

The Hortative Tones in Nietzsche's Philosophy

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ABSTRACT: The necessity of periodically deleting the excesses created by the accredited contributing subjects or factors is rather the chief aim of philosophy. From ancient times, the ongoing efforts had been and continue even in the present century, to provide guidance for living happily and facing courageously the vagaries of life. Therefore philosophers have exerted tirelessly to gauge the course of life and the uncertainty present therein. To face the end with a philosophical or scientific outlook or by promoting a blend of both may also be considered as a much sought after milestone which philosophers are eager to reach. There had been many philosophers who were genuinely concerned about the human race and its problems. Friedrich Nietzsche in the nineteenth century grasped the required knowledge quite early in life and authoritatively presented by philosophizing the same in the interest of the humanity as a whole. A little more than a century has elapsed but Nietzsche's words live on. In fact his philosophy has been the need of the hour in the present time to wake up the humanity from the deep slumber of ignorance and too much reliance on the religious cum textual promises. This paper aims to cover all the necessary details of Nietzsche's philosophy though there are definitely some more areas that deserve our attention or a mention are left untouched.

KEYWORDS: Nietzsche's views, Human race & its problems, Practical wisdom.

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I. LIFE SKETCH

Nietzsche, pronounced in various ways, was named Friedrich Wilhelm after the Prussian king who descended from a race which was popularly known to be extremely sturdy, tough both physically & mentally and dignified. The race presumed certain principles of life are ever meant only for an exclusive class of humanity, to which it was well qualified. It was also considered that such a race would always remain a special one to take on life situations in an aristocratic manner, without being daunted by the externalities. Probably the childhood surroundings must have strengthened our philosopher mentally to reach the extraordinary heights in philosophy, resulting into the most popular "Superman" concept. On the physical plane Nietzsche was not at all fortunate to have a sound body which could match his words. This partly he had inherited from his father who apart from having a fragile personality as a whole was an extremely weak-willed person and had suffered a massive attack of paralysis to which young Nietzsche was a mute spectator. Thereafter the future philosopher realized that he was not bestowed with any power by Nature to repair the circumstances in which he was destined to live and had to continue merely as a helpless onlooker witnessing the agony of his father. He was barely a seven year old boy when he lost his father. He carried these memories full of despondency at the back of his mind throughout his life and sometimes the ennui so gathered within became very rigid to hit him so hard that there was a visible influence of the same in his philosophical writings filled with protests. Psychologically, Friedrich often faced the periodic bouts of depression and was isolated from the peer group much owing to his weak constitution about which his friends made fun. Therefore by default he had to prefer the company of girls and ladies. It is in this context that most of the times in his biographies his sister Elizabeth's name has a profuse mention in his formative years. This, initially forcibly and also later on willingly brought him to the world of books creating his own private world out of it, which was filled with Poetry, Music and Philosophy marked with protests and uneasiness. It was indeed his bad luck that others could not understand his intentions. However as a sort of Nature's compensation for his frail personality, he was blessed with an enviable eloquence which made him popular when he spoke particularly on religion. It was his mother who had a tremendous confidence in his prowess and so she always surmised an academically very prosperous future life for him. In broad day light he felt crippled and so developed a horrifying sense of unending frustration, losing interest in life itself. He, majority times, remained lonesome and desolated. It was only the strings of the musical instruments that provided a great slace to his heart. Despite all the adverse situation around, he had an inborn instinct to exceed over the opposing forces that were clearly very potent. Therefore experiencing the world around on own terms was the strongest desire which accompanied him throughout. Never ever his curiosity got dampened but for the physical attributes which had deserted him from the childhood.

Getting involved in deplorable activities which could not be fitted into the frame of the then extant prevailing morality had become a routine course of his life. There was a sudden twist in his thinking pattern due to which he despised himself and began doubting the efficacy of religion. It was highly improbable for him to find peace in the conventional faith which was in vogue and adopted by the mass as the only reliable torch of guidance. In fact he did not loathe pleasures of life but was compelled to do so. He took shelter under the umbrella of pessimism where he found the air of reality pervading. Therefore he could justify his disposition though it was objectionable in the view of others. It was a clear defeat for him on the physical plane and this reality frustrated him continually. With a pious upbringing the very fabric of life was almost hassle free and least complicated. It was his instinctual protest at the mental level trying with open perception that caused all the disaster to him. Such a brilliant student that he was offered the much coveted post of Professor of Philosophy even before he himself was a degree holder. But alas! His health cruelly came in his way intersecting all hopes and the philosopher became insane to such a degree that he never returned to normalcy thereafter. His death silenced him permanently but not his words and writings, which continue to live on.

