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Dipin Subedi

The University of Southern Mississippi, dipin.subedi@usm.edu

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What prevents us from achieving freedom?:

A Freudian and Nietzschean View of Freedom

Dipin Subedi

The University of Southern Mississippi

Abstract

Freedom, an ubiquitous word in Western Civilization, can be interpreted as the entitlement of a citizen to speak, act, or think without repression from certain authorities. It is true that as a member of a democratic country, a citizen is free to participate in political deliberations that pertain to their right to debate and vote. This definition, however, applies to citizens of a state, not the individuals who are a part of the broader civilization. As soon as a citizen transforms into an individual residing in society, they are still haunted by the fetters that strip their freedom away from them, be they of a religious, rational or irrational nature. Individuals under the confines of moral obligations in a civilization cannot express certain fundamental drives relating to Eros and the desire for violence. According to Sigmund Freud's models of the psyche, the superego (the authority of the psyche) is always in friction with a person's subordinate ego resulting in the concealment of certain drives that limit the freedom of the individual. They arise out of a sense of guilt, need for punishment, loss of beloved ones and awareness of remorse those drive moral conscience and thwart an individual's will to freedom. Additionally, people seek refuge in an intangible force called religion. Religion derives from the Latin word '*religio*' that means faith, piety, or uprightness. This institution promises individuals a path towards hope, happiness, and free will. However, under the

cloak of ascetic ideals, this prehistoric narcotic that gives people an 'oceanic feeling' exacerbates the situation by emphasizing sublimation and renunciation of instincts and desires. In this paper, I will discuss components of our culture and civilization that prevent us from freedom, their consequences in an individual, and eventually the cures and an ultimate resolution that will provide individuals ways to gain actual freedom in their society.

Keywords: Civilization, Judeo-Christian Morality, Freedom

Freedom in a Modern State

In our modern world, nations that possess and practice democracy revere the institution and their citizens are excessively articulate about the liberty they possess. Participation of individuals in the democratic process such as electing their representatives who vocalize their concerns is considered to be the cardinal element of modern-day democracy, which remind people of their civil liberties and safeguard their power over the decision-making processes of the state. What escapes their comprehension is that they are either too innocent and fatuous or exceedingly gullible to wrongly infer the affairs of the state so superficially. This superficiality muddies the concept of freedom and therefore conceals its shallowness. It has become the rule of a crowd to enjoy their facile simplicity upon which the false knowledge of liberty stands.

This make-believe world of freedom in democracy has never arrived in the modern world, in fact, it was murdered in its cradle. The people have forgotten that while ruling out an aristocracy that used violence as a form of rule and oppression, they consecrated another pack of leaders that began to rule by deceit, lies, hegemony, and propaganda. In the historical context, the democracy

of our modern world started as an act of vengeance upon the comparatively genial values of the preceding rule, especially a monarchy, when a handful of envious people wanted the affairs of the state uncontrolled by a sovereign power and a dominant hierarchy based on merit. In our modern world, the furtive method administered to change the fate of democracy is going unnoticed by the negligible and impotent multitude as their few delegates, either the government or corporate bodies raised to voice their opinions, now sway public opinion with their imperious and unconscionable tactics. These strong minorities are in no way an advocate of freedom of individuals and artfully resist the advocacy of freedom.

An individual's characteristics and conscience stand aloof when compared to the features of the herd. While an individual is driven by thought to implement an action, the herd uses habits, sentiments, and impulses. The 'manufacturing of consent' in the modern world has been particularly useful to manipulate the herd-mentality on which the propaganda and public relations industries thrive and operate. The crowd, which is full of chaos, unconsciously seeks guidance from the dominant elites of the state. American writer and political commentator Walter Lippmann writes, "The common interests very largely elude public opinion entirely, and can be managed only by a specialized class whose personal interests reach beyond the locality. Through political leadership, businesses and the media controlled by the business that is in no means included in the control of the public through their self-interests harness the herd characteristics and regiment over them"(Lippman 174).

