

NIETZSCHE  
ON  
GOD AND CULTURE

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DEPARTMENT OF PHILOSOPHY

Dissertation Submitted in part fulfilment  
for the requirement of the Degree  
of Master of Philosophy

To



THE NORTH-EASTERN HILL UNIVERSITY.  
SHILLONG

DECEMBER,

1981

Thesis

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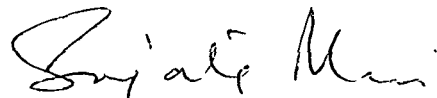
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Certified that the subject matter of this dissertation is the record of work done by Miss Sipra Sarbajna, that the contents of this dissertation did not form a basis of the award of any previous degree to her, or, to the best of my knowledge, to any body else, and that the dissertation had not been submitted by her for any research degree in any other University.

In habit and character Miss Sipra Sarbajna is a fit and proper person for the degree of M. Phil.



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## ACKNOWLEDGEMENT

My first debt of gratitude is to my guide, Dr. Sujata Miri for her help and encouragement throughout the period in which I was engaged in the writing of the dissertation. Dr. Sujata Miri as the Head of the Department has helped me in various matters from time to time.

I am deeply indebted to Dr. Mrinal Miri who had a keen interest in the progress of my work. I express my gratitude to other teachers of the Department for their helpful suggestions.

I would like to express my heartfelt thanks to my friends and colleagues for their kind help at various times. I am also grateful to Shri E. P. Philemon for his clean and quick typing of the final draft of my dissertation.

*Sipra Sarbajna*  
Sipra Sarbajna

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## CHAPTER - I

INTRODUCTION

( Nietzsche is a philosopher of different modes of life. In his writings I find a strange, striking and distinguishing way of doing philosophy which is generally absent in most other philosophers. His openminded analysis for instance, his analysis of christianity and the christian's concept of God, I think he has given us some new and thought provoking explanations of a few christian notions say of love, virtue, god etc. Although his analysis of christianity strikes us as something quite contrary to our ideas of yet it is not an all-on-sudden outcome of his mind. His whole analysis is based on the analysis of the historical and cultural background of man. He never tries to give a new theory, his philosophy, on the other hand offers a new psychological, social and cultural interpretation of man.

Nietzsche, as a philosopher of man points out that modern progress of man is not really a progress of man. According to him it is a decline. He calls modern men decadents. In modern age there is decline or degradation of man in every aspect of life. Because the life of man is controlled by some rules and commandments which are anti-life (christianity is preached with some such rules and commandments). Nietzsche points out how these rules and commandments signifies decline in man and show a transformation of the idea of God in the Old Testament into the modern christian conception of God. In the Old Testament God is sovereign. He is

the basis of all things and all that exists only exists by His will. The existence of God is never questioned, only fool can say 'There is no God' (Job: 2.10). The knowledge of God in the sense of awareness of divine reality and not in the profounder sense the prophets will give to it, is to be found every where. The entire world knows God, not only Israel but all the peoples praise Him, even nature has only been created to proclaim His power. Even sin itself proclaims the existence of God by contrast, for it is either desertion from God or revolt against Him, the sinner is a man who turns his back on God, but who does not dream of contesting His existence. In the Old Testament we find that God is eternally present, there is no evolution of God or the history of Him. Here idea of eternity is secondary to that of life. God is not living because He is eternal, but He is eternal because He is living. The Israelite felt God as an active power before positing Him as an eternal principal. It is He who questions and from whom the initiative always comes. To say of God that He is a living God is the elementary and primordial reaction of man in face of the experience of the power which, imposing itself on the entirety of his being, could only be envisaged as a person, that is as a living being. It is to the power and succour of that person that the Israelites appeal when they are menaced in their own personal life and when Yahwah himself wishes to confirm by an oath the dependability of His threats or promises He introduces it by the affirmation of His life. Life is what

differentiates Yahweh from other Gods. The idea of God as living also implies that Yahweh is the one who gives life—"As true as Yahweh lives who has given us this 'Nephesh'" (Jer:38. 16). It is because they see in the living One essentially the source of life that believers regard as the supreme aspiration of piety, the ability to approach the living God. In the conception of God as a person Israel felt and expressed both the similarity and the separation, for such a person was felt not only as a different being but often indeed as a veritable obstacle, 'thou' who was God could say no to the 'I' of man, so that even while speaking of God in human terms account must be taken of the fact that one realized that between the two there was no common sense. The goal of divine action is to maintain and to create life, to achieve this aim Yahweh chiefly avails himself of two means which are encountered in varying intensities in all the realms of His manifestation: the spirit and the world.

This conception of God has been transformed into the christian conception of God. Here God is the creator of man and the world, no doubt but He is to confine Himself in some place unknown and unfamiliar to our common world, which is heaven. This distinction between world and heaven is very prominent in the ordinary conception of God, specially the christian conception of Him. The God of the people becomes the God of people, i.e. the national God of Israelite becomes

the democratic God of the christian. A God for all. Some aspects of life have been kept away from the providence of this God. He cannot do all the actions which He previously (in the Old Testament) used to do. He only loves and forgives. The evil or unpleasant experiences of life have been kept aside from the providence of God.

The possibility of such a transformation of God suggests to Nietzsche, that the conception of God must be related to the particular culture in which the conception prevails. He come to the conclusion that the culture of a society determines its conception of God. My main concern in this thesis is to examine the relationship between a culture and its God in the light of Nietzsche's analysis.

I start my research with an attempt at understanding Nietzsche's proclamation 'God is dead'. This proclamation of the death of God has created many a confusion in understanding Nietzsche. Some interpret it as an expression of atheism. But I have tried to show that it is not an expression of Nietzsche's atheistic position. Although this proclamation directly implies a negation of God yet it expresses a kind of assertion of God. This is according to Nietzsche under certain circumstances i.e. under the control of the priestly class God becomes antilife. God loves all children. He can do nothing and in that sense God is dead. Love is antithesis to creation. As Nietzsche points out the essence of living being is will to power and this power

is lacking in the christian conception of God. So the proclamation of the death of the God, by Nietzsche, means only that the particular God of the Christians is dead.

This however should not lead us to the conclusion that there is no God according to Nietzsche. Nietzsche believes in some god. As to the reason for his belief I have argued that since Nietzsche identified God with the - will to power it is impossible on his part to negate the belief in God. He has always emphasized the great rule of religion in society. It helps man to bear with his terrible existential condition and also helps to discipline and educate man. Nietzsche's conception of God is some what similar to that of the Greeks and the Israelites. God is both a friend and foe of man. He is not only responsible for our good but also for the evil. He is an eternal yes to life, a national God who works for his people. Such a God Nietzsche prefers to the transcendental idea of God which he regards as contradictory to the enhancement of life.

Nietzsche defines culture as an artistic expression of life. His notion of culture is very much wider than the popular one. It includes the whole life style of man. Learning or knowledge is not a necessary mark of cultures according to him. Though religion, art and philosophy make man cultured. According to Nietzsche there are two impulses in man, the Apollonian and the Dionysian. A reconciliation between these two impulses makes

one cultured. Nietzsche names these two impulses after the name of the two Greek Gods. Apollo and Dionysus. The Apollonian impulse destroys the limits and unites us with nature. Briefly, the apollonian gives the form.

The relationship between God and culture in Nietzsche's writings I feel, is necessary and interdependent. For one cannot conceive either of them without any reference to the other. Man needs them in order to bear with the displeasure of existence. Hence the culture of a race somewhat determines the idea of its God. The change of culture brings the change in the idea of God. Take for instance Socratic culture with its emphasis on knowledge or reason. Here God being a matter of knowledge, becomes the good God only, whereas the Hellenic culture had the idea of God as not only God but also responsible for the evil in the world. To illustrate this relationship between God and culture I have tried to show how in Chap. V conception of man, his attitude towards the world, differs from culture to culture? So also man's answer to problem posed by the presence of suffering in the world, the relation between him and his God and so on are dependent on the particular conception of God that he or that particular culture entertains. My thesis, in short, is aimed at emphasizing Nietzsche's point that for the understanding of a particular culture it is absolutely essential to understand its God. Therefore I have (1) rejected the claim that for Nietzsche 'God is dead', (2) that he does accept the notion of God, though he definitely is against the

idea of a cosmopolitan God. Moreover this assertion of his I think, shows his deep respect for diversity of cultures as he respects each culture's conception of God and shows how a healthy culture has a healthy conception of God and vice-versa.

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## CHAPTER - II

## GOD IS DEAD

The controversial problem of Nietzsche's attitude towards 'God' throws a new light on the religious life. The most striking aspect is his proclamation of 'God is dead' "...God is dead. God remains dead. And we have killed Him."<sup>1</sup> This proclamation of 'the death of God' has lead many philosophers<sup>2</sup> to label Nietzsche as anatheist. I am of the opinion that although this proclamation signified, directly, the negation of God yet it indirectly expere-  
 ses a deep belief in God. I will discuss in detail the question whether Nietzsche is an atheist or not in this Chapter. The philo-  
 sopers I will consider mainly in this connection are William Hamilton and Heinz Zahrt. In the 3rd Chapter I will give the rea-  
 sons in support of my view that Nietzsche is not an atheist. At present I will deal with Nietzsche's proclamation of the death of God at same length. For I think that without the explanation of this statement the Nietzsche an idea of God will not be clear to us

Generally the notion of death is connected with physical things and is opposed to our idea of God, as an immortal being. It is commonly held that physical death is a termination of physical life by the separation of body and soul. Let us see in what possi-  
 ble way can justify Nietzsche's assertion of the death of God?

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<sup>1</sup> Nietzsche. F. The Joyful wisdom

<sup>2</sup>Foot Note- For instance T.M.Kitwood interprets this procla-  
 mation of the death of God as a strang atheistic position of Nietzsche. It implies that God does not exist. According to him the statement 'God is died' is not so much a statement of facts as of experience. As man does not experience God. So God is dead to them. "God is dead in man's heart and experience" (Kitwood T. M. What is Human? P.69)

Certainly he does not use the concept of death as commonly understood, i.e. the end of the physical body. If we hold that death means the end of 'life', then of course we can make out what would be the possible way for the justification of Nietzsche's proclamation of 'the death of God'. The key to this solution lies in the word 'life'. According to Nietzsche life is an instinct for growth, where will to power manifests itself. "I consider life itself instinct for growth, for continuance for accumulation of forces, for power, where the will to power is lacking, there is decline."<sup>3</sup> That is when one is in a state in which one loses one's life force for virtuality or (in his phrase) will to power, that particular state can be called a kind of death. "A living thing seeks above all to discharge its strength-life itself is will to power; self-preservation is only one of the indirect and most frequent results thereof".<sup>4</sup> I think if we take life and death in this particular sense then we can find out some justification for the assertion of the death of God. This point will be more clear from the analogy of God with grand-father in Thus Spake Zarathustra. "At last, however, he became old and soft and mellow and pityful, more like a grandfather than a father, but most like a tottering old grand mother. There did he sit shrivelled in his chimney-corner, fretting on account of his weak legs, world-weary, will-weary and one day he suffocated of his all too grant pity."<sup>5</sup> This sayings of the old man, who was out of service as his master was

<sup>3</sup>Nietzsche. Anti Christ-Chapt.6

<sup>4</sup>Nietzsche. Beyond Good and Evil- Sec.13

<sup>5</sup>Nietzsche. Thus Spake Zarathustra-out of Service.

dead, is an example of the state of that God whom Nietzsche declares to be dead.

✓ William Hamilton, in his essay 'The death of God' examines ten possible meanings of the phrase 'the death of God'. Firstly, it might mean that there is no God and that there never has been. This position is traditional atheism of the old-fashioned kind.

Secondly, it might mean that there once was a God to whom adoration, praise and trust were appropriate, possible and even necessary, but that there is now no such God. This is the position of the death of God or radical theology. It is an atheist position, but with a difference, as I will show later.

Thirdly, it might mean that the idea of God and the word God itself both are in need of radical reformulation. Perhaps totally new words are needed, perhaps a decent silence about God should be observed, but ultimately, a new treatment of the idea and the word can be expected, however unexpected and surprising it may turn out to be.

Fourthly, it might mean that our traditional liturgical and theological language needs a thorough overhaul, the reality abides, but classical modes of thought and forms of language may well have had it.

Fifthly, it might mean that the christian story is no longer a saving or healing story, it may manage to stay on as merely illuminating or instructing or guiding, but it no longer performs its classical functions of salvation or redemption. In this new form, it might help us cope with the demons, but it cannot abolish them.

Sixthly, it might mean that certain concepts of God, often in the past confused with the classical christian doctrine of God, must be destroyed. For example God as problem solver, absolute power, necessary being, the object of ultimate concern.

Seventhly, it might mean that men do not today experience God except as hidden, absent, silent, we live so to speak, in the time of the death of God though that time till doubtless pass.

Eighthly, it might mean that the gods men make in their thought and action (false gods or idols, in other words) must always die so that the true object of thought and action, the true God, might emerge, come to life, be born a new.

Ninethly, it might have a mystical meaning. God must die in the word so that he can be born in us. In many forms of mysticism the death of Jesus on the cross is the time of the worldly death.

Tenthly, it might mean that our language about God is always inadequate and imperfect.

