

The Notion of Morality in the Philosophy of Friedrich Nietzsche : A Critical Study

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Abstract

This paper attempts to unfold the following crucial questions: what is morality? What is the meaning and significance of morality in Christianity? How does Nietzsche understand and interpret the question of Christian morality? Why does Nietzsche find it questionable? What is Nietzsche's own alternative to it?

Introduction

Friedrich Nietzsche is one of the foremost philosophers of the nineteenth century. What separates him from his contemporary thinker is his thought of not accepting the existed understanding of the world. He is different from his predecessors not only in what he says but also in how he choose to say. He saw the world and history in a very different manner and with different looking at the past, present; he build an unfixed nature of the future. He is the one who first gives priority to human effort; it is the effort to create my world. Here, no one is the slave; no one is the follower, but everyone is the creator. He gives new understanding to the human being; that is to create, not to make other to slave but for to live life out of one's own way. Creating for oneself is possible only after an understanding of oneself. Self-understanding involves understanding not only who one already is, but also what one can make of oneself. And making something of oneself involves doing the things, for instance, achieving the goals one set for oneself. According to Nietzsche, then, to flourish one must set one's own goals—goals that express who one is (as revealed through self-understanding). A very creative person should set goals that represent the distinct understanding of the world, and it is through this creativity, that the creative person will realize their potentiality. This process of setting the goal is based on the human “instinct” but not out of any objective, universally applicable morality. The morality that Nietzsche talks about is the morality of one's own. It is the morality which I create, and I follow, not to slave other but just only to live my life by my way. The way that Nietzsche is giving priority is one's own way which certainly cannot be the way of other. According to him, everybody can have the different way of life. According to Nietzsche, one's own way of life is made by that person only but not by any other person. This “way” making process is based on revaluation of all value. Nietzsche explained his intellectual project and says that ‘we need a critique of moral values, the value of these values themselves must first be called in question’. This critique of moral values, or of the value of moral values, requires considerable ‘knowledge of the conditions and circumstances in which they grew, under which they evolved and changed’. This particular knowledge is necessary because people have taken these values as ‘given, as factual, as beyond all question’. In this respect, Nietzsche was concerned with the historical and cultural origin of prevalent values, with the revaluation of moral values with their concomitant value for life. Yet, Nietzsche’s revaluation is largely formulated by the skeptic idea that morality is an intricate deception and that truth is a fiction. Nietzsche thinks that the ultimate truth is that there is no truth. Revaluation means not going according to the existing values

and not following the values of other. The one who reevaluate all values is the man who has belief and confidence on its own, Nietzsche called it “will to power” and those who have “will to power” is called “overman” by Nietzsche. The whole philosophy of Nietzsche is based on creating value for one's own and this value creating is based on the process of reevaluation of all existing values, and the foundation of reevaluation of all values is “will to power”. The one who reevaluate all the values with the help of will to power is called “overman”.

1. Morality

What is it to be moral? To be moral is to follow certain norms and conditions. Norms and conditions are those which gives us a right and justifiable way of life to live with. People follow this morality because it is higher than the common people understanding of morality. There arises a universally applicability and acceptability in this morality because a large no of people accept it as justifiable and follow it. This universally applicable and acceptable capacity is possible because it is value-laden and this value is higher than the common people thought. Earlier this value-laden capacity was in the hand of supernatural being then it came to the hand of the human being. Nietzsche critique this conventional understanding of morality. What Nietzsche found the problem in this conventional morality is, it does not give scope to our self-creating capacity that Nietzsche called “will to power”. So the conventional morality becomes a threat to human freedom or human potentiality to create. According to Nietzsche, one remains strange to oneself while one is following the imposed rules and regulation. This imposing rules and regulations were done earlier by religions in the name of supernatural being(GOD). Instead of using our reason we go with religion by faith. Religion hides us our real identity by imposing rules and regulation and making us follow it. Here we simply accept and follow what we are told to be “good”, and “bad”. Here our life lacks the self-reflective and self-creating capacity in the process of following. According to Nietzsche “we are not 'knowers' when it comes to ourself.”¹He emphasis on to be creator instead of being a follower or knower. In this process of becoming a creator instead of follower, Nietzsche debunk the whole system of Christian morality.