In a colossal commercial clout like the United States of America, the use of propaganda is widespread. A strong minority of private interests control the politics of the state, its media, and the means of production of the economy to establish specific codes of behavior. Furthermore, the use propaganda is used to efficiently marginalize and control individuals and instill subservience

in the populace because an individual, otherwise useless, is just a medium for knowing a group's whim. Edward Bernays, father of public relations writes, "It sees the individual not only as a cell in the social organism but as a cell organized into the social unit. Touch a nerve at a sensitive spot and you get an automatic response from certain specific members of the organism"(Bernays, 55).

Political leaders, the earliest specimens of businessmen, are a major group of propagandists who are falsely presumed as a will-less servant by their constituents. Regimenting the minds of the people and manufacturing their consent would be impossible if the politicians only follow the people instead of leading and deceiving them. It can be inferred from their apathy towards the people in their constituency that only a person whose profession is to sway the crowd can know that deifying public opinion is not only nonsensical, but it can be molded and shaped according to their need. Bernays writes, "It is not necessary for the politician to be the slave of the public's group prejudices, if he can learn how to mold the mind of the voters in conformity with his own ideas of public welfare and public service. The important thing for the statesman of our age is not so much to know how to please the public, but to know the public" (Bernays 119).

Freedom in the western world has always been a lie. The public has been hoodwinked into a form of society where all the decisions they make are carefully and deliberately manufactured by the dominant elites where individuals have become mere helots. "The general population doesn't know what's happening, and it doesn't even know that it doesn't know"(Chomsky 7).

This was a brief description of how people of the modern world, especially the Western world are deprived of freedom without their knowledge and consent. The public too has a fair share in the desecration of their liberty as they are rarely cynical and mostly insouciant about the methods of publicity and thought control. This practice, however, is not novel because it has been operating in its fullest capacity for a couple of millennia. Father of Psychoanalysis, Sigmund Freud

and psychologist cum philosopher, Friedrich Nietzsche believed that our altruistic drive that strives to live in a tightly-knit culture and our injudicious predilection towards untruthful convictions, moralities, and values created by our society has contributed towards degeneration and deterioration of man and his free spirit.

Hazards for a Free Spirit under Civilization

Human beings, the intelligent of all the creatures in this world cannot escape one fact that torments them till the end: suffering. Sigmund Freud attributes the sources of our pain and agony to three factors: our own body, the outer world, and our exchanges with other people in our civilization (Freud 16). The infirmity of our body as we get mature, nature's capacity of subsuming whatever comes in her way including us, and the sacrifice of solitude as a member of a civilization aggravate the human suffering. Our goal has always been the elimination of this everlasting pain followed by a search of an unbridled gratification of our senses in search of a hedonistic lifestyle. Although "the intention that man should be happy is not included in the scheme of Creation", says Freud, this insurmountable fact makes us demand an answer for our ill fate in the world (Freud 15). We, the scavengers for an answer, says Freud, might find them in three major palliative remedies: powerful diversions of our interest, substitutive gratification, and intoxicating substances (Freud 14). There is, however, a bigger narcotic: religion, contrived by long-drawn-out ancient implements that still makes us extremely dependent, delusional, and circumscribes the individual consciences through its indoctrination. Freud writes, "Its method consists in decrying the value of life and promulgating a view of the real world that is distorted like a delusion, and both of these imply a preliminary intimidating influence upon intelligence"(Freud 24). The adherence to the dogmatic beliefs, also called faith among the believers, peddled by religions around the world strictly restrict the available choices for limiting our pain either by slandering

the optional paths that follow the pleasure principle or rendering them evil. Right away, the accretion of follies cherished as an heirloom by a civilization throws deluded and pious individuals into a straitjacket.

