

**WILL TO POWER, THE VIRILE SEED OF
NIETZSCHEAN CERABRATION IN THUS SPOKE
ZARATHUSTRA**

Mahendran.K

Assistant Professor,
Department of English,
SRM University, Kattankulathur,
Chennai, India.

Abstract

Friedrich Nietzsche is a mighty and significant thinker in the refulgent fields of philosophy and criticism. This paper delves the concept of will to power of Nietzsche in *Thus Spoke Zarathustra*, one of the most celebrated books of his philosophical meditations, in which the vibrant journey of his concept of ‘superman’ and ‘will to power’ unitedly culminates. Nietzsche’s theory of superman articulates the possibility of producing a superior race of human beings, the ultimate accomplishment of the unstoppable force of evolution. The foundation of the philosophical ruminations and enquiries of Nietzsche lies in his idea of ‘will to power’. Nietzsche talks about how will to power plays a dominant role in man through every thought and deed. Nietzsche declares that will is inseparably connected to life, the symbol of power and not weakness. This is the reason why will to power is urged as the beginning of the ultimate mission of human race, reaching the highest possible human evolution. Might is deemed to be the highest of all philosophical principles that human brain can possibly cogitate, since it forms the fundamental texture of human spirit and psychology. It is a mystic consciousness or obsession of man that lays the rudimental principles to be followed to exist, explore and be rampant. Strength, the governing principle of life is what is celebrated but weakness, the antithesis of strength, is dreadful and symbolic of death. Spiritual cerebation, philosophical bent of mind and mundane life are all strongly connected to the realm of might.

Keywords- Superman, will to power, evolution, might, weakness, cerebation.

This paper delves the concept of will to power of the famous German philosopher, Friedrich Nietzsche. Nietzsche is bound to be an ever interesting subject to the posterity thanks to his being multidimensional in being intellectually entertaining and educating. He woos the operation of intellect so romantically and honestly that he becomes the darling and a nourishing food to the serious thinkers across the world. Manuel Dries says, “Why are we still intrigued by Nietzsche? One might think of a member of answers to this question: the variety of his interests, his entertaining and accessible style, perhaps his aphoristic ambiguity that leaves so much more work to the interpreter. (1) Might is deemed to be the highest of all philosophical principles that human brain can possibly cogitate, since it forms the fundamental texture of human spirit and psychology. It is a mystic consciousness or obsession of men that lays the rudimental principles to be followed to exist, explore and be rampant. Strength, the governing principle of life, is what is celebrated but weakness, the antithesis of strength, is dreadful and symbolic of death. Spiritual cerebration, philosophical bent of mind and mundane life are all inseparably connected to the realm of might. The foundation of the philosophical ruminations and enquiries of the German philosopher Nietzsche lies in his concept of ‘will to power’. Being powerful is the highest aspiration from common men to kings. The will to power is the will to dominate and rule, which is inbuilt and exhibited in every action of human beings.

Nietzsche says that human beings’ fundamental operation is to inflict their will on others, dominate and to have the worthy pride that many obey their words and command, which is the inescapable act of will. Will to power is the primary identity of all beings in the world and human beings are at the acme of its operation. Man’s every action towards another individual germinates from this deep-seated inexorable lust for power through making the other person subservient. The reflection of will to power is omnipresent and the only collective activity in the world. In love, praising something or somebody and to defeat somebody physically or hurt, the ulterior motive is the insurmountable will to dominate others to safeguard the feel of living vitally. Nietzsche impliedly says that there can be no altruistic motives behind any action of human beings in general.

The world is no an illusion and the will to power is not a latent, consummate, metaphysical unit but the actual intelligible action advocated for the process of becoming in the world. Will to power must be understood not as a new metaphysical doctrine about reality but a hypothesis through one’s own honest realization of the actions of the world and admittance. The will to power is not, however, limited to the psychology of human beings. Rather, it is the underlying nominal reality of the universe, which manifests itself in various ways in everything and everyone. Growth, self-preservation, domination, and upward mobility are some of the basic elements of this will, which everything in the world exhibits, according to Nietzsche. This is not to be confused with Schopenhauer's "Will," though it is possible to discover residual qualities of it in Nietzsche's "will to power."

