

"Nietzsche's Untimeliness." *

a. The man who expostulated, against an era of space- (natural) science man's power to live in more than one time, had, first of all, to live in more than one time himself. Nietzsche lived deliberately in three periods: He was the decadent of Protestantism; he was the companion of the catastrophe of nihilism which, in the forms of wars and destruction would follow his decadence. And he was the anticipated legislator of the dawn after the explosion: "Incipit Zarathustra."

Nietzsche proclaimed man as the being in transition. Professor emeritus of his own time, fool poet exile of the anarchical period to follow, legislator of the future, he himself lived in - at least - three periods affirming them all yet not coinciding with any one of them. That man belongs to more than one time, makes him divine. "Dionysos" or "the crucified God", was the divinity which the man of three eons claimed.

b. As in the tragedy of Athens, as in the solemn dances of all the tribes, masks were worn which transposed the dances from the present into the mythical past or the eternal recurrence of animal nature, Nietzsche wore / many masks. When a man wears masks, torn-to-pieces hood as William James called it, results. Nietzsche's horrid features resulted from his use of masks. A mask was in the center of his own tragedy. In 1864 when he was 25 he met Cosima, Liszt's daughter, a woman of his age; she had left her husband von Bülow and her children and lived with Richard Wagner. Bülow called her Ariadne, and accused Wagner to have stolen Ariadne from him, Bülow, as Theseus, with the divine insolence of Dionysos and he spoke to Nietzsche of this, at a visit in Basel, too. Nietzsche fell in love with Ariadne. And he transposed the triangle Theseus Ariadne Dionysos. Dionysos ceased to be Wagner. Nietzsche became the God. Wagner took Bülow's place as Theseus, the earthly king in possession!

For 20 years Ariadne stayed with Nietzsche-Dionysos in his dreams; when he broke down, he confessed his love to Cosima, for the first time unmistakably.

Verily, Nietzsche was mad in 1869 already. /

c. As an ingredient of life, we all contain this maddening element of transposition. Not equally important and imitative as Nietzsche's transposition of the three other people's relationship, but still we seek roles, for ourselves and roles are masks.

Nietzsche demonstrated both: the madness and the fruitfulness of masks. He knew it and spoke of his fate often. "Lest I oppress

you, I wear the mask of the devil" he wrote in a famous poem. And Zarathustra he described as the product of a split of his own person into two.¹⁾ The part of himself who threw himself into a new era, became Zarathustra.

For people who believe that man by nature is unified, one, that a person is a given reality, this is sheer nonsense, disgusting.

d. But Nietzsche took man out of the realm of things of this world. Man is all and nothing. / The new anthropology has no right to start with any affirmation about man. It cannot say: Man is.... Nietzsche lived the formidable new basic truth about human nature: It is the nature of man to have no nature.

Man begins with an infinity of men, in himself. To become a person, means to conquer the innumerable masks of life and to restrict them. Even then, the endproduct is not the platitudinous unity of a thing. Even then, man is not homogeneous. Even the conquering man will still have at least a plurality of natures; because man is in transit from where he came to where he goes, and so, three tenses of being must be represented by his person: the past which he shakes off, the future which he creates, and the bridge in between.

e. The whole start of "science" with regard to man is wrong because it treats him as timeless. But man is times . Nisi esset anima, non esset tempus. The domineering - Aristotelian or Deweyan - psychology naively starts with man's character as being a unity. They claim that "split personalities", bundles of nerves, torn to pieces hood, are abnormalities. Nietzsche rejects - like Jesus - this materialistic dogma of man as one thing. Man is incalculable. The science of man has to start with the admission that man, from innumerable divisions, tries to crystallize. The best he can hope for, is a three-tense unity.

Old (Aristotelian) psychology	(f.) Nietzsche's (and Jesus') psychology
the soul	divisions
man	splits
"is"	schizophrenia
one	are
a priori	a posteriori /
	Man is
	pandemonium
	He aims at unity;
	can achieve it by
	carrying his cross
	of past, future and
	present, only.

The schools of today see man struggle between

Unity	and	Split
as normal		as abnormal.

Nietzsche (and Jesus) see man struggle between pandemonium and trinity.