It cannot be gainsaid that an individual could have hardly achieved the feats that have been achieved by the formation of a civilization. Linguistic development, stability, morality, community, and identity could have lagged and suffocated in their rudimentary forms had there not been a throng of people gathered for a common good. These meager benefits of plying chaotic formlessness into a peaceful community, however, has eluded the reasoning of intelligent beings since the formation of a group entails enormous sacrifice of instincts and desires. Civilization itself is the source of our unhappiness because it demands the renunciation of our passions and desires by the means of resignation or sublimation of instincts to serve higher mental activities. “Liberty has undergone restrictions through the evolution of civilization, and justice demands that these restrictions shall apply to all”, writes Freud who posits that “The liberty of the individual is not a benefit of culture” (Freud 35). We must pay a price to live with other people, the greatest price of all – deprivation of the freedom from satisfying our desires. While being able to manipulate some of our desires such as love, sexual drives, and aggression to weave us in the fabric of society, our civilization mostly menaces human beings by implementing grievous restrictions on our innate impulses and instincts. And these ethics are hardly dismantled for the sake of an individual by civilization.

The libidinal development of individuals is essential for our culture to maintain its integrity but at the expense of our sexual freedom. According to Freud, human beings do not have controlled sexual libidinal drives at their birth or a predetermined sexual preference. The interference of the demands of civilization as an individual nears maturity limits the choice of sexual partners down

to the opposite sex only and sensuality that is practiced using anything but genitals are slandered as perversions. Freud writes, “Present-day civilization gives us plainly to understand the sexual relations are permitted only on the basis of a final, indissoluble bond between a man and a woman; that sexuality as a source of enjoyment for its own sake is unacceptable to it; and that its intention is to tolerate it only as the hitherto irreplaceable means of multiplying the human race”(Freud 45).

Our culture essentially maintains its figure as a despot when it comes to treating its people and their liberty. Freud elaborates upon the plight of an individual who is compelled to carry out the insurmountable tasks assigned by their culture. He writes, “In commanding and prohibiting with such severity it troubles too little about the happiness of the ego, and it fails to take into account sufficiently the difficulties in the way of obeying it”(Freud 86) Thus, Freud is articulate in his works about the impossible task and unachievable standards put forth by our civilization responsible for making us unable to act without being neurotic.

Friedrich Nietzsche, in his analysis of human behavior, morality, and its genealogy has attributed the despicable attitudes of individuals as a major factor that corrupt the cultivation of a free spirit. The surfeit of extraordinary gullibility among the people in our civilization who lack skepticism while dealing with concocted and fallible values are deemed by him as the adversaries of an unrestrained spirit. He writes, “How we have made everything around us clear and free and easy and simple! how we have been able to give our senses a passport to everything superficial, our thoughts a godlike desire for wanton pranks and wrong inferences! — how from the beginning, we have contrived to retain our ignorance in order to enjoy an almost inconceivable freedom, thoughtlessness, imprudence, heartiness, and gaiety — in order to enjoy life!”(Nietzsche, “Beyond Good” 35). People who base their deeds on habitual morality – the herd instinct in an individual –

have become so ignorant and mediocre that the existence of free spirits has become an exception. Independence, according to Nietzsche, is the treasure that very few possess.

The lowly and bounded spirits resort to the measurement of values of things using four erroneous measures: anything that possesses duration and is thus not transient is true, anything that does us harm is evil, anything that gives us a pleasant sensation is good, and anything that involves a sacrifice has the highest virtue (Nietzsche, “Human” 142). The shackled spirits eventually dig a pit so deep, often referred to as ‘tradition’ based upon these fallible measures of things that gorges upon their will to freedom along with that of their posterity.

The democratic way of ruling society based on herd mentality that arises as a consequence of the preponderance of the herd spirits further disgusts Nietzsche. In a democracy, the idea of isolation and solitude evades individuals who increasingly turn into extraordinarily superficial milksops. Nietzsche believes that the people of Europe and America are “very narrow, imprisoned, chained type of spirits who want just about the opposite of what accords with our intentions and instincts”(Nietzsche 54). He adds, “They belong, briefly and sadly, among the levelers—these falsely so-called ‘free spirits’ – being eloquent and prolifically scribbling slaves of the democratic taste and its ‘modern ideas’; they are all human beings without solitude, without their solitude, clumsy good fellows whom one should not deny either courage or respectable decency – only they are unfree and ridiculously superficial, above all in their basic inclination to find in the forms of the old society as it has existed so far just about the cause of all human misery and failure”(Nietzsche, “Beyond Good” 54).

