

Solitude and Nihilism in Friedrich Nietzsche's *Thus Spoke Zarathustra*

العزلة والعدمية في رواية فريدريك نيتشه هكذا تكلم زرادشت

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The Abstract

This research studies the relationship between solitude and nihilism in human existence by analyzing Friedrich Nietzsche's philosophical work *Thus spoke Zarathustra*. It examines solitary-related themes such as isolation, alienation, self-affirmation, and self-growth parallel to Zarathustra's endeavor of radical change. Critics approached the novel by juxtaposing Nietzsche's nihilistic ideas of "the death of God" and "the will to power" in seeking existential authenticity by which solitude was considered crucial to enlightenment. Yet, little research has been conducted approaching solitude as a way of life with all its negative and positive effects. Consequently, realizing the merits of nihilism is essential for personal growth; However, understanding the concept of solitude, whether it is a state of being or a feeling, a physical place or an abstract one, is vital to human existence.

Key words: solitude- nihilism- isolation-alienation- self-affirmation- self-growth

المخلص

تتناول هذه الدراسة العلاقة بين العزلة والعدمية في الوجود الإنساني من خلال تحليل العمل الفلسفي

لفريدريك نيتشه هكذا تكلم زرادشت. تبحث الدراسة في المواضيع المتعلقة بالعزلة مثل الانعزال، الاغتراب، تأكيد الذات، والنمو الذاتي بالتوازي مع سعي زرادشت نحو التغيير الجذري. تتناول النقاد الرواية من خلال مقارنة أفكار نيتشه الفلسفية مثل "موت الإله" و"إرادة القوة" في البحث عن الأصالة الوجودية، حيث اعتُبرت العزلة عنصرًا أساسيًا في التنوير. ومع ذلك، لم يُجرَ سوى القليل من الأبحاث التي تناولت العزلة كطريقة للحياة بكل آثارها الإيجابية والسلبية. بناءً على ذلك، فإن إدراك فوائد العدمية يُعد أمرًا ضروريًا للنمو الشخصي؛ ومع ذلك، فإن فهم مفهوم العزلة، سواء كانت حالة وجودية أو شعورًا، مكانًا ماديًا أو مجردًا، هو أمر أساسي للوجود الإنساني.

الكلمات المفتاحية: العزلة - العدمية - الانعزال - الاغتراب - تأكيد الذات - النمو الذاتي

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1. The Introduction

Friedrich Nietzsche's *Thus Spoke Zarathustra* is considered a critique of the utilitarian worldview, such as religion and cultural-based systems. With its remarkable philosophical discourses, the work sets forth a compelling discussion on themes related to human existence and the journey of self-discovery. The main character, Zarathustra, represents the paradoxical situation of a solitary monk who cultivates the herd and leads them toward their liberation from social predicaments. For Nietzsche, to exist means to "live dangerously" by rebelling against the conventional value-based system. The word "dangerously" ironically denotes the hardships underlying existence. This phrase parallels the idea that existence means to revolt against the dominance of truth, of what is generally accepted by all beings, such as metaphysical religious dogmas, and by doing that, man should be able to find his authentic life.

Zarathustra, the main character, is portrayed as an autonomous character who lives a double stance of solitude, physically and internally. Scholarly attention on analyzing the themes related to solitude focuses on examining the merits of solitude in alleviating nihilism, the belief that Nietzsche perceives as the acute experience of the modern age, where every truth is only a fiction imposed by the powerful. Moreover, the view that *Thus Spoke Zarathustra* critiques modern values of good and evil—and that solitude can alleviate nihilism—is limited to only

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recognizing its benefits and neglecting its shortcomings in the face of social resistance. Therefore, this research aims to analyze the themes of solitude and nihilism from a philosophical point of view. It focuses on conducting a thematic analysis of solitude and its role in shaping human existential endeavors. Since Friedrich Nietzsche is considered a radical philosopher, his discourse illustrates the importance of resilience in a world full of contradictions; as such, this research examines the set of values that should be adopted in the face of nihilism. Thus, this paper investigates the extent to which understanding solitude and nihilism is essential to human existence. Accordingly, it seeks to answer the following sub-questions:

1. How does Nietzsche approach nihilism in his writings?
2. To what extent is Friedrich Nietzsche's solitude crucial to human existence?
3. What is the relationship between solitude and nihilism in Nietzsche's philosophy?
4. How is solitude being demonstrated in *Thus Spoke Zarathustra*?

