# Man and Nietzschean Metaphysics

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**Abstract:**

Friedrich Nietzsche addressed important fundamental concepts of his philosophy, including the two categories of "good" and "evil," by which he divided morality. He also discussed the concept of the "superman," the noble, strong, courageous, ambitious, and free man, the human being different from all others. According to him, the goal of humanity is to create the "superman," and new values must work toward his creation and realization. Nietzsche glorifies the inherent power of the "superman," who does not lead a peaceful and quiet life; he is characterized by risk-taking and adventurism.

**Keywords:** Man; Metaphysics; Nietzsche; Will; Power.

**الملخص :** عالج فردريك نيتشه مفاهيم أساسية مهمة في فلسفته، ونجد منها صفتي "الخير والشر" والتي قسم من خلالها الأخلاق. وتطرق إلى مفهوم الإنسان الأعلى، الإنسان النبيل، القوي، الشجاع، الطموح، الحر، الإنسان المغايرلكل البشر، فالغاية من الإنسانية في نظره هي خلق الإنسان الأعلى، وعلى القيم الجديدة العمل على إيجاده وظهوره، فنيتشه يمجد القوة التي تكمن في الإنسان الأعلى الذي لا يعيش حياة الهدوء والمسالمة فهو يتحلي بصفات المخاطرة والمجازفة، كما تطرق كذلك لمفهوم مهم للغاية وهو إرادة القوة التي تعمل على صنع الحياة وإستمرارها، فالقوة هي الوسيلة الوحيدة القادرة على تفسير مختلف أنواع السلوكات.

**الكلمات مفتاحية:** الإنسان؛ الميتافيزيقا؛ نيتشه؛ الإرادة؛ القوة.

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## 1. INTRODUCTION

Man and Nietzschean Metaphysics

Among the central issues addressed by Friedrich Nietzsche—and which we discuss under this title, "Man and Nietzschean Metaphysics"—is the concept of "Good and Evil". These are two crucial elements in his philosophy, through which he redefined morality by replacing them with two new concepts: "Good and Bad", or "Noble and Base". However, the perspectives of masters and slaves differ regarding these concepts; each views them from a distinct standpoint.

Nietzsche also tackled the idea of the Übermensch (Overman or Superman), for whose emergence he consistently aspired. He envisioned this figure as fundamentally different from ordinary humans—free in body and spirit, and possessing a form of perfection unattainable by any average human being.

As for eternal recurrence, it is an ancient idea Nietzsche borrowed from Babylonian civilization. It is based on repetition and continuous return—there is no absolute end; everything returns perpetually to the point of origin.

He also addressed the Will to Power, referring to the inherent energy within beings, which expresses life itself and symbolizes difference and distinction among humans.

So, how did Nietzsche invest these new concepts in the making of his own unique philosophy?

### 2.Good and Evil

The Übermensch adheres to recognized moral values in striving to achieve good and avoid evil. Yet, he is also one who transcends all values, including those of good and evil. These concepts mean nothing to him—whether people call something "good" or "evil" is irrelevant. He believes his fundamental task is the creation of new values, and he states:

"...The superior man is the one who determines the beliefs of an entire era, gives civilization its image, and creates values with complete freedom, without concern for good and evil, truth and falsehood. He creates his own morality, and truth for him is what he defines."[1]

Nietzsche is always in pursuit of new values, which he does not attempt to impose on others; rather, it is the duty of others to obey him.

He replaced traditional moral evaluation (good–evil) with a new and contrary scale: (noble–base), drawing inspiration from the Greeks who had two opposing concepts: noble and lowly. To them, good was synonymous with the aristocrat—beautiful, joyful, beloved by the gods, and opposed to the slave class. The aristocrat is the value-creator, the inventor of morals, and thus it is the aristocratic class that establishes and owns morality—the ideal morality. Accordingly, goodness belongs to the noble and aristocratic class.

The strong person is also considered good, whereas the concept of evil is associated with the class and actions of the slaves, who adopt a stance opposed to the morality of the masters.

Nietzsche viewed Christian morality as slave morality. He called for a return to master morality, advocating that the Übermensch or strong individual should free themselves from the shackles of slave morality. He lays out the following equation:

Good = Aristocrat = Noble = Truth = Strong

The noble person feels a wealth and overflow of power. They help the miserable and rejected not out of compassion or love, but from the abundance of their strength, and also to be rid of them—an overflow of their richness. Such giving is part of their nature.