The individuals in a democratic mob have been misallocating their power to create happiness for the herd instead of yearning to keep the base-minded majority at arm’s length. The decadent values such as cold comfort, ease, and security have led the people astray. Nietzsche

adds, “the two songs and doctrines which they repeat most often are "equality of rights" and "sympathy for all that suffers"-and suffering itself they take for something that must be *abolished*”(Nietzsche, “Beyond Good” 54). Thus, the fruits of the democratic society that we have tasted so far have made us lowly spirits. There is no reason for us to be public-spirited lest we should deliberately resign our aristocratic values such as courage, honorable and innocuous pride for cold comfort and quiet contentment.

Conscience Makes Cowards of Us All

Sigmund Freud has distinguished three components that comprise a human psyche: id, ego, and superego. The ‘id’ is an instinctive component of our personality that consists of sexual life instincts(Eros) and death instincts(Thanatos). The ‘ego’ is the part of the id which has been modified by the direct influence of the external world and also directs its efforts towards taming the id. Aggressiveness is a common feature among human beings that arises from forced renunciations of the instincts demanded by our culture. As a result, writes Freud, “the aggressiveness is introjected, internalized; in fact, it is sent back where it came from. i.e., directed against the ego. It is there taken over by a part of the ego that distinguishes itself from the rest as a ‘super-ego’, and now, in the form of conscience, exercises the same propensity to harsh aggressiveness against the ego that the ego would have liked to enjoy against others” (Freud 65). Superego is the intangible agency that is etched in the minds of individuals through the restrictions imposed upon them creating a sense of ‘guilt’ in an individual. The formation of ‘conscience’ functions as censorship to keep the deeds and motives that drive the deeds of an individual in check with the standards of culture. Even worse than the physical authorities, conscience actually makes cowards of individuals since the individual feels guilty of even having a wishful thought concerning their desires and not actually carrying it out. The moral authorities of the civilization

that have stealthily constructed their way into our psyche, as a result, conquer and control our actions that pursue pleasure principle.

Our culture erects ideals and standards called ethics and moralities that serve as fodder for our superego. Freud believes that instead of being used as the medium for great achievements through the imposed standards, the use of ethics has further deviated men from their individuation.

Nietzsche, similar to Freud's view of conscience, especially 'bad conscience', blames the civilization and the history of humanity that have suddenly created cowards of the individuals. He writes, "I regard the bad conscience as the serious illness that man was bound to contract under the stress of the most fundamental change he ever experienced – that change which occurred when he found himself finally enclosed within the walls of society and peace"(Nietzsche, "On the Genealogy 84). The men of antiquity were not in any way fit to live in a herd.

The herd formed religion: an ingenious device crafted to mollify the tortures emanating from a bad conscience. The religious values rich in ascetic ideals, on their part, did little to diminish the dread of imaginary moral authority, especially Judeo-Christian values that continuously enervated free spirits. Few noble spirits who were cognizant of the overlordship of religion took a detour from religious doctrines with the help of scientific endeavors to soothe their desolation. However, the megalomaniac leaders of Christianity with bogus scriptures whose precondition to rule was the inundation of individuals in guilt and despondence, derided the great men of our history filled with noble and aristocratic values as pariahs. Fearful of estrangement from their loved ones, the men of science prohibited themselves from using any digressions and resorted to lean on the shifty moralities. Nietzsche writes, "The priest can only imagine one great danger: and that is science - the healthy concepts of cause and effect. But science generally only flourishes in favorable conditions, - you need a surplus of time and spirit in order to 'know' ... 'Consequently,

people need to be made unhappy', - that was always the logic of priests. - You can already guess what would enter the world, given this logic: - 'sin' ... The concepts of guilt and punishment, the whole 'moral world order' is invented against science, - against priests losing their hold on people ... People should not look to the outside, they should look within” (Nietzsche, “The Antichrist” 47).