In this light, this research hypothesizes that solitude is ambivalent and cannot be defined by clear terms; however, to exist authentically in a world where truth is shaped by the powerful can only be achieved through knowing the role of solitude. Hence, this study contributes to existing knowledge by demonstrating the intersections of solitude and nihilism. Furthermore, it sheds light on the contradictory nature of solitude, given its negative and positive effects on human existence. By exploring the differences between aloneness and loneliness, this research shows that solitude is central to being different from the herd and that enduring the states of loneliness and alienation is essential to solitary existence. In this way, Nietzsche's philosophical discourse can be best approached.

2. Literature Review

Friedrich Nietzsche's *Thus Spoke Zarathustra* has been analyzed from various disciplinary fields, connecting the story to the author's cultural-philosophical context. Practically, understanding the latest insights on Nietzsche's terminology can help in comprehending the overall context of the story.

The existing literature on Nietzsche's philosophy has coined different terminology inspired by his seminal works, such as *The Will to Power* and *Beyond Good and Evil*. In Doshi's academic thesis entitled "Nietzsche and the Limitations of the Will to Power," published on April 27, 2024, analyzes Nietzsche's conception of "the will to power" from a perspectivist point of view, arguing that current research relating Nietzsche to nihilism as an objective truth is flawed, as the philosopher himself radically criticized every established truth (Doshi, 2024, p. 5). In this sense, Doshi added that Nietzsche's idea of "the will to power" should be applied imperatively to human existence; analogically, the writer introduces the concept of "the will to decadence," through which he explains it as another form of "the will to power" coexists intricately with human existence.

Decadence, which is in Nietzsche's terms, "the logical result of nihilism" (Kaufmann, 1968, 27). describes the fragility of the will to life in all aspects. It explains the sickness of modern world society hoping for change while still clinging to traditional values of Christianity, social morals of good and bad, and disgusting man's stimuli in favor of the common dignity of the whole (Kaufmann, 1968, 27). Indeed "the will to decadence" constitutes the stagnation resulting from social constraints, and its role is vital to human growth and self-development (Doshi, 2024, p. 3).

Doshi's approach provides a rich and insightful analysis linking "the will to power" and "the will to decadence" to the essence of life that

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individuals should realize, he posits that both wills are essential for self-development. From this perspective, Nietzsche's discourse doesn't necessarily ask humanity to be nihilistic—i.e., to neglect all values in favor of the valuelessness of the world—but rather to be mindful of the magnetic tides of socialism and to establish their own values.

In the course undertaken by humans to establish their own value system, Baruah (2023) warned about the implications of what he termed as “the shadow of God” in his article on Nietzsche, “Death of God and His Lingering Shadow: Nietzsche.” He argued that Nietzsche was more concerned about the impact of the death of God on humanity, as beings would continue to strive to find meanings and morals derived from the socially constructed concept of “God” in religious terminology. Therefore, in Baruah's interpretation of the madman from Nietzsche's parable in *Guy Science*, the death of God symbolizes not only the event of comprehension; it also connotes the calamity of its extent (Baruah, 2023, p. 110). Broadly speaking, for Nietzsche, the effects of the break from the ultimate source of morals are acute and permanently serious, constituting modern nihilism.

To exist in this nihilistic world, Nietzsche took a step ahead in philosophical discussion by enriching the idea of the *Übermensch*, a character who is self-dependent, and survival in nature appears with heroic features, a rise up against universal social norms. The *Übermensch* or the overman is courageous enough to rebel against the tyranny of utilitarianism. In *Thus Spoke Zarathustra*, Nietzsche's portrayal of solitude through the main character is debatable to the extent that it matches his philosophies such as his characterization of the *Übermensch* and “the will to power”.