The living soul rejects part of itself as past, decaying, and throws herself after some future value. This is the way in which a man's soul is

born. And when we give a newborn child its name, we call it into this life of the soul, towards triunity, towards his power to translive as a bridge from the past to the future. /

g. Jesus is the case in which this triunity stands before us as lived to perfection. Nietzsche makes this one historical case into a scientific and general human fact by showing that it prevails in a life of the greatest imperfection, just the same.

Jesus reveals Oneness as triunity: he is the last Jew, the first Christian, and in between the Crucified. Nietzsche relates triunity to pandemonium, remains this side of triunity, between the innumerable masks: the Singular does not occur at all.¹⁾

h. We started with the exasperating biographical impotency of his mask as Dionysos. However, Zarathustra's invocation was a stroke of genius. It took him and his readers outside the magic and desiccated circle of Greek influences. He / chose an older name than Socrates Plato and Aristotle, those heroes of our schools where ever since Erasmus began to pray to Socrates, Paul has been shadowed by Plato, Jesus by Socrates, where man do not blush in calling Christianity a "philosophy" and thereby prove that they do not know that the Cross came to end philosophy.

i. Nietzsche's mask as Zarathustra erects the legislator in place of the critic, or the thinker, as the Dionysian aspect of Christ. Two years before the end with its outcries as God and as the Crucified, he jotted into a notebook: "The Refutation of God: Refuted is the moral God only." He had to annihilate the Platonic and Aristotelian aspect of God, not the living God of Job or Jesus, and in this one sentence, he revealed that he knew it. He smashed / the three letters G O D because our Aristotelians and Platonists have mined them, treating G O D as the first cause or as an idea. To hell with such an idol.

But Nietzsche was forbidden to use such terms as "Dionysian aspect" of God, "Platonic aspect of God". He had to represent the Dionysian aspect of God. Since he was alone, in his time, he could not make concessions. Anybody who is alone, has to act like Nietzsche when he wishes to unearth a forgotten aspect of God.

j. We laterborns have it easy. We are not alone. In fellowship, we can speak of the Dionysian "viewpoint", but that we have any such fellowship, we owe to Nietzsche's outcry. In Plato's and Aristotle's

1) "Das ist ja das Grosse, dass es Götter gibt aber nicht Gott."

universe as in Voltaire's God had become a law of this universe, at best the watchmaker of a most complicated clockwork. Nietzsche ceased to ask for a God of the universe. He asked for the God of the pandemonium in ourselves. The Lawgiver is nearer to pandemonium than the law. No legislator is possible who has not been between two societies, the society of the old laws which he derogates, and the society for which he makes laws. The greatest example is Moses at the time when he had smashed the first tables with the ten commandments. God then tempted him: "Abandon those Israelites. I shall give you another and better nation." Can you fathom the abyss of that / moment where he stood between two nations. Where the people he had made, could now be rejected by him, his own law retracted; a new loyalty to a new people might have started then and there, in his heart. What is the human heart, in such an extreme hour? It is beside itself, ecstatic; it certainly has left behind the constitutional established social order.

k.

Exactly this moment in Moses corresponds to the Dionysian aspect of any man who breaks and gives laws, and it is even more clearly than in Moses to be found in Jesus.

The Divinity of Man is in this moment because here he makes epoch, sets the boundary lines of historical periods, creates Times of a different order, abolishes laws which - to the naive - always seem to be unalterable cosmic laws. / Man as abolishing cosmic laws is divine.

l.

Nietzsche called man back into his divinity, at the price of taking away from him all naturalness, all "Thing"ness. If man recognizes his pandemonium origin, he may ascend to heaven. If he insists to remain a thing in nature, he decays.

* Title by the transcriber.

o The note has been left open. Meant is the line: "Um Mittag wars, da wurde Eins zu Zwei..." from Aus Hohen Bergen, Nachgesang Jenseits von Gut und Böse. Translation: "Around noon it was,

look One turned into Two..."

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It's related to Friedrich Nietzsche's Function in the Church and the Crisis of Theology and Philosophy Dec. 1942. It must have been written about this time: 1942.

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