II. ARTHUR SCHOPENHAUER'S INFLUENCE

According to Bertrand Russell, "Nietzsche (1844-1900) regarded himself, rightly, as the successor of Schopenhauer, to whom, however, he is superior in many ways, particularly in the consistency and coherence of his doctrine. Schopenhauer's oriental ethic of renunciation seems out of harmony with his metaphysics of the Omnipotence of Will; in Nietzsche the Will has ethical as well as metaphysical primacy."¹ An impartial analysis of the world around us, many a time, provides a large canvas to breed the pessimistic outlook speedily and obviously extends to the zone of despondency throughout life. Schopenhauer's personal life was equally uncomfortable on many fronts and his consistent analysis of the periodicity of the events in all the phases of his life landed him into the darker side of life. Losing father, strained relations with his mother, not being very friendly with anyone in particular and voluntarily burdening self with own idealism were the clearly visible hindering factors. The Father of Pessimism as generally he is known, partly influenced by Immanuel Kant and at a later stage by Buddhism provided comfort to the mass through his philosophically drawn rational pessimistic viewpoints. In any century human suffering had been present with a dominating percentage and so Schopenhauer pinpointed the reality. His emphasis on our blind Will was considered as the ground reality and furthermore to add to it, the root cause of all sufferings. To him the only possible release from this annoying situation would be to check the pattern of our Willing process and arriving at Nirvana. Nietzsche having personally suffered from childhood never found even a dim ray of hope to alter the situation. Having a crippled constitution he had nothing else to look up to as a possible recourse. But then there was something very unique in his upbringing. He had a vision with clarity and no fissures at all. Even his protests were clear and well defined. Though there is a general opinion of the contemporary philosophers that he hurriedly arrived at certain conclusions, he was consciously confident enough to defend them. He would always appreciate Schopenhauer's philosophy which vehemently laid stress on the Will through the World as Will and Idea but later deviated by refusing to submit before the gloom which had pervaded limitlessly. It is at this juncture that he spoke of The Will to Power exhibiting and serving the manhood within than sheepishly accepting the dictates of the fate. Therefore Nietzsche acknowledged Schopenhauer's Idea of the Will but taking advantage of the same pruned it further to mask it with a positive approach so as to make it applicable and palatable to all those caught into the web of negativism.

III. NIETZSCHE'S PHILOSOPHY

"The influences that exercised power over him in those days may be described in the three following terms: Hellenism, Schopenhauer, Wagner. His love of Hellenism certainly led him to Philology...somewhat subversive, influence was introduced into his life with Schopenhauer's philosophy. When he reached Leipzig in the autumn of 1865, he was very downcast; for the experiences that had befallen him during this one year of student life in Bonn had depressed him...Here (The World as Will and Idea) I saw a mirror in which I espied the world, life and my own nature depicted with frightful grandeur."² Reconciling with the laws of Nature Nietzsche began to explore some sense in living or leading life by combating or almost wrestling with the rough passages. He easily understood the fact that in general no event is ever reversible, a thinking which has scientific backing. There is a sort of continuity in every phase of life. Nature too has its own whims which we cannot discipline or alter completely. Ultimately Nietzsche concluded that it is our perspective which needs a correction or a facelift not only to meet the challenges evenly but also to take a commanding position than meekly submitting before. He was also a victim of Thanatophobia, the morbid fear of death which had him in its grip for a fairly long time. That is why he had a very short spell in the Army where he could hardly find any meaning of life. His number one choice was the Academic line. He underwent the experiences of Gautama Buddha witnessing the reality of life and the succeeding cruelties where a sensitive man remains absolutely disappointed and helpless. Being an aware poet he could not afford to ignore the sufferings in the world that

had strangled many human lives. Being influenced and impressed by the pre-Socratic philosophers and in literature by the Greek Tragedy, he came across umpteen number of examples of nobility surfaced much because of human Will only. Therefore he made certain corrections and incorporated new ideas in presenting his philosophy to emerge out as a strong person ready to conquer than going down without any defence. When we look into the history of Western Philosophy we find Nietzsche's name reckoned as a prominent one due to the deliberate deviation from the regular stream. There is a hint at the new and qualified tendency hunting for a genuine practical application. It could be viewed as an effort to delve into the field of general culture rather than the easy and common fields chosen by most of the technical philosophers. It all begins with Arthur Schopenhauer's wounded Will as the platform but later on it was tremendously intensified and scaled to an enviable height. One major change made by Nietzsche was to extend Schopenhauer's Will to Live to Will to Power. There is an innate desire to win over the challenges of life than only theoretically analyzing. At the same time at any rate there is no denial of the existence of the blind Will as Schopenhauer had reiterated. The supreme level sanctioned for the Will and in turn to the Vitality was with the intention mainly to erect Aristocratic Ideal of a super abundance of vigour. Eventually he wanted to instill that Aesthetic sense and therefore took positive side of the much publicised Aristocracy to create an artistic beauty. The gist of the salient features of his philosophy comes through the rejection of the humanitarian and equalitarian tendencies picked by average man who clings to morality, religion, progress, truth and a few more not quite efficiently workable virtues which have been sanctioned Universal status. Therefore he thinks it has to be without any suspicion the rule of the strong only. He thinks there is a dire need of the brave souls who can aim at the supremacy and of course use the power without scruple. He came hard on Democracy and Socialism. The hollow claims of liberty, equality and justice to him are only to attract the weak and effortfully keeping them so throughout. These are unheroic qualities meant only to maintain or tame the masses so that they would never protest against and excel their masters. Nietzsche clarifies here about his aims. Just as in case of Epicurus generally readers think that the moral base is absent or lost and only hedonistic attitude is elevated or upheld, it is quite possible that Nietzsche's philosophy could be misconstrued. Epicurus definitely gives all importance to happiness, pleasure and general comfort but at no point suggests an utter disregard to the moral and ethical thinking. Similarly Nietzsche too does not focus merely on the Aristocratic ruling and principles but suggests that a strong soul shall have to master the passions without temporarily destroying or permanently annihilating them. Power is given the first rank but not by degrading the other important qualities. He has come out very heavily on the then existing principles adopted by people in general and justified despite the discontentment experienced by following the societal virtues in vogue.