The recent literature on the story examined the interrelated themes of solitude and nihilism from an eclectic point of view. Peter S. Groff's article “Cultivating Weeds: The Place of Solitude in the Political Philosophies of Ibn Bājja and Nietzsche” (2020) provides an interesting comparative study linking Nietzsche to the influential Arabic

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philosopher Ibn Bājja. Groff presents the idea of a Platonic conception of solitude as a means of cultivation and as a reference for creative ideas. However, he argues that Nietzsche portrays the unbreakable sickness of modern society, in which change is dismissed and unwanted by the herd. In this sense, Groff analyzes the relationship between the solitary philosopher and the city, examining the issues arising from the clash between the educator's wisdom and the masses' ignorance. He uses the metaphors of the tree and the weed to signify the situation of virtuous philosophers, comparing the standing tree, which is resilient, to the weed, which is small and ugly, common and useless, as long as it remains undiscovered and uncherished. Therefore, he posits that the philosopher is akin to that weed, which is undesirable, and that their virtue remains hidden from the masses (Groff, 2020, p. 716).

Zarathustra, who bears the traits of a philosopher, is put in a paradoxical situation of cultivation or retreat to the solitary cave. This is witnessed by Josef S. Romano in his influential thesis entitled, “Zarathustra’s Solitude: A Paradoxical Embrace of Vitality, Elevated Irony, and Isolation” (2007). Romano highlighted Lauren Lamper’s assumption analyzing Zarathustra’s dual type of solitude of loving his isolation from the herd and at the same time his intense feeling of sharing his pearls of wisdom (Romano, 2007, p. 20). Through examining the related issues driven by critical interpretations, Romano concludes that Nietzsche’s conception of solitude is paradoxical; it can denote an embrace of it or an escape from it, which he terms “on” and “of” solitude. He further acknowledges that Nietzsche made Zarathustra's story ironic in the way that it constructs and deconstructs meaning, and every interpretation made out of it falls short to the extent of its disclosure. He concludes that the main character rhetorically displays his version of life, invoking the reader to decide on his journey.

The literature on Nietzsche’s discourse of solitude in *Thus Spoke Zarathustra* is rich, drawing on different approaches anticipated by his philosophical ideas on “the will to power” and the “Übermensch.” Given

its paradoxical situation, I argue that Friedrich Nietzsche's theme of solitude connotes a way of life, and understanding it as such brings certain issues to what kind of experience of solitude is needed to exist in this meaningless world.

3. Methodology

From this literary inquiry and depending on the scholarly investigation of related themes, this research paper advocates a qualitative approach to analyzing key themes related to the interplay between solitude and nihilism. It collects data from Friedrich Nietzsche's primary source, *Thus Spoke Zarathustra*, and other philosophical books such as *The Will to Power* and *Beyond Good and Evil*. The analysis centers on related critical interpretations of key themes and how they are demonstrated in Nietzsche's philosophical story.

4. An Insight to Nietzsche's Solitude and Nihilism

Nietzsche's nihilism is a subject that still overflows contemporary scholarly attention; whether it is a firm belief or a problem of existence, it still concerns the minds of today's generation. So, what is nihilism, or what does it feel like to be a nihilist in Nietzsche's sense? This point should be elaborated for further comprehension of his philosophical narrative, *Thus Spoke Zarathustra*.

4.1 Nihilism as a Critique of Utilitarian Worldview

In the preface of his most recognizable work, *The Will to Power*, Nietzsche announces the presence of nihilism in denouncing world values hitherto and its necessity in adopting new values (Kaufmann, 1968, p. 4). Nihilism appears as a consequence of utilitarian worldviews, including religion i.e., Christianity, science, economy, and history. Since "the highest values are devaluing themselves" (Kaufmann, 1968, p. 9), posits Nietzsche, then what is left to humanity is the pessimistic tone of decline from universal hegemony and anarchism (Kaufmann, 1968, p. 10). In fact, defining nihilism comes at an end to all of the meaningless experiences that humans put to; it is the feeling of rejection of what

constitutes knowledge as truth because it is being shaped by hegemony.

Nietzsche defines nihilism by demonstrating three psychological stages of what characterizes a nihilist. First, there is lamentation over the belief in man's search for meaning in a meaningless world and the sense of decline that he experiences afterward; thus, he senses, "an agony in vain" driven by the will for a purpose that doesn't exist (Kaufmann, 1968, p. 12). In the second stage, man puts faith in a higher authority as a source of values (i.e., God); hence, he faces a feeling of moral decay because of the domination of knowledge in itself. Consequently, "man has lost faith in his own value, where no infinitely valuable whole works through him" (Kaufmann, 1968, p. 12). In the end, the feeling of loss and agony regarding every truth constitutes a third stage of psychological nihilism, which is the disbelief in every metaphysical claim that previous philosophers upheld.