Nietzsche identified multiple types of morality—some delicate, others coarse—and these types continue to dominate the earth today. The tension between them gave rise to the distinction between moral values.

The good, strong, and noble man holds contempt for the cowardly, timid, and petty-minded individual, whose thought is often narrow. Such a person is submissive, accepts mistreatment, and, above all, is a liar.

Nietzsche opposes the ethics of compassion and self-sacrifice for others. He respects and loves all that is harsh and unyielding. He said:

*"God placed a hard heart in my chest."[2]

The weak slave, on the other hand, looks upon the virtues of the strong with resentment and scorn. He is suspicious of the "good" that the strong celebrate and tries to convince himself that the happiness of the powerful is not genuine. For him, anything strong is evil—dangerous, frightening, and immune to contempt. In slave morality, evil is everything that provokes fear. In master morality, good is what is feared and should be feared, while evil is considered base. In the mind of the slave, good is that which inspires no fear, is good-natured, easily deceived, and simple.

Generally, good people are distinguished from others. Goodness radiates from their faces, and they wish good upon all. They possess a sense of ownership, and their initial judgment is: "I like it."

As for evil, Nietzsche believed it exists everywhere. He said:

*"See if a tree that must grow tall can be spared the storms and tempests."[3]

The noble soul must constantly struggle against itself and must realize that the common man had no value except the one granted to him—the value recognized by his masters. Value-creation is the right of the master. The vain man delights in any compliment, even without benefit, and suffers from any insult. Flowing in his veins is the blood of a slave.

Noble morality is non-forgiving, particularly in matters concerning the upbringing of youth, the standards governing the status of women, marital relations, and the interactions between young and old.

In Roman times, for example, there was no charitable morality or classification of actions into "good" or "bad," "moral" or "immoral." If someone was praised, it was considered a form of unintentional contempt for others compared to another action that served the interests of the group.

In socialism, too, there is no concept of master and slave. Everyone is entitled to rights, and when all are equal, no one is in need of rights.[4]

They all agree on the doctrine of compassion and sympathy for everything that feels, lives, and fades—from animals to gods. They share a fascination with suffering and unintended weakness. They also agree on a global morality of compassion, viewing it as the pinnacle of humanity and a path to redemption from past sins and belief in the saving community.

The aristocratic master subjugates the slave. Evil is power and heroism—the secret of all aristocratic superiority. He acknowledges neither good nor evil actions.

**3. The Overman:**

Friedrich Nietzsche believed that the values we create for humanity must elevate it and raise it on the scale of greatness in order to bring forth a new kind of being—those who are above humanity. The ordinary human, in his view, has no value except as a means to create this superior kind of humanity.

Zarathustra, speaking to the people through Nietzsche, says:

"I call upon you in the name of the Overman, for man is something that must be surpassed. What have you done to surpass him?

All beings so far have created something higher than themselves. Do you want to be the ebb of this great tide and prefer to return to animality instead of surpassing humanity?"[5]

The goal of humanity, for Nietzsche, is the creation of the Overman, and new values must work to bring about his existence and appearance.

The condition that paves the way for these values is that man must be free—unbelieving in the moral, religious, and philosophical doctrines of the past—and must soar far away without fear and be free from all constraints.

Freedom here does not mean following one's whims but rather means indifference to hardship and deprivation. One must live a life of dangerand adventure, and if it does not exist, one must create it. This is in accordance with the noble principle:

"How do you reap the highest from existence? Live dangerously."[6]

Nietzsche portrays the Overman in his book Thus Spoke Zarathustra as an ocean, saying:

"Indeed, man is only a filthy brook, and one who becomes an ocean must accept this brook into his depths without becoming tainted. Learn who the Overman is: he is that ocean in which your great contempt can drown. And do you expect to witness a miracle greater than this one?"[7]

—Zarathustra here wants people to learn to call upon the name of the Overman.

The Overman is called Übermensch by some German commentators. In English translation, he is called Superman, though some prefer Overman, where the word over conveys the sense of distance and height above hills and mounds.

The Arabic translation "al-Insān al-A'lā" (the Higher Man or Overman) aligns with the concept of elevation. It is worth mentioning that Nietzsche did not invent the word Übermensch. The term Hyperanthropos, meaning the higher man, appears in the writings of Lucian in the second century AD, and Nietzsche, as a classical philologist, referred to it several times in his book Philologia.

