

“*God is dead.*” Let “God” stand for the ‘real’ world (as opposed to the ‘apparent’ world), Being (as opposed to Becoming), Truth (as opposed to illusion).

The death of God then amounts to **Nietzsche’s rejection of (and his observation that we in the west have come/are coming to reject):**

- (1) **Metaphysics**—the abode and the source of Being and Truth.
- (2) **Morality**—which derives its objective truth status, and hence its obligatory nature, from metaphysics.
- (3) **Reason**—of the “Platonic” variety ((c) below), through which we have access to Truth concerning metaphysics and hence morality.

Three senses of “reason”:

- (a) day-to-day practical/scientific. Nietzsche himself sometimes respects and employs reason in this sense (esp. in the *Antichrist*). Sometimes, however, he contrasts this sense of reason with authority and condemns it (as in “The Problem of Socrates”);
- (b) source of the necessary error of (our experience of) this world (Kantian “categories”; Being = I = the *doer* behind the deed). This falsifies reality, but is inescapable;
- (c) (Platonic) reason that through *logos* comes to know the Truth of metaphysics. This is the “reason” that Nietzsche rejects.

These rejections amount to *nihilism*, in one sense of that word—namely the realization that there is no God, Truth/Being, nor any Aim, Goal, Purpose, Meaning “in” or “behind” time, history, the universe. Nietzsche finds this liberating (“...all free spirits run riot.”). Nihilism in another sense of the word, nihilism as existential “depression” and suffering as a result of loss of faith in God, Being, Aim, Goal, Meaning, etc., is a sign of decadence. Nietzsche condemns this sort of nihilism.

“How the ‘Real World’ At Last Became a Myth.” History of “the death of God.”

Will to Power (What is good? Power. What is happiness? The feeling that power increases.)
Master Morality: Good and Bad (= noble and contemptible) v Slave Morality: Good and Evil
Revaluation of Values

Eternal Return (no free will; *amor fati*: love of fate)

Innocence of Becoming (rejection of responsibility, ontological and moral)

Socrates, Plato, and Christianity privilege false (and now dead or dying) ideals (= idols, hence *Twilight of the Idols*) over actuality (Being over Becoming). But this is a sign (according to Nietzschean symptomology) of *decadence*: fundamental physiological degeneration; chaos of the instincts; when an organism chooses, when it *prefers*, that which is harmful to it. Metaphysics (Being) amounts to a denial of the actual in favor of the imaginary, which results in a flight from reality; one places one’s center of gravity in that which is a contradiction of actuality, a lie, nothingness. But: “Who alone has reason to *lie himself out* of actuality? He who *suffers* from it. But to suffer from actuality means to be an abortive actuality” (*Antichrist* 15).