The rejection of every universal belief is what initially defines nihilism; however, in later discussions, Nietzsche shows that a man who only acknowledges the denial without further action toward founding new values will eventually lead to the process of self-narcotization, which is an escapist mode of life cherishing conformity against the ambivalences of life, that he perceives as incomplete nihilism, a vital example to that is what postmodern artists call, "the art for art sake", the idea that language can only posit complexities rather than giving meaning in which the perceiver gets only the beauty of the structure and not the interrelationships of signs (Kaufmann, 1968, p. 50, 51), i.e. one shouldn't search for meaning but only accept the plurality of interpretation as it is.

Nietzsche's philosophical claims favor action toward nihilism; he didn't only stand at the negation of life as it is or promote false values. He conjectured that one should be able to say yes to life with all the meaninglessness that it bears; one should be able to see beyond the system of good and evil of social systems (Blackham, 2002, p. 33).

Therefore, He theorized that for humanity to exist authentically, i.e. true to themselves, they should embrace becoming more than merely reaching certain goals. As life is a journey of trials, individuals should continue to become what they are, a notion that has attracted modern critical attention. In his interpretation of Nietzsche's ideas, Harold John Blackham stresses that the philosopher is a master who ultimately became entangled by using neologisms. True to his mastery, Nietzsche is not just a thinker who transmits his ideas to his followers but inspires them to develop their own thoughts (Blackham, 2002, p. 42).

4.2 Solitude in Nietzsche's Philosophy

The term solitude which was generally defined philosophically from the platonic ideals toward Nietzsche's conception and so on, questions its vitality and merits. Whether Nietzsche, a thinker who stand at the ruins of modern society, succeeded in achieving complete autonomy is at question from scholarly debates. Conventionally, in the platonic sense, the term denotes the physical retreat from society seeking moral contemplation and enlightenment (Stitt,2017,para,7), engaging in autonomous conversation with the self and nature about man's existential endeavors. *Thus Spoke Zarathustra*, ironically highlighting this type of retreat, however, an investigation must be conducted about the basis in which Frederich Nietzsche approaches solitude in his philosophy. In this light, the following discussions center on scholarly key points underlying the concepts of solitude and autonomy from the philosopher's perspective. Additionally, it drove attention to the theoretical basis of the interrelationship between solitude and nihilism in the human existential journey. Understanding Nietzsche's solitude or how he portrays Zarathustra as "a solitary monk", one should make a distinction between his thematic practice in the story and the theoretical presumption of his latest status, as a thinker. Through avoiding generalization this discussion aims at positing the concepts of "autonomy" and "authenticity" and "Solitude" and their interrelationships regardless existence.

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Nietzsche as a philosopher who burdened himself with the experience of his existence, reluctantly perceives authenticity as something that should not be sought, as it is ideal to be realized and the philosopher rejects every idealism in such a sense (Conway,1994, p27). Although he is often described as an advocator for creating new values and promoting humans to be true to themselves and become what they are, the acuteness of his experience, “In the heteronomy of conventional morality, can do little more than rattle about in their chains” (Conway,1991, p29). Thus, explaining the subject in a clear matter, with identifying final conclusions about authenticity and how it should be reached is flawed because of its ambivalent nature.

Autonomy, which is generally viewed as the imperative creation of authenticity, is defined as, “Self-legislating and self-determining individuality, is the foremost achievement of modernity and its despair.” (Bernstein,2002, p192). It considers the feelings of self-affirmation and self-realization amidst the complexities of the modern age; it can be both a curse and a bone of one’s existential endeavors. Nietzsche often dismisses the idea of genuine autonomy in the idealistic sense for its impossibility, he, therefore, favors every moral belief that goes against what is “genuine”, such as cruelty, and criminality (Conway, 1994, p37), in his discourses, he firmly describes humanity as stripping away from their true color in seeking something that is outside of their embodiment. Crucial to this point, Nietzsche's definition of autonomy coincides with exhibiting new values of self-discovery and self-creation, which it depends on eliminating traditional values of good and evil. However, he described how such a process as painful to the extent that there are things that cannot be changed i.e. heredity characteristics (Conway,1994, p32). Analogically, man is defined by his own embodiment, and seeking change is vital, yet the journey is grappled with hurtful experiences, and accepting the fact that some things are irreplaceable by nature is what Nietzsche prompts for. It is the willingness to power that he contends especially in claiming his doctoring of eternal recurrence (which will be further elaborated in later sections). The idea that one supposedly will