Similar to Freud’s generalized view of the moral authority introjected into a person due to the fear that wise people might subvert and supplant the religious organizations, the Judeo-Christian morality espoused such techniques that prohibited individual to look outwards. Individuals, who ventured towards being skeptics and investigators were ensnared into a single doctrine that destroyed their sense of causality and inquisition. The introduction of fallible canons such as remorse and forgiveness further added insult to the injury and empowered the priests who were venerated as the ‘savior’ of their soul. The ennobled and dignified individual was the least form of a character the religions and their spokesperson – the priests – wanted from individuals. Thus, Nietzsche writes that the creation of sin is a “supreme form of human self-desecration”(Nietzsche, “The Antichrist” 48).

Judeo-Christian Values That Degrade the Individual

“The Church has a superb digestion, whole countries she has gobbled up, but never is too full to sup; the Church alone has the good health for stomaching ill-gotten wealth”(Goethe 275). This brief statement by the German polymath, Johann Wolfgang von Goethe sums up the predatory nature of Christian values and morality for the last two thousand years. Nietzsche, who considers Goethe a ‘lucky accident’ of the manifestation of *Übermensch* (his definition of an ideal man) among the decadent German culture rife with Protestant values concurs with Goethe that Christianity should be blamed for devitalizing good values in an individual. The fundamental

motive of human beings should gravitate towards cultivating a higher human being; a man who can practice his intellectual freedom by transcending the irrational and preposterous Christian values of 'good' and 'evil'. Our culture filled with Judeo-Christian faith has failed to cultivate individuals who have an instinct for growth and augmentation of their power, but has created individuals who are contented and prefer to lean on means of soporific satisfaction.

The failure of our culture to produce men of free spirits directly involves the Christian values which have been corrupting the western civilization since its conception. Christianity was started as a direct attack on the noble values cultivated by the back-breaking toil of the people of Hellas and the Roman Empire for centuries. "All the presuppositions for a scholarly culture, all the scientific methods were already there, the great, incomparable art of reading well had already been established", writes Nietzsche who believes that preparation for the *Übermensch* was at its paragon in these cultures filled to their brim with noble and aristocratic values (Nietzsche, "The Antichrist" 59). The hard work of several millennia was finally turned topsy-turvy by the indignation of the followers of petty and envious values – Christians. He writes, "The nobility of the instincts and of taste, methodical research, genius in organization and administration, the belief, the will to a future for humanity, the great yes to all things made visible as the imperium Romanum, made visible to all the senses, the great style no longer just as art, but turned into reality, truth, life ...–And not buried overnight by some natural event! Not trampled by Germans and other clodhoppers! But instead defiled by sly, secretive, invisible, anemic vampires! Not defeated, - just sucked dry! ... The hidden need for revenge, petty jealousy come to power! Everything miserable, suffering from itself, plagued by bad feelings, the whole ghetto world of the soul risen to the top in a single stroke!"(Nietzsche, "The Antichrist" 63).

Christianity has deprived people of a fundamental right that makes them free spirits more than anything else: skepticism. Nietzsche believes that the unwavering conviction among believers has turned them into baser weaklings. He writes, “The freedom from every sort of conviction, being able to see freely, is part of strength”(Nietzsche, “The Antichrist” 54). Convictions can certainly be useful for achieving passionate outcomes of the desired motive. Individuals, however, should pay heed to the fact that they do not get devoured by their fervent but false conviction, especially their faith in Judeo-Christian morality that raises conformists since conformists can be effortlessly dominated. The unquestionable faith that has grasped the Christians upon their holy scriptures without any effort such as profitable reading to discern wrong from right has exhausted their intellectual freedom. It can even be deemed a pathological state where individuals cannot be impartial about what they stumble upon and lose the strength to dictate their own conscience. An emancipated spirit should know what is right and wrong through their subjective wisdom, not through any flimsy categorical imperative invented by the holy scriptures.

