



Thus Spake Zarathustra: A Book for All and None

Friedrich Nietzsche

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The book chronicles the fictitious travels and pedagogy of Zarathustra. The name of this character is taken from the ancient prophet usually known in English as Zoroaster, the Persian founder of Zoroastrianism. Nietzsche is clearly portraying a "new" or "different" Zarathustra, one who turns traditional morality on its head. Zarathustra has a simple characterisation and plot, narrated sporadically throughout the text. It possesses a unique experimental style, one that is, for instance, evident in newly invented "dithyrambs" narrated or sung by Zarathustra. Likewise, the separate Dithyrambs of Dionysus was written in autumn 1888, and printed with the full volume in 1892, as the corollaries of Zarathustra's "abundance". Some speculate that Nietzsche intended to write about final acts of creation and destruction brought about by Zarathustra. However, the book lacks a finale to match that description; its actual ending focuses more on Zarathustra recognizing that his legacy is beginning to perpetuate, and consequently choosing to leave the higher men to their own devices in carrying his legacy forth. Zarathustra also contains the famous dictum "God is dead", which had appeared earlier in *The Gay Science*. In his autobiographical work *Ecce Homo*, Nietzsche states that the book's underlying concept is discussed within "the penultimate section of the fourth book" of 'The Gay Science' (*Ecce Homo*, Kaufmann). It is the eternal recurrence of the same events. This concept first occurred to Nietzsche while he was walking in Switzerland through the woods along the lake of Silvaplana (close to Surlej); he was inspired by the sight of a gigantic, towering, pyramidal rock. Before *Zarathustra*, Nietzsche had mentioned the concept in the fourth book of *The Gay Science* (e.g., sect. 341); this was the first public proclamation of the notion by him. Apart from its salient presence in *Zarathustra*, it is also echoed throughout Nietzsche's work. At any rate, it is by Zarathustra's transfiguration that he embraces eternity, that he at last ascertains "the supreme will to power".

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