
The Concept of Nietzsche's Morality: Morality for Will to Power

Shantaraj Debbarma

Asst. Professor of Philosophy

Adwaita Malla Barman Smriti Mahavidyalaya, Amarpur, Tripura.

E-mail: shantarajdebbarma@gmail.com

Abstract:

As our faces are different in shape so the moralities, our life are determined by the different moralities. And the actions are multidimensional; our actions are not followed by the single principle. Even one can take different principle in different situation. Morality cannot be one of a kind. Morality is now opposed of taste; we learned how to avoid the things that we love. We can never agree on the meaning of morality. Our conscience, our spirits never accept the morality which is not belongs to us. Morality is the guiding principle of our life. And there are many moralities and the finest or suitable morality is called as the virtue. The good and bad is nothing but which is conducive for achieving power. What is morality, kinds of morality, virtue, effects of religious morality, sympathy, cruelty, exploitation and will to power are the some issues which are discusses here in the light of Nietzsche.

Keywords: Morality, Virtue, Sympathy, Will to Power, Exploitation etc.

Introduction:

Friedrich Nietzsche (1844-1900) German philosopher is well known for his critics on western tradition. He is famed for his claim that 'God is dead' and his theories of superman and the will to power.¹ For him morality means live, grow, beget and perish...² if anything exists in this world, it is will to power. Nietzsche tries to explain everything with will to power. He thinks that morality is also the part of the will to power. He said, 'essence of the world is Will to power'.

Nietzsche said the nineteenth century is a time that people are soaked in the juice of new thoughts of morals, articles of belief, artistic taste and religion and finally think that nothing suits us. It is like a meeting with historical soul and we are still discovering our empire. Everything will not have future; everything will go away except our laughter itself. What he wanted to express is that morality is continuous process and it's different to different people. It may change according to the person, place, circumstances and time. Our laughter, our curiosity etc. these will last forever.

Generally 'uninterested' things are always higher in nature, and the task of philosopher is to describe in easiest way that why and how that 'uninterested' things and actions are the matter of interest. Ordinary people even the so called cultured or learned people are take interest to those things which are concerning the ordinary men.³ The work itself is a matter of success. Artist, Philosopher, Poet everyone was dormant behind the work. It is through action that a person brings out his latent potential. When a person becomes lonely, it means that he has come in contact with something extraordinary. Instinct of purity takes him to the realm of loneliness.

¹ Thomas Mautner, *The Dictionary of Philosophy*, Penguin Books, p. 385

² JW Phelan, *Philosophy Themes and Thinkers*, Cambridge University Press, p. 232

³ Friedrich Nietzsche, *Beyond Good and Evil*, Trans. by R. J. Hollingdale, Finger Print Classics, p. 143

What is Virtue?

Different kinds of experience teach us that for existence we need different kinds of qualities. And for surviving and for winning we must possess some bunch of quality, that quality is called virtue. The strategy of winning and surviving is virtue. Only the victors survive, since they survive their morals also survive and their morality is known as virtue. And maturity comes from that virtue.

People or the things may be good or bad according to the parameter which we fixed, but we have to remember that parameter is not the people. Parameter may be good or bad but not the people. So we must say that either everything is good or everything is bad. Actually we are always criticizing our fellow although s/he is a good person, because it is our nature to criticize other 'practise vivisection on good people' said Nietzsche.

Those who sacrifice know they want something and get something from it, at least from him. This is the situation of question-answer where he is not satisfied with the answer. The naughty mind does not want to be one place; the mind is not satisfied with one answer. When he is obliged to give an answer, truth keeps him awake.⁴

What is Morality?

Morality is the outer expression of emotions, that's why he said that morality is a sign language of emotions. Morality is the sum total of individual like and dislike. Saying something good means it enriches my will to power. X is good means that X heightens my sense of power.⁵ There is no such thing as absolute morality or absolute good. Everything is a matter of individual likes and dislikes. However will to power is a root cause of this personal likes and dislikes. What is good? The answer may be which is conducive to the Will to power. Our all response in this world is not pessimism but celebration. 'He admires me, so he accepts me as right', this foolish way of judging who are true friends and neighbors leaves us alone. Basically by judging we gain nothing.