IV. EXPOSING THE LIMITATIONS OF VIRTUES

According to Nietzsche much of the common man's grief is owing to the inactivity nurtured within with no regrets. He thinks yet the greater danger is because of embracing the popularized virtues which take the followers into a dreamy land with fairy tales. To our philosopher, this is a systematically drawn trap to ensnare all the gullible minds. This is what he calls Slave Morality. It easily attracts the weak and fearful persons. Anyone who wants to rise above this is stamped as "Evil-doer". Only those who are floating with complacency considering adherence to these virtues as a distinguishing honour lead to drudgery. "To be good in a word, is to be stupid. Virtues such as modesty, industry, benevolence, chastity are exalted. All of them just so many obstacles in the way of an heroic purpose and a noble existence for oneself; everything well constituted, proud, high spirited and beautiful is offensive to the 'moral' man. In religion the weakling has created the greatest of his instruments for bringing into subjection those nobler natures which, since he cannot emulate them, he envies and hates."³ In order to elevate self into winning race one has to shed these age old ideas or check them on time thoroughly to know the Truth. Nietzsche has gone little harshly against most of the popular virtues like piety and sympathy. He thinks they are worse than the vices. Those who want to remain strong must escape from these morally stuffed traps. Instead, they must train self to excel courageously. It should also be remembered that there is no suggestion from Nietzsche to abolish sufferings which would be a foolish desire but to conquer because by doing so there would be a real heroic sense of contentment. He thinks, "To create then an Aristocratic and heroic race of over-men in whom the Will to Power, is incarnate, who are beyond all good and evil, a hot house for the cultivation of rare and strange plants, who create beauty, live dangerously, play dice for death, and who use the weaker race of men as a foundation and scaffolding on which to elevate themselves to a higher existence. This is the only worthy goal of human effort."⁴

V. CONCLUSION

The significant part in Nietzsche's philosophy can be easily traced in his concept of UBERMENSCH, an idea or concept of 'The Overman'. He had the vision of a strong human personality which could stand firmly against the adverse forces than merely remaining one among a large silent audience to the turn of the events or existing merely as a human being with no defence. Therefore this attitude brought forward his avidity in

presenting or rather sincerely urging everyone to adopt display of a macho personality than permitting a weak personality to grow within. In Thus Spake Zarathustra he has clarified every aspect of the Overman's characteristics without sparing any doubt. It is through the main character Zarathustra we get the personified picture of the human personality envisaged by Nietzsche. The hero is ever willing to take risks in life but for the sake of humanity. Usually it is for the benefit of the self that a theory is erected so that the success is tasted by the propounders only. On the other hand Nietzsche's hero wants an overhauling of the social and religious values, so that the resulting scenario would enhance comfort to all. The habit of reasoning of the past and speculating the future would lead us nowhere, whereas concentrating on the present can promise happiness or at least take us on its path evading unhappiness. Life has same events recurring periodically and therefore complaining of the present is of no use and would be also meaningless. Overcoming the sufferings should be the only rational aim rather than trying to eradicate it which is nearly impossible. In brief, Nietzsche wants us to overcome self. He thinks, Men are not born equal. Only some are capable and talented who can qualify to be an Overman because they are educated differently and experience life differently. He urges reevaluation of traditional values on the basis of their utility. Overman should not be restricted by tradition or conventionality but has independent values of own. Only this path would make the Will to Power live indefinitely. Nietzsche is grossly misunderstood because of his famous announcement, God is Dead. In fact it means that the very idea of the Almighty has no more capacity to provide the required implications of the values as we expect. It is the same reason which has given room to nihilism. Zarathustra presents the *Urbemensch* as the responsible creator of new workable values which would rescue the humanity and steadily eradicate nihilism. An overall survey would give us a hint that there is an indirect support to positivism in Nietzsche's outlook in the beginning at least. There is the definite abandonment of all search with an intention to understand ultimate causes and diverting human attention exclusively to Nature's phenomena. This would lead the society to a kind of knowledge that could be both attainable and of utility. That is why even today the Superman concept, Thus Spake Zarathustra and Nietzsche are referred to synonymously. He wrote, "This work stands alone. Do not let us mention the poets in the same breath; nothing perhaps had ever been produced out of such superabundance of strength...If all the spirit and goodness of every great soul were collected together, the whole could not create a single one of Zarathustra's discourses."5

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