

Aspects of Western Philosophy
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Module - 27
Lecture - 27
Nietzsche
Critique of Western Culture, Religion and Morality
Will to power
The idea of superman

Welcome to this lecture on Aspects of Western Philosophy, Module 27. This lecture is dedicated to the works of a very important German philosopher, very influential German thinker Friedrich Nietzsche. Nietzsche is important in many ways; one aspect which makes him important is that the way in which he writes, he writes not like an academic thinker not like an academic philosopher, but with lot of passion into it.

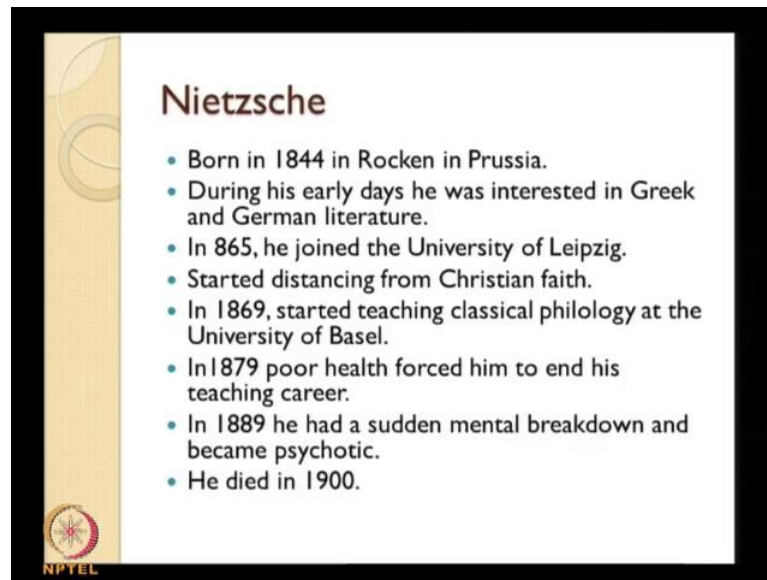
So, his writing style is also unique there is I could remember only another philosopher who is very close to him is Wittgenstein, not in terms of their ideas or philosophical theories, but the way in which they present their philosophical ideas and theories.

So, this lecture will focus on the topics critic of western culture, religion and morality, where Nietzsche is very important in as far as these you know these issues are concerned where the western culture, religion and morality are critically evaluated and these evaluations of Nietzsche's tremendous influence on later philosophy, particularly 20th century philosophy. So much so that Richard Rortie, one of the prominent contemporary thinkers has he even calls contemporary western philosophy as post Nietzschean. So, it is a post Nietzschean philosophy, instead of calling it post modern or something else he calls it post Nietzschean. To indicate the influence of Nietzsche or probably the kind of approaches towards philosophy which Nietzsche has introduced in his thinking.

We will then see the concept of will to power and also the notion of superman or over man. I would be using the word over man mostly not superman, because superman the contemporary translators preferred to use the word over man. And Nietzsche's philosophy is of course, related to several terms several ideas which he has expressed through several terms which some of them he himself had coined in philosophy, terms like will to power for example, or over man which I have already mentioned and several

other terms like this. His major books in which he elaborates his philosophical theory were written over a period of actually he was born in 1844 in Rocken in Prussia and died in 1900, so not a very long life.

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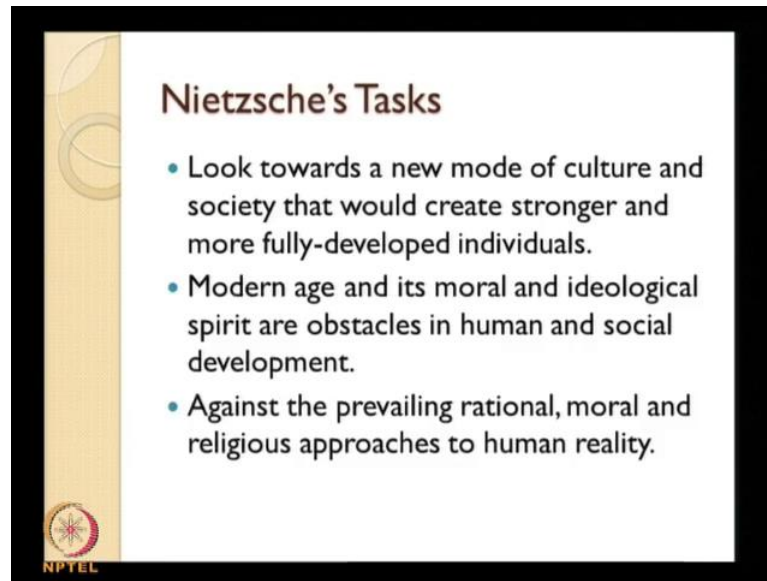
Nietzsche

- Born in 1844 in Rocken in Prussia.
- During his early days he was interested in Greek and German literature.
- In 1865, he joined the University of Leipzig.
- Started distancing from Christian faith.
- In 1869, started teaching classical philology at the University of Basel.
- In 1879 poor health forced him to end his teaching career.
- In 1889 he had a sudden mental breakdown and became psychotic.
- He died in 1900.

During his early days he was interested in Greek and German literature, which he was tremendously influenced by these two things, German literature on the one hand and Greek philosophy on the other hand. And in his works also he often highlights or mentions his importance of Greek philosophy; he considered the Greek thinkers particularly the pre-Socratic Greek thinkers are original and superior to all other European thinkers. In 1865 he joined the university of Leipzig, and after that he started you know after joining this university of Leipzig he started distancing from Christian faith his father was protestant and they were quite religious people, but he started distancing from religious faith from 1865 onwards and in 1869 he started teaching classical philology at the university of Basel in Switzerland.

Then in 1879 poor health forced him to end his teaching career and in 1889, he had a sudden mental breakdown and became psychotic and in 1900 he passed away. So this is the short life history of Nietzsche. And now let us see is the important task he and we searched for his philosophical career.

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The slide is titled "Nietzsche's Tasks" and is presented in a white box with a black border. On the left side of the box, there is a vertical yellow bar with a circular graphic and the NPTEL logo at the bottom. The main content consists of three bullet points:

- Look towards a new mode of culture and society that would create stronger and more fully-developed individuals.
- Modern age and its moral and ideological spirit are obstacles in human and social development.
- Against the prevailing rational, moral and religious approaches to human reality.

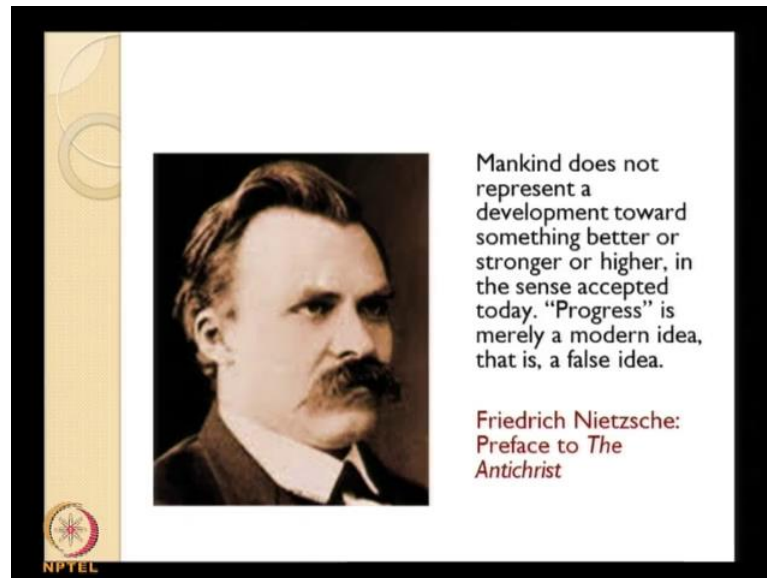
So, Nietzsche actually looks towards a new mode of culture and society that would create stronger and more fully developed individuals. So, this is again a very unorthodox kind of an approach in philosophy, all the philosophers whom we had examined so far were sort of more or less progressing towards the traditional lines, they are interested in certain questions of philosophy which even traditional philosophers themselves have posited as important as perennial for philosophical thinking. But Nietzsche here takes a very clear deviation and thinks about or rather problematizes issues which are really different. So, how to create stronger and more fully developed individuals is being posited and his analyses are also extremely unorthodox.

Modern age and its moral and ideological spirits are obstacles in human and social development. So, he is trying to prove this demonstrate that how modern culture. So, that is the reason why we actually begin our analysis of Nietzsche's philosophy, the critic of western culture initiated by him. Again it is against prevailing rational, moral and religious approaches to human reality as we have been examining in the previous lectures, we can see the domination of rationalism or a kind of rational approaches to reality in the western civilization with the advent of modernity and particularly with enlightenment.

So, this rational approach and the morality that follows it or the moral assumptions that follow it and the religious approaches to human reality all these are treated as a very I

mean he was actually Nietzsche was targeting all these things in this philosophical career.

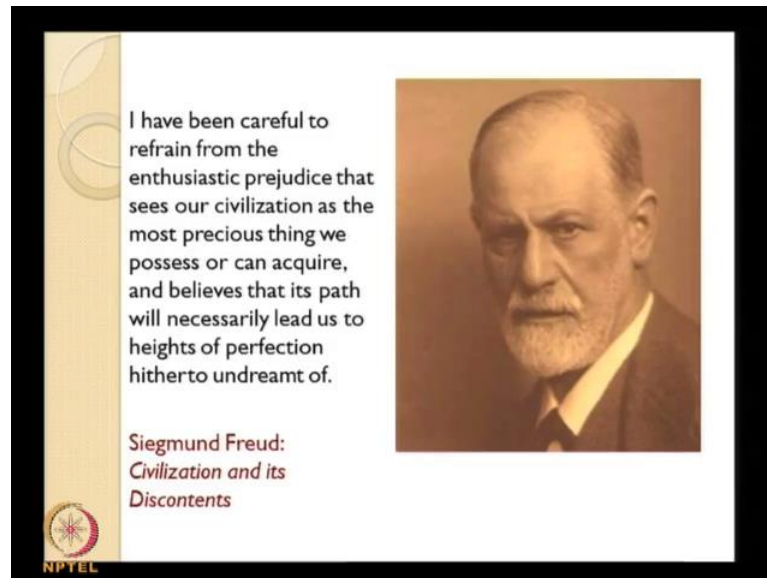
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So, here is a quote from Nietzsche, it quote - mankind does not represent a development towards something better or stronger or higher, in the sense accepted today. "Progress" is really a modern idea, that is, a false idea. So, here preface to his book antichrist Nietzsche makes this statement, normally when we try to understand the modern particularly 19th century, European culture or European history if you examine, you can see that there is a tremendous faith on the progress science can make to humanity. Because there is that is one period where you know science had witnessed a lot of new experimentations as a result of new experiments and new advancement in scientific theory, there are lot of changes that was taking place in the world and in this context it is quite natural to think that one or it is quite natural to be optimistic about the powers of science to change the change human destiny in more positive ways.

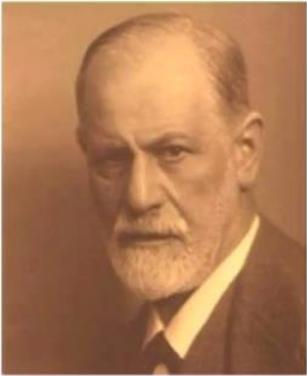
But Nietzsche comes forward and expresses an extremely pessimistic picture, by saying that mankind does not represent a development towards something better or stronger or higher. And it is very interesting to read in this context along with this code from Nietzsche.

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I have been careful to refrain from the enthusiastic prejudice that sees our civilization as the most precious thing we possess or can acquire, and believes that its path will necessarily lead us to heights of perfection hitherto undreamt of.