have the chance to live his own life in the same way and that societies are repeating themselves, and wherein one engages himself in a process of self-overcoming in one's own solitary, Nietzsche views that solitary hermits are dead who favor complete social detachment in seeking autonomy and that such a belief can only be realized after their death as community presence is inevitable (Bernstein,2002, p213).

4.3 Nietzsche's Declaration of the Death of God

Frederich Nietzsche was the most radical philosopher of the modern world. His fight was always held in the realm of the finite world. His most famous statement "God is Dead, and we killed him" (Nietzsche, 1882, p. 181) concreted the minds of individuals who found themselves torn apart in a world that is full of contradictions and power-based relations.

Nietzsche was able to extract the unwanted feelings that people attempted to conceal only to belong to beings, for beings which means the established society. Nietzsche believed that the only way to be able to breach the utilitarian predicament is by flipping the value-based system of good and evil. In his book *Beyond Good and Evil*, Nietzsche criticized the stoics for ruining the nature of being by their philosophy, his main claim is that people are most likely to live a life that goes against their nature even if they declare the opposite, "BECAUSE (they) are able to tyrannize over (them)selves— Stoicism is self-tyranny— Nature will also allow herself to be tyrannized over: is not the Stoic a PART of Nature? ..." (Nietzsche, 1997, p. 16) and even if the task was to transmit life as it should be without differences and equal opportunities, men are unable to accept a world as flat and unmovable where everyone can be what they are not because difference but because they are. Nietzsche cast out that human beings are inherently different which stoics attempted to unify by glorifying values and morals in the course to control and not just to guide, for everyone who falls in such a path is doomed to fantasize about his being and not just be in the first place (Nietzsche, 1997, p. 20). Therefore, Nietzsche denounced past

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philosophy for striving to poison the minds of beings with untruths for the sake of reaching the true essence of being. Nietzsche rejected science and religion for their attempt to unify beings in a string of systems, following Schopenhauer's claims on representations, he considered that the world is becoming false precisely owing to the qualities that constitute reality, namely, change, evolution, multifariousness, contrast, contradiction, war (Nietzsche, 1997, p. 25) as everything is defined by subjects, a variable that attempts to control other variables. Second, he clarifies that human beings are most likely to sacrifice themselves not to reach only their essence of being but to secure themselves (Nietzsche, 1997, p. 26) his point is that systems attempt to unify what can't be unified by nature, engraving false values and morals, and the result is fight over to survive, however when being finds themselves unable to stand against such tyranny, they find themselves surrenders looking for the security of which he described as the most wanted goddess of all (Nietzsche, 1997, p. 104). Nevertheless, can men be secured, can they find peace on the ground which claims war in the possession of knowledge that will grant them supreme power, indeed for Nietzsche, men should be able to wage war and to live dangerously since they are unable to be secured in the first place. Zarathustra's statement "Live dangerously", is a statement that represents the rebellious spirit that modern men should have to exist in this age, his call for humanity to stand on the opposite side if they can't be owners or rulers of knowledge (Nietzsche, 1997, p. 106).

5.1 Solitude and the Journey of Self-discovery and Transformation

In *Thus Spoke Zarathustra*, Nietzsche explores the significance of solitude in human existence while highlighting the widespread decline of contemporary society. By guiding the main character through a revolutionary journey, Nietzsche critiques utilitarian moral values, involving Zarathustra in experiencing various stages of nihilism.