1.1 The problem of Christian Morality and Nietzsche’s reply to it

Nietzsche has explained morality with the help of the analogy of Jesus and Christian religion. According to Nietzsche Christianity misinterpret the understanding with which Jesus had lived throughout his life. Christianity has explained what Jesus has said in the different situation about different things and about different concepts, this is what Nietzsche criticized. Nietzsche criticized the morality that Christianity borrowed from whatever has Jesus said but not from how Jesus has lived his life. Nietzsche gives more priority to how Jesus has lived throughout his life span instead of what he has said throughout his life span. Jesus life is based on not following the existing value but by creating his own value. According to him, Jesus was rebelling. He was critiquing the Judaic bad ideas. While critiquing the Judaic bad ideas at the same time, he is creating new ideas for himself. In this process, he re-evaluates the existing value. Jesus searched morality for himself. He created his own value to which other follows. He did not go by values which were already there. According to Nietzsche, the religious teaching of Christianity destroy the true values of Jesus. Jesus did not blindly follow the existing value but he questioned the existing value and

1 Friedrich Nietzsche, *On the Genealogy of morality*, p.3.

created his own values and live by those values. He died in-order to live through his own values. According to Nietzsche, all Christians are the herd of sheep. One should be the shepherd but not the herd of sheep. According to him what one can learn from Jesus is “how he has lived his life” but not what he has said in different circumstances for the different purpose. Whatever Jesus has said is for practical purpose and one should not make it universally applicable norms. And whatever he has said, is his own morality, which cannot be the morality of somebody else. Christianity is making others to follow the morality that is created by and followed by Jesus. Christianity believes on: treating all men are equal, love for mankind, and compassion for other, etc are the concepts of weak. These are the concept of weak because it makes others to follow it and it rule over the human being. people were following those moralities without even reflecting on that morality. He has shown that: how Christianity has forced people to be the slave and lost their understanding of morality. He distinguishes Jesus as a person and Christian morality as an idealistic.

In Christianity, Nietzsche says neither morality nor religion comes into contact with reality. This detachment from worldly reality makes Christian idea of sin, redemption, grace, punishment and forgiveness of sin, imaginary effects. Christian morality creates a fictitious world, not because of its unworldly disengagement but because it falsifies and disvalues and denies the reality. The essential problem of Christian value is that it demanded more and more of faith and rejected the desire of reason. It shows that Christian values are irrational because it based on faith. He says, “Under Christianity neither morality nor religion has any point of contact with actuality. It offers purely imaginary causes (“God,” “soul,” “ego,” “spirit,” “free will”—or even “unfree”), and purely imaginary effects (“sin,” “salvation,” “grace,” “punishment,” “forgiveness of sins”).”² Thus Christianity provides only imaginary concepts and forced human being to follow those concepts. Nietzsche criticizes the Christian value of hope and argues that those who suffer must be sustained by a hope that can never be contradicted by any reality or disposed by any fulfillment. He says that ‘Sufferers have to be sustained by a hope which cannot be refuted by any actuality’. Thus Nietzsche thinks that hope is the worst of all evils because it prolongs the torments of humanity.

The other crucial issue is that Christianity is not to make ‘man’ more moral in this world but rather to let him feel ‘as sinful as possible’ Christianity believes that, everyone is born with ‘sin.’ Everyone is trying to remove that ‘sin’ throughout of his/her life. Removing this ‘sin’ is possible only by following the order of the supernatural being. Here we have authority, that tells us what is good, what is bad, etc. Here morality is given by supernatural being and this morality provides us a life denying world view. Life-denying means, this morality always tells us, not to do this, not to do that, do this, do that, etc. In Christian morality, the source of value is a “will to nothingness” because it deny this world. Nietzsche was against this life-denying attitude world view of the human being. He provides the understanding of the life-affirming world view. This life-affirming worldview is based on the morality which is beyond the binaries of “good and evil”.