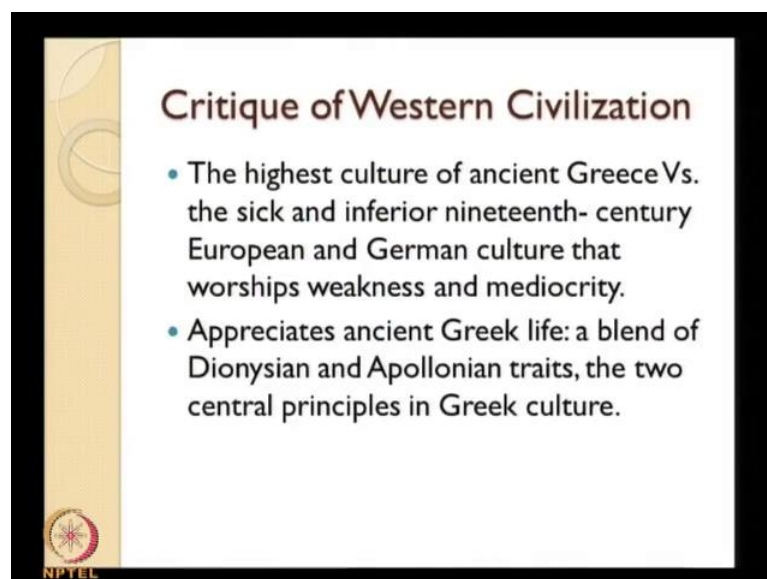
Sigmund Freud:
Civilization and its Discontents



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It is very interesting to read this quote from another very great intellectual of 19th and 20th century, Sigmund Freud who was also influenced by Nietzsche's work, he says that I have been careful to refrain from the enthusiastic prejudice, that sees of civilization as the most precious thing we possess or can acquire and believes that its part will necessarily lead us to heights of perfection hither to under undreamt of. So, this is Sigmund Freud.

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Critique of Western Civilization

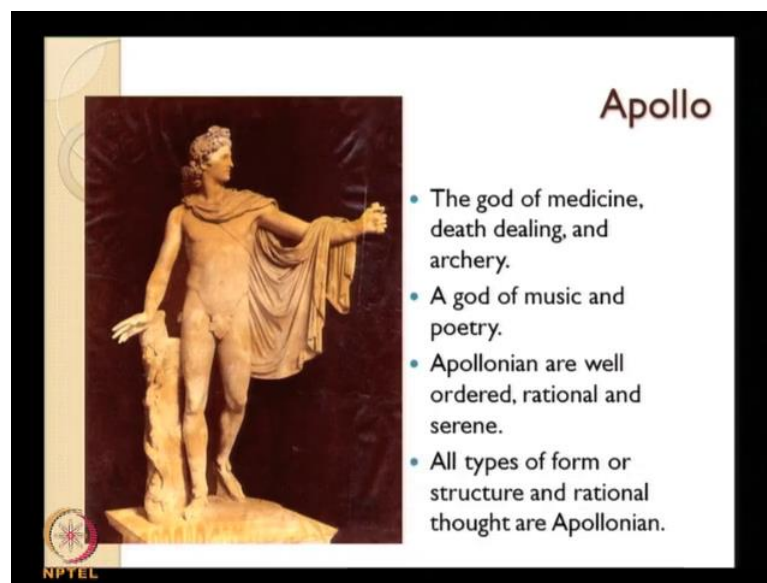
- The highest culture of ancient Greece Vs. the sick and inferior nineteenth-century European and German culture that worships weakness and mediocrity.
- Appreciates ancient Greek life: a blend of Dionysian and Apollonian traits, the two central principles in Greek culture.

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Now, when we try to understand nature's critic of western civilization, as I mentioned in the beginning Nietzsche was particularly fascinated by the ancient Greek civilization and when he compares the ancient Greek civilization with the modern or the contemporary western civilization of his times, he always condemned his contemporary culture and never missed an opportunity to express his admiration and respect towards the ancient Greeks.

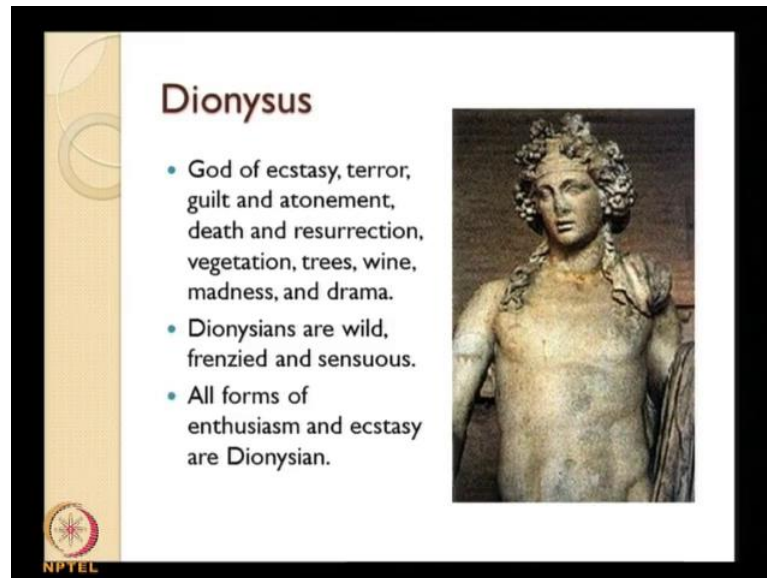
He says the highest culture of the ancient Greece versus the sick and inferior 19th century European and German culture that worships weakness and mediocrity. So, this is his complaint this 19th century European civilization or culture, worships weakness and mediocrity, instead of the other benefit and, but the instead if you examine the ancient Greek culture you can see this is not the case. He appreciates ancient Greek life, a blend of Dionysian and Apollonian traits the two central principles in Greek culture.

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So, this is the God Apollo of a Greek mythology; who represents the God of medicine death dealing, and archery. A God of music and poetry, again Apollonian are well ordered rational and serene. So, you have well ordered analytical people and cultured people in Apollonian, all types of form or structure and rational thought are Apollonian. So, this is one aspect of Greek, ancient Greek civilization according to Nietzsche and Apollo is treated as a God a divine figure by the ancient Greeks.

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Dionysus

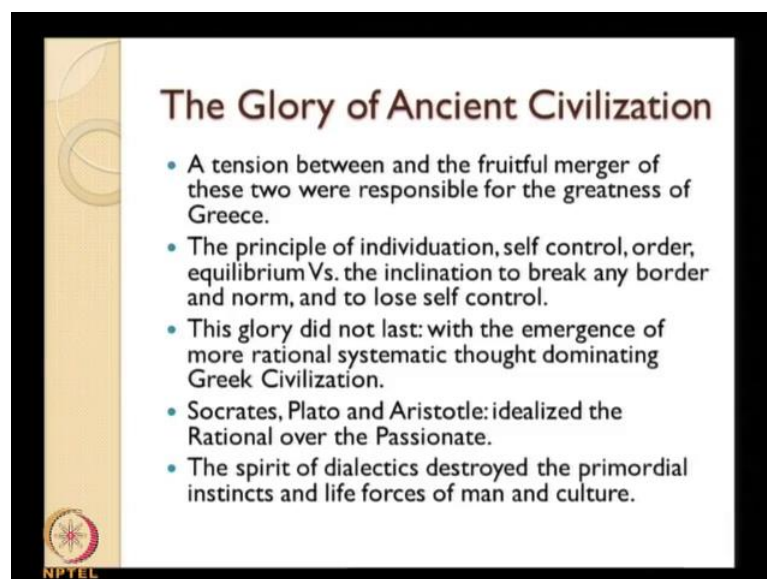
- God of ecstasy, terror, guilt and atonement, death and resurrection, vegetation, trees, wine, madness, and drama.
- Dionysians are wild, frenzied and sensuous.
- All forms of enthusiasm and ecstasy are Dionysian.



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And then whether God is Dionysian's, who is a God of ecstasy terror, guilt and atonement, death and resurrection, vegetation, trees, wine, madness and drama. So, just the opposite of apollonian you will have Dionysian's, and they are wild frenzied and sensuous. So, you have the antithesis of the apollonian and Dionysian's. And all forms of enthusiasm and ecstasy are Dionysian here; so this kind of a creative or this kind of a conflict between the two aspects of ancient Greek civilization.

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The Glory of Ancient Civilization

- A tension between and the fruitful merger of these two were responsible for the greatness of Greece.
- The principle of individuation, self control, order, equilibrium Vs. the inclination to break any border and norm, and to lose self control.
- This glory did not last: with the emergence of more rational systematic thought dominating Greek Civilization.
- Socrates, Plato and Aristotle: idealized the Rational over the Passionate.
- The spirit of dialectics destroyed the primordial instincts and life forces of man and culture.

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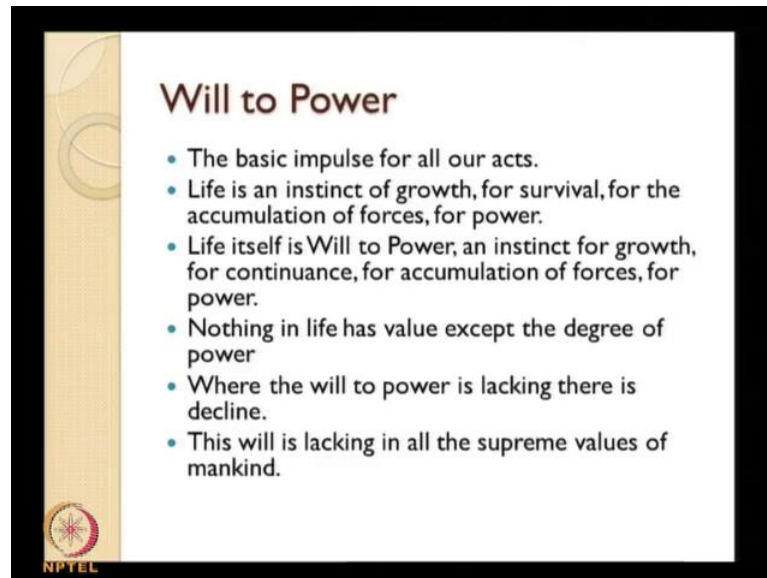
When again this, a tension between these two, a tension between and the fruitful merger of these two were responsible for the greatness of the ancient Greek civilization and the principle of individuation, self control, order, equilibrium versus these are all apollonian values; versus the inclination to break any border and norm and to lose self control is the apollonian sorry the ignitions.

So, there is a creative conflict between these two. And also a kind of creative merger of these two that created the greatness, the glory, the tragedy of this is actually in the context of writing the book, the birth of tragedy, tragedy as the manifestation of a human creativity, the greatness of human creativity, this was possible because these two traits were present in Greek civilization and worshiped by the Greeks. The Greeks never considered that one is superior to the other and both of them were considered as God, but instead if you come to modern Europe with the adoption of Christianity the God, the concept of God which modern Europe or Europe after Christianity adopted is the God which is good, which is rational or which is always I mean there is a concept of goodness which is also developing as a result of you know the evolution of Europe into it is modern age, which Nietzsche found his problematic.

Now, again the glory did not last much as he says, you know this creative conflict it did not last much with the emergence of more rational systematic thought domination Greek civilization, particularly with reference to he refers to people like Socrates, Plato and Aristotle and there is great systems of metaphysical systems which is developed by Plato and Aristotle and also the methodology of dialectics employed by Socrates, where rational thought was dominant was given a dominant place.

So, what happens does he say with Socrates Plato and Aristotle, they idealized the rational over the passionate and then the spirit of dialectics destroyed the primordial instincts and life forces of man and culture, and then later on of course, the adoption of Christianity.