As for the image of the Overman, Nietzsche speaks of him in his book The Antichrist. He believes that this kind of man must assert himself. This kind of humanity appeared in the

past as a happy event and an exception, and every false concept surrounding the idea of the Overman must be dismissed through negation:

**3.1.The Overman is not the "blond beast"** promoted by the Nazis. The blond beast is savage, in contrast to the Overman who has evolved mentally and physiologically and has reached the highest level of civilization. He is proficient in physical tasks, capable of restraining his desires, and respectful of himself. He is a man of tolerance—not out of weakness, but out of strength. He is the thinking man who resists all forms of nihilism.

**3.2. The Overman** is not the last man, nor the herd man, nor the average man.

This is why Nietzsche established a hierarchy of ranks. He speaks of superficial thinkers, then deeper thinkers who delve into the essence of things, and finally, thinkers even deeper who uncover the roots and foundations of things. But there are also those of the lowest rank—those who keep their heads stuck in the swamps.

Nietzsche glorifies power and believes that man must subject himself to the Overman or become a means to him:

"I want beings to be born that surpass all of humankind, and we must sacrifice the neighbor and self-love for this purpose. Man must not be driven by love of the near, but by love of the far—love for the man of the future—and he must sacrifice himself for him, be a bridge and a means to the Overman."[8]

**3.3.The Overman** does not live a peaceful, calm life because the primary qualities Nietzsche advocates are "risk" and "adventure."

The Overman must possess these traits—especially:

"To cross over is a risk.

To remain in the middle of the path is a danger.

To look back, to hesitate, or to pause—each is dangerous.

Man's life is fraught with dangers."[9]

Nietzsche sees that most people are mere parts of the Overman and must unite in order to create the complete man. Thus, different eras and peoples are only phases in the human development that leads to the Overman.

**3.4. The Overman** is not compassionate. Compassion, to Nietzsche, has no place—it only prolongs the lives of those who prefer death. He calls for strength and despises everything that calls for pity. The Overman is not savage or devoid of feelings and emotions—Zarathustra was not without emotion or sensitivity, but rather had risen above all pain and transcended it.

**3.5. The Overman** is not an evolutionary being as Darwin envisioned. Despite Nietzsche's influence by Darwin's theory and use of some evolutionary terminology, he considers Darwin's idea of the struggle for survival to be inadequate. Nietzsche sees himself as an anti-Darwinist (anti-darwinisme) and replaces "struggle for existence" with "struggle for power."

The first concept is a poor and falsified one compared to the concept of the Will to Power. Therefore, Nietzsche rejects the idea of the evolutionists who consider man as the final form of evolution, while he believes in the possibility of human development toward something higher.

**3.6. The Übermensch (Overman)** is constrained by inherited moral values of good and evil. He is a human striving for more vitality and thus transcending both good and evil. The Übermensch does not care whether people call him good or evil because his main mission is to be a creator of values:

"...The superior man is the one who defines the beliefs of the entire era, gives civilization its image, and creates values in total freedom, without concern for good or evil, truth or falsehood: he creates his own morals, and truth, for him, is what he creates."[10]

The perfect human must constantly struggle and seek new values, risking himself in the process. The greatest power lies in those who transcend their emotions, control them,

and use them creatively. The one who fails to control himself and his desires is weaker. The ascetic who can only suppress his emotions by eliminating them is weak in character. According to Zarathustra, the superior man is:

"none other than that flame and that madness."[11]

**3.7.The Übermensch** does not despise the body—here referring to the tangible, earthly reality. He sees that we belong to the Earth; humanity and existence are one. The individual emerges from the Earth, which is the center and the fundamental origin of all that exists, always present without ever being an object.

For Nietzsche, the Earth is a creative force. To despise the body and seek victory over the Earth is to betray it. He says:

"...Your highest wisdom is nothing but a mixture, a hybrid—half plant and the other half ghost."

**4.Will to Power:**

The Will to Power is one of the essential and fundamental concepts in Nietzsche's philosophy. It is everything human and animal, everything full of vitality and energy. The entire world, in his view, is Will to Power.

It imposes on the world both form and meaning—without which life is impossible. He says:

"A burning aroma will inject the heat of creation into the tender, moist forests that no hand has yet touched."[12]

The Will to Power expresses two basic psychological phenomena: fear (negative) and the Will to Power (positive). Power here refers to universal power—social success, the ability to make friends and influence others. He analyzes psychological phenomena (laughter, dreams, etc.).

He affirms that the fundamental drive is the Will to Power, the only force capable of explaining the various forms of behavior.