Schopenhauer’s idea of "Will" is not concerned with power, rather it is a blind striving and unintelligent ideas and representations are the outward manifestations of the "Will," while the "Will" itself is the inner nature or essence of the universe. Schopenhauer says that the insatiable nature of the "Will" makes a burden out of one's existence, taking the form of desires, aspirations, lusts, and cravings in human beings. When a desire is gratified, it gives birth to another and this process is unstoppable. The "Will" is thus the bitter source of all evil dings and sufferings in the world. These ideas lead Schopenhauer to embrace a life-denying attitude to the world, since it offers nothing but suffering and the burden of satisfying the unremitting desires. Nietzsche's "will to power," on the other hand, is a life-affirming view. All creatures affirm their instincts to

achieve power and dominance and suffering is not conceived to be evil, but as an inexorable part of existence to be embraced. Will to power is looked at as the necessary pain that lands in pleasure and pride after taking through ordeals and odysseys. Eugen Fink says, “Will to power is not an attempt to remain within a position of power once achieved, but it is always the will to overpower and to transcend power.” (70)

The ego implies other ways to exert its will to power than through the violent domination on others. Nietzsche says that emotions such as altruism or sympathy shoots from one’s instinct only to bring someone under one’s control and so he calls them the disguised forms of the will to power. The first of these disguised forms of the will to power is an aspiration for freedom, independence, and peace. One desires for peace and independence so that one is not susceptible to the possible violent actions, enslavement and subjugation from others. The second disguised form, according to Nietzsche, is enrollment. This is the mask of submission to those in power in order to obtain certain passive form of control over them. This is the cunning art of making oneself indispensable to one’s superiors to subjugate them into gratitude. The command of the superior is done so meticulously with the intention of being vital and irreplaceable. Love is another form of queer enrollment, according to Nietzsche because a person wins over another person through submissiveness. Sympathy, pity and love are weaknesses and effeminate virtues that do not allow a person to be distinctively strong. He says that women, who are the epitome of these weaknesses, use love as a master scheme to gain control on others.

The third disguised form of the ‘will to power’ is the sense of duty and conscience in which one feels superior over those who are really in power. Yet another disguised form lurks in the act of praising others. Nietzsche is so brilliant with his delving queries on the act of praising, which announces that the one who praises a person of real achievement is actually affirming his or her own power to assess the achievement. So the act of praising something or somebody is establishing one’s superior capacity to affirm, judge, evaluate and confer the honour of constructive and complimentary criticism. When the person relishes the praise and accepts gladly, he shrinks in to a subject and falls a prey to the hunger for power and superior state of the critic. Nietzsche calls gratitude as a virtuous revenge that most strenuously demanded and practiced. Nietzsche is so certain that the act of being selfless is a psychological error, out of which the concepts "moral" and "immoral" have germinated and warns that these dominating forces suppress man’s natural instincts toward the acquisition of power, which is a sheer revolt against nature.

Nietzsche’s concept of ‘will to power’ rules the entire concept of superman. Gianni Vattimo says, “With the discovery that everything consists of Will to Power, each individual is forced to take up a position”. (122) It is the mover of man towards his just contribution to the stagnated mighty progress of human evolution in to the glorious ecstasy of evolution, supermanhood. He says that the role of will that brings a sea change in the present man is the key to supermanhood. It is the hammer that smashes the ignorance of man about his innate potentiality to climb higher and higher and take the superior phase of being a man of immense distinction of being incomparably powerful. R.J. Hologdale says, “One has misunderstood Nietzsche completely unless one realizes that he visualized the overcoming of self as the most difficult of all tasks, as well as the most desirable; that he considered the will to power to be the only drive alive in man; that a strong will to power was needed for the hardest task; and that therefore the man of strong but ungoverned will to power was preferable to the man whose will to power was weak, although the former was certainly more ‘dangerous’” (162)

Nietzsche says that will to power is the only way to supermanhood and is so very emphatic and imperative that it is the only good in life that cannot be destroyed and effaced at any cost. He says, “Yes, something invulnerable, unbriable is within me, something that rends rocks: it is called my will. Silently it steps and unchanging through the years. (135). Zarathustra says that it is only the will to power that forces the wisest men to flee towards truth and makes it conceivable because it is in fact will to power, the aim of which is to reach a goal or to leap towards something which is higher, deeper and manifold. Jorge J.E. Gracia says,

The converse side of Nietzsche’s philosophical-anthropological project is to give at least some consideration to the “nature” back into which (and then out of which again) our humanity is to be “translated.” He frames his proposed interpretation of that larger reality, of which human life is a part, in terms of a general disposition he calls “will to power. (411)