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Will to Power

- The basic impulse for all our acts.
- Life is an instinct of growth, for survival, for the accumulation of forces, for power.
- Life itself is Will to Power, an instinct for growth, for continuance, for accumulation of forces, for power.
- Nothing in life has value except the degree of power
- Where the will to power is lacking there is decline.
- This will is lacking in all the supreme values of mankind.

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Now in this context again this is a very interesting concept in Nietzschean philosophy, that idea of will to power. One reason why we understand Nietzsche as a hierologist or there is a hierological approach adopted by Nietzsche and though; however, anti metaphysical Nietzsche looks, he is not actually that radical anti metaphysist, he himself proposes a kind of meta physics which is routed in the conception will to power. And there what he refers to I mean what he means by will to power is something which is so intrinsic to all living creatures, all life and which he considers should be ideally the driving force of humanity or all human beings as well and he considers this will to power as the as the very principle of life and hence as the very principle of life ideally also.

So, any act which goes against the will to power the association of will to power needs to be considered as bad or something which is inferior and all those actions, all those initiatives that would promote the will to power, that would assert the will to power needs to be treated as a as ideal and good by Nietzsche. So, this will to power he considered as I repeat the fundamental driving force of all life, which is there in which is manifested in all life not just in human life and he would say that ideally human beings should imbibe or try to link to that expectation or try to live to a life which would ultimately strive to realize the will to power.

Now, let us come back, let us try to understand what is this. For Nietzsche it is the basic impulse for all our acts, this understanding to will to power is extremely important in our

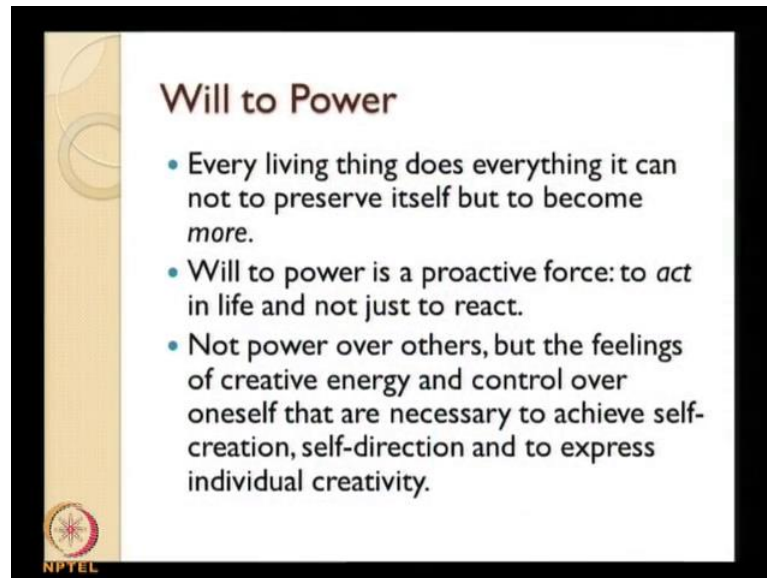
understanding of Nietzsche's entire philosophy and also his understanding of the critic of western civilization. So, it is the basic impulse for all our acts, life is an instinct of growth sees that is the way he understands life. Life is not something which needs to be lived on the basis of certain rational calculations or certain rational procedures to be followed and all that, but it is an instinct of growth for survival, for the accumulation of the forces and for power. So, he considers life in a very naturalistic manner in a very wild manner, which is an instinct of growth and for survival, life itself is will to power and instinct to growth for continuance, for accumulation of forces for power.

So, this is a kind of will to power in that sense is something which is the fundamental principle of life, which enables all life to continue it is living, continue in it is path of life and to be in the path of life to continue living means to overcome the status quo one has to grow, one has to overcome what one is at this moment in order to move to the next moment. It necessarily involves a process of self overcoming. So, this self overcoming is what is materialized through will to power. So, life itself is will to power and instinct for growth, for continuance, for accumulation of forces for power and nothing in life has value except the degree of power.

The more powerful or the more power you can accumulate in life, the more power you can exert through living, the more you are progressing in the path of life because that helps you to survive in a better way also to overcome the status quo in a better way, progress in a better manner. Where the will to power is lacking there is decline. So, this is his fundamental analysis. So, to say his moral evaluation, he would rather say that if the will to power is slacking then that is the beginning of the decline or rather that indicates a decline both in individuals as well as in civilizations and cultures.

So, accordingly when you try to understand and analyze western civilization, this happens. This will is lacking in all the supreme values of mankind. So, this is his Trans evaluation of values we can call. Nietzsche is trying to analyze human values the so called human values, secret values and all kinds of ethical and moral values and he says that all these values ultimately aim at suppressing the will to life, they all try to contain it or control it never allow it to express itself freely, replace it replays the freedom of the will to power with the kind of control, with the kind of domestication of the human self and the human body. So, this is what essentially religious traditions and moral philosophies do according to Nietzsche.

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Will to Power

- Every living thing does everything it can not to preserve itself but to become *more*.
- Will to power is a proactive force: to *act* in life and not just to react.
- Not power over others, but the feelings of creative energy and control over oneself that are necessary to achieve self-creation, self-direction and to express individual creativity.

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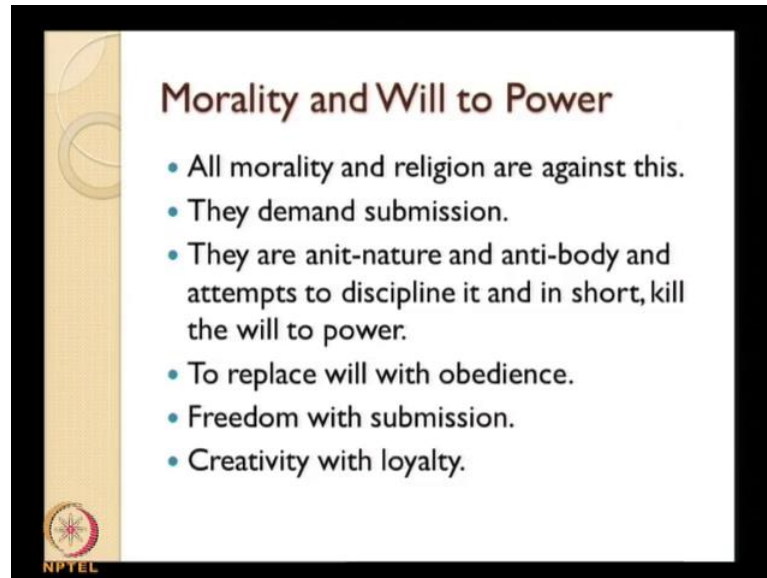
Every living thing does everything it can not to preserve itself, but to become more that is why it is power to overcome, it is just not survival just not be there what as it is, but to be more than what it is, by overcoming what it is. So, it is a kind of negation of it is present state of affair to higher one, so to become more. Will to power is a proactive force and not just reactive force to life to surroundings, but it is a positive assertion, it is not just a reaction to what is going around, but a positive assertion.

Not power over others. So, it is another I mean there is a possibility of misunderstanding what is meant by will to power. It is not just a kind of power over others other people. So, that you know others can control one can control others. So, this is one way in Nietzschean philosophy is misunderstood by many particularly when you try to read Nietzschean philosophy in the context of historical things, which has happened in Germany during the initial half of the 20th century, which has ultimately led to the second world war the emergence of Nazi regime.

So, the Nazis were often identified with Nietzschean philosophy or it is being argued that the Nazis have derived their philosophical assumptions or philosophical theory from Nietzsche's philosophy of superman or Nietzsche's philosophy of will to power etcetera, which is actually not correct because for Nietzsche it was not just overcoming or overpowering other people or asserting power over others, it is more to do with oneself. It is but the feelings of creative energy and control over oneself, that are necessary to achieve

self creation self direction and to express individual creativity. So, it is more a kind of self overcoming, it is a kind of having control over oneself. So, that one can prepare oneself for the higher attainments of life.

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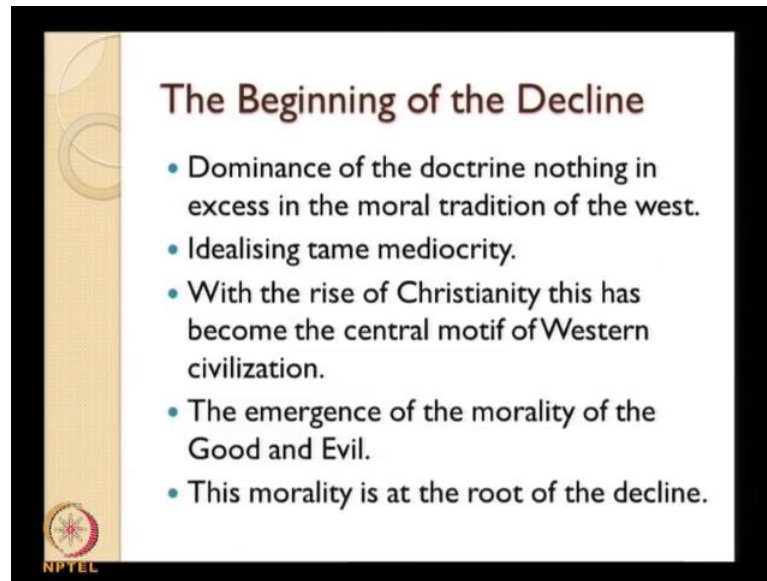


This concept of will to power is as I mentioned so central to Nietzschean philosophy, particularly when he examines or when he evaluates the concept of values, morality particularly. All morality and religion are against the assertions of will to power according to Nietzsche; hence all morality and religion have to be opposed. All existing moralities moral frameworks have to be opposed and during his time the most dominant kind of ethical frameworks were utilitarianism and (Refer Time: 21:11) and he opposes both of them. They demand submission and they are anti nature and anti body and attempts to discipline the body and in short kill the will to power.

So, all these religious traditions and moral philosophies and when they are trying to discipline the body, and by disciplining the body they can ultimately kill the will to power which is so central according to Nietzsche's for human life. To replace will with obedience, freedom with submission, creativity with loyalty. Loyalty to the authority, an external authority of the society or of religious traditions etcetera kind of analysis which Nietzsche conduct is often called a genealogical analysis of morality.

So, the importance is that he is trying to he actually goes back to history and examines where the decline actually begins.

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The Beginning of the Decline

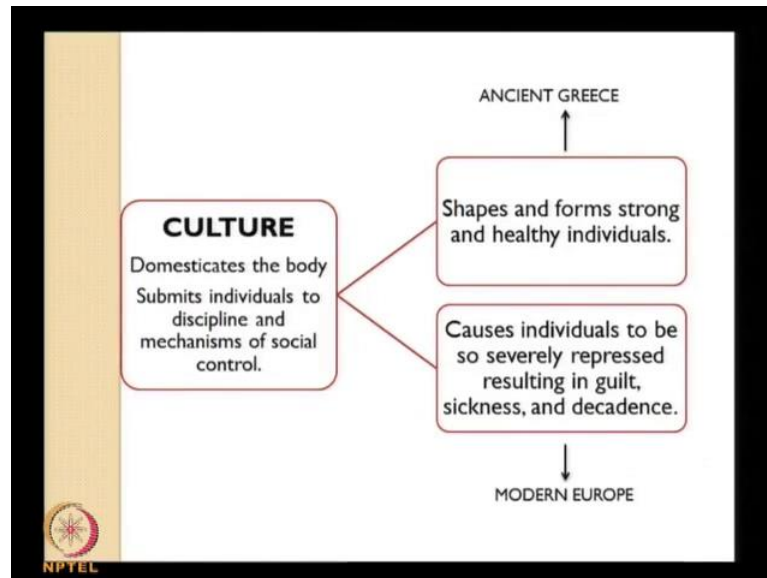
- Dominance of the doctrine nothing in excess in the moral tradition of the west.
- Idealising tame mediocrity.
- With the rise of Christianity this has become the central motif of Western civilization.
- The emergence of the morality of the Good and Evil.
- This morality is at the root of the decline.