Analysis of these ten possible meanings as mentioned by W. Hamilton, shows that most of the cases where death has been pronounced are the cases regarding the problem of language about God. The alternative is whether we adopt a new word or reformulate it or keep silent about God. These alternatives, however, I feel do not appropriately explain the Nietzschean notion of the death of God. What is important here is not the use of language, but rather the attitude of a particular culture or society towards God. Unless and until our attitude towards God has been changed whatever language we use to mean the same state of God, which according to Nietzsche could be called death. He cannot be called alive. Moreover as Patrick Sherry, rightly points out, "but the proposal to re-express an old truth in a new concepts arises many problems: the acquisition of new set of concepts is not like that of a new set of clothes".<sup>6</sup> He argues that the formation of a concept is more than a mere use of words. Generally a concept becomes obsolete when it is no longer useful to the people, e.g. 'fairy magical power' etc. But the religious concepts like holiness, sin, grace etc. cannot be regarded as obsolete in this sense. Because these concepts

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<sup>6</sup> Sherry Patrick Religion, Truth and language -pages-P.89

involves a whole life commitment. In spite of this general difficulty associated with the changes in the use of words I still wish to discuss the various possible meanings of the proclamation of the death of God as given by W. Hamilton. As for instance the first possible meaning of the death of God, which is a complete denial of the existence of God, cannot be a sensible application in any case of His death. For any one, who proclaims the death of anything, must first take for granted that some one must once have lived. It is non-sensical to talk of death without any reference to the living ones, whatever may be the meaning of life and the death. Besides this meaning of the death of God, as complete denial of the existence of God cannot be a Nietzschean view of death. For Nietzsche's writings show that he never completely denies the existence of God. Instead there are various writings through which Nietzsche stresses the need of God in man's life and in society. According to Hamilton the second possible meaning of the death of God is the meaning of the death in Nietzschean sense. That is "once there was a God.....there is now no such God."<sup>7</sup> But the point is that 'no such God' here equally results in no God or complete denial of God.<sup>8</sup> Again the seventh possible use of the death of God, as the non-experience of the existence of God, has been a fundamental and common mistaken attitude of the people who interpret the death of God. But the death of God is more than the non-experience of God. The experience of God is not so easy a thing in any time

<sup>7</sup>Hamilton W. The death of God

<sup>8</sup>Foot Note on Page - 15

whether it is modern or ancient times. This is not the particular characteristic of any period. Always the experience of God is a rare one. That does not consequently lead people to pronounce His death. In the Antichrist Nietzsche points out that people have sanctified every occasion of life, such as birth, death, marriage etc. This does not show that there is no God rather that people remember Him on every occasion. There is more intensity in religious life of the modern man. As Nietzsche points out, "it seems to me that the religious instinct is indeed in the process of growing powerfully but the theistic satisfaction it refused with deep suspicion".<sup>9</sup>

According to Hamilton scientific development is not alone responsible for the death of God, rather he gives two reasons for the death of God. Firstly, it occurs partly because of "the disappearance of the idea of God as a meet of needs and a solver of problems".<sup>10</sup> In the ancient time people did not have so much scientific knowledge about the world. They were not able to explain each and everything. What they themselves could not explain, they explained with the help of God. Most of the natural phenomenon were inexplicable to them and they were helpless before these phenomenon. But in modern times people are able to explain most of the things and as a consequence man's helplessness is very limited. The dependence on God is less. Even one can pass one's whole life without this feeling of helplessness and as a result may not generally seek any God.

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<sup>9</sup>Beyond good and evil-Sec. 53

<sup>10</sup>The death of God

The problem of Suffering is another reason for the proclamation of the death of God. The unmerited sufferings in this world cause a disbelief in the goodness and power of God. This disbelief may consequently result in the conclusion 'God is dead.'

W. Hamilton regards the death of God as a concrete event rather than an abstract one. He said that the coming of Jesus is the beginning of the death of God. With the coming of Jesus, people did not need any God. Accordingly for him, there are two ways in which we can replace God, by human community and by Jesus. Traditionally God is supposed to do some particular functions such as he forgives the guilty, consoles in time of sorrow and sufferings, judges and punishes people. These functions can be done by people themselves. There can be a human community which can do all these functions. Again if God is more than these functions and an object of trust, obedience, worship, dependence etc. This can be found in Jesus. Thus human community and Jesus together can takeover the task of God.

Heinz Zahrnt has interpreted this statement 'God is dead' as a negative form of belief in God. According to him the so-called causes of the proclamation of death do not actually lead

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8. Foot Note- Here, I think, Nietzschean view differs from that of Hamilton. As I have already mentioned Nietzsche's denial of God does not imply the complete denial. What he denies are certain states of God. "We deny God, in denying God, we deny accountability" (Twilight of the Idols- The four great errors).

to disbelief in the ~~existence~~ of God rather they serve as expressions of the deep belief in God. "In the assertion that 'God is dead' christian faith sees itself reflected in a negative image."<sup>1</sup> He has brought several charges against this proclamation of the death of God and has tried to show that under any consequence of enlightenment, we cannot proclaim God's death. The conditions which are supposed to signify death actually prove the presence of a deep belief in God. The following conditions are supposed to be the causes of God's death. They are (1) the subjectivity of man, (2) the world becomes worldly, (3) from the world beyond to this world, (4) the ideological criticism of religion, (5) facing future, (6) the new humanism and revolution in authority.

The subjectivity of man - Man become the universal point of reference in the world. This anthropocentric revolution of the enlightenment is characterized by Descarte's well known phrase 'cogito ergo sum' - I think therefore I am. If the only support that man can find to confirm his own existence is that in his own act of thinking he experiences himself as existing, it necessarily follows that all truth in the world is relative to the human subject which knows it. This subjective consciousness also passes judgement about the truth of God. It is no longer man who has to justify himself before God but God before man.

Zahrnt points out that this subjectivity of man has a positive

<sup>1</sup>Zahrant H. What kind of God. P.34

effect on religious belief. Because it ensures man's involvement. No one can believe everything that christianity offers him. One must and may select only what suits him. So there is a personal involvement in the choice of belief in God. "In short one does not become a christian by birth, but by choice".<sup>12</sup>

The world becomes worldly - People used to see the acts and intervention of God through various phenomenon of the world. They tried to show the existence of God or the action of God in an through the natural phenomenon such as flood, diseases, death, rain, etc. The development of science and technology helps man to understand and these phenomenon in a natural way. So the need of a Supernatural being is abundant. Zahrnt gives the example of the idea of God as First Cause. This idea of God has been, completely refuted by the modern man. Previously it was held that God has caused everything in this world, especially those events which were unexplicable by natural law of causation when the people are capable of explaining scientifically or when they find that scientific explanation of almost everything, is possible then describing God as cause becomes unnecessary. This condition, according to Zahrnt, instead of proving the absence of God, enhances the belief in God more distinctly. For it unmask the false

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<sup>12</sup>ibid.

and facile identification of the events of nature and history with God. Zahrt affirms that science can also function as a kind of negative theology by showing everything that God is not. The exclusion of God from the secondary causes of the process of nature and history results in God's being led into direct and unmediated contact with man himself. If man encounters Him at all, it is in a more personal and intimate way.

From the world beyond to this world - Most religions preach about the duality of two worlds. This world of ours and the world beyond or heaven or otherworld. They stand opposed to each other, possessing substantial existence; the higher and the lower, the supernatural and the natural, the spiritual and the physical etc. Of these the higher, supernatural, spiritual divine world was regarded as the only real and true one. It defined the horizon of the lower, natural and physical world and was set above all earthly and human life. Today people do not believe in this duality. They consider this world as the only world. According to Zahrt this shift of consciousness from the world beyond to this world expresses the relation of man with his God deeply. They want to have an experience of God in the midst of human life and in the reality of the world.

The ideological criticism of Religion - People have some fixed ideals. In the light of that ideal they try to interpret the social, political and economical ideals which previously

had a religious background. This critical analysis of modern man has destroyed the religious aspects of these ideals, e.g. Marxist ideological criticism dealt it a fresh blow with the aid of its prepenetrating examination of economic and social structures. Zahrt points out that the ideological criticism of religion brings with it the resistance to the setting up of false idols. And therefore, voluntarily or involuntarily, it shares the concern that God should not become a human artefact, but should remain the wholly other.

Facing the future - Modern man does not dream of the past, but looks forward actively and creatively to the future. He tries to plan the future and hence does not place great importance on the theological aspect which is concerned mostly with the ideal of revelation which took place in the past. Instead he shifts the centre of attention to science, technology and behavioural studies. According to Zahrt this new orientation towards the future has restored an attitude to time which is an original element in christian faith. It helps to rediscover primitive christian eschatology. Firstly by reading the scriptures with new eyes and secondly by considering the future of the world and of man from the point of view of the future of God

The new humanism - People want a more perfect society in which there is freedom, peace justice. What they want, they can not find in present society. So this society must be changed.

If God is the Almighty who is responsible for all the wrong and suffering in the world and who justifies and backs everything that happens in the world with his authority, then belief in this God prevents men from changing existing political and social conditions and hence this belief in God must be abandoned. According to Zahrnt this commitment on the part of the humanist has challenged christians to compete with them in the field of social policy. They can no longer afford to blame the providence of God for all evil and unrighteousness in this world.

The revolution in Authority - The critical interrogation of all traditional authorities by the people has also cast doubt on traditional belief in God, so that it is no longer undisputed and taken for granted as it used to be before. Zahrnt argues that if God is no longer an automatic and authoritative premise, both the dignity of man and the honour of God are increased. It extends man's freedom of action and he no longer needs God as a mere source of sustenance. When he accepts the truth of God, he does not do so because he is ordered to by some one else, but spontaneously, of his own accord. God's honour increases because his honour lies in the fact that he does not want slaves who are forced to serve, but who are convinced from within, who do not merely assent, but believe from the heart.

Thus through the above analysis, Zahrnt shows that God can-

not be dead. Instead these factors, which on the face of it, seem to be the cause of God's death, really deepen the strengthen the religious belief.

According to H. Zahrnt if the death of God is a real happenings, then there will be a paradoxial situation arising out of it. That is there are two alternatives "either God is dead in which case he has never lived or God has lived in which case he is not dead. For God cannot die"!<sup>13</sup> Here Zahrnt has employed the common idea of God as immortal and eternal being. That is why, once we accept his death, this implies a complete denial of God. There is no such thing as God - on the other hand if we believe in God's existence we cannot claim his death. This contradicts the inner logic of the idea of God.

In reply to this criticism I want to say that validity of the above argument depends upon the notion of God, say as an immortal and eternal being. For if we accept God as immortal being then surely pronouncing his death is involving in logical contradiction. But if by the idea of God we mean something quite different, then the charge will not hold good. For instance Nietzsche has an idea of God as 'will to power'. In that case he can easily proclaim the death of God when this will to power is lacking. As I have pointed out earlier death of something does not mean complete denial of its existence.

<sup>13</sup>Zahrnt H. - What kind of Good - Page 40.

Again Zahrnt argues that the basic error in the statement 'God is dead' lies in the fact that we have taken here an epistemological statement about God and turned it into an ontological one. He says that one cannot logically deduce the conclusion that as man is not experiencing the presence of God, therefore God is dead. If it is possible to believe in God in the past then it can also be possible at present. The personal non-experience of the existence of God cannot make him dead. The existence of God is always a open question in every age, whether past or present. Still people do not declare death only on the basis of non-experience of the existence of God. However what Nietzsche means by the death of God is not dependent upon any experience or non-experience of the existence of God. The death of God depends upon some other conditions.

According to Zahrnt belief in God always exists in a certain <sup>cultural</sup> social and/appearance. Thereby religious experience is conditioned by the age in which it takes place. In this context one can say the God is dead. But this is only partly true. For the development of scientific knowledge changes the prevailing idea of God in the society. But if it is understood in a universal sense, then it is false. For it mistakes part as a whole. That is the change in the religious practice which has been brought by the development of human understanding, as a result of scientific knowledges is not all that meant by the latter. Here the

point is that on the one hand Zahrt agrees that religious experiences are determined and formed by social and cultural conditions and on the other hand he holds that it has some universal perspective. The question automatically arises is there any universal concept of God which has no particular social and cultural reference?

Zahrt also holds Nietzsche guilty of inner logical contradiction for he speaks non-dialectically about the death of God. He argues that the legitimacy of the language about the death of God depends upon whether it is dialectic or non-dialectic. That is one can only speak of the death of God when one also takes into account the resurrection i.e. belief in the living God. He gives the example of Hegel. For the death of God signifies only a transitory process within God. This is the dialectical way of talking about the death of God. But Nietzsche speaks about the death of God, in a non-dialectical way for he exchanges one thing with another, that is God with Superman. Superman, who has the characteristic of creating values and moral norms for himself, plays the role of God in human being. But God is really dead then no human being, taking his place however perfectly, can ever bring him back to life. This is too much to demand from the human. This common misunderstanding of Nietzsche's view, I have found in most of the interpretations of Nietzschean view of the death of God. Zahrt has quoted from Thus Spake

Zarathustra in order to show that Nietzsche exchanges one thing for the other. But my point is that the quotation "God hath died" now do we desire the superman to live,"<sup>14</sup> does not prove his exchange of one thing for another. Rather its implication lies in the fact how one becomes an obstacle for the other. That is God becomes an obstacle on the path of the Superman. "Now however this God hath dies! ye higher men, this God was your greatest danger"<sup>15</sup>. This fundamental mistake has also been committed by Karl Jasper in his book Nietzsche. According to Jasper the death of God is a non-sensical, go dogmatic statement of Nietzsche. Only what he wants to do with this assertion of death is to bring a situation of the highest order and to substitute God by Superman. This misunderstanding of Nietzsche is views will be clear if I discuss briefly the Nietzschean idea of Superman and how God becomes an obstacle in the path of the Superman.

There are three stages of life according to Nietzsche representing the ape, man and Superman. Man is the present stage and he has to surpass this stage and become Superman. Superman is one who creates his own values and does not blindly follow the prevailing norms and virtues. He is courageous, faces life under every circumstance. But this does not mean that any one can create any virtue and it also does not mean that one can not follow the virtues or the path of one's father or forefathers. Nietzsche recognises the hardship of creating virtues. Superman

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<sup>14</sup>Nietzsche F. Thus Spake Zarathustra- The Higher Man  
<sup>15</sup> ibid.

has to take many troubles and has to overcome them with his own abilities. But this Surpassing and creating are not possible unless the so-called God has died, for the believers of God do not accept him as a higher being, inspite of his superior qualities. Almost all religions preach about the equality of man. The believers will say that all are equal before God. "...there are no higher men, we are all equal, man is man, before God we are all equal!"<sup>15</sup> The reason for this belief lies in the fact of the impotency or inability to create values for oneself. People, who do not take the labour to think for themselves, do not also like other people to think. Though they are jealous of the exceptional ones yet to cover the jealousy and to console themselves they bring the exceptional ones par with themselves with the slogan of equality of man before God. Thus we see that the God, before whom all men are equal, is an obstacle in the path of the Superman. Moreover the emphasis on equality helps the priestly class, who are the central gateways to God, to control people. For one, who is so exceptional, will naturally attract the people and may thus challenge the supremacy of the priestly class. Accordingly they discourage the idea of Superman and preach equality of men.