Nietzsche considers the idea of life as central. There is a relationship between life and Earth. The Earth gives existence to each individual being—it lives, and its life is the Will to Power. The Will to Power gives being its nature. Nature is the movement within being. Every being is Will to Power, which works to create and sustain life.

The inner nature of existence is Will to Power. The entire world is Will to Power. All beings aspire to it, as seen in their instinct for self-preservation. Life, for Nietzsche, is a desire for possession, dominance, and a feeling of strength.

If the Will to Power is life, and the source of all that exists and should exist, then it is profoundly human. Among the prominent figures in whom the Will to Power is manifest is the historical figure Napoleon. Yet the Übermensch surpasses even these prominent historical figures when the Will to Power is fully revealed in him.

The Will to Power entails resistance and struggle against all that opposes it. Hence, it necessarily involves suffering, which it cannot be separated from. Nietzsche says:

"...There is nothing but creation that can save from pain and lighten life's burdens. But the birth of the creator demands many transformations and requires much pain as well."[13]

When conflict intensifies and resistance increases, the value of life becomes more apparent. The Will to Power becomes the greatest and most noble of things. Life, in its essence, is growth, abundance, an increase in the power of the cosmic force within the individual self, and an enrichment and elevation of the soul.

The Will to Power plays a central role in the individual, the community, and the state. In the individual, strong temperaments seek others like them to compete with, while weak temperaments incline toward compassion, finding in it a sense of power. In the community and the state, the Will to Power is seen in the love and sanctification of wealth and in the

interpretation of history in ways that derive strength from it. In politics, the weak demand justice, freedom, and equality from the strong. Slaves create moral values that suit them and enable them to liberate themselves and dominate once the masters' power disappears.

The Will to Power has the capacity to control the natural and historical order and to establish and collapse the world's spiritual institutions. It is the driving force behind all religious and cultural activities undertaken by individuals.

For Nietzsche, happiness is the feeling of growing and increasing strength. The Will to Power is never satisfied—it is always striving for more power. It is the essence of existence, through which all aspects of existence can be interpreted.

"Existence is nothing but life."

"And life is nothing but will."

"And this will is nothing but Will to Power."[14]

So life is Will to Power—it is not mere dominance, possession, or subjugation. It is revealed in all things that resist.

Nietzsche evaluates life's values by asserting that nothing in life has value except the degree of power:

"Value is the highest amount of power a person can attain and seize."[15]

What matters is how power is attained, not how much. Power is the measure of value in life.

For Nietzsche, the Will to Power is not about taking but about mixing and giving. His concepts of value have changed. The "good life" has become the "strong life"—the life of those who control their instincts and emotions. Goodness, to him, is the ability to dominate and control one's emotions and passions.

The brave person is the one who can overcome all creatures and endure intense suffering. He says:

"The best way to kill is courage when it attacks, for it will eventually kill death itself, saying: 'What a wonder—this was life... then let me return to it once again.'"[16]

This principle, for Nietzsche, is more human. Man must be a creator, not merely a creature. Many of Nietzsche's critics, such as G.S.M., portray human nature in a way that devalues it, assuming that humans have no more strength than pigs. This led him to replace the word "powers" with "pleasures."

As for the three supreme values for Nietzsche—truth, goodness, and beauty—they are realized through the use of the will to power. Life often resorts to them in order to rise and grow. Our love for beauty, for example, is an expression of the will that creates things as it desires, due to the inherent force within it.

Goodness, too, is entirely governed by the will to power. As for beauty, the value of art lies in its being one of the strongest motivators of life, and the clearest example of this is found in "architectural art."

Morality, according to Nietzsche, is "the knowledge of the conditions of domination; it is the knowledge that enables us to find the means to achieve our will to power within the social sphere, and what we call 'good' is none other than being characterized by courage."[17]

Thus, we find that all value judgments in Nietzsche's philosophy stem from the will to power. The will to power itself is a valuation—it uncovers the values of "good and evil," for instance, and investigates the genealogy of morals. It examines the formation of moral concepts and judgments such as the beautiful and the ugly, the useful and the harmful, the good and the evil.

The task of the philosopher is to resolve the problem of value and to determine the hierarchy of values. For example, the value of the vile or ignoble person does not reflect a moral judgment or a flaw in actions, but rather expresses a valuation of a specific pattern of human behavior as defined by the will to power itself.