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So, he says that as I already mentioned he considered the ancient Greek civilization to be superior, to the contemporary, to the 9th century European culture and he says that with the emergence of a rationalist philosophical approaches with Socrates, Plato and Aristotle, the decline actually begins. With the dominance of the doctrine nothing in excess in the moral tradition of the west, so this is basically a reference to Socrates, Plato and also importantly to Aristotle. Then again idealizing tame mediocrity or mediocrity this is, with the rise of Christianity historically we can see that you know when with the Europeans adopting Christianity, this has become the central motive of western civilization the emergence of the morality of the good and evil this is what Nietzsche calls it is a morality of good and evil.

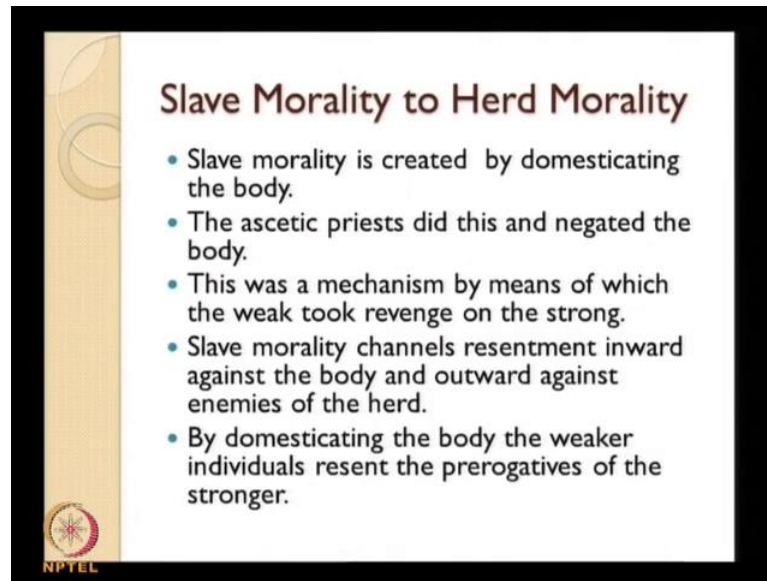
So, this morality is at the root of the decline. So, what is the morality of good and evil? So, this morality works on the basis of a dichotomy, certain things are considered, certain actions are considered to be good and certain other actions are considered to be evil. So, Christianity for example, is a religion which has a very clear separation between good and evil, certain acts are clearly dominated clearly mentioned as good and certain others as evil.

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So, here we can see Nietzsche's analysis of culture what Nietzsche's is says about culture is it domesticates the body. Every culture in once sense domesticates the body, submit individuals to discipline and mechanisms of social control. And on the right hand side you can see you know this culture which disciplines individuals and submits individuals to the social control mechanisms of the social control, can actually lead to two types of consequences. The first one is it can shape and form strong and healthy individuals, that is one possibility which is visible which was visible in ancient Greece. And the second possibility is it causes individuals to be so severely repressed, resulting in guilt sickness and decadence which is what has happened in the case of modern Europe.

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Slave Morality to Herd Morality

- Slave morality is created by domesticating the body.
- The ascetic priests did this and negated the body.
- This was a mechanism by means of which the weak took revenge on the strong.
- Slave morality channels resentment inward against the body and outward against enemies of the herd.
- By domesticating the body the weaker individuals resent the prerogatives of the stronger.

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So, according to him culture which is a double edged weapon, can either shape very strong and higher individuals, on the other hand it can also there is it is also potential to make individuals weak and severely repressed. So, and in this context he introduces another dichotomy, the difference between slave morality and herd morality the must sorry. The slave morality and master morality. The master morality that existed in the ancient age and the kind of slave morality or herd morality that exists in contemporary in 19th century Europe, as a result of the domination of the moral traditions and particularly of the Christianities religious morality.

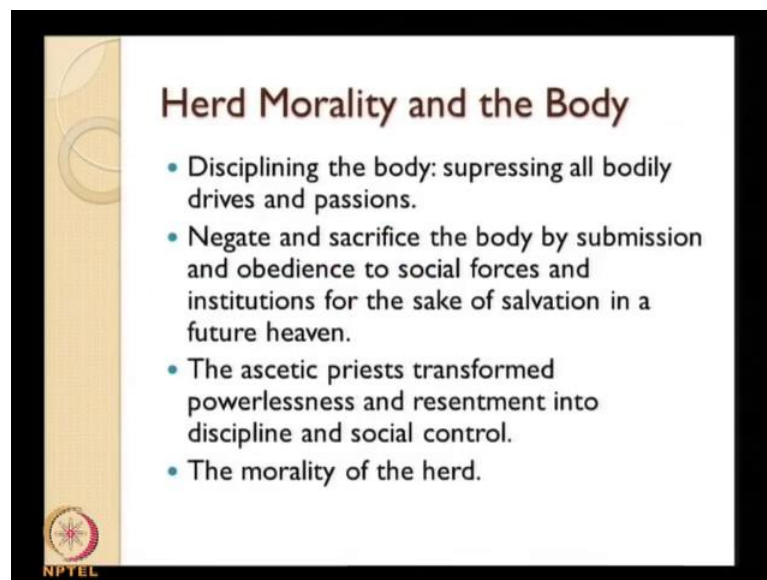
Slave morality is created by domesticating the body, you discipline the body because body is according to Christianity the fundamental principles of Christianity, body is treated as the seat of all drives, all passions, which man needs an individual's needs to overcome. So, once you overcome the passions of the body, the drives of a body you have a perfect control over the body, so that you can dedicate yourself completely due to the service of the salt.

So, this is a Christian assumption. So, the Christianity as a religion, assert it and highlighted the value of the salt over and against body. The ascetic priests did this and negated the body according to Nietzsche this was a mechanism by means of which the weak took revenge on the strong and there are historical reasons for that. What happens

is that slave morality channels resentment inward against the body and outward against enemies of the herd.

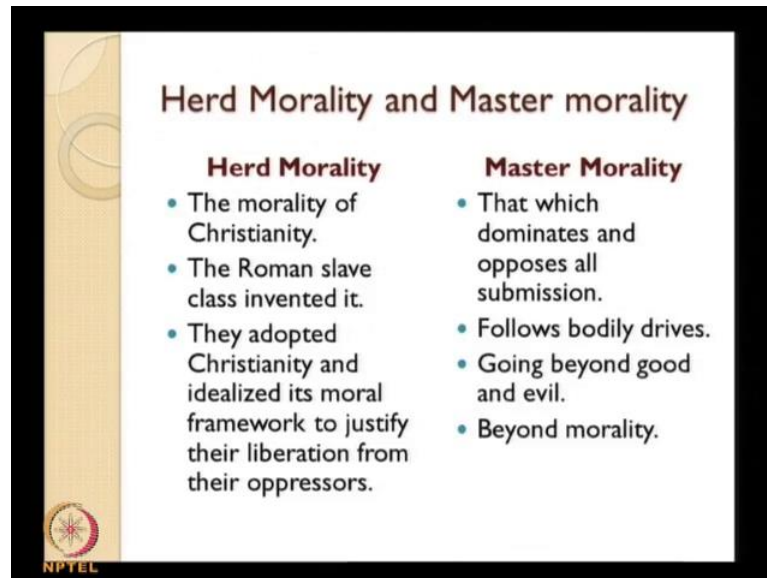
So, here by domesticating the body, the weaker individuals resent the prerogatives of the stronger. See stronger will always be a minority and they will always dominate the rest of the popular. So, the weaker sections or the weak in the society would unite and they have invented this slave morality, which highlights or which considers submission or disciplining the body and submitting the body to the kind of disciplines, social disciplines as extremely important. And by doing this they dominate the stronger people who are otherwise capable of expressing their freedom and attaining what they desire.

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So, this is what it does and herd morality in that sense you know there is a kind of relationship between herd morality and the body. Herd morality is primarily achieved by means of domesticating and suppressing the bodily desires, disciplining the body suppressing all bodily drives and passions, negate and sacrifice the body by submission and obedience to the social forces and institutions for the sake of salvation in future heaven, this is precisely what Christianity does. For the sake of a heaven in your after life, for the sake of this other worldly kind of an enjoyment in the heaven you have to sacrifice the pleasures of this world, sacrifice the body where by means of which you live in this world.

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Herd Morality and Master morality

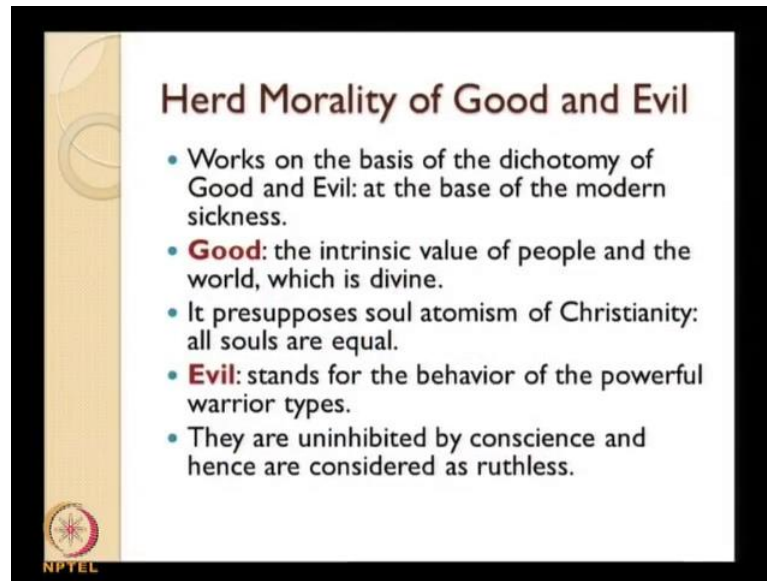
Herd Morality	Master Morality
<ul style="list-style-type: none">• The morality of Christianity.• The Roman slave class invented it.• They adopted Christianity and idealized its moral framework to justify their liberation from their oppressors.	<ul style="list-style-type: none">• That which dominates and opposes all submission.• Follows bodily drives.• Going beyond good and evil.• Beyond morality.

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The ascetic priests transformed powerlessness and resentment into discipline and social control. And the morality of the herd is created in this way and it is characteristically different from the master morality because the herd morality is the morality of Christianity, the roman slave class invented it in order to claim their freedom and there the. So, they invented values like equality, considered values like equality as very important and justified this notion of equality with the help of Christian (Refer Time: 28:34) that all men are created by God.

So, all men are equal. So, this concept of equality has been projected by the slaves, in order to come out of their slavery, to dominate over their masters or rather to equalize everything. They adopted Christianity and idealized it is moral framework to justify their liberation from their oppressors and on the other hand master moralities that which dominates the opposes all forms of submission, it is against all forms of submission because master morality aims at the assertion of will to power, which actually is a will to overpower everything and it follows bodily drives going beyond good and evil and beyond morality in that sense.

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The slide features a title 'Herd Morality of Good and Evil' in a dark red font. Below the title is a bulleted list of five points. The first point is a general statement about the dichotomy of Good and Evil. The second point defines 'Good' as the intrinsic value of people and the world, which is divine. The third point states that it presupposes soul atomism of Christianity, where all souls are equal. The fourth point defines 'Evil' as the behavior of powerful warrior types. The fifth point states that they are uninhibited by conscience and are considered as ruthless. The slide also includes a vertical decorative bar on the left with a circular logo and the text 'NPTEL' at the bottom left corner.