A great man wills to make everything thinkable, it is because of his strong suspicion that everything is already thinkable and that everything shall bend and yield. Eugen Fink says,

“In the chapter On Self-overcoming the basic characteristic of the second part is exposed. Nietzsche commences again with man, with the thinker and with the creator of value. Thinking appears to be free of any will to power; it appears to be a pure, disinterested human attention to Being itself. However, Nietzsche says that precisely this is a will to power, the will to make Being conceivable”. (69)

This is a will that gives him the confidence, the feel that anything can be changed according to his will, because they are changeable, which reflects the potentiality of desire to be powerful as to change anything. The very desire to become powerful is nothing but the demonstration of his being powerful already that basically takes in the act of changing the existing pattern according to the desire which becomes the harbinger or the power employed. Nietzsche says that the will to power is the unexhausted procreative will of life. Ted Honderich, in his book, *The Philosophers : Introducing Great Western Thinkers*, says,

Nietzsche proposed that life and the world be interpreted in terms of his conception of ‘will to power’; and he framed his ‘Dionysian value standard’, and the ‘revaluation of values’ that he called for, in terms of this interpretation as well. The only positive and tenable value-scheme possible, he maintained, must be based upon a recognition and affirmation of the world’s fundamental character, and so must posit as a general standard the attainment of a kind of life in which the assertive transformative will to power is present in its highest intensity and quality. This in turn led him to take the ‘enhancement of life’ and creativity to be the guiding ideas of his revaluation of values and development of a naturalistic value-theory. (180)

Zarathustra, the mouthpiece of Nietzsche says that will is the bestower of whatever is wished for or sought after and that man must fundamentally will to power because weakness is stagnation and a stagnated state is death. Zarathustra says that the will to create is the great redemption from any pain and suffering. A creator undergoes a great deal of suffering because a shimmering change is possible only through shaping ordeals and thorny paths of life. Zarathustra says that will is a liberator of people who are in the prison of nauseating routine which is a wretched, futile and repulsive state. It is from will that the glorious development or beneficial change that are dreamt of, spring up. To change is to create and to create is to destroy the already existing undesirable state. So, to will is to create, without which man should not exist.

Zarathustra glorifies the will to beget and become because it is only the joy of pride that one is superior that is responsible for the wish to beget. So, begetting is not out of hatred, but out of love and happiness. So, man if suffused with happiness alone can be creative, for a dejected state is not a state of willing, but deterioration. Zarathustra says,

Whatever in me has feeling, suffers and is in prison; but my will always comes to me as my liberator and joy-bringer. Willing liberates: that is the true teaching of will and liberty – thus Zarathustra teaches it. Willing no more and esteeming no more and creating no more – oh, that this great weariness might always remain far from me! In knowledge too I feel only my will's joy in begetting and becoming; and if there is innocence in my knowledge, it is because the will to beget is in it. Away from God and gods this will has lured me; what could one create if gods existed? (87)

Zarathustra says that the thought of God saps the confidence and the strength of man. Man feels too little with the Almighty with which the might of man does not find its operation. He is just drenched in the so called slavish happiness and does not seek redemption from this wretched state. Man is meek, cowardly, fearing due to which, he does not realize his invincible hidden material, mobilizing which he shall do what the acme of evolution wants him to do. Instead of being a proud, courageous, violent and untiring contributor to the supermanhood, he is a slave, blind to his strength and mission. Zarathustra says that man's thirst should be unquenchable and that with his thirst for power he should seek for abundance. He should not rest at all in his odyssey of begetting a race, which is the ultimate production of evolution. He should possess the hungry will of a lion. He says,

Truthful I call him who goes in to godless deserts, having broken his revering heart. In the yellow sands, burned by the sun, he squints thirstily at the islands abounding in wells, where living things rest under dark trees. Yet his thirst does not persuade him to become like these, dwelling in comfort; for where there are oases there are also idols.

Hungry, violent, lonely, godless: thus the lion-will wants itself. Free from the happiness of slaves, redeemed from gods and adorations, fearless and fear-inspiring, great and lonely: such is the will of the truthful. (103)

Zarathustra says that will to power is the virtue of he that is the begetter of superman. He says that even though people do not understand that one has to attain power that brings meaning to existence, the will to power is inextricably intertwined with whatever is spoken or done in the world. Will to power twinkles brilliantly when great people command their subordinates. The sheer exercise of power of great people over the small is the emancipation of the inbuilt desire to be powerful in the world, which is not brought to the concrete understanding of oneself. Like small people yielding to great people, even the great yield and are ready to take any risk for attaining power.