After ten years of solitude, Zarathustra leaves his cave to teach humanity the wisdom he gained as a solitary monk. He experienced two

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phases of solitude: physical solitude i.e. being detached from any social engagement in his years of seclusion, and internal solitude, being unique from the herd after having contact with the herd. Nietzsche, a philosopher who shows the ruins of society in the demonstration of the overman in his philosophical narrative, emphasizes the experience of solitude as an essential mode that will awaken men's awareness of his own predicament and his freedom: "No stranger is this wanderer: many years ago, he passed this way. Zarathustra he was called, but he has changed... Yes, I recognize Zarathustra. His eyes are pure, and around his mouth, there hides no disgust" (Nietzsche, 1982, p. 123). In a very strange point of departure, Zarathustra undergoes a radical transformation of himself, resulting in his purification from the disgust of society. Indeed, Nietzsche, as opposed to his critics, didn't advocate a sense of selfishness but a process of self-development and liberation. In addition, wandering toward the self, engaging in an internal conversation with the self, and embracing solitude can be the moderator for achieving existential authenticity.

Zarathustra, who is portrayed as a figure of wisdom and compassion, gets out from seclusion to enlighten the masses about the concept of the 'overman'; which, symbolizes action and liberation from social confinement, an unwanted idea within the universal herd ideology. Despite his love for solitude, Zarathustra's deep compassion for humanity drives him to guide men toward embracing their individuality and realizing their own selves. Observing the morning sun, he contemplates, "You great star, what would your happiness be if not for those for whom you shine?" (Nietzsche, 1982, p. 121). This reflection symbolizes enlightenment, signifying the will to spread wisdom universally. Thus, he recognizes that his wisdom holds little value if not shared with all of humanity. Even if it is hard, his mission must be fulfilled.

5.3 The Doctrine of Eternal Recurrence and Solitude

Zarathustra thus chooses a group from the herd, which he calls his “disciples.” These individuals exhibit the characteristics of solitude that the monk wanted to plant. However, he doesn’t give them anything as a teacher should give to his students; he shows how the path toward the self is uniquely individual, and every man must undergo a hard path full of struggles to meet up with his true nature of existence. He even shows that he needs to return to his solitude for the same cause: “Now I go alone, my disciples; you too go alone” (Nietzsche, 1982, p. 192). Nietzsche expresses the hardships experienced in what Søren Kierkegaard conceives as the process of inwardness in the embrace of a nihilist spirit, showing how it is fundamental for men’s existential success. He emphasizes that to exist fully and to emerge naturally in the world, men should have the courage to examine the good and evil sides of their character, which can only be acquired through solitary inquiry i.e. by being mentally and physically detached from society, looking at the mirror of all his images, engaging in a multidimensional feeling, of being lonely or happy, isolated or sad, he contends that all these experiences should be welcomed wholeheartedly in the process of renewing himself (Nietzsche, 1982, p49).

The process of inwardness requires self-presence and self-examination. Natural internal communication cannot always stem from good thoughts; it can include evil thoughts, and man should be able to tolerate his bad intentions while simultaneously passing them. Skepticism is necessary to question existence in all matters: religious, political, or social relationships. The experiences of alienation, despair, and isolation are fundamental feelings that will enhance self-awareness and self-realization of one’s demons and ruin. The poison of the modern age is to escape the solitary self, attempting to conceal those feelings to mask being for beings.

5.4 Solitude as a way of life

Nietzsche, as a rebellious philosopher, emphasizes three main significant aspects of solitude. First, solitude resulting from physical separation from the community is moderately good for engaging in an authentic internal conversation. Man is born with solitude; the idea of ensuring a full escape from it is what ruins existential authenticity. In this sense, every man is uniquely different; solitude is a completely human experience that cannot be generalized, as the process of self-investigation cannot be grouped into similar classes. Therefore, Nietzsche poses one question requiring two components: solitude and courage. Zarathustra's solitude was both internal and external, manifesting a double stance of experiencing happiness and alienation, resulting in a mixture of paradoxical feelings. Nietzsche shows the basis of autonomous investigation by considering the possibility of encountering a demon positing the image of what might have come of man if he was going to live his life again in an infinite number, "Do you desire this once more and innumerable times more?" would lie upon your actions as the greatest weight. Or how well disposed would you have to become to yourself and to life" (Nietzsche, 1882, p 144).