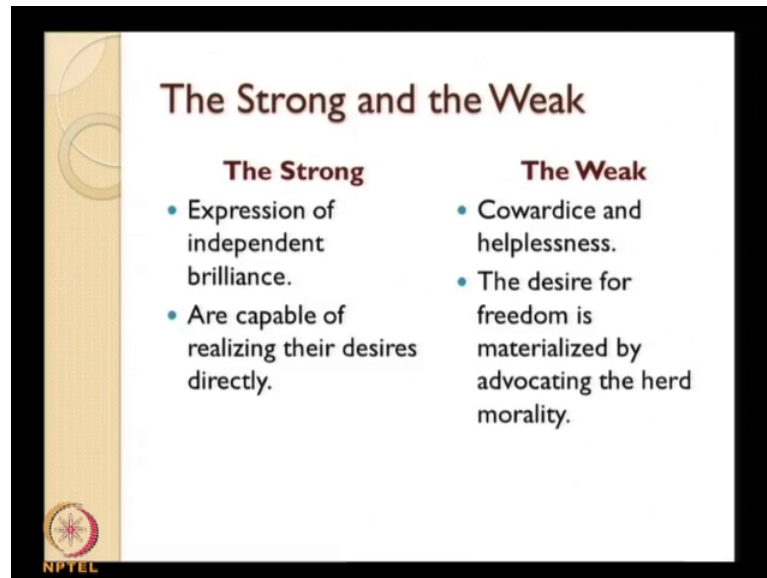
Herd Morality of Good and Evil

- Works on the basis of the dichotomy of Good and Evil: at the base of the modern sickness.
- **Good:** the intrinsic value of people and the world, which is divine.
- It presupposes soul atomism of Christianity: all souls are equal.
- **Evil:** stands for the behavior of the powerful warrior types.
- They are uninhibited by conscience and hence are considered as ruthless.

So, for Nietzsche, the herd morality is the morality of good and evil. It presupposes the fundamental dichotomy between the good and evil. So, what is it? Works on the basis of the dichotomy of good and evil and which according to Nietzsche is the basis of all modern sickness, whatever decline the 19th century European culture, encounters is due to it is adoption it submissions to this morality of good and evil good as conceived as the intrinsic value of people and the world which is divine. It presupposes the soul atomism of Christianity: all souls are equal.

Hence all are equal equality then evil stands for the behavior of the powerful warrior type, Nietzsche tries to see it in this way evil stands for the behavior of the powerful warrior type. Those people who are capable of expressing themselves without any hint restraints, without any inhibitions, those people who are capable of expressing and asserting their will power, their behavior is being considered as fundamentally evil by this new morality, which is evolving as a result of Christianities adoption. They are uninhibited by conscience and hence are considered as ruthless. So, this is what happens and again you know it presupposes the dichotomy of the strong and the weak.

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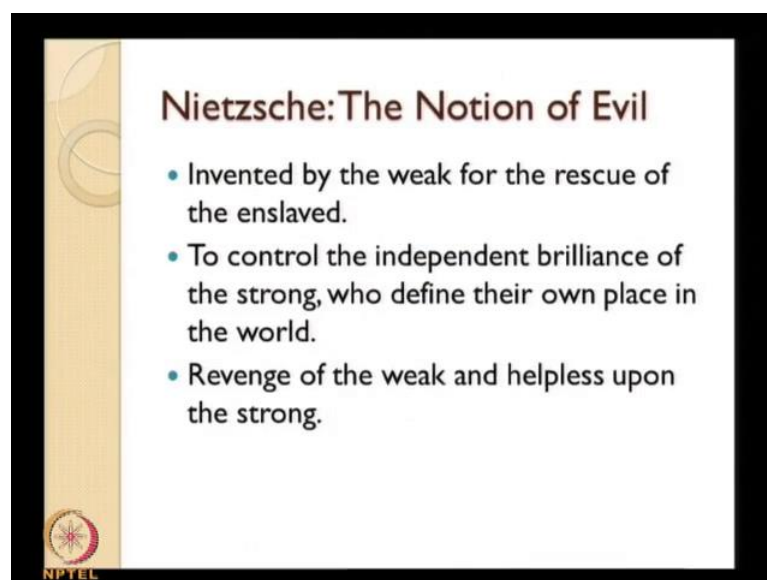
The Strong and the Weak

The Strong	The Weak
<ul style="list-style-type: none">• Expression of independent brilliance.• Are capable of realizing their desires directly.	<ul style="list-style-type: none">• Cowardice and helplessness.• The desire for freedom is materialized by advocating the herd morality.

NPTEL

The strong is expression of independent brilliance are capable of realizing their desires directly, but on the other hand the weak can never do this, they cannot realize their desires directly because they are characterized by cowardice and helplessness. Then what is it? The desire for freedom is materialized by these people by advocating the herd morality which according Nietzsche is the mark of all decline.

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Nietzsche: The Notion of Evil

- Invented by the weak for the rescue of the enslaved.
- To control the independent brilliance of the strong, who define their own place in the world.
- Revenge of the weak and helpless upon the strong.

NPTEL

According the Nietzsche, the notion of evil is invented by the weak for the rescue of the enslaved. And to control the independent brilliance of the strong who define their own

place in the world this is I have already mentioned this. So, they unite and they try to contain, they try to stop the strong that are capable of expressing their will to power. So, it is actually morality is in that sense the morality of the good and evil in that sense, is a revenge of the weak and helpless upon the strong.

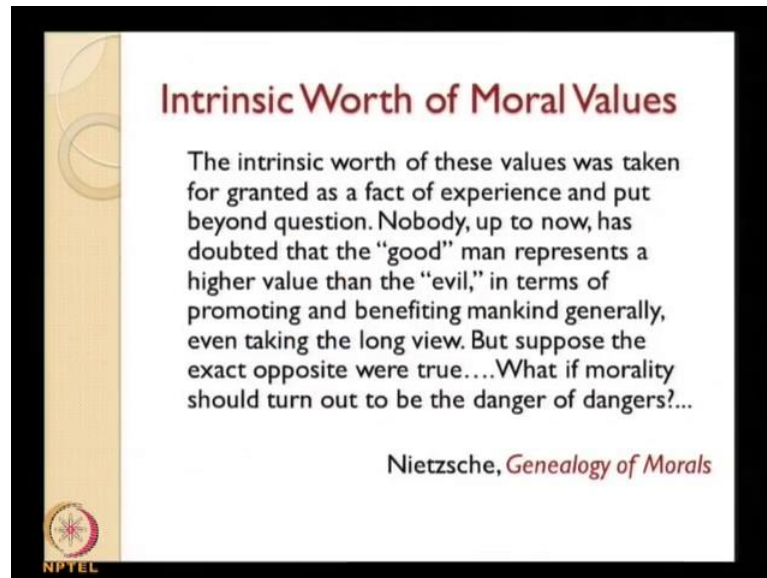
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And here we can see that, he is advocating a severe criticism of the 19th century European culture. Which is characterized by two things, number one there is a trust in scientific progress life in this world is ensured by this trust and number two there is a faith in Christian morality lie in the other world.

So, Christian morality is based on the concept of other world in us, the concept of heaven. Every action you perform here as a greater significance to the life afterwards. This jointly these two kinds of the trust in scientific progress and also the faith in Christian morality, initiate a kind of culture which is a culture of optimism, life is safe and meaningful for the masses according to Nietzsche this leads to a kind of cultural sickness.

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Intrinsic Worth of Moral Values

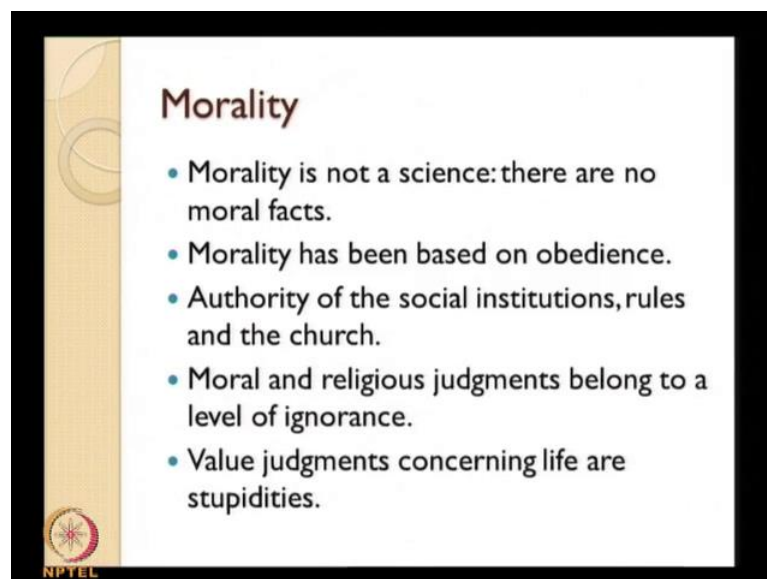
The intrinsic worth of these values was taken for granted as a fact of experience and put beyond question. Nobody, up to now, has doubted that the “good” man represents a higher value than the “evil,” in terms of promoting and benefiting mankind generally, even taking the long view. But suppose the exact opposite were true....What if morality should turn out to be the danger of dangers?...

Nietzsche, *Genealogy of Morals*

NPTEL

And here this is what Nietzsche talks about the intrinsic worth of these moral values. I quote this is from the genealogy of morals, the intrinsic worth of these values was taken for granted as a fact of experience and put beyond question, nobody up to now has doubted that the good man represents a higher value than the evil in terms of promoting and benefiting mankind generally even taking the long view, but suppose what exact opposite were true? What if morality should turn out to be the danger of dangers? So, this is Nietzsche’s view.

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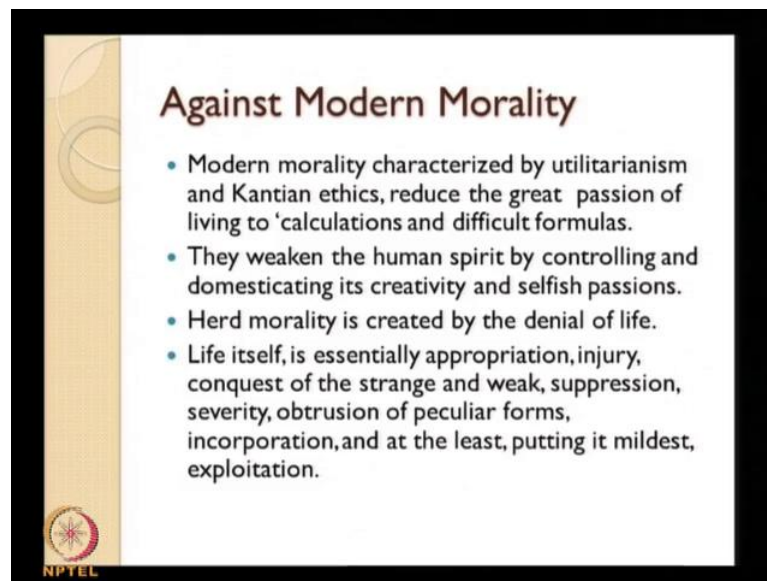
Morality

- Morality is not a science: there are no moral facts.
- Morality has been based on obedience.
- Authority of the social institutions, rules and the church.
- Moral and religious judgments belong to a level of ignorance.
- Value judgments concerning life are stupidities.

NPTEL

So, morality is not a science according to him. So, there are no moral facts perceive and morality has been based on obedience he says, as I mentioned it involves a domesticating the body, the disciplining the body in a certain sense. And authority of the social institutions rules and church will demand obedience from the individual, and moral and religious judgments belong to a level of ignorance according to him and value judgments concerning life are stupidities. So, this is his conception of or is a valuation of morality in general.