When someone claims that his morality is un-egoistic morality and tries to involve everyone there, then it would be like killing a good one. Because it is immoral to say that what is moral for one is moral for the other. It's like deviating the people in the name of philanthropy. It is always wrong to say that 'what is right for a one is proper for another', because individuals are not the same. They possess their own capacity and they stay their own places. And we have to remember that good things may come from anywhere. 'A grain of wrong pertains even to good taste'.⁶ Self-control protects us from the taste of luxury and the continuous misunderstanding. If we want to live with right luxury and morality, we must avoid the intellectual imbecile people and should stay with the people who always ready to correct their mistakes. Nietzsche divided morality into two kinds i.e. master and slave morality.

Master Morality:

Morality is the matter of creation. It is established by those who believe that they are noble. They are the founders of morality and value; they determine the concept of good. They cannot be satisfied with the morals of others; they consider themselves as the determinants of morality. Nietzsche called it as Master morality, the morality of the rulers. They think about the future,

⁴ Friedrich Nietzsche, *Beyond Good and Evil*, Trans. by R. J. Hollingdale, Finger Print Classics, p. 143

⁵ JW Phelan, *Philosophy Themes and Thinkers*, Cambridge University Press, p. 233

⁶ Friedrich Nietzsche, *Beyond Good and Evil*, Trans. by R. J. Hollingdale, Finger Print Classics, p. 144

work for the future and their beliefs, ideas etc. are always foreign and irritating to the present. Those who think about the future and progress they move away from the decisions of their ancestors. Those who are desire less, unwillingness they know their place and level. 'He knows that he is on a height.'⁷ These types of people are called noble person. Those who have self-respect their soul is noble. They have taken themselves to such a level that they cannot live without respect themselves.

The primary judgment of master morality is that master's own life style is good and valuable. And the slave morality develops among those who are subjugated by the masters. Slaves are thinks that they are lack of pride, arrogance, assertiveness etc. which are belongs to the master and they feel good but the fact is that they feel victory in their imaginary realm but the reality is they reinforce the slave's relative impotence in the world.⁸

Those who belong to master morality they compose their own lifestyle. The master people know that nothing is static, everything is constantly fluxing. It is in this instability that we impose everything by the will to power. Believing in existing in another world is the weakness of not being able to face one's own point of view; Or perhaps to get caught up in the web of words.⁹ Those who are of the master in nature their sympathy is valuable because they may not do it. Those who are weak, those who have no power to do anything what else can they do except sympathy.

Slave Morality:

On the other hand there is another kind of morality which is called Slave-morality. It is essentially the morality of utility. Patience, friendliness, humility, helping hand etc. are the some useful qualities. The people who fall under this category are the people who easily accept everything which are taught to them. True –false or useful- useless everything is unimportant to them. They feel happy when someone tell good about them and feel unhappy when listen something bad about them. They cannot create anything on their own; even they take opinions about themselves from others. Naturally they surrender themselves to others. The desire for freedom, instinct for happiness, feeling of liberty etc. necessarily belongs to the slave-morality.¹⁰

Those who accept the judgment of others easily, those who do not have the ability to analyze, those who learn sympathy, contempt etc. very quickly, and those who have more the element of reverence (or the reverence for the great personality); we can call them ignoble in Nietzsche's language.