Nietzsche, in *Thus Spoke Zarathustra*, shows the importance of the doctrine of Eternal Recurrence, which is explained in the quote above, in the realization of solitude as an effective manner in existence. By placing the self in the thought of being reborn in the same manner for an eternal time, men will be aware of the ruin of their becoming, the social impact on their becoming, and, most importantly, the uniqueness of their solitary self. If men were to live in the same manner for eternity, life should be meaningful and bear the stance to be lived again. Zarathustra, at the beginning of his teaching, points to the importance of the Eternal Recurrence doctrine to existence, saying, "I teach you the overman; man is something that shall be overcome" (Nietzsche, 1982, Prologue). If man aspires to be the overman, to reach the highest forms of his existence, he must first overcome his own life by engaging the self

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with the question of “What if his life will be lived again an infinite number of times?” This leads to the fourth significance of solitude: Man’s existential inquiry is an eternal process of trial and questioning; it isn’t merely a system with a defined center; it is centered on the self, and the self is a changeable variable. As the idea suggests, it’s an open-ended road of becoming, not a static line of achieving. Solitude stems from the essence of existence as a realm where questions can be recreated with very different experiences. The self must track every feeling experienced in order not to be considered what Nietzsche calls “the living dead.” Death can be lived if a man abandons his solitary self and their first-born freedom. Nietzsche concludes that living as the overman will be rewarded with free death.

From what has been discussed above, solitude, as an essential mode of being, is needed and cannot be escaped. The illusion of escaping it, which the masses fell in, is what Nietzsche theorized against. However, man, as a social being, cannot live without the other. Even though Zarathustra succeeded in achieving the highest form of wisdom while being in a cave for ten years, he doesn’t completely deny the other, because even internal conversations with the self must involve the other as an essential component of investigation. The first social experience is necessary for beings to realize their solitary nature. Society must be engaged with its ruins to gain a full sense of existence. Nietzsche, in this sense, didn’t emphasize what Ralph Waldo Emerson conceives as “utopian individualism,” the idea that community can exist if men come to terms with their solitary nature and abandon companionship in all matters (Arieli, 1964, p.278). It is impossible, however, to completely abandon the presence of others in the world and in self-consciousness on specific grounds.

Zarathustra teaches how solitude helped him raise the collective consciousness and how one can be a component that may change the other to ensure real stability. While engaging in his teaching, Zarathustra attempted to enlighten the hearts of the masses with his doctrines;

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Although he didn't gain a collective response, he succeeded in attracting a few disciples for his cause. Thus, Nietzsche shows how solitude can enhance social awareness and not plant selfishness on behalf of the other. On the contrary, it imposes higher feelings of alienation and isolation from society and that's how Nietzsche asserts about the essence of life which "is experienced as the ground of ills" (Kaufmann, 1968, p.27), man who opts for a painless existence is the most wanted fiction of modern age and that goes against their true nature.

6. Conclusion:

Nietzsche's *Thus Spoke Zarathustra* is a work that underlies man's existential quest theorizing related themes of solitude and autonomy amidst the waves of nihilism. The philosopher wrote in a complex, heterogeneous manner, juxtaposing his ideas of existential anguish, and cultural and historic alienation. Although the author didn't clearly state his biography in the story, the narrative, with its intellectual style, injects a sense of analytical spirit, calling readers to reflect on their own lives. The term solitude indicates the autonomy and problem of existence in itself regarding the consequences of nihilism with which humanity is entangled.

Nietzsche, as a writer who bears responsibility in his teachings, demonstrates how one's ideas are irrelevant for facticity, and that the perceiver should be able to scale meanings and find his own way amidst all indifferences. In this sense, the experience of solitude is a mode of life that can encompass all feelings, good or bad, and it should always be sought as it allows for man's self-assessment, self-discovery, and self-growth. In *Thus Spoke Zarathustra*, Nietzsche demonstrates how solitude is ambivalent and essential to human existence. Indeed, it is the only experience that includes all other experiences, as it is personal and should not be generalized. The story shows how modern society is a living dead because of accepting unification over difference. Men are willing to go against their nature to fit into social and historical systems; they are actors in their own story, idealizing what cannot be idealized by

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nature, and favoring conformity over genuine pains. They are doomed to be isolated from their own selves because they have ceased to become and to realize their solitary nature. The herd, the masses, the universal, and the all-to-all logic are what Nietzsche dismisses the most in his writings.

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