Christianity provides universally applicable and acceptable rules and regulation in the name of God. There is an expectation of these universally applicable rules and regulation, and that expectation is, others to follow it. Religion blinds people in the name of God and forces people to follow it, when people follow it then they become the follower. Nietzsche critiques this criterion of religion which makes human being

2 Friedrich Nietzsche, *The Anti-Christ*, P. 29.

as the follower. There is an expectation of these universally applicable rules and regulation, and that expectation is, others to follow it. Religion blinds people in the name of God and forces people to follow it, when people follow it then they become the follower. According to him, while we are making universally applicable and acceptable morality, it looks like there is an order in the world and that order gives direction to the world. It shows a single directional morality. But if we will look close to our world we won't find it as single directional but it is multi-directional, and these directions keep on changing throughout the time. It is not possible to capture a single permanent morality or order in the world. According to Nietzsche whenever we look at the world, we do not find any permanent order, but we find that there is only one order, that is "will to power" and "will to live". If we have the concentration on the will to power, we find that there is two morality that is slave morality and master morality. Slave morality is always depressed by strong morality. Our society is hierarchical in nature. Nietzsche criticizes the universality of value through his famous discussion about two system of morality that is: master morality and slave morality.

Nietzsche thinks that Christian values have an intimate relationship with resentment. He, therefore, criticizes the theory of resentment which regards the moral glorification of mercy and brotherliness as a slave revolt in morals among the disadvantaged, either in their natural endowments or in their opportunities as determined by destiny. Thus the ethic of 'duty' is considered as a sequential product of repressed sentiments for retribution on the part of people who shift their sentiments because they are impotent and compelled to work and make money. They resent the way of life of the noble stratum who apparently live free of duties. Georg Stauth and Bryan S. Turner say that for Nietzsche, resentment in Christianity 'becomes an entirely new form of domination: a denial of individual will and power'. It is, however, erroneous to portray the human need for a kind of salvation as something that evolved only among the unprivileged social classes, as a natural product of resentment or as the outcome of a slave revolt in morality.

In the domain of ethics, he critiques the idea of "good". He critiques the possibilities of universal categorical ideas. Here he is critiquing the idea of value. Value is that which is considered as ideal, to which everybody should pursue, which is given to us, which is already there, and he is criticizing it. Value has two domain, and he is critiquing both the domain of value. One domain is the value which is created by human, which is there in secular mundane sense. Here in this domain, he is critiquing the simple moral, ethical and cultural values. Another domain of value is religious, sacred, God-given values. Here he is critiquing the good which is something told to us, which is commanded by God. According to him, these values are to be debunked because these values destroy our freedom.

According to Nietzsche, moral values should not be given or imposed, but it should be chosen or created by us. The area of value is human circumstances, and there is no value without the human being. While value works in the human domain, then how come it is controlled or created by some supernatural being. The owner of value should be human instead of any supernatural being. Now the value which is in the hand of the human being can not be universalized because different people will have the different perspective on value. According to him, one know only different perspective or standpoint about things. There is no fixed value, morality, knowledge, truth, etc but there is only perspectivism. Nietzsche emphasizes that there should not be one value to which all human beings will follow. Now there is an inherent factor that is always hidden in the hand of value that is "power". Power means the ability to

control people and things. Earlier this power was in the hand of the supernatural being that is God, Religion, but Nietzsche brought this power to the side of the human being. According to Nietzsche “it always creates the world in its own image, it cannot do otherwise; philosophy is that tyrannical drive itself, the most spiritual will to power, to the creation of the world.”³

According to him “God is dead, and the morality will gradually perish”. Nietzsche believes that the idea of God is not an entity who is the creator, but it is based on faith. It is a belief on someone or something which is beyond the reason, and no question is here. According to Nietzsche faith is something on entity, institution, norms, rules, God, religions, value, etc are to be rejected. There are some rules and regulations which one is expected to follow in order to be moral or rational or ethical person. He was against of all these rules and regulations. He critiques the objectivity of knowledge, truth, and morality. According to him, there is no final knowledge, truth and morality. He believes the truth as amorphous in nature. He gives importance to subjectivity, and the extreme form of subjectivity is responsibility. His primary concern is to prioritize subjectivity. He gives importance to “will to power” and he replaced the existing value with the new values and ideas. According to him, every individual has the strength of “will” and that is called “spirit”. This “spirit” is not one rank in all, but there is an order of rank. One can will according to their rank of “will”. “Willingness” is a capacity which is within us and it decides who we are, whether a sheep herd or a “superman or overmatch”. If one is doing something “willfully” then it is the creativity of life. One is the only free person in “willfully living”. He gives enormous freedom to individual authenticity. When one is not captured by any rules, regulation, morality, etc then only one can utilize one's freedom. Freedom lies in the world of no boundary, but this imposed morality creates the boundary to human freedom. According to him “I” is the master of my own destiny.