Demand of Religious Morality:

The conceited are expressing his grief over the grief of others because the religious morality teaches us in this way. Self-contempt, dissatisfaction, stays dependent, stay in hope and despair etc. is the things which are the demand of religious morality. Hence people are more interested in watching others instead of him. They are proud to be frustrated by each other's the frustration. His vanity wants only to suffer with his fellows.¹¹ The main reason for excessive dissatisfaction

⁷ Friedrich Nietzsche, *Beyond Good and Evil*, Trans. by R. J. Hollingdale, Finger Print Classics, p. 203

⁸ Thomas Mautner, *The Dictionary of Philosophy*, Penguin Books, p. 387

⁹ Thomas Mautner, *The Dictionary of Philosophy*, Penguin Books, p. 387

¹⁰ Friedrich Nietzsche, *Beyond Good and Evil*, Trans. by R. J. Hollingdale, Finger Print Classics, p. 195

¹¹ Friedrich Nietzsche, *Beyond Good and Evil*, Trans. by R. J. Hollingdale, Finger Print Classics, p. 145

is his moral ideals which he is following and to be unprepared for change and acceptance of something new ideas.

Our sympathy is for ourselves:

We show our sympathy to those to whom we hope to find sympathy. People show the sympathy for the person who may be needed in the future. Our sympathy is future sighted.¹² Not only sympathy other activities of humankind is also future sighted, be it love or help or prayer. Our sympathies are not for the betterment of society, not to stand by the unfortunate people who really need assistance. Our sympathy is for ourselves at least initially. Again, if there is a creator then what is the meaning to be worry on others suffering? Do we need to show sympathy for others? Do we need to feel sorry for others? Since the Creator Himself is present to look after His creature. We know from experience that those who create take great care of the things they create.

All Men are on duty:

Regarding duty, actually nobody is here without duty. We all are engage with the garment of duty. We are all in our own chain; sometimes due to hardship we lost our patience because circumstances are not always the same. Otherwise all human beings are dutiful person. Nietzsche said here we are 'men of duty', we cannot disengage ourselves from duties. We are woven into a strong net and garment of duties.¹³

Knowledge and Cruelty:

Why knowledge at all? For life, but question arise that simply for living what amount of knowledge is required. Is there anything called the luxury of knowledge? We know by our little experience that without high profile knowledge some person lived their life beautifully by helping each other, by showing friendship, fraternity and love. Why knowledge is necessary, the answer is mysterious. It is reflect in different ways in different people. And it is doubtful that whether there is any satisfactory answer is possible. We can know the things that are already present and that which are subject to our intellect.

We think that we are well educated, we have degrees in our hand and we have money in our pockets so we are civilized, cultured and enlighten. No doubt these are the conditions of culture and we have to acquire all these things but if we have cruelty in mind, can we call ourselves civilized? Despite having the above qualities such as degrees, dress, money etc., when men can overcome the cruelty, he will be truly civilized. The so-called higher culture or civilization will be established when there will be no cruelty among the people.

Exploitation and Will to Power:

If we tell someone to say about exploitation, maximum people will say that exploitation is not good, we should not exploit others, and it is immoral and so on. But the thing is that to exploit someone is a nature of human being because people want power, life and without exploitation to gain power and living with power is somehow impossible. People exploits other for will to power or will to life. As long as there is will to power, there will be exploitation.¹⁴

¹² Friedrich Nietzsche, *Beyond Good and Evil*, Trans. by R. J. Hollingdale, Finger Print Classics, p. 148

¹³ Friedrich Nietzsche, *Beyond Good and Evil*, Trans. by R. J. Hollingdale, Finger Print Classics, p. 149

¹⁴ Friedrich Nietzsche, *Beyond Good and Evil*, Trans. by R. J. Hollingdale, Finger Print Classics, p. 192

Conclusion:

- ✿ Morality is not same for everyone. It is matter of likes and dislikes on the basis of will to power. Morality is continuous process and it's different to different people. It may change according to the person, place, circumstances and time.
- ✿ We are not looking our inward rather we are busy in looking outside and other. Hence the dissatisfaction arises. We have to keep ourselves prepare to accept new ideas.
- ✿ Like sympathy our morality is also future sighted. Our morality is for ourselves at least initially. We want to be powerful through morality. We show morality to each other in order to achieve some general or specific goal.
- ✿ There is no one without duty. In fact people are involved in some or other duties. That duty may not duty for others, but at least for him it is duty. The idea of duty is varies from person to person according to the person's will to power.
- ✿ Our education initiation becomes meaningless when we cannot overcome cruelty. Our morality should be such that we can abandon cruelty and to develop our own self-esteem.
- ✿ The Knowledge of helping each other, knowledge of friendship, fraternity and love are required at least for our moral development.
- ✿ If will to power is the human nature then exploitation is also the part of human nature, because without exploitation will to power is not possible. To gain power means to exploit someone.
- ✿ Morality is created by the men, by those who are powerful, who are rulers and by those who are the master of their life. That is why it is varies from person to person and culture to culture.
- ✿ There are two types of morality according Nietzsche namely, Master morality and Slave morality. Master class people are those who are the superior in the society and they are the creator of so called morality, rites rituals, custom and similar other things. When Sri Krishna said in the Geeta that he is come here in this material world to establish the dharma, then it indicates master morality. Slave class is the follower of master class people. They understand what they are told. They are the Bhakta.

References:

- Aristotle. (2004). *The Nicomachean Ethics*. New Delhi: Penguin Books India.
- Aristotle. (2009). *The Nicomachean Ethics*. (D. Ross, Trans.) New York: Oxford University Press.
- Aristotle. (2011). *The Eudemian Ethics*. (A. Kenny, Trans.) New York: Oxford University Press.
- Boone, B. (2017). *Ethics 101*. Massachusetts: Adams media.
- Cicero, M. T. (1971). *On the Good Life*. (M. Grant, Trans.) London: Penguin Books.
- Copleston, F. (1993). *A History of Philosophy (Vol. 1)*. New York: Image, Double day.
- Derrida, J. (2005). *The Politics of Friendship*. New york: Verso.
- Frankena, W. K. (2016). *Ethics*. Noida: Pearson India Education Services.
- Frederick Copleston, S. (2019). *A History of Philosophy*. New York: Image Books Double Day.
- Hospers, J. (2006). *An Introduction to Philosophical Analysis*. New Delhi: Allied Publishers Private Limited.
- Hyslop, J. H. (n.d.). *The Ethics of the Great Philosophers, Socrates, Plato and Aristotle*. Miami: Hard Press Publishing.

- Kenny, A. (2006). *A New History of Western Philosophy: Ancient Philosophy (Vol. 1)*. New York: Oxford University Press.
- Lillie, W. (2015). *An Introduction to Ethics*. New Delhi: Allied Publishers Private Limited.
- Masih, Y. (2017). *A Critical History of Western Philosophy*. Delhi: Motilal Banarasi Dass.
- Mautner, T. (2000). *The Dictionary of Philosophy*. London: Penguin Books.
- Moore, G. (2018). *Principia Ethica*. New York: Dover Publications.
- Nietzsche, F. (2018). *Beyond Good and Evil*. (R. Hollingdale, Trans.) New Delhi: Fingerprint Classics.
- Raphael, D. (2011). *Problems of Political Philosophy (Second Edition ed.)*. New Delhi: Palgrave.
- Sandel, M. J. (2010). *Justice What's The Right Thing To Do*. New Delhi: Penguin Books.
- Sartre, J. P. (2003). *The Philosophy of Jean Paul Sartre*. (R. D. Cumming, Ed.) New York: Vintage Books.
- Sharma, C. (2009). *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsidass.
- Singer, P. (2006). *Applied Ethics*. (P. Singer, Ed.) New Delhi: Oxford University Press.
- Singer, P. (2011). *Practical Ethics*. New Delhi: Cambridge University Press.
- Sinha, J. (2009). *A Manual of Ethics*. Kolkata: New Central Book Agency.
- Sinha, J. (2014). *Introduction to Philosophy*. Kolkata: New Central Book Agency.
- Stace, W. (2008). *A Critical History of Greek Philosophy*. Chennai: Macmillan India Limited.
- Thilly, F. (2018). *A History of Philosophy*. New Delhi: SBW Publishers.
- Tripathy, A. (2009). *Human Values*. New Delhi: New Age International PVT. LTD.