Generally it is held by most religions that God is the Supreme moral authority. People cannot know what is good and

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<sup>15</sup> .ibid.

what is bad by themselves so every moral norm is fixed by Him. Thus if every good and every bad is determined by Him (which actually means by the priestly class) then there will be no question of creating any moral standards for oneself. There will be no room for freedom in this sphere. All is fixed for ever. Consequently what happens? There is no possibility of creating or choosing of moral standards. One only follows them i.e. the priests. Thus God becomes the obstacle on the path of creating new values. For as long as this notion of God, as authority, prevails, one can not create any value for oneself. Therefore such a God must die before the emergence of Superman. "The God who beholds everything, and also man: it that God had to die! Man cannot endure it that such a witness should live".<sup>17</sup>

// The other point which I want to make in this context is that if Nietzsche's intention is to replace God by Superman, then he could not possibly talk of the superman's love of his God. "I love him who chasteneth his God, because he loveth his God: for he must succumb through the wrath of his God".<sup>18</sup> Here we see the need of a God in the life of Superman. He has to suffer and enjoy life through the love of his God. Besides Nietzsche also emphasizes the fortune of a tribe which has superman rather than possessing merely a God as a mere hypothesis, difficult to conceive.

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<sup>17</sup> Zarathustra's prelude. I bid.

<sup>18</sup> Nietzsche—Thus Spake Zarathustra

Nietzsche admits that there are various ways in which the death of God may occur. "When Gods die they always die many kinds of death".<sup>19</sup> The direct reference to the cause of the death of God has been found in Thus Spake Zarathustra where the old saint describes how his master i.e. God has died due to His 'all too great pity'. Through his analysis of christianity Nietzsche discusses what great harm has been done by pity. Nietzsche show how this pity, which is a great virtue, leads to practical nihilism. It is bad both for those who feel it and those who are being pitied. That is when one pities some body the pitied one loses the force for struggle for life or for doing any kind of action. He forgets about the necessity of suffering and struggle for continuation of life and its happiness. Nietzsche says it is antithetical to the emotions which enhance life. It is also bad for one who practices pity. For there is some contempt for the pitied on the part of him. More over pity increases the suffering. There is law of selection in nature. When something is ripe enough then that something is at the point of destruction. That is the survival in this world depends on some conditions; mainly for one who is fit for it. When these conditions are shaky then it is better to destroy life. We feel pity for one who can not live for oneself or one who suffers. But this brings inactiveness on the part of sufferer. In this way if we go on pitying them consequently a day may come when there will be only people in a miserable

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<sup>19</sup> ibid- The pitiful.

condition and inactiveness will spread over the world. But like does not mean that Nietzsche totally rejects the practice of pity in human society. Instead he says that pity should be practiced in such a way that the pitied one does not feel shame that is when any one suffers, the sufferer himself should take what he needs from others. "I however, am bestower: willingly do I bestow as a friend to friends, strangers however and the poor, may pluck for themselves the fruit from my tree! thus doth it cause less shame"<sup>20</sup> "If, however thou hast a suffering friend, thou be a resting place for his suffering...then wilt thou serve him best"<sup>21</sup> The best way to behave with a suffering friend is not to pity him from above but being somewhere where the pitied one can find consolation. Through preaching pity as a great virtue in the name of God, people put God in such a position wherefrom He can only love and pity human beings. No other action is possible for Him. Since pity is the antithesis to the emotion which enhance life, so the life of God does not enhance. Rather it leads Him in a situation that is called death. The condition of God, under pity, has been beautifully sketched by Nietzsche in Thus Spake Zarathustra. He compares Him with the grandfather who has nothing to do except love his grandchild.

Result of this pity and love consequently leads to the death of God. This will be very clear from Nietzsche's view of modern

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<sup>20</sup>ibid

<sup>21</sup>ibid

atheism. He says that reason for the prevailing atheism is the disappearance of the concept of God as father, as judge etc. God, the father and the judge has been forced to become like grandfather, only the forgiver of sin. "Why atheism now-a-days? 'The father in God is thoroughly refuted; equally so the judge, the rewarder. And also his free will."<sup>22</sup> The only duty of modern God is to love and forgive everybody. This makes the idea of God very limited. For certain aspects of life are kept aloof from God. For example the aspect of life in which one needs enmity and war with others, and the instinctive aspect of life.

The death of God also occurs in accepting God as only a transcendental being, as pure spirit, as something beyond etc. Traditionally people talk of God mostly in the context of beyond this world. The relation, which prevails between man and God, is supposed to be dependent upon the renunciation of this worldly life. According to Nietzsche this abstraction or beyondness of God makes him against life. "That with the beyond one kills life."<sup>23</sup>

The other reason, which culminated in the declaration of the death of God, is that God cannot act as he previously used to do. "The old God could not longer do what he formerly could."<sup>24</sup>

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<sup>22</sup>Beyond Good and Evil -Sec.58

<sup>23</sup>Antichrist- Chapt.58

<sup>24</sup>ibid-Chapt.25

✓ In ancient times God exists as a rewarder and punisher of people in a race. People used to see in every aspect of life the action of God. But under the influence of priestly class, the God that we have is one who is far from active. He is only a hypothesis to us.

✓ Robert J. Blaikie in his book Secular christianity and God who acts discusses the problems of God's action in various ways. There he agrees that the death of God means the death of God who is "the Subject God of the Decartes- Kantian stream of thought"<sup>25</sup>. That is the death of the abstract notion of God, such as pure spirit, as the good, etc.

✓ Another reason for the death of God is the democratization of God. That is previously God was supposed to belong to a particular race and he had some chosen people. He was the national God, who helped the race to prosper in every possible way through his chosen people. But now some people, in order to have power, want a good God for one and all. They claim that their God is the only true God. For as many people accept this God as the only God, the greater number of followers are there for the preacher which means more power for him. Under this circumstance the God will be only the good God. Because he has to forget enmity. Eradication of the notion of enmity is a necessary pre-requisite for the existence of the priestly class.

<sup>25</sup> Blaikie R.J. Secular Christianity and God who acts-P.261

For it is through the presence of the enemy that life manifests its power. In order to face the enemy one needs courage and strength. These two qualities of man frighten the priestly class who want to control people and make them more weak like a tame domestic animal. So they preach about love and God who only loves his people and only one good God. "there is but one God! Thou shalt have no other gods before me".<sup>26</sup> Most of Nietzsche's reasons for announcing the death of God centre around the idea that the conception of God has somehow become anti-life. According to him life is the manifestation of the will to power and when that is lacking there is death. ✓

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<sup>26</sup>Thus Spake Zarathustra -P.52.

## CHAPTER - III

CONCEPT OF GOD

'In the previous chapter I have tried to show that Nietzsche's proclamation of 'the death of God' does not lead to the further statement that 'God does not exist' which has been normally attributed to Nietzsche, nor does it serve as evidence of his disbelief in God.

Nietzsche's stand regarding God can be clearly stated in the words Old Saint in Thus Spake Zarathustra "Thou art more pious thou believest with such an unbelief. Some God in thee hath converted thee to thine ungodliness".<sup>1</sup> (Heinz Zahrt too interpretes the death of God as an expression of the negative image of God. For one cannot proclaim the death of god without taking into account a strong belief in a living God and resurrection. "In the assertion that 'God is dead'. Christian faith sees itself reflected in a negative image".<sup>2</sup>) Nietzsche's analysis of christianity and the christian conception of God throws light on his own ideas of God.<sup>3</sup> Most of Nietzsche's polemic is directed against the christianity preached by St. Paul, the priestly class and in the churches. It

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<sup>1</sup> F. N. Nietzsche. Thus Spake Zarathustra-out of Service.

<sup>2</sup> F. N. Heinz Zahrt

<sup>3</sup> F. N. Here we must keep in mind the distinction between christianity as preached by Christ himself, and the christianity preached by his follower starting from St. Paul.

stresses this point more and more in the Anti-Christ. He says that christianity is the history of a total misunderstanding of the teaching of Jesus. "The history of christianity- and that from the very death on the cross- is the history of progressively cruder misunderstanding of an original symbolism"<sup>4</sup> Jesus revolted against the prevailing religious system in Israel. He did not like the religious functions which were practiced in the existing church. The priests of these churches controlled totally the religious life of the people. After the death of Jesus, St. Paul once again established the church with its total control of the priest over the religious matters. What the people know as christianity and what they follow is not the teaching of Jesus but a distorted picture of his teaching by St. Paul. For instance Jesus realizes within his heart the reality and finds the Kingdom of God in his heart. This inner realization and the Kingdom of God has been shifted, by the priest, from one's heart to 'something beyond'. And the Priests are the only fortunate ones to have this special realization. Nietzsche's rejection of the idea of God is mainly the rejection of the idea of God as preached by St. Paul, that is the idea which prevails in christianity after the death of Jesus. He is against this particular idea of God as according to him this conception of God is anti-life. The only aim of its propagation being to achieve power (by the priests) over the people (i.e. the rabble). For Nietzsche the concept of God

<sup>4</sup>Nietzsche. F. Anti-Christ-Chapt. 37

must have other functions besides that of degrading the human being. The concept of God is not in itself responsible for this degradation. For it also helps people to enhance their life.

"The fact that in itself the conception of Gods is not bound to lead necessarily to this degradation of imagination, the fact there exist nobler method of utilizing the invention of Gods than in this self-crucifixion and self-degradation of man..."<sup>5</sup>

Some of the nobler uses of the concept of God are found in the Dionysus, the God for instance, they (the Greeks) enjoy the superabundance of life. People (of other religion) who will try to find out some moral elevation or some sanctity, or some disincarnate spirituality etc., in the festival of the God Dionysus, will be disappointed. "For there is nothing here that suggests asceticism, spirituality or duty. We hear nothing but the accounts of an exuberant, triumphant life, in which all things, whether good or bad, are defied".<sup>6</sup> Moreover the Greeks also need their Gods in order to bear the burden of existence. That is man finds himself in such a situation where he cannot do everything himself. So in God he perceives all these qualities. Thirdly fear of ancestor and the consciousness of the indebtedness to them, is the origin of the God. Through this fear and indebtedness, one race can prosper more and more. "...the noble tribes developed who indeed paid back their originators, their ancestors (heroes, Gods)

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<sup>5</sup>Nietzsche, F. Genealogy of Morals-Chapt. 23. 'Guilt' and 'Bad Conscience'.

<sup>6</sup>Nietzsche, F. The Birth of Tragedy-Sec. 3

with interest all the qualities that had become palpable in themselves, the noble qualities."<sup>7</sup> Whereas for some the existence of suffering is an immediate ground for the denial of God, the Greeks, on the other hand, show a very different attitude. Through the cruelty and sufferings of life the Greeks continue to worship their Gods. This is to abolish 'the hidden, undetected, unwitnessed' sufferings from the world and to reject the mystery of it.

Coming back to my earlier assertion that though Nietzsche talked of the death of god yet he did not deny the existence of god, I feel for this I have to offer certain clarifications about the nature of belief. These become all the more necessary in the light of Nietzsche's great dislike of the religious believers. In his analysis of the psychology of the believer, Nietzsche shows that the belief does not prove anything as true or false. For the believer's view is conditioned by his belief and everything he perceives from the point of his belief. "He is anti-thesis, the antagonist of the truthful man of-'truth'"<sup>8</sup> In other words the believer is not free to determine the truth from the false because of his belief. This is all the more true of the religious believers as they accept everything told by the religious authority namely the priest as true and go on to obey him and the norms imposed by him. Consequently they become tools in the hands of the

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<sup>7</sup>Nietzsche.F. Genealogy of Moral -Sec.19.

<sup>8</sup>Nietzsche F. Anti-Christ-Chapt. 54.

priestly class, the passive receivers of the world view as presented by the priest. In the long run this brings degradation in the life of the believer. As for instance generally the priest does not want his believer to think freely. Questioning anything of his teaching is to be thought a sin. This implies that everything, good or bad, needs to be approved by this priestly class. And these people, who want power, fix only such kind of norms as will serve their ends. This can be termed as blind belief. Nietzsche rejects this kind of belief. Because neither it helps to know the truth as truth nor does it prove anything as true. It only degrades the life of man. As for example the various religions preach about the other world, heaven and hell, life after death etc. Most of these concepts are employed in order to direct the attention of the people towards something which is real, true and full of happiness etc. Now it is a fact of life that people are born in this world and they have to live this very life, here and now. In this life they experience not only the pleasant things but also the unpleasant ones, such as sorrows and sufferings, death and disease. In order to clothe these inevitable experiences the priest terms them as illusion, as appearance, as unreal, etc. Nietzsche calls the dual world problem as one of the four great errors. This kind of world view, presented by the priest, has been accepted by the people as true. This dichotomy of the two worlds, one as real and the other as unreal or illusory, has a deep rooted basis in the life of the

priestly class.) The Priests, who are the parasites in the society are conscious of their shaky ground of their existence. So they want to create a circumstance under which their existence might appear to be more essential. For this they need a world view which projects the illusoriness of this world. To strengthen their importance or in Nietzschean view their struggle for existence, they just discard science and fixed the truth for the people. According to the Priest, science that is the natural sense of cause and effect is an original sin. "That is science—the sound conception of cause and effect"<sup>9</sup>. To stop the development of science they invent concepts like guilt, sin, Kingdom of God, the purpose of which is to crush the healthy and happy circumstance. For science develops in that condition. In short they do not want people's free thinking. They realize the danger of people's knowing the fact which results in the contradiction of their views. So they preach a morality whose basis is 'thou shalt not know.'

✓The Priest has a peculiar idea of the truth. They present what is true as false and what is false as true. Because they know that the true picture of the world ~~will~~ be harmful for their purpose. So they try to prove the false or an imaginary idea as true. The criteria of truth, here is the conviction. If we believe in their word then we are truthful. But according to Nietzsche

<sup>9</sup>ibid-49

conviction is the worst proof of truth. It never proves anything as true or false, even if one dies or sheds blood for one's conviction.)

Though Nietzsche rejected the belief framework of the parasitic priestly class, one cannot from that come to the conclusion that he was wholly sceptical about the acceptance of any belief. Any belief which aims at the enhancement of one's life is welcomed by him. This kind of belief has been called by J.Kellenberger as Promethean belief. Prometheus was one of the Titans, Progenies of Gods and men. He stole fire from the Gods to place it at the service of man. For this, Zeus caused him to be chained to a mountain. The vultures picked by day at his liver which healed by night. Prometheus remained defiant in suffering hopeful as to the future, proud of the forces which he had released. The promethean myth presents the symbol of the maker, accepting as actuality the whole pack of insurgent human desires, defiant of hostile powers, assuming willingly the suffering his activity entails, striving to command the techniques by which man improve his lot.