Zarathustra says that where there is an act of sacrifice, service or casting amorous glances, there is the will to be the master. Life is dynamic and anything which is static is either incompatible or out of life. The power of life gets generated and dissipated through creating something which is greater, more powerful and brighter than what is existing. This is the only governing force that gleams through the texture of life or whatever life is endowed with. Zarathustra says,

And as the smaller yields to the greater that it may have pleasure and power over the smallest, thus even the greatest still yields, and for the sake

of power risks life. That is the yielding of the greatest: it is hazard and danger and casting dice for death. And where men make sacrifices and serve and cast amorous glances, there too is the will to be master. Along stealthy paths the weaker steals into the castle and into the very heart of the more powerful – and there steals power. (115)

Zarathustra says that real redemption is to redeem one's ugly ways of living of the past and all herculean efforts for great deeds that were not possible. He says that will is the name of the liberator and bringer of joy. Zarathustra says that the will itself is in prison because of man's frustration that he could not accomplish many a thing he wanted to, in the past, thus wasting much of his time. This is a prominent element that strangulates or stultifies the spirit of one's will to start dynamically to achieve something. Nietzsche orders that this melancholy should be cured at any cost, if man must become superman. He says,

To redeem those who lived in the past and to recreate all 'it was' in to a 'thus I will it' – that along should I call redemption. Aill – that is the name of the liberator and joy-bringer; thus I taught you, my friends. But not learn this too: the will itself is still a prisoner. Willing liberates; but what is it that puts even the liberator himself in fetters? 'It was' – that is the name of the will's gnashing of teeth and most secret melancholy. Powerless against what has been done, he is an angry spectator of all that is past. The will cannot will backwards; and that he cannot break time and time's covetousness, that is the will's loneliest melancholy. (139)

The wisest will to become the most powerful which is not an exception even with those who talk about morality and the so called standard yardstick to measure the moral uprightness of people. People, who are talking about being humble and meek, and preaching against avarice, are obsessed with amassing wealth so much that could be called a symbol of evil attitude. It is because they are intoxicated with the desire to create a rich and sophisticated world before which they would like to kneel like a bewitched slave. Nietzsche says,

That is your whole will, you who are wisest: a will to power- when you speak of good and evil too, and of valuations. You still want to create the world before which you can kneel: that is your ultimate hope and intoxication. (113) The will to power is so sporadic that it is everywhere, but not well recognized or realized, that is why it is talked against and the antithesis of this indomitable flame is so much prescribed for life. The qualities of such as meekness, obedience, respecting age and pious are severely advocated for a useful, meaningful and healthy life, the attitude and the natural tendency to dominate, to be powerful, to possess valuable things and to be a man to be the most respected, feared and obedient to, is with all, in spite of any external and internal differences. Nietzsche says, "where I found the living, there I found will to power; and even in the will of those who serve I found the will to be a master." (114)

Thus will to power has its primary roots in the Darwinian idea but stupendously developed on for the vibrant proclamation of Nietzschean discovery to empower man as to make him conquer the unexplored heights to be reached to accomplish the highest prescribed task to man, attaining super manhood.

Acknowledgement

I express my deep gratitude to the departed soul of my dear father, Mr. Kalimuthu for the dreams he had for my life and my intellectual and professional enrichment through which he used to

experience a vicarious pleasure and pride, which is now an emotional rendezvous for the vibrant mental connection.

References

1. Nietzsche, Friedrich, Thus Spoke Zarathustra, Penguin Books, 1995.
2. Gracia, Jorge J.E., The Classics of Western Philosophy: A Reader's Guide, Blackwell Publishers, 2003.
3. Honderich, Ted, The Philosophers: Introducing Great Western Thinkers, Oxford University Press, 1999.
4. Eugen, Fink, Nietzsche's Philosophy, Continuum, New York, 2003.
5. R.J. Hollingdale, Nietzsche The Man and His Philosophy, Cambridge University Press, 1995.
6. Gianni Vattimo, Nietzsche An Introduction, The Athlone Press, London, 2002.
7. Dries, Manuel, Nietzsche on Time and History, Walter de Gruyter, New York, 2008.