According to Nietzsche, one should not give priority and importance to Christianity. Christianity always creates war against the higher type of man which is possible only when one goes with his instinct. “We should not deck out and embellish Christianity: it has waged a war to the death against this higher type of man, it has put all the deepest instincts of this type under its ban, it has developed its concept of evil, of the Evil One himself, out of these instincts—the strong man as the typical reprobate, the “outcast among men.”⁴ Christian morality is dedicated to concern that, this morality suppresses human “instinct”. Nietzsche's problem with Christianity is that it suppressed all human instinct. Christian morality work against human instinct by destroying them completely. According to him, morality is created by and for the most weak minded people, those who cannot control their instincts. The process of the suppression of the instinct, for Nietzsche, leads to the creation of the bad conscience. Nietzsche explains the bad conscience as the result of the Christian morality's battle against human instinct and passion. According to Nietzsche “Christianity has waged deadly war against this higher type of man; it has placed under ban all the basic instincts of this type, and out of this instincts it has distilled evil and the evil one; the strong man as the typically reprehensible man, the “reprobate”. Christianity has sided with all that is weak and base, with all failure; it has made an ideal of whatever contradicts the instinct of the strong life to preserve itself.”⁵ Christianity is the hindrance of human instinct and flourishing in primarily in promoting a hatred of life

3 Friedrich Nietzsche, *Beyond Good and Evil*, p. 11.

4 Friedrich Nietzsche, *Anti-Christ*, P. 21.

5 K. Walter, *Anti-Christ of Nietzsche*, p. 5

in human being. Nietzsche sites such a barrier as primary in the decline of species or the path towards decadence. Decadence is the decline of the society caused by the belief. In Christian morality, this decline is characterized by a loss of strength and spirit in the human condition. The root cause of this move towards decadence is the suppression of human instinct and passion that is done by Christian morality.

1.2 Master morality and Slave morality

According to Nietzsche “Moral judgment belongs, as does religious judgement, to a level of ignorance at which even the concept of the real, the distinction between real and imaginary is lacking.”⁶ morality presumes to provide us with a guide of how to live. Nietzsche agrees this is the proper function of morality. However, he is convinced that what we have inherited from our moral thinkers is a catastrophically wrong headed guide. In fact, in morality values are inverted so that what is called morally good is not really good and what is called morally evil is not really bad. Nietzsche lays the blame for this inversion of values squarely on the shoulders of a particular social class, the weak, and their compatriots, the religious. This is how he began his lifelong war with morality and Christianity. Nietzsche considered the morality that is proposed by Christianity and particular social class is called slave morality and the other side of morality which he proposed to follow is called master morality. I will begin these concepts of Nietzsche with a question: How a morality becomes master and slave? Morality becomes master and slave because of its characteristics and use. Both master and slave morality belongs to human being, there is no master and slave morality out side of the domain of human being. The morality which 'creates' instead of making others to follow it, is called master morality. This morality does not make any hierarchy that is : the moral order is higher than the human being and human being ought to follow it. There is no higher and lower dichotomy in case of master morality. There is “likeness” in case of master morality, one perform action here because one like to perform and one think it as right to perform. While on the other hand slave morality is one which makes the hierarchy that is : the moral order is higher than the human being, human being can never be equal with the moral order and one ought to follow it. There is no likeness in case of slave morality but there is an “oughtness” in slave morality. Even though one does not like to perform still one has to perform. Now the question comes forward in case of slave morality, that is : while morality is created by human being itself then, how it will be higher than human being? Nietzsche focuses on the practical use of moral order but not on the ideal understanding of moral order. Practical use in the sense that, it should have meaning and understanding while it is used but not in out side of its use. Practical use of moral order is possible while the user is higher than or same with the moral order but not vice versa.