I want to cite an example of this type of belief from Thus Spake Zarathustra. Zarathustra instructed his disciples to the pursuit of the virtues. After his teaching he insisted up on them to discover for themselves the truth of his teachings. "Now do I

did you lose me and find yourselves, and only when ye have all denied me, will I return unto you"<sup>10</sup> This is a preferred picture of believer. These people accept Zarathustra as a God. But Zarathustra does not want that they follow him blindly. His teaching is only to help his disciples to struggle with the world more efficiently. Their belief, in other words, is not to help them to get rid of all worldly problems but rather to face them. Thus it can be rightly said that Nietzsche accepts belief in a god though his notion is quite different from the ordinary notion of the religious believer.

There are other reasons which lead to my conclusion that Nietzsche believes in God. One of them is the saying of the Old Saint who addresses Zarathustra as a believer. One day Zarathustra met an old pope on his way. This pope had served God all his life. Now that God is dead. But the pope cannot yet recover from his mourning state. He comes to meet Zarathustra who is godless. During his conversation with Zarathustra, he discovers the presence of God in his ungodly utterances. We find here the old pope addressing Zarathustra as the most pious. Though he claims no belief in a God yet his expression smack of a strong belief in God, even more than that of the so-called believer. Zarathustra perceives things as they are and speaks the truth. The old pope discovers some belief which does not let Zarathustra believe in

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<sup>10</sup> Thus Spake Zarathustra- the bestowing virtue.

particular God. That is the God who is like such a potter, who takes revenge as the pot turns out badly. "Is it not thy peity itself which no longer letteth thee believe in a god? And thine over-great honesty will yet lead thee even beyond good and evil."<sup>11</sup>

Besides the sayings of the old pope there are other statements which can be put forth in order to strengthen Nietzsche's belief in God. God Such as "what sets us apart is not that we recognize no god, either in history or in nature or behind nature."<sup>12</sup> "We deny God, in denying God, we deny accountability."<sup>13</sup>

Speaking about the concept of God which exists in various religions, especially in Christianity, Nietzsche shows how this conception can only lead to nothingness. "In God nothingness defied, the will to nothingness sanctified".<sup>14</sup> At no point it touches the reality. That God exists as being something beyond, as pure spirit, as merely a good God who does not take revenge but only forgives the sins of people and loves them. In this context once he says "there is in fact no other alternatives for gods: either they are the will to power and so long as they are that they will be national gods- or else the impotent for power- then they necessarily become good....."<sup>15</sup> Here we find he equates God with

<sup>11</sup> Nietzsche. F. Thus Spake Zarathustra- Out of Service.

<sup>12</sup> Nietzsche. F. Anti-Christ-Chapt. 47

<sup>13</sup> Nietzsche. F. Twilight of the Idols-Four great error

<sup>14</sup> Nietzsche. F. Anti-Christ-Chapt. 16

<sup>15</sup> Nietzsche. F. Anti-Christ-Chapt. 16

will to power. This concept of will to power plays a central role in his philosophy. This phrase, roughly stands for the essence of life. Everything is the manifestation of this will to power. There is a drive to power, or will to power, whose essence is commanding and obeying, in every living being. Desire for power is not special to one who wants to command others. But it is present also in the obeying one. The obeying one will try to find one who is weaker than himself for command. "Wherever I found a living thing, there found I will to power and even in the will of servant found I the will to be master"<sup>16</sup> Now as Nietzsche believes in will to power as the core of living things and as god is will to power, this necessarily follows that he believes in God.

Moreover according to Nietzsche religion has a big role to play in human life besides being 'the tendency of a person to allow himself to be degraded, robbed, deceived and exploited might be the diffidence of a god among men'. He holds that religion is a means, like other means, for disciplining and educating people. These means have been used differently by various persons. The group of people who are the commanding type, strong and independent and who are prepared to rule the race, to them religion is an additional means for overcoming resistance. And for the other people who are the ruled, religion has consoling

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<sup>16</sup>Nietzsche. F-Thus Spake Zarathustra- Self-surpassing

power and through it they get their peace of mind. "Asceticism and puritanism are almost indispensable means of educating and ennobling a race which seeks to rise above its hereditary baseness and work itself upward to future supremacy"<sup>17</sup>?

Where as this may be an embarrassment for religion to account for as religion claims total equality for mankind. Nietzsche, of course, commits no such error. He does not believe in the equality of man. The notion of 'equality of man' is merely the devise in the hand of the priest to exercise control over the man of exceptional virtue. He believes in the distinction between man and man. This distinction is very clear, specially in the sphere of morality. He makes a distinction between two groups of men. One with master morality and the other practicing slave morality. People with master morality are those who create their own virtues and even if they follow the existing moral norm, they do so with spontenety. People with slave morality follow blindly the moral norms laid down by the society. They are like a animal herd.

However according to Nietzsche religion is a form of gratitude. He gives the example of the Greeks. Greeks had this attitude, the irrestrainable stream of gratitude towards nature and life. "He who

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<sup>17</sup> Nietzsche. F-Beyond Good and Evil- the religious mood-61

is rich wants to bestow; a proud people needs a god in order to sacrifice....within the bounds of such pre-suppositions religion is a form of gratitude. One is grateful for oneself for that one needs a god."<sup>18</sup>

The common conception of God which may be called the transcendental idea of god conceives God as something beyond, as pure being perfect, who is responsible and is creator of mankind. But this type of conception has been rejected by Nietzsche. For he shows that in this transcendental idea of God lies the seed of decline and degradation of human being.

Similarly progress of modern times appears to Nietzsche as not real progress. Rather it appears to him a decline of the so-called primitive qualities of man which are noble according to Nietzsche view. The main reason for this decline is the will to power, the essence of every living thing which is lacking. There are various reasons for this loss of will to power in man. Among them the transcendental concept of God is one. Because ~~as~~ the purpose of preaching transcendental conception of God (as preached mainly by the priestly class) is to stop the ascending type of human beings. To an ascending race God is a pre-requisite condition for their prosperity. In and through Him a race faces the challenges in every aspect of development. But the priest, with

<sup>18</sup>Nietzsche. F-Anti-Christ-Chapt. 16.

his conception of God as tool, tries to safe guard their own position in the society and clothe their world-view of man with some beautiful ideas. So they invent a God which is beyond the reach of common people, which is only the good God. Priests are the only chosen people of God who can help people to have relation with God i.e. if and only if the people obey them. The personal relationship between God and man, without the help of the priestly class, is unthinkable here. Now as the progress of a race dependent upon their strong people, who can create their own values so the decline of race starts when this condition is not fulfilled. And fulfilment of this condition, creation of values (Transvaluation in Nietzschean word) is not possible under the prevalence of this transcendental conception of God, as the creator and determiner of every good and bad. For if everything is determined by God then there is no point in creating new values. Here only obedience pays. Disobedience is sin. Thus the priest, with the help of the concept of sin or guilt, uses people as tools in his hand and destroys the strong people who are the prerequisite of every ascending race. The transcendental concept of God stands on the hypothesis of two worlds, which is a great error according to Nietzsche. The world of God and the world of man, the duality of the two worlds, one real and perfect and the other appearance or illusion or unreal. That is thus world. The projection of a better world view (according to priestly class) in comparison to our world which is imperfect and full of sorrows and

sufferings is very much needed for the priestly class. For the inevitable unpleasant experiences of life, the bare fact of life arouses doubt and disbelief in Gods' word which is actually the priest's words. So to protect their interest, the priests project the illusoriness of this world and present a world of justice, happiness etc. before the masses. Thus they shift the centre of attention from this world to the other world.

✓The transcendental concept of God also brings degradation of the individual. This degradation is related to the rejection of life by the individual. Man is not only a rational being but also a rational animal. He has both mind and body. The development of man consists of both mind and body. But the bodily or the instinctive part of life has been ignored by such a conception of God. For example generally it is preached that everything instinctive or the sensual pleasures are bad. Such as sex. But sex is part and parcel of life. Since man has been born in this world, he has to live with the acceptance of pleasant and unpleasant experience of the world. One cannot get rid of this worldly phenomenon only by clothing them with the notion of real world or heavenly world which is somewhere beyond this world. What is important to note is that the acceptance of this world as it is, does not relieve one from the so-called unpleasant experiences world life, sorrow and sufferings, death and diseases. While living in the midst of these worldly matters one has to

accept them as the facts of life. This attitude towards life is, called by Nietzsche, a yea-Saying attitude. That is acceptance of every experiences of life as real with a smile and finding pleasure in the midst of them. Say the attitude of those who say yes suffering does not regard it as a punishment from God, as ordinarily held but accept it as a source of stimulant for life.

Besides this, the transcendental concept of God obstructs the way of the Superman which is the ideal for man. God is supposed to be the creator and the moral authority over the human being. Man does not know what is Good for himself. Every good and bad has been fixed by God, in actual fact by the priest. If we accept this position then there will be no point in creating new virtues which is one of the fundamental characteristics of Nietzschean superman. Again the upholders of this view of God, preach the equality of man before God. But Nietzsche does not believe in the equality of man at least in the moral sphere of life. He shows that the rabble is jealous of the exceptional beings and tries to bring down such beings into their own level with the help of God. The Priest uses the notion of equality of man as the tool to control the exceptional ones. Nietzsche's respect for the Gods of the Old Testament and the Greek Gods leads me to infer that he rejects the idea of God as being only the Good, the 'Good God' being a symbol of decline for mankind. In the concept of a mere Good God nothing has been sacrificed.

What he admires is a God who is both a good friend as well as an enemy of men, that is a God who is "able to be both useful and harmful, both friend and foe- he is admired in good and bad alike".<sup>19</sup> Here we find that God becomes the ruler over all aspects of the life of man. There is a tendency here to explain everything both pleasant and the unpleasant in terms of something known. Generally it is held that every unpleasant feeling arises from beings hostile to us, from unapproved actions, as punishment, as payment etc. And every pleasant feeling arises out of trust in God, from approved actions from faith, hope and charity. But this attitude towards God gives birth to various problems such as the problem of evil. The problem of evil rests on the very ground of the notion of the Good God. If God is the creator of man and He is Good, then how one suffers from unmerited sufferings? According to Nietzsche this merely good God has been redundant in the life of man. Psychologically in time of distress, enemity, sorrows and sufferings people feel the need of a God more than in times of happiness, a God who will help them at that time. Because under such circumstances one wants some source of help, some place where one can find consolation. A God who is responsible for the good as well as the bad can help better the suffering man. Moreover if God is only for the pleasant times but not for evil a sceptical attitude

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19. Nietzsche, F-Anti-Christ-Chapt. 15. *ibid*

give about God is birth to. On the contrary where we have the idea of God as both Good and Bad as both friend and foe, the possibility of dis-belief has little chance to crop up. Nietzsche says that the concept of God as 'the good' is the symbol of "God of the physiologically retarded, the weak".<sup>20</sup>

According to Nietzsche religion is a means, through which people and society, both prosper. "A people which still believes in itself still also has its own god. In him it venerates the conditions through which it has prospered, its virtues- it projects its joy in itself, its feeling of power on to a being whom one can thank for them".<sup>21</sup> This stresses the inevitable need of God in the social and individual life of the human being. For instance in case of a tribe, it needs a national God, who can look after its well-being and help it to conquer its enemy country. Again by means of religion a race can have laws and customs which serve to unite themselves as a race.

The concept of God has valuable function to play in the life of the individuals. Nietzsche distinguishes two types of individuals, (a) the master type and (b) the slave type. Type (A) thanks God for their feeling of power. When they honour some one more

<sup>20</sup>Nietzsche. F. Anti-Christ-Chapt. 17. *ibid*

<sup>21</sup>Nietzsche. F. Anti-Christ-Chapt. 16. *ibid*

powerful, they thereby honour their own power, whereas Type (B) finds consolation for their condition in the name of God.

Most individuals need a God, who is both good and bad, friend and foe. This God will help individual in his every action. Moreover though Nietzsche talks about the revaluation of all values, on the part of man, yet he realizes the helpless position of man in this world. According to him man is not a special or superior creature in comparison to other animals. Only he has some qualities which help him to dominate over the other animals. Man finds himself, without any choice, in the world. Most of his experiences are not pleasant. Sometime he is helpless before death and disease, sorrows and suffering. All his wishes cannot be what he wants to be. In order to bear the burden of existence he needs a God in whom he sees all his unfulfilled desire. "What I am not, that, that is god to me, and virtue"<sup>22</sup>

According to Nietzsche religion, as a means, helps individuals of type A to overcome the resistance on their path of ruling. Here I think there is a problem with Nietzsche's doctrine of Power. Nietzsche is so-critical about the priestly class who uses the concept of God to achieve power. On the other hand he suggests the same means to the individuals of Type A master morality. This however is not a serious problem for,

there is, I think, a vast difference between the employment of the concept of God by the priest and by the master

<sup>22</sup>Nietzsche F. Thus Spake Zarathustra-P.146

(type A). The fundamental distinction is that the God of the priestly class appears to be something contradictory to life while the master<sup>or</sup> class employs him to enhance and enjoy this life. The priest puts God beyond the reach of common people and as something quite foreign to the day-to-day life of man. But through these day-to-day life's experiences individuals with master morality enjoy the communion with God. Thus though both the priest and master class employ the concept of God to enjoy its Power over others yet there is a great distinction between them. \*

Nietzsche also prefers the God who is very active, a God who acts. According to Nietzsche one of the reasons of the death of God is that he cannot do what He previously used to do, the only action, which has been attributed to God, is love and forgiveness. I have already show in the previous chapter how love or pity makes God redundant in the life of man. Nietzsche gives the example of Yahwah, the God of Israel. Yahwah is the God of justice, who helps and does everything for the people of Israel. A God "who helps, who devises means, who is fundamentally a word for every happy inspiration of courage and self-reliance"<sup>23</sup> But later on He is changed and conditioned. He cannot do everything concerning the life of Israelites. Only particular actions, say love, is kept for Him. He is "only a God bound up by conditions"<sup>24</sup>

<sup>23</sup>Nietzsche. F. Anti-Christ-Chapt-25

<sup>24</sup>Nietzsche. F. Anti-Christ-Chapt-23

This God, who acts, compares well with a father of a family. The father who generally is the head of a family, is concerned with the welfare of his family. For this purpose he has to do different kinds of action such as love, punish, reward, etc. the family members. Similarly God has to act in accordance with the requirement of his children that is man.