To destroy the human intellect and their liberty, a spokesperson and advocate of these fallible values was indispensable where a priest came in handy once again. A priest, who claims to be the purveyor of the ‘will of God’, advocates the perpetration of fraudulent parasitism to keep believers in chains of moral authority. Every disobedient act in Christianity is considered to be a ‘sin’ and every bad outcome of an action ‘evil’. This is indispensable for a priest because only he is the self-appointed messenger of God to absolve and atone the sins of humanity and provide them salvation.

This ego-inflated megalomaniac offender, a calumniator of nature, a hypocrite, and most importantly – a nihilist has succeeded in deviating people from self-reliant individualism and advocating self-abnegation. He brings forth the concept of personal immortality and shifts the

center of gravity of life away from itself, making it void of any meaning (Nietzsche, “The Antichrist” 39). Filled with contempt of nature and even the benevolent temptations of human instincts, the priest considers the fulfillment of instinctual wishes an act of treason and a deviation from the path of salvation. “Happiness, idleness give rise to thinking, - all thoughts are bad thoughts!” writes Nietzsche who believes that “The 'priest-in-itself invents troubles, death, the moral dangers of pregnancy, every type of misery, age, hardship, and above all illness” (Nietzsche, “The Antichrist” 48).

Furthermore, Christianity has ingrained pity on human beings as the highest virtue. The fundamental will to life is drained when Christians fall prey to pity and their obsession with humility. Pity is a mere depressant that suppresses higher values in individuals. (Nietzsche, “The Antichrist” 7). Nietzsche states that “Pity thwarts the whole law of evolution, which is law of natural selection” (Nietzsche, “The Antichrist” 6). It preserves the botched, good for nothing, and infernal rabble disinherited by life who disregard all rules of logic. Christianity once again steps forth to provide a refuge to the sick individuals as it masquerades their extinction as “the other world, or “God”, or “the beyond”; or 'God'; or 'the true life'; or nirvana, salvation, blessedness ...” (Nietzsche, “The Antichrist” 7).

Finally, these Judeo-Christian values do not have any practical purpose towards life as it solely an imaginary morality. It offers, writes Nietzsche, “completely imaginary causes ('God', 'soul', 'I', 'spirit', 'free will' - or even an 'unfree' one); completely imaginary effects ('sin', 'redemption', 'grace', 'punishment', 'forgiveness of sins').” He adds, “repentance', 'the pangs of conscience', 'temptation by the devil', 'the presence of God'); an imaginary teleology (the kingdom of God', 'the Last Judgment', 'eternal life'). - This entirely fictitious world can be distinguished from the world of dreams (to the detriment of the former) in that dreams reflect reality while

Christianity falsifies, devalues, and negates reality”(Nietzsche, “The Antichrist” 13). The Christian man does not actually suffer from the reality of the world, but a bungled and concocted reality that entails the preponderance of pain over pleasure. For instance, Nietzsche compares how Christians have drifted apart from reality through his comparison of an equally nihilistic but reality-based religion of Buddhism. The attainment of perfection is normal in Buddhism, but it is merely an aspiration among Christians where perfection lies somewhere distant in the firmament. Freud agrees with Nietzsche and discards the value of the ‘pie-in-the-sky’ that Christians expect once their mortal coil disintegrates given that they were ardent conformists when they were alive. He writes, “I should imagine that as long as virtue is not rewarded in this life ethics will preach in vain” (Freud 87).