In the eyes of Nietzsche, our society is hierarchical that is the hierarchy of master and slave. This hierarchy is based on the basis of power to create and the morality that lies in that power. Those who have power is called master and those who does not have power is called slave. The person who create morality for himself/herself is called master while the person who follow the existed morality is called slave morality. According to Nietzsche morality should be created by oneself for himself and this morality should not have the criterion of making others to follow it. When one create morality, that person's morality is considered as master morality and when one person does not create morality for himself and follow the existing

6 Sleinis. E. E, *Nietzsche's Revaluation of all values* , p.56.

morality then that person's morality is called slave morality. It is called slave morality because it makes other as its slave. Nietzsche defines that the contemporary moral value as resulting from socio historical conflict of power between two modes of evaluation, which he calls master morality and slave morality. Master morality and slave morality basically defines class difference and also it expresses certain distinctive psychological and moral attitude of the people. Nietzsche understands master as the dominant classes in ancient social grouping. Master morality belongs to those people who does not follow but create. It belongs to creator category of people. It is primarily creative in nature. Creator are those who are strong and who make themselves strong by creating rules and regulations for themselves. So it is the morality of strong people. Master morality is the state of being that is rational. It tells us to perform our action on the basis of logic and reason, and one should stop oneself from being follower of religious superstitions while making one's own decision. Nietzsche consider master morality as the higher kinds of morality, which makes distinction between “good and bad”, which can be understood as “life-affirming and life-denying”. To him, (master) goodness is a function of the will to power. “What is good? - Everything that enhances people's feeling of power, will to power, power itself. What is bad? - Everything stemming from weakness.”⁷ The master morality hooks on to the former. slave morality to later. Wealth, strength, health and power are considered as good and bad, poor, weak, sick, fear etc are considered as bad. The master distinguishes themselves as “good” because they lives with good, healthy and well born and brought up life. It defines that the opposite of master lives the life of 'bad'.

The slave are those who ruled over by the master class. The morality that lies here in slave class of people does not comes from inward but it comes from outwardly. It has a criterion to make others to be slave of it. It capture people and make them slave and follower. Slave morality belongs to those people who fear to create. “According-to slave morality, those who are "evil" thus inspire fear; according to master morality it is precisely those who are "good" that inspire, and wish to inspire, fear, while the "bad" are felt to be contemptible.”⁸ Slave morality is the morality of people who are “evil” and “evil” leads to fear while master morality is the opposite of “evil” that is “good”. The person who fear to create comes under the category of follower, so slave class people are follower. One is the follower because one is weak, so slave morality belongs to weak people. Slave morality belongs to the difference between “good and evil”. “Good” here is associated with other worldliness, charity, pity, meekness and submission and “evil” is associated with worldly, cruel, selfish, wealthy, and aggressive. Slave is embedded with the life of powerlessness and weakness. Slaves are weak, unhealthy and resentful about their status in life. The master class holds all the power in their relationship with slave class. The morality that is lies in slave class is precisely to make them slave. According to Nietzsche, the slave morality is created in order for slave class to regain some power within the master ethical system. Nietzsche finds two group of people within the group of slave class that are: the common people who continue to be weak and the priestly class. Nietzsche calls this priestly people are most evil of enemies because they are completely powerless and they make others to be powerless as well. There happens a hatred in slave class of people because of their powerlessness and always oppressed by the master class of people. This hatred that exist in slave class lead to “slave

7 Friedrich Nietzsche, *The Anti Christ*, p. 7.

8 K. Walter, *Nietzsche's Beyond Good and Evil*, p. 213.

revolt” against master class.