The will, for Nietzsche, is an act of creation and giving. Through the will to power, force commands and is obeyed. Affirmation and negation form the foundation of the will to power: affirmation is the driving force, and negation is the result. Active forces begin with affirmation, and negation follows as a consequence. Active forces assert themselves and their difference, while reactive forces deny and resist. Reactive forces are the opposite of active ones—they begin with negation and end with affirmation.

According to Nietzsche, power is based on a counterforce—a dominating force over a dominated one—not on material power (i.e., things), which he connects to the dialectical relationship between masters and slaves. He emphasizes the struggle of forces, which is, at its core, a natural struggle that transformed, in modern eras, into a class struggle: a conflict between the strong will, which sees power as its weapon—ruling and dominance as its allies—and the reactive will, which lacks the strength of the former, and falls into weakness, fear, and submission. Nietzsche called these defeatist, weak values the "morality of slaves."

The will to power is not a drive toward acquiring authority or wealth; it pertains to the human self, not society or the state. It is a refusal to be bound by fixed and absolute ideals or to submit to commands and prohibitions[18]. Rather, it is a pursuit to enrich life and elevate it. It is a vital, overflowing force—whether physical or intellectual—emanating from the muscles, the mind, the emotions, or instinct. It enriches and enhances life. It may manifest in a military leader like Napoleon, a poet like Goethe, or a philosopher like Spinoza. All of them, in Nietzsche's view, aim at one goal: to transcend the self and elevate it continuously.[19]

Power, according to Nietzsche, is the essence of all being. It is what drives the tree to shed its withered leaves so it can grow new, green, strong ones. It urges the flower to bloom, the acorn to become an oak tree, and the bird to build its nest. It is the same power that drives the artist to paint and the philosopher to construct a philosophy. The essence of human existence is the will to power. There is no such thing as the "will to life," because

lives will does not exist. Nonexistence has no will. Thus, the will to power is the essence of [20] being.

Nietzsche holds that every civilization is tied to a set of social values that assume the existence of superior and inferior things—that one action is better than another, that truth is superior to falsehood, and that compassion is better than cruelty. The task of human history is to distinguish between these rankings, as they dominate the lives of individuals and groups and affect all our judgments and discussions.

Nietzsche reflected deeply on these hierarchies and concluded that they must be overturned, for they are no longer suitable for survival. We must change the course of our lives and abandon the crutches upon which our judgments and thoughts lean. All that our life and will contain is, in essence, the result of our dominant instincts. These instincts ultimately converge in one: the will to power. It is sufficient to return to this force when analyzing all phenomena around us. Every being—animal or human—seeks to extend its dominion over others and subjugate them.

Thus, Nietzsche adopted the principle of power as the standard by which he judged various aspects of human activity, applying it in practical terms across politics, war, ethics, religion, education, and other domains of knowledge.

In his later writings, Nietzsche stated that the will to power encompasses all other forms of will, most notably the will to life, which is manifested in warfare. He argued that strength, courage, self-confidence, and decisiveness form the foundation of morality—not cooperation with others. The ultimate goal of humanity is not the species as a whole, but rather the Übermensch (Overman). The wise must reform and elevate humankind to produce a being superior to itself; otherwise, humanity is destined for extinction.[21]

In Nietzsche's view, life is a will to power, and the will to power is the effective force behind all value judgments and interpretations we offer of the world. For example, the

concept of good becomes everything that elevates the human being in strength and will to power. The three values—truth, goodness, and beauty—are merely instruments that the will to power uses to realize itself, and that life uses to ascend and thrive. The objective standard for value becomes power, which elevates the value of life.[22]

Self-overcoming means transcending oneself and degrading nihilistic man. It also entails mastery and sovereignty over the self. The joy experienced by the Overman is a sign of final victory over stubborn nihilism, a manifestation of the transcendent will to power. Self-overcoming is exemplified through sublimation and elevation.[23]

Sublimating the instincts toward the self is itself an act of will to power and presence of elevation. By contrast, the denial and eradication of drives and instincts reflect the absence of elevation and the absence of will to power.

The will to power, therefore, forms the foundation of Nietzsche's metaphysical experience. It is a will to joyful and exuberant life. Within it, natural life becomes a dialectical force—an ongoing process of self-elevation and self-conquest[24]

**5.The Eternal Return (le retour éternel):**

Some consider the idea of the eternal return as the ultimate philosophical conclusion of the mechanistic doctrine, a concept that seized Nietzsche's mind and acted like a light illuminating things and giving life new values.

