

in der Psychologie des dionysischen Zustands spricht sich die Grundthatsache des hellenischen Instinkts aus - sein "Wille zum Leben". Was verbürgte sich der Hellene mit diesen Mysterien? Das ewige Leben, die ewige Wiederkehr des Lebens; die Zukunft in der Vergangenheit verheissen und geweiht; das triumphirende Ja zum Leben über Tod und Wandel hinaus; das wahre Leben als das Gesamt-Fortleben durch die Zeugung, durch die Mysterien der Geschlechtlichkeit. Den Griechen war deshalb das geschlechtliche Symbol das ehrwürdige Symbol an sich, der eigentliche Tiefsinn innerhalb der ganzen antiken Frömmigkeit. Alles Einzelne im Akte der Zeugung, der Schwangerschaft, der Geburt erweckte die höchsten und feierlichsten Gefühle. In der Mysterienlehre ist der Schmerz heilig gesprochen: die "Wehen der Gebälerin" heiligen den Schmerz überhaupt, - alles Werden und Wachsen, alles Zukunft-Verbürgende bedingt den Schmerz... Damit es die Lust des Schaffens giebt, damit der Wille zum Leben sich ewig selbst bejaht, muss es auch ewig die "Qual der Gebälerin" geben... Dies Alles bedeutet das Wort Dionysos: ich kenne keine höhere Symbolik als diese griechische Symbolik, die der Dionysien. In ihr ist der tiefste Instinkt des Lebens, der zur Zukunft des Lebens, zur Ewigkeit des Lebens, religiös empfunden, - der Weg selbst zum Leben, die Zeugung, als der heilige Weg... Erst das Christenthum, mit seinem Ressentiment gegen das Leben auf dem Grunde, hat aus der Geschlechtlichkeit etwas Unreines gemacht: es warf Koth auf den Anfang, auf die Voraussetzung unseres Lebens...

5.

Die Psychologie des Orgiasmus als eines überströmenden Lebens- und Kraftgefühls, innerhalb dessen selbst der Schmerz noch als Stimulans wirkt, gab mir den Schlüssel zum Begriff des tragischen Gefühls, das sowohl von Aristoteles als in Sonderheit von unsern Pessimisten missverstanden worden ist. Die Tragödie ist so fern davon, Etwas für den Pessimismus der Hellenen im Sinne Schopenhauer's zu beweisen, dass sie vielmehr als dessen entscheidende Ablehnung und Gegen-Instanz zu gelten hat. Das ja sagen zum Leben selbst noch in seinen fremdesten und härtesten Problemen; der Wille zum Leben, im Opfer seiner höchsten Typen der eignen Unerschöpflichkeit frohwerdend - das nannte ich dionysisch, das errieth ich als die Brücke zur Psychologie des tragischen Dichters. Nicht um von Schrecken und Mitleiden loszukommen, nicht um sich von einem gefährlichen Affekt durch dessen vehemente Entladung zu reinigen - so verstand es Aristoteles -: sondern um, über Schrecken und Mitleid hinaus, die ewige Lust des Werdens selbst zu sein, - jene Lust, die auch noch die Lust am Vernichten in sich schliesst... Und damit berühre ich wieder die Stelle, von der ich einstmals ausgieng - die "Geburt der Tragödie" war meine erste Umwerthung aller Werthe: damit stelle ich mich wieder auf den Boden zurück, aus dem mein Wollen, mein Können wächst - ich, der letzte Jünger des Philosophen Dionysos, - ich, der Lehrer der ewigen Wiederkunft...

Der Hammer redet.

Also sprach Zarathustra - 3, 90.

"Warum so hart! - sprach zum Diamanten einst die Küchen-Kohle: sind wir denn nicht Nah-Verwandte?"

Warum so weich? Oh meine Brüder, also frage ich euch: seid ihr denn nicht - meine Brüder?

Warum so weich, so weichend und nachgebend? Warum ist so viel Leugnung, Verleugnung in eurem Herzen? so wenig Schicksal in eurem Blicke?

Und wollt ihr nicht Schicksale sein und Unerbittliche: wie könntet ihr einst mit mir - siegen?

Und wenn eure Härte nicht blitzen und schneiden und zerschneiden will: wie könntet ihr einst mit mir - schaffen?

Alle Schaffenden nämlich sind hart. Und Seligkeit muss es euch dünken, eure Hand auf Jahrtausende zu drücken wie auf Wachs, -

- Seligkeit, auf dem Willen von Jahrtausenden zu schreiben wie auf Erz, - härter als Erz, edler als Erz. Ganz hart allein ist das Edelste.

Diese neue Tafel, oh meine Brüder, stelle ich über euch: werdet hart! - -

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