Nietzsche diagnoses two types of morality mixed not only in all higher civilizations but also in the psychology of each individual. Master-morality is that which values nobility and independence of thought and feeling, which refuses to subscribe to the given value tables; it stands “beyond good and evil”. Slave-morality puts a premium on affirming weakness by means of pity, sympathy, kindness, and humility. Nietzsche calls this “herd morality”. This is “herd morality” because it expects human being to follow it without asking question. It makes human being as a herd. The history of human society, Nietzsche believes, is the conflict between these two outlooks: the herd attempts to impose its values universally but the noble master transcends and defies their “mediocrity.” Nietzsche opposes the opposition we have been maintaining between good and evil. For him they differ in degree, not in kind as we imagine them to be. “Between good and evil actions there is no difference in kind, but at the most one of degree. Good actions are sublimated evil ones; evil actions are coarsened, brutalized good ones.”⁹ In Nietzsche’s thinking, there is no “good and evil;” rather, there are simply degrees of good. One should not speak of “good” and “evil;” rather, one should speak only of “more good” or “less good.” “Look at the good and the just! Whom do they hate most? The one who breaks their tablets of values, the breaker, the lawbreaker – but he is the creative one. Look at the faithful of all faiths! Whom do they hate most? The one who breaks their tablets of values, the breaker, the lawbreaker – but he is the creative one. Companions the creative one seeks and not corpses, nor herds and believers. Fellow creators the creative one seeks, who will write new values on new tablets. Companions the creative one seeks, and fellow harvesters; for to him everything stands ready for harvest. But he lacks the hundred scythes, and so he plucks out spikes and is angry. Companions the creative one seeks, and those who know how to whet their scythes. They shall be called annihilators and despisers of good and evil. But they are the harvesters and the celebrators.”¹⁰

The master derives his value independently, not from the community but as a spontaneous celebration of the exalted proud state of the soul. And in contrast the value of the slave seen as arising as response to something “external”. The motive underlying value of master morality is self reverence and self-affirming. So this value pointing towards inward. But the value of slave morality is reactive and outward. According to Leiter, “it is motivational difference that explains the chronological difference: values that are reactive necessarily invent their positive terms after their negative ones because valuation is driven by a desire to negate something external; the opposite holds true for valuation motivated by self affirming.”¹¹ Leiter again divided both into two parts, master morality takes into consideration the subject matter of evaluative judgment. In case of masters, the subject matter is the person while in case of slave, the subject matter is the action of the person for which he is responsible. For master, it is their intrinsic “exaltedness”, while for slaves in their fear and hatred of everything that is noble. Again in case of master morality, the subject matter is the person rather than his action. The action is held to be expression of the kind of person one is, thus denying the notion of free agency. The slave on the other hand have strong belief on free agency; they holds that the agent chose freely to do what they do and this makes them morally responsible for their action.

Nietzsche gives more priority to master morality. His moral theory can be

9 Friedrich Nietzsche, *Human, All too Human*, p. 40.

10 Friedrich Nietzsche, *Thus Spoke Zarathustra*, p. 14.

11 Leiter, *Nietzsche on Morality*, p. 209.

considered as the master morality. Nietzsche associate slave morality to the Jewish and Christian people. “Christianity has taken the part of all the weak, the low, the botched; it has made an ideal out of antagonism to all the self-preservative instincts of sound life.”¹² Master morality can be understood as the negation of slave morality because master is one who debunk the slave part of the morality. Slave morality which is our common understanding of morality which includes certain moral principles and virtues like equality, universality, goodness, happiness, compassion and carrying for other people. According to Nietzsche it is “pity” which is to be overcome because it represents weakness. Slave morality is the rejection of all that is natural to us. The rejection of human instinct and passion is the major component of Nietzsche's critique of Christian morality. Christian morality does not give priority to human instinct and passion, it prepares norms and condition to suppress our instinct. With the suppression of our instinct, our freedom gets suppressed. With the suppression of our freedom then our power to create gets suppressed, then one is no longer able to create morality. Nietzsche's problem with Christianity is to the extent to which it suppress all human instinct and passion. According to Nietzsche this suppression is done by Christian morality to those people who are unable to “react to their stimulus”. It means morality is created for those people who cannot control their instincts. For Nietzsche, it is harmful approach to control one's instinct. For him one can be trained in the art of controlling one's instinct and using it for beneficial quality. According to Nietzsche, people can be taught to have strong will in reaction towards harmful instinct. According to Nietzsche, Christianity is aversion to all that is instinctual and passionate in human.