Any assertion about divine action brings forth the related problem of accounting for God's acting upon the world which would involve a distinction between Him as agent and the world as object. As we are aware the theistic position regards the world not as separate from Him but rather as His manifestation. Robert Blakie, in his book Secular Christianity and God who acts point out that these problem arises for the man who aspires to exact logical thinking, especially in the scientific style because the methodological pre-suppositions of this whole style of thinking obliges him to think dualistically, to regard the world 'objectively' as what is observed and himself as the thinking subject, who is the observer. Since the basic pre-supposition of this 'objectivity' is that the world is wholly 'determined' in a closed system of natural causes and effects, there can be no personal freedom possible in it, and the concept of purposeful, world-changing action becomes irrational. "The person is basically a 'thinking subject' with the world as the 'object' of his thinking, it is impossible without logical inconsistency to reach (or to agree with) the conclusion that man is also an 'agent' free and able

to act, in the observable world or to make in it purposeful changes. The same impossibility applied, by analogy to God conceived as personal in this way- as Subject for who in the world is Object".<sup>25</sup> He gives the example of seeing. When we see with both eyes, we see things easily and as whole in a four dimensional way. But when we see through micro scope or telescope, we have to close one eye and we can see things more acutely than we can with two eyes, This makes our two eyes view of the world a misconception. Similarly if persons are wholly thinking beings, then the world appears to be wholly determined. This is in contrast to our two eyed view of th of the world that is we know reality as a whole with ourselves living and acting in the world. Since the objective view affirms universal determinism of natural causes and effects, there is no possibility of freedom. Therefore the conception of man being free and being an agent is a misconception. Same is with the case of God. If we think of Him as a subject who acts on the world which is the object, then it is impossible for a God to act. But the common sense view of God who acts is possible to hold if it is possible for a man to act freely. Thus we see that a conception of God who acts can justifiably held in the background of modern scientific and technological development.

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<sup>25</sup>Blaikie R. Secular Christianity and God who acts-P.18

Another aspect of Nietzsche's conception of God is that it amounts to an eternal yes to life. He said that by having a concept of God as pure spirit, holy, good, absolute etc., the Priest makes him look like a contradiction to life. That is "God degenerated to the contradiction of life instead of being its transfiguration and eternal yes."<sup>26</sup> From the stand point of the priest life is placed in relation to an existence of another kind, such as life in heaven or other world which is real life. So this life appears as a bridge to another existence. With this attitude he controls man. He is well-aware of the parasitic nature. As he is of his existence, so he has to find new weapons for strengthening his existence. The concept of God, as being something beyond, as pure spirit, good etc. is one of such weapons. In Him the priest attributes things which are against life. As for instance notion of bad. According to the priest everything that comes out of instinct or the sensual pleasure is bad. Thus he gets the notion of a God, who is opposed to the instinctive life, depriving man of the preservative instincts of a strong life. "I call an animal, a species, an individual depraved when it loses its instincts, when it chooses, when it prefers what is harmful to it".<sup>27</sup>

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<sup>26</sup>Nietzsche. F. Anti-Christ-Chapt. 18

<sup>27</sup>Nietzsche. F. Anti-Christ-Chapt. 16

Similarly the christian notion of pity too has a nihilistic effect on life. Through it one loses one's life-energy. It is antithesis to the emotion which enhance life. Thus we see that God in the hands of the priest becomes contradictory to life.<sup>28</sup>

To conclude my analysis of Nietzsche's conception of God, I want to say that his belief in God centres around his concept of life which is an expression of the instinct for growth. He does not ignore the necessity of God in human life as well as society. On the other hand he recognizes the tremendous need of a God in the social, cultural and individual life of man. "A people which still believes in itself still also has its own God".<sup>29</sup>

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P.F.N. Through the greek conception of God Nietzsche shows how God enhances this life.

29 Nietzsche. F. Anti-Christ-Chapt. 16

## CHAPTER - IV

NIETZSCHE ON CULTURE

We get Nietzsche's account of the notion of Culture, through his studies of the history of mankind, especially in his enthusiastic admiration for classical Greek Culture. According to him history of culture originates in man's will to overwhelm, to out do, to excel and to over power his neighbour. "There is a long line of degrees of this secretly desired overwhelming and a complete list of these would almost amount to a history of culture...."<sup>1</sup>. The Greek tolerates the presence of the urge of contest and considers it justified. That is life is a contest-Nietzsche recognises this agonistic model of all human activity during his studies of Greek culture. In the Homer's contest he already stresses the need of contest in the development of life and culture. The Greeks are envious and they do not think this quality as a blemish. Contest leads men to activity. The purpose of contest is not annihilate oneself or the other. But to lead to the activities which manifest strength and power that enhance the life. According to him "it was in truth from murder and the expiation of murder that the conception of the Greek Law developed; so, too, the nobler culture takes its first wreath of victory from the alter of the

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<sup>1</sup>Nietzsche. Meditation- P.113.

expiation of murder".<sup>2</sup> He gives the example of the Greek artist, especially the tragedians, who wrote in order to triumph. "Their whole art is unthinkable without the contest."<sup>3</sup> They wanted to triumph over their rivals and thereby wanted to be more excellent. Besides this Nietzsche also points out that the concept of love and peace brings a disastrous consequence in human life. For peace means a dead lock on the way of creation. Creativity needs an intense hardship or struggle within oneself.

Nietzsche's concept of culture is wider than the general notion of culture which demarks its separated sphere from other spheres of life, such as social, economical, religious etc. According to Nietzsche culture includes every phase of life, and not a distinctive and separate aspect of life. Thus we find he defines culture as "...the unity of the artistic style in all the expressions of the life of a people".<sup>4</sup> That is it is concerned with the whole life style of a man. The artistic style of the expression of life does not depend upon much knowledge and learning. But on the harmonious development of mind and body. Artistic style consists in man's transfiguring things until they reflect his power, until they are stamped with his perfection. According to Nietzsche this is art. To him art is "the great

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<sup>2</sup>Nietzsche. Homer's contest- 34.

<sup>3</sup>Nietzsche. Human-all-to-human-

<sup>4</sup>Nietzsche. Untimely Meditation-

stimulent of life, an intoxication with life, a will to life"<sup>5</sup>  
 A necessary physiological state of ecstasy, which more or  
 less means intoxication, is an indispensable condition for art.  
 The essence of this ecstasy is the feeling of increasing  
 strength and abundance. In this state a man enriches every-  
 thing out of his own abundance. What he sees, what he wills,  
 he sees distended, compressed, strong, overladen with power.  
 The highest type of the artistic style in all the expression of  
 life is exemplified by the Greek culture, where there was a  
 manifestation of a synthesis of the Apollonian and the Dionysian  
 impulses of man.<sup>6</sup>

The definition of culture as a unity of artistic style in  
 all expressions of life, he supports and develops further in his  
 analysis of the Greek's notion of culture. The Greek, who on  
 once reached the peak of culture, conceived culture "as another  
 and improved physis without inside and outside culture as a  
 harmony of living, thinking, appearing and willing".<sup>7</sup> This  
 definition of culture bring many controversies about the nature  
 or physis. The problem is what is meant by 'another and improved  
 physis without inside and outside'? Does it mean that there are  
 division in nature, nature distinguished from true nature?

<sup>5</sup>Nietzsche. Will to power-

<sup>6</sup>F.N. I have discuss Apollo and Dionysus, the two artistic  
 God of Greek in second chapter of thesis.

<sup>7</sup>Nietzsche. Untimely meditations- of the sue and disadvant-  
 age of history for life- P.10.

Some try to interpret this as the division of self, as empirical self and transcendental self. I think it is quite a misinterpretation of 'another and improved physis'. For Nietzsche a cultured man is a man of this world, living among the pleasant and unpleasant experiences, and not someone who transcends this world and lives in some kind of transcendental reality. Self is one. Again some try to interpret this 'another and improved physis' as the distinction of nature from true nature. I do not think this another and improved physis does imply any division of nature and true nature. Because if we take for granted this division then the problem arises how one can identify the true nature from the nature? Is there any specific criteria for identifying the true nature? This difficulty can be avoided if we interpret this 'another and improved physis' as a cultivated nature and the physis as mere nature. According to Nietzsche there is an urge for perfection in nature and man has to achieve this perfection by himself. That is man, as such, is an animal. What distinguishes him is not that he is something special or superior in comparison to other animals, but only that he has an additional potentiality and can raise himself above the animals, if he will only cultivate his nature- his physis. This notion of culture corresponds to the first important development of the metaphorical use of the term culture- the culture of mind, that is, description of certain men as cultivated and then as 'those who are cultivated'. This definition of culture which

consists in the overcoming of the discrepancy between 'inside and outside' needs a further elaboration on the point of 'inside and outside' to clarify the definition. According to Nietzsche man is born in this world without any choice and he had no control over the circumstances in which he is born. But with growth he gets the power of considering, judging and creating values. In short he acquires the style of his life. Giving style to one's life is not a matter of hereditary outcome. It has to be acquired by a man himself. His response to the world, to the circumstance, is a determinate factor of his character. He changes the circumstance, in which he is born, in accordance to his own nature and thereby improves his nature and circumstances both. By improving I do not mean that he can change everything of the world and everybody in accordance to his nature. I mean only that he can choose and create a way of life in such a way that it does not stop the enhancement of his life. In Nietzschean words this will to power will continue to manifest. Not only so when man grows, then of course it is expected that there is some development of his abilities which he can use as a source of expression of life style. The feeling of helplessness in the world, is less with growth. According to Nietzsche giving style to one's expression of life is a great and rare art. Although everyone has the potentiality for this power of giving style, yet everybody is not able to give style to his character. It is exercised by those who see all the

strengths and weaknesses of their own nature and then comprehend them in an artistic plan until everything appears as art. In other words he becomes one who has self-knowledge and has control over himself. This is not a matter of birth or a matter of sudden change. It needs long practice and labour. Here, the ugly, which could not be removed, is hidden and it has been re-interpreted and made sublime. In this way grows the second nature. This second nature should not be interpreted as a distinctive and separate nature, from the nature at birth, as an improved nature. Ofcourse Nietzsche is aware of the kind of life style which expresses a dualistic attitude towards oneself. This type of life style is found in men of little strength, who try to preserve themselves only through the means of reason. They have to employ in their art of living deception, flattery, lying and cheating, talking behind the back posing, living in borrowed splendour, being masked with the disguise of convention, acting a role before others and before oneself. All these may be brought under the general name 'hypocrisy'. What the hypocrite intends to do does not find expression in his acts and words. Sometime even people do not know the truth of their actual behaviour. Knowledge about the truth of their behaviour will be terrifying for them. Nietzsche dislikes hypocrisy and wants people to bear the truth and let the feelings of man come out as they are. There should not be a gulf between man's action and his word. This will help us to understand Nietzsche notion of 'without inside and outside' in

his conception of culture. This 'inside and outside' does not imply the division of nature but points towards the united expression of the life-style.' That is a harmony of living, thinking, appearing and willing. Now how can this harmony of living and thinking etc. be achieved? For our impulses are in a state of chaos. We do this now and another thing next moment and even a great number of things at the same time. We think one way and live another way, we want one thing and do another. No man can live without bringing some order into this chaos. Arrangement of impulses can be done in two ways. One way is to thoroughly weaken the whole organism or to repudiate and repress many of his impulses. That is in order to control our impulses we just make ourselves weak. As a consequence harmony within us is disturbed and our nature or physis is castrated rather than improved. In the essay 'The improvers of mankind' Nietzsche points out that what goes on under the banner of improvement of man is actually a plan to weaken him. With some beautiful concepts people namely the Priest make men sinners and then tame them just as the wild animals are tamed. When an animal is tamed it in reality amounts to only a weakening of its power.' He accuses the Church for doing the same thing. Nietzsche prefers the way of sublimation which actually leads one to the achievement of an organic harmony and also leads to that culture which is truly a transfigured and improved physis.

Sublimation, in short, means the process of overcoming and

thereby controlling the impulses. According to this process, the impulses are discharged, not as impulses but as something else into which they have developed. Nietzsche believes that an impulse could be channeled into a creative spiritual activity, instead of being fulfilled directly. As for example the desire to torture one's enemy can be sublimated into the desire to defeat one's rival, say in the olympic contest. But this directing of one's impulses into a new stimulus does not imply the weakening and repression of one's entire physical and psychical organization though, ofcourse, it controls the violent impulse. Self mortification or self exhaustion is not sublimation. Under the process of sublimation, the impulses of man is not weakened but developed into a socially acceptable form. For instame the contest by writing tragedies was, in Athens a socially acceptable form of contest. Charles Rycroft, in his book Critical Dictionary of Psychoanalysis defines sublimation in the same way and says that the concept of sublimation seeks to explain the evolution of higher functions from the lower one's. Nietzsche employs the concept of sublimation for the same purpose. But there are some differences between Nietzsche's use of sublimation and that of psychoanalysis. Firstly in psychoanalysis the violent drive, which is discharged in many developed forms of behaviour, is reducible to the sexual libido, while in Nietzsche, to the will to power. Secondly, psyche is a necessary postulate in psychoanalysis but Nietzsche hardly postulates any psyche as necessary. Rather he interpretes the psychological factor in terms of the physiological one. Thirdly, Nietzsche's sublimation is not the

basis of psychiatric cures as in psychoanalysis. It is the conceptual background to a demand for the creation of Superman.

An objection can be raised about Nietzsche's account of sublimation that it is not really a case of substitution. If one man does one thing instead of another, a substitution takes place but not sublimation. This criticism might be relevant, if Nietzsche holds that the objective of the impulse is changed. According to Nietzsche the objective of the impulse does not change but takes a new form of manifestation under the process of sublimation. One enjoys the same feeling from the sublimated impulse which he is supposed to have got at the satisfaction of the original impulse. These so-called objectives, which are concealed are only accidental attributes of this basic striving. They are mere 'foregrounds' in Nietzsche's words. For example sexuality is merely a foreground of something else that is the will to power. The feeling of potency is essential, while its sexual manifestation is accidental and thus the feeling of sexual potency can be sublimated into the ultimate feeling of power. Thus we see that the concept of sublimation makes it possible to have 'another and transfigured physis' by bringing a harmony in our impulses. Nietzsche's idea of Superman is an example of the ideal of the sublimated one. Superman is one who has transfigured his physis and acquired self mastery. He overcomes by sublimating his impulses, by

concerting his passions and by giving style to his character.

Nietzsche conceives of beauty and self-perfection as culture, Aesthetic judgement is almost our second nature. It is hard to imagine a human being who lacks aesthetic judgement. Nietzsche maintains that "- for it is only as an aesthetic phenomenon that existence and life and the world are eternally justified."<sup>8</sup> In considering the concept of beauty we have to see why beauty is beautiful. On a second level in accepting 'the beautiful' and the other aesthetic categories as given, we have to ask why they exist and whether they exist objectively in the world or are subjective human responses to or interpretations of that which is in itself aesthetically neutral. On a third level it inquires into the nature and purpose of the human creation of beauty.