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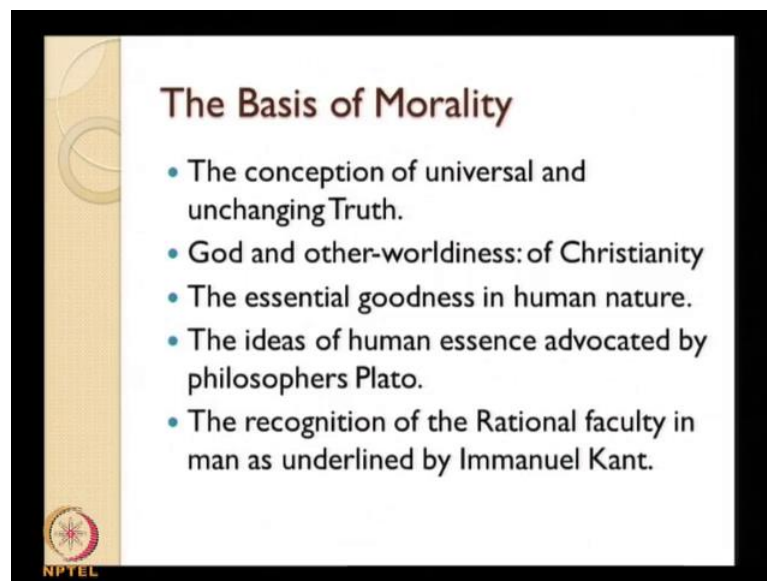


And when he talks about modern morality, the 19th century morality, which is dominated by Kantian ethics, he says that modern morality characterized by utilitarianism and Kantian ethics; reduce the great passion of living to 'calculations and difficult formulations.

So, it makes morality or it makes life a rational exercise, instead of trying to understand and live life very quote and quote lively manner. They weaken the human spirit by controlling and domesticating it is creative and selfish passion and herd morality is created by the denial of life and Nietzsche says this is a code furnished right life itself is essentially appropriation, injury, conquest of the strange and weak suppression, severity, obtrusion and peculiar forms obtrusion of peculiar forms incorporation and at the least putting it mildest exploitation.

Now, what Nietzsche does is, he attacks the very conception of morality by attacking what the very notion that lies at the basis, at the foundation of all moral values. The basis of morality according to him is number one the concept of universal and unchanging truth, if there is such concept of universal truth we can say that everything should be or to be subscribing to that or complying to that. So, morality assumes such a consumption of truth number one.

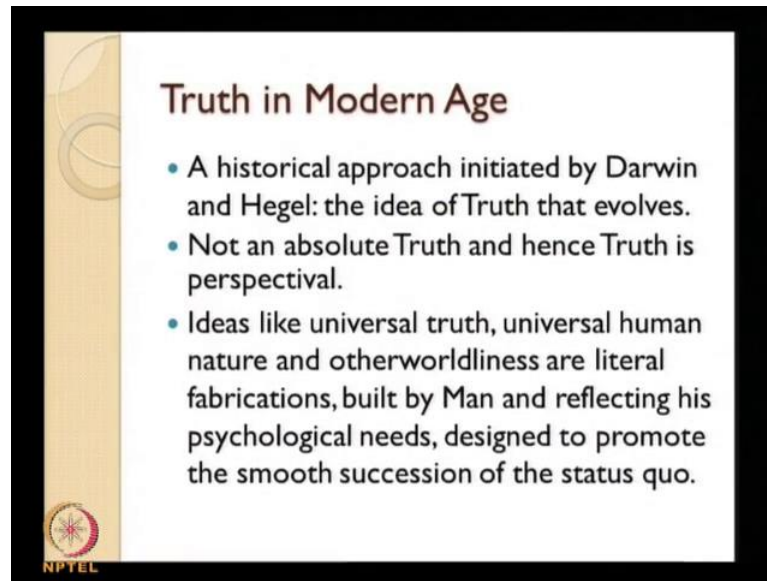
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Number two there is a concept of God and other worldliness as it is treated by Christianity. Number three the essential goodness in human nature which is advocated by modern philosophers and the ideas of human essence advocated by philosophers like Plato, the recognition of the rational faculty in man as underlined by Immanuel Kant.

So, these can be understood as the basis of morality, which Nietzsche attacks and tries to expose them by showing that they are actually not worthy to be perceived.

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Truth in Modern Age

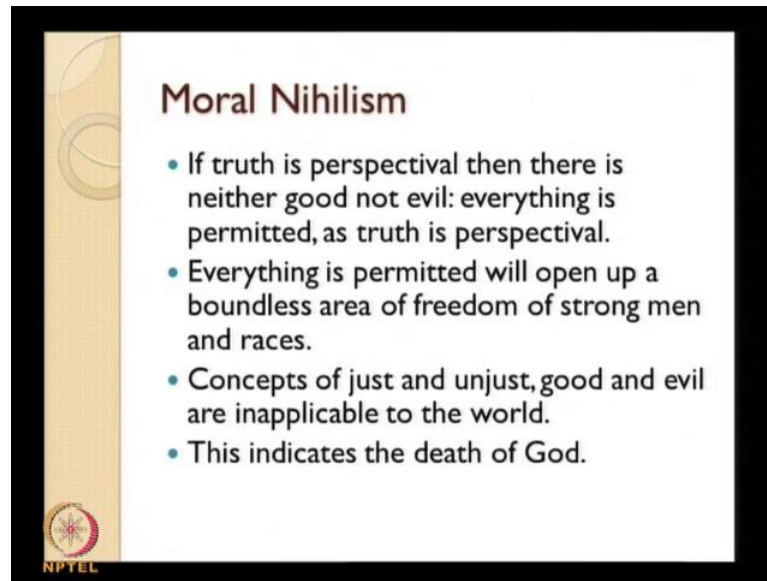
- A historical approach initiated by Darwin and Hegel: the idea of Truth that evolves.
- Not an absolute Truth and hence Truth is perspectival.
- Ideas like universal truth, universal human nature and otherworldliness are literal fabrications, built by Man and reflecting his psychological needs, designed to promote the smooth succession of the status quo.

NPTEL

And he says that this has happened what he calls as a result of something he calls as the death of God. So, what is it? He says that truth in the modern age the concept of truth in the modern age can no longer advocate a conception of universal unchanging truth, particularly with the advent of philosophical contributions by people like Hegel, and also the invention important theory initiated by Charles Darwin, where truth is related to a concept of evolution.


So, a truth which evolves that is the kind of idea which dominates modern age and such a conception of truth cannot be the absolute truth of traditional philosophy. Because truth is now becomes, since it is an evolving truth it becomes perspectival and a truth which is perspectival cannot be conceived as the truth in the traditional sense of the tomb. So, truth is nothing, but truthlessness or there is no truth. So, all these ideas like universal truth universal human nature, according to Nietzsche are fabrications, built by man and reflecting his psychological need designed to promote the smooth succession of the status quo.

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Moral Nihilism

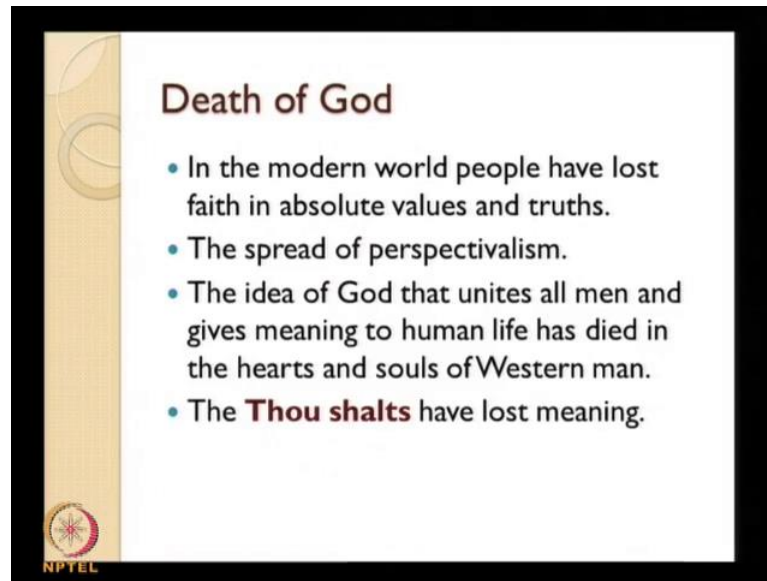
- If truth is perspectival then there is neither good nor evil: everything is permitted, as truth is perspectival.
- Everything is permitted will open up a boundless area of freedom of strong men and races.
- Concepts of just and unjust, good and evil are inapplicable to the world.
- This indicates the death of God.

 NPTEL

What do you mean by the succession of the status quo? Prevention or the rejection of the will to power which is asserted by individuals, so this has ultimately led to what is known as moral nihilism, if truth is perspectival then there is neither good nor evil: everything is permitted and truth is perspectival. And if everything is permitted this situation will open up a boundless area of freedom of strong men and races and again concepts of just and unjust good and evil are inapplicable to the world and this indicates the death of God.

So, as a result of these conceptions the changing conception of God, the changing conceptions of truth, truth becoming perspectival, truth losing its absolute status and the fundamental dichotomy that exists at like just and unjust good and evil they were all based on the concept of truth, which is foundational. Now with this concept becoming shaky, these associated notions also become shaky; this indicates the death of God.

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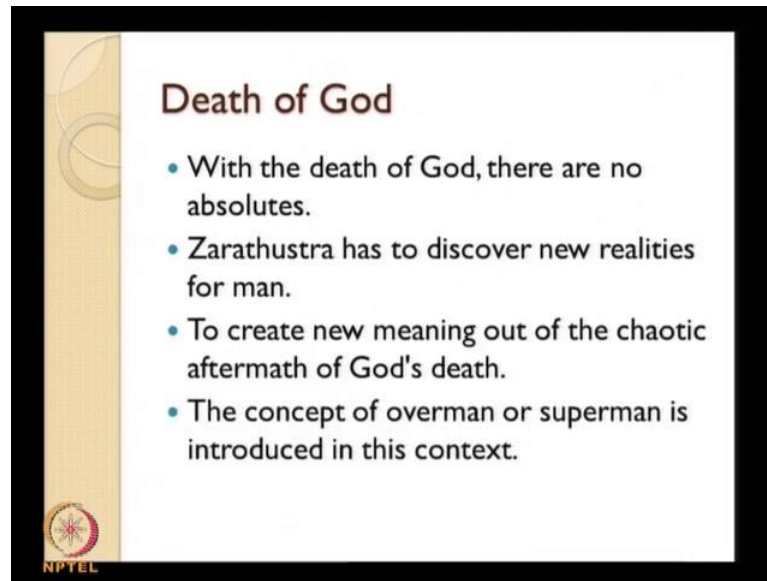
Death of God

- In the modern world people have lost faith in absolute values and truths.
- The spread of perspectivalism.
- The idea of God that unites all men and gives meaning to human life has died in the hearts and souls of Western man.
- The **Thou shalts** have lost meaning.

NPTEL

So, this is another very important and interesting aspect of Nietzsche's philosophy, the concept of death of God. In modern world people have lost faith in absolute values and truths. As a result of the spread of perspectivalism, the idea of God that unites all men and gives meaning to human life has died in the hearts and souls of western Man. So, this according to Nietzsche indicates a very interesting and a very important gesture in the history of western life, in the history of Western Europe death of God; the disappearance of the values from the horizon of European culture. So the Thou shalt have lost meaning. As a result once God disappears the Thou shalt which ultimate find their justification and authority in the concept of God will also vanish.

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The slide features a title 'Death of God' in a dark red font. Below the title is a bulleted list with four items, each preceded by a blue dot. The slide has a light beige background with a vertical decorative bar on the left side containing a circular logo and the text 'NPTEL' at the bottom.