Cures and Ultimate Resolution

The short-term limitations of the enterprise of denying the values that have echoed across the centuries are grave. Myths and fables may be necessary from a symbolic point of view since they unite us with a world of metaphysics where people tend to drift towards a spiritual world of freedom from the confines of a material world. Furthermore, supplanting religious beliefs with rational beliefs abruptly and hastily could be dangerous as our unconscious is filled with faith since our birth and psychologists like Freud also believe that our psyche consists of repressed archaic remnants. These ‘archetypes’ that represent the characteristics of our distant forefathers imprinted in our collective unconscious cannot be removed voluntarily. Additionally, the reversal of values might not always succeed in inscribing good values into individuals and the society since corrupt values are equally likely to appear in an altered form again. In order to be free spirits and create a ‘master morality’ filled with aristocratic values, we need to practice going out on a limb at all times

that entails hard labor for upcoming generations, which ensures the exorcism of the ‘slave morality’ from them.

Individuals in the Western world shall transcend the bounds of moral doctrines. We should muster the courage to comprehend the evil and terrible things, venture against dangers of all dangers and become brutal skeptics and investigators for the enhancement of our free spirit. For the modern individuals who strive to gain freedom in their lives must perform an appraisal of the existing moral world and strive for the revaluation of all values, especially those long-drawn-out fallible values that have been artfully misinterpreted. Thus, to become a free spirit, an individual in the Western world must fight for freedom from faith and eventually from the Church. People should discard the act of giving their senses a right to a divine desire. Freedom from the ecclesiastical guardianship that safeguards the rule of a priest at the expense of the multitude is possible when we are fearless of the divine providence who, for instance, preaches love while condemning desire and promises sensuality that emphasizes on its restraint rather than its perception. A realistic yes-saying person should not tremble in front of a providence or an idealistic reckoning force, thus securing him his freedom.

Furthermore, individuals should deny obedience towards the objective and universal laws – ‘categorical imperatives’ – and discard the compulsion it places on a person, especially when the laws are baleful towards the subjective truth of an individual. They must have the audacity to break the laws that are non-complaisant with their subjective perception instead of blindly obeying them. Individuals should measure their actions and base their moral obligations ‘beyond good and evil’, beyond pleasure, pain, and pity that are advocated by the prevalent morality. The concepts of predestination, ‘peccatum originale’, omnipotence, and grace that compel our mortal coils to retract within ourselves should be banished with a new definition of moral rectitude that includes

harsh introspection, freedom from pity towards the botched individuals, and being able to detach from the people in the society – even the people whom we love.

The detachment from the people we love will prepare individuals to gain freedom from the herd – the majority and its cornucopia of inferior morality filled with mass resentment. The infernal crowd and its values are always untrue. Herd-morality does nothing but trap the superiority of an individual thought inside the chasm of ignorance. To become a master of one's own virtues, an individual must keep themselves aloof from the masses to procure a strong will to power and freedom. This practice of conservation of self is seldom practiced by people of the herd that makes it the hardest test of independence. There is no single path that defines everybody, says Nietzsche, who wrote, "This is my way; where is yours? – thus I answered those who asked me 'the way'. For the way – that does not exist"(Nietzsche, "The Portable" 307).

Modern individuals overestimate the need for stability, security, safety, comfort, and overflowing happiness that are perceived to be the end and not the means to achieve something. To remain stable, specific guidelines are indispensable for this herd instinct resulting in a moral system that leads individuals by the nose. Soporific and immutable ideals filled with rotten value are upheld as sacrosanct by the *homines religiosi* – the modern-day plebeians – whereas yearning for ambiguity and fluctuation are insulted. Nietzsche writes, "Perhaps hardness and cunning furnish more favorable conditions for the origin of the strong, independent spirit and philosopher than that gentle, fine, conciliatory, good-naturedness and art of taking things lightly which people prize, and prize rightly, in a scholar"(Nietzsche, "Beyond Good" 50).

In conclusion, individuals must become destroyers. They must attempt to change the values that no longer suit their dynamic needs to gain freedom from the modern world of utilitarianism which considers mechanized slavery as industriousness, moderation, and indulgence. "A change

in values – that means a change in the creators of values”, writes Nietzsche who believes “Whoever must be a creator always annihilates”(Nietzsche, “The Portable” 171).

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