According to Nietzsche there is no supernatural sanction of beauty. It can be conceived without any obligation. That is one can speak of beauty. Without implying that anything ought to be beautiful. It can be construed as a factual quality which either is or is not present and it can be approached descriptively rather than normatively. Nietzsche would describe it in terms of the two Greek gods: beauty is the monument of Apollo's triumph over Dionysus. Nietzsche names two impulses in man in accordance with the two Greek gods- Apollo and Dionysus. Although they are

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<sup>8</sup>Nietzsche. The Birth of Tragedy- Chapt. 5.

antithetical to each other yet there is a reconciliation in the highest manifestation of human being. There was the synthesis of these two impulses. Apollonian and Dionysian, in the life of the Greeks who once achieved the peak of culture. Through the Apollonian impulse one gets the power to create harmonious and measured beauty, the strength to shape one's own character. Nietzsche gives the example of Hellenism. Their culture, in fact all culture, is born of conflict and the beauty of ancient Hellas is conceived of in terms of a contest of two violently opposite forces, viz. apollonian and Dionysian. The Dionysian impulse is a destructive force in human being. If it is not checked by the apollonian impulse then there will be a chaotic condition in the world. But the notion of Dionysian impulse is quite different in Nietzsche's account. Actually what Nietzsche means by this impulse is the passion controlled or sublimated as opposed to the extirpation of the passion. In fact what is meant by the conception of beauty, as/<sup>monument</sup> of Apollo's triumph over Dionysus, is that man's potentiality or impulses get the form or style under Apollonian impulses. Without either of them no creation of beauty is possible.

The creation of beauty is envisaged as the response of a fundamentally healthy organism to the challenge of disease. Those who have never faced disease and suffering, have no need of producing beauty. Suffering is necessary condition in

creating beauty. Because it strengthens life. When one recovers from disease one's craving for enjoying life becomes greater. In the happy state or peace of soul one cannot feel the urge to create. Moreover according to Nietzsche the creating one undergoes some state of tension before the creation. This state of tension is called by Nietzsche the state of ecstasy. "The essential feature of ecstasy is the feeling of increased strength and abundance."<sup>9</sup> In this state of ecstasy man enriches everything from art of his own abundance. He transfigures things until they reflect his power. He gives the example of the Greeks, who had suffered at great length and created beauty in order to be able to live.

The weakness of this account of pre-requisite of suffering and disease for the creation of beauty is that it implies some kind of function of interest in case of beauty. Generally beauty is thought of as unconditional, without any interest. How the question is what kind of interest? Physiological or psychological? People try to classify Nietzsche's view of suffering as the condition of creating beauty, as serving either psychological or physiological interest and thereby making the notion of beauty as relative, I think Nietzsche does not have this kind of classification of psychological and physiological interest. Because to him there is no hard and fast distinction between them,

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<sup>9</sup>Nietzsche. F. The Twilight of the Idols- Chapt. 8

psychological states does not mean a necessarily a consciousness. A pure psychological state is impossible according to Nietzsche. He really makes psychology a branch of physiology with no distinct and circumscribed subject matter of its own. So, I think, Nietzsche never distinguishes this kind of interest involved in beauty. Rather he feels the need of sorrows, sufferings and cruelty in the creation of beauty on the ground that any kind of creation takes birth after some tension or ecstasy in man. He also recognizes that the desire for life is much more deeper after the sufferings. "The discipline of suffering, of great suffering- do you not know that it is this discipline alone which has created every elevation of mankind hither to? That tension of the soul in misfortune which cultivates its strength,....."<sup>10</sup>

The need of suffering, in the development of human being and his culture, has been recognized by many thinkers of east and west. Take for instance Plato's view of man. According to Plato the actual administrator of the state is the philosopher and the statesman. As he suggests in the Republic, to become a statesman the child has to be brought up in certain way. And here as a development of the child, Plato suggests them to see the suffering and bravery of the people in war.

The account of beauty makes the notion of beauty, individualistic or subjective in as much as it exists only in the mind of

<sup>10</sup>Nietzsche, F. "Beyond good and Evil."

man is another charge. Against this criticism I want to point out that the concept of beauty is such an idea which has no universally granted form and there are no specific criteria to identify the 'beautiful'. People see beauty in their own life style. Some time people of one culture cannot understand the beauty of another culture. If the notion of beauty is not an individualistic one but is universal then the possibility of the disagreement in the notions of beauty and the difficulty in understanding the beauty of one culture by another will not be there.

In the Birth of Tragedy, Nietzsch emphasized the importance of history in creating beauty. The influence of history can be either to destroy or to toughen the mind. That is weak people want to negate the life as consequence of the fearful experiences which have been written down in the history of mankind. But one, who is strong, tries to be more strong and creates the beautiful.

According to Nietzsch the historical sense differentiates men from animals. Animals live unhistorically that is to them only the present matters. But men are conscious of their past. Historical sense is "the capacity for divining quickly the order of rank of the valuations according to which a people, a community, or an individual has lived, the 'divining instinct' for the relationships of these valuations, for the relation of the

authority of the valuations to the authority of the operating forces".<sup>11</sup> But the historical sense needs a limit within which one can exist. This limit is shown in the man who has "the power of specially growing out of one's self of making the past and strange one body with the near and the present,....." This people grants the past and forgets the things which they do not need to grow. Therefore both the historical and unhistorical sense needs for the enhancement of life for the man of action. "That the unhistorical and the historical are equally necessary to the health of an individual, community and a system of culture."<sup>12</sup>

History is necessary to the living man in three ways: in relation to his action and stragled and his convervatism and reverance, his suffering and desire for deliverance. There are three kinds of history:- monumentalistic, the antiquarian and the critical history. The monumentalistic history means the concentration on the heroes of the past in an affort to derive comfort and inspiration. It gives the knowledge that the great things were possible and so may be possible again. The antiquarian history means the pious and reverant consolidation of our knowledge of the past which is considered as an object of respect simply on account of its age. The critical history turns the historian into a judge who passes sentence on the course of past events,

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<sup>11</sup>Nietzsche. F- Untimely meditation. The use & abuse of History

<sup>12</sup>Nietzsche. F- Untimely Meditation- The use and abuse of History

without illusion or mercy.

In the Mediation Nietzsche says "This is the basic idea of culture in so far as it assigns only one task to every single one of us: to promote inside and outside of ourselves the generation of the philosopher, the artist and the saint and thus to work at the perfection of nature".<sup>13</sup> According to Nietzsche self-perfection is an essential urge in man and nature and suffering and self-sacrifice is an indispensable condition of self-perfection. As I have already mentioned, unless there is suffering, physical or mental one can not create beauty. Self-sacrifice, as another condition of self-perfection, does not mean the sacrifice of everything concerning worldly life. The ordinary and especially christian notion of self-sacrifice/<sup>has been</sup> ~~delt~~ with reference to particular world view in mind. Such as self-sacrifice means giving up the emotion and instinct of man for attainment of something desirable, say God. It is preached by most of the preachers that in order to achieve a deep and great pleasure one has to sacrifice the pleasure of the worldly life, specially sensual enjoyment. Nietzsche does not like this notion of self-sacrifice as it is mostly advocated for the decadent who becomes a herd or blind follower and is not able to live in the strictest sense of the term. For Nietzsche self-sacrifice brings in man that nature which he wants to achieve. That is man is not a perfect being but

<sup>13</sup>Nietzsche. F- Untimely Meditation- II

but there is always a striving for perfection in him. In order to be perfect man has to sublimate some of his instinctive urges. According to him self-sacrifice increases the power. He gives the example of the artist. The artist, in order to create a new art, destroys the previous one. This seemed to Nietzsche the essence of creativity and the way of all life.

Thus we see that culture according to Nietzsche, covers the whole life style of man kind. As he said culture is made up of those stimulants through which man forgets the displeasure of the weight and burden of existence. Analysing the basis of the greatness of greek culture he points out that Greek culture is based on manifestation of the will to power. That is their every action and manner manifests power. At that time culture does not mean the "reduction of the beast of prey 'man' to a tame and civilized animal, a domestic animal..."<sup>14</sup> Here in greek culture he finds reconciliation between two impulses of life such as the Apollonian and Dionysian.

As I have pointed earlier the Apollonian and Dionysian impulses have been named after the two Greek Gods Apollo and Dionysus. Apollo, the God of all plastic energies, is at the same time the sooth-saying God. He, who is the 'shining one, the deity of light, is also ruler over the appearance of the inner world of fantasy. He is the glorious divine image of the 'principium individuationis'. Dionysus, on the other hand, is the symbol of that drunken frenzy

<sup>14</sup>Nietzsche. F-Genealogy of Morals- Sec.11

which threatens to destroy all forms and codes, the ceaseless striving which apparently defies all limitations. He is nearer to exuberance and to excess than to self-discipline and restraint. Dionysus stands for universal nature and a life force which is out side the individual and in part, at least even outside the human species. These two Gods represent the two apparently contradictory impulses. The Greek culture is a synthesis of these impulses. Nietzsche compares Apollonian impulse with dream and Dionysian one with drunkenness. Apollonian impulse represents the power to create harmonious and measured beauty, the strength to shape one's own character. He says that in the Apollonian impulse one views the form apparently as we apprehend the figure in the dream. Dream brings joy from "the immediate apprehension of form where all forms speak to us none are unimportant,<sup>none</sup> are superfluous. .."<sup>15</sup> The self's exclusive knowledge of the world of dream-forms into which the unity differentiates itself ensures the continuation and preservation of that self as a separate entity, distinct therefore from the primordial unity which is the only true self. This separate self-Nietzsche attributes to the principle of individuation or 'principium individuationis', the principle by which the primordial unity differentiates itself into plurality of individuals.

There are three strand of the meaning of Dionysian impulse.

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<sup>15</sup>Nietzsche, F- The Birth of a Tragedy. -Sec. 1

(1) It is the mysterious primordial unity' in which all distinction between self and self, and between self and nature, are swallowed up. (2) the Dionysian impulse is for the individual person a quasi-cognitive state attainable in ecstasy or drunkenness, in which one participates in this unitary absolute. (3) the Dionysian is a state where one suffers with super abundance. There is a peculiar blending of terror and joy in this state. Particularly for this reason the dionysian festivals are misunderstood by many people. This description of Dionysus as the god of formless frenzy has been changed in the later writings of Nietzsche where Dionysian impulse represents the passion controlled as opposed to the extirpation of the passions and Dionysus is the synthesis of the two forces represented by Dionysus and Apollo.

A reconciliation between the Apollonian and dionysian impulses is made in life by organising the chaos. Dionysian impulse, as we have seen, is an expression of the super abundance of passions. Under the influence of Apollonian impulse these passions get forms and thereby result in artistic expression of life. We may say that Dionysian impulse supplies the material and basis and Apollonian gives the form in it. This is the ground of every higher culture, beauty and art. However while the essence of will to power is present in every living being, the manifestation of it does not necessarily lead to culture, beauty and art. As for

instance there is this urge for power in the master class and also in slave and herd class. The master class commands and has power over people. The herd although it is obeying the command of the master class, yet wants to command the weaker people weaker than it. This latter case of expression of will to power does not lead to artistic expression of life. But in the former case it does, for here we see that there is a self mastery or in other words the control of passion and ability of giving style to one's character. Thus it can be said that Apollonian and Dionysian impulses are to be reconciled in order to achieve sense of culture and beauty and art.

According to Nietzsche there are three type of stimulant which cover the burden of existence and make life 'able to live'. That is there are three kinds of culture according to the ingredient of the stimulant. Such as the stimulant of knowledge, of art's reductive veil of beauty, and of the metaphysical comfort that beneath the flux of phenomenon eternal life flows on indestructibly. These are called socratic, artistic and tragic culture respectively or in historical exemplifications Alexandrian, Hellenic and Buddhistic culture.

The first type of culture; i.e. Alexandrian culture, holds the criteria of culture as knowledge. That is one who is educated known as cultured. Nietzsche does not agree with this criteria

of culture. He considers that knowledge and learning are not a necessary criteria of culture rather in most cases they are found attached to the notion decadence. "Much knowledge and learning is neither a necessary means of culture nor a sign of it and if necessary, get's along famously with the apposition of culture, barbarism i.e. the lack of style or the chaotic confusion of all styles".<sup>16</sup> The cultured power of modern educational institution is very less though it brings an elegance in man. Socrates is supposed to be the founder of this type of culture where knowledge is the only measure of it, even in the sphere of poetry which is supposed to be the most emotional manifestation. In the essay, The Problem of Socrates Nietzsche refers to the dangerous consequence of Reason as virtue. He shows that the need of this weapon of virtue proves the decline of mankind. For when one is truly weak and impotent than only one wants to change the means of controlling the situation. Here the means is found in reason. But an alarming situation results in accepting reason as the criteria of culture. Let me illustrate what I mean in the following way. To exist permanently there is a need of a slave class in this culture which claims reason as a virtue. This is the wisemen do not want to recognize. Though they talk about the dignity of man and the dignity of labour and want the happiness of all yet they accept underlying distinction between man and man.

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<sup>16</sup>Nietzsche. F- Untimely Meditation

The man of knowledge is distinguished from the rest of the people. He has superiority and power over others. This is a kind of optimism, according to Nietzsche. With knowledge the slave class comes to know their actual existence as an injustice and prepare to take the revenge on such people. The effect of the beautiful words, such as 'dignity of man' 'dignity of labour' does not last long. Thus Alexandrian or Socratic culture is based on the very shaky foundation of two contrary pre-requisites, the requirement of a slave class and denial of the existence of such a class. In such circumstance the only way which is open to this cultured man is to divine the consequence. That is science is not the ultimate universally valid aim. There is something beyond science by which they are gifted.

There is another way in which the stability of this culture is shaky. There are different ideas about the highest type of knowledge according to different philosophers. None can be held as eternal highest knowledge. For instance according to Plato the highest knowledge is the knowledge of the 'Good', according to Kant it is the knowledge of the transcendental reality 'Things-in-them-selves'. This shows the transcience of the idea of knowledge. Nietzsche calls this type of culture are culture of the opera.

According to Nietzsche artistic culture is exemplified in the ancient civilization of Greece i.e. in Hellenism. Hellenism

reached the peak of culture and even today it is an illustration in the sphere of culture. The basis of the greatness of this tragic culture is that they say 'yes' to life. That is although they recognize the burden and weight of existence or in short the reality of existence, the sorrows and sufferings of the world, yet they never try to escape from it or hid it with beautiful ideas. Rather with a yes to life, they try to enjoy the life to the fullest extent in the midst of this world. In the case of Hellenism suffering is a necessary pre-requisite of culture, beauty and art etc. Thorough suffering they enjoy the enhancement of life. And the spiritualization of cruelty is the basis of artistic culture. Again artistic culture culminates under the reconciliation of the Dionysian and Apollonian impulses of man. Apollonian impulse gives the form or organises the chaos of the Dionysian or material impulse. Thus both the rational and emotional aspects of life are harmoniously reconciled under the artistic culture. Their expression of then life-style is an art.

On the other hand the tragic culture tries to avoid the sufferings through a kind of world view which mostly regards this world, the sorrows and sufferings, the life as illusion of appearance et. This is very common and easy way to face the problem of life. Mostly held by a culture under the influence of the priestly class. A negative attitude towards life is a remarkable sign of it. Here life is regarded as the preparatory stage for

future life some where beyond this world, a heaven or whatever else it might be.

According to Nietzsche there are some conditions under which a healthy culture prevails. Such as philosophy, Transvaluation and aristocratic radicalism, learning to see, think and speak, reverence and distinction between man and man and consolidated mediocrity. For Nietzsche a healthy culture is one in which Philosophy flourishes as something intrinsic to the culture and even promotes that culture and helps to guarantee its survival. He had very firm and explicit ideas about the nature of the activity called philosophizing and about what kind of man ought to be called a philosopher. His ideas conflict with many commonly held views. In Beyond Good and Evil Nietzsche asserts "the real power of intellect, real depth of the intellectual perception in short, philosophy". This kind of philosophy lacks in many philosophers. The other definition of philosophy is that philosophical thinking must be counted amongst the instinctive functions. One has here to learn anew as one learned anew about heredity and innateness. According to Nietzsche an impulse of knowledge is not father of philosophy. Rather he considers the fundamental impulses of man with a view to determining how far they may have acted inspiring geni. Each one of them would look upon itself as the ultimate end of existence and the legitimate lord over all the other impulses. There is absolutely nothing impersonal to a philosopher. His morality furnishes a

decided and decisive testimony as to who he is, that is in what order the deepest impulses of his nature stand to each other.

"Philosophy is this tyrannical impulse itself, the most spiritual will to power, the will to creation of the world, the will to the causa prima"<sup>17</sup>

Nietzsche assesses the new or the future philosopher. Like other philosopher they will be friends of truth. But will not be dogmatist like other philosophers. Truth for them is not a matter of universal agreement that is "one must renounce the bad taste of wishing to agree with many people."<sup>18</sup> The future philosophers are free spirits. But here one should keep in mind the particular sense in which Nietzsche uses the word 'free spirit'. Free spirit here does not mean, the so called free modern people, who talk about the equality of man, sympathy with all who suffer and see the cause of all misery and failure in the old forms in which society has hitherto existed. Rather from the miseries of life he gets more life, and is not bound by any of these.

Nietzsche does not believe in the equality of man. This phase equality of man has done a great deal of harm to the development of man and its culture. For he thinks that the notion of equality of man is a sign of decline in human beings. The emphasis on equality of man serves the purpose of finding some kind of consolation to that man who lacks the creative power, who lives, just like the herd, following blindly the norms and imperatives, and

<sup>17</sup>Nietzsche. F-Beyond Good and Evil-Chapt. 9

<sup>18</sup>Nietzsche. F- ibid-The Free Spirit-Chapt. 43

also who is very much aware of the fact that some men are more talented or quite distinguished from others. Some people do not want to recognize the talent of others and are jealous of the exceptional ones. In this situation they take the help of one before whom all are equal. (God?) They find some consolation to recover their inabilities and want to bridge the gulf between them and the distinguished one.

Nietzsche's disgust with the notion of equality of man can be seen in his displeasure about democracy. The key word of democracy is equality of man. This demoralization of man brings decline in man. Even he holds that God is dead when He becomes democratic god i.e. God for all.

Secondly, the equality of man is mainly preached by the priestly class. Their intention is to safe guard their position in the society. They want power and consequently want to control people by any means. Amongst the other means the equality of man is one. Naturally one, who is exceptional being, attracts people more. So once people are attracted towards him, they would not obey the priests' commandments or at least there may arise a scrutinizing attitude towards the priest which is dangerous for their (priests) existence. So they want to crush the development of any possibility, such as free thinking, science, etc which could help to recognize the exceptional ones.

Thirdly, Nietzsche does not believe in universal moral order or god as the moral authority. But according to priestly class

morality has been determined by god and all men are equal and their good and bad are equal. This notion of morality, makes morality antinatural and ignores the sensual aspect of life.

Nietzsche, who has high hopes for the future of man, believes that there should be a distinction between man and man. That is a condition of the culture of a race. Creating beauty as the expression of will to power is not equality practiced by all men. This quality is an essential expression of culture and on the harmonious development of body and mind. According to Nietzsche "that which separates two men most profoundly is a different sense and grade of purity".<sup>19</sup> Although people talk of love and common good among themselves yet there is an instinct of purity which distinguishes one from another. As for example the instinct for purity makes one isolated as a saint. This distinction between man and man does not depend upon heredity or purity on biological factors but upon man's response towards the work of art, religion and philosophy which elevates man above the beast and also some men above the mass of mankind. For if we maintain that it is biological or hereditary factors which distinguishes man from man, then the difference between the cultured one and rest of the people is fixed & permanent. That is cultured man remains cultured generation after generation. There is no need for any active participation to be cultured. This cannot be acceptable to Nietzsche. According to him if we interpret culture in terms of an artistic expression of life style of the will to power, of creating beauty, of philosophic work, then there will be a chance for everybody's turning out to be cultured and even all men of a

<sup>19</sup>Nietzsche, F- Beyond good and evil- What is noble- Chapt. 271

race may turn out to be so.

"One must learn to see, one must learn to think, one must learn to speak and write: the goal in all three is a noble culture"<sup>20</sup> Nietzsche holds that higher education and educators of modern institutions pave the way for the decline of culture. Higher education is meant only to prepare the young generation to fit the needs of the society. But higher education is not a common thing which is within the reach of every body. Without having the practical knowledge about the world i.e. through experience, one can be highly educated only by going to universities. According to Nietzsche an educator is one who is also educated through the experience of life. The need of this type of educator is three-fold such as for learning to see, to think and to speak and write. What does learning to see mean? In a Nietzschean word learning to see means accustoming the eye to calmness, to patience, to letting things come up to it, postponing judgement learning to go around and grasp each individual case from all sides or in other words it is called a strong will. This is the first preliminary schooling for spirituality. Not to react immediately to a stimulus, but to gain control of all the inhabiting excluding instincts. When one cannot resist from reacting a stimulus, then there is some physiological inability. All these point out one thing that to a culture objectivity is bad taste. For objectivity implies certain kind of determination on the part

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<sup>20</sup>Nietzsche. F- Twilight of the Idols

of man. That he must be bound to react to stimulus and does not have any control to resist them.

According to Nietzsche thinking requires a technique, a teaching curriculum, a will to mastery. He compares thinking with the art of dancing. One has to be able to dance with concepts, with words just like the dancer with his feet. The ability is lacking in modern society.

For the creation of a great culture Nietzsche advises transvaluation and aristocratic radicalism. Nietzsche speaks of the so-called morality (preached by the priests) something which is anti-natural. Moral norms are imposed in such a way that the following of them means stoppage of any further development of life. Such moral norm which do not touch naturalness at any point of life should be destroyed. For it is an obstacle on the path of man, specially of superman. Nietzsche wants man to be courageous, to be the creating ones. A man who creates his own virtues, gives style to his character. This style giving is not possible unless one destroys the existing one or at least has the power to choose for one himself. Now one can say that this will lead to nihilism or chaos. The point is that Nietzsche not only say that the prevailing moral order should be destroyed but he also maintains that man must create or choose for himself his virtue, which is the well known Nietzsche<sup>an</sup> phrase "revaluation of values". Revaluation does not mean adoption of a table of new

virtues rather it stands for a war against accepted valuations.

"After the yes saying part of my task had been solved, the turn has come for no-saying, no-doing part: the revaluation of our values so far, the great war-conjuring up a day of decision. This included the slow search for those related to me, those who prompted by strength, would offer me their hands for distroying"<sup>21</sup> Again he also writes" revaluation of all values: that is my formula for an act of ultimate self-examination by mankind which in me has become flesh and genius."<sup>22</sup> In short Nietzsche's aristocratic radicalism means that man is essentially animal. There is nothing special about man. Only he is cunning or has rational ability which makes him the master, and the superior of the animals Nietzsche shows that art philosophy and religion help man to have distinguished characters. Through the process of sublimation man transforms his animal instinct into an art. But Nietzsche does not want that this animality or instinctive pleasure of life should be cut off from the life of man. Greeks through the satisfaction of the instinctive aspect of life reached the peak of the highest in life.

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<sup>21</sup>Nietzsche F. Ecce Homo

<sup>22</sup>Nietzsche. F. ibid.

**CHAPTER - V**

RELATION BETWEEN CULTURE AND GOD

In previous chapters I have dealt with concepts of God and culture in Nietzsche's writings. I will try to examine the relationship between these two concepts in this concluding chapter. My main concern is with the question how far culture determines the concept of God? Can there be change in a culture with the change in its concept of God and viceversa? Whether culture exists independently i.e. without any relation to God? Here it might be pointed out that there are some cultures which do not have any concept of God though they have a religion of their own. My thesis is that God is the key-concept to almost all religions of course the conception of God or Gods varies from one culture to the other. These religions which originally did not believe in God, say buddhism, started to worship the idols of the founder in the same manner in which a believer in God worships. After the death of Buddha, the buddhists began to worship him as God and attribute Him with all godly qualities such as immortality all-knowing, all perfect, just etc. etc.

Even Nietzsche's proclamation about the death of God is interpreted by some as the sign of nihilism which is already rooted in western culture. That is, God's life here has become

conditioned by the culture itself. In fact Nietzsche's proclamation of the death of God are dependent upon grounds which according to him culminate into such a state that God becomes anti-life. Such as the concept of God as the good, as pure spirit, as something beyond. Nietzsche shows how these types of ideas about God bring obstacles in the enjoyment of life. His notion of life is quite distinct from the traditional one. For he holds that only living according to the code of conduct imposed by a society is not a sign of living. Living one continues to grow, the will to power manifests through the expression of life-style. For will to power is the essence of life. There is an commanding and obeying tendency within one's self and also over others. Thus the concept of God as the good etc. shifts the centre of life to something which is beyond life. Truly speaking many a problem has been introduced in the field of faith, because of this concept of God. Take for instance the problem of evil. The fundamental pre-supposition of this problem of evil is that God is almighty and He is also the good Creator of this world. There is evil for which one cannot find justification and one is not able to fit it in the providence of such a good God. Some try to clothe their future to solve this mystery evil with beautiful ideas, like, life after death, thus world as an appearance and some other world as the real where everything will be just and perfect. As I have already shown in the earlier chapter, Nietzsche wants the death of this particular idea of God. He also calls it a transformation of God. In Anti-christ he points out how the God of the Old Testament, who is active, is both friend and foe, a national

God etc. has been transformed into the christian God who is conditioned, is only merciful and is a democratic God.

Nietzsche defines culture as a harmonious development of body and mind, as an artistic expression of life-style. In other words, culture is concerned with the whole life-style of man, and not with a particular aspect of life. Nietzsche talks of the change in God or transformation of God on the ground of the change of man's attitude towards the world and to himself, as he definitely feels that there are some determining factors in culture which regulate its concept of God. This connection between culture of a society and the existing conception of God in that society is not apparent but deeply rooted in man's life. Man, rising to the level of the Titans, acquires his culture by himself and compels and gods to ally themselves with him, because in his self-sufficient wisdom he hold in his hands their existence and their limitations"<sup>1</sup>.

The first instance of this deep-rooted basis of the concept of God in culture has been pointed out in The Birth of Tragedy. Here Nietzsche writes "without myth, however, every culture loses its healthy creative natural power: it is only a horizon encompassed with myths that rounds off to unity a social movement"<sup>2</sup>.

<sup>1</sup>Nietzsche. The Birth of Tragedy. Chapt. 9.

<sup>2</sup>Ibid- Chapt. 23.

According to him man gives meaning to his life and struggles by the signs of myth. He defines myth as a Concentrated picture of the world, which as abbreviature of phenomena, cannot dispense with wonder<sup>3</sup>. People develop their life on the basis of correct understanding of myth. That is one has to take into consideration what is there in myth in order to create or develop ideas. Though the mythical stories have been, generally, dispensed with as fantasy, yet I want to say that they are exaggerated accounts of what is real. They cannot be total fantasy. Thus one cannot imagine a culture which is not grounded on myth. "For without myth every healthy culture loses natural power of its creativity, only a horizon defined by myths completes and unifies a whole cultural movement"<sup>4</sup>.

In his analysis of the Socrates- Alexandrian culture Nietzsche points out the consequence of culture that does not believe in myth. According to him the central keyword of this culture is knowledge. This criteria of knowledge for the cultured one brings its own destruction by making the people conscious of their own rights that is bringing some kind of displeasure of inequality among them on the one hand and on the other, needs the division of people, atleast a class of slaves, in order to exist. Nietzsche accuses this type of culture as a destructor of myths.

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<sup>3</sup> ibid

<sup>4</sup> ibid

As he writes "- there we have the present age, the result of that Secretism which is bent on the destruction of myth..... The tremendous historical need of our unsatisfied modern culture, the assembling around one of countless other cultures, the consuming desire for knowledge. What does all this point to, if not to the loss of myth?"<sup>5</sup> Objections can be raised against this deep-rooted connection between myth and culture that on the one hand. Nietzsche holds that a characteristic of a cultured man is his ability to give character and style to his life and on the other hand he believes that natural creativity of culture is lost without myth. Mythical element supplies the power of natural creativity. In this paradoxical situation creative power of cultured man is determined by myth. He is not free to give style to his character or create virtues himself. This criticism holds good if we take the stand that creative power of the cultured man is determined by myth in its strictest sense. Determination does not mean complete acceptance of mythical instruction that is literal interpretation of myth. Being determined by culture, I think, may be a basis out of which one can create one's own virtues, and approach friends for a correct interpretation of myths. Nietzsche's stress upon the historical sense of man and tradition also throw light on the same point. From history people get inspiration and justification for their life. It is also a pre-condition for the creation of beauty. He

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<sup>5</sup>Nietzsche. The Birth of Tragedy- Chapt.23. I bid.

wants his ideal of Superman to follow the path of his father and forefathers. But with a sceptical mind that is he<sup>(a)</sup> must examine the path of followed by them and (b) then only pick that which is best suited for him. Otherwise if everyone has to start from the very beginning then within this short period of life one can hardly create any thing.

Secondly, as pointed out earlier (P) Nietzsche's example of cultured man is the 'philosopher'. According to him philosophy is one discipline which distinguishes man from man and man from animal. Now the philosopher of Nietzsche will make use of religion for his project of cultivation and education. This project cultivating consists in both creating and destroying. After the destruction of some norms one can create the others. Here religion helps him as a means to achieve the purpose of cultivation. Nietzsche accepts religion as a means, not as an end. It is a means for the commanding class as well as for the obeying class. With the help of religion, the strong and independent, who are prepared and predistined to command overcome the resistances which they receive. Religion also give to some of the ruled the instruction and opportunity to prepare themselves for future ruling and obeying: the slowly ascending ranks and classes, in which, through fortunate marriage customs, the strength and joy of the will, the will to self-control is ever growing- receive

enough incentives and temptations from religion to walk the paths to higher spirituality, to test the feelings of great self overcoming, of silence and solitude. To the ordinary man religion gives a contentedness with their lot and condition. They find justification for their condition in religion. Now this idea of religion, as a means, is necessary for a higher culture. For, according to Nietzsche, one of the conditions in which a culture flourishes is the reverence and distinction between man and man. This distinction between man and man implies the different ranks of man. Such as those who are strong, independent, master-morality type and those who are weak, dependent, slave morality type. The existence of the former, who are the real bearers of culture, is stable on the existence of latter. So, in Nietzschean view, a consolidated mediocracy, is needed for a higher culture. This consolidate mediocracy is a outcome of religion. Therefore, the need of religion in the development of healthy culture is indispensible.

Thirdly, Nietzsche stresses the origin of culture in man's response towards his displeasure due to the weight and burden of his existence. According to him man finds himself in the world within a limited period, fixed by birth and death. He also finds himself in helpless position against some of the phenomenon of the world. His experience is not always a pleasant one and he cannot be what he wants to be. But to bear the burden of life or to make the life pleasant he imagines somebody who represents

his ideal. This is the purpose of invention of God, especially among the Greeks. Therefore we see that the concept of culture and that of God have almost the same origin and purpose in human life that is the enhancement of life.

Lastly, Nietzsche appreciates the Greek culture and the fundamental reason of his appreciation is will to power which is envisaged as the basis of their culture. The will to power is the essence of every living being. In brief it means the sensation of commanding something within us which obeys. As Nietzsche writes in Beyond good and Evil "he who will believes with a tolerable degree of certainty that will and action are somehow one- he attributes the success, the carrying out of the willing, to the will itself and thereby enjoys an increase of the sensation of power which all success brings with it". Regarding the concept of God he maintains that the Gods are will to power. Otherwise they are dead. This view of Nietzsche points to a necessary connection between a culture and God. God as will to power serves the basis of a culture.

The deep-rooted connection between culture and God points to the inevitable need of a belief in God. According to Nietzsche in God, one perceives one's unfulfilled desires. "What I am not, that, that is god to me and virtue."<sup>6</sup> I want to stress

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<sup>6</sup>Nietzsche. Thus Spake Zarathustra - The virtuous

the thesis that as God is the ideal of man, as his origin is pointed towards the consciousness of indebtedness to the ancestor or to the beautiful dream-world of immediate apprehension of form and as his existence is conditioned by culture, so God, just like the mirror, reflects every aspect of man and his society. Therefore it logically follows that the concept of God has been evolved and developed in accordance with the society or culture to which the particular concept of God belongs. Moreover every concept of God must have a reference to some definite period in the history of that society. It is very difficult, rather impossible to imagine, a God who has no such reference. Thus the change in culture must bring change in the concept of God. As Nietzsche points out "To be sure when a people is perishing, when it feels its faith in the future, its hope of freedom vanish completely: when it becomes conscious that the most profitable thing of all is submissiveness and that the virtues of submissiveness are a condition of its survival, then its god has to alter too."<sup>7</sup> This relationship between God and culture can be illustrated with the idea of man and his attitude towards the world, that is to the moral, social problems of life, his attitude towards the suffering of life etc. This I will do by comparing the man and the world under the influence of two concepts of God, namely the particular concept of God, whose death is proclaimed by Nietzsche, as for instance the christian God and the concept of God according to the Old Testament.

<sup>7</sup>Nietzsche. Anti-christ- Chapt.16.

Man is the central point of interest in Nietzsche's philosophical thinking. According to him man is not the superior creation of God neither is it something superior to the animals. What distinguishes him from animals is the power of intellect. And art, philosophy, and religion are distinguishing factors in man which elevates him from other men and animals. Nietzsche has admitted that "in the Jewish 'Old Testament', the book of divine justice, there are man, things and sayings on such an immense scale."<sup>8</sup> Old Testament also affirms the same idea of man as Nietzsche's. According to it man is a creature and as such shares in the feebleness and limitations of all creatures. He faces the same fate with animals. What distinguishes man from animal is the unceasingly eminent dignity conferred upon him by his peculiar association with God. He is not divine substance but he is placed by God as an independent but autonomous creature to whom as God's, image dominion over the rest of creation is entrusted. The animal nature or the instinctive life is not rejected by Old Testament. It is regarded as seat of spiritual faculties. It is not a sin according to this scripture. According to Old Testament man has duties towards God and towards the world. This of course does not mean these two duties are on mutually exclusive parallel lines, the apparent duality belongs to man's own position within creation: as a creature man receives his life from God only, but as an autonomous and free creature he is capable of initiative and dominion

This is the entire devotion of the faithful Israelite. Thus we see that man, under the concept of God in the Old Testament, is independent and has relation with God which consists in more involvement with the world. This view of man in the Old Testament corresponds to the idea of man according to Nietzsche. Nietzsche points out that it is the bare necessity of man out of which the idea of God originates. Man needs God in order to bear the displeasure of existence and also he is creator of his own character, virtues, etc. He does not consider animality or instinctive life of man as bad, as that which should be kept aside from the providence of God. On the contrary he holds that animal nature in man is the basis of all creation in culture, religion, art etc. Such a view of man is advocated by both Nietzsche and the Old Testament. They have a concept of God that does not neglect the instinctive side of life as being bad. Rather their idea of God represents the fundamental joy of instinctive life. This point will be more clear if we take a look into the Greek world of Gods. Nietzsche specially favours the two Gods of the Greeks, namely Apollo and Dionysus. These two Gods represent the two aspects of Greek life and the reconciliation between them helps the Greek to achieve the highest degree of culture. In brief and as I have already shown in chapter II Apollo, the God who gives form and the power to create everything and Dionysus, the God of excess energy, through Him people unite with nature and through His worship the Greeks enjoy life.

Just as there is change in the concept of God when there is change in their conception of world similarly when there is change in the concept of man there is also a change in the conception of God. In the New Testament, as compared to the Old Testament, we have quite a different idea of man. Here man becomes a degraded creature (the decadent or the rabble in Nietzschean words). That is the independent and strong, courageous man turns into a man dependent and weak, in short, the herb type. Everything liveable has been taken out of him, replaced by some ideas and norms which make him anti-life. His rejection of instinctive pleasure as bad is a rejection of one of the fundamental aspects of life and source of the enjoyment of life. For this man the only way of living is the way of reason. The development of the importance of reason and knowledge is the consequence of decline in a man of this age. Man's relation with God only is the pleasant time of his life. The unpleasant experiences and sufferings of life remain outside the providence of God. In accordance with this change in man God has changed into something beyond this world, some absolute spirit, some one totally good. He is the creator and determiner of moral virtues. He cannot do every action that is his action is conditioned by love. He forgives and loves his people. The need of this type of transcendental concept of God implies a man of weak race who does not want to

contest in any form neither within himself nor with others.<sup>9</sup>

Let me repeat the point that I have been making. According to Nietzsche basically both the concepts, God and culture, originate out of the same inevitable necessity of human life, that is as a means to bear with the displeasure due to the burden and weight of existence. Man's helplessness before the worldly phenomenon, his two determinate ends that is birth and death, his wish to be something else instead of being what he is, his desire to be perfect, etc. all these lead him to despair unless there is a God. In God he perceives all unfulfilled wishes. Man's culture also originates in the same source, i.e. in the response towards the overcoming of the displeasure of existence. As Nietzsche defines the different kinds of culture on the basis of the ingredient of their responses, so it logically follows that the concept of God is different in accordance with differing cultural responses and that the concept of its God has been conditioned by the culture of that society and its man. For instance Socrates or Alexandrian culture, in Nietzschean view, is based on knowledge. Here the criteria of a cultured man is his knowledge, to them, knowledge, meant a development of reason. Plato is a good illustration of this type of culture. According to Plato the highest degree of knowledge is the knowledge of 'the Good'. Man is essentially arational being and senses are the obstacles on the path of his knowledge or realisation of God. To him God is the Good. Hellenic culture, on the other hand,

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<sup>9</sup>According to Nietzsche contest is an essential condition for growth of culture.

consists in the artistic expression of every aspect of life. They enjoyed life through their God. To them God includes both the rational as well as the instinctive aspect of life. He is for both pleasant and unpleasant experiences of life.

It will not be wrong at this juncture to digress to a closely allied problem- the problem of Personal identity. The answer to the question what is a person? also indirectly determines the answer to the question for man, the question what is God? The question what is a person has been answered from different angles. According to some, say Descartes for example, person is essentially a thinking being. From his concept of man one can easily draw the conclusion that survival after death is a possibility for man and consequently for those influenced by him, God is something beyond this world, is a most clear and perfectly conceivable being. The Sceptics on the other hand believe only in the bodily criteria for the identity of a person. Generally they do not want to believe in God on the ground that there is no evidence, I mean a physical one, to prove His existence. There are others who hold that both mind and body together constitute personal identity. Nietzsche is an upholder of this view. Although he lays more importance upon the body yet he believes in the mental part of a person as without any bodily reference mental phenomenon as

non-sensical. Accordingly he conceives God not as the rejection of body but in body. As he said "Behind thy thoughts and feelings, my brother, there is a mighty lord, an unknown sage-it is called Self; it dwelleth in thy body, it is thy body".<sup>10</sup> A similar view holds in the Old Testament where man is a psychophysical entity. Rejection of any one of these aspects stops the development of man. To these people God is an important condition of life and they want to experience Him here in this world of joy and sufferings, pleasant and unpleasant experiences.

I would like to analyse the relationship between God and culture from another angle, from that of the distinction which is generally made between the two worlds: this world of ours and the other world or heaven.

The problem of the two worlds takes its birth on the very ground of man's attitude towards this world. Generally it is advocated that there is another world which is the Kingdom of God, which is separate from this world. That other world is the only real, just and perfect world and this world of ours is imperfect, only appearance, illusion, etc. According to Nietzsche it is one of the four great error of philosophers. For the psychology behind this error is to shift the centre of attention of man to something everhoping, ever unprovable thing in order to solve the problem created by the miseries of

<sup>10</sup> Nietzsche. Thus Spake Zarathustra-The Despisers of the body.

this world and cover the truth with some beautiful false ideas of by even misinterpreting history. The upholder of this view conceives God as something beyond, as some transcendental being. There is a group of thinkers who while catering to the distinction between the two worlds, yet do not regard God as a transcendentall being. The other world is regarded as something realizable in this world, within one's heart. Neither do they accept the thesis that this world is an appearance or illusion. This world is the manifestation of God. Nietzsche is a supporter of this idea of the other world. To him the division of the worlds might originate in the dream world where man apprehends the immediate form of his relations and friends and many other things. Dream-experience has been taken by the ancient people as real for they thought people (mostly dead and distant ones) appear to them in sleep. They were in some world other than the world of dreamer. The man of philosophic mind has a presentiment and that underneath this reality in which we live and have our being, is concealed another quite different reality which is also an appearance. Man stands in the same relation to the reality of dreams as the philosophers does to the reality of existence, he is close and willing observer, for these pictures afford him an interpretation of life and it is by these processes that he trains himself for life. But Nietzsche points out that the other world or Kingdom of God is actually an inner realization. As he said that the Kingdom of God, as Jesus realizes

within his heart, has been shifted to something beyond by the followers of Jesus after his death.

An objection to the existence of God is the fact of suffering- which is regarded as evil and unmerited. Origin of this type of objection towards suffering is due to some particular idea about God. That is when one believes that God is omnipotent, good, just, etc. and the creator of man and this world, then automatically the question arises why such a God gives one unjustified sufferings? It is very difficult to solve this problem of suffering unless we change our attitude towards sufferings and also towards God. Generally we want to get rid of suffering as something bad. But as long as man lives in this world he has to face suffering in many forms. So, instead of turning our back to suffering, we accept it as a barefact of life and try to find enjoyment in the midst of it. This will lessen the terror of sufferings. The Greeks attitude towards suffering is one example of it. They accept cruelty or suffering as one of the means to satisfy their God and 'spiritualization of cruelty' is the background of Greek culture. Their festival of God Dionysus is based on this assumption. According to Nietzsche suffering is the stimulant to life and a necessary precondition of self perfection (as discussed in previous chapter). When one suffers, then one's urge for life increases more than before. On the other hand if we change that

concept of God as being omnipotent, good and creator of world then the problem of suffering loses its genuine foothold. If we conceive God as responsible for all providence, namely good and bad, just and unjust, etc. then we can explain the unmerited suffering as the punishment from such a God. Therefore the problem of suffering is mostly dependent on what kind of concept of God that one has.

To conclude my thesis on the relationship between God and culture in Nietzsche I want to say that the relationship between them is a necessary and inter-dependent one. Neither of them can be conceived without reference to the other. For instance we cannot understand the worship of Dionysus by the Greeks without understanding their culture that is their attitude towards cruelty and suffering. Moreover the relationship between culture and God is inevitable because both more and less serve the same purpose, to bear with the displeasure of existence and to enjoy life. I have already shown that inspite of Nietzsche's existensialistic attitude and his proclamation of the death of God, Nietzsche believes in God. His death does not include all kinds of God but of a particular one, say the transcendental concept or the christian concept of God. For this type of concept is antilife and is for the rabble. Nietzsche favours the Gods of the Old Testament, where he found a very living God and a God who helps man in every walk of life.

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