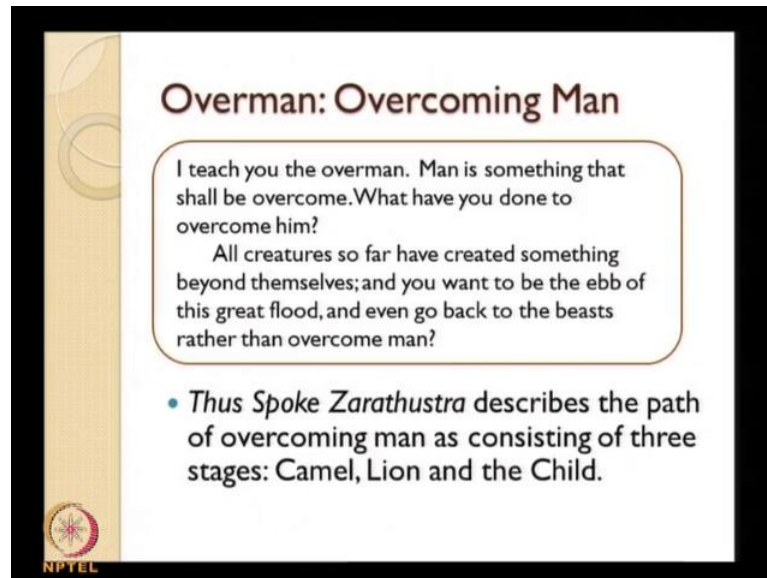
Death of God

- With the death of God, there are no absolutes.
- Zarathustra has to discover new realities for man.
- To create new meaning out of the chaotic aftermath of God's death.
- The concept of overman or superman is introduced in this context.

So, they also lose their meaning, with the death of God, there are no absolutes. And Nietzsche's Zarathustra thus takes Zarathustra his book, the protagonists of this book Zarathustra has to discover new realities for man. Now grand reality which human beings had, the concept of God is dead, larger, that broader that all encompassing moral horizon has disappeared it is no longer there.

So, now you have to discover new realities for yourself to create new meaning out of the chaotic aftermath of Gods death. See once God is not there, then as stated by (Refer Time: 40:12) in his novel brothers chromosome, everything is possible then. So, it opens up a boundless domain of freedom, anything and everything is possible in that context. So, here there is a kind of Khios and out of this Khios you have to create your own values. The concept of Overman or superman is introduced in this context. So, this is another important concept in Nietzsche's philosophy, the idea of Overman or overcoming man.

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Overman: Overcoming Man

I teach you the overman. Man is something that shall be overcome. What have you done to overcome him?

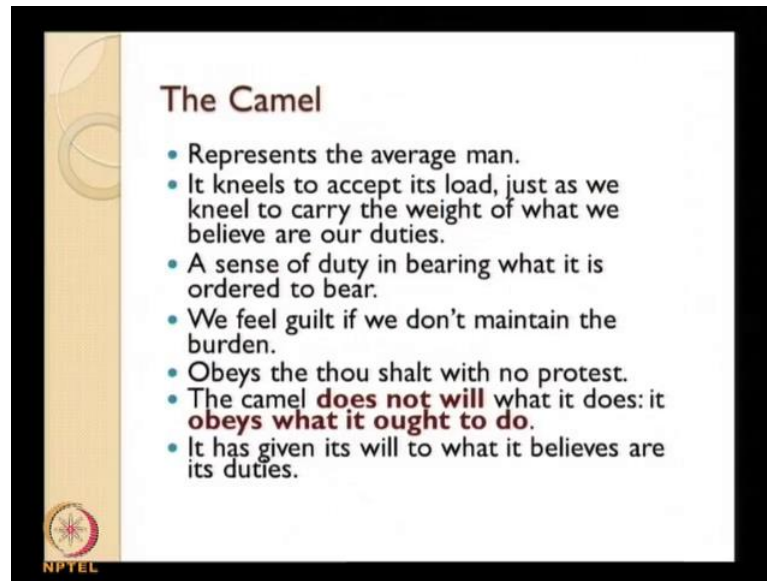
All creatures so far have created something beyond themselves; and you want to be the ebb of this great flood, and even go back to the beasts rather than overcome man?

- *Thus Spoke Zarathustra* describes the path of overcoming man as consisting of three stages: Camel, Lion and the Child.

 NPTEL

I just have two quotes here, it is I quote. I teach you the Overman. Man is something that shall be overcome what have you done to overcome him? All creatures so far have created something beyond themselves and you want to be the ebb of this great flood, and even go back to the beast rather than overcoming man? Again this is from the spoke Zarathustra describes the path of overcoming man as consisting of three stages camel lion and the child. But before that see this all notion of Overman is again routed in the notion of the will to power. The will to power as I already mentioned is that driving force of life which enables man to overpower. Overpower is surroundings overpowering is his own his own status quo his own reality which limits him, which controls him or which consists him.

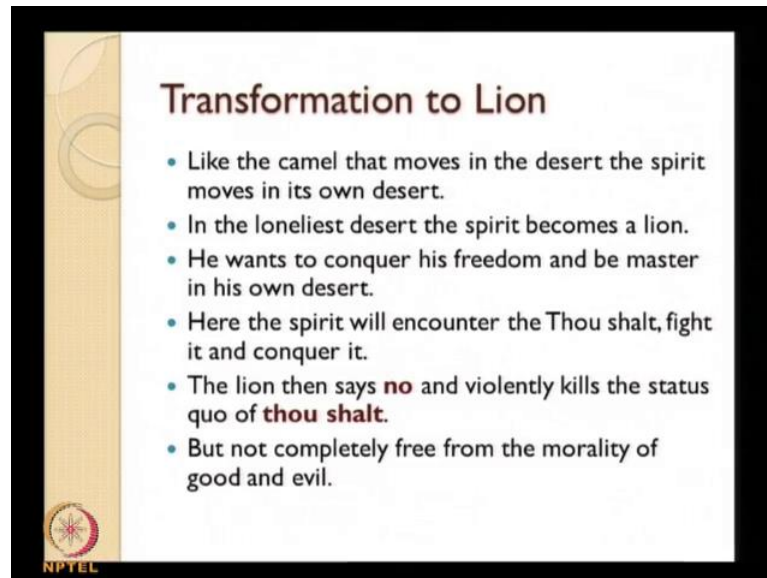
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And this actually he says that this is done through a process a kind of metamorphosis takes place in three stages, The camel, the lion and the child, where the camel represents the average man, it kneels to accept its load, just as we kneel to carry the weight of what we believe are our duties. So, here the camel moving in the desert is a metaphor, which never complains which can move miles and miles without any water or food, it just obeys because it thinks that it is duty like the average man does things, thinking that it is his duty never questions it.

So, he carries the burden of tradition of all these moral traditions. Again a sense of duty in bearing what is ordered to bear, we feel guilt if we do not maintain the burden. So, this is another this is an this is a consequence of or rather an implication of this view, if an average man always has this guilt feeling if he does not do what he was expected or o to be done. Obeys the Thou shalt with no protest. The camel does not will there is no will, crescent because all will is essentially controlled or dominated by the will to power, but the will to power is being annihilated the camel or camel allows it to get annihilated by the tradition, by customs, by religion, by morality. So, that what it does it obeys what it ought to do. What it ought to do is always given by the society, by institutions, by the church, by moral traditions etcetera. It has given it is will to what it believes are it is duties.

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Transformation to Lion

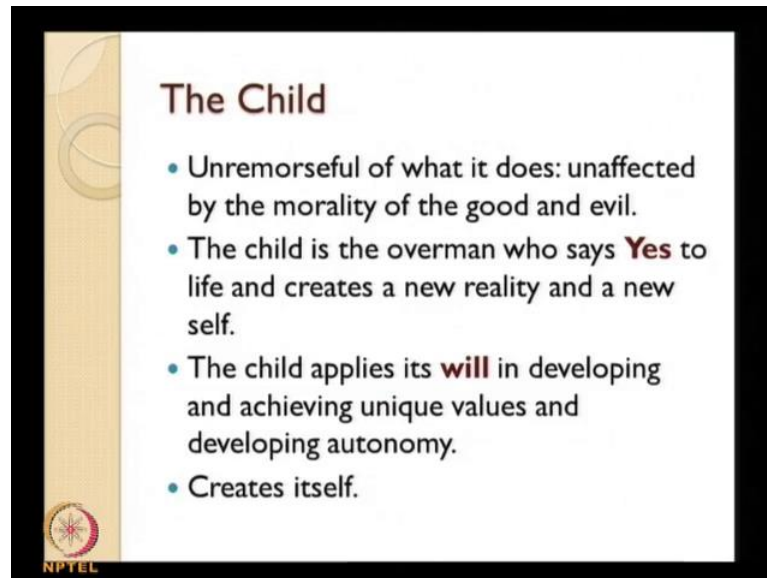
- Like the camel that moves in the desert the spirit moves in its own desert.
- In the loneliest desert the spirit becomes a lion.
- He wants to conquer his freedom and be master in his own desert.
- Here the spirit will encounter the Thou shalt, fight it and conquer it.
- The lion then says **no** and violently kills the status quo of **thou shalt**.
- But not completely free from the morality of good and evil.

NPTEL

Now, the next stage is the transformation to the lion, like the camel that moves in the desert, the spirit moves in its own desert and here it encounters a reality. What happens in the loneliest desert the spirit becomes a lion. He wants to conquer his freedom and be a master of his own desert, here the spirit will encounter the thou shalt fight it and conquer it and here what happens the lion then says no and violently kills the status quo of Thou shalt. So, here the lion actually goes against those factors which controlled it and says no it kills Thou shalt.

But not completely free from the morality of good and evil. See now what happens is, now with this killing of the Thou shalt, killing of this moral, that the morality the dichotomy the morality that functions on the basis of the dichotomy of good and evil, it has escaped from that, but now there is a Khios, now it has to create it is own morality which is it is incapable of doing it at the moment. Because it is the weight of the burden of the past is already there, it is there it is still there. So, it is yet to overcome the burden completely.

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The slide is titled "The Child" and features a list of four bullet points. The slide has a white background with a black border. On the left side, there is a vertical yellow bar with a circular graphic and the NPTEL logo at the bottom. The text is in a black serif font.

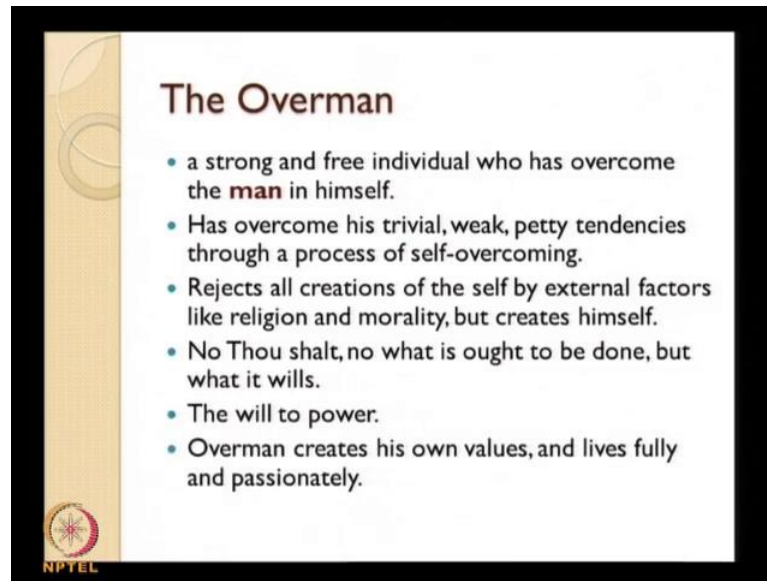
The Child

- Unremorseful of what it does: unaffected by the morality of the good and evil.
- The child is the overman who says **Yes** to life and creates a new reality and a new self.
- The child applies its **will** in developing and achieving unique values and developing autonomy.
- Creates itself.

