is a savior to his friend” (*Zarathustra*, I, The friend).

Beware of pity: Zarathustra said “Alas, where in the world have there been greater follies than with the compassionate? Woe to all lovers who cannot surmount pity!” (*Zarathustra*, II, The compassionate). Moreover, he argued that creators must be hard, and that great love and pity are incompatible, and pity is obtrusive and offensive (*Zarathustra*, IV, The Ugliest man). Still, it is usually reported that on January 3, 1889, on the Piazza Alberto in Turin, he saw an exhausted and ill-treated carriage horse. In what could be the last gesture of a still sane person or the first signs of mental breakdown, the same person, who decried pity and empathy in such high terms, flung his arms around the horse’s neck, wept and then lost consciousness. He never wrote again and sank into a state of daze and withdrawal.

Anacleto Verrecchia, who investigated Nietzsche’s “catastrophe in Turin,” concluded that the above description, often mentioned and taken to be factual, in what consists of a double irony, is probably a myth only. He found out that the story was first reported unsigned, in a tabloid, eleven years after Nietzsche’s death. The more graphic details of the story appeared in another newspaper item forty years afterward, seeping from there into more serious publications.⁹ We have here another variation on *facta ficta* (*Daybreak*, IV, 307), and a justification of the low esteem Nietzsche held for journalism “Sick are they always; they vomit their bile and call it a newspaper” (*Zarathustra*, I, The New Idol).

On how to die: after Nietzsche’s breakdown in Turin, he was kept in psychiatric clinics in Basel and then Jena. Later he was placed in his mother’s care in Naumburg, the town where he grew up. After her death, his sister Elisabeth Förster-Nietzsche took care of him. Much of the time, he was bed-ridden and incommunicative. Again ironically, in the years before his mental collapse, Nietzsche detested his sister, yet she took upon herself to run his archive and edit, or more accurately censor and distort his works. He died in his sister’s villa on August 25, 1900, apparently of pneumonia in combination with a stroke. With another wry twist, the person who attacked Christianity vehemently had a Christian funeral and was buried near his father in his

hometown church's graveyard. The circumstances of his death are much removed from what Nietzsche had to say about timely death. When Nietzsche wrote, on two separate occasions, about Socrates and Jesus, he saw their deaths as a mirror of the truthfulness of their life-tasks.

Nietzsche who taught the doctrine of voluntary death "Die at the right time," did not know that he was describing the exact opposite of his own, indeed, not voluntary death. Dying well, meant dying not too late, nor too early, turning death into a celebration of a full life. A death willed after one had a goal and an heir to continue one's cause; avoiding unnecessary prolongation of life "Sour apples are there, no doubt, whose lot is to wait until the last day of Autumn: and at the same time they become ripe, yellow, and shriveled" (*Zarathustra*, I, Voluntary Death).

On falling between the cracks: Nietzsche studied and was later a professor of philology. He never had formal training in philosophy, and when he wrote about himself as a philosopher, it meant simply "a lover of wisdom," usually qualified with adjectives such as real, tragic, pessimistic or experimental. He examined philosophy from the point of view of psychology and argued that quite often, the errors of the greatest philosophers in constructing false ethics were based on wrong explanations of human behaviors and feelings (*Human*, I, 37). Nietzsche took upon himself to expose the philosophers' errors "I have asked myself whether, taking a large view, philosophy has not been merely an interpretation of the body and a misunderstanding of the body" (*Gay*, Preface for the 2nd Edition, 2).

Nietzsche describes himself as a psychologist from birth "a born and inevitable psychologist and analyst of the soul" (*Beyond*, IX, 277) with an "innate refined sense concerning psychological questions in general" (*Gay*, Prologue, 3). This role-identity continued throughout his life, culminating in his becoming "an old psychologist and pied piper" (*Twilight*, Preface). A good reader, Nietzsche believed, will certainly discover the fact that "my works bespeak a psychologist who has not his peer" (*Ecce*, Books, 5).

None of the philosophers before him were real psychologists like him; on the contrary, they were "superior swindler," and "Idealists," which made him conclude that "Before me there was no psychology" (*Ecce*, Destiny, 6). In those instances where he wore the hat of a philosopher, he was not a "philosophy laborer," and he singled out his idea of the philosopher "by miles from the idea which can admit even a Kant, not to speak of the academic ruminators and other professors of philosophy" (*Ecce*, Untimely, 3). However, this is not how he is perceived now, as a simple *Google* search (May 2017) reveals: twice as many results were found for the combination "Nietzsche + philosophy" as compared with "Nietzsche + psychology." An *Amazon* search for books with the same combinations found a ratio of three to one. Most of the discussions

of Nietzsche as a psychologist are from the perspective of depth psychology, seeing him as a precursor of other admired psychoanalytical authorities. For this reason, supposed similarities between them are highlighted, while to my mind, the differences are much more interesting. Mainline psychology, in contradistinction, treats him as if he never existed. Thus, recent clinical psychology books, discuss multiple-selves and acceptance therapy, without even once mentioning Nietzsche's idea of multiplicities and *Amor fati*. The bottom line is that those he rejected, adopted him; while the ones he wanted to be part of, stayed clear of him.

On scholars: Nietzsche was a critic of the academic establishment and no fan of scholars. This part of his work is unsurprisingly usually disregarded in academia. A philosopher, a lover of wisdom, is not only a great thinker but also a real human being with an "immediate perception of things." Scholars, however, lose touch with reality, letting concepts, opinions, history and other books and articles step between them and things (*Untimely*, Strauss, 7). Their books are oppressive, with the typical specialists' shortcomings: zeal, seriousness, fury and "overestimation of the nook in which he sits and spins." Their books "also mirror a soul that has become crooked; every craft makes crooked" (*Gay*, V, 366).

In his discourse on scholars, Zarathustra-Nietzsche stated "I have left the house of scholars and slammed the door behind me." He had enough of being a spectator and preferred the open air over dusty rooms. He lost his patience with the cunning little sayings and little truths; with "weaving the stockings of the spirit." Scholars, he felt, are sly poisonous spiders who "know how to play with loaded dice" (*Zarathustra*, II, Scholars). He reserved his sharpest remarks for the scholars studying the philosopher who was his educator: "A corpse is a pleasant thought for a worm, and a worm is a dreadful thought for every living creature. Worms fancy their kingdom of heaven in a fat cadaver; professors of philosophy seek theirs in rummaging among Schopenhauer's entrails, and as long as rats exist, there will exist a heaven for rats" (*Untimely*, Strauss, 6).

Allow me to check Google twice more and be done with it. I found 413,000 results for "Nietzsche + academic articles" and 1,900 for "Nietzsche + Ph.D. Dissertations." My guess is that there must be more than a hundred references per article or book. How ironic it is that the severest critic of scholars became their very favorite body, not to say corpse, of study. I must admit that with this book, I might be joining the crowd.

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