

# Nietzsche's Will to Power led by the hands of Morality

## Abstract

This thesis aims to propose a certain way of conceiving what is usually taken to be one of the key concepts of Nietzsche's philosophy – the Will to Power. Although Nietzsche never defines such a concept, we will try to unpack it in the following systematic way. The key to the puzzle will be represented by another notion that Nietzsche thoroughly elaborates on – Morality. Even though it might not be apparent at first glance, these two concepts are closely related, and one might even claim that they are inseparable. This fact comes to full light throughout two of Nietzsche's latest books we will be focusing on: *On the Genealogy of Morals* and *Beyond Good and Evil*. These two texts will represent for us a solid ground to search after a mysterious notion that the Will to Power most definitely is. For, we believe that a firm grasp of what Nietzsche intends by the latter notion can be obtained only if we consider it from the standpoint of the genealogy of moral values and, in particular, of how Nietzsche considers the development of humanity from a pre-moral stage to the stage of morality and eventually up to that of extra-morality. More concretely, as the Will to Power finds (indirect) expression in our system of (hierarchical) values, then the assessment of the genesis of the latter will provide us with the only possible, secure access to the former.

The thesis will consist of four parts. The first part will focus on how Nietzsche conceives of the problem of emotion and concept-formation or creation. The assessment of this methodological issue will turn out to be crucial for the following reason: as the Will to Power is what is ultimately responsible for how we frame our concepts, then the question needs to be raised as to how our moral concepts and judgments are specifically formed. Accordingly, the second part of our thesis will follow up on such Nietzschean train of thoughts and thus study how exactly is the Will to Power responsible for the mentioned concept-formation. The third part will try to combine the knowledge from the previous two chapters and use the newfound information to explain Nietzsche's own concept of the "ascetic priest". The fourth, and last, part shall have a form of a summary, an opposition towards other interpretations of Nietzsche, and a critique of Nietzsche himself.