So, the next stage is where the child, where it completely overcomes it. It is the child I mean if you examine the child, the child is totally unremorseful because the child is not bothered by the moralities of a good and evil which we adults are trained and bothered about. The child is completely unremorseful it does things just because it wants to do things, it never thinks about consequences and gradually the child learns because we train them, we discipline them, we domesticate them, the society does all these things discipline the child and the child is gradually you know initiated to a world of good and evil to a moral tradition of good and evil.

So, here the child is the over man who says yes it is not just it actually goes beyond, the violent no of the lion and says a positive yes to life and creates a new reality and a new self. The child creates its own morality because it is not bothered and worried about the morality of good and evil. It applies its will in developing and achieving unique values and developing autonomy it creates itself.

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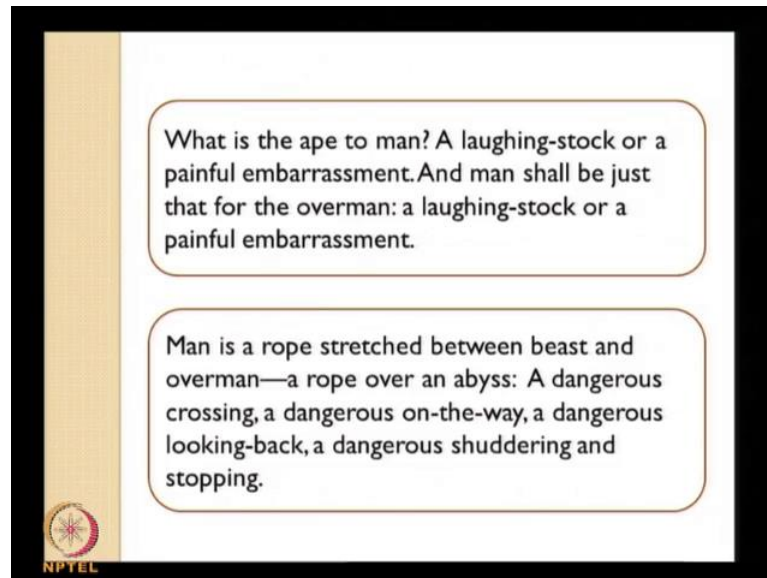
The slide is titled "The Overman" and features a list of six bullet points. The text is in a dark red font. The slide has a decorative vertical bar on the left side with a circular pattern and an NPTEL logo at the bottom left.

The Overman

- a strong and free individual who has overcome the **man** in himself.
- Has overcome his trivial, weak, petty tendencies through a process of self-overcoming.
- Rejects all creations of the self by external factors like religion and morality, but creates himself.
- No Thou shalt, no what is ought to be done, but what it wills.
- The will to power.
- Overman creates his own values, and lives fully and passionately.

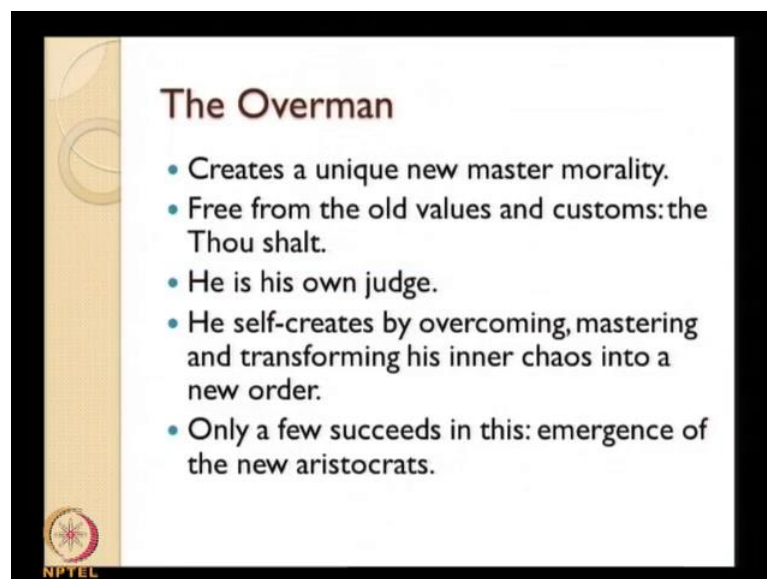
So, the child is compared with the Overman. A strong and free individual who has overcome man in himself, has overcome his trivial weak petty tendencies through a process of self overcoming, it rejects all creations of the self by external factors like religion and morality, but creates himself. So, there is an assertion of self creation and it is not prepared to get created by others it writes it is own stories. The Overman writes his own stories and never allow to write allow his story to be written by others. No Thou shalt, no what is ought to be done, but what it wills. So, there is a clear assertion of the will to power, and the will to power is dominant Overman creates his own values and lives fully and passionately.

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So, I have just two quotes here, I just quote. What is the ape to man? So, he actually talks about evolution and he says that evolution every other creature produce it is higher creature, what is the ape to man a laughing stock or a painful embarrassment and man shall be just that for the overman. A laughing-stock or a painful embarrassment again I quote, man is a rope stretched between beast and overman-a rope over an abyss: a dangerous crossing, a dangerous on-the-way, a dangerous looking-back, a dangerous shuddering and stopping.

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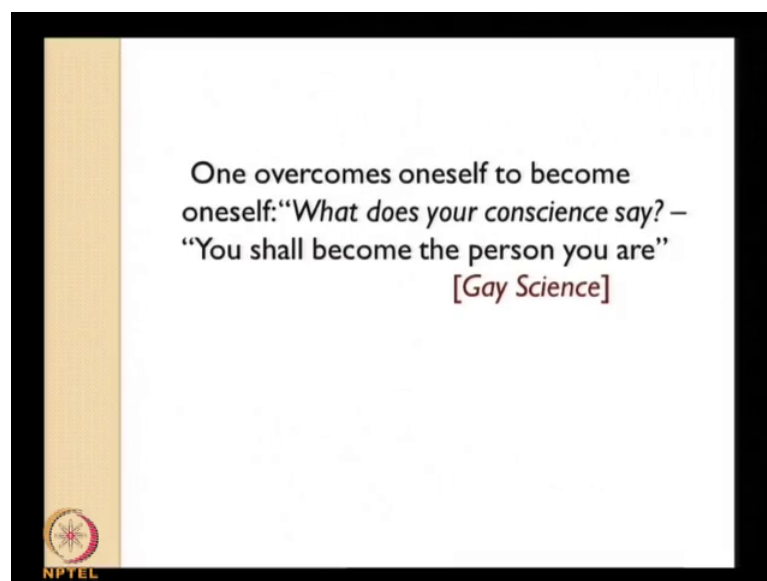


So, here he talks about he actually mentions he talks about this evolution, every creature has evolved to it is higher species. Every creature succeeded in producing it is higher species as a result of evolution, following the principle of evolution. And what is this principle of evolution? It is a principle of overpowering ones status quo, it is with the assertion of the will to power, but evolution stops with man. In a sense biological evolution stops with man, because with the evolution of or with the emergence of consciousness, biological evolution stops with man.

Now, evolution needs to take a new turn. From here man has to evolve and produce his higher species the overman, but man has failed to do that why? Nietzsche's says man has failed to do that because of these conditions, which man applies on himself in order to domesticate him, in order to discipline him, in order to ad culture him. So, all culture or civilization all religious traditions and all moral traditions have ultimately done a great damage to humanity by stopping man from evolving further, from man to overman, from man to the super man.

So, this morality of equal shalt's which is the moral philosophy, and the religious morality which philosophical traditions advocate, actually has the power in sort of stopping man from evolving further to the domain of superman overman.

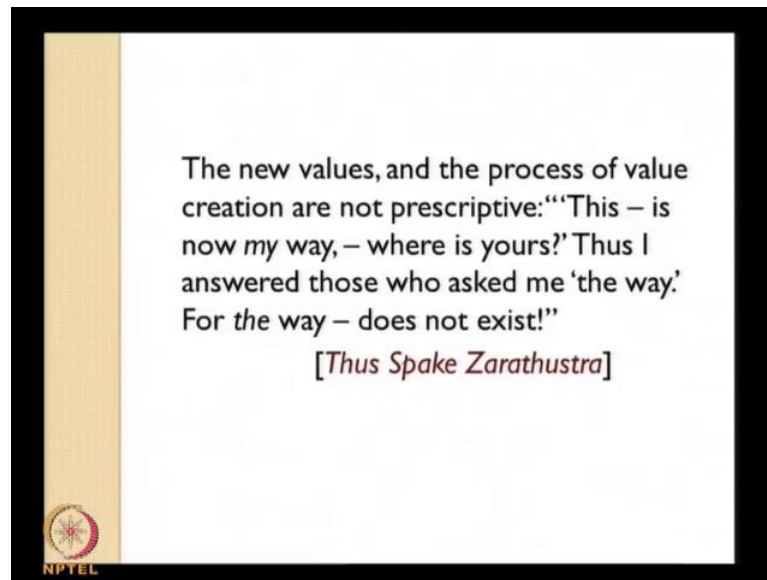
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Now, I will wind up this discussion on the philosophy of Nietzsche's this course. One overcomes oneself: to become oneself. "What does your conscience say? - You shall

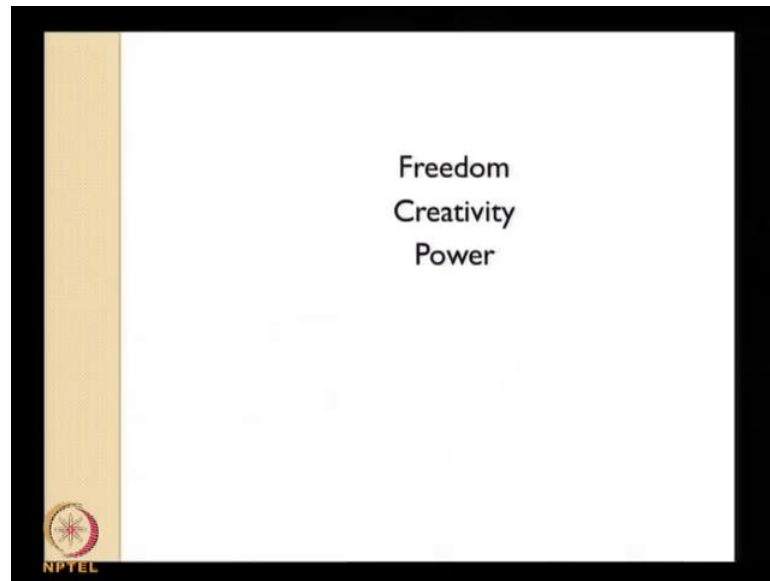
become the person you are” not the person you ought to be because this ought to be is not something which you have willed about you, it is something which is other which other others have commanded and you are obeying.

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So, you have to actually overcome that and start asserting yourself, this is from gay science. And the Thus Spake Zarathustra says, the new values and the process of value creation are not prescriptive I cannot give your values, someone else’s value. This is now my way, where is yours? Thus I answered those who asked me the way for the way does not exist, the way does not exist. The way is the way which is cited by a religious traditions moral philosophies, there is no the way for all human beings, we have to create our own life’s. So, Nietzsche in that sense is a perfect philosopher of freedom, who advocates complete autonomy for human beings and higher and higher states of existence by assertion of human freedom and creativity.

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So, the three terms which I would say are most important in understanding Nietzsche's philosophy are freedom, creativity and power. With this we will wind up this discussion on the philosophy of Nietzsche.

Thank you.