The morality that Jesus was living with is the master morality to which Nietzsche gives maximum importance where as the morality that Christianity makes people to follow is the slave morality. Christianity and the person who follow it come under slave morality. In case of slave morality there is an expectation of others to follow it. In case of master morality, there is no expectation of others to follow, but it is our own way of living life, out of our instinct. Master morality deals with the ontology of the being while slave morality deals with the idealistic, supremacy nature of being. Ontology means the nature of human existence. The nature of human existence should be out of instinct but not out of following others instinct (Christian morality). When others, follow Christian morality instead of their own instinct, they come under the binaries of “Good and evil.” By following the rules, one will come under the category of what is it to be called good and not following will come under the category of what is it to be called evil. The person who lives by one's own instinct does not fall under any binaries. It goes beyond these binaries of “good and evil”. The one who perform his/her action comes under the group that is “good and bad”. Christianity itself is the doctrine of slave morality because it formulates universally applicable and acceptable morality, where there is an expectation of others to follow it. Nietzsche understands the masters as the dominant class, and the slaves are those who are ruled over by the masters.

Morality again expands another realm that is “binaries”. Moral realm always stays within the realm of binaries that is: good-evil, right-wrong, pain-pleasure, etc. Religion always concentrates on this binaries and made human being stay within the binaries. Religion always tells the person to escape one side of the binaries that is: evil, wrong, pain etc and to stay in another side of the binaries that is: good, right, pleasure, etc. Through this binaries religion does measure the potentiality and

12 Friedrich Nietzsche, *Anti-Christ*, P. 21.

character of human being. Religion gives the understanding of the human being with the help of this binaries. Nietzsche criticizes these binaries and provides the explanation of to go “beyond the binaries”.

1.3 Life denying and life-affirming

The morality that is proposed by master class people are called “life affirming” people and the morality that is proposed by slave class of people are called “life denying” people. Friedrich Nietzsche, critiques Christian morality because of many reasons, some of the reasons are: it objectify morality, life-denying existence, it makes people only follower or slave, it boundary people where people lost their freedom, it make people to lose their creativity, etc. Nietzsche defines Christianity as “life-denying” while he propounded the philosophy of “life-affirming”. His philosophy is “life-affirming” because he gives importance on: it is my existence which is to be recognized and prevailed over everything else. According to him the real existence of human being is at where one can utilize his/her freedom freely, taking his/her own decision and living to their maximum potential. According to him, humanity is only a transition but not destiny. Now who will decide the destiny? The answer is: the one who is strong will determine the destiny. It is the strength of “I” who recognizes truth and who lived by the truth. Humanity implies that everybody is equal, and one's action should be equally applicable and should not conflict with others thought. But his philosophy deals with self perused where humanity is not answered. It is hostile of the subject. When Jesus says I know the truth and you follow me then here 'you' is not taken as equal. He is not accepting everybody as equal. It leads towards the hierarchical structure where self-stands at the top. Nietzsche criticizes Christian morality because it distracted human being from life-affirming and from utilizing their own potentiality, and own effort. Living with one's own effort and potentiality was one of the primary cause to critique Christianity which does not allow human being to do so. According to Nietzsche: “ the concept of greatness entails being noble, wanting to be oneself, being able to different, standing alone, and having to live independently”¹³. This independent is an important factor in Nietzsche understanding of morality. According to him the man of life affirming is the man who stays with reality. The one who Stays with reality debunks the metaphysical truth like Christianity.

According to Nietzsche one remain strange to one self while one is following the imposed rules and regulation of the religion. Instead of using our reason we go with religion by faith. Religion hides us our real identity by imposing rules and regulation and making us to follow it. Here one accept and follow the already fixed category of what is it to be called “good” and what is it to be called “bad”. Here our life lacks the self reflective and self creating capacity in the process of following. According to Nietzsche “we are not 'knowers' when it comes to ourself”¹⁴.He emphasis on to be creator instead of being a follower or knower. In this process of becoming a creator instead of follower, Nietzsche debunk the whole system of Christian morality. While he debunked the whole understanding of Christian morality, at the same time the definition and understanding of morality that were existed by being based on this Christian understanding got debunked.

1.4 CRITICAL COMMENTARY

13 K. Walter, *Nietzsche's Beyond Good and Evil*, P. 139

14 Friedrich Nietzsche, *On the Genealogy of morality*, p.3.

Nietzsche gives priority to “master morality”. According to him “master morality” is one who reevaluate all the values. This revaluation is needed because our moral norms and conditions have a slave characteristics in it. Slave characteristics means, it tries to make others to follow it and it has a universally applicability nature in it. Here by going against the morality of Nietzsche, I would say norms and conditions does not makes others to follow it. Human being follow norms and conditions when they find it as justifiable. Human being creates norms and conditions for the betterment of not only himself but also for the betterment of human sects. Man is a social animal, man lives in society and whatever norms one make is for the betterment of whole society. If one will think for oneself only then there cannot be possible of any society. Society is based on group of people existing together with a valuational social law and order. If everyone will try to become “master moralist” then there will be no single order which will bind them together. There will be no work for the betterment of human being. It will be a selfish kind of living, thinking for oneself and working for the betterment of oneself. Relationship cannot be possible because relationship is based on interpersonal relationship where sympathy, love, carrying etc plays an important role. In case of master-morality there is no other towards which one will extend the hand of love, sympathy, carrying. There will be no unity among people.

Nietzsche provides a single person’s morality. There will be no parameter to check whether a person is right and wrong in case of single person’s morality. In Nietzsche, a person is right and wrong according to his or her own order. Master morality cannot be called morality as well because there is nothing morality in it. There is only different way of acting or living life, which is based on various reason. This reason differ from person to person and there is no judgment weather a person is right or wrong. Morality is a broader concept. It is not only for one being but also it is for the well of a sect. Morality is possible only when one act. Without action there can be no morality. When one person performs certain action out of his/her own understanding then rightness and wrongness of that action is based on according to that person’s requirement or need. It won’t take into account the interest of other people but it will try to eradicate the interest of the other people who will come as a barrier on its way. When everyone will keeps on doing this then there will be conflict among people.

Nietzsche’s idea of morality is essentially aristocratic and it does not include an idea of “equality”, “Fraternity” or kinship between all human being. Master morality is the morality of few who are essentially better. Those who are in the better state, they won’t allow the slave people to come to that state. The gap between rich and poor will be more wider in the understanding on Nietzsche’s morality. This gap will be never bridgeable gap. There will be violent in the mind of slave people because they are the one who will be utilized by the master class of people. This violent will only end in war. Another important point is while everyone will follow master-morality then there will be no conception of slave morality then on what basis one will decide his/her master morality. How one will conform that what he or she is deciding is right or wrong. It will be like “soliloquy” that is one talking to himself. There will be no universal goodness, happiness, compassion, carrying for other people, love etc which are the component of slave-morality.

Nietzsche was totally against the objective understanding of morality. Earlier it was supernatural being(God) based objective understanding of morality then it became human based objective understanding of morality. Nietzsche critique both of the objective understanding of morality. Here Nietzsche gives priority to the

subjective understanding of morality. According to him all knowledge, truth, morality etc are perspective in nature. He gives priority to perspectivism. If morality will be subjective in nature then there will be no order in our society, our society will be an arbitrary in nature. Here, I would not go with Nietzsche because morality is neither subjective in nature even though it is created by a person for his and her way of living and it is nor objective that is, it expects others to follow it. Morality is created by human being but it does not govern human being because it does not capture human freedom of choice. Human being has full freedom to change it and go beyond of it with proper justification of it.

1.4 Conclusion

Exploitation is the essence of life. In fact, Nietzsche sees all of culture as an extension of the ability to use other people. He does tie in heredity and communication as foundational to the development of culture, but his argument culminates with his statement “A human being who strives for something great regards everybody he meets on his way either as a means or as a delay and hindrance – or as a temporary resting-place.”¹⁵ For Nietzsche, morality is determined solely on the most selfish utility of all: exploitation. In the critique of this exploitation based morality, Nietzsche gives morality which gives priority to inner voice of each and every individual. Friedrich Nietzsche developed a devastating and influential critique of Christian morality in philosophical discourse. Nietzsche’s primary purpose in his critique is to conduct a revaluation of modern day moral values, in order to make possible a more healthy and life-affirming morality.

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