Its origins go back to Indian Buddhists, who view existence as evil and seek to escape the cycle of reincarnation and constant return to life. The idea also has a long history in philosophy.

The meaning of this concept is that everything that exists will return again an infinite number of times—it has happened before and will happen again endlessly. There is neither beginning nor end. Everything the world undergoes, whether good or evil, will recur an infinite number of times. Nietzsche says:

"O human being, your life is like the hourglass—it will return again and flow again, forever and always."[25]

Years, like the hourglass, flip whenever the upper part empties, so that the lower part begins to pour again. Thus, the years, taken as a whole, resemble each other.

For Nietzsche, existence is not an infinite continuous becoming. At the end of every cycle of becoming, a new one begins. Existence is divided into cycles, and each cycle is a repetition of a previous one. This repetition must pass through every detail and particularity. Nietzsche refers to this as "the Great Year of Becoming."

He says:

"Everything becomes, everything returns, and forever the wheel of existence turns. Everything perishes, everything lives again—eternally, the cycle of existence proceeds, and this repetition includes every detail."[26]

This theory does not negate freedom; rather, it denies the permanence of the past. The past is the present and the future. Whoever grasps the eternal return feels liberated from the tyranny of time. The "now" is not a fleeing moment but rather the collision of future and past.

Nietzsche sees, through the lens of the mechanistic worldview, the world as a blind machine destined to pass through the same phases and states countless times. Eternity, for him, expresses the higher human being's affirmation of life and insistence on it. He did not want becoming to remain open-ended but made it circular—always revolving upon itself. Repetition, for him, occurs again and again, producing a kind of cyclical permanence.

Eternity and the eternal return of the same have no meaning other than their infinite and uninterrupted nature, with nothing to obstruct or halt them. Eternal return is circular and manifests in the form of permanent cycles—an endless recurrence.

Eternity is the eternal return of the same, and the same is the return. The idea of return fills the void in Nietzsche's philosophy and points to the overflowing of becoming and the resemblance of existence. It is the self's realization of the same in every moment.

The "same" is the opposite of nihilism, and the eternal return is not so much a concept as it is an experience—an experience of a life filled with pain, joy, and bliss, leading ultimately to human redemption. Salvation in the eternal return lies in transforming "what was" into "thus I willed it."

The idea of return denies any opposition between past and future and denies the future's immutability that the past supposedly possesses. Time that passes is not lost in appearance; in reality, every moment that passes is eternal and repetitively recurring.

Nietzsche envisions a world based on the idea of eternal return. He likens the world to a body that contains everything. Within it, things come and go, and movements occur. Despite temporal changes and events, this world persists. To him, the world is something extraordinary, bounded but possessing a fixed amount of force—neither increasing nor decreasing—yet in a constant state of transformation. It is a force present everywhere, in continuous extension and change, at times in retreat, and at other times in surge and violence. Becoming does not know fatigue or weakness—it is in a perpetual state of construction and destruction.

As for the word "eternal," it is one of the most difficult concepts Nietzsche tackled in relation to the idea of return, and this difficulty is due to two reasons:

• The concept of eternity is one that the West has misunderstood.

• Nietzsche's understanding of this concept is in conflict with the Western metaphysical tradition.

Eternity is the only metaphysical idea Nietzsche did not attack or reject. It signifies infinity and the eternal present that never becomes past.

## 6. CONCLUSION

Friedrich Nietzsche is regarded as one of the greatest modern Western philosophers. He taught us how to struggle in this existence and how to dare to survive.

His primary concern was the embodiment of the Übermensch (superman), through whom he called for embracing the characteristics of the noble man. This led him to urge us to adopt moral qualities—namely, the ethics of the masters and the ruling class. The noble man is characterized by goodness, while the ignoble is associated with evil. The noble helps the weak and the miserable not out of pity but out of the abundance of active strength.

His philosophy is often referred to as the philosophy of strength, filled with language and meanings that signify grandeur and might.

Nietzsche's philosophy is deeply tied to the events of his life, rich in experience and trials, which helped to nourish and develop his thought. Every work he created is closely connected to his life's path. His philosophy calls for competition in this world—and survival, not for the strongest, but for the most excellent.

Nietzsche was a wise man—so much so that he was called "the doctor of Western civilization"—the one who diagnosed its illness and prescribed its cure. He was also named "the legend of Western thought," for his ideas will remain immortal and eternal.

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[